

A Systematic Theology for the 21st Century - Volume 9-12 Ecclesiology – Angelology – Eschatology – Epilogue

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Eschatology – Epilogue

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Eschatology – Epilogue

Dr. Edward G. Rice

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Preface

Greetings in the name of the Lord Jesus Christ.

As a USAF retired systems engineer turned Baptist Preacher of the Gospel of our Lord Jesus Christ, and armed with a staunch belief in the preserved accuracy of the inspired Scriptures, I praise the Lord that he has provided me the unique opportunity to assemble “A Systematic Theology for the 21st Century.”



As a systems engineer for thirty years (since 1972), I focused on systems analysis. Systematic theology has intrigued me ever since my first Bible institute course in 1975. I have amassed multiple systematic theology books and never found one that is wholly Biblical. In 2013 my seminary work at Louisiana Baptist Theological Seminary, under Dr. Steven Pettey, assigned me to read and analyze six volumes of “Systematic Theology” by Lewis Sperry Chafer, the founder and previous president of Dallas Theological Seminary. Initial critique of this neo-evangelical's voluminous, wordy, often unorganized work, answered the question, “Is there not a cause?” A Systematic Theology for the 21st Century is indeed a valid need. It cried out to be written and it was a work that I was privileged to endeavor.

God says he built man with an inner knowledge of the Creator's eternal power and Godhead. Further, God reveals from heaven, to every man, his wrath against all ungodliness. This true Light “*lighteth every man that cometh into the world.*” The Bible says the righteous God, The LORD of hosts, tries the reins and the heart of every man. The prophet Jeremiah writes of God, “*I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*” The psalmist says, “*my reins also instruct me in the night seasons.*” With his tugs on the reins of your heart, you have come far in your studies, be sure that you have come to a knowledge and submissive acceptance of God's only begotten Son, the Lord Jesus Christ. The beloved Apostle John wrote, “*And many*

other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

Every Bible student is encouraged to follow through a list of Bible verses called by some the Romans road to heaven. The believing Bible student is encouraged to memorize them. That quintessential list of verses is John 3:16-19, 36, 5:24, Romans 3:10, 23, 5:8, 12, 18-19, 6:23, and 10:9-13. That last reference is God's formal acceptance policy for your receiving his free gift of salvation and eternal life. Got life? The beloved Apostle John writes, *“He that hath the Son hath life; and he that hath not the Son of God hath not life.”* Selah! It is Hebrew for “go-figure”, and it intends that you pause, meditate, and consider what you just read.

After due consideration of the sole source of a systematic theology an appropriate course of study would entail the study of God the Father, God the Son and God the Holy Spirit. That is course of study for Volume 03 – Theology, Volume 04 – Christology and Volume 05 – Pneumatology. Such a discipline establishes a foundation for the other studies of this systematic theology.

When I began work on my Ph.D. in 2014 I set a goal to finish this Systematic Theology for the 21st Century in a five year period. When I finished my Ph.D. in 2017, I reestablished the same goal. This year, after publishing at least a draft of all twelve volumes in 2019, the goal remains. My plea for critique and correction also remains the same. I prefer friendly and constructive critique, but have found the hostile ones to be enlightening and beneficial for rounding out a stronger defense of truth. Feel free to engage in this effort, the many inputs I have received have strengthened the cause.

There is a cause.

Vol 09 Ecclesiology - The Doctrine of the Church

A Systematic Theology for the 21st Century

Volume 09 Ecclesiology

A Systematic Theology for the 21st Century

Volume 09 Ecclesiology (The Doctrine of the Church)

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Chapter 1 Ecclesiology Introduction

Ecclesiology is the doctrine of the *ecclesia*, translated to English as the *Church*. The origin of the word *Church* comes from the Greek word *kuriakos*, meaning "the Lord's house." The English definition was extended to some extent to make it capture the full concept of Christ's *Ecclesia*. It had to capture that the *Ecclesia* is "a called out and assembled body of believers," i.e. believers in the Lord Jesus Christ. Three integral parts of this basic definition need to be emphasized. The Church is "called out", it is "assembled", and it is "a body."

The Roman Catholic, Eastern Orthodox, Anglican, and Protestant theology and doctrine have all and always considered the church to be one catholic, universal, entity, The Catholic Church. After Protestants broke from their mother Catholic Church there was consternation about this doctrine and many devised a solution whereby the Catholic Church was... invisible, but still Catholic. Baptists have historically held to the Biblical view that the church is a local, independent, autonomous body with no denominational head, only Christ is head of the church. That doctrine is espoused in this work, but before detailing it is important to understand the historical background of why Christendom went through the wide gate and travels on the broad way of the Catholic Church. There needs to be, as it were, a precursor to ecclesiology, and it was found that the precursor which fit the bill for eschatology, the doctrine of last things, exactly fit the bill for ecclesiology, the doctrine of the church. That precursor is adopted below.

An Ecclesiology Precursor

Before one can safely and successfully pursue a study of the local, autonomous, independent church there are three

things that must be nailed down in their belief system. These are essential to ecclesiology because Satan's first major inroad into the church was Rome's presuming that it would replace Israel as God's chosen people.

God Shall Fulfill Promises Made To Israel

First understand that God will fulfill the promises that he made to Israel.

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” (Micah 7:18-20)

God made some substantial promises about, and to, the twelve tribes of Israel. Promises about inheriting the promised land, about being regathered into the promised land, about dwelling in peace and prosperity in the promised land, and about all nations coming to them to seek after the LORD their God. Christendom has tried to spiritualize and steal these promises, to allegorize away the nation of Israel, and to detract from the holiness of God's holy land. What God promises God completely delivers.

Messiah Shall Reign From Zion

Secondly, God promised that his Messiah, the anointed one, the Christ, would rule and reign over the nations of this world from the throne of David set in his Holy Hill of Zion. One must insist that this promise be completely and literally fulfilled in a period of time here on this earth. It must fit in before the new heaven and new earth of Revelation 21, and it must fit in before the great white throne judgment of Revelation 20. This is an essential key to understanding any doctrine of last things, eschatology, and in comprehending that

the dispensation of grace, i.e. the church age, will come to an end as God's focus turns to the restoration of Israel. The Roman Catholic Church's ecclesiology thoroughly muddied the water for seeing these truths.

All Roman, Eastern Orthodox, Anglican and Protestant (i.e. Presbyterian, Reformed, Episcopalian, Methodist, Pentecostal, and all their splinter groups) theology and doctrine has missed these two critical understandings; 1) God will literally fulfill the promises he made to Israel, and 2) God will literally establish his Messiah on the throne of David in his Holy Hill of Zion. There, from Zion, the Lord Jesus Christ will rule all the nations of the world while Israel is restored in his promised land. Without these two truths firmly embedded and believed one cannot have “an ear to hear” the Revelation of Jesus Christ, i.e. *“He that hath an ear, let him hear what the Spirit saith unto the churches”* (Rev 2:7 – to the angel of the church of Ephesus); *“He that hath an ear, let him hear what the Spirit saith unto the churches”* (2:11 – to the angel of the church in Smyrna); *“He that hath an ear, let him hear what the Spirit saith unto the churches”* (2:17 – to the angel of the church in Pergamos); *“He that hath an ear, let him hear what the Spirit saith unto the churches”* (2:29 – to the angel of the church in Thyatira); *“He that hath an ear, let him hear what the Spirit saith unto the churches”* (3:6 – to the angel of the church in Sardis); *“He that hath an ear, let him hear what the Spirit saith unto the churches”* (3:13 – to the angel of the church in Philadelphia); *“He that hath an ear, let him hear what the Spirit saith unto the churches”* (3:22 – to the angel of the church of the Laodiceans).¹

1 There are some things to be noted in this seven-fold repetition of the “ear to hear” verses. 1) The written message goes to individual, independent, autonomous, local churches, not to a Catholic (universal) Church that might want to control its “denominations.” 2) The written message goes to “the angel of the church” not to the congregation directly. This angel, messenger, elder, bishop, pastor is singular with one (singular) assigned to each independent, autonomous, local church. Sheep need to be fed and in God's economy each local congregation has one Elder (presbyter), Bishop (overseer), Pastor (shepherd) assigned to

Roman Catholic Saint Origen Was Wrong

Third and lastly, before one can safely and successfully pursue a study in eschatology or ecclesiology they need to understand what the allegorical method of Bible interpretation is, where it comes from, and why they must totally abandon it and its premises. To those with a Roman Catholic background and to those grounded in a Protestant/Reformed background, this will be a reproof. A correction, as called out in 2Timothy

“feed my sheep.” 3) the message is word-for-word identical for all seven churches, but not, again, addressed to any Catholic Church. This sets a premise that God has, and God recognizes, no Catholic Church, and no “denomination” of churches; God only establishes and speaks to local, independent, autonomous churches. 4) Each individual message to each individual church is what the Spirit is saying “to the churches.” It is not to the Roman Church, nor is it to any Catholic Church or denominational head. It is to the churches, which logically extend to all local churches of all ages. The seven messages to seven churches parallel the 2,000 years of church history that has unfolded. The message to Ephesus marks the beginning of the church age, and the messages to the Laodiceans marks the end of the church age. The parallel fit, all the way through these 2,000 years, is noticeable and not just a coincidence, as Romans and Protestants pretend. 5) There are seven repetitions and seven is a Bible number of completeness. This completeness further solidifies the previous assertions refuting the catholicness of any church. 6) Ear is singular here. In each of Christ's parable exclamations he declares this using plural “whosoever hath ears to hear...” but in each use in Revelation “ear” is singular, “an ear to hear.” It could be an indication of a half-hearted listener and a stronger emphasis to pay the more diligent attention. i.e. even if you only have one ear engaged in this revelation, pay all the more earnest heed. 7) The first and last church messages address the church “of” Ephesus, and the church “of the” Laodiceans, the other five messages address the church “in” Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia. There is significance to this; things that are different are not the same. A church “in” Philadelphia differs from a church “of” Ephesus. Belief in verbal inspiration makes it so. I will not here codify that difference except to say that I pastor a Baptist church *in* Dresden which is not the church *of* Dresden. Notice in the article and title that there is also a difference in “of Ephesus” and “of the Laodiceans.” Ephesus was a church of Christ, while the Laodicean one was a church of the Laodiceans. Also consider that the Greek construct for the church of/in Smyrna follows similar to that of the church of the Laodiceans, without the word “in” (also lacking

3:16 is a turning which brings on back on a proper course, but a reproof in that same scripture means going all the way back to the drawing board and starting over. Those who learned to rely on allegorical methods of Bible interpretation must go all the way back to the drawing board on this issue.

In the Bibliology section of this work, under the chapter Biblical Hermeneutics, the allegorical method has been quite thoroughly exposed and refuted. Its most detrimental and obvious effect is found in eschatology and ecclesiology, but its leaven is present in each Bible doctrine considered in this systematic work. The allegorical method of Bible interpretation is the primary force behind the rejection of the first two points of this thesis, that Israel has a promising, and promised, future, and that Christ will rule from the throne of David, situate in God's Holy Hill of Zion.

Origen of Alexandria Egypt (AD 182-254) carefully followed his mentor Clement of Alexandria Egypt (AD 150-215) who had concluded that after the AD 70 fall of Jerusalem, and the systematic annihilation of every Jew in the land, God could never put Israel back together again. It was impossible. In his effort to help God out of such an embarrassing situation Origen of Alexandria Egypt began tinkering around with his Bible. He was genius and effective. He became known as “The Father of Biblical Criticism”, “The Father of the Allegorical Method”, and ergo “The Father of Roman Catholicism.”

Origen Adamantius determined that he would spiritualize all the promises made to and about Israel and apply them to the church. Three things were necessary for such a monumental task. First, the Bible had to be extensively picked at so that

the article and articulation of Smyrnians). I am not sure why the fifty-seven expert linguists who took seven years to translate the Authorized Version put it down as the church “in” Smyrna, instead of the church “of” Smyrna, but seeing I only took one year of Greek and only passed with a C, I will trust them in their decision. When analyzing a verbally inspired, infallible, inerrant Bible one cannot read too much into little word variations like these. All Roman, Eastern Orthodox, Anglican and Protestant theologies hold to a catholic church and denominational controls. Which denomination is right? None.

what was plainly written was not necessarily what was actually meant: thus Origen's title as a Bible Critic doing Biblical Criticism. Next a revolutionary new way of doing Bible interpretation needed to be formalized. But God had made extensive, all encompassing, and eternal promises to the seed of Abraham, to the twelve tribes of Israel, and to King David and his seed. How could all these literal promises be wholly discarded or refocused to the church?

In Origen's allegorical method of Biblical interpretation, “Scripture is NOT to be interpreted according to normal communication rules”, “Scripture, he supposed in the 2nd century after Christ, has many meanings, a literal sense, a moral-ethical sense, and a spiritual-allegorical-mystical sense”, and Bible words, even certain letters, have SECRET significance only to be deciphered by those who have an inside knowledge. Ergo the Bible had many meanings and none can be certain.² Commoners, reading the Bible, presuming that it follows normal communication rules, were, and are, a threat to Origen's allegorical method. These commoners, or “lay-people”, must be dealt with... we, “the clergy”, as Origen supposed, and subsequent denominational heads thinking themselves to be “the clergy” supposed, must stop them from reading the Bible. This clarifies a thousand-years of Bible burning, translator burning, and Bible revision-mongering.

The Third thing Origen needed to do in order to remove Israel from God's agenda and apply all their promises to the church, was to make the church catholic. Israel was one nation and was promised world domination, and thus the church needed to be one, universal, catholic entity headed for world domination. Israel was lined up to rule all the nations of the world from Jerusalem, and thus the Catholic Church had to be staged in order to take over that promise.... Staged to rule the world from Rome, labeled “Mystery Babylon” by the Roman Catholic Church herself.

To understand eschatology, yeah to understand

2 Edward Rice, “Systematic Theology for the 21st Century – Bibliology,” Chapter 13 Hermeneutics, 2018, pg 485.

ecclesiology, one must disavow all the effects brought on by the Father of Biblical Criticism, the Father of the Allegorical Method, and the Father of the Catholic Church. Clearly God says what he means and means what he says, and the allegorical method of Biblical interpretation needs to be completely discarded, it has evil roots. Christ will sit on the throne of David in God's Holy Hill of Zion and rule all the nations of the world, the Catholic Church will not, Israel will inherit and dwell in the entire promised land, the Catholic Church will not.

Only when one grasps this systematic understanding of God's ongoing relationship with his chosen nation, Israel, can they see that the church is a parenthesis in his dealings with the nations of this world and the restoration of his chosen nation. Roman Catholic, Eastern Orthodox, Anglican, Protestant, Reformed, Methodist, and Pentecostal theology and doctrine is grossly handicapped when it comes to ecclesiology and eschatology. They have been so handicapped since their founding. The source of that handicap is their rejection of Israel as God's chosen people.

The LORD God's Promises To Israel Are Literal

Examine if you would, God's assurances that he will literally and completely fulfill his promises about Israel and about King David's throne. Israel will be restored and that restoration is larger than the restoration after their 70 year Babylonian captivity (586 – 516 BC):

But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. ³⁸ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever. (Jeremiah 31:33-40)

God's covenant with Israel is an everlasting covenant:

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice

over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. (Jeremiah 32:37-42)

God's covenant with David is everlasting:

Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. (Jeremiah 33:20-22)

The promises are as sure as night and day:

Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them. (Jeremiah 33:24-26)

God is married to Israel (as Christ is married to the Church) and will never abandon her:

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.... For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. (Isaiah 54:1,5-10)

God is married to the Land, Beulah land, and will not forsake her:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. (Isaiah 62:1-5)

These verses assure us that God means what he says and says what he means when it comes to Israel. Origen of Alexandria Egypt, the Father of Bible Criticism, the Father of the Allegorical Method of Bible interpretation, and the Father of the Catholic Church, opened three doors of apostasy and the majority of “Christendom” has entered his wide gate and walked his broad way. A Bible believer must know where that path leads, get clear of it, and give it wide berth if he will understand the doctrine of Christ's Church, ecclesiology, and the Revelation of Jesus Christ as it pertains to the doctrine of last things, eschatology.

In an exceptional book “*Holy Ground, the True History of the State of Israel*”, Dr. William P. Grady details an extraordinary and miraculous history with his King James Bible wide open. In its 900 pages he thoroughly exposes and reprimands Replacement Theology, taking careful aim at Fundamental Baptists that get drawn into its pernicious ways. Therein Dr. Grady expertly expounds Romans 11 which begins with the Apostle's question, “I say then, Hath God cast away his people?” The Apostle Paul then answers the question, “God forbid!” and goes on to present Godly, eternal truths about Israel. Dr. Grady's expose' of this section is worth every investment of reading his whole book. Israel is chosen of God, blessed of God, going to be saved as it is written, and “As concerning the gospel, they are enemies for your sakes”... Such

a conundrum is explained by Dr. Grady with a clarity that only a seasoned preacher, teacher, pastor, professor of the Gospel of our Lord Jesus Christ could muster.

Also note that our hymnals, as written by Protestants with this Replacement Theology and Covenant Theology in their mind, are also riddled with this leaven of error. It is not necessary to discard such hymns, i.e. "Joy to the World" by Isaac Watts, but be cognizant of their misgivings about the Catholic Church, and the 2nd Coming of Christ. May God richly bless your studies as you keep yourself pure from these errors as a student of God's Holy Word.

The Effect of the Precursor

Seeing that these truths are self evident it is obvious that Christ the Redeemer of mankind is to become Christ the Redeemer of Israel. That necessitates an upcoming change of venue. The Church of Jesus Christ is a parenthesis in God's dealings with Israel and that parenthesis will close. We, standing inside of this parenthesis, see God's grace and mercy extended to the Gentiles. But Christendom, via its Roman Catholic mother and guide, inflame with ego to suppose we Gentiles are the main thing in God's plan, to suppose we Gentiles are the new Elect of God, to suppose we Gentiles are the replacement of Israel, and that there will be no close to Gentile preeminence, that there will be no rapture of the Church and no millennial reign of Christ from the throne of David. In short, Christendom, following its Roman Catholic mother, is wrong about Israel, wrong about Catholicism and permanence of a Catholic Church, wrong about ecclesiology and wrong about eschatology.

Finding the close of this parenthesis, the church age, the dispensation of grace, is easy when one is looking for it. Understanding that this period of time, wherein Israel is temporarily set aside, will end, open's a door to understanding the dispensational teachings of Scripture, and dispensational teachings of Scripture opens the door to good ecclesiology and

eschatology.

It should be noted here that visionaries who rebelled against Roman-Presbyterian teachings of Calvinism's election and end time teachings, but held on to the misgivings about Israel have started the cults. Joseph Smith, 1830s founder of LDS, Ellen White, 1860s founder of SDA, Charles Taze Russel 1870s founder of JW's, Mary Baker Glover Eddy, 1880s founder of Christian Science, Robert Ingersol, 1890s founder of Atheism in America (Robert was born to his father, a Presbyterian pastor, in Dresden, NY, the town where I today pastor Good Samaritan Baptist Church across the street from a shrine/museum for Robert Ingersol), and even Harold Camping whose 2005 founding evaporated after his eschatology predictions proved false, all these fit this description, they rebelled against Roman-Presbyterian Christendom but could not comprehend dispensationalism nor God's enduring love for Israel.

Grasp this concept and grasp a good ecclesiology, and a good eschatology. Miss this concept and flounder around in Covenant theology, Replacement Theology, Orthodox blunder and Calvinist election. Be a good student of the Holy Bible here, and comprehend a little bit of history; especially the ugly history of Bible criticism, the allegorical method, and the catholic church.

Chapter 2 Cambron's Bible Doctrine of Ecclesiology

A Systematic Theology must first have as its foundation a true Bible Doctrine. From that foundation a discourse must systematically analyze the doctrine keeping it pure from its detractors, and evaluating its fit into the larger arena of theology. Detractors from truth are myriad from outside but fall under three major considerations when guarding against internal sabotage. The Roman Catholic Religion has always directly opposed Bible truth; the Protestant Reformers are supposed to have come back to Bible truth, but, subtly, they carry all the Roman error as concealed weapons; and the ecumenical Bible correctors who make a pretense of using textual criticism and modern language to "fix" what God was "unable to preserve." These three are enemies to Bible doctrine, Rome, directly; Reformed, more subliminally; and Ecumenical Bible correctors, very shrewdly. Exposing their pernicious ways is not generally the focus of a Bible Doctrine book, and in a world where Bible doctrine is under constant attack a systematic theology that inoculates against these attackers is needful. Herein a solid Biblical Doctrine must form the basis and starting point for a systematic theology.

There is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.³ His teachings on Ecclesiology at Tennessee Temple Bible School thoroughly lay the foundation for this systematic theology. His book, *Bible Doctrines*⁴ will, with the permission of the

3 Dr. Mark G. Cambron, B.A., M.A., Th.B., Th.M., Th.D., D.D., L.L.D., Litt.D., was one of the foremost theologians of our times. Born in Fayetteville, Tennessee on July 31, 1911. He was born-again in 1919. It was during a Billy Sunday campaign in Chattanooga that he trusted in the Lord Jesus Christ as his personal Savior. He served for many years at Tennessee Temple College (1948-59) with Dr. Lee Roberson and served as Dean of the College. From <http://www.thecambroninstitute.org> accessed 10/16/2013

4 Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House, 60-69

Cambron Institute⁵, be given in block quotes throughout this effort. The book is readily available through <http://www.thecambroninstitute.org>, and it forms the foundational basis for this Systematic Theology.⁶

Believing in the verbal inspiration of the Holy Scriptures and believing that every single word is directly chosen by God, it is necessary to preserve and defend the doctrines extracted from Scripture and presented by Dr. Cambron. Below, in a block quote of his book, is his extensive analysis of Ecclesiology:[block quote of Dr. Cambron's *Bible Doctrines* page 211-228 Zondervan, 171- 186 pdf version]

Cambron's Ch VII Ecclesiology - The Doctrine of the Church

pg171 (the page numbers left in this block quote differ from his published work by Zondervan)

ECCLESIOLOGY (The Doctrine of the Church)

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OUTLINE FOR CHAPTER VII ECCLESIOLOGY

I. The Meaning of the Word. II. The Use of the Word. III. What the Church Is Not. IV. What the Church Is. A. A Mystery. B. A Body. C. A Building. D. A Bride.	V. The Gifts to the Body. VI. The Local Church. VII. Discipline in the Church. VIII. Ordinances in the Church. A. Baptism. B. Lord's Supper.
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Chapter VII ECCLESIOLOGY Ecclesiology is the doctrine of the Church.

I. The Meaning of the Word.

The word “church” does not mean the building in which the congregation meets; neither is it as the Catholics say, the

5 The Cambron Institute, 35890 Maple Grove Road, Willoughby, Oh 44094

6 It is noted and reproved in the Bibliology section of this work that 41 times for 54 Bible verses Dr. Cambron's *Bible Doctrines* book recommends using the R.V., instead of the Holy Bible.

Papal system. Others contend that it is a company, or a club, just an organization. The Church is not an organization, but an *organism*.

The following may surprise most students of the Word, but nevertheless, it is true. The word “church” cannot be found in the New Testament. The word “church,” is a *rendition*, and not a translation. This same word “church” is a rendition of the word *ecclesia*, which means a called-out company, or assembly. If we should call Bible things by Bible names correctly, we would call it the assembly of God in Christ, instead of the Church of God in Christ.

The word *ecclesia* always means a called-out company, or assembly. It refers to all classes of people; it is not limited to believers in Christ. There are three references in the Bible that refer to three different kinds of people. None of them are related, yet they are called-out companies, or assemblies.

A. A Mob.

“When Paul would have entered in unto the people, the disciples suffered him not, And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself to the theater. Some therefore cried one thing, and some another: for the *assembly* [*ecclesia*: that is a mob, and not believers] was confused; and the more part knew not wherefore they were come together...And when the townclerk had appeased the people, he said. . . . Ye have brought hither these men, which are neither robbers of churches [this word means temple; it is not from the word *ecclesia*], nor yet blasphemers of your goddess. . . . But if ye inquire anything concerning other matters, it shall be determined in a lawful *assembly* [this is the same word *ecclesia*, and does not mean believers] And when he had thus spoken, he dismissed the *assembly* [again the word *ecclesia*]” (Acts 19:30-32, 35, 37, 39, 41).

B. The Children of Israel.

Certainly the children of Israel were a called-out company from Egypt, but we know that they were not the body of Christ. Christ had not been manifested in the flesh as yet. “This is he,

that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers who received the lively oracles to give unto us” (Acts 7:38). pg174

C. The Body of Christ.

By this we mean the body of believers in the Lord Jesus. The New Testament abounds with references to the *ecclesia*, the called-out company, or assembly, from the world to Christ. The following are a few: God “hath put all things under his feet, and gave him to be the head over all things to the *church* [*ecclesia*, meaning called-out company, or assembly], which is his body, the fulness of him that filleth all in all” (Eph. 1:22, 23).

“Husbands, love your wives, even as Christ also loved the *church* [*ecclesia*, meaning called-out company or assembly], and gave himself for it. . . . This is a great mystery: but I speak concerning Christ and the *church* [*ecclesia*, meaning called-out company, or assembly]” (Eph. 5:25, 32).

II. The Use of the Word.

Knowing that the word “church” is a rendition from the Greek, *ecclesia*, meaning calledout company, or assembly, we shall turn our attention to those portions of Scripture dealing with the body of believers. The word *ecclesia* is used in the following ways:

A. A Local Assembly (church).

“Paul, and Silvanus, and Timotheus, unto *the church* of the Thessalonians....” (I Thess. 1:1). “Unto the *church* of God which is at Corinth . . .” (I Cor. 1:2).

B. Local Assemblies (churches).

This has reference to several local bodies. “Paul . . . and all the brethren which are with me, unto the churches of Galatia: Grace be to you and peace” (Gal. 1:1-3).

C. The Body of Living Believers (unnumbered).

We must explain that by this we mean a group of believers, living in a certain section, without reference to a local assembly, and without number. For instance, a minister may speak of the Church of Chicago, the Church of Denver,

etc. we immediately know that he is referring to all Christian believers in these cities. The best illustration in the Word is: “Ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the *church* of God, and wasted it” (Gal. 1:13). Saul (Paul) did not limit his persecution to one certain assembly, or several local assemblies. He went *everywhere*, hailing into prison, and voting the death penalty for the early Christians. He considered all Christians as *The Church*.

D. The Complete Body of Christ.

The complete body of Christ is called the *Church*, and is composed of all believers from Pentecost to the Rapture. “Husbands, love your wives even as Christ also loved the *church*, and gave Himself for it” (Eph. 5:25). pg175

III. What the Church is Not.

A. The Church Is Not Israel.

“Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God” (I Cor. 10:32). Here is revealed that there are three classes of people today: Jew, Gentile and Church. When a Jew is saved, he ceases to be a Jew, and becomes a Christian. When a Gentile accepts Christ, he ceases to be a Gentile, and becomes a Christian. “As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:27-29). The Church (Body of Christ) is not spiritual Israel: “He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain *one new man*, so making peace” (Eph. 2:14, 15). The Body of Christ (Church) is a *new man*, and not Israel, whether spiritual Israel or revived Israel.

B. The Church Is Not the Kingdom.

CHURCH	KINGDOM
1. No heirs of the Church.	1. The Church is heir of the kingdom.
2. No receiver of the Church.	2. The Church is the receiver of the kingdom.
3. There are elders of the Church.	3. No elders of the kingdom.
4. No Sons of the Church.	4. Sons of the kingdom.
5. Church called a temple (Eph. 2:21).	5. Kingdom never called a temple.
6. Church is here.	6. Kingdom is not here, for the King is not present (Matt. 6:10).
7. Church was never a subject of prophecy (Eph. 3: 5,9).	7. Kingdom is the one subject of prophecy.
8. Church is to be built up (Eph. 4:12).	8. Kingdom is to be set up (Acts 15:16). pg176

IV. What the Church Is.

A. It Is a Mystery.

“By revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. . . . And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph. 3:3-6,9). A “mystery” in Scripture means a “truth revealed for the first time.” In the above verses, the Holy Spirit shows us that *The Church* (Body of Christ) was first revealed to the Apostle Paul, and that it was not known by the Old Testament prophets. The truth of The Church was not hidden in Old Testament writings, but was hid

in God.

B. It Is the Body of Which Christ Is the Head.

“As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is (the) Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. . . .

That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular” (I Cor. 12:12-14, 25-27).

The Body is an organism composed of many members. All members do not have the same function. The Church is not a physical body, but a spiritual body. Believers in Christ are made members of that spiritual body by the Spirit’s baptism. There are those who hold that I Corinthians 12:13 is speaking of water baptism, but this argument can easily be refuted by another Scripture. I Corinthians 12:13 says that we are made members of the Body by *baptism* (Spirit’s), while Ephesians 3:6 declares we are made members of that Body by the *Gospel*. Both are correct. If I Corinthians 12:13 speaks of water baptism, then water baptism is an essential part of the Gospel of Ephesians 3:6. We know, however, that water baptism has no part in the Gospel whatsoever. *The Gospel is the death, burial and resurrection of Jesus Christ* (I Cor. 15:1-4).

As is true of the physical body, so it is of the spiritual Body; when one member of the Body suffers, all members suffer with it. Not one Christian can suffer persecution without the whole Body hurting also. One member cannot grieve, but that the whole Body grieves with it. When the Body suffers, the Head also suffers. When we are persecuted, Christ is also persecuted: “Saul, Saul, why persecutest thou me?” (Acts 9:4).

Remember that the Body is an organism and must be considered as such. A building, for example, can be repaired by

replacing old doors and windows, and the like, with new ones, but when part of a body is removed, such as an arm, leg, eye, and the like, the part can never be replaced. If it were possible for a member of the Body of Christ to lose his salvation, then the Body of Christ would be mutilated, and this could never happen. The following are four characteristics of the Body of Christ:

1. *Oneness*. A body is one, a complete whole, an organic unity. So is the Body of Christ.

2. *Deathlessness*. The Body of Christ will never die, for it is connected with a living Head.

3. *Manifestation*. The one purpose of the Body of Christ is to manifest, or reveal Christ. "To me to live is Christ, and to die is gain" (Phil. 1:21). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

4. *Service*. The thoughts and the plans of the head are to be carried out by the body. Likewise, the Body of Christ is to carry out the will of its Head, the Lord Jesus Christ. What He commands we must do. His will shall govern our movements.

C. It Is a Building.

"Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

The apostles and New Testament prophets are the foundation of the Building (Church). They were the first ones to believe in the Lord Jesus, and they were the first ones to proclaim the Lord Jesus.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). We believers are living stones of this new building of God. When the temple of old

was erected, there was no sound of hammer, chisel, or saw. All materials were formed beforehand. So are we, for we were selected before the foundation of the earth was laid. The inside stones of the temple could not be seen, for they were covered with cedarwood and gold. Only the gold could be seen. We, the living stones of the Building of God, are not to be seen. Christ only is to be seen.

The building was erected of different colored stones; even so the Building of God is composed of black, red, yellow and white races. God dwelt in the temple, and He abides in us. pg178

D. It Is the Bride.

Some have contended that the Bride of Christ is the same as the Wife of Jehovah, who is Israel. However, there is one Scripture which disproves this theory, and that is Revelation 22:17: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The above passage declares that the Spirit and the Bride are extending the invitation to sinners to believe in the Lord Jesus Christ. If the Bride is Israel, then it is the Spirit and Israel extending the invitation. We know that is not true, for the greater part of Israel is in unbelief today. Who is inviting, or urging people to accept Christ? It is the Church, not Israel. Therefore, the Bride is the Church, the Body of believers.

Ephesians 5:25-32 clearly points to the fact that husband and wife have the same relationship as that of Christ and His Bride, the Church. Especially we see this in verses 28-30: "So ought men to love their own wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hateth his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones."

1. *The Bride Is Purchased By Christ.* "Husbands, love your wives, even as Christ also loved the church, and *gave himself* for it" (Eph. 5:25). See also I Corinthians 6:19, 20. In the Orient men purchased their wives; the price became her dowry. Christ bought his Church with His own precious blood. His

blood is her dowry forever!

2. *The Bride Is Espoused to Christ.* “I am jealous over you with godly jealousy: for I have *espoused* you to one husband, that I may present you as a chaste virgin to Christ” (II Cor. 11:2). The Oriental marriage differs greatly from marriage as we know it. The Eastern custom of marriage took place after the following manner: First, the bride was bought (we have been bought by Christ); second, the ceremony was performed, inaugurating the espousal period, which lasted about a year. During this time the bride was considered the wife of her husband, yet they did not live together. The one year waiting period was protection of the future home. If there were any blemishes against the character and conduct of the bride, they would come to light during this time. The Bride of Christ is now in her espousal period. During this interval the blemishes of the Bride, if any, will certainly manifest themselves. History has proved that there have been many who have had the form of godliness, but have denied the power thereof. These blemishes (these men) vanish away; finally comes the consummation of the marriage.

3. *The Bride Is Married to Christ.* “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:7, 8). “Then shall the Realm of heaven be compared to ten maidens who took their lamps and went out to meet the bridegroom and the bride” (Matt. 25:1 — Moffatt). This is the consummation of Christ’s marriage to His Church. The espousal period is over; she is now with her husband, and so shall she ever be with Him (I Thess. 4:17). pg179

V. *The Gifts to the Body.*

“Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When He ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some apostles; and some, prophets;

and some, evangelists; and some, pastors and teachers” (Eph. 4:7, 8, 11).

A. Apostles.

This was the first gift to the Church (Body). Upon the Apostles was built the early Church. The word “apostle” in the Greek is the same as the word “missionary” in Latin, meaning “the sent one.” Of course, the Church has missionaries (sent ones) today, but no apostles.

B. Prophets.

To these men God gave His revelations. At the first, the Church did not have the New Testament, yet it needed to know the doctrines of God; therefore, God gave to men His unwritten Word; these in turn gave it to the people. The Church has no prophets today for we have God’s complete revealed truth, the New Testament.

C. Evangelists.

Another gift to the Church was evangelists. These men fervently heralded the Gospel. They were men of humility, burdened for the lost. The pastor is told to do the work of an evangelist (II Tim. 4:5). The day of the evangelist is *not* over, and will not be until Christ comes to reign upon the earth.

D. Pastors and Teachers.

The word “pastor” means “shepherd.” The pastor is to be the shepherd of his sheep, looking after his flock, weeping and rejoicing with them. The crying need of the Church today is for pastors. Blessed is the man who has a pastor’s heart. A pastor is not only called to preach three sermons a week, but he is called to pastor, shepherd, look after, care for, visit, love, protect, instruct the sheep. Every pastor, while doing the work of an evangelist, which is winning souls, should also be one who is able to *teach* the Word to his flock. Where will the church members get the Word if not from the pastor? All of the truth some people will get will be at a Sunday service.

Some distinguish between the pastor and the teacher, believing that there are those who are called only to be teachers. This may be so, but we know that all pastors are to be teachers also. All teachers may not be pastors, but all pastors

must be teachers. pg180

VI. The Local Church.

While we believe that the Body of Christ is composed of all believers from Pentecost to the Rapture, we do stress the importance of the *local* church, or assembly. The local assembly is the physical body by which the Body (Church) is manifested. God stresses the importance of the local church by giving it officers and ordinances. He who is ashamed of the local assembly is ashamed of that which was established at Pentecost. The local church, as well as the Body of Christ, was established at Pentecost.

A. Its Organization.

The Scriptures indicate that there was some organization, but not as that today. It was not copied after the synagogue. It was entirely different.

B. Its Officers.

1. *Deacons.* I Timothy 3:8-13 gives the requirements for deacons. The deacons were not chosen to run the church, but to minister to the church.

2. *Bishops and Elders.* There is a vast difference between the early Church and that of today as to bishops. The early Church had *many* bishops in one local church; today, we have *one* bishop over many local churches. The elders were called by that name because they were the oldest in the family. If the father were dead, the first son took his place. An elder was an elderly man. Titus 1:5-7 says, "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre." According to this, the elder and bishop were the same. The word "elder" refers to the person, while the word "bishop" refers to the office. Every bishop was an elder, but every elder was not a bishop. The word "bishop" means "overseer." The

“overseers” of the local churches were old men. This group of bishops composed what is known as the presbytery (I Tim, 1:4).

C. Its Purpose.

The purpose of the Church is to glorify God in the building up of the Body of Christ in the holy faith; and to spread the Gospel to the ends of the earth, winning, baptizing, teaching.

VII. Discipline in the Local Church.

Even though it is true that the Church is under grace rather than law, the flesh is still in the believer, and the Lord has laid down rules of discipline for His local church. There were three steps in Church discipline, and they are as follows:

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A. Judgment By Self.

“If we would judge ourselves, we should not be judged” (I Cor. 11:31). The believer knows when he has sinned and should immediately confess it to God (I John 1:9). If he confesses that sin, he has judged himself. It is forgiven, and he shall never be judged for it again. Let us stress the word “confess” however. Confess does not mean to admit it, that is, to own up to it; that is implied, but it goes deeper than that. It means to take one’s stand against.

B. Judgment By the Church.

If a sinning brother will not judge himself, then he must be judged by the local church. I Corinthians 5:11, 12 says “I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within?” Yes, fellowship in the local church should be withheld from the erring brother as judgment. Some term this “backdoor revival.” This extreme judgment should be meted out only after the effort to restore him. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness:

Considering thyself, lest thou also be tempted” (Gal. 6:1).

C. Judgment By God.

If the fallen brother does not judge himself, and the Church will not judge him, then God will judge him through chastisement (Heb. 12:5-13).

VIII. Ordinances in the Local Church.

The Church has two ordinances: baptism and the Lord’s Supper. Baptism is observed at the beginning of the Christian life; the Lord’s Supper is taken all during the Christian life.

We emphasize the fact that these are ordinances of the Church, and not sacraments.

A. Baptism.

Baptism is from the Greek word *baptizo*, meaning to dip, to plunge, to immerse for the purpose of dying. It can never mean sprinkling, or pouring.

1. *Obligation* (Matt. 28:18-20; Rom. 6:1-6; Col. 2:12). All believers are obliged to be baptized. One does not have to pray about it to seek God’s will in the matter. The Lord has commanded it.

2. *Administration*. Nearly every denomination, with the exception of some local Baptist groups, demands that their ministers, who administer the ordinance of baptism, must be ordained.

3. *Explanation*. Baptism is a public declaration of faith in Christ by the believer before ^{pg182} man. It is his outward demonstration of an inward act, and is a picture of the death, burial and resurrection of the Lord Jesus Christ. Immersion fully portrays the place of death; there are some people, even today, who have met actual physical death after coming up out of the baptismal waters. Those who have come out of other religions evaluate the ordinance of baptism more highly than those who have been raised in Christian homes. Not only does baptism show the death, burial and resurrection of the Lord Jesus Christ, but it also shows the believer’s identification *with* Christ. Baptism is his full declaration of his own death in Christ (II Cor. 5:14): dead to sin, dead to self and dead to the

old life. It is also his declaration of being raised with Christ, after burying the old life, to walk in newness of life with Him.

The baptism of all believers, as recorded in the Word, pictures the death, burial and resurrection of Christ. The baptism of John the Baptist looked *forward* to Christ's death and resurrection, and our baptism today looks *back* to the death and resurrection of our Lord.

It is not a saving ordinance. Man is saved by faith alone. This occurs *before* baptism. It is true, however, that baptism is a public declaration of faith before man, and God looks not upon the baptismal waters, but upon the heart of man.

4. *Participation.* Who should be baptized? I believe *only* the believer! "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Faith is first, then baptism. Again the question arises, "Does man have to be baptized to be saved?" No, for this Scripture says that he that *believeth not* shall be damned. *If* water baptism were essential, the Lord would have added these words, "He that is not baptized is damned." The Apostle Paul, in writing to the Corinthians said, "I thank God that I baptized none of you, but Crispus and Gaius. . . . For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be of none effect" (I Cor. 1:14, 17). If baptism were necessary for salvation, Paul would not have boasted in the fact that he had baptized so few. He plainly states that baptism had nothing to do with the Gospel (Rom. 1:16), for Christ had sent him not to baptize, but to preach.

It is impossible to baptize an unbeliever, for if he is an unbeliever *before* he is immersed, he will be an unbeliever when he comes out of the baptismal waters.

What is the age limit for baptism? Some parents contend that twelve years of age is the youngest age at which a child should be baptized. This has no Scriptural foundation whatsoever. It may be a carry-over from the Jewish custom of adoption. The Word clearly states that baptism is for *all believers*, regardless of age or sex.

B. Lord's Supper.

“I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance ^{pg183} of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup” (I Cor.11:23-28).

1. *Origination.* From the above Scriptures little doubt is left as to who instituted the Lord’s Supper. There is no record of this ordinance being held *before* the Lord Jesus inaugurated it. We, as it were, take the bread and the cup from His own precious hands.

The theory that Christ never lived is exploded by the Lord’s Supper. It is His, and His only.

2. *Obligation.* The words “this do” are a command of the Lord, and the words “all of it” (Matt. 26:27) are better translated “all of you.” This ordinance is for the entire Body of Christ.

3. *Participation.*

a. *Who?* No one but a baptized child of God should participate in the Lord’s Supper.

Those who sat with Him at the last supper had been baptized. Baptism is the symbol of the commencing of the new life, and the Lord’s Supper is a symbol of the sustenance of that life.

b. *How often?* Some churches observe the Lord’s Supper every Sunday; some, once a month; others, four times a year; and still others, once a year; some never observe the Lord’s Supper. What is the Scriptural stipulation for this observance? “As often” (I Cor. 11:26): there is no set, rigid rule.

c. *In What Manner?* Some believers are very confused

concerning their fitness to partake of the Lord's Supper after reading I Corinthians 11:27-29. They notice the word "unworthily," and immediately they review their past mistakes, ever since they became a Christian, and fear that they shall be eating and drinking damnation to themselves if they partake. Let us point out that the word "unworthily" is an adverb, and modifies the word "drink," which means to drink in an "unworthy manner." As far as being worthy is concerned, which one of us can call himself worthy? No one! This has reference to the *act* of participation. The context will give a perfect explanation. In the early church love feasts were held; the rich brought their store of food and wine, while the converted slaves brought nothing. As the feast progressed, the rich believer, keeping his food and drink to himself, soon became drunk. The poor slave, of course, had nothing, and remained sober. The Lord's Supper was observed at the conclusion of the feast. The drunken believer could not appreciate the Lord's Supper. In his drunkenness, the cup of the Lord's Supper meant nothing more to him than another drink of wine. He could not discern the Lord's body and blood; thus, he drank it "unworthily." This fact led to many untimely deaths in the Corinthian Church: "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30).

If the Christian feels unworthy, it is a good indication that he *is* worthy, and vice versa. The man who finds some personal quality in himself to make him worthy to partake of ^{pg184} the Lord's Supper had better stay away. The table is not spread for the righteous, but for the unrighteous, who are justified by faith.

4. *Constitution.* The elements of the Lord's Supper are bread and fruit of the vine. The bread was unleavened, as it was used in the observance of the Passover, from which the Lord inaugurated the Lord's Supper.

5. *Interpretation.*

a. *Transubstantiation.* This interpretation is held by the Roman Catholic Church. It declares that by the consecration of the priest the bread and wine cease to remain, as such, and

become the actual body and blood of the Lord Jesus Christ. This Faith contends that when the Lord said, “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you” (John 6:53), he meant the actual flesh and blood of Christ. Therefore, the Mass is that ritual which turns the bread and wine into the actual flesh and blood of Christ. The priest alone drinks the wine, as not one drop of Christ’s blood must be spilt. The bread is in the form of a wafer, so that not a crumb of His body should be lost. In answer to this we ask, “How could Christ, while being in His perfect body, hold part of His body in His hand when he said, ‘This is my body’?”

b. *Consubstantiation*. The Lutherans and the Church of England believe this interpretation, which states that, while the bread remains bread, and the wine remains wine, the body and blood is present in a spiritual sense; the body and blood are present only at the moment when they are partaken of, and after being taken, cease to be the body and blood of Christ.

c. *Symbolism*. This is the true interpretation, which states that the bread and wine are only symbols of Christ’s body and blood, which were offered upon Calvary’s cross for the remission of sins. “This do in *remembrance* of me”; it is observed in blessed memory, and that is where it ends.

6. *Limitation*. How long should the Church continue this observance? Till He comes again. What is our answer to the scoffer who jeers at the Second Coming, and who asks, “Where is the promise of His coming?” We point to the Lord’s Table and reply, “There is the promise of His coming.”

7. *Evaluation*.

a. *Its Value Doctrinally*.

(1) *The Person of Christ*.

(a) *His Humanity*. His humanity is as real as His Deity. The symbols speak of His actual human body and blood, and it is most essential that it is human, as the atonement must be in the nature of that which sinned (“Christ died for *us*”).

(b) *His Deity*. His Deity is expressed in the words “Lord’s Supper.” All titles of Deity are in this one word, “Lord.”

(2) *The Work of Christ.*

(a) *His Death.* The elements of the Lord's Supper portray this fact, for the body and blood are together in life, but separated in death.

(b) *His Resurrection and Second Coming.* "Till I come" does not mean "till I come from the grave," but "till I come from heaven." pg185

(3) *The Way of Salvation.*

(a) *It Assumes Our Guilt and Helplessness.*

(b) *It Emphasizes Substitution.* ("Broken for you")

(c) *It Reminds Us That Salvation Is Free.* (Given for you)

(d) *It Declares the Gift of Salvation Must Be Accepted.*

(Take, eat and drink)

b. *Its Value Devotionally.*

(1) *We Come With Confession.*

(2) *We Come With Prayer.*

(3) *We Come With Consecration.*

(4) *We Come With Humility.*

(5) *We Come With Thanksgiving.*

(6) *The Whole Man Is Engaged.*

(a) *Ears to Hear His Invitation.*

(b) *Eyes to See Its Symbol.*

(c) *Hands That Handle the Elements.*

(d) *Mouth Which Eats the Elements.*

(e) *Body Which Assimilates the Element — Becomes*

Part of Us.

c. *Its Value Practically.*

(1) *It Is a Means of Grace.*

(2) *It Is a Means of Testimony.*

(3) *It Is a Means of Strengthening Faith.*

(4) *It Is a Means to Promote Our Love Toward Him.*

(5) *It is a Means to Promote Love Toward One Another.*

(6) *It Is a Means to Promote Fellowship.* This fellowship is one with another in Christ around the Lord's Table, He being the center.

(7) *It is a Means to Stimulate Holiness.*

d. *Its Value Prophetically.* If the Lord Jesus is not coming

the second time, why celebrate the Lord's Supper? *He is coming!* Remember, in answer to those who ask, "Where is the promise of His coming?," we point to the Lord's Supper.⁷ pg186

⁷ Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House, 211-228 (Cambron Institute release, 171-186).

Chapter 3 Bible Ecclesiology vs A Holy Catholic Church

Roman Catholic Religion - The Mother Wolf

The Roman Catholic Church was apostate from its root. When God asked Ezekiel “Son of man, can these bones live?” Ezekiel answered wisely, “O Lord GOD, thou knowest” (Ezek 37:3). The Roman Catholic Church answered foolishly; “No! The nation of Israel is gone forever, and we the Holy Roman Catholic Church will take its place completely!” Supposing a Holy Catholic Church will replace Israel in God's plans, God's promises, God's provisions, and God's regathering of Israel at his Son's second coming is apostate to Bible principle, Bible promise, and Bible prophecy. Yet there you have it in Roman Catholic Replacement Theology. In actuality the church was never catholic at all.

A careful study of the writings of the Apostles, writings which make up the twenty-seven books of the New Testament of the Holy Bible, reveals that they never authoritatively dictated what the local churches did or believed. They implored, they reasoned, they pleaded, in love they confirmed their authority, but they did not dictate, ostracize, banish, crucify, or burn their detractors or dissidents. It is Christ's church, he is the head and in the Holy Bible there is no other one individual, no pope, no vicar of Christ, no church, no archbishop, no denominational head, and no organization that usurps any authority over any other local church. His churches operate with autonomous independence. The Apostles themselves were careful to recognize this autonomous independence; they issued no laws, commands, or edicts. Lets contrast that with what the Roman Saint Constantine the Great (272 – 337 AD) aspired for his Roman Church. A brief history lesson is necessary here.

Roman Saint Augustine of Hippo (354-430 AD) established the doctrines of the Roman Catholic Church, and

Roman Saint Jerome (Eusebius Hieronymus Sophronius) (346-420 AD) captured them in his Latin Vulgate Bible. Jerome left an ascetic life in the Syrian desert and became secretary to Pope Damasus in 382 AD. In that post he immediately began the translation of the Latin Vulgate finishing his work in 405 AD.⁸ His Latin Vulgate Bible encapsulates what can be called his three “P” error: Repentance is always translated “Penance,” Presbyter is always translated “Priest,” and “Predestination” is dramatically overemphasized.

While Roman Saint Jerome is subtly translating Roman Saint Augustine's doctrines into the bible in the background, Augustine is developing the doctrine of two swords. In his letters to Donatists he insists that the Roman Catholic Church has the power and obligation to “compel” people by force into the Catholic Church.⁹ The immature church under Christ, he supposes, did not yet have the power to do so, but the maturing Catholic Church now has authority to use both the sword of the Spirit, and the sword of the magistrate to compel people to convert and to conform. This became the full fledged doctrine of the Roman Catholic Church:

Catholic Dictionary: term - Two Swords-
Definition: a medieval doctrine on the relation of Church and State, as explained by Pope Boniface VIII (reigned 1294- 1303): "We are taught by the words of the Gospel that in this Church and under her control there are two swords, the spiritual and the temporal . . . both of these, i.e., the spritual and the temporal swords, are under the control of the

8 Christianity Today, “405 Jerome Completes the Vulgate,” <http://www.christianitytoday.com/history> accessed 12/06/2016 [Christianity Today is ecumenical and modernist and never trusted for doctrine; it is only barely trusted by this author to get history right.]

9 Philip Schaff, “NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH Vol 1 - *NPNF1-01 The Confessions and Letters of St. Augustine, with a Sketch of his Life and Work*,” Christian Classics Ethereal Library, <https://www.ccel.org/ccel/schaff/npnf101.html> (Accessed 12/07/2016)

Church. The first is wielded by the Church; the second is wielded on behalf of the church. The first is wielded by the hands of the priest, the second by the hands of kings and soldiers, but at the wish and by the permission of the priests. Sword must be subordinate to sword, and it is only fitting that the temporal authority should be subject to the spiritual" (Unam Sanctam, Denzinger 873).¹⁰

This doctrine is not Christian, nor is the Roman Catholic Church. That bold assertion needs more emphasis. In establishing itself as The Catholic Church, the Roman church left Christ's teachings about "whosoever will may come," and took up the sword of kings and soldiers to compel conversions and compel compliance. Constantine the Great used his temporal sword to compel every Roman soldier under his command to become "Christian." Were they converted by grace through faith? No. They were compelled by the new found authority of the Roman Catholic Church which used the twisted doctrines of Roman Saint Augustine of Hippo. The whole of the Roman Empire was now compelled, by force, to become "Christian." Roman Saint Jerome inserted these twisted Roman doctrines into the Roman Catholic Latin Vulgate Bible via the three "P" errors just mentioned. This was all diabolical, none of this could be called "Christian," ... but it has been called that for over 1700 years, ever since Constantine the Great forced the Roman Empire to convert to "Christianity," and used his Roman Catholic sword to silence the Bible believing Donatists who opposed Roman Saint Augustine's doctrines. It was diabolical. It is no less diabolical today.

"The Donatists arose in Numidia, in the year 311, and they

10 The Catholic Dictionary, s.v. Two Swords, <https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=36967> (Accessed 12/07/2016) [The Catholic Dictionary is Roman Catholic Church propaganda and never trusted for doctrine, and barely trusted for history; it is only used by this author to document their published error.]

soon extended over Africa. They taught that the church should be a holy body.”¹¹ This Roman Catholic Church sword was used to annihilate Montanists, Novatians, and Donatists, Paulicians, Adoptionists, and Anabaptists et.al.¹² All Catholic naysayers were labeled heretics, hunted, ostracized, banished or killed by the Roman Catholic Church.

Is the Pope Catholic? Yes. Is the Pope Christian? No. Is the church Catholic? No. Churches are local, independent, autonomous bodies of called out, gathered together Bible believers. They are under the headship of the Lord Jesus Christ, and must not surrender that headship to any Pope, Arch-Bishop, Denominational Organization, Denominational property owner, or Mother Church or Mother founder applying for that control. Ergo which of the 11,000+ Christian denominations listed in the 1982 3rd edition of the “*World Christian Encyclopedia*”¹³ are correct? None of them are correct! True Christianity accepts no Pope, Arch-Bishop or Denominational control.

All Protestant and Reformed teachings that the Church is Catholic has its basis in the Roman Catholic Church and are in error. And all Protestant and Reformed churches have such

11 Christian, John T., “*A History of the Baptists*”, Vol 1&2, The Baptist Bible Institute, New Orleans, Louisiana, first published in 1922, public domain, soft copy

www.reformedreader.org/history/christian/ahob1/ahobp.htm, accessed 06/03/2019, Vol 1, pg 28.

12 Carroll, James Milton, “*The Trail of Blood*”, 1932, open source, public domain, from <https://archive.org/details/TheTrailOfBlood>, accessed 06/03/2019.

13 David B. Barrett, “*World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World, A.D. 1900-2000*”, 1982, Oxford University Press, wherein “a denomination is defined as existing within a specific country and there are 33,000+ total of these “Christian denominations” in 238 total countries.” These are subdivided into “6 major ecclesiastico-cultural mega-blocs”, and ordering them by denomination size we have: Independents (about 22000), Protestants (about 9000), “Marginals” (about 1600), Orthodox (781), Roman Catholics (242), and Anglicans (168). Making for 11,000+ non-independent denominations. From <http://www.philvaz.com/apologetics/a106.htm> accessed 06/03/2019.

teachings. All denominations are errant in this position. There is no Catholic Church that is Christian.

Protestant's Reformed Theology – An Offspring Wolf

The editors of the Encyclopedia Britannica say: “Protestant Reformation, the religious revolution that took place in the Western church in the 16th century. Its greatest leaders undoubtedly were Martin Luther and John Calvin. Having far-reaching political, economic, and social effects, the Reformation became the basis for the founding of Protestantism, one of the three major branches of Christianity.” They go on to say that the three major branches of Christianity are “the Roman Catholic Church, the Eastern Orthodox churches, and the Protestant churches.” Such a secular source, of course, completely misses the spiritual implications of what the Protestants embodied.

Protestants, as the offspring of the mother wolf, carried the diabolical poisonous fruit of the Roman Catholic Church's error as a leaven which rises in all 33,000 “Christian Denominations.” It was blatant, brazen, and authoritarian in the Roman Catholic Church; it is subtle and disguised in the Protestant Churches springing from the Protestant Reformation.

Protestants Carry on in Error

It has been said that the Protestant Reformation was fine as far as it went, but it did not go near far enough. *Sola fide, sola scriptura* and *sola gratia* established exceptional first steps but Protestants carried a ton of Roman Catholic baggage past October 31, 1517, the eve of All Saints' Day, when Luther posted his 95 theses to the Roman Church door.

Protestants, in general, still hold to four systematic errors of the Roman Catholic Church, the catholicness of the church, the allegorical method of Biblical interpretation, the replacement of Israel by the catholic church, and the dismissal of the Millennial Reign of Christ.

The latter two of these errors, the replacement of Israel and the dismissal of the Millennial Reign, are exposed in great detail in this works “Volume 11 Eschatology”, particularly in its Chapter 4 “Dispensational's Alternative, Supersessionism”, and more particularly in its sections “The Facts and Flaws of Covenant Theology”, Part 1, 2, 3 and conclusion. Because of that extensive coverage in volume 11, there is only cursory attention given to those errors in this volume.

Baptists Are Not Protestants

It needs to be said out loud that Baptists are not Protestants. This is as good a time as any.

Baptists were present prior to the Protestant Reformation and indeed carry a perpetuity all the way back to the New Testament Apostles. Some inaccurately jest that their founder is John the Baptist, but in actuality the Baptist name did not come from John, but from Christians who never accepted Roman Catholic infant baptism, never assimilated with the Roman Catholic Church, and were given hateful labels by that apostate church. John T. Christian (you have to love that name) captured this truth in his two volumes of “*A History of the Baptists*” In his first volume's Chapter VII “The Origin of the Anabaptist Churches” he succinctly captures and documents the truth about Baptists perpetuity.

The beginnings of the Anabaptist movement are firmly rooted in the earlier centuries. The Baptists have a spiritual posterity of many ages of liberty-loving Christians. The movement was as old as Christianity; the Reformation gave an occasion for a new and varied history. The statement of Mosheim who was a learned Lutheran historian, as to the origin of the Baptists, has never been successfully attacked. He says:

“The origin of the sect, who from their repetition of baptism received in other

communities, are called Anabaptists, but who are also denominated Mennonites, from the celebrated man to whom they owe a large share of their present prosperity, is involved in much obscurity [or, is hid in the remote depths of antiquity, as another translator has it]. For they suddenly started up, in various countries of Europe, under the influence of leaders of dissimilar character and views; and at a time when the first contests with the Catholics so engrossed the attention of all, that they scarcely noticed any other passing occurrences. The modern Mennonites affirm, that their predecessors were the descendants of those Waldenses, who were oppressed by the tyranny of the Papists; and that they were of a most pure offspring, and most averse from any inclinations toward sedition, as well as all fanatical views.

“In the first place I believe the Mennonites are not altogether in the wrong, when they boast. of a descent from these Waldenses, Petrobrusians, and others, who are usually styled witnesses for the truth before Luther. Prior to the age of Luther, there lay concealed in almost every country of Europe but especially in Bohemia, Moravia, Switzerland and Germany, very many persons, in whose minds were deeply rooted that principle which the Waldenses, Wyclifites, and the Husites maintained, some more covertly and others more openly; namely, that the kingdom which Christ set up on the earth, or the visible church, is an assembly of holy persons; and ought therefore to be entirely free from not only ungodly persons and sinners, but from all institutions of human device against ungodliness. This principle lay at the foundation which was the source of all that was new and singular in the religion of the Mennonites; and the greatest part of their singular opinions, as is well

attested, were approved some centuries before Luther's time, by those who had such views of the Church of Christ" (Mosheim, Institutes of Ecclesiastical History, III. 200).

This opinion of Mosheim, expressed in 1755, of the ancient origin of the Baptists and of their intimate connection with the Waldenses, and of other witnesses of the truth, meets with the approval of the most rigid scientific research of our own times.

Sir Isaac Newton, one of the greatest men who ever lived, declared it was "his conviction that the Baptists were the only Christians who had not symbolized with Rome" (Whiston, Memoirs of, written by himself, 201). William Whiston, who records this statement, was the successor of Newton in Cambridge University, and lectured on Mathematics and Natural Philosophy. He himself became a Baptist and wrote a book on infant baptism.

Alexander Campbell, in his debate with Mr. Macalla, says:

"I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates in every century up to the Christian era and independent of whose existence (the German Anabaptists), clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (Macalla and Campbell Debate on Baptism, 378, 379, Buffalo, 1824).

Again in his book on Christian Baptism (p.409. Bethany, 1851), he says (of Baptists):

"There is nothing, in all ages and in all

countries, (that) has been, as a body, the constant asserters of the rights of man and of liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power.”

Robert Barclay, a Quaker who wrote largely upon this subject, though not always free from bias, says of the Baptists:

“We shall afterwards show the rise of the Anabaptist took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Church (Barclay, *The Inner Life of the Societies of the Commonwealth*, 11, 12. London, 1876). More congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in these statements might be worked out in circumstantial detail. Roman Catholic historians and officials, in some instances eye-witnesses, testify that the Waldenses and other ancient communions were the same as the Anabaptists. ¹⁴

Protestants, in general, still hold to four systematic errors

14 Christian, John T., *“A History of the Baptists”*, Vol 1, CHAPTER VII The Origin of the Anabaptist Churches, The Baptist Bible Institute, New Orleans, Louisiana, first published in 1922, public domain, soft copy www.reformedreader.org/history/christian/ahob1/ahobp.htm, accessed 06/03/2019, Vol 1, pg 56.

of the Roman Catholic Church, the catholicness of the church, the allegorical method of Biblical interpretation, the replacement of Israel by the catholic church, and the dismissal of the Millennial Reign of Christ. These four errors are, in general, rejected by Baptists because, for Baptists, the sole authority of all faith and practice is the inerrant, infallible, verbally inspired word of God. Baptists are not Protestants, have always rejected infant baptism in any form, and reject these four Roman Catholic doctrines. Many Baptists have been ignorantly seduced, or leavened, into these errors by those toting Reformed Theology and John Calvin's ill gotten ideas about election (rooted in the Catholic Church being the new elect of God, while Israel is rejected as the elect of God). Do not be deceived when such leaven rises. Baptists still reject such Protestant error.

Ecumenical Bible Changers – Offspring of the Offspring

The thesis of this section is that the Roman Catholic Church is the mother wolf of deception for this brazen error about the catholicness of the church, that the Protestant reformers, as offspring of their mother catholic church, are carrying that error with more subtle ways, and that now, the drive to sell copyright ecumenical bibles to everyone is the ultimate in diabolical subtleness for propagating Satan's line “Yea hath God said?”

A young Christian had heard in Sunday School that the world and the Devil so hated God's word that they would confiscate and destroy every copy. “It would happen in his life time!” he was told. He took and hid his Sunday School award Bible up in his attic and said, “They will never take away my Holy Bible!”

When he was all grown and a junior in seminary he became troubled when an old Baptist preacher gave him a flier that said:

All modernists ecumenical Bibles completely leave out 20 verses that have always been in the Holy Bible. They say that Matt 17:21 is not supposed to be in the Bible. They take their pen knife and cut it out! Then they take their knife and cut out Matt 18:11, 23:14, Mark 7:16, 9:44 & 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Rom 16:24, and 1 John 5:7, then they take Col 1:14 and cut out the clause "Through His Blood" because they think God did not mean to say that. For over nineteen hundred years believers have considered these 20 verses to be inspired, inerrant, infallible Scripture.

Modernist ecumenical scholars contend that no Bible in existence today is inspired. Baptists will never agree with such folly. We use the ONLY complete English Bible with these verses still intact, the Authorized King James Bible.

There are 64,000 other reasons detailed in this short study. Many are misinformed about this crucial issue. Many partake in the modernist's diabolical attack against the KJB.¹⁵

The copyright New International Version New Testament has 64,000 fewer words than the King James Bible's New Testament! Words that are certainly in the Greek New Testament have been completely eliminated. Baptists will not use the NIV¹⁶ or ESV¹⁷, holding instead to the complete

15 See "The Defense of Twenty" by Pastor Ed Rice, Good Samaritan Baptist Church, 54 Main St., Dresden NY 14441
www.gsbaptistchurch.com/seminary/landmark/content/defense_twenty.pdf

16 NIV is a registered trademark of the New York Bible Society International, Philadelphia, Pennsylvania, standing for "New International Version" and their ecumenical modernist copyright, all rights reserved, 1973 bible.

17 ESV is a registered trademark of the Crossway – Good News Publishers, Wheaton Illinois, standing for "English Standard Version"

and accurate authorized King James Bible.

Baptists, above all others, base all their faith and practice on only the words of the Holy Scriptures. When critical modernists mess with the words they are messing with our faith and practice. It is better to learn that 'thee' is the 2nd person singular of 'you' and 'thou' is its subjective case than to have a sinister textual critic mess with your faith and practice.

When he looked, he found that those verses were not in his Bible. The Bible student scoured through his whole seminary looking for a King James Authorized Bible to see what they said and found none on the premises. He took a bus to his father's old house, climbed up into the attic, and retrieved his old Sunday School award Bible, and there were all twenty of those verses. He made this profound observation, "The Devil never did come and confiscate our Bibles, Christians just forsook them and turned them over for new modernist versions that do not reflect the infallible, inerrant, verbally inspired Words of God."

The truth in that scenario is already substantiated in the Prolegomena and Bibliology sections of this Systematic Theology, but rehearse here the subtle power of this diabolical deception. Ecumenical bibles do indeed change doctrine.

A case in point, the catholic church, from its roots, has works embedded in its salvation process. It might be Roman, Orthodox, or Episcopalian penance, Presbyterian infant baptism, Methodist methods or Pentecostal baptismal regeneration, there is always something added to belief before salvation is secured. John 3:36 states, "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*" Herein, as throughout the Holy Bible, Salvation is solely based on faith (4102 πιστις pistis as a noun) i.e. what we believe

and their ecumenical, modernist, copyright, all rights reserved, 2001 bible.

(4100 πιστευω pisteuo exact same Greek word as a verb) and not based on works that we might do or obedience that we might render.

There are times when the fifty-seven highly skilled linguists, employed and paid by King James from 1603 through 1611, divided into six companies which met in cities of Cambridge, Westminster, and Oxford, as they, under the unction of the Holy Spirit of God, took seven years to translate God's inerrant, infallible, verbally inspired Old Testament and New Testament books into an authorized Holy Bible which answered only to the original Hebrew and Greek, well there were times when the context of the text and the doctrine of the whole Bible determined how a word might be translated. Such is the case with the phrase "believeth not" in John 3:36. The Greek word used, (544 απειθεω apeitheo) literally means "not to allow one's self to be perused" and could thus be translated disobedient. The highly skilled linguists translating the Authorized Version knew in the context of salvation to translate it "believeth not" as they did eight other times (Acts 14:2, 17:5, 19:9, Rom 11:31, 15:31, Heb 3:18, 11, 31). These expert linguists only translated this Greek word "disobey" when the context called for it in four verses not dealing with soul-salvation (Rom 10:21, 1Pet 2:7,8, 3:20). Modernist ecumenical translators did not take this care.

How do ecumenical modernist bibles translate the "*believeth not*" phrase in their ecumenical friendly copyright versions?

Perhaps Jesus said, "he who disobeys the Son shall not see life"? As copyright by James A.R. Moffatt D.D., D.LITT., in his 1950 "The Bible – A New Translation". All rights in this book are reserved. No part of the text may be reproduced in any manner whatsoever without written permission.

Or was it "he who does not obey the Son shall not see life"? As copyright by The Lockman Foundation in California, in their 1960 NASB (NASB is a registered trademark of the same, standing for the New American Standard Version).

Or was it, "he who disobeys the Son shall not see that

life”? As copyright by the Syndics of the Cambridge University Press in their 1961 NEB (NEB is a registered trademark of the same, standing for the New English Bible).

Or was it “he who does not obey the Son shall not see life”? As copyright by the World Publishing Company in their 1962 RSV (RSV is a registered trademark of the same, standing for Revised Standard Version).

Or was it “whoever disobeys the Son, will not have life”? As copyright by the American Bible Society in their 1966 Good News Bible- Today's English Version.

Or was it “he who does not believe the Son shall not see life”? As copyright by the Oxford University Press, Inc. in their 1967 NKJ (NKJ is a registered trademark of the same, standing for New King James). [Oxford University agreed not to change any underlying Greek in their New Testament translation, only to strip away all second person singular indicators (and make them all plural, you and your) and to remove all verb case indicators (believeth ... hath vs Oxford's believes ... has). However, these changes could not secure a copyright on their New Testament. They got their copyright with all their “significant deviations” found in the Old Testament.]

Or was it “whoever disobeys the Son shall not see life”? As copyright by the Confraternity of Christian Doctrine in Washington D.C., in their 1970 NAB (NAB is a registered trademark of the same, standing for New American Bible).

Or was it “whoever rejects the Son will not see life”? As copyright by the New York Bible Society International, Philadelphia, Pennsylvania, in their 1973 NIV (NIV is a registered trademark of the same, standing for New International Version).

Or was it “he that disobeys the Son will not see life”? As copyright by the Watch Tower Bible And Tract Society of Pennsylvania and International Bible Students Association in their 1984 NWT (NWT is a registered trademark of the same, standing for New World Translation). [It is curious that the Watch Tower Society, that does not believe in the deity of our

Lord Jesus Christ nor the trinity of the Godhead, predominately change, with brazen boldness, what offends their faulty doctrines.]

Or was it “no one who rejects him will ever share in that life”? As copyright by the American Bible Society in their 1995 CEV (CEV is a registered trademark of the same, standing for Contemporary English Version).

Or was it “whoever does not obey the Son shall not see life”? As copyright by Crossway – Good News Publishers, Wheaton Illinois, All rights reserved, in their 2001 ESV (ESV is a registered trademark of the same, standing for English Standard Version).

These translations of the Greek may not be technically in error, but in the context of receiving “so great salvation” by faith and faith alone, when that is the context, they are grossly in error. Modernist ecumenical translators also use a corrupted Greek text as seen in the next case in point.

The catholic church, from its roots, has made salvation a process that is tied to works and growth. You cannot be sure of your salvation as an instantaneous “born-again” completed event wherein one day you were headed to hell and the next you were headed to heaven. Consequently, what will be the leaning of the ecumenical modernist bibles on this new-birth concept? First Peter 2:2 states “*As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*” but modernists, via their corrupted Vaticanus and Sinaiticus Greek manuscripts from Alexandria Egypt, add to the Word of God to deny the instantaneous new birth, and make salvation a growing thing. Look what their corrupted Greek text added to their ecumenical translations.

Perhaps, they suppose, Peter said, “Like newly born children, thirst for the pure, spiritual milk to make you **grow up into salvation**”? As copyright by James A.R. Moffatt D.D., D.LITT., in his 1950 "The Bible – A New Translation". All rights in this book are reserved. No part of the text may be reproduced in any manner whatsoever without written permission.

Or was it “long for the pure milk of the word, that by it you may **grow in respect to salvation**”? As copyright by The Lockman Foundation in California, in their 1960 NASB (NASB is a registered trademark of the same, standing for the New American Standard Version).

Or was it, “Like the newborn infants you are, you must crave for pure milk (spiritual milk, I mean), so that you may thrive upon it to your soul's health”? As copyright by the Syndics of the Cambridge University Press in their 1961 NEB (NEB is a registered trademark of the same, standing for the New English Bible).

Or was it “that by it you may **grow up to salvation**”? As copyright by the World Publishing Company in their 1962 RSV (RSV is a registered trademark of the same, standing for Revised Standard Version).

Or was it “Be like newborn babies, always thirsty for the pure spiritual milk, so that by drinking it you may **grow up and be saved**”? As copyright by the American Bible Society in their 1966 Good News Bible- Todays English Version.

Or was it “*as newborn babes, desire the sincere milk of the word, that ye may grow thereby*”? As copyright by the Oxford University Press, Inc. in their 1967 NKJ (NKJ is a registered trademark of the same, standing for New King James). [Oxford University agreed not to change any underlying Greek in their New Testament translation, only to strip away all second person singular indicators (and make them all plural, you and your) and to remove all verb case indicators (believeth ... hath vs Oxford's believes ... has). However, these changes could not secure a copyright on their New Testament. They got their copyright with all their “significant deviations” found in the Old Testament.]

Or was it “Be as eager for milk as newborn babies – pure milk of the spirit to make you **grow unto salvation**”? As copyright by the Confraternity of Christian Doctrine in Washington D.C. in their 1970 NAB (NAB is a registered trademark of the same, standing for New American Bible).

Or was it “Like newborn babies, crave pure spiritual milk,

so that by it you may **grow up in your salvation**”? As copyright by the New York Bible Society International, Philadelphia, Pennsylvania, in their 1973 NIV (NIV is a registered trademark of the same, standing for New International Version).

Or was it “as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may **grow to salvation**”? As copyright by the Watch Tower Bible And Tract Society of Pennsylvania and International Bible Students Association in their 1984 NWT (NWT is a registered trademark of the same, standing for New World Translation). [It is curious that the Watch Tower Society, that does not believe in the deity of our Lord Jesus Christ nor the trinity of the Godhead, predominately change, with brazen boldness, what offends their faulty doctrines.]

Or was it “Be like newborn babies who are thirsty for the pure spiritual milk that will help you **grow and be saved**.? As copyright by the American Bible Society in their 1995 CEV (CEV is a registered trademark of the same, standing for Contemporary English Version).

Or was it “that by it you may **grow up into salvation**”? As copyright by Crossway in their 2001 ESV (ESV is a registered trademark of the same, standing for English Standard Version).

Many will read all these copyright renditions and repeat Hillary Rodham Clinton's line “What possible difference could it make anyhow!” Three important observations on these multiple renditions. First, words are important. Many of the words added by theses translators are not represented at all in the Greek New Testament¹⁸. Secondly Manuscripts from Alexandria Egypt, where Holy Roman Catholic Saint Origen became the Father of Bible criticism, and the Father of the Roman Catholic's allegorical method, should not determine

18 The corrupted Westcott and Hort Greek text, based on the corrupted Alexandrian Egypt manuscripts, copyright 1966, by The United Bible Societies of the USA, inserted two Greek words “εις σωτηριαν” “unto salvation” in 2Peter 2:2. The Greek Received Text (The Textus Receptus) and the Holy Bible does not include them.

what is in or not in our Bible; we do not need an ecumenically acceptable bible we need an accurate and authorized Holy Bible. It is our sole authority, it is our final authority.

Thirdly, when there are multiple version which must, by copyright law, have significant deviations from all other versions there is no final authority. Christians wandering from this version to that, none knowing exactly what the Holy Bible says about anything, makes the whole lump, even the soiled evangelicals absolutely apostate, i.e they have abandoned and left what was once believed. The local church needs an absolute authority, found, for English speaking peoples, in the Authorized King James Bible.

The Bible and the Local, Non-Catholic, Church

Honest Bible students, ignorant of this Roman Catholic development of the Catholic Church, have been led down the garden path to accept a Catholic Church because the Scriptures often speak of the church in the singular, i.e. *“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”* (Matt 16:18). The misconception we are addressing is the supposed existence of a catholic (universal) church, whereby all saved people are members of this catholic, universal body of believers. That is not what is portrayed in the Holy Bible, and the distinction is important in church polity.

The Bible mentions the church in the singular in 78 verses while it mentions churches in the plural in only 36 verses. The many uses in the plural certainly cause consternation to a doctrine of a Catholic Church, but might not carry the weight to refute it. Of the singular uses of the church the majority are used in consideration of a singular local independent autonomous New Testament church. Certainly, as noted previously, Christ addressing the seven local, independent, autonomous churches in the Revelation of Jesus Christ would cause the serious Bible student to completely abandon the Roman idea of a Holy Catholic Church. The first and last

church messages address the church “of” Ephesus, and the church “of the” Laodiceans, the other five messages address the church “in” Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia. These are so obviously non-catholic references that these seven instances can debunk the whole ideology of a Holy Catholic Church. But lets examine other singular references of the church.

Some singular references of coarse occur when there was only one local church at Jerusalem (Acts 2:47, 5:11, Gal 1:13, Php 3:6). Most of the other singular references are obviously speaking of a local independent autonomous church, such as “*the church which was at Jerusalem*” (Acts 8:1, 3, 11:22, 26, 12:1, 5, 15:4, 22) or “*the church that was at Antioch*” (Acts 13:1, 14:27, 15:3) or “*elders in every church*” (Acts 14:23) or they are used in addresses similar to, “*Unto the church of God which is... at Corinth/of the Thessalonians*” (1Cor 1:2, 2Cor 1:1, 1Thes 1:1, 2Thes 1:1). Then there are many other singular intimations where a local church is obviously intended, and a Holy Catholic Church cannot be supported, “*And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch*” (Acts 18:22, also 20:17, Rom 16:1, 5, 23, 1Cor 4:17, 6:4, 11:18, 22, 14:4, 5, 12, 19, 23, 28, 35, 16:19, Php 4:15, Col 4:15, 16, 1Tim 5:16, Phm 1:2, James 5:14, 1Pet 5:13, 3 John 1:6, 9, 10).

That leaves only a few verses that might be construed, in some misguided fashion, to speak of a Holy Catholic Church, but in actuality it is obvious that they speak of the church corporately. Some are corporately referencing “*the Church of God*” (Acts 20:28, 1Cor 10:32, 15:9, 1Tim 3:5, 15) and clearly indicate how God addresses the corporate body of the church (the whole called out, gathered together body of believers), without implying that it is a Holy Catholic Church. Let's examine the others (Matt 16:18, 18:17, Acts 7:38, 1Cor 12:28, Eph 1:22, 3:10, 21, 5:23, 24, 25, 27, 29, 32, Col 1:18, 24 (his body), Heb 2:12, 12:23).

“*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not*

prevail against it.... And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Mat 16:18, 18:17).

In these two texts of Matthew, Jesus is speaking of the formation and function of his *ecclesia* or called out body of believers. It is obvious that he is speaking of the church corporately and not a local, independent, autonomous body of believers assembled at Jerusalem or at Ephesus. But there is no need to establish a Holy Catholic Church ideology for this usage to make sense. In the exact same sense it has been said, “England built their jury to ensure a fair equitable judicial system, and the jury is to hear all the evidence in a criminal proceeding.” That is using the term “jury” corporately to reference how twelve people on a local, independent, autonomous jury assembled in the Camden district of London England corporately function. Such is a widely used and accepted means of communicating and there is no inclination to think that England has a supreme Catholic (Universal) Jury System, and all local juries belong to the Catholic (Universal) entity.

In 1Co 12:28 *“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”* This corporate usage of the term church is now obvious. And likewise in Ephesians when Paul writes, *“And (God) hath put all things under his (Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places) feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all”* (Eph 1:20, 22-23), the church is used in this corporate sense, not in any catholic sense. So to in Eph 3:10, 21, 5:23, 24, 25, 27, 29, 32, Col 1:18, 24 (his body), Heb 2:12, and 12:23.

The ideology of a Holy Catholic Church was devised by Origen of Alexandria Egypt in order to supplement his development of a Replacement Theology, wherein a Holy

Catholic Church takes over all the promises made to God's chosen and elect people Israel. When a person gets saved they do not become part of a catholic church, they do not become part of the Bride of Christ, they become part of the family of God. Family members are to be baptized by immersion in obedience to Christ's command, and to unite with a local, independent, autonomous church where they can continue in the doctrine of the Apostles. It is really quite simple, straight forward, and non-catholic.

Chapter 4 Good Ecclesiology Requires Good Dispensationalism

One cannot account for a thorough coverage of Biblical ecclesiology without a consideration of the great stages of stewardship wherewith mankind has been and will be tested. A systematic review of the whole of Scripture discovers seven distinct stewardship tests for man. Since the concept of the progressive testing of man in these stewardship phases, properly called dispensations, insults and assaults Roman Catholic Church doctrine, and that of its Protestant offspring, the Biblical basis for this teaching needs careful development up front.

A preliminary development of dispensationalism was given in the study of anthropology because of the stewardship of man that it captures. Another development of dispensationalism is pursued in the doctrine of last things, Volume 11 Eschatology, because one cannot understand the second coming of Christ without discerning that the sixth dispensation, the dispensation of grace, called the church age, must come to a close. In understanding the doctrine of the church, ecclesiology, one must thoroughly understand that the church age has a beginning and a closing. A solid understanding of the seven dispensations is vital to a Biblical ecclesiology. That understanding can be achieved by going through Chapter 5 of the Anthropology section or Chapter 3 of the Eschatology section. An outline of these seven dispensations is included below:

Eschatology Chapter 3 God's Seven Dispensations Outlined

The First Dispensation – Innocence

The Second Dispensation – Conscience

The Third Dispensation – Government

The Fourth Dispensation – Promise

The Fifth Dispensation – Law

The Sixth Dispensation – Grace and Truth
The Seventh Dispensation – The Kingdom

In this study of the doctrine of the church a Biblical look at the sixth dispensation is essential. Between each dispensation there is a transition and one cannot rightly divide the Word of Truth without a consideration of these transitions.

When Did Christ's Church Begin?

Many weigh in with opinions about exactly when the church began. Unfortunately most do so without the necessary background to consider why the question is important. There is a transition from the dispensation of law to the dispensation of grace that must be in focus in this consideration. Very simply stated it is the Church of Jesus Christ and consequently he is the founder, framer, and former of the Church. If it were found, framed, and formed in Acts 2:1-3 it might be called the Church of Pentecost, if in Acts 2:4, the Church of the Holy Ghost, if in Acts 2:14, the Church of Peter, if in Acts 13:2 (as the hyper-dispensationalists attest), the Church of Barnabas and Saul, if in Acts 28:26-28 (as the ultra-dispensationalists following E. W. Bullinger (1837-1913) attest), the Church of the Gentiles, or the Church of Paul. And I suppose if the Church were founded in Genesis 3 and Jeremiah 31, as Covenant Theologians attest¹⁹ it might be called the Church of Roman Catholic Saint Augustine of Alexandria Egypt. Before one weighs in declaring “I believe the Church started when” they need to better understand some of the disparaging ideologies that are on the table in this consideration.

Independent Baptists love to fight, and like Hatfields and McCoys they often enjoy the fight so much that they forget what the fight started over in the first place. This is exactly the problem when considering the question of when Christ's

19 Covenant Theologians include Roman Catholic Saint Augustine, John Calvin (via his *Institutes of the Christian Religion* 2:9-11), Charles Hodge, Jonathan Edwards, B. B. Warfield, R. C. Sproul, et-al.

church got its start. In fifty years as an Independent Baptist I have heard all the arguments for why Christ's church did not begin in Acts chapter two, and all the arguments of why Christ's church must have begun in Acts chapter two. In that exposure, and on both sides of the debate, I have heard eloquent arguments given by very intelligent gifted men of God. I cannot recall any of them bringing into the discussion why the question was of extreme importance. None. Not once in fifty years have I read what you will read in this short article. Pay attention. Take notes. Fight smarter.

Covenant Theology

The Covenant Theologian supposes that the Catholic Church started in the Old Testament, particularly that it was part of God's Covenant of Grace. This Covenant of Grace, they suppose, was made individually with Noah, Abraham, and David, made nationally with Old Testament Israel as a people, and made universally with man in the New Covenant. Thus a prominent feature of all Protestant theology (whether Presbyterian, Reformed Churches, Methodism, Pentecostal, or Reformed Baptists... or Reformed Anything) is that believers in all ages are all 'in Christ,' are all part of the Body and Bride of Christ, and consequently Christ's church began with the Old Testament saints, not with Jesus Christ, and not with the coming of the Holy Spirit of God in Acts chapter two.

Let me reiterate that this is a prominent feature in "all Protestant theology." This leaven leads to their conclusion that Israel has been completely replaced by the Holy Catholic Church, and this leaven is a major influence in all denominations. Baptists are not Protestant, nor reformed, nor a denomination, nor denominational. Baptists are independent and autonomous under the headship of our founder the Lord Jesus Christ. Baptists churches have no human entity, head, or denominational authority that they answer to. Beware of the leaven of Protestants.

Hyper-Dispensationalism

Hyper-Dispensationalists suppose that the Christian church had its beginning with the ministry of the Apostle Paul in the early part of the book of Acts. Ergo there are Acts 9 hyper-dispensationalists and Acts 13 hyper-dispensationalists but none that hold to classical dispensationalism nor an Acts 2 church beginning. Their predominate founder is Pastor/Teacher/Author John Cowin O’Hair (1876 – 1958).²⁰ Hyper-Dispensationalist Cornelius Stam (1908 – 2003) explains how Peter built the Messianic Church, but Paul built the Gentile Body of Christ's church.²¹ Hyper-Dispensationalist Charles F. Baker (1905-1994) took the Acts 13 founded church to even greater extremes believing that, since Paul does not seemingly mention baptism by immersion after Acts 13, it is not valid for the current dispensation!²² Baker, and Hyper-Dispensationalists in general, have strong leanings toward Calvinism, and confusion about Israel's place in God's

20 Dale S. DeWitt, “*The Origins of the Grace Movement – The Early Theology of John Cowen O’Hair.*” And Dr. Dale DeWitt and Bryan Ross, “*The Origins of the Grace Movement – The Theology of the John Cowen O’Hair into the Nineteen-Thirties*”

21 Cornelius R. Stam, “*Things That Differ – The Fundamentals of Dispensationalism*”, Berean Bible Society, Chicago, 1951 [Cornelius R. Stam is founder of Berean Bible Society].

22 Charles F. Baker, “*A Dispensational Theology*”, 1971, (Baker's 688-page masterwork). [Baker attended Scofield Memorial Church, founded by C.I. Scofield, was editor of the Scofield Reference Bible, and his pastor was Lewis Sperry Chafer, who also founded the Evangelical Theological College, which later became Dallas Theological Seminary. He was first an associate pastor with J.C. O’Hair at North Shore Church in “uptown” Chicago. Later, Baker partnered with C.R. Stam to develop and open the Milwaukee Bible Institute, which later became Grace Bible College. Baker was a graduate of Wheaton College but they qualify his alumni reference with the opening line “If Charles F. Baker represented an extreme form of dispensational theology, his credentials were impeccable.” Baker's other books include “Understanding the Book of Acts”, “Dispensational Relationships”, and “Understanding the Gospels.” From <http://a2z.my.wheaton.edu/alumni/charles-f-baker> and <https://www.fellowshipbiblechurchorlando.org/charles-f-baker> accessed on 11/07/2019].

economy. Ergo Hyper-Dispensationalism has no place in any Baptist Church, nay, not in any Bible Believing Church.

Ultra-Dispensationalism

Ultra-Dispensationalists suppose that the Christian church had its beginning with the ministry of the Apostle Paul in the end of the book of Acts. The most notable proponent of Acts-28 Dispensationalism was E. W. Bullinger (1837-1913). He taught that the gospels and Acts were under the dispensation of law, with the church actually beginning at Paul's ministry after Acts 28:28, "*Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.*"²³ E.W. Bullinger held that both baptism and the Lord's Supper fall outside of the current, post-Acts dispensation, and suppose that the Gospels of Matthew, Mark, Luke, and John, as well as the epistles written before Acts 28:28 (Acts 13 for mere hyper-dispensationalists) are not meant to be part of the faith and practice of the Gentile Christian Church, i.e. the Church that Paul Built.

The genius of Bullinger is not to be diminished in this rebuke. He eloquently broke from much of the gross error of Covenant Theology, and all the error of Replacement Theology. He strategically broke from the man-made moorings and stated the danger of going to far. And then he went to far. He made this premise:

We must bring (dispensationalism), as all else, to the bar of the written Word to see whether we have learned from man, or from God, from tradition or from revelation. ... We shall all be agreed that the great subject of the Old Testament prophecies is a restored Israel and a regenerated

23 To be fair hyper-dispensationalists who enjoyed Bullinger as a mid-Acts hyper-dispensationalist don't feel that all of his works should be dismissed or invalidated because of an errant conclusion about an Acts 28 Pauline started Gentile Church that he made toward the end of his life.

earth (Matt. 19: 28). ... We are at one with all our readers in taking these prophecies in their literal meaning; and in not attempting to explain them, or rather fritter them away by any spiritualizing interpretation which deprives them of all their truth and power. We all look forward also to the time when " He that scattered Israel will gather him" (Jer. 31:10).²⁴

When Ultra-Dispensationalist Bullinger and Hyper-Dispensationalist John Cowin O’Hair, Cornelius Stam and Charles F. Baker broke from Covenant Theology and its Replacement Theology errors about Israel, they went extreme, trying to divide Christ’s church into a Peter built Messianic church and a Paul built Gentile church. Therein lies the importance of the argument about when Christ’s church began. It did not begin in the Old Testament, as Protestants contend, and it did not begin with the Apostle Paul as hyper-and-ultra-dispensationalists contend. For the Baptists who are wording lengthy arguments on the subject, get familiar with the real contenders in this argument. There is a battle for truth going on, and we dare not be ignorant about it.

Biblical Dispensationalism

When The Church Age Will Close

24 E. W. Bullinger, “*The Foundations of Dispensational Truth*”, Samuel Bagster and Sons,

Chapter 5 The Church and the First Amendment

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. ... Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
Revelation 3:7,8,10,11

Some suppose it a coincidence that the first amendments to our constitution set before us an open door, and that that door was first opened in the city of Philadelphia, where the Declaration of Independence and the Constitution were written and signed. The Declaration of Independence was formally adopted on July 4th 1776. The Constitution was written during the Philadelphia Convention which convened from May 25 to September 17, 1787 and it was signed on September 17, 1787. The First Amendment, along with the rest of the Bill of Rights, was submitted to the states for ratification on September 25, 1789, and adopted on December 15, 1791. These are important milestones in the freedom of religion wherein a door was opened, a door that no man can shut.

Satan hates this open door. His attempts to close it are myriad and ongoing. He has tried to flood it with his own followers to where Islam was/is the fastest growing religion in the US. His attacks are furious and unrelenting. In this chapter the Bible student can get familiar with the legal actions taken

against this open door.

A pastor need not be a constitutional lawyer, but, in the United States of America, he needs a genuine appreciation for the first amendment and its two clauses, “The Establishment Clause,” which prohibits the government from passing legislation to establish an official religion or preferring one religion over another, and “The Free Exercise Clause” which prohibits the government, in most instances, from interfering with a person's practice of their religion.

The clause "separation of church and state" is found nowhere in the first amendment, nor in these two fundamental clauses, but liberal lawyers suppose that the Establishment Clause enforces such a misrepresented and slippery principle. In an article “What does 'separation of Church and State' actually mean?”, by Neal Hardin, Aug 29, 2019 it is stated:

“Separation of Church and State” is one of the most misunderstood phrases in modern political discourse. Yet, it is also a phrase with deep roots in Baptist tradition and one that we, as Christians, should have a healthy understanding of as we seek to engage in the public sphere.

Origins of “Separation of Church and State”
The phrase “separation of Church and State” originates in a letter that our third president, Thomas Jefferson, wrote to the Danbury Baptist Association of Connecticut in 1802. Understanding the background of this letter is key to understanding the meaning of this infamous phrase.²⁵

The misrepresentation of this “separation of church and

25 Neal Hardin, “What does 'separation of Church and State' actually mean?”, The Ethics and Religious Liberty Commission of the Southern Baptist Convention, Article, 29 Aug, 2019. <https://erlc.com/resource-library/articles/what-does-separation-of-church-and-state-actually-mean> accessed 5/6/2020

state” clause might be soundly illustrated by the following. The Village of Dresden insisted that we of Good Samaritan Baptist Church stop entering the village park and using it for any of our purposes. We had on occasion taken a Sunday School class into the park and sat together under a tree for our Bible lesson. They sited that the constitution insisted on a “separation of church and state” for this redress. Such a brazen ignorance about “separation of church and state”, a clause not even found in constitutional law, prompts the Bible student's consideration of this chapter.

Further, this chapter is added to this volume as a redress of government actions taken during the COVID-19 (Corona Virus Disease of 2019) pandemic. In March of 2020 many local and state governments attempted to close the doors of churches on Palm Sunday and Easter Sunday with orders meant to protect the general public from the spread of a virus. What the government considered “non-essential” businesses were force to close, and many churches attempted to fit under an umbrella of being an “essential business.” A letter correcting this misnomer was written to an involved Baptist Pastor:

Dear Pastor

I greatly appreciate your endeavors exposing and righting the government's slighting of the churches constitutional rights. I might only address one contention. In pressing to have the church considered an “essential business”, or even just “essential” one can lessen the actual position of the church as a constitutionally protected entity, with a protected right to exist and operate with its doors open. The church is not an essential business, indeed it is not a business at all. It is not important that local, state, or federal governments consider or call a church essential, it is important that it consider it as the constitutionally protected entity that it is. The focus should be to emphasize, highlight, and re-establish the truth that churches have a constitutional right to exist and operate

freely, with doors open to all who would assemble there. This is most clearly stated in both alliterated clauses of the first amendment, “The Establishment Clause,” which prohibits the government from passing legislation to establish an official religion or preferring one religion over another, and “The Free Exercise Clause” which prohibits the government, in most instances, from interfering with a person's practice of their religion.

I am a little concerned that we not go off on a path about being “essential” to the neglect of being constitutionally protected whether an official is convinced of our essentialness or not. I am just saying.... and always praying. God bless your efforts in this fight.

Pastor Rice GSBaptistChurch.com, Dresden NY.

As I say we do not need to become constitutional lawyers in this consideration, but knowing the amendment, clauses and legal precedence is going to be helpful. Consider first the first amendment.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.²⁶

An overview of this first amendment is provided by the Cornell Law School Legal Information Institute (LII), Open Access to Law since 1992 (Cornell University is no friend to Christianity):

First Amendment: An Overview

26 The United States Constitution, Amendment I.

The First Amendment of the United States Constitution protects the right to freedom of religion and freedom of expression from government interference. It prohibits any laws that establish a national religion, impede the free exercise of religion, abridge the freedom of speech, infringe upon the freedom of the press, interfere with the right to peaceably assemble, or prohibit citizens from petitioning for a governmental redress of grievances. It was adopted into the Bill of Rights in 1791. The Supreme Court interprets the extent of the protection afforded to these rights. The First Amendment has been interpreted by the Court as applying to the entire federal government even though it is only expressly applicable to Congress. Furthermore, the Court has interpreted the Due Process Clause of the Fourteenth Amendment as protecting the rights in the First Amendment from interference by state governments.

Freedom of Religion

Two clauses in the First Amendment guarantee freedom of religion. The Establishment Clause prohibits the government from passing legislation to establish an official religion or preferring one religion over another. It enforces the "separation of church and state." However, some governmental activity related to religion has been declared constitutional by the Supreme Court. For example, providing bus transportation for parochial school students and the enforcement of "blue laws" is not prohibited. The Free Exercise Clause prohibits the government, in most instances, from interfering with a person's practice of their religion.²⁷

The first clause of the first amendment has been labeled

27 https://www.law.cornell.edu/wex/first_amendment, accessed 5/2/2020

the “Establishment Clause.” The Cornell Law School Legal Information Institute (LII), Open Access to Law since 1992 (Cornell University is no friend to Christianity) says of the Establishment clause:

The First Amendment's Establishment Clause prohibits the government from making any law “respecting an establishment of religion.” This clause not only forbids the government from establishing an official religion, but also prohibits government actions that unduly favor one religion over another. It also prohibits the government from unduly preferring religion over non-religion, or non-religion over religion.

Although some government action implicating religion is permissible, and indeed unavoidable, it is not clear just how much the Establishment Clause tolerates. In the past, the Supreme Court has permitted religious invocations to open legislative session, public funds to be used for private religious school bussing and textbooks, and university funds to be used to print and public student religious groups' publications. Conversely, the Court has ruled against some overtly religious displays at courthouses, state funding supplementing teacher salaries at religious schools, and some overly religious holiday decorations on public land.

One point of contention regarding the Establishment Clause is how to frame government actions that implicate religion. Framing questions often arise in the context of permanent religious monuments on public land. Although it is reasonably clear that cities cannot install new religious monuments, there is fierce debate over whether existing monuments should be removed. When the Supreme Court recently considered this

issue in *Van Orden v. Perry*, 545 U.S. 677 (2005), and *McCreary County v. ACLU*, 545 U.S. 844 (2005), it did not articulate a clear general standard for deciding these types of cases. The Court revisited this issue in *Salazar v. Buono* (08-472), a case which considered the constitutionality of a large white Christian cross erected by members of the Veterans of Foreign Wars on federal land in the Mojave Desert. While five justices concluded that a federal judge erred in barring a congressionally ordered land transfer which would place the memorial on private land, there was no majority reasoning as to why. Three Justices held that the goal of avoiding governmental endorsement of religion does not require the destruction of religious symbols in the private realm, while Justice Scalia and Justice Thomas concluded that the plaintiff lacked standing to bring this complaint.²⁸

Several attacks against this open door to our freedom have set legal precedence for its staying open. It behooves a Bible student to be reasonably familiar with these attacks and the rulings bantered about in their consideration. Five of these court cases are considered below.

Considering that the “Supreme Court has permitted religious invocations to open legislative session” a Washington Post article cited by LII states:

Supreme Court upholds legislative prayer at council meetings, By Robert Barnes, May 5, 2014

A divided Supreme Court ruled Monday that legislative bodies such as city councils can begin their meetings with prayer, even if it plainly favors a specific religion.

²⁸ https://www.law.cornell.edu/wex/establishment_clause, accessed 5/2/2020.

The court ruled 5 to 4 that Christian prayers said before meetings of an Upstate New York town council did not violate the constitutional prohibition against government establishment of religion; the justices cited history and tradition.

“Ceremonial prayer is but a recognition that, since this Nation was founded and until the present day, many Americans deem that their own existence must be understood by precepts far beyond the authority of government,” Justice Anthony M. Kennedy wrote for the court’s conservative majority.

The ruling reflected a Supreme Court that has become more lenient on how government may accommodate religion in civic life without crossing the line into an endorsement of a particular faith. All nine justices endorsed the concept of legislative prayer, with the four dissenters agreeing that the public forum “need not become a religion-free zone,” in the words of Justice Elena Kagan.²⁹

The Cornell Law School Legal Information Institute (LII) sites similar articles for the Supreme Court Rulings in areas of:

1) public funds to be used for private religious school bussing,

Appellant: Arch R. Everson

Appellee: Board of Education of the Township of Ewing

Location: Everson Residence Docket no.52

Decided by Vinson Court, Lower court, State appellate court, Citation 330 US 1 (1947) Argued Nov 20, 1946 Decided Feb 10, 1947

Facts of the case: A New Jersey law authorized

²⁹ https://www.washingtonpost.com/politics/supreme-court-upholds-legislative-prayer-at-council-meetings/2014/05/05/dc142ede-cf9d-11e3-b812-0c92213941f4_story.html

reimbursement by local school boards of the costs of transportation to and from schools, including private schools. 96% of the private schools who benefitted from this law were parochial Catholic schools. Arch R. Everson, a taxpayer in Ewing Township, filed a lawsuit alleging that this indirect aid to religion violated both the New Jersey state constitution and the First Amendment. After losing in state courts, Everson appealed to the U.S. Supreme Court on purely federal constitutional grounds.

Question: Did the New Jersey statute violate the Establishment Clause of the First Amendment?

Conclusion: 5–4 decision for Board of Education

majority opinion by Hugo L. Black. The New Jersey law reimbursing parents for transportation costs to parochial schools did not violate the Establishment Clause. A divided Court held that the law did not violate the Constitution. Justice Black reasoned that the law did not pay money to parochial schools, nor did it support them directly in anyway. It was rather enacted to assist parents of all religions with getting their children to school.

Justices Jackson, Frankfurter, Rutledge, and Burton dissented.³⁰

2) university funds to be used to print and public student religious groups' publications.

Citation: 515 US 819 (1995), Argued Mar 1, 1995, Decided Jun 29, 1995

Facts of the case: Ronald W. Rosenberger, a University of Virginia student, asked the University

30 "Everson v. Board of Education of the Township of Ewing." Oyez, www.oyez.org/cases/1940-1955/330us1. Accessed 2 May. 2020.

for \$5,800 from a student activities fund to subsidize the publishing costs of *Wide Awake: A Christian Perspective* at the University of Virginia. The University refused to provide funding for the publication solely because it "primarily promotes or manifests a particular belief in or about a deity or an ultimate reality," as prohibited by University guidelines.

Question: Did the University of Virginia violate the First Amendment rights of its Christian magazine staff by denying them the same funding resources that it made available to secular student-run magazines?

Conclusion: 5–4 decision for Rosenberger majority opinion by Anthony M. Kennedy Yes. The Court, in a 5-to-4 opinion, held that the University's denial of funding to Rosenberger, due to the content of his message, imposed a financial burden on his speech and amounted to viewpoint discrimination. The Court noted that no matter how scarce University publication funding may be, if it chooses to promote speech at all, it must promote all forms of it equally. Furthermore, because it promoted past publications regardless of their religious content, the Court found the University's publication policy to be neutral toward religion and, therefore, not in violation of the establishment clause. The Court concluded by stating that the University could not stop all funding of religious speech while continuing to fund an atheistic perspective. The exclusion of several views is as offensive to free speech as the exclusion of only one. The University must provide a financial subsidy to a student religious publication on the same basis as other student publications.³¹

31 "Rosenberger v. Rector and Visitors of the University of Virginia." Oyez, www.oyez.org/cases/1994/94-329. Accessed 2 May. 2020.

3) the Court has ruled against some overtly religious displays at courthouses:

Petitioner: County of Allegheny

Respondent: American Civil Liberties Union,
Greater Pittsburgh Chapter

Docket no. 87-2050, Decided by Rehnquist Court, Lower court, United States Court of Appeals for the Second Circuit, Citation 492 US 573 (1989), Argued Feb 22, 1989, Decided Jul 2, 1989

Facts of the case: Two public-sponsored holiday displays in Pittsburgh, Pennsylvania, were challenged by the American Civil Liberties Union. The first display involved a Christian nativity scene inside the Allegheny County Courthouse. The second display was a large Chanukah menorah, erected each year by the Chabad Jewish organization, outside the City-County building. The ACLU claimed the displays constituted state endorsement of religion. This case was decided together with *Chabad v. ACLU and City of Pittsburgh v. ACLU of Greater Pittsburgh*.

Question: Did the public displays violate the Establishment Clause of the First Amendment?

Conclusion: 6–3 decision for County of Allegheny majority opinion by Harry A. Blackmun. In a 5-to-4 decision, the Court held that the creche inside the courthouse unmistakably endorsed Christianity in violation of the Establishment Clause. By prominently displaying the words "Glory to God for the birth of Jesus Christ," the county sent a clear message that it supported and promoted Christian orthodoxy. The Court also held, however, that not all religious celebrations on government property violated the Establishment Clause. Six of the justices concluded

that the display involving the menorah was constitutionally legitimate given its "particular physical setting."³²

4) state funding supplementing teacher salaries at religious schools:

Appellant: Alton J. Lemon, et al.

Appellee: David H. Kurtzman, Superintendent of Public Instruction of the Commonwealth of Pennsylvania, et al.

Location: Eastern District Court of Pennsylvania, Docket no. 89, Decided by Burger Court, Citation 403 US 602 (1971), Argued Mar 3, 1971, Decided Jun 28, 1971.

Facts of the case: Both Pennsylvania and Rhode Island adopted statutes that provided for the state to pay for aspects of non-secular, non-public education. The Pennsylvania statute was passed in 1968 and provided funding for non-public elementary and secondary school teachers' salaries, textbooks, and instructional materials for secular subjects. Rhode Island's statute was passed in 1969 and provided state financial support for non-public elementary schools in the form of supplementing 15% of teachers' annual salaries.

The appellants in the Pennsylvania case represented citizens and taxpayers in Pennsylvania who believed that the statute violated the separation of church and state described in the First Amendment. Appellant Lemon also had a child in Pennsylvania public school. The district court granted the state officials' motion to dismiss the case. In the Rhode Island case, the appellees were

32 "County of Allegheny v. American Civil Liberties Union, Greater Pittsburgh Chapter." Oyez, www.oyez.org/cases/1988/87-2050. Accessed 2 May. 2020.

citizens and tax payers of Rhode Island who sued to have the statute in question declared unconstitutional by arguing that it violated the Establishment Clause of the First Amendment. The district court found in favor of the appellees and held that the statute violated the First Amendment.

Question: Do statutes that provide state funding for non-public, non-secular schools violate the Establishment Clause of the First Amendment?

Conclusion: Unanimous decision for Lemon, majority opinion by Warren E. Burger. The Pennsylvania statute is unconstitutional under the religion clause of First Amendment for excessive entanglement of state and church.

8-1 decision for Lemon, majority opinion by Warren E. Burger. The Rhode Island statute is unconstitutional under the religion clause of First Amendment for excessive entanglement of state and church.

Yes. Chief Justice Warren E. Burger delivered the opinion for the 8-0 majority as to the Pennsylvania statute and 8-1 as to the Rhode Island statute. The Court held that a statute must pass a three-pronged test in order to avoid violating the Establishment Clause. The statute must have a secular legislative purpose, its principal or primary effect must be one that neither promotes nor inhibits religion, and it must not foster “excessive government entanglement with religion.” The Court held that both the state statutes in question had secular legislative purposes because they reflected the desire of the states to ensure minimum secular education requirements were being met in the non-public schools. The Court did not reach a holding regarding the second prong of the test, but it did find that the statutes constituted an excessive government entanglement with religion. In the

Rhode Island program, the amount of oversight of teachers and curricula required to ensure that there is no unnecessary injection of religion into secular topics would require the government to become excessively involved in the nuances of religious education. The same danger holds true for the Pennsylvania statute, which additionally provides state funding directly to a church-related organization. Government financial involvement in such institutions inevitably leads to “an intimate and continuing relationship” between church and state. The Court also noted the potential political implications of public funding, as there is a risk of religious issues becoming politically divisive.

In his concurring opinion, Justice William O. Douglas wrote that the intrusion of the government into the running of non-public schools through grants and other funding creates the entanglement that the Establishment Clause prohibits. He also argued that non-secular schools are so thoroughly governed by religious ideologies that any amount of public funding supports those doctrines, which the Framers of the Constitution dictated the government must not do. Justice Hugo L. Black joined in the concurrence, and Justice Thurgood Marshall joined in the parts relating to case numbers 569 and 570. Justice William J. Brennan, Jr. wrote a separate concurrence in which he argued that the danger was not only that religion would infiltrate the government, but also that the government would push secularization onto religious creeds. An analysis of the statutes in question shows that they impermissibly involve the government in “essentially religious activities,” which the Establishment Clause is meant to prevent. In his opinion concurring in part and dissenting in part, Justice Byron R. White wrote

that the majority opinion goes too far and, in restricting the use of state funds in non-secular schools, creates an obstacle to the use of public funds for secular education. He argued that there was no proof that religion would invade secular education or that the government oversight of the use of public funds would be so extensive as to constitute entanglement.

Justice Thurgood Marshall did not participate in the discussion or decision of case number 89.³³

It is likely more important for the most part to use this open door of freedom of religion than it is to defend it. God has done the job of keeping the door open, but always be vigilant. God has used jailed Baptist preachers to initiate the First Amendment, and to cry the loudest when Satan attempts to close the door. Cry out with the gospel of our Lord Jesus Christ for sure, but while crying out keep an eye on that First Amendment and the door it has opened to us.

33 "Lemon v. Kurtzman." Oyez, www.oyez.org/cases/1970/89. Accessed 2 May. 2020.

Chapter 6 Critique of Other Systematic Theology Ecclesiology Works

Critiques of some other systematic theology works are taken directly from the authors "Advanced Systematic Theology II TH80X Written Report, A Written Report Presented to the Faculty of Louisiana Baptist University In Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies," wherein Dr. Chafer's six volumes of "Systematic Theology" was the text assigned for analysis and comparison to other theology works. The critiques are at times harsh and often pointed but are not intended to discredit in any way the genius of Dr. Lewis Sperry Chafer (1871-1952), founder and first president of Dallas Theological Seminary, the genius of Charles Hodge (1797-1878), a Presbyterian Minister and Princeton theologian called "the father of the printed systematic theology," or the genius of Augustus H. Strong (1836-1921), an American Baptist Pastor and president of Rochester Theological Seminary. Each of their magnum opus, "Systematic Theology" works embody the best of the theological reflection and thought in their generations.

A systematic theology is more than a Bible doctrine book in that it systematically reviews other approaches to a doctrine. It needs to review what others assembled as systematic theology works with their belief systems. The "ology" in theology emphasizes a discourse which meanders down every conceivable avenue of consideration for a topic. While a Bible doctrine must detail every straight and narrow consideration of what God has revealed, a thorough "ology" must do that, plus expand and expound on every thread. It must further introduce and explore some of the major broad paths and wide gates of mans creation. It should thereby open some vistas which may not have been considered by the student of doctrine, being ever vigil because the wide paths do lead to destruction. Review of other works of systematic theology pursues this mind broadening purpose.

Critique of Chafer's 1948 Ecclesiology

Lewis Sperry Chafer (1871 – 1952) wrote eight volumes of Systematic Theology, and Volume IV is 249 pages called Ecclesiology and 199 pages called Eschatology. In my studies at Louisiana Baptist Theological Seminary I reviewed and critiqued all eight volumes. Consider first that Dr. Chafer and his theology were not as fundamental as is regularly supposed. He was the founding president of Dallas Theological Seminary and long-time editor of *Bibliotheca Sacra*. His Seminary had the motto “Teach Truth, Love Well” and was representative of 70+ denominations. Dr. Chafer was called a fundamentalist but a militant fundamentalist could not be representative of 70+ denominations. As song leader under C.I. Scofield he became a gifted teacher for the newly formed World's Christian Fundamentals Association (WCFA). And in 1924 his Evangelical Theological College, which became Dallas Theological Seminary, was called fundamental.³⁴ However, evangelicals became neoevangelicals when they scoffed at the fundamental separatist position and refused the fundamentalist's militant attitude. Dr. Chafer never scoffed, but he never separated either. Dr. Chafer never mocked militants, but he never became one, and he never camped with any. Instead he coddled to 70+ denominations and the neoevangelicals which lived there.

Chafer displays two primary goals in writing his systematic theology. First he was intent on reaching the Presbyterian Denomination with a dispensational doctrine which would hold to a Biblical premillennial return of Christ. This would necessarily debunk their long held Covenant Theology and its underlying Replacement Theology.

Secondly, Chafer strives to write an “unabridged” systematic theology. Dr. Chafer contends that a Systematic theology is “the collecting, systematically arranging,

34 Dollar, *A History of Fundamentalism in America*, 160

comparing, exhibiting, and defending of all facts concerning God and His works from any and every source."³⁵ It was stated previously that in making such a brash definition Chafer unwittingly puts philosophers such as Aristotle and Plato, and Roman Catholics such as Saint Augustine and Saint Aquinas, and Protestants, who persecuted Baptists, i.e. men such as Martin Luther and John Calvin, on equal grounds with Holy Scripture. In writing his eight volumes on Systematic Theology he repeatedly makes this blunder. A Systematic Theology is not to be an unabridged rendition of everything ever believed about God, as Chafer has boasted, it is to be a systematic organization of each truth that God has revealed in his inerrant, infallible, verbally inspired record. These truths are to debunk the theoretical conjectures of previous philosophers and theologians. Chafer uses none of this authority against Presbyterian error or the errors of the 70+ denominations he represents.

The first of these systematic purposes effects Chafer's ecclesiology because he is careful to tiptoe around the 70+ denominations he is representing. In so doing he holds onto much of Presbyterian's Calvinism. However his second purpose, writing an "unabridged theology," causes a systematic flaw which shows up in every avenue of his theology. "Unabridged" means uncondensed. In balancing the huge volume of "everything ever believed about God" Dr. Chafer never captures a systematic organization of any Bible doctrine. His voluminous effort is marked by sentences, paragraphs, and whole sections which have little redeeming value. His theology includes an overage of quotes of other 'theologians', and a famine of quoted or expounded Holy Scripture. In light of these drawbacks, little value can be extracted from Chafer's verbose 249 pages of ecclesiology.

Critique of Chafer's Volume IV Ecclesiology Introduction

A review of Dr. Lewis Sperry Chafer's Ecclesiology and

35 from www.ChristianBook.com book promotion accessed Dec 2013

Eschatology in Volume IV of his Systematic Theology must begin with a review and documentation of his three most critical and systematic flaws. His whole Systematic Theology is seriously flawed in its organization, in its doctrines, and in its communication. Dr. Chafer's Ecclesiology is profoundly effected by all these shortcomings, but his Eschatology represents, at least, baby steps away from the flawed doctrine of Protestants, their Reformed Theology, and John Calvin's Covenant Theology.

Dr. Chafer has a very verbose and conglomerated communication method. His work is laden with run-on passive voice sentences. His commentary drones on for pages without significant content, and it takes careful scrutiny to discern his main point. This may be a purposeful style. Pleasing 70 + denominations at Dallas Theological Seminary is easier when some of them do not know exactly what you are saying. It is not, however, a competent way to write a systematic theology.

The doctrines of Dr. Chafer must be drawn out of his verbose commentary. As was stated in critique of his volume on Soteriology, it is easier to draw doctrine out of the Holy Bible than to draw it out of Chafer's voluminous effort. It is doubtless more accurate to do so as well. Again, trying to capture a doctrine agreed to by 70+ denominations is an undue challenge. None the less, this critique will address his doctrines on Ecclesiology and Eschatology, especially as they differ from Bible Doctrine.

The most profound flaw in Dr. Chafer's Systematic Theology is his lacking organization and lack of a system in what he considers systematic. This profoundly effects each volume and each doctrine of his work. Here, in Volume IV of his work, this lack annuls his presentation of a Biblical Ecclesiology and a Biblical, dispensational, premillennial Eschatology.

When one sets out to write a Systematic Theology they must organize every revealed doctrine in the Holy Bible. To some extent every man is a theologian because he organizes, in some fashion, what he knows about God. In that organization

he distinguishes which parts he believes. Hopefully that is done consciously. Making such organization systematic entails a considerable effort and focused purpose. To do a systematic analysis each substantial part of a system is partitioned and isolated into a separate subsystem which is carefully defined and understood. Then all the systems are analyzed in concert to understand the larger system.

In a Systematic Theology, in a volume on Ecclesiology and Eschatology, those topics would be partitioned and isolated and therein carefully and Biblically defined. Dr. Chafer's Volume IV has none of that.

A Critique of Dr. Chafer's Ecclesiology

Dr. Chafer's Ecclesiology section begins with his attempt to divide angels from Gentiles and Jews from Christians. This snafu occurred because Dr. Chafer wants to hold on to John Calvin's election of Christians, but reject John's Covenant Theology where Elect Christians replace God's Elect Nation, Israel. Calvin brought into Reformed Theology this old Roman Catholic Replacement Theology. Dr. Chafer is intent on advancing Dispensational Theology, but refuses to disbar, or deny, or even define its archenemy Covenant Theology. This dilemma results in a volume on Ecclesiology intent on differentiating between Jew and Christian and Gentile. This is very awkward and not normally a concern of Ecclesiology at all.

Chafer's Systematic Error

Chafer's Volume IV of Systematic Theology, containing 250 pages on Ecclesiology, includes material not related to that topic at all. Such inexcusable organization is the result of both an overall poor organizing practice and an inadequate definition of a Systematic Theology in general. Dr. Lewis Sperry Chafer contends that a Systematic theology is "The collecting, systematically arranging, comparing, exhibiting, and defending of all facts concerning God and His works from

any and every source."³⁶ This author stated previous that in making such a brash definition Chafer unwittingly puts philosophers such as Aristotle and Plato, and Roman Catholics such as Saint Augustine and Saint Aquinas, and Protestants who persecuted Baptist, men such as Martin Luther and John Calvin, on equal grounds with Holy Scripture. In writing his seven or eight volumes on Systematic Theology he repeatedly makes this blunder.

A Systematic Theology is not to be an unabridged rendition of everything ever believed about God, as Chafer has boasted. It is to be a systematic organization of each truth that God has revealed in his inerrant, infallible record. Truths that are then given systematic analysis wherein they can debunk the theoretical conjectures of previous philosophers and theologians.

In his Ecclesiology Dr. Chafer needs both a strong organization of the truth about the Church and the Church age, and then a relentless attack of the Reformed Theologian's Covenant Theology, Replacement Theology, and Catholicism of the Church. Chafer's lacking organization and discipline make such a success unachievable. Chafer's unsystematic system and flawed organization of material brings about a very flawed doctrine. A flawed doctrine which it conceals in exaggerated verbosity.

Previous theologies have been built as if theology were a science. Dr. Chafer falls into the same trap. A scientific method starts with a hypothesis which it twists and refines with experiment until it holds enough merit to advance to a theory. Theologians have considered theories reliable enough to place in their science based systematic theologies. In the scientific method, after a theory receives more extensive testing and refinement, it becomes a law. As an engineer this author loves and respects the scientific method. Kepler used it expertly to derive the laws of planetary motion. As a theologian this author insists that the scientific method has no place in deriving the "Thus saith the LORD" kind of truth which a true theologian is

36 from www.ChristianBook.com book promotion accessed Dec 2013

looking for.

Pilot asked Jesus, "What is Truth?" In my statistics class I taught that truth is discovered by four primary means, only one has proven reliable. Philosophy says "I think therefore I am." In the philosophy field one thinks, reasons, deduces and believes, expecting he has therein discovered truth. In the turn of the last century scientists formalized the scientific method, and used it in founding natural laws operating in our universe. In this method a hypothesis is tested, refined, and observed into a theory, which is tested, refined, and observed into a natural law. Leading theologians pounced on this, and considered theology as the chief of the sciences. They filled their Systematic Theology books with theories that they documented into laws expecting that they had discovered the truths about God. But science is only an able tool to lead and surmise the truth about natural laws, not supernatural laws.

Statistics had an ugly beginning. It had trouble overcoming its nemesis, "Figures don't lie, but liars figure." The surveys and studies, the analysis and presentation of averages and standard deviations could surely lead to truth. But consider how statisticians and politicians readily misleads people into some grandiose untruths. Know also that philosophy and science can do the same misleading. In the field of statistics, a majority believing something makes it the truth, and the danger of that reasoning is self-evident. For philosophy one need only mention Christian Science founder Mary Baker Glover Eddy's idea that this world is only in the mind. And we have come to where science has, with no evidence, elevated the spontaneous generation of life to a theory, and then to the law of scientists. Evolutionists even settled on the insane idea that "survival of the fittest" had changed beagle dogs into Clydesdale horses, and lizards into bald eagles. Ergo, these three forms of discriminating truth, statistics, philosophy, and science, have their notable flaws.

The fourth method of discerning truth is the "Thus saith the LORD" method. This is not the religious method. Indeed religion's source of truth is generally some ugly combination of

the previous three mentions. Even in Dr. Chafer's Systematic Theology this "Thus saith the LORD" method to often takes a back seat to religion and survey. One would expect a section on Ecclesiology would begin with God's notable definition of the Church and its formation. Instead Dr. Chafer first philosophizes about angels, Jews, Gentiles and Christians. He then gives the scientific method a spin and presents theories that have been advanced. Chafer then presents a statistical survey of who believes what.

Organizing theology systematically requires that a baseline of truth be established up front. That base line must proceed with a "Thus saith the LORD" as its sole source. The other methods are fraught with blunder.

Dr. Lewis Sperry Chafer has purposed to "collect and systematically arrange, compare, exhibit and defend all facts concerning God and his works from any and every source." Systematically such an approach is theological malpractice. His lack of organizing thoughts and direction is serious, but his total miss-organizing the "system" in systematic, coupled with his strong reliance on extra Biblical sources make this volume, and his previous three, inexcusable.

Chafer's Ecclesiology

Ecclesiology is the doctrine of the *ecclesia*, translated to English as the *Church*.. The origin of the word *Church* comes from the Greek word *kuriakos*, meaning "the Lord's house." The English definition was extended some to make it capture the full concept of Christ's *Ecclesia*. It had to capture that the *Ecclesia* is, "a called out and assembled body of believers," i.e. believers in the Lord Jesus Christ. Three integral parts of this basic definition need to be emphasized. The Church is "called out", it is "assembled", and it is "a body". Failure to organize an Ecclesiology around this heart beat is a failure indeed. Dr. Chafer exhibits that failure.

I am remiss to effectively critique Dr. Chafer's section on Ecclesiology because of its misdirected or total lack of organization. This critique of Dr. Chafer's volume will

expeditiously draw out from his work what should have been said in a logical pursuit of a systematic Ecclesiology.

In his second and seventh chapters on the Church, Dr. Chafer makes a noticeable effort in clarifying the long time confused definition. But in these two chapters he speaks of the church as an organism, and the church as an organization. With this classification Chafer attempts to separate the church catholic/universal and the church local. He rightly discerns that a poor distinction between universal-catholic and local "has wrought confusion and damage to an immeasurable degree."³⁷ He then worsens the confusion. Dr. Chafer never clarifies that the Holy Bible has no catholic church.

Recall that Chafer is leaning and hobnobbing with the neoevangelical in every sense of the word. When fundamentalists drew a clear line and took a staunch separatist position against the apostate church, the neoevangelical determined that would stay in/with the apostate church to "change them from within." Christ said we were to be "in the world but not of the world," but when it comes to apostasy, he demanded complete separation from it (2Cor 6:14-18³⁸). The neoevangelical decided, on purpose, to be in the apostasy but not of the apostasy, and that thwarts every attempt they have made for its reformation. Chafer knows the truth about the Catholic Church. He words the dilemma of the reformers who would not recover the truth about this catholic organization i.e. it being only a local organization. But Chafer will not confront

37 Lewis Sperry Chafer, *Systematic Theology Volume IV*, Dallas Seminary Press, 1948., 36

38 2Cor 6:14-18 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

the ugly distortion of truth. Chafer allows the 70+ denominations he is pursuing to wallow around in some concept of a catholic church which is "invisible," but universal, which is catholic, but no longer "Roman Catholic." However, his "organized" church, his catholic church, is NOT local, NOT independent, NOT autonomous, and NOT Biblical.

The truth that the reformers would not recover out of the early church is, "there is no universal, catholic, or umbrella church which holds together all believers." Chafer panders on about an organism and an organization, but he refuses to uncover the whole truth, insisting rather that he keep a foot hold within the apostate organization; truly leaning neoevangelical to the core.

The fundamental truth is that every New Testament, pre-Roman church was independent and autonomous. There was no other church or head church, denomination, counsel or organization, which usurped dictatorial authority over any other local body of believers. Even the apostles would not use their authority to dictate their will, and their will was indeed the foundation stone of truth. After Paul took and circumcised Timothy, Dr. Luke records, "*And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem*" (Acts 16:4). That is as strong as it gets in the Scriptures. When Rome set up its universal, catholic church it not only issued its own decrees, it used Roman Empire swords to enforce their dictates.

Paul clarifies the organization which Dr. Chafer tries to divide into two different entities. In Ephesians he states clearly "*Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the house hold of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit*" (Eph 2:19-22).

In this Scripture the body of believers is referred to as the

temple and habitation of God and not the Holy, Catholic, Universal Church. And the apostles are shown to be the foundation stones upon which this temple stands. This image is prevalent in the Revelation of Jesus Christ, a book, as you recall, that Martin Luther and John Calvin et al. wanted to tear from the Holy Scriptures and cast into a monastery trash can.³⁹ The Revelation of Jesus Christ shows us a temple where God tabernacles with man and, "*The foundations of the wall of the city, were garnished with all manner of precious stones...*" (Rev 21:18-20). Sure enough, the twelve precious stones listed represent the twelve (count them 12) apostles that are indeed foundations (Rev 21:14). This Revelation, while we are examining the foundation truths which Reformers refused, depicts this city, called the Bride, the Lamb's wife, as having twelve gates which are the twelve tribes of the children of Israel (21:12), "*And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass*" (21:22). Recall, once more, that Romanism, Protestantism, and the Reformed Theology which flowed from them both, purposely castigated the twelve gates of this city to pretend that the holy catholic church was the replacement for the nation of Israel. Their theology, which threw a disparaging eye on the Revelation of Jesus Christ, established an organization, the holy Catholic church, which, they indoctrinated, would usher in the kingdom age of Christ here on earth.

In this larger understanding of the systematic error inside of the Roman Catholic Church, an error carried out of the mother church by her protesters and reformers, one can see the enormity of Reformed Theology's error in both Ecclesiology and Eschatology. The task for a critique of Dr. Lewis Sperry Chafer's Systematic Theology, should capture how much of this error he understood, and exactly what he did about it in

39 Do not miss the irony here, as the Vatacanus and Sinaticanus manuscripts from Alexandria Egypt were puled from the monastery trash cans and made the mainstay of the Modernist's New Testament textss.

2000+ pages of expose'. Dr. Chafer's meanderings about an organized church and an organism called church do not bode well for a direct confrontation with this apostasy of catholicness. It is his blind neoevangelical leanings/tolerance which prevents Dr. Chafer from exposing the apostasy in this catholic church concept. It is ripe with the cliché "Don't let doctrine divide us, let the spirit unite us." The spirit in that trite saying, however, is not the spirit of truth.

The concept that one universal catholic church, visible or invisible, unites and organizes all believers into one body is hatched from the pits of a Roman hell. Protestants protested the Roman Catholic concept of salvation by penance. They protested the exaltation of a Roman priesthood. They even protested the motherhood of the Roman Catholic Church. When their protesting forced their severance from the Roman Catholic Church, their battle cry was for salvation by grace alone. Even then, they carried with them a little baptismal regeneration, some infant baptism, extensive exaltation of clergy, and all the catholicness of the church. When they reformed theology, it was Roman Catholic Covenant Theology, and it included a holy catholic church. Their version of the holy catholic church could no longer be called Roman, so in desperation for its root they called it, "The invisible church." Before this novel ecumenical solution to the contradiction of a catholic church, the Church of England assumed the role of being the true catholic church; then so did the Lutherans, then so did the Presbyterians, then, alas, so did the next Protestant Denomination that popped up. An ecumenical solution to this dilemma finally 'evolved' out of this competition of catholicness they concluded that the catholic church was an invisible body of believers, the "invisible church" Shame on their reasoning.

How is it that Dr. Lewis Sperry Chafer could write 250 pages on Ecclesiology and never address this catholic church issue? Quite simply, a neoevangelical cannot rock the boat or use reproof. They are attempting to stand in the midst of an apostate church, they cannot kick at a cardinal doctrine of the

Protestant religion. So Dr. Chafer defends a catholic "organization."

Chafer's Error In Denominationalism

A doctrine rooted in Romanism and connected to the catholic church phenomena is Denominationalism. A denomination is a collection of lesser churches organized under the headship of a greater church or greater authority. One church controlling what another church practices or believes is not found in the Bible, nor in New Testament Churches, until the Roman Empire established it as her means of controlling its kingdom.

Rome dictated that there would be one catholic church, and they at Rome would be its head. Denominationalism was hatched by Rome. Prior, all churches were independent, autonomous bodies of baptized believers. After Rome devised and constructed denominational control, autonomous, independent, believer baptizing bodies were called Donatists, Paulicians, Waldensians,... et al., and heretics of Roman control. They still existed, and were present when, after a thousand years, Luther, Zwingli, and Calvin finally had their fill of Romanism. We are still here today. Baptists are the original non-denominationals. It is curious, and distressing, how Dr. Chafer tip-toes through the consternation of denominational divisions.

The fact remains that no denomination can possibly be correct, nor Biblical. Any group which attempts to usurp an authority on another, violates the autonomous independence of that other. Every denominational structure that fell out of the Roman Empire and its propensity to control local churches is inherently wicked and in its core, evil.

Dr. Lewis Sperry Chafer is blind/silent to this truth, and tries to reconcile denominational evil with his own rationalizing of "facts". "The fact remains," says Chafer, "that both declarations are true... We are not divided, and, we are sore oppressed by schisms rent asunder." Chafer's rationalizing continues, "The true Church is not divided, nor could it be; yet

the visible church is a broken and shattered attempt at the manifestation of a Scriptural ideal."⁴⁰ Chafer's 250 pages of Ecclesiology is an unmitigated rationalism which purports both a visible and invisible church, an organized and organism church, a universal and denominational church, a catholic and a fractured church. As a neoevangelical sympathizer Lewis Sperry Chafer is sunk right up to his chin in the apostate church he set out to refute. His whole Systematic Theology, all seven volumes, and particularly this volume on Ecclesiology, is refuted with verbose rationalization which keeps him from clarifying the truth. Here his rationalization about the catholic church being invisible and the visible church being denominational clarifies that Dr. Chafer is so buried in the apostasy that he can no longer see the truth. There is no catholic church in the inerrant, infallible, verbally inspired Word of God, and in that Holy Writ, every denomination which strives to usurp authority over Christ's autonomous, locally assembled body of believer is inherently evil.

Clarifying the Corporate Body

With that much striking clarity stated, it needs consideration that Scriptures do, on occasion, make reference to all believers, Jews, Gentiles, bond, or free, being immersed (baptized) into one body. "*For as the body is one, and hath many members, and all the members of that one body, being many, are as one body, so also is Christ*" (1Cor 12:12). This corporate reference to believers is mitigated in the clear definition of an ecclesia. This clear mitigation is worded well by Baptist Theologians Dr. Emery Bancroft and Dr. Mark Cambron. Bancroft states, "The church as an organism includes all regenerate believers gathered out of the world between the first and second advents of Christ, while as an organization it includes local believers united for service of Christ in any given assembly."⁴¹ Dr. Cambron clarifies that the word

40 Ibid. 37

41 Emery H. Bancroft, *Elemental Theology*, 1932, Baptist Bible Seminary, 1945, 60, Zondervan, 307

"church" is used for A) A Local Assembly (church), B) Local Assemblies (churches), C) The Body of Living Believers (unnumbered), and D) The Complete Body of Christ.⁴² As Bancroft and Cambron rightly divide the word of truth, they allow no venue for a universal catholic church, Roman nor Protestant. Nor do they allow for a denominational existence in any form.

Dr. Chafer's Poisonous Root

Dr. Chafer's Catholic Church with Denominational Divides is a poisonous root which renders his whole Ecclesiology of little doctrinal value. The rationalizations that he imagines in this section, illustrate the ever present danger of mixing with apostasy, rather than separating from it. Such is the plight of the neoevangelical who purposefully rejected the staunch separatist position of the early Fundamentalist. When trying to appease 70+ denominations, Chafer is "*conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, justice standeth afar off: for truth is fallen in the street, and equity cannot enter*" (Isa 59:13b-14).

Some would contend that Lewis Sperry Chafer was not neoevangelical leaning, and Dallas Theological Seminary was indeed Fundamental. I must let George W. Dollar, Professor of Church History at Bob Jones University answer that. In his 1973 book "A History of Fundamentalism in America", he states, "Alumni of Dallas Seminary would raise the old claim that all is sound and Fundamental there, although such known sympathizers with New Evangelicalism as H.G. Hendricks, H.W. Robinson, G.W. Peters, and R.H. Seume serve on the faculty.... Each year an array of speakers who travel with New Evangelicals mold the mind of students to a middle-of-the-road position. These speakers have included R.A. Cook, Arnold T. Olsen, H.T. Armerding, Clark Pinnock, F.A. Schaeffer, Carl Henry, Clyde Taylor, and Ted Engstrom."⁴³ Dr. Dollar also

42 Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House, 214-215

43 George W. Dollar, *A History of Fundamentalism in America*, 1973, Bob

clarifies succinctly, "That the new evangelical strategy must be one of infiltration and not separation. In addition, he (New Evangelical Harold Ockenga, President of Fuller Seminary in Pasadena, California⁴⁴) named the new evangelical forces as the National Association of Evangelicals (NAE), Fuller Seminar, Billy Graham, and *Christianity Today*... In 1960 Ockenga wrote: 'my personal concern as the originator of the New Evangelicalism has been to stir the interest of Evangelical Christianity in meeting the societal problems through content of Biblical Christianity. This is the tradition of Calvin, Luther, and Knox.' "⁴⁵ Dollar goes on to clarify that Charles J. Woodbridge, a Fuller Seminary faculty member who left in protest to Ockenga's new direction, called this new and dangerous direction, "a theological and moral compromise of the deadliest sort. Such a threat is it that the sharpest language must be used to expose its threat and insidious danger... Neo Evangelicalism advocates toleration of error. It following the downward path of accommodation to error, cooperation with error contamination by error, and ultimate capitulation to error."⁴⁶

It is reiterated here that Dr. Lewis Sperry Chafer, founder of Dallas Theological Seminary in 1924, does not use the sharpest language and does not expose the error of the 70+ denomination that he is pandering to. He is the epitome of

Jones University Press, 209

44 Harold John Ockenga (1905-1985) was an American evangelical leader, a Congregational minister, and one of the co-founders of Fuller Theological Seminary. Harold John Ockenga (June 6, 1905 – February 8, 1985) was a leading figure of mid-20th-century American Evangelicalism, part of the reform movement known as "Neo-Evangelicalism". A Congregational minister, Ockenga served for many years as pastor of Park Street Church in Boston, Massachusetts. He was also a prolific author on biblical, theological, and devotional topics. Ockenga helped to found the Fuller Theological Seminary and Gordon-Conwell Theological Seminary, as well as the National Association of Evangelicals. from http://www.theopedia.com/Harold_Ockenga accessed 15 June 2014

45 Dollar, *A History of Fundamentalism in America*, 204

46 Ibid. 205

neoevangelicalism as herein defined.

A final note of the dangers and growth of Protestant-NeoEvangelicals and their Reformed Theology is from the May, 2014 Ancient Baptist Press Bulletin, which states:

"Following his Strange Fire Conference John MacArthur recently said, 'The resurgence of Reformed Theology... is the greatest revival in the history of the church, clearly.' This should cause all Bible-believing Baptists to take notice. While independent Baptists are busy planting churches, the Calvinist/Reformed system is finding its way into the libraries of our young pastors and then into their pulpits. This requires a Biblical response. As Laurence Vance has said, 'The final authority for a Calvinist is not the Bible at all, it is Reformed Theology.'⁴⁷

Chafer's Ecclesiology and dabbling in Reformed Theology is embryo to the neoevangelical sympathies found in Dr. John Walvoord, the successor at Dallas Theological Seminar. Dr. Chafer's tip-toeing and coddling to John Calvin's election of saints, Presbyterian Denominationalism, and Reformed Theology's Covenant Theology made him unable to sound the trumpet of truth when it came to Ecclesiology.

It is distressing that even as I type this report the the Chosen People Ministries reported that "The Presbyterian Church USA recently approved an initiative to divest stock holdings in companies allegedly profiting from Israel's occupation of Palestinian territories."⁴⁸ This comes from the 221st General Assembly of the PCUSA held last week (June 2014) in Detroit. It is herein clear, when the PCUSA votes 310 to 303 to oppose Israel's presence in the Promised Land, that Calvin's Covenant Theology is still alive and well inside the

47 Pastor James Alter, Ancient Baptist Press Bulletin 5/15/2014, 137 W Edgewood St., Sidney, OH 45365

48 June Newsletter Mitch Glaser, President, Chosen People Ministries, <http://chosenpeople.com>

Reformed Theology of the Presbyterian Church.

Critique of John Miley's 1892 Methodist Ecclesiology

John Miley (1813-1895), a Methodist, published his Systematic Theology in 1892.

Critique of Charles Hodge's 1878 Ecclesiology

Charles Hodge (1797-1878), from Princeton Theological Seminary, may be considered “The Father of the Published Systematic Theology.” He was genius, a gifted communicator, and very Presbyterian. He worded a very “Reformed Theology.” Even so he made two glaring errors in his approach to theology and consequently, these effect all his volumes. Charles Hodge considered theology a science that must follow a scientific method, just like the other sciences. Thus, for Hodge, theology does not have the inerrant, infallible, verbally inspired Word of God as its sole source. Instead, theology, following a scientific method, has its source in the hypothesis of men, which is developed and tested into theory, which is developed and tested into “all we know about God,” i.e. the truth from “scientific law.” That is the scientific method.

True theology starts with the truth, and only debates about how these things can be. We are not theorizing to find truth, the Lord Jesus Christ is truth (John 14:6). Hodge's means of developing theology as a science was very popular in the 19th century because the scientific method was formalized and exalted as infallible at the end of the 18th century. This systematic error is frequent in published systematic theologies of the 20th century. They weigh in about various theories and strive to select the most promising ones, trying to discover truth.

Secondly, Hodge relied on the counsels, creeds, and edicts of the Holy Roman Catholic. He trusted their refining and

development of these scientific theories about theology. This is again, a common source of error for all Protestant theology, and particularly all Reformed Theology. (Protestants in general are broken into two major camps which divide along beliefs of Calvinism or Arminianism. Recall that Baptists are not Protestants, and dare not divide between these camps, remaining, instead, as strict Biblicists on the matters of election and predestination.)

Roman doctrine is, obviously, what Reformers were reforming, and what Protestants were protesting. It is seen in Hodge's development of theology, that they never did abandon the systematic errors of the Roman Catholic Church. Most of these errors were just encased in a wordy rationalism which, using the scientific method, were developed into Reformed Theology. These source errors bleed into all of Hodge's theology with particularly brazen and well documented clarity.

Although Hodge states “a formal vindication of the Protestant doctrine of the nature of the Church... belongs to the department of ecclesiology,” he has no such department in his *Systematic Theology*.⁴⁹ Instead he contrasts the Romish doctrine of the nature of the church with the Protestant one in considering Vol 1. Chapter V. “Roman Catholic Doctrine Concerning the Rule of Faith.” He therein describes the error of the Romanish Church as follows:

Romanists teach that the Church, as an external, visible society, consisting of those who profess the Christian religion, united in communion of the same sacraments and subjection to lawful pastors, and especially to the Pope of Rome, is divinely appointed to be the infallible teacher of men in all things pertaining to faith and practice. It is qualified for this office by the plenary revelation of the truth in the written and unwritten word of God, and by the supernatural guidance of the Holy Spirit vouchsafed to the bishops

⁴⁹ Charles Hodge, *Systematic Theology: Volume I*, Charles Scribner & Company, 1871, pg 157.

as official successors of the Apostles, or, to the Pope as the successor of Peter in his supremacy over the whole Church, and as vicar of Christ on earth.

There is something simple and grand in this theory. It is wonderfully adapted to the tastes and wants of men. It relieves them of personal responsibility. Everything is decided for them. Their salvation is secured by merely submitting to be saved by an infallible, sin-pardoning, and grace-imparting Church.⁵⁰

The problems for maintaining a Rominist church doctrine are myriad. Hodge outlines these well:

Romanists have transferred the whole Jewish theory to the Christian Church; while Protestants adhere to the doctrine of Christ and his Apostles. Romanists teach, (1.) That the Church is essentially an external, organized community, as the commonwealth of Israel. (2.) That to this external society, all the attributes, prerogatives, and promises of the true Church belong. (3.) That membership in that society is the indispensable condition of salvation; as it is only by union with the Church that men are united to Christ, and, through its ministrations, become partakers of his redemption. (4.) That all who die in communion with this external society, although they may, if not perfect at death, suffer for a longer or shorter period in purgatory, shall ultimately be saved (5.) All outside of this external organization perish eternally. There is, therefore, not a single element of the Jewish theory which is not reproduced in the Romish.⁵¹

But Hodge is unable to describe an understandable Protestant solution. He says:

50 *ibid.* 149-150

51 *ibid.* 154-155

Winer in his "Comparative Darstellung," thus briefly states the two theories concerning the Church. Romanists, he says, "define the Church on earth, as the community of those baptized in the name of Christ, united under his Vicar, the Pope, its visible head. Protestants, on the other hand, as the communion of saints, that is, of those who truly believe on Christ, in which the gospel is purely preached and the sacraments properly administered."

With no section on ecclesiology Charles Hodge gives almost no other insights to the doctrine of the church. He contends that the Romish ideas cannot be sustained, but he does not explain the Protestant carryover of the Romish Replacement Theology or Covenant Theology into the Protestant thinking. It seems that making the catholic church (visible or invisible) consist of only true believers, instead of any derelict with a Roman Baptismal certificate, was as far as Charles Hodge dared to go.

Critique of Augustus Strong's 1907 Ecclesiology

Augustus H. Strong, 1836-1921, was a Yale graduate who taught theology at Rochester Theological Seminary for forty years and became the first president of the Northern Baptist Convention. In title he was a Baptist, but in conviction he was contaminated by both reformed theology and evolutionary Darwinism. His systematic theology has a tremendous depth and scope but his motivation in writing it depicts the grave danger in reading it. Strong strives to mold a traditional reformed emphasis and an evolutionary critical scholarship into the distinctive Baptist conviction. This dangerous combination of reformed theology and atheistic evolution blended into Baptist-Bible doctrine permeates every avenue of his work.

Some has already been said about the failings of Stornrg's 1907 Systematic Theology, but his thoroughness and comprehensiveness in handling problems of understanding is

still noteworthy. For the sake of completeness his three chapter anthropology outline is repeated below, and it illustrates such comprehensiveness. The primary problems of understanding that he addresses have to do with the misleadings of the Roman theologians that muddied theology previously, and his repeated emphasis on various theories reveals his reliance on the scientific-method to resolve the truth. The Lord Jesus Christ is Truth, and theological truth cannot be resolved via hypothesis, theories, nor scientific methods. Problems of understanding, for the Bible student and theologian, are best resolved by the simple axiom, “God said it, I believe it, and that settles it for me.” Below is Augustus H. Strong's extensive ecclesiology outline. ...fff

Critique of Theisens' 1949 Ecclesiology

Critique of Geisler's 2002 Ecclesiology

Chapter 7 Ecclesiology Conclusion

A Systematic Theology for the 21st Century

A Systematic Theology for the 21st Century
- Volume 10 Angelology

Volume 10 Angelology

Chapter 1 Angelology Introduction

Much has been written about angles, more has been presumed and misunderstood. The Holy Bible has no dissertation or thesis on the subject, but it does provide tremendous insights to angels. Even though it is not a theme of the Bible, there is much that could be learned about angels, and that learning can greatly benefit the believer.

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty....Who maketh his angels spirits; his ministers a flaming fire...

Psalm 104:1,4⁵²

This poor man cried, and the LORD heard him, and saved him out of all his troubles. The angel of the LORD encampeth round about them that fear him, and delivereth them.

Psalm 34:6-7

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Psalm 8:3-5

Behold, I will send my messenger (angel), and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger (angel) of the covenant, whom ye delight

in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Malachi 3:1-3

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels...

Matthew 25:41

These verses alone reveal that angels are 1) spirits, 2) ministers, 3) around to deliver "them that fear him", 4) higher beings than man, 5) messengers, 6) messengers to be feared, and 7) not all good. Further we are to learn that angels are created beings (and we learned previous that everything that was created was very good and created in those first six days of our universe's existence, angels being no exception), angels are of differing ranks and types, and that there are holy angels who did not sin, and fallen angels which sinned and were cast out with Satan, another fallen angel. There is much to be gleaned from this study of angels.

An angelic world surrounds man and the Bible is filled with references to good and evil angelic beings. This part of a systematic theology for the 21st century will explore every Bible evidence of these angelic beings with the expectation that eyes will be open to the hosts that surround us, quite like Elisha's servant had his eyes opened:

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with

us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. (2Kings 6:15-17)

The study of these angelic beings is called angelology, which combines a Greek based English word “*angel*” and a Greek based word “*ology*.” “Angel” literally means “a messenger; one employed to communicate news or information from one person to another at a distance”⁵³ and “*ology*” means *a word, a discourse, a doctrine, a teaching, a matter under discussion, a thing spoken of or talked about, also the mental faculty of thinking, meditating, or reasoning about*. Others have limited this suffix by equating it to the English “*study of*.” It is so much bigger than *a study*. Some have degraded “*ology*” so far that they call it *science*. But recall that science, filled with rigorous skepticism, is “The observation, identification, description, experimental investigation, and theoretical explanation of phenomena.”⁵⁴ There really is no English equivalent that can capture the depth of *ology* in *Angelology*. This, of course, is true for Theology, Christology, Soteriology and all the other *ologies*. that are encountered in a Systematic Theology. Ergo, an Angelology is to be so thorough it will require meditation, reasoning, and research.

The Word Study for Angel

The word “angel” as found in the Old Testament Scriptures comes from the Hebrew word *mal'ak*, found in Strongs Exhaustive Concordance as:

04397 מלאך *mal'ak mal-awk'*, from an unused root meaning to despatch (Brit. N. Amer. *dispatch* – promptly send away towards a designated goal) as a

53 Noah Webster's 1828 Dictionary of American English, s.v. “angel”.

54 American Heritage Dictionary, 3rd ed., s.v. “Science.”

deputy; n m; AV-angel 111, messenger 98, ambassadors 4, variant 1; 214 times; defined: messenger, representative; a) messenger, b) angel, c) the theophanic angel.

As found in the New Testament Scriptures “angel” is from the Greek word *ang'-el-os*, found in Strongs as:

32 αγγελος *aggelos ang'-el-os*, from *aggello* [probably derived from 71, cf 34] (to bring tidings); n m; AV-angel 179, messenger 7; 186 times; defined: a messenger, envoy, one who is sent.

In the Bible an angel might be good or evil, human or spirit, God himself or just a heavenly being, so the scope of this study must be kept pretty wide. For that last distinction there are over fifty verses that reference the angel of the LORD or the angel of God, called in Strong's definition, a *theophanic* angel. That list of verses, in a format used by onlinebible.net, is given below:

The list of verses containing “The angel of the LORD/God”:
Ge 16:7,9,10,11, 21:17, 22:11,15, 31:11, Ex 3:2, 14:19
Nu 22:22,23,24,25,26,27,31,32,34,35
Jud 2:1,4 5:23 6:11,12,20,21,22
Jud 13:3,6,9,13,15,16,17,18,20,21
1Sa 29:9, 2Sa 14:17,20 19:27, 24:16
1Ki 19:7, 2Ki 1:3,15 19:35, 1Ch 21:12
Ac 10:3 27:23, Ga 4:14

It is helpful to have a good handle on this diverse usage of the word angel, and that will be part of this study of angelic beings.

The Genesis of Angels

A genesis of angels, as it were, is a worthy endeavor here, and such a genesis needs to begin in Genesis. “Angle” is brought up

fifteen times in Genesis⁵⁵ and the first four occurrences show up as “the angel of the LORD” (16:7,9,10,11) who came and spoke to Hagar as she was fleeing from her mistress, Sarai, Abraham's wife. This curious first occurrence seems to be a theophany, where a visible (but not necessarily material) manifestation of the LORD appears to a human. Here the angel of the LORD “found her” and then three times “And the angel of the LORD said unto her,....” In another incident with Hagar, thirteen years later, the Bible says, *“And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.”* (Gen 21:17-18). Notably this second interaction with Hagar is likely not a theophany, but a call out of heaven that speaks of God in second person.

One can put so much emphasis on first occurrences that they make it a law, lets not do that, but learn some things from this first occurrence of angels interacting with mankind. Foremost there is a linguistic difference and noted distinction between “the angel of the LORD” and “the angel of God.” In the Bible there is no occurrence of “the angels of the LORD” but eight occurrences of “the angels of God” (two in OT (Genesis 28:12, 32:1) and six in the NT). Consequently when one finds “the angel of God” (thirteen times in the Bible, ten in the OT) it seems to be an angel (singular messenger) of God and not a theophany, while “the angel of the LORD” which uses the name of God rather than the title of God, is likely a theophany where the actual presence of God is manifested. Each occurrence needs to be examined individually with conscious care. It will be further noted, as this study of the theophany matures, that a manifestation of the LORD God prior to his incarnate manifestation as Christ, is justly called a pre-incarnate Christ.

That might seem like a lot to infer from these two appearances to Hagar but there is more. The angel of the LORD first, and the

55 Angle(s) appears 283 times in the Bible, 108 OT, 175 NT, 71 of which are in The Revelation of Jesus Christ! That's 25% of Bible occurrences and 40% of NT occurrences!

angel of God second, both step in to interact and correct the actions of Hagar the Egyptian maid. Hagar is secondary to God's main interaction with humanity, an interaction with Abraham. God has not, as yet, come to Abraham via angelic being, theophany or otherwise. That appearance via an angel happened in Genesis 22:11,15 when the LORD God intervenes to prevent Abraham from sacrificing his only begotten son. This is a curious appearance to Hagar before a recorded appearance to Abraham himself. Now there had been some communications to Abraham (Gen 12:1), and the LORD appeared unto Abram without an angelic mention (12:7, 17:1, 18:1), but Hagar gets this first mention. Other appearances of the LORD without angelic mention occur, to Isaac (26:2, 24), to Samuel (1Sam 3:21), and to Solomon (1King 3:5, 9:2, 2Chron 7:12) (there are also two occurrences where "God appeared", both occurrences were to Jacob, in Genesis 35:7 and 9) and there may be significance to studying each of these. That study is left as an exercise of the Bible student.

Moving on, there are two Genesis references to "angels" in 19:1 and 15, where they are dealing with Lot at Sodom, a reference to an angel sent before, and with Abraham's eldest servant sent to fetch Isaac a bride (Gen 24:7, 40), and references to angels with Jacob (28:12, 31:11, 32:1, and 48:16).

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As stated, an *ology* must be more than a word study, but a word study is often a good place to start. In this volume we shall explore Dr. Cambron's Bible Doctrines book's Angelology, then consider a dangerous misinterpretation of Genesis 6:4, explore Charles Hodge's one-hundred-and-fifty year old Systematic Theology's Angelology, and then, for completeness, we shall engage a harsh critique of Dr. Chafer's Angelology. May the Lord bless your studies in this arena.

Chapter 2 Dr. Cambron's Angelology- The Doctrine of Angels

A solid Biblical Doctrine must form the basis and starting point for a systematic theology. There is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.⁵⁶ His teachings at Tennessee Temple Bible School thoroughly lay the foundation for this systematic theology. His book, *Bible Doctrines*⁵⁷ will, with the permission of the Cambron Institute⁵⁸, be given in block quotes throughout this effort. The book is readily available through <http://www.thecambroninstitute.org>, and it forms the foundational basis for this Systematic Theology.⁵⁹

Believing in the verbal inspiration of the Holy Scriptures and believing that every single word is directly chosen by God, it is necessary to preserve and defend the doctrines extracted from Scripture and presented by Dr. Cambron. Below, in a block quote of his book, is his extensive analysis of Angelology:[block quote of Dr. Cambron's *Bible Doctrines* page 186-204 (Zondervan 229-248)]

Cambron's Chap8 Angelology - The Doctrine of Angels

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ANGELOLOGY (The Doctrine of Angels) pg188

OUTLINE FOR CHAPTER VIII

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- 56 Dr. Mark G. Cambron, B.A., M.A., Th.B., Th.M., Th.D., D.D., L.L.D., Litt.D., was one of the foremost theologians of our times. Born in Fayetteville, Tennessee on July 31, 1911. He was born-again in 1919. It was during a Billy Sunday campaign in Chattanooga that he trusted in the Lord Jesus Christ as his personal Savior. He served for many years at Tennessee Temple College (1948-59) with Dr. Lee Roberson and served as Dean of the College. From <http://www.thecambroninstitute.org> accessed 10/16/2013
- 57 Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House, 60-69
- 58 The Cambron Institute, 35890 Maplegrove Road, Willoughby, Oh 44094
- 59 It is noted and reproved in the Bibliology section of this work that Dr. Cambron's *Bible Doctrines* book recommends using the R.V., instead of the Holy Bible, 41 times for 54 Bible verses.

ANGELOLOGY

I. Definition.

- A. Expression.
- B. Explanation.
- C. Designation.

II. Description.

- A. Their Personality.
- B. Their Origination.
- C. Their Enumeration.
- D. Their Habitation.
- E. Their Characterization.
- F. Their Perfection Attributes.
- G. Their Gradation.
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III. Delineation.

- A. Good Angels.
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IV. Satan.

- A. The Names and Descriptive Titles of Satan.
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- E. The Location of Satan.
- F. The Character of Satan.
- G. The Work of Satan.
- H. The Limitation of Satan.
- I. Our Attitude Toward Satan.

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Chapter VIII

ANGELOLOGY

Angelology is the doctrine of angels.

I. Definition

A. Expression.

“Who maketh his angels spirits; his ministers a flaming fire”
(Ps. 104:4). “The angel of the LORD encampeth round about them

that fear him, and delivereth them” (Ps. 34:7).

“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou madest him a little lower than the angels, and hast crowned him with glory and honor” (Ps. 8: 4, 5). “Behold, I will send my *messenger*; and he shall prepare the way before me” (Mal. 3: 1a). “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41). See also Genesis 19:1, 15; 24:7; 28:12; Psalm 103:20; Hebrews 1:7, 14; Matthew 11:10; Luke 7:27.

B. Explanation.

1. *Translation.* The Old Testament Hebrew and the New Testament Greek translate the word angel as “ambassador, messenger, deputy, and ministers.”

a. *For Human Messengers.* From one human to another: “When the *messengers* of John were departed, he began to speak unto the people concerning John” (Luke 7:24a).

b. *For Human Messengers Bearing a Divine Message.* “Then spake Haggai the LORD’s *messenger* in the LORD’s message unto the people, saying, I am with you, saith the LORD” (Hag. 1:13). See also Galatians 4:14.

c. *For Impersonal Providence.* This may be some physical deformity. “Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the *messenger* of Satan to buffet me, lest I should be exalted above measure” (II Cor. 12:7).

d. *For Bishops or Preachers.* “Unto the *angel* of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks” (Rev. 2:1). See also Revelation 1:20; 2:8, 12, 18; 3:1,7, 14.

e. *For Demons Without Bodies.* “When the Pharisees heard it, they said, This fellow doth not cast out devils [demons], but by Beelzebub the prince of the devils [demons]” (Matt. 12:24; 25:41).

f. *For Heavenly Beings.* See Genesis 18.

g. *For One Pre-eminent Angel: The Angel of the Lord.* “The angel of the LORD appeared unto him in a flame of fire out of the

midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed” (Ex. 3:2). pg190

2. *Notation.* The term “angel” is not a personal name, but rather a title describing an office.

C. Designation.

There are three angels whose personal names we know:

1. *Lucifer.* This is the unfallen name of the Devil. Satan is his fallen name. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations!” (Is. 14:12).

2. *Michael — Tue Archangel.* According to the Scriptures there is only one archangel.

He is mentioned in the books of Daniel and Revelation. Michael has to do with the resurrection; it is he who shall sound the trumpet, and not Gabriel. “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9). “The Lord himself shall descend from heaven with a shout, with the voice of the archangel [*Michael*], and with the trump of God: and the dead in Christ shall rise first” (I Thess. 4:16).

a. *Prince of Daniel’s People, the Jews.*

b. *Head of the Heavenly Army of Angels.*

3. *Gabriel.* This name is found in Daniel and Luke. “I heard a man’s voice between the banks of Ulai which called, and said, Gabriel, make this man to understand the vision” (Dan. 8:16). “The angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings” (Luke 1:19). See also Daniel 9:21-27; Luke 1:26, 27.

II. Description

A. Their Personality.

They are personal beings, and not impersonal influences, such as thoughts, ideas, etc. Paul writes that “peradventure” God will give “those that oppose themselves” “repentance to the acknowledging of the truth . . . that they may recover themselves

out of the snare of the devil, who are taken captive by him at his will” (II Tim. 2:25, 26). See also II Samuel 14: 20; Revelation 12:9, 12; 22: 8, 9.

B. Their Origination.

They are created beings and superior to man, but they are not as the artist paints them, having wings, and the like. No doubt they have bodies, but not like our bodies. If our eyes were not blinded by the fall of man, we might be able to see them. Eve saw Satan as an angel of light. Angels are not *eternal* beings. While they will live forever, yet they have not lived forever, because they are *created* beings. They were created like man, but ^{pg191} not as human beings. A Christian does not become an angel when he dies, but, in Christ, he is greater than angels can ever be. “By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16). See also Nehemiah 9:6; Genesis 18:8; Luke 24:37.

C. Their Enumeration.

“Ye are come into mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb. 12:22). “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:53). Six thousand composed a legion; the Lord could have called for seventy-two thousand angels for aid had he so desired. See also Daniel 7:10; Psalm 68:17.

D. Their Habitation.

A great many angels dwell in the heavenlies. “In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven” (Matt. 22:30). See also Matthew 18:10; Luke 2:13-15; John 1:15; Galatians 1:8; Revelation 5:11; 7:11.

E. Their Characterization.

1. *Angels Are Spirits.* “Of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire” (Heb. 1:7). See also Hebrews 1:14; Psalm 104:4.

2. *Angels are Corporeal.* Although being spirit, they have bodies of some kind and perform bodily acts. Mary “seeth two

angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain” (John 20:12). See also Genesis 18:1-8; 19:1-3; Judges 6.

3. *Angels Are Masculine*. It is an error to say they are sexless. They are always manifested in the form of man. Masculine pronouns are always used in connection with them. “And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: He is risen; he is not here: behold the place where they laid him” (Mark 16:5,6). See also Matthew 28:2-4; Luke 1:26.

4. *Angels are Celibates*. There is no record of angels ever marrying angels. “In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven” (Matt. 22:30). The quoted Scripture does not mean that we will be sexless, but that we will not marry.

F. Their Perfection — Attributes. pg192

1. *They Are Deathless*. They will never die, or cease to exist. They do not grow old.

“They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:35, 36).

2. *They are Immutable*. There is no matter in them that can change.

3. *They Are Illocal*. They are not subject to limitation, or space. We are (Acts 17:26).

However, they are not omnipresent.

4. *They Are Mighty*. They are not omnipotent (almighty). They are mightier than we are, but are inferior to God. “To you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels” (II Thess. 1:7). See also Acts 5:19; 12:5-11, 23; Psalm 103:20; II Peter 2:10, 11.

5. *They Are Wise*. They possess super-human intelligence, yet they are not omniscient (all-wise). One of the purposes of Paul’s

preaching was “to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. according to the eternal purpose which he purposed in Christ Jesus our Lord” (Eph. 3:10, 11). See also II Samuel 14:17-20; Matthew 24:36; Mark 13:32; I Peter 1:10-12.

6. *They are Subordinate.* They are always subject to God. Even the Devil is in this category. There is nothing he can do, but by the will of God. “[Jesus Christ] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (I Peter 3:22). See also Hebrews 1:4-8, 13, 14.

G. *Their Gradation.*

1. *The Angel of the Lord.* This angel is presented as no other angel in the Scriptures. He possesses a position no other angel could occupy. He is the Lord Jesus Christ himself. He presented himself to Hagar, Abraham and Gideon.

2. *Theim.* This is the plural of cherub. They are mighty beings, always connected with the throne of God. They were present in the garden of Eden. They were placed there to keep Adam and Eve from re-entering the garden. According to Scripture, they seem to be more than just angelic beings, for they are connected with God as a symbol of God himself. Images of cherubims were made of gold and overlooked the mercy seat. The mercy seat is a type of Christ; thus, the cherubims are pictured as overlooking the work of Christ in love and light.

3. *The Anointed Cherub.* No doubt this was Satan in his unfallen estate. “Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire” (Ezek. 28:14). pg193

4. *The Seraphim.* These angelic beings are mentioned only in Isaiah. They are attentive unto the LORD of Hosts. “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings....Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with tongs from off the altar” (Is. 6:1,2,6).

5. *Archangel*. “Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9). See also I Thessalonians 4:16.

6. *Throne*. “By him were all things created, that are in heaven, and that are in the earth, visible, and invisible, whether they be *thrones*, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16).

7. *Dominion*. God set Christ “at his own right hand in the heavenly places, far above all principality, and power, and might, and *dominion*, and every name that is named, not only in this world but also in that which is to come” (Eph. 1:20, 21). See also Colossians 1:16.

8. *Principalities*. “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:38, 39). See also Colossians 1:16; Ephesians 6:12.

9. *Powers*. “Unto the principalities and *powers* in heavenly places might be known by the church the manifold wisdom of God” (Eph. 3:10). See also Colossians 1:16; Ephesians 1:21.

10. *Mighty*. “God standeth in the congregation of the mighty; he judgeth among the Gods” (Ps. 82:1). See also Psalm 89:6.

11. *Authorities*. “[Jesus Christ] is gone into heaven, and is on the right hand of God; angels and *authorities* and powers being made subject unto him” (I Peter 3:22).

12. *Dignities*. “These filthy dreamers defile the flesh, despise dominion, and speak evil of *dignities*” (Jude 8). See also II Peter 2:10.

H. Their Division.

Angels are divided into two great moral realms or spheres:

1. *Holy Angels* — *Angels of God*. “Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God’s host: and he called the name of ^{pg194} that place Mahanaim” (Gen, 32:1, 2). See also Matthew 25:31; Daniel 4:13.

2. *Fallen Angels* — *Angels of Satan*. “There was war in

heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:7-9). See also II Peter 2:4-6; Jude 6, 7.

These are called the angels of Satan; they were not created by him; they became his by choice. All angels were created in holiness; possessing a free will, they could choose either to serve God or Satan. “A God very terrible in the council of the holy ones, and to be feared above all them that are round about him,” (Ps. 89:7, R.V.). See also Matthew 18:10; 13:9; Mark 8:38; John 8:34; II Peter 2:4; Jude 6; I John 5:18.

III. Delineation

A. Good Angels.

1. *Their Adoration.* “Again, when he bringeth in the first begotten into the world, he said, And let all the angels of God worship him” (Heb. 1:6). See also Isaiah 6:3; John 12:41; Revelation 5:11, 12. We are told in Colossians 2:18 never to worship angels.

2. Their Ministration.

a. *Angelic Revelation.* They are able to carry the will of God to man. “If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation,” (Heb. 2:2). Also Daniel 8:16, 17; Luke 1:11-13; Acts 1:9-11.

b. *Angelic Preservation.* They are sent to help the saints of God. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (Dan. 3:25). See also II Kings 6:15-18; Hebrews 1:14.

c. *Angelic Stimulation.* They are sent to encourage the child of God. “For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God,

that it shall be even as it was told me” (Acts 27:23-25).

d. *Angelic Emancipation*. They are sent to deliver the child of God. “The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life” (Acts 5:19, 20).

e. *Angelic Sustentation*. “The devil leaveth him, and, behold, angels came and ministered unto him” (Matt. 4:11). See also Luke 22:43.

f. *Angelic Conduction*. “The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert” (Acts 8:26). See also Genesis 24:7; Exodus 23:20-23; Numbers 20:16; Acts 10:3- 8. pg195

g. *Angelic Administration*. They execute the will of God. “Bless the LORD, all ye hosts; ye ministers of his, that do his pleasure. Bless the LORD all his works in all places of his dominion: bless the LORD, O my soul” (Ps. 103:21, 22).

(1) *In Judgment*. “Let them be as chaff before the wind: and let the angel of the LORD chase them” (Ps. 35:5). See also I Chronicles 21:15; II Kings 19:35.

(2) *In Guarding the Saved*. “At that time shall Michael stand up, the great prince which standeth for the children of thy people” (Dan. 12: 1a). See also Hebrews 1:14.

(3) *In Guarding the Dead*. “And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried” (Luke 16:22).

(4) *In Communicating the Law*. “Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator” (Gal. 3:19). See also Hebrews 2:2.

(5) *In Accompanying Christ*. “To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels” (II Thess. 1:7).

(6) *In Regathering Israel*. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Matt. 25:31).

(7) *In Harvesting at the End of the Age*. “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Matt. 13:30).

B. Evil Angels.

These are the angelic followers of the Devil. These are they for whom hell is prepared.

1. *Their Designation*. They are evil spirits; seductive, unclean, demons. “When he was come to the other side into the country of the Gergesenes, there met him two possessed with devils [demons] coming out of the tombs, exceeding fierce, so that no man might pass by that way” (Matt. 8:28). See also Matthew 9:33; 10:1; 12:43; Mark 1:26; 5:2-5; 9:17, 20; Luke 6:18; 9:39.

2. *Their Division*.

a. *Fallen and Free*.

b. *Fallen and Chained*. “God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment” (II Peter 2:4). See also Ephesians 6:12; Jude 6.

3. *The Free Angels*.

a. *Their Activities*.

(1) *They Obtain Possession of the Bodies of Men*. “They also which saw it told them by what means he that was possessed of the devils [demons] was healed” (Luke 8:36).

(2) *They Voluntarily Vacate the Bodies of Men*. “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none” (Matt. 12:43).

b. *Their Energies*. pg196

(1) *They Threw a Man Down and Didn't Hurt Him*. “Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil [demon] had thrown him in the midst, he came out of him, and hurt him not” (Luke 4:35).

(2) *They Threw a Man Down and Tore Him*. “As he was yet a coming, the devil [demon] threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father” (Luke 9:42).

(3) *They Drove a Man Into the Wilderness*. “He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bonds, and was driven of the devil [demon] into the wilderness” (Luke 8:29).

c. *Characteristics*.

(1) *Some Are Deaf*. “When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him” (Mark 9:25).

(2) *Some Are Dumb*. “One of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit” (Mark 9:17).

(3) *Some Are Lying*. “The LORD said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so” (I Kings 22:22).

(4) *Some are Foul*. “When Jesus saw that the people were running together, he rebuked the foul spirit” (Mark 9:25a).

(5) *Some Are Seducing*. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]” (I Tim. 4:1).

d. *Their Power*. It is tremendous.

(1) *They Control the Bodies of Both Men and Beasts* (Mark 5:8-13).

(2) *They Inflict Physical Infirmities*. “Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?” (Luke 13:16).

(3) *They Inflict Mental Maladies*. “Always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones” (Mark 5:5).

(4) *They Produce Moral Impurity*. “When he was come up out of the ship, immediately there met him out of the tombs a man with an unclean spirit” (Mark 5:2). See also Matthew 10:1.

e. *Their Existence*. The word “devil” is best translated “demon.” There is only one Devil, but many demons, the Devil

being the prince over them. There is such a thing as demon possession today. Missionaries to foreign countries attest to this fact. Demonpossessed men have super-human strength; they are fully controlled by demons.

It is good to point out that the demons always spoke through the mouths of those they possessed. The demons in these people recognized the Lord Jesus, and he distinguished between the demon and the man. Demons do not like to be disembodied; they prefer to be cast into a herd of swine (Mark 5:1-20).

f. *Their Evidence.* Demonism was not limited to the time of Christ. There was evidence that it was in existence before His first advent: (1) The four Gospels introduced demonism as the thing that was known. pg197

(2) The people showed no surprise at demon possession.

(3) The Jews claimed to cast out demons by their power. (Matt. 12:27).

(4) After the time of Christ, the early Apostolic Fathers came in contact with demonism (Matt. 10:1; Mark 16:17; Acts 8:7).

(5) Demonism is seen today in modern missionary annals (Eph. 2:2, 6).

4. *The Imprisoned Angels.*

a. *Their Sins.* "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment" (II Peter 2:4). The above Scripture plainly shows that these angels were not in the original rebellion with Satan. The casting out of Satan occurred before the time of Adam; the angels referred to sinned since the time of Adam.

Surely these must be the "sons of God," who married the "daughters of men." "It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old men of renown" (Gen. 6:1,2, 4).

There are those who hold that the "sons of God" were the

Sons of Seth, and that the “daughters of men” were the daughters of Cain. This is refuted simply by asking, “How could Seth beget Sons of God?” Others contend that the “sons of God” were regenerated men, who married unregenerated women, called the “daughters of men.” We see the same things happening even today, but there are no giants born because of this unequally yoked union.

To be safe and sure as to the correct interpretation, let us find out who the “sons of God” could be. There are several persons called the “sons of God” in Scripture:

1. Jesus Christ — *the* Son of God — by relationship.
2. Adam — a son of God — by creation (Luke 3:38).
3. Angels — sons of God — by creation (Job 1, 2).
4. Regenerated men — sons of God — by regeneration and adoption.

Remember, we are only children of God now by regeneration; we shall be declared to be sons at our adoption — “to wit the redemption of our body.” By simple elimination we find out who the “sons of God” were: Christ is eliminated, and Adam also, as he had been dead for a long time. They could not be regenerated men because adoption of sonship had not occurred yet. This leaves only the angels.

The question naturally arises, “Do not the Scriptures teach that angels cannot marry?” They do not teach this; they teach that they do not marry in heaven. Man marries here, pg198 but he will not marry in heaven. Then how did they marry the daughters of men? We do not know, but the following verses prove, without a doubt, that they did. We have already quoted Jude 6, but we will do so again, adding verse seven. This substantiates our claim: “And the angels which kept not their first estate [principality, their own being as angels], but left their own habitation [heaven], he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 6, 7). Thus, I believe it is positively proved that the angels sinned after the similitude of Sodom and Gomorrah.

This union brought about a race of giants — giants in stature, and giants in sin. They were destroyed by the flood.

Demon possession was prolific before the flood; and the Lord Jesus has revealed, “But as the days of Noe were, so shall also the coming of the Son of man be” (Matt. 24:37). Demon possession shall be in full control during the Great Tribulation (Rev. 12), before the revelation of Christ at His second coming.

b. *Their Position.* They are cast down into Tartarus, the innermost prison of Hades, chained in darkness, awaiting their day of judgment (II Peter 2:4).

IV. Satan

A. *The Names and Descriptive Titles.*

1. *Satan.* This name means “adversary, hater, and accuser.” “*Satan* stood up against Israel, and provoked David to number Israel” (I Chron. 21:1).

2. *Devil.* This name means “Slanderer, Accuser, Deceiver.” “He laid hold on the dragon, that old serpent, which is the *Devil*, and Satan, and bound him a thousand years” (Rev. 20:2).

3. *Beelzebub.* This is the prince of demons. Originally it meant “Lord of Flies”; the Jews later changed it to mean “Lord of the Dung Hill.” “The scribes which came down from Jerusalem said, He hath *Beelzebub*, and by the prince of the devils [demons] casteth he out devils [demons]” (Mark 3:22).

4. *Belial.* This means “good-for-nothing.” “Certain men, the children of *Belial*, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known” (Deut. 13:13).

5. *The Wicked One.* He is the evil one, who has no reverence for Christ. “I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the *wicked one*” (I John 2:14). See also I John 2:13; Matthew 6:13, R.V. pg199

6. *Prince of This World.* World politics, business and society are under his domain. The Lord Jesus did not deny this when he was accosted by the Devil in the wilderness (Matt. 4; Luke 4).

“Now is the judgment of this world: now shall the *prince of this world* be cast out” (John 12:31). See also John 14:30; 16:11.

7. *The God of This Age*. “If our gospel be hid, it is hid to them that are lost: in whom the *god of this world [age]* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:4).

8. *Prince of the Power of the Air*. “You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the *prince of the power of the air*, the spirit that now worketh in the children of disobedience” (Eph. 2:2).

9. *That Old Serpent*. “The great dragon was cast out, *that old serpent*, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:9). See also Revelation 12:3; 20:2.

10. *Dragon*. “He laid hold on the *dragon*, which is the Devil, and Satan, and bound him a thousand years” (Rev. 20:2).

11. *The Evil One*. “We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and *the evil one* toucheth him not” (I John 5:18, R.V.).

12. *Angel of Light*. “Satan himself is transformed into an *angel of light*” (II Cor. 11:14).

13. *Father of Lies*. “Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a *liar*, and the *father of it*” (John 8:44).

14. *Murderer*. “He was a murderer from the beginning, and abode not in the truth, because there is no truth in him” (John 8:44b). See also I John 3:12-15.

15. *Roaring Lion*. “Be sober, be vigilant; because your adversary, the devil, as a *roaring lion*, walketh about seeking whom he may devour” (I Peter 5:8).

16. *Ruler of Darkness*. “For we wrestle not against flesh and blood, but against principalities, against powers, against the *rulers of the darkness* of this world, against spiritual wickedness in high

places” (Eph. 6:12).

B. The Personality of Satan. pg200

There is a general denial that the Devil is a person. To deny such is to deny the Word of God. The Scriptures teach that he is as much a person as the Lord Jesus Christ.

C. The Origin of Satan.

Satan was a created being (Ezek. 28:15). His position was the greatest of all the angelic hosts, “Thou art the anointed cherub that covereth” (Ezek. 28:14). He was one of the cherubim that overlooked the mercy seat of the temple in heaven.

His name, Lucifer, means “Son of the Morning.” He was created in perfect beauty (Ezek. 28:12, 17). Some hold that he was the choir leader of heaven, as the tabrets and pipes were prepared in him the day that he was created (Ezek. 28:13). Others may ask, “Isn’t the twenty-eighth chapter of Ezekiel speaking about the King of Tyre?” Yes, to begin with but the inspired writer goes beyond the King of Tyre, and speaks about a person that no human person could possibly fulfill, “Thou hast been in Eden” (Ezek. 28:13). Who could this be but Satan? He was perfect in his ways (Ezek. 28:15) until sin was found in him.

D. The Career of Satan.

What was the sin that caused Satan to be? What was it that changed Lucifer into the Devil? It was the original sin of the universe: pride. “I will ascend above the heights of the clouds; I will be like the most High” (Is. 14:14). The sin of pride was caused by choosing his own will above the will of God. “I will” became the original sin of the universe.

He appeared in the garden of Eden and thrust the human race into sin and death. He came to Job and wrought misery in his life. He tempted David to number the people. He tempted Christ (Matt. 4) and Peter (Luke 22:32). He hindered Paul in his great work (I Thess. 2:18). He snatches the Word from people’s hearts (Mark 4:15).

E. The Location of Satan.

He does have access to the throne of God, for he accused Job, and we are told that he accuses the brethren daily. “The accuser of our brethren is cast down, which accused them before our God day

and night” (Rev. 12: 10c). It is an error to think of the Devil living in a palace in hell; his location is in the heavenlies.

F. The Character of Satan.

1. *Has Great Dignity.* His titles show this. “Now is the judgment of this world: now shall the prince of this world be cast out” (John 12:31). See also Jude 8, 9; II Corinthians 4:4.

2. *Has Great Power.* God (Jesus) sent Paul to the Gentiles “to open their eyes, and to ^{pg201} turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18). See also Job 1:10-12; Luke 11:14, 18; Ephesians 6:11, 12. The whole world without Christ is under him.

3. *Has Great Cunning and Deceit.* “Satan himself is transformed into an angel of light” (II Cor. 11:14). See also Matthew 24:24; II Corinthians 2:11.

4. *Has Great Malignity.* “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil” (I John 3:8). See also II Corinthians 4:4.

5. *Has Great Fear.* “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas. 4:7).

G. The Work of Satan.

1. *He Is the Author of Sin and Tempts Men to Sin.* “Then was Jesus led up of the spirit into the wilderness to be tempted of the devil” (Matt. 4:1.)

2. *He Produces Sickness and Has Power of Death.* “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14). See also Luke 13:16; Acts 10:38.

3. *He Lays Snares for Men.* “God peradventure will give them repentance to the acknowledging of the truth . . . that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (II Tim. 2:26).

4. *He Takes the Word Out of Hearts.* “When anyone heareth the word of the kingdom, and understandeth it not, then cometh the

wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside” (Matt. 13:19).

5. *He Puts Wicked Purposes Into Hearts.* “Neither give place to the devil” (Eph. 4:27).

6. *He Blinds Minds.* “The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:4).

7. *He Harasses Men.* “Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure” (II Cor. 12:7).

8. *He Accuses Men Before God.* “The accuser of our brethren is cast down, which accused them before our God day and night” (Rev. 12:10c). pg202

9. *He Enters Into Men.* “Supper being ended, the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him . . . [Jesus] riseth from supper” (John 13:2).

10. *He Sows Tares Among God’s People.* “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels” (Matt. 13:38, 39).

11. *He Gives Power to the Lawless Ones.* “To whom ye forgive anything, I forgive also: for what I also have forgiven if I have forgiven anything, for your sakes have I forgiven it in the presence of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices” (II Cor. 2:10, 11, R.V.).

12. *He Resists God’s Servants.* “He shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him” (Zech. 3:1). See also Daniel 10:13.

13. *He Hinders God’s Servants.* “We would fain have come unto you, even I Paul, once and again; but Satan hindered us” (I Thess. 2:18, R.V.).

14. *He Sifts God’s Servants.* “The Lord said, Simon, Simon,

behold, Satan hath desired to have you, that he may sift you as wheat” (Luke 22:31).

15. *He Holds the World.* “We know that we are of God, and the whole world lieth in the evil one” (I John 5:19, R.V.).

H. The Limitation of Satan.

1. *He Is Not Omnipresent.* He can be at only one place at a time. He is a created being, and a created being cannot be in two places at the same time. He is not everywhere, but his followers (demons) are. He can move rapidly to the aid of his agents (Luke 10:18).

2. *He Is Not Omniscient.* He is wise; too wise for us, but he is not all-wise. The Devil would know less if we would tell him less. Spiritism is not all trickery. It is demonism, controlled by the Devil. No one can communicate with the dead, but the Devil and his angels know about the dead and communicate this knowledge to their mediums.

3. *He Is Not Omnipotent.* He is not all-powerful, though he has more power than we do. He is subject to the Word of God. A good example of this is found in Job 1 and 2.

I. Our Attitude toward Satan.

1. *Redemptive Rights Are to Be Claimed by the Believer.* “They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death” (Rev. 12:11). See also Ephesians 6:16, R.V.; Hebrews 2:14, R.V.; Colossians 2:15; I John 3:8. pg203

2. *Full Equipment Is to Be Appropriated by the Believer.* “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (Eph. 6:10, 11). See also Ephesians 6:12-18.

3. *Strict Self Control Is to Be Maintained.* “Neither give place to the devil” (Eph. 4:27).

4. *Vigilance Is to Be Exercised by the Believer.* “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (I Peter 5:8). See also II Corinthians 2:11.

5. *Resistance Is to Be Made by the Believer.* “Submit

yourselves therefore to God. Resist the devil, and he will flee from you” (Jas. 4:7). See also I John 2:14. pg204

Chapter 3 Cherubims, Seraphims, and Watchers.

Cherubims and Seraphims are angelic beings that seem to be more ministers before the LORD God than they are ministers in the presence of man. They are mentioned in his, or his thrones presence and they seem to be, in general, guardians of his holiness.

Cherubims

The first angelic beings found in the Holy Bible are *Cherubims*, the third chapter of Genesis closes with this revelation about them:

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Gen. 3:22-24)

Cherub (singular) and Cherubim (plural) is a transliteration of the Hebrew word 03742 כְּרוּב *ker-oob*'. Here in their first mention they are placed as guardians of the tree of life and are connected with "a flaming sword which turned every way." It was Psalm 104:4 that said, "(O LORD my God) *Who maketh his angels spirits; his ministers a flaming fire.*"

Of the Bible's ninety-one references to these cherubim in sixty-six verses⁶⁰, thirty-seven (37) verses are dealing with the

60 Ge 3:24, Ex 25:18, Ex 25:19, Ex 25:20, Ex 25:22, Ex 26:1, Ex 26:31, Ex 36:8, Ex 36:35, Ex 37:7, Ex 37:8, Ex 37:9, Nu 7:89, 1Sa 4:4, 2Sa 6:2, **2Sa 22:11**, 1Ki 6:23, 1Ki 6:24, 1Ki 6:25, 1Ki 6:26, 1Ki 6:27, 1Ki 6:28, 1Ki 6:29, 1Ki 6:32, 1Ki 6:35, 1Ki 7:29, 1Ki 7:36, 1Ki 8:6, 1Ki 8:7, **2Ki 19:15**, **1Ch 13:6**, 1Ch 28:18, 2Ch 3:7, 2Ch 3:10, 2Ch 3:11, 2Ch 3:12, 2Ch 3:13, 2Ch 3:14, 2Ch 5:7, 2Ch 5:8, **Ps 18:10**, **Ps 80:1**, **Ps 99:1**, **Isa 37:16**, Eze 9:3, Eze

graven images in the tabernacle or Solomon's temple. Two (2) reference the LORD my God as he rode upon a cherub <03742>, and did fly upon the wings of the wind, (2Sa 22:11 and Ps 18:10). Five (5) verses are references to the LORD God which dwellest between the cherubims (2Ki 19:15, Isa 37:16, in Hezekiah's prayer, 1Ch 13:6 in David's Ark recovery, and Ps 80:1 and Ps 99:1, in David's Psalms). And in Ezekiel cherub verses have twenty-two (22) appearances, seventeen in visions he saw (Ezek 10-11), two depicting Satan before his fall (Ezek 28:14,16) and three depicting graven images in the temple he saw (Ezek 41:18,20, 25).

Only one New Testament verse mentions cherubims, “*And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly*” (Heb 9:5).

While Ezekiel is sitting in the Babylonian captivity God comes, grabs him by a lock of his head, and carries him off to Jerusalem to show him some things (Ezek 8:3). There Ezekiel sees the LORD God's departure from the temple. “*Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims*” (Ezek 10:18). Ezekiel paints in word what he saw as cherubims:

Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory. And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. And one cherub stretched forth his hand from

10:1, Eze 10:2, Eze 10:3, Eze 10:4, Eze 10:5, Eze 10:6, Eze 10:7, Eze 10:8, Eze 10:9, Eze 10:14, Eze 10:15, Eze 10:16, Eze 10:18, Eze 10:19, Eze 10:20, Eze 11:22, Eze 28:14, Eze 28:16, Eze 41:18, Eze 41:20, Eze 41:25

between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out. And there appeared in the cherubims the form of a man's hand under their wings. ...

This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.
(Ezek 10:3-8, 20-22)

This description of cherubims intermingled with their four faces and their wheels spinning in the middle of a wheel carrying the glory of God away from the temple is intriguing. It also assures us that these are literal living beings.

Seraphims

The Holy Bible only makes two references to seraphims,

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.... Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar (Isa 6:2, 6)

Seraphim is a transliteration of the Hebrew word 08314 שָׂרָפִים *saraph or saw-rawf'*. In the five other uses of the Hebrew word it is translated fiery or fiery serpent (Nu 21:6,8, Deut 8:15, Isa 14:29, 30:6).

Cherubim and Seraphim in Symbol

The Cherubim and Seraphim that seem to always accompany the presence of the LORD God are not only living beings, they are rich in symbolism. Both Gordon and Strong superbly capture this symbolism in their works. S. D. Gordon (1859 – 1936) was a gifted author and orator who wrote a “Quiet Talks” series covering a number of subjects. In his “Quiet Talks on the Crowned Christ of Revelation” he waxes eloquent in describing The Revelation of Jesus Christ as written in Greek but communicating in the picture language of the Hebrews. Therein he describes the symbolism found in Cherubims and Seraphims:

God's Ideal of Creation. But let us look a little further. In the book's picture language ... John goes quietly on with his description. Before the throne he sees a great expanse that looks like a sea of clear, bright, beautiful crystal. Before the throne and around about the throne are four living creatures or creatures of life. These living creatures are of intensest interest. They appear throughout the Scriptures from the Garden of Eden in Genesis to the very close of this Book of Revelation.

[100] Ezekiel i. 4-28; x. 1-22.

[101] Exodus xxv. 17-22; xxxvii. 6-9.

[102] I Kings vi. 23-26; viii. 6-7; II Chronicles iii. 10-14; v. 7-8.

[103] Ezekiel xli. 15-26.

[104] I Samuel iv. 4; II Samuel vi. 2; xxii. 11; I Chronicles xiii. 6; Psalm xviii. 10; lxxx. 1; xcix. 1; Isaiah vi. 1-3; xxxvii. 16.

[105] Genesis iii. 24.

They are also called cherubim and seraphim, that is, cherubs and seraphs. They are always associated directly with the immediate presence of God,^[100] and with His presence-chamber, in the tabernacle,^[101] in the temple,^[102] and in Ezekiel's vision of a new temple,^[103] and in the thought of the people.^[104] There is one possible exception to this, where they are seen at the entrance to the Garden of Eden.^[105] The description of them is most full in Ezekiel. It varies in details, but with the essentials always the same.[Page 144]

The general appearance is that of a man, but there are four faces as of a man, a lion, an ox or calf, a flying eagle, and sometimes a cherub face. They are full of eyes everywhere, and they seem enveloped in the pure fire which everywhere is associated with God's own presence. These descriptions combined suggest perfection of purity, of intelligence, of obedience, and of power.

[106] iv. 6-9; v. 6, 8, 14; vi. 1, 3, 5, 7; vii. 11; xiv. 3; xv. 7; xix. 4.

In this book of the Revelation they are spoken of seven times,^[106] that is, more frequently than in any other book, though not so fully as in Ezekiel. Five times they are leading or joining in the worship of God, by men and angels, and twice they are coöperating with the Lamb or the angels in what is being done on the earth.

These beautiful, intelligent beings seem to represent the whole animate creation, man, the animals intimately associated in service with man, those that roam at will, and the birds, and the angels. It would seem as though they stand for *God's ideal of creation*, as it was before the hurt of sin came, as He holds it in His heart, and as it will be after sin has gone. His ideal of a perfect and perfected creation is always in His presence and before His face, intelligently and gladly carrying out His will, reverently and joyously sounding His praise.

It suggests that He will not rest content until His ideal for the creation shall be a sweet, full realization, all sin and rebellion removed and [Page 145] all His works uniting in joyous, continuous worship, and glad, harmonious obedience.⁶¹

61 S.D. Gordon, "*The Quiet Talks on the Crowned Christ of Revelation*", Fleming H. Revell Company, 1914, EBook #23038 via www.gutenberg.org October 16, 2007 [S. D. Gordon (1859-1936) was a popular writer and speaker in the late nineteenth and early twentieth centuries. Born in Philadelphia, at the age of twenty-five Gordon became affiliated with the Young Men's Christian Association (YMCA), with which he served at

Augustus Strong provides insight to what Cherubim and Seraphim symbolize but his explanation has a dangerous twist that must be noted. Strong completely symbolizes or spiritualizes both cherubims and seraphims in his Systematic Theology, supposing that there is no literal existence of either. It is a common practice among Protestants and Reformed theologians to spiritualize things away with the allegorical methods learned from their mother church. This reading of scripture with allegorical glasses on is very dangerous and its repeated occurrence in Protestant, Ecumenical, and Evangelical theology is the root cause for this whole new systematic theology effort. Roman Catholic theologians tried to spiritualize away the whole nation and notion of Israel as God's chosen people. This despise of Israel carried into every Protestant denomination and their allegorical method taints their every interpretation of scripture. Remember that Augustus Strong was a Baptist who supposed Theistic Evolution had merit and he randomly uses the Roman allegorical methods to make scriptures fit his suppositions. Here he dismisses both cherubims and seraphims as mere symbols.

A Bible student who believes in inerrant, infallible, inspiration of all God's words, knows God says what he means and means what he says, and reads “So he (the LORD God) drove out the man; and he placed at the east of the garden of Eden Cherubims...” in Genesis 3:24, that student knows that Cherubims are real beings and not just symbolic appearances given as a proof of monism! Although there is disdain for the allegorical method that takes Dr. Strong to far into to this spiritualized symbolic position, the symbology he expresses does have some merit and warrants examination. Augustus Strong writes:

various secretarial levels for more than ten years. During this period he developed some public speaking skill and became a popular lecturer on devotional biblical themes. Between 1896 and 1900 he traveled to Europe and the Orient as a missionary. Gordon authored some twenty-five books, the majority of which were devotional books under the general theme, Quiet Talks, e.g. Quiet Talks on Prayer, Quiet Talks on Service, etc. The Quiet Talks series has been collected and reprinted many times, having sold in the neighborhood of some two million copies.]

With regard to the *cherubim* of Genesis, Exodus, and Ezekiel, with which the *seraphim* of Isaiah and the '*living creatures*' of the book of Revelation are to be identified, the most probable interpretation is that which regards them, not as actual beings of higher rank than man, but as symbolic appearances, intended to represent redeemed humanity, endowed with all the creature perfections lost by the Fall, and made to be the dwelling-place of God.

Some have held that the cherubim are symbols of the divine attributes, or of God's government over nature... But whatever of truth belongs to this view may be included in the doctrine stated above. The cherubim are indeed symbols of nature pervaded by the divine energy and subordinated to the divine purposes, but they are symbols of nature only because they are symbols of man in his twofold capacity of image of God and priest of nature. Man, as having a body, is a part of nature; as having a soul, he emerges from nature and gives to nature a voice. Through man, nature, otherwise blind and dead, is able to appreciate and to express the Creator's glory.

The doctrine of the cherubim embraces the following points : 1. The cherubim are not personal beings, but are artificial, temporary, symbolic figures. 2. While they are not themselves personal existences, they are symbols of personal existence symbols not of divine or angelic perfections but of human nature (Ezek 1:5) "they had the likeness of a man"; Rev. 5:9 "A. V. " "thou hast redeemed us to God by thy blood."... 3. They are emblems of human nature, not in its present stage of development, but possessed of all its original perfections; for this reason the most perfect animal forms " the kinglike courage of the lion, the patient service of the ox, the soaring insight of the eagle " are combined with that of man (Ez. 1 and 10;

Rev. 4 : 6-8). 4. These cherubic forms represent, not merely material or earthly perfections, but human nature spiritualized and sanctified. They are "living creatures" and their life is a holy life of obedience to the divine will (Ez. 1 : 12 ” " whither the spirit was to go, they went"). 5. They symbolize a human nature exalted to be the dwelling-place of God. Hence the inner curtains of the tabernacle were inwoven with cherubic figures, and God's glory was manifested on the mercy-seat between the cherubim (Ei. 37:6-9). While the flaming sword at the gates of Eden was the symbol of justice, the cherubim were symbols of mercy ” keeping the "way of the tree of life" for man, until by sacrifice and renewal Paradise should be regained (Gen. 3 : 24).

In corroboration of this general view, note that angels and cherubim never go together ; and that in the closing visions of the book of Revelation these symbolic forms are seen no longer. When redeemed humanity has entered heaven, the figures which typified that humanity, having served their purpose, finally disappear. ...

The variable form of the cherubim seems to prove that they are symbolic appearances rather than real beings. A parallel may be found in classical literature. In Horace, *Carmina*, 3: 11, 15, Cerberus has three heads; in 2:13, 34, he has a hundred. Breal, *Semantics* suggests that the three heads maybe dog-heads, while the hundred heads may be snake-heads. But Cerberus is also represented in Greece as having only one head. Cerberus must therefore be a symbol rather than an actually existing creature.

H. W Congdon of Wyoming, N. Y., held, however, that the cherubim are symbols of God's life in the universe as a whole. Ez. 28 : 14-19 ” "the anointed cherub that covereth" = the power of the King of Tyre was so all-pervading- throughout his dominion, his

sovereignty so absolute, and his decrees so instantly obeyed, that his rule resembled the divine government over the world. Mr. Congdon regarded the cherubim as a proof of monism.⁶²

Watchers

In the book of Daniel there is a curious reference given to *watchers*:

I (Nebuchadnezzar) saw in the visions of my head upon my bed, and, behold, a watcher <05894> and an holy one came down from heaven; (Dan 4:13)

This matter is by the decree of the watchers <05894>, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. (Dan 4:17-18a)

Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. ... Belteshazzar answered and said, ... And whereas the king saw a watcher <05894> and an holy one coming down from heaven, and saying, ... (Da 4:19, 23)

The word “watcher”, used only here in Daniel chapter four, used by Nebuchadnezzar, king of Babylon, and introduced in his Aramaic tongue, is used only these three times. James Strong gives its background as, 05894 עִיר ‘iyr (Aramaic) eer; from a root

⁶² Augustus Strong, *Systematic Theology: Vol 2*, Philadelphia, Valley Forge PA, The Judson Press, 1907, pg 450

corresponding to 05782; n m; AV-watcher 3; 3; waking, watchful, wakeful one, watcher, angel, and its root background as 05782 עור 'uwr oor; a primitive root [rather identical with 05783 through the idea of opening the eyes]; v; AV-(stir, lift . . .) up 40, awake 25, wake 6, raise 6, arise 1, master 1, raised out 1, variant 1; 81; to rouse oneself, awake, awaken, incite.

Also these “watchers” are in each instance somehow connected with “*and an holy one came down from heaven.*” Given these anomalies it is possible, even likely, that a watcher is not a separate class of angelic beings, perhaps not even an angelic being at all, but more of an adjective in reference to the awakening and arousing from *an holy one from heaven.*

Watchers are brought to attention and briefly studied here because Nephilim⁶³ and other cultic groups try to include them as significant entities in their false teachings. They are not significant entities in Bible context, they are but an Aramaic expression from a Babylonian king, trying to give utterance to what he saw in a dream. Let's not make more of it, or them, than the Bible does in Daniel 4.

Chapter 4 Angels, Nephilims and Half-Breed Mongrels.

It was addressed briefly in the Hamartiology section and needs a fuller development here, that reading “*Nephilims*” and angel-half-breeds into Genesis 6 is a dangerous error.

It does not surprise the genuine Bible student that the Godly line of man, those that call upon the name of the LORD, are to be called the “sons of God.” There is a cult-like group of teachers who suppose that the first use of “sons of God” is referring to angelic beings, not to human followers of God. Throughout the Bible man (humans) becoming the “sons of God” is a major theme (John 1:12), angels being “sons of God” is not a theme at all. There is a

63 Nephilim is an author coined term for the cultic group who teach that fallen angels bred with humans and created giants which are, through all time, the real root of all the evil in the world. The next chapter addresses these false teachers more directly.

cult-like group who suppose from Genesis 6:4 that God sent the flood to destroy the world, not because “every imagination of the thoughts of (man's) heart was only evil continually” (Genesis 6:5), but because some supposed half-angel half-human crossbreeds became giants and ruined the earth. Then they suppose these gaints, or Nephilims, did it again in Canaan. Then they suppose they are doing it again today. They suppose it is Nephilims, not man's depravity, that causes all the world's problems. (Nephilims Hbrw giants, 05303 נפיל nef-eel’ or נפל nef-eel’ or (plural) מילפנ nefilim.) Be careful of this sect and their “doctrines of devils” (1Tim 4:1-2).⁶⁴

A Penny Pulpit essay written on Nov 8th 2015 for a “Hunt for the Last October Bible Prophecy Conference” captures some of the threat of the errant Nephilim teaching. It was titled “Msg#151108-Augment- Nephilim - Conspirator Phobia” and is repeated below:

Misinterpretation of Genesis 6:4 puts giants (Hebrew Nephilim) in the land by “irruption?” i.e. Nephilimites term for angels breeding with human women. After the flood, the Nephilim believers say, their must have been another “irruption” because Canaan had giants too! These conspiratorists are looking for the anti-christ not the Christ, they hate the Bible teachings of the pretribulation rapture and brazenly call Baptists, who preach the premillennial return of Christ and the pretribulation rapture of the Church, false teachers, deceived, and deceivers.

UNFORTUNATLY Kent Hovind, released from wrongful imprisonment, has now rejected the pretribulation rapture, preaches a mid-tribulation rapture, and calls Bible believing Baptists false teachers, deceived and deceivers. Kent now believes that Christians and the Church, will go through “The Tribulation,” but perhaps not the wrath phase. Although Kent is now looking for the anti-christ instead of the meet-you-in-the-clouds Christ, he has not (yet?) gone in for all the Nephilim hype of the conspiracy conspirators. Haggmann pushed him towards the Nephilim doctrine in their 3 Nov 2015 interview, but Kent Hovind balked slightly at

64 Edward Rice, “A Systematic Theology for the 21st Century – Volume 07 Hamartiology”, pg 7.

the angels breeding with women ideology.

Hagmann and Hagmann (.com) tote this line about a Nephilim takeover, as well as all the rest of (author and hero) Steve Quayle's fighting tactics against the "Fabian Society" and the "Collectivist and Elitists" who are conspiring to take over the world and help the Nephilim fight against God. These are a VERY DANGEROUS LOT, preaching a VERY DIFFERENT GOSPEL. There is a repeated use of the Book of Jasher and the Book of Enoch in their diatribe of error. For the Hagmanns, "The idea that the spirits of dead giants (off spring of demons mating with earth women) inhabit the underworld (place beyond the veil) is supported."

Welcome to the Last Days! Look for Christ, not Anti-Christ. Listen for His trumpet, not a Nephilim. Preach the everlasting gospel of our Lord Jesus Christ, not Giant - Conspirator phobias. The Earth is not flat. The Sun does not orbit the Earth. The Apollo 11 did land on the moon. Nine-Eleven was real. Nephilims are not conspiring with Earth's elitists. Fabians are not in rule. The pillar and ground of truth needs to keep the main thing the main thing. Thank God for His Church with the TRUTH.

An Essay for week #45 Nov 8, 2015

Bill Salus and Gary Stearman, calling themselves "Prophecy Watchers", of Oklahoma City, Oklahoma, flood the airwaves, printing presses, and internet with charismatic misinformation about these "Nephilims." Steve Quayle, Dennis Lindsay, L.A. Marzulli, Douglas Hagmann and many other self acclaimed "prophets of the end times" get in on the sales with videos and books on Nephilims, Alien-life-forms, the Bible's secret numeric codes, the secret third temple, Torah codes, Fabians, "the end of man is here", et.al. There is a tremendous market for this and these "prophets" effectively work themselves to fame and finance with their misleadings.

Douglas J. Hagmann's Northeast Intelligence Network boast that they are the voice of Christianity and the true Word of God. They boast that they alone are on the front line warring against the Fabian Society and a Global Elite Regime. Hagmann is a false prophet, a conspiracy enthusiast who says "I believe in (1) the

return of Himrod via Steeve Quail's book about the Nephilim (or a Nephileen?), in (2) overthrowing the fabian society and collectivist elitism, and in (3) women mating with angels in Genesis 6, and in (4) the Babylon Code.” Hagmann's team of false prophets, and fear mongers suppose that (1) the elite are creating a food crisis for a global takeover, that (2) CERN (The European Organization for Nuclear Research) is doing weather manipulation, that (3) the Elite are opening portals for Nephilims, and that (4) the world is flat and geocentric! Anything and everything that the Hagmann and Hagmann Report spins is in league with his pretense, his paranoia, and his false prophecy. It is disconcerting that he has the ear of so many supposed Christians, and the pocketbook of so many doomsday preppers.

These self-acclaimed “prophets of the end-times” all have internet sites that effectively promote their views and sell their products. Those web addresses will not be sited here but one, attempting to sell their wares makes this audacious claim:

The idea that the spirits of dead giants (off spring of demons mating with earth women) inhabit the underworld (place beyond the veil) is supported here: (Bible Probe Note: Our use of the Word "irruption" in this article below means: act of rushing; act of breaking in; intrusion, raid; sudden increase.) Satan's plan was to occupy Canaan with "his own seed" in advance of Abraham's seed. ...

Will the gates of hell (port holes/stargates) open on December 21, 2012? This is the date the Mayan calendar ends. Is this when the biblical delusions from the skies begin? Did demons land on Mt Hermon in Phoenesia (now Israel) and polute the human race - provoking God's anger? Are UFO's these demons (some call Watchers) building up their forces for a final battle with the Lord? Are these "bad angelic beings" using created matter to embody themselves?

Nephilim giants that are taking over the world and will bring the anger of God upon man is the theme of Thomas Horn's 2007 book “Nephilim Stargates – the year 2012 and the return of the Watchers.” Therein he makes these audacious claims:

What will it be like when the Lord returns - and destroys Satan and his armies? Nephilim (demon angels in physical bodies) will be here... Just like: "As it was in the days of Noah..." (Luke 17:26)

The idea that the spirits of dead giants (offspring of demons mating with earth women) inhabit the underworld (place beyond the veil) is supported here:

- They're segregated from the heroes, the old-time giants who entered the grave in full battle dress, their swords placed under their heads and their shields covering their bones, those heroes who spread terror through the land of the living. The Message Version, Ezekiel 32:27

- "And he did not know that giants are there, and that her guests are in the depths of hell" (Douay-Rheims Version, Proverbs 9:18)

- "A man that shall wander out of the way of doctrine, shall abide in the company of the giants" (Douay-Rheims Version, Proverbs 21:16)

- "Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee" (Douay-Rheims Version, Isaiah 14:9)

- "Let not the dead live, let not the giants rise again..." (Douay-Rheims Version, Isaiah 26:14)

The book of Jasher, which is mentioned in the Bible in Joshua 10:13 and 2 Samuel 1.18 says, "After the fallen angels went into the daughters of men, [then] the sons of men taught the mixture of animals of one species with the other, in order to provoke the Lord" (4:18). The Book of Enoch says that fallen angels not only merged their DNA with women, but that "they began to sin against birds, and beasts, and reptiles, and fish" (7:5; 6)

As soon as it was made known that the Seed of the woman was to come through ABRAHAM, there must have been another irruption, as recorded in Genesis 6:4 (see above), "and also after that" (that is to say, after the days of Noah, more than 500 years after the first irruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Genesis 12:6) "the Canaanite was then (that is to say, already) in the land."

Any KJV Bible student will notice Thomas Horn uses the Douay-Rheims 1884 Roman Catholic Bible, the Book of Jasher,

and the Book of Enoch to support his conspiracy theories. Quayle, Haggmann and Horn go on to advance the idea that these nasty angels must have had sex with the animals as well and that is why God required the flood to destroy all the animals! In this author's 2017 dissertation on God's accurate accounting of the creation and the flood addresses other dangerous roots of this false doctrine.

It also can be understood that the flood was justified because, "GOD saw that the wickedness of man was great in the Earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the Earth, and it grieved him at his heart" (Gen 6:5-6). God requires that man acknowledge his sin and be accountable for it. King David had grievously sinned, and when he made his confession he said, "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest" (Psalm 51:3-4). For those who read their Bible without allegorically tinted glasses, there are seven dispensations and the flood brings one of them to a dramatic close. Believers need to be careful here because there is a new sect of protestant reformers who use those tinted allegorical glasses. Some say the flood came to destroy, not man, but giants (in Hebrew, Nephilims). God had to send the flood, they reason, because angelic devils bred with human women and produced Nephilims. Not only so, they speculate, it happened again, and there were devil-human giants in Canaan land. Not only so, they go on in their wild speculations, it has happened again, and the governments of the world are hiding the existence of these super-humans, waiting for the new world order where they will be revealed as the anti-Christ. Protestants are looking for the anti-Christ, they are not

looking for the meet-you-in-the-clouds, soon coming Christ. In any event, the flood was not justified to eliminate fictitious devil-humans, it was for the depraved humans which fail in all seven of the Bible's depicted dispensations.⁶⁵

Many take the reading of Genesis 6:4 lightly supposing that it makes little difference to them how anyone might interpret the verse. The corridors of misinterpretation always lead to a place where men twist God's word and try to exploit secret hidden passages that depart from God's truth. "I know something you don't know"... "I see something you didn't see", these are catch phrases for book sales of those greedy of filthy lucre. Supposing that the Bible has secret hidden topics that only the superior student can pull out, ... and sell, has long been an attraction of depraved man.

The assignment for Louisiana Baptist Theological Seminary's TH802 entailed writing a critique of Lewis Sperry Chafer's six volumes of *Systematic Theology*. Dr. Chafer dabbled around in this errant interpretation enough to raise concerns. Below are the comments made on his Volume II, Section Angelology, Chapter 10 Demonology.

Critique of Dr. Chafer's Angelology - Chap 10 Demonology⁶⁶

In this chapter Dr. Chafer entertains a very lengthy quote from Clarence Larkin's book *The Spirit World*. It is interesting that Lewis Sperry Chafer (1871-1952) was a contemporary of two giants of dispensationalism's defense, Clarence Larkin (1850-1924) and C.I. Scofield (1843-1921), indeed as a young man Chafer was

65 Edward G. Rice, "God's Gloory God's Handiwork, and God's Word, The Genesis Account", A Dissertation Presented to the Faculty of Louisiana Baptist Theological Seminary In Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies, 2017, pg 192-193.

66 An excerpt from A Written Report Presented to the Faculty of Louisiana Baptist University, Advanced Systematic Theology II TH802, In Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies by Edward Rice, October 31, 2013.

a founding member of Modern Christian Dispensationalism of the Niagara Bible Conference of 1883-1897. Also Dr. Chafer was not just a president of Dallas Theological Seminary, in 1924 he was the founder of that seminary. These two insights did not much change my critiques of his systematic errors, but my attitude toward his genius may need adjustments. I do not mean to be demeaning to his character or integrity here, only to recognize his departures from Bible doctrines and the tentacles into neoevangelicalism.

In this chapter Dr. Chafer also brings up an ugly exegetical exercise wherein private interpretation introduces into society a half man - half angel, mongrel mutant. The introduction of this idea is ugly because it has no place in any other systematic view of the Bible. Bible principle deals primarily with man's situation in sin and only secondarily with angels. Angels are ministering spirits in this primary application, and nowhere does it deal with the existence of half angel-half man creatures that Larkin introduces in his book *The Spirit World*. Although Larkin admits he is not the first to suppose that fallen angels have sex and procreate with women, producing some mongrel mutant race, he is the first to lend such a conundrum exegetical credence.

The credence given to this idea that mongrel mutant angelic humanoids were created and referenced in Genesis chapter six is ugly because it is only discerned by skillfully reading things between the lines of revealed scripture. When the genius of intense scholarship exposes such a subterranean concept a three act play is set in place. Act one, knowledge puffeth up. The subterranean idea is taught and published as dogma and those rejecting or correcting their personal dogma are mocked and villainized.

Act two, other rational geniuses search other subterranean dogma to exonerate their genius. Before long there is a dogma about a subterranean gap hidden between Genesis 1:1 and 1:2⁶⁷; a dogma about the Bible's subterranean revelation that Adam had not blood but grape juice pulsing through his veins⁶⁸; or a dogma

67 C.I. Scofield, *The Scofield Reference Bible*, 1909, Oxford University Press, Inc. 1917, 1937, 1945, pg3 Note 3

68 Peter Ruckman, *Earth's Earliest Ages*, and *The Ruckman Study Bible*.

about the Bible's subterranean revelation that UFO's and aliens from outer space invaded and altered our world, black aliens with green blood, most certainly!⁶⁹ The quest for subterranean themes hidden between the lines of the Bible departs radically from the plain truths that the Bible reveals. The plain truth is that the Bible has no secret hidden messages that only certain clergy, scholars, or genius can discover or uncover⁷⁰. The Bible is clear: "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut 29:29)

An associate Pastor on Long Island, Sean Jacobs, eloquently contrasted Martha's service to Mary's devotion. Martha said unto Jesus, "Lord, if thou hadst been here, my brother had not died." (John 11:21) Her tone was one of correcting. Mary, on the other hand, fell down at Jesus' feet, saying unto him, "Lord, if thou hadst been here, my brother had not died." (John 11:32) In the Greek, and consequently, in the King James Bible, their wording is identical. Martha's words brought correction and reproof from the Master; Mary's words caused empathy, even to the point where Jesus wept. (John 11.35)

When a servant takes a staunch stand, position or dogma and a peer reacts to that stance negatively, the servant will experience a Mary or a Martha reaction. If they react with anger, frustration, or hostility, it is because they have not first fallen at the feet of Jesus. One need not doubt the sincerity or loyalty of a Martha, but one dare not dismiss Jesus' rebuke, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. (Luke 10:41-42)

In Act Three of this unscripted play, none of these uncovered subterranean dogma's lie dormant as an idle curiosity. Since they already lie outside of systematic Bible principle, they grow and migrate into ideologies which leaven, invade and infect other Bible doctrine. This third act plays into Larkins expose' on mongrel

69 Peter Ruckman, *Black is Beautiful*, Peter S. Ruckman, 1996

70 See definition of Allegorical Method provided in this work pg 429-446, Vol 2
Bibliology – Chapter 10 Biblical Hermeneutics.

mutant angelic humanoids; Judas, called the son of perdition (John 17:21), and the anti-Christ called the same (2Thes 2:3) are now half human and half demon in this wild interpretation. And likewise the Jews which desired to kill Jesus are fathered by the Devil (John 8:44) and a new vein of Antisemitism is born and bred, where killing off those halfbreeds is justified and pursued. The hypothesis, and Bible gymnastics necessary to support it, have only ill effects and no positive value. They are pursued in this vain exaltation of egotistical puffed up knowledge.

Mongrel Mutant Demonic Humanoids

The argument for mongrel mutants as angelic humanoids is: 1) When God reverences *sons of God* in Job he obviously means angels, ergo Genesis 6:2 and 4 must therefore mean angels. As they state it “Every time the Bible says *sons of God*, in the Old Testament, it refers to angels.” These angels obviously kept not their first estate and are in chains until the judgment. (Jude 1:6) Obviously, “sons of God” might mean something different in the New Testament, but in the Old, they say, it always means angels. 2) When God references Satan's seed as a “he”, in Genesis 3:15, it must be taken just as literal as his reference to the woman's seed which it refers to as an “it” The legends of humans copulating with the gods are prevalent throughout all cultures; some have even implied that is what Jehovah God did with Mary in Luke 1:35. Obviously, then, in their demented reasoning, Satan and his fallen devils can copulate with women. But these devils must have a literal seed, so they contend thirdly, 3) since God gives every grain a body, and to every seed of grain has a body, angels as celestial bodies, they reason, in a twisted taken-out-of-context way, must have seed (1 Cor. 15:38). They make a leap in this Scripture, that since every seed has a body, every body has a seed, and the verses declare that there are celestial bodies and bodies terrestrial, (vr. 40) so it stands to reason, again in their twisted thinking, that celestial bodies have seed. (Note that in context this Scripture is not dealing with angels at all, but is dealing with our resurrection body.) They use crafty twisted exegesis here to support their hypothesis that

these mongrel mutants are possible because “the Bible teaches that celestial bodies have seed,” in their mind it does, in context it does not.

With this hypothesis now “proven” by Scripture they begin a journey wherein the anti-Christ is one of these mongrel mutant half man half demon creatures, that is why he is called a “beast” in Revelation. It is supposed from Nebuchadnezzar's dream that the ten toes of the image, toes that were part of iron and part of clay, are “they that shall mingle themselves with the seed of man” from Daniel 2:43. These must indeed be fallen angels which copulate with humans, they suppose. The seed of beast “mingled” with the seed of man; certainly God clarifies it in Jer 31:27⁷¹, they say. This mingled seed is what caused the giants after the flood; logically, if that is where they came from in the days of Noah, that must be where they came from after the days of Noah. It is what caused Judas as the son of perdition, to betray Christ (John 17:12). It is what caused the Jews, who were also fathered by the devil (John 8:44) to seek his death. And surely the Abomination of Desolation spoken of by Christ is one of these mongrel mutant half man half beast creatures.

At the turn of the last century Clarence Larkin bolstered the hypothesis that fallen angels procreated with humans to produce a mongrel mutant man. He used this same line of reasoning and the same taken-out-of-context Scriptures; 1) that Satan has a literal seed, Genesis 3:15; 2) That Old Testament *sons of God* are always angelic, Genesis 6:2, 4, Job 1:6, 2:1, 38:7; and 3) That celestial bodies must have seed because grain seeds have bodies, 1Cor 15:38. He then extended the hypothesis to the same idea, that the abomination of desolation of Matthew 24, the little horn of Daniel 7 and 8, the king of fierce countenance of Daniel 8, is called a beast in Rev 11, where the dragon is credited with giving this living creature his power, and it must, therefore, be one of these mongrels. Of late, with the concept of DNA, it is suspected that “the number of the beast,” being “the number of a man” is secret

71 Jer 31:27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

Bible code talk for DNA.

This ill conceived hypothesis with its ill conceived, often dangerous exegesis, becomes dogma. The man of sin, that son of perdition (2Thes 2:3, and Judas of John 17:12) must certainly be a physical and literal child of the devil, a mongrel mutant, half human, half spirit world, fallen angel. When such teaching becomes dogma the three act play alluded to previously begins to play out. There are presently those who take this dogma and consider the Jews, whom Christ revealed to be “Fathered by the Devil” (John 8:44), if there is a literal mongrel mutant from the devil(s) procreating with women, then surely, they say, those Jews are it. Such anti-Semitism readily springs from this hypothesis. It is always dangerous to interweave ones own theories through Scripture.

Hypothesizing about how God is going to do things is natural and generally errant. Making and bolstering ones hypothesis with exotic exegesis and private interpretation are natural, and always wrong. Salem and Kirby, authors of the 1960s *Prophecy Bible*, KNEW that the locust of Rev 9, with faces of men, teeth of lions, wings sounding like horses, and stingers in their tails,... they KNEW these were Apache Helicopters. It became their dogma. They knew HOW God was going to do everything. They were wrong. Harold Camping KNEW HOW and when, Jesus was going to return. It became his dogma. He was wrong. Published in 2013, Eric E. Stahl KNOWS from the Bible that the ozone and hydrogen layers of the atmosphere will be set on fire and burn up like a scroll when the nuclear bomb explodes over Israel. It is his published dogma. Europe cooks and America freezes, he knows HOW God is going to do everything. If one believes in mongrel mutants of half human, half demon creatures, understand that it is a only a hypothesis. Some consider it a wild hypothesis. Holding this hypothesis as fact, they then know HOW God or Satan is going to do things. Don't allow it to become dogma, taught as fact in a Bible Institute. Clearly delineate it as hypothesis. Don't build camps or break fellowships over a hypothesis, but this one is a wild and dangerous hypothesis.

I mean no disrespect to Dr. Peter S. Ruckman in this analysis,

but it must be noted that he fulfills all three acts of this hypothetical play. Be it said that there is no greater genius of the 20th century who single-handedly placed the perfect purity of the King James Bible into the conversations of millions of Bible believers and every Bible remodeler. Be it said that there is no more fervent influence of that century who so filled our streets as mission fields with impassioned preachers of the Gospel of Christ. Be it said that no theologian of his century dug deeper into the inerrant infallible words of this verbally inspired Book to bring to his students hidden treasures of depth and beauty. But be it also said that no theologian has attempted to expose and defend more secret, hidden-to-all-others, covert 'revelations' than he, no theologian has resorted to greater derogatory vitriol than he, and no theologian has so interwoven his private interpretation through so many otherwise good doctrines than he. Thank you Dr. Ruckman for the example.

Another word about the inerrancy of Scripture is in order here. Inerrancy means that the Bible will not lead one into error. It does not mean that sinne and Saviour will be spelled exactly the same in every copy of the Bible⁷². Since the Bible is inerrant, i.e. it will not lead one into error, it is wholly truthful in its revelation. Not only is it wholly truthful, but being the perfect revelation of God to man, it does not conceal or hide its intended revelation. There are no secret codes or hidden messages, or covert revelations that cannot be readily detected by the Holy Spirit enlightened mind with a literal, grammatical, historical rendering of the communication.

Note, again, that it is the Holy Spirit of God who quickens,

72 Neil R. Lightfoot, as recorded in his book *How We Got Our Bible*, 1963, Baker, in 500 manuscripts found a word spelled differently from the standard text and counted it as 500 variants. By this counting grammatical differences as variants textual critics have so exaggerated their importance that their count of *variants in Bible manuscripts* has exceeded 200,000. Ref Norman L. Geisler, Sep 2013 Article *Updating the Manuscript Evidence For The New Testament*, <http://www.normgeisler.com>, accessed 10/23/2013. It is not accuracy but copyright law that fuels the critics quest for exaggerated variant counts. Never trust a Bible Critic, especially when he subtly calls himself a Textual Critic.

and enlightens our minds to comprehend God's truth, but that quickening and enlightening is given to every believer. Note, again, that the allegorical method of hermeneutics, wherein the revelation of God is written in secret, disguised, metaphorical prose which can only be readily discerned by a Roman priestly profession, or a Scholarly Protestant Clergy profession, is rejected in its principle and in its entirety. It is the Holy Spirit of God which reveals his His truth and not the pious or scholarly pursuits of man, reading things between the lines. Man has always enjoyed and employed the prideful arrogant taunting line, "I know something you don't know." Man, in his old nature, is always alert and digging around for subliminal messages and secret unintended revelations. A definition of inerrancy must include not only that the Bible will not lead one into error, but that the Bible will not side step or overpass an intended revelation of truth, it will not submerge an intended revelation between the lines and thus cause error in those who do not catch the concealed sublime. The Holy Bible is thus wholly inerrant. It says what it means and it means what it says.

Stated more bluntly, there is no subliminal geological 100 thousand year, plus, gap nestled covertly between Genesis 1:1 and Genesis 1:2; no testing and fall of angels is wedged into such a concealed covert gap in revelation; no prehistoric cataclysmic catastrophe should be imagined in such a subliminal gap in God's revelation. In fact if God's word is truth, the word prehistoric should be banished from the believers vocabulary.

Be it said here that this author loves, honors and respects the unique genius and superb scholarship of C.I. Scofield, and loves, honors and respects the unique genius and superb scholarship of Clarence Larkin, however, they error when they contend that there is a subliminal revelation about mongrel mutant angelic humanoids submerged in the text of the Holy Bible. This author loves, honors and respects the unique genius and superb scholarship of Peter S. Ruckman, however, he was in error when he contends that there is a subliminal revelation about grapes of Eshcol in Adam's veins, or black aliens with green blood meddling in mans affairs. An inerrant Bible does not lead one into error, but neither does it

conceal the truth in such a way that only certain gifted ones are able to stumble onto it. Stated another way:

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law”. (Deut 29:29)

For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. (Mark 4:22)

Attributing all this into a definition of inerrancy must necessitate that three things be herein clarified. Are no believers led into error by the words of an inerrant Bible? Are there no mysteries yet concealed in the pages of this inerrant Bible? And what is the function of the Holy Spirit of God, our guide-on into all truth⁷³, in keeping one from all error, especially in keeping one from routing out, or believing in, some new subliminal truth, that is *discovered*?

Anyone who know of Dr. Harold Camping knows that professed believers can still take their Bible, route out, develop and teach, to very large audience, grandly discovered subliminal revelations which are wholly false. The Lord did not return on October 21st, 2012, and years of Dr. Camping's research and teaching were proven to be a false witness and then scoffed at around the world. When it is said that the Bible is inerrant in that it will not lead one into error, it needs to be clarified that a professed believer, with their inerrant Bibles opened wide, may still be led into error. The emphasis must be that there is not error in its presentation of spiritual truths, no error in its representation of physical and geographical dogma, no error in its dictation of

73 Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Ps 25:5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Ps 43:3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

history or genealogy.

Believing what you read in an acceptable literal, grammatical, historical method of interpretation, will not lead one into error. When using the Bible to discover secret subliminal messages, principles, and concepts, there is no end of the error which might be routed out. The whole concept behind the allegorical method⁷⁴, of hermeneutics is that all of the Bible principles are buried in these subliminal hidden messages which can only be routed out by a gallant, pious scholarship, by a gallant, charismatic scholar, trained, if you will, by the Roman Catholic mother of all churches. Such allegorical method was largely carried on in the Protestant Reformation wherein only ordained Protestant Clergy could rightly divide the truth of Scripture.

The comprehension of inerrancy must include a venue where the Bible does not conceal any truths between the lines, hidden in gaps between verses, or buried in allegorical and/or hidden interpretations. Ergo the Bible is a distinct revelation of all the truth God perfectly intended to communicate to man and that revelation requires a literal, grammatical, historical method of interpretation. In that manner the Bible is inerrant. In that way the Holy Spirit leads us into all truth. In that way one will not be lead into error.

“Sons of God” Thoughts of Dr. Morris

For those who might insist that the “sons of God” in Genesis chapter six are angels, Dr. Morris gives the safest venue to follow. In his exceptional book on the scientific accuracy of Job⁷⁵ he details a position that considers “sons of God” to be angels, but carefully avoids the half-breed Nephilim teachings garnered by the misled.

74 The allegorical method was founded by Roman Catholic Saint Origen of Alexandria, and exploited by Rome in the formation of the Roman Catholic religion,

75 Henry M. Morris, “The Remarkable Record of Job – The Ancient Wisdom, Scientific Accuracy, and Life Changing Message of an Amazing Book”, Master Books, Green Forest AR, 1988.

He (Satan) also corrupted their first son, Cain, and practically the entire human race by the time of Noah. To do this, he used the services of many of the “sons of God” who had followed him in his rebellion. These once-holy angels had at one time joined with all the other “sons of God” when they “shouted for joy” at the laying of the foundations of the earth (Job 38:7). Now, however, they “kept not their first estate, but left their own habitation ... going after strange flesh” (Jude 6-7). “The sons of God came in unto the daughters of man, and they bare children to them, the same became mighty men which were of old, men of renown” (Gen. 6:4).

These “sons of God” (Hebrew *bene elohim*) in Genesis were the same as those mentioned in Job, if language and usage mean anything, especially in Genesis and Job, two books of the same antiquity and authenticity, both probably edited and transmitted by Moses. The term is never used elsewhere in the Old Testament, although a few similar phrases are used (e.g., Ps. 29:1; 89:6; Dan. 3:25), all of which also refer to angels.

It is very doubtful, however, that these rebellious sons of God actually cohabited with human women. It is more likely that they entered and used the bodies of ungodly men, as Satan once used the body of a serpent. As demons, or evil spirits, the fallen angels controlled the bodies of these men to produce offspring that they could control from birth, producing a generation of such monstrous size and wickedness that “all flesh had corrupted his way upon the earth” (Gen. 6:12). God finally had to send the great flood to “destroy them with the earth” (Gen. 6:13). Satan and his followers had seemingly been very successful in their strategy, but they had failed to reach one key man. “Noah found grace in the eyes of the Lord” (Gen. 6:8). Noah and his family were preserved in the ark and, after the flood,

“of them was the whole earth overspread (Gen. 9:19).

On the other hand, “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2Peter 2:4). Except for the multitude of men and women whose souls had been captured by Satan, his strategy had backfired, and many of his angels were of no more use to him.

He was not about to concede defeat, however...⁷⁶

In a study of Angels, which is herein undertaken, and the study of fallen angels, which must therein be undertaken, it is important to get Genesis 6:4 understood right in light of the larger picture. Angels procreating with humans,... or animals, is not a theme found in the Bible, and ergo not a theme to be developed by reading things into the Bible. The Holy Bible means what it says, and says what it means. It turns out that that is an important concept to be considered when studying what the Bible says about angels.

Chapter 5 Charles Hodge on Angels.

Charles Hodge (1797-1878), a Presbyterian theologian called “The Father of The Printed Systematic Theology,” was genius. He was, however, very Presbyterian, holding to John Calvin's doctrines and much Roman Catholic doctrine that was not protested enough by Protestants. His sole source of truth was not Holy Scriptures, as he relied on Church Counsels and Creeds, philosophers and scientific theory to find truth. His doctrine that the Catholic Church replaced Israel in his Covenant Theology is especially dangerous, but his thorough coverage of Angelology is relatively undistorted by that error. The depth of his thought on angels is worth inclusion in this systematic theology. Charles Hodge's theology should always be filtered through a careful consideration of his error in accepting Replacement Theology – which supposes that God is all done with Israel and the Catholic

76 Ibid., pgs 54-55.

Church replaces Israel and all of God's promises made to Israel must be allegorized to the Catholic Church. Replacement Theology is a very dangerous leaven present in in all Protestant and Reformed theologians.

The following section needs that filtering and is taken from Charles Hodge's Angelology⁷⁷ section in its entirety⁷⁸. Foot notes are added where corrections are wanting.

Charles Hodge on Angels.

So much is said in the Scriptures of good and evil angels, and such important functions are ascribed to them both in the providence of God over the world, and especially in the experience of his people and of his Church, that the doctrine of the Bible concerning them should not be overlooked. That there are intelligent creatures higher than man, has been a general belief. It is so consonant with the analogy of nature as to be in the highest degree probable, apart from any direct revelation on the subject. In all departments of nature there is a regular gradation from the lower to the higher forms of life; from the almost invisible vegetable fungus in plants to the cedar of Lebanon; from the minutest animalcule to the gigantic mammoth. In man we meet with the first, and to all appearances the lowest of rational creatures. That he should be the only creature of his order is, à priori, as improbable as that insects should be the only class of irrational animals. There is every reason to presume that the scale of being among rational creatures is as extensive as that in the animal world. The modern philosophy which deifies man leaves no

77 Charles Hodge, *Systematic Theology*, Charles Scribner and Company, 1871, Christian Classics Ethereal Library, <http://www.ccel.org>, public domain, 636-648

78 As a general rule a copyright endures for a term of 95 years from the year of its first publication or a term of 120 years from the year of its creation, whichever expires first; for works created after January 1, 1978, copyright protection lasts for the life of the author plus an additional 70 years. As a result of the 1976 Copyright Act, any of the works with expired copyright have entered the public domain. from <http://www.copyright.gov> faq accessed 10/9/2013

room for any order of beings above him. But if the distance between God and man be infinite, all analogy would prove that the orders of rational creatures between us and God must be inconceivably numerous. As this is in itself probable, it is clearly revealed in the Bible to be true.

§ 1. Their Nature.

As to the nature of angels, they are described, (1.) As pure spirits, i.e., immaterial and incorporeal beings. The Scriptures do not attribute bodies of any kind to them. On the assumption that spirit unconnected with matter cannot act out of itself, that it can neither communicate with other spirits nor operate on the external world, it was maintained by many, and so decided in the council held at Nice, A.D. 784, that angels had bodies composed of ether or light; an opinion which was thought to be favoured by such passages as Matt. xxviii. 8, Luke ii. 9, and other passages in which their luminous appearance and the glory attending their presence are spoken of. The Council of Lateran, A.D. 1215, decided that they were incorporeal, and this has been the common opinion in the Church⁷⁹. They are declared to be "substantiæ spirituales, omnis corporeæ molis expertes." As such, therefore, they are invisible, incorruptible, and immortal. Their relation to space is described as an illocalitas; not ubiquity or omnipresence, as they are always somewhere and not everywhere at any given moment, but they are not confined to space circumscriptively as bodies are, and can move from one portion of space to another. As spirits they are possessed of intelligence, will, and power.

With regard to their knowledge, whether as to its modes or objects, nothing special is revealed. All that is clear is that in their intellectual faculties and in the extent of their knowledge they are

⁷⁹ As a Presbyterian Charles Hodge puts to much emphasis on the Catholic (Universal) Church and its "Ecumenical Councils." (Nicaea, and Lateran are mentioned here.) He puts no emphasis on a local Church. Local Churches who held to individual soul liberty and the baptism of believers-only were called by various names, (now called Baptists) and these never accepted the leadership of Rome, Constantine, or any ecumenical councils.

far superior to man. Their power also is very great, and extends over mind and matter. They have the power to communicate one with another and with other minds, and to produce effects in the natural world.

The greatness of their power is manifest, (a.) From the names and titles given to them, as principalities, powers, dominions, and world-rulers. (b.) From the direct assertions of Scripture, as they are said to "excel in strength;" and (c.) From the effects attributed to their agency. However great their power may be, it is nevertheless subject to all the limitations which belong to creatures. Angels, therefore, cannot create, they cannot change substances, they cannot alter the laws of nature, they cannot perform miracles, they cannot act without means, and they cannot search the heart; for all these are, in Scripture, declared to be prerogatives peculiar to God.

The power of angels is, therefore, (1.) Dependent and derived. (2.) It must be exercised in accordance with the laws of the material and spiritual world. (3.) Their intervention is not optional, but permitted or commanded by God, and at his pleasure, and, so far as the external world is concerned, it would seem to be only occasional and exceptional. These limitations are of the greatest practical importance. We are not to regard angels as intervening between us and God, or to attribute to them the effects which the Bible everywhere refers to the providential agency of God.

Wrong Views on the Subject.

This Scriptural doctrine, universally received in the Church, stands opposed, (1.) To the theory that they were transient emanations from the Deity. (2.) To the Gnostic view that they were permanent emanations or æons: and (3.) To the rationalistic view, which denies them any real existence, and refers the Scriptural statements either to popular superstitions adopted by the sacred writers in accommodation to the opinions of the age, or to poetical personifications of the powers of nature. The grounds on which the modern philosophy denies the existence of angels have no force in opposition to the explicit statements of the Bible, which cannot be rejected without rejecting the authority of Scripture altogether, or adopting such principles of interpretation as destroys its value as a

rule of faith.

§ 2. Their State.

As to the state of the angels, it is clearly taught that they were all originally holy. It is also plainly to be inferred from the statements of the Bible that they were subjected to a period of probation, and that some kept and some did not keep their first estate. Those who maintained their integrity are represented as confirmed in a state of holiness and glory. This condition, although one of complete security, is one of perfect liberty; for the most absolute freedom in action is, according to the Bible, consistent with absolute certainty as to the character of that action. These holy angels are evidently not all of the same rank. This appears from the terms by which they are designated; terms which imply diversity of order and authority. Some are princes, others potentates, others rulers of the world. Beyond this the Scriptures reveal nothing, and the speculations of schoolmen and theologians as to the hierarchy of the angelic hosts, have neither authority nor value.

§ 3. Their Employments.

The Scriptures teach that the holy angels are employed, (1.) In the worship of God. (2.) In executing the will of God. (3.) And especially in ministering to the heirs of salvation. They are represented as surrounding Christ, and as ever ready to perform any service in the advancement of his kingdom that may be assigned to them. Under the Old Testament they repeatedly appeared to the servants of God to reveal to them his will. They smote the Egyptians; were employed in the giving of the law at Mount Sinai; attended the Israelites during their journey; destroyed their enemies; and encamped around the people of God as a defence in hours of danger.

They predicted and celebrated the birth of Christ (Matt. i. 20; Luke i. ii); they ministered to Him in his temptation and sufferings

(Matt. iv. 11; Luke xxii. 43); and they announced his resurrection and ascension (Matt. xxviii. 2; John xx. 12; Acts i. 10, 11). They are still ministering spirits to believers (Heb. i. 14); they delivered Peter from prison; they watch over children (Matt. xviii. 10); they bear the souls of the departed to Abraham's bosom (Luke xvi. 22); they are to attend Christ at his second coming, and gather his people into his kingdom (Matt. xiii. 39; xvi. 27; xxiv. 31).

Such are the general statements of the Scriptures on this subject, and with these we should be content. We know that they are the messengers of God; that they are now and ever have been employed in executing his commissions, but further than this nothing is positively revealed. Whether each individual believer has a guardian angel is not declared with any clearness in the Bible. The expression used in Matt. xviii. 10, in reference to the little children, "whose angels" are said to behold the face of God in heaven, is understood by many to favour this assumption. So also is the passage in Acts xii. 7, where Peter's angel is spoken of (verse 15).

This latter passage, however, no more proves that Peter had a guardian angel than if the servant maid had said it was Peter's ghost it would prove the popular superstition on that subject. The language recorded is not of an inspired person, but of an uneducated servant, and can have no didactic authority. It only goes to prove that the Jews of that day believed in spiritual apparitions. The passage in Matthew has more pertinency. It does teach that children have guardian angels; that is, that angels watch over their welfare. But it does not prove that each child, or each believer, has his own guardian angel.

In Daniel, ch. x., mention is made of the Prince of Persia, the Prince of Grecia, and, speaking to the Hebrews, of Michael your Prince, in such a way as to lead the great majority of commentators and theologians in all ages of the Church to adopt the opinion that certain angels are intrusted with the special oversight of particular kingdoms. As Michael, who is called the Prince of the Hebrews, was not the uncreated angel of the covenant, nor a human prince, but an archangel, the inference seems natural that the Prince of Persia and the Prince of Grecia were also angels.

This opinion, however, has been controverted on various grounds. (1.) On the silence of Scripture elsewhere on the subject. Neither in the Old nor in the New Testament do we find any intimation that the heathen nations have or had either a guardian angel or an evil spirit set over them. (2.) In verse 13 of the tenth chapter of Daniel the powers who were arrayed against Michael the angel who appeared to the prophet, are called "the kings of Persia;" at least, according to one interpretation of that passage. (3.) In the following chapter earthly sovereigns are introduced in such a way as to show that they, and not angels good or bad, are the contending powers indicated by the prophet. [606]

It is certainly unadvisable to adopt on the authority of a doubtful passage in a single book of Scripture a doctrine unsupported by other parts of the Word of God. While this must be admitted, yet it is nevertheless true that the ordinary interpretation of the language of the prophet is altogether the most natural one; and that there is nothing in the doctrine thus taught out of analogy with the clear teaching of the Scriptures. It is plain from what is elsewhere taught that spiritual beings higher than man, both good and evil, do exist; that they are exceedingly numerous; that they are very powerful; that they have access to our world, and are occupied in its affairs; that they are of different ranks or orders; and that their names and titles indicate that they exercise dominion and act as rulers. This is true of evil, as well as of good angels; and, being true, there is nothing in the opinion that one particular angel should have special control over one nation, and another over another nation, that is in conflict with the analogy of Scripture.

So far, however, as the good angels are concerned, it is clear,

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1. That they can and do produce effects in the natural or external world. The Scriptures everywhere assume that matter and mind are two distinct substances, and that the one can act upon the other. We know that our minds act upon our bodies, and that our minds are acted upon by material causes. There is nothing, therefore, beyond even the teaching of experience, in the doctrine that spirits may act on the material world. The extent of their

agency is limited by the principles above stated; and yet from their exalted nature the effects which they are able to produce may far exceed our comprehension. An angel slew all the first-born of the Egyptians in a single night; the thunder and lightning attending the giving of the law on Mount Sinai were produced by angelic agency.

The ancient theologians, in many cases, drew from the admitted fact that angels do thus operate in the external world, the conclusion that all natural effects were produced by their agency, and that the stars were moved in their courses by the power of angels. But this is in violation of two obvious and important principles: First, that no cause for an effect should be assumed without evidence; and Second, that no more causes should be assumed than are necessary to account for the effect. We are not authorized, therefore, to attribute any event to angelic interference except on the authority of Scripture, nor when other causes are adequate to account for it.

2. The angels not only execute the will of God in the natural world, but they also act on the minds of men. They have access to our minds and can influence them for good in accordance with the laws of our nature and in the use of appropriate means. They do not act by that direct operation, which is the peculiar prerogative of God and his Spirit, but by the suggestion of truth and guidance of thought and feeling, much as one man may act upon another. If the angels may communicate one with another, there is no reason why they may not, in like manner, communicate with our spirits. In the Scriptures, therefore, the angels are represented as not only affording general guidance and protection, but also as giving inward strength and consolation.

If an angel strengthened our Lord himself after his agony in the garden, his people also may experience the support of angels; and if evil angels tempt to sin, good angels may allure to holiness. Certain it is that a wide influence and operation are attributed to them in Scripture in furthering the welfare of the children of God, and in protecting them from evil and defending them from their enemies. The use which our Lord makes of the promise, "He shall give his angels charge over thee, to keep thee in all thy ways. They

shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. xci. 11, 12), shows that it is not to be taken as a mere poetic form of promising divine protection. They watch over infants (Matt. xviii. 10); they aid those of mature age (Ps. xxxiv. 7), and are present with the dying (Luke xvi. 22).

3. A special agency is also attributed to them as the servants of Christ in the advancement of his Church. As the law was given through their ministry, as they had charge of the theocratic people under the old economy, so they are spoken of as being still present in the assembly of the saints (1 Cor. xi. 10), and as constantly warring against the dragon and his angels.

This Scriptural doctrine of the ministry of angels is full of consolation for the people of God. They may rejoice in the assurance that these holy beings encamp round about them; defending them day and night from unseen enemies and unapprehended dangers. At the same time they must not come between us and God. We are not to look to them nor to invoke their aid. They are in the hands of God and exercise his will; He uses them as He does the winds and the lightning (Heb. i. 7), and we are not to look to the instruments in the one case more than in the other.

[606] See Hävernick on Daniel x. 13.

§ 4. *Evil Angels.*

The Scriptures inform us that certain of the angels kept not their first estate. They are spoken of as the angels that sinned. They are called evil, or unclean spirits; principalities; powers; rulers of this world; and spiritual wickednesses (i.e., wicked spirits) in high places. The most common designation given to them is daimones, or more commonly daimonia, which our translators unfortunately render devils. The Scriptures make a distinction between diabolos and daimon, which is not observed in the English version. In the spiritual world there is only one diabolos (devil), but there are

many daimonia (demons).

These evil spirits are represented as belonging to the same order of beings as the good angels. All the names and titles, expressive of their nature and powers, given to the one are also given to the others. Their original condition was holy. When they fell or what was the nature of their sin is not revealed. The general opinion is that it was pride, founded on 1 Tim. iii. 6. A bishop, the Apostle says, must not be "a novice, lest being lifted up with pride he fall into the condemnation of the devil;" which is commonly understood to mean the condemnation which the devil incurred for the same sin.

Some have conjectured that Satan was moved to rebel against God and to seduce our race from its allegiance, by the desire to rule over our globe and the race of man. Of this, however, there is no intimation in Scripture. His first appearance in the sacred history is in the character of an apostate angel. That there is one fallen angel exalted in rank and power above all his associates is clearly taught in the Bible. He is called Satan (the adversary), diabolos, the traducer, ho poneros, he evil one; the prince of the power of the air; the prince of darkness; the God of this world; Beelzebub; Belial the tempter; the old serpent, and the dragon.

These, and similar titles set him forth as the great enemy of God and man, the opposer of all that is good and the promoter of all that is evil. He is so constantly represented as a personal being, that the rationalistic notion that he is only a personification of evil, is irreconcilable with the authority of Scripture and inconsistent with the faith of the Church.

The opinion that the doctrine of Satan was introduced among the Hebrews after the Exile, and from a heathen source, is no less contrary to the plain teachings of the Bible. He is represented as the tempter of our first parents, and is distinctly mentioned in the book of Job written long before the Babylonish captivity. Besides this representation of Satan in general terms as the enemy of God, he is specially set forth in Scripture, as the head of the kingdom of darkness, which embraces all evil beings.

Man by his apostasy fell under the dominion of Satan, and his salvation consists in his being translated from Satan's kingdom into

the kingdom of God's dear Son. That the daimonia who are represented as subject to Satan, are not the spirits of wicked men who have departed this life, as some have maintained, is clear. (1.) Because they are distinguished from the elect angels. (2.) From its being said that they kept not their first state (Jude 6). (3.) From the language of 2 Pet. ii 4. where it is said God spared not the angels that sinned. (4.) From the application to them of the titles "principalities" and "powers," which are appropriate only to beings belonging to the order of angels.

Charles Hodge on Power and Agency of Evil Spirits.

As to the power and agency of these evil spirits, they are represented as being exceedingly numerous, as everywhere efficient, as having access to our world, and as operating in nature and in the minds of men. The same limitations, of course, belong to their agency as belong to that of the holy angels. (1.) They are dependent on God, and can act only under his control and by his permission. (2.) Their operations must be according to the laws of nature, and, (3.) They cannot interfere with the freedom and responsibility of men. Augustine says of Satan: "Consentientes tenet, non invitos cogit." Nevertheless, his power is very great. Men are said to be led captive by him, evil spirits are said to work in the hearts of the disobedient. Christians are warned against their devices, and called upon to resist them, not in their own strength, but in the strength of the Lord and armed with the whole panoply of God.

Great evils, however, have arisen from exaggerated views of the agency of evil spirits. To them have been referred, not only all natural calamities, as storms, conflagrations, pestilences, etc., but what was far more lamentable, they have been regarded as entering into covenant with men. It was thought that any person could enter into a contract with Satan and be invested for a season with supernatural power upon condition that the person thus endowed yielded his soul to perdition. On this foundation rested the numerous prosecutions for witchcraft and sorcery which disgraced the annals of all Christian nations during the seventeenth and eighteenth centuries. The most enlightened men of Europe yielded

themselves to this delusion, under which thousands of men and women, and even children, were put to the most cruel deaths.

It is not necessary to go to the opposite extreme and deny all agency of evil spirits in nature or over the bodies and minds of men, in order to free ourselves from such evils. It is enough to adhere to the plain teaching of the Bible. These spirits can only act, as before stated, in accordance with the laws of nature and the free agency of man; and their influence and operations can no more be detected and judicially proved than the influence and operations of holy angels for good. Both classes are efficient; we are to be thankful to God for the unseen and unknowable ministry of the angels of light, and be on our guard and seek divine protection from the machinations of the spirits of evil. But of neither are we directly conscious, and to the agency of neither can we with certainty refer any specific effect, if its occurrence admits of any other explanation.

Demoniacal Possessions.

The most marked exhibition of the power of evil spirits over the bodies and minds of men, is afforded by the demoniacs so often mentioned in the evangelical history. These demoniacal possessions were of two kinds. First, those in which the soul alone was the subject of the diabolic influence, as in the case of the "damsel possessed with a spirit of divination," mentioned in Acts xvi. 16. Perhaps in some instances false prophets and magicians were examples of the same kind of possession. Secondly, those in which the bodies alone, or as was more frequently the case, both the body and mind were the subjects of this spiritual influence.

By possession is meant the inhabitation of an evil spirit in such relation to the body and soul as to exert a controlling influence, producing violent agitations and great suffering, both mental and corporeal. That the demoniacs mentioned in the New Testament were not mere lunatics or the subjects of epilepsy or other analogous diseases, but cases of real possession, is plain, First, because this was the prevailing belief of the Jews at that time; and secondly, because Christ and his Apostles evidently adopted and sanctioned that belief. They not only called those thus

affected demoniacs, but addressed the spirits as persons, commanded them, disposed of them, and in every way spoke and acted as they would have done had the popular belief been well founded. It is certain that all who heard Christ thus speak would and did conclude that he regarded the demoniacs as really possessed by evil spirits.

This conclusion he nowhere contradicts; but on the contrary, in his most private conferences with the disciples abundantly confirmed. He promised to give them power to cast out demons; and referred to his possession of this power, and his ability to delegate its exercise to his disciples as one of the most convincing proofs of his Messiahship and divinity. He came to destroy the works of the devil; and that He did thus triumph over him and his angels, proved that He was what He claimed to be, the promised almighty king and conqueror, who was to found that kingdom of God of which there is to be no end. To explain all this on the principle of accommodation would destroy the authority of Scripture. On the same principle the doctrine of atonement, inspiration, divine influence, and every other distinctive doctrine of the Bible, may be, and has been explained away. We must take the Scriptures in their plain historical sense -- in that sense in which they were designed to be understood by those to whom they were addressed, or we do thereby reject them as a rule of faith.

There is no special improbability in the doctrine of demoniacal possessions. Evil spirits do exist. They have access to the minds and bodies of men. Why should we refuse to believe, on the authority of Christ, that they were allowed to have special power over some men? The world, since the apostasy, belongs to the kingdom of Satan; and to redeem it from his dominion was the special object of the mission of the Son of God. It is not surprising, therefore, that the time of his advent, was Satan's hour; the time when, to a greater degree than before or after, he manifested his power, thus making the fact of his overthrow the more conspicuous and glorious.

The objections to the common doctrine on this subject are, --

1. That calling certain persons demoniacs no more proves that they were possessed by evil spirits, than calling others lunatics,

proves that they were under the influence of the moon. This is true; and if the argument rested only on the use of the word demoniac, it would be altogether insufficient to establish the doctrine. But this is only a collateral and subordinate argument, without force in itself, but deriving force from other sources.

If the sacred writers, besides designating the deranged as lunatics, had spoken of the moon as the source of their derangement, and had referred to its different phases as increasing or lessening the force of their mental disorder, there would be some analogy between the cases.

It is readily admitted that the use of a word is often very different from its primary signification, and therefore that its meaning can not always be determined by its etymology. But when its signification is the same with its usage; when those called demoniacs are said to be possessed with evil spirits; when those spirits are addressed as persons, and commanded to depart; and when this power over them is appealed to as proof of Christ's power over Satan, the prince of these fallen angels; then it is unreasonable to deny that the word is to be understood in its literal and proper sense.

2. A second objection is that the phenomena exhibited by those called demoniacs are those of known bodily or mental diseases, and therefore that no other cause can rationally be assumed to account for them. It is not, however, true that all the phenomena in question can be thus accounted for. Some of the symptoms are those of lunacy and epilepsy, but others are of a different character. These demoniacs often exhibited supernatural power or knowledge. Besides this, the Scriptures teach that evil spirits have power to produce bodily disease. And therefore the presence of such disease is no proof that the agency of evil spirits was not active in its production and its consequences.

3. It is further objected that such cases do not now occur. This is by no means certain. The evil spirits do now work in the children of disobedience, and for what we know they may now work in some men as effectually as in the ancient demoniacs. But admitting the fact to be as assumed, it would prove nothing to the point. There may have been special reasons for allowing such displays of

Satanic power when Christ was on earth, which no longer exist. That miracles are not wrought in the Church now, is no proof that they were not wrought during the apostolic age.

We are not to deny what are plainly recorded in the Scriptures as facts on this subject; we have no right to assert that Satan and his angels do not now in any cases produce similar effects; but we should abstain from asserting the fact of Satanic or demoniacal influence or possession in any case where the phenomena can be otherwise accounted for. The difference between believing whatever is possible, and believing only what is certain is strikingly illustrated in the case of Luther and Calvin. The former was disposed to refer all evil to the spirits of darkness; the latter referred nothing to their agency that could not be proved to be actually their work. Luther [607] says:

"LATIN QUOTE" [608]

"The heathen know not whence evil so suddenly comes. But we know. It is the pure work of the devil; who has fire-brands, bullets, torches, spears, and swords, with which he shoots, casts, or pierces, when God permits. Therefore let no man doubt when a fire breaks out which consumes a village or a house, that a little devil is sitting there blowing the fire to make it greater." Again, "Let a Christian know that he sits among devils: that the devil is nearer to him than his coat or his shirt, or even his skin; that he is all about us, and that we must always grapple with and fight him." Calvin's view of the subject is, [609] "LATIN QUOTE"

[607] Werke. edit. Walch, vol. xiii. p. 2850. (?)

[608] Edit. Walch, vol. x. p. 1234, edit. Erlangen, 1823, vol. xvii. p. 178.

[609] Institutio, I. xii. 13.

[610] Ibid. 16.

Chapter 6 Critique of Chafer's Angelology

The assignment for Louisiana Baptist Theological Seminary's TH802 entailed writing a critique of Lewis Sperry

Chafer's six volumes of *Systematic Theology*.⁸⁰ Dr. Chafer's second volume contained his Angelology and Anthropology sections (Hamartiology was included in his Anthropology section). This harsh critique of Dr. Chafer's work is not meant to demean his genius or integrity, but his systematic theology was found wanting of organization, structure, and clarity throughout. Here his Angelology section is critiqued as written in A Written Report Presented to the Faculty of Louisiana Baptist Theological Seminary, Advanced Systematic Theology II TH802, in Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies by Edward Rice, October 31, 2013.

Review and Critique of Chafer's Angelology (32% of Vol 2)

The critique of Chafer's volume one concluded overwhelmingly that Lewis Sperry Chafer does not have an adequate stand on the plenary verbal inspiration of an inerrant, infallible, Holy Bible, nor the organizational skills, nor the robust communication and writing aptitude, to write a thorough, accurate systematic theology. This critique of the first section of his second volume must continue with that criticism of his organization.

This critique differs significantly from another Dallas Theological Seminary President, John F. Walvoord who says of Dr Chafer's work:

The appearance of the eight-volume work in Systematic Theology by President Lewis Sperry Chafer of Dallas Theological Seminary is without question an epoch in the history of Christian doctrine. Never before has a work similar in content, purpose, and scope been produced. Its appearance in a day when liberal interpretation and unbelief have riddled the Biblical basis for theological study is in itself highly significant.⁸¹

80 Chafer, Lewis Sperry, "*Systematic Theology*", Dallas Seminary Press, 1948.

81 Article contributed by www.walvoord.com, John F. Walvoord, long-time president of Dallas Theological Seminary, was one of the most prominent evangelical scholars of his generation. He is considered perhaps the world's foremost interpreter of biblical prophecy.

It is also set apart from Doctor DaveT (DR. DAVID S. THOMASON) who, as a reviewer, gives Dr. Chafer this “Best of Class” award:

Chafer was the first dispensationalist to write an entire Systematic Theology. Sixty plus years later, it is still universally considered to be the best premillennial Systematic ever published. I consider it the single best Systematic Theology ever written regardless of theological perspective.⁸²

Critique of Chap 1 Introduction to Angelology (3-5) 2%

Angelology is such a minor consideration in a systematic theology that it needs to be moved further back in our consideration. Even though man is a little lower than the angels, in the perspective of the Bible, he is much greater in significance. A systematic theology which has the Holy Bible as its sole authority for doctrine should proportion its study as the final authority proportions its revelation. When the Word of God is silent about a subject, it behooves the theologian to be as silent, when reserved, just as reserved. By Chafer's own admission: “The Bible is not addressed to the angels, nor does it enter upon an exhaustive description of their estate or interrelationships.”⁸³ Again, where the Bible is silent or reserved, one should not approach with a diatribe of verbiage, nor move such a subject to the front of his theology book.

Dr. Chafer was likely following the precedent set by Augustus Strong in moving angels to the forefront of ones systematic theology. Such a prioritization of a sidebar consideration is unwarranted. Just the same, Angelology should not be removed or dismissed lightly from such a study. It carries important insight to God and man and their relationship.

Chafer's inadequate organization is completely manifest in his

82 Review from http://www.doctordavet.com/chafer_systematic_review.html accessed 12/15/2013.

83 Ibid., 7.

categorization of angels. Previously Augustus Strong carefully categorizes angels into a careful order of created things. He contends that created beings break rationally into five groupings: 1) the inanimate, i.e. rocks, 2) living plants, 3) breathing animals, 4) rational living souls, i.e. humans, and 5) spiritual beings, i.e. angels. This is a well thought out insightful structure, wherein we can analyze ascending spheres of creation.

Chafer, on the other hand, mimics, perhaps mocks, the five with his own creation. His organization has 1) good angels, 2) bad angels, 3) Jews, 4) Gentiles, and 5) Christians.⁸⁴ Groupings, categories, and classifications are important tools for dividing a great wealth of knowledge into workable subdivisions or spheres of understanding. Scientists categorize the living into seven natural divisions of Kingdom, Phylum, Class, Order, Family, Genus, and Species. They divide visible light into seven natural and distinct groups of wavelength: Red, Orange, Yellow, Green, Blue, Indigo, and Violet. They divide the elements by density into seven rows with distinctively different characteristics. These divisions in creation are not arbitrary nor made up on a whim, they are natural structures in God's creation, structures that were discovered by the exploring rational mind. Chafer's categorizing of good angels, bad angels, Jews, Gentiles and Christians, has none of that nature or rational. It is such a worthless categorization that he himself, thankfully, abandons its use in the next chapter where he resorts back to the spheres Augustus Strong keenly recognized.

So why does Chafer even include his categorization? It is supposed that a theologian wants, and needs to demonstrate an independence of thought that breaks him away from the traditional and orthodoxical paths. Such a break needs to be very rational and even better, be more Biblical than previous conjectures. Previous systematic theologies have repeatedly followed after philosophies and creeds which are not borne out by Biblical Revelation, i.e. the dichotomy of man vs his trichotomy, the Westminster doctrine of decrees vs the Bible's whosoever wills, Roman allegorical Eschatology vs Biblical Dispensational Eschatology. Breaking away from these and gravitating to Biblical moorings is important

84 Ibid., 4.

and essential. Dr. Chafer has demonstrated none of that departure, and in this instance, trying to re-categorize Strong's categories, he has shown genuine folly.

Grouping Jews and Gentiles against good angels, and bad angels, and then drawing a separate group called Christian, is unnatural, unnecessary, unwise, and, thankfully, undeveloped any further.

Critique of Chap 2 General Facts About Angels (6-27) 18%

In Chapter Two, Section IX, Chafer addresses the classification of angels. He first recognizes the five Biblical groupings of angels as:

- 1) Thrones: those who sit on thrones,
- 2) Dominions: those who rule,
- 3) Principalities: those who govern,
- 4) Powers: those who exercise supremacy, and
- 5) Authorities: those invested with imperial responsibility

It behooves one to go back and carefully examine these categories with an open Bible. The implication here is that in categorizing angels we find them in each of these positions. This list is taken from Colossians chapter one:

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be **thrones, or dominions, or principalities, or powers:** all things were created by him, and for him: And he is before all things, and by him all things consist.(Col 1:12-17) (Bold emphasis added)

Here, Chafer may be confused, and is at least conflicted, by ecumenical modernist bibles and textual critics. The bibles which left out the redemption “THROUGH HIS BLOOD” in verse 14, also changed these categories around, doubtless rewording them to account for their new copyright on their efforts. The ecumenical modernist bibles include thrones, powers, rulers, and authorities here eliminating dominions and principalities from their vocabulary entirely. In reality, and in a Bible using God's Words the Greek κυριότης shows up four times in the Holy Bible and should be different from the word δυναμῖς that the NIV⁸⁵ here tries to substitute for God's word. Likewise God's word uses principalities for αρχη, and the ecumenical modernists substitute υεξονσια for authorities. Chafer's use of these four classifications for angels is misleading up front, but his dependence on Bible critics, textual critics and modern translations (Chafer used the RSV⁸⁶) greatly compounds his confusion.

Using Bible exegesis with an accurate English Bible Col 1:16 is a division of four entities of all the created things, both visible and invisible. This would likely divide our list of four between man (visible) and angel (invisible), man holding the thrones and dominions, angels holding the principalities and the powers. This combined with 1Pet 3:22, “Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him”, as well as the other places previously used (Rom 8:38, Eph 1:21, 3:13, 6:12, Col 2:10,15)⁸⁷

85 NIV as a Trademark stands for New International Version, trademark, name, and their text is copyright by the New York Bible Society International, 1973 and then the New York International Bible Society, 1978, and are used here without their permission.

86 RSV as a Trademark stands for Revised Standard Version, the trademark, name, and their text is copyright by Division of Christian Education of the National Council of Churches of Christ in the United States of America, 1946 and later by The World Publishing Company, Cleveland Ohio, 1952, and are used here without their permission.

87 Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,... Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:... 3:10 To the intent that now unto the principalities and powers in

show us that these classifications do not categorize angels specifically, they classify only hierarchies of control.

In that Chafer did not do his exegetical homework well, and that what he did was done with a compromised ecumenical modernist bible, I would sooner trust the genius of Charles Hodge and Augustus Strong in classifying angels. Despite their shortcomings, I would most readily trust Hodge or Strong over Chafer in exploring the ministry, discipline, and other speculations about angels.

Strong makes these... Scripture Statements and Intimations ... As to the nature and attributes of angels⁸⁸.

- (a) They are created beings. (Ps. 148:2-5, Col. 1:16, 1Pet. 3:32, 1Tim. 6:16)
- (b) They are incorporeal beings. (Heb. 1:14, Eph. 6:12, Eph. 1:3; 2:6, Ps. 78:25, Mat. 22:30, Luke 20:36, Rev. 18:13, Mat. 12:43 ; 8:31) In Gen. 6:2, "sons of God " =, not angels, but descendants of Seth and worshipers of the true God (see Murphy, Com., in loco)⁸⁹
- (c) They are personal ” that is, intelligent and voluntary ” agents. (2Sam. 14:20, Luke 4:34, 2Tim. 2:26, Rev. 22:9, Rev. 12:12)
- (d) They are possessed of superhuman intelligence and power, yet an intelligence and power that has its fixed limits. (Mat. 24:36, 1Pet, 1:12, Ps. 103:20, 2Thess. 1:7, 2Pet. 2:11, Rev. 20:2, 10, Ps. 72:18, Job 4:18; 15:15; 25:5, Col. 1:16, Mat. 28:4 ,Luke 22:43 ; cf. Dan. 10:19, 1 Tim. 6:15)

heavenly places might be known by the church the manifold wisdom of God,... Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ... Col 2:10 And ye are complete in him, which is the head of all principality and power: ... 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

88 Strong, Systematic Theology Vol 2, 444.

89 See section titled “Mongrel Mutant Demonic Humanoids” of this report, 17.

- (e) They are an order of intelligences distinct from man and older than man. (1Cor 6:3, Heb 1:14, 2:16)

Strong then covers some Scriptures ... As to their number and organization.

- (a) They are of great multitude. (Deut. 33:2, Ps. 68:17, Dan. 7:10, Rev. 5:11)
- (b) They constitute a company, as distinguished from a race. (Mat. 22:30, Luke 20:36, Heb. 2:16, Eph. 3:14, 15)
- (c) They are of various ranks and endowments. (Col 1:16 , 1Thess. 4:16, Jude 1:9, Acts 7:38, 53; GaL 3:19; Heb. 2:2; 15:5, 3), (Jude 9 “Michael the archangel.” Michael (= who is like God ?) is the only one expressly called an archangel in Scripture, although Gabriel (= God's hero) has been called an archangel by Milton.)
- (d) They have an organization. (1Sam. 1:11, 1Kings. 22:19, Mat. 26:53, 25:41, Eph. 2:2, Rev. 2:13, 16:10, Dent. 4:19 ; 17:3 ; Acts 7:42, Gen. 32:2, 2Chron. 18:18 ; Luke 2: 13; Rev. 19:14),(In Neh. 9:6 and Ps. 33:6 the word "host" seems to include both angels and stars.)

Allow here Chafer's completely missing and Strong's careful coverage... As to their moral character.

- (a) They were all created holy. (Gen. 1:31, Jude 1:6)
- (b) They had a probation. (1Tim. 5:21, 1Pet. 1:1, 2, 1Tim. 5:21, Gen. 3:14)
- (c) Some preserved their integrity. (Ps. 89:7, Mark 8:38)
- (d) Some fell from their state of innocence. (John 8:44, 2 Pet. 2: 4)
- (e) The good are confirmed in good. (Mat. 6:10,

18:10, 2Cor. 11:14)

(f) The evil are confirmed in evil. (Mat. 13:19, 1John 5:18, 19, John 8:44, Mat. 6:13)

Strong's insight and dependence on Scripture trumps Chafer's speculations repeatedly.

Critique of Chap 3 Angelic Participation in the Moral Problem
(28-32) 4%

This chapter Angelic Participation in the Moral Problem, seems to be manufactured as an unorganized compilation of consideration better covered in a more organized systematic theology. The creation of angels, the fall of angels, and the cause of this fall is certainly better treated in other sections of angelology, even as accomplished by Cambron, Bancroft⁹⁰, Strong, and Hodge.

⁹⁰ Emery H. Bancroft, *Elemental Theology*, 1932, Baptist Bible Seminary, 1945, 60, Zondervan 1977, 315-345.

Critique of Chapter 4 Satonology:Introduction (33-38) 5%

Lewis Sperry Chafer begins this section with an opinion about a proper translation and then by regurgitating an error mouthed by Hodge (1797-1878). Charles Hodge was wrong to disagree with the seventy seven highly skilled linguists, employed and paid by King James from 1603 through 1611, who only transliterated words when there was no English equivalent, i.e. *to baptize*, there was no English word for “to completely immerse into, within, and under” and so they transliterated the Greek *baptizo*. Speaking of “devils” Hodge says “The most common designation given to them is *daimones*, or more commonly *daimonia*, which our translators unfortunately render devils.⁹¹” The translators used the proper English word in this instance and Hodge, Thiessen and Chafer voice contention that they should have transliterated the Greek word instead. Hodge, contended with the KJB because he was most familiar with Latin, Chafer and Thiessen, evidently, only contended because their neoevangelical training had made them dissatisfied with the Authorized version of the Holy Bible.

Devils is indeed the proper English translation for the various Greek forms of *δαιμων*, a word should only be transliterated when there is no English equivalent. The English word *devil(s)* is correctly and consistently translated 106 times in the Holy Bible. The Greek word *διαβλος* (Strn#1228) used 38 times in the Holy Bible, first occurred in Matthew 4:24 and is translated *devil* 35 times, *false accuser* twice, and *slanderer* once. Transliterating this Greek word, as promoted by Hodge, Chafer, and Thiessen, would be improper.

The Greek word *δαιμονιζομαι* (Strn#1139) was used 38 times in the Holy Bible, first occurred in Matthew 4:24, and is translated *possessed* 8 times, *of the, vexed with, have a devil* 2,1,1 times respectively. It would be improper to transliterate this Greek word as promoted by Hodge, Chafer, and Thiessen.

The Greek word *δαιμονιον* (Strng#1140) was used 60 times in the Holy Bible, first occurred in Matthew 7:22, and is translated

91 Charles Hodge, *Systematic Theology*, Charles Scribner and Company, 1871, Christian Classics Ethereal Library, <http://www.ccel.org>, public domain, 643.

devil 59 times, and *god* once. Transliterating this Greek word, as promoted by Hodge, Chafer, and Thiessen, would be improper.

The Greek word δαιμων (Strng#1142), used 5 times in the Holy Bible, first occurred in Matthew 8:31, and is translated *devils* 4 times, and *devil* once. Transliterating these Greek words throughout, as Hodge and Chafer propose, would be wholly improper and would breed confusion in the normal English student. Incidentally, the Greek αγγελος is used 186 times as *angels* 179 times, *messenger* 7 times, and it is properly a transliteration of the Greek.

It is unfortunate that Chafer uses his introduction on such an interesting topic as Satanology for exegesis of the Devil and his devils. Such an introduction does not capture a reader, and the whole section then proceeds with an excessively wordy diatribe which seems to be his practice for a Systematic Theology. Strangely, his book “Satan”, published forty years earlier than his Systematic Theology, is organized, thorough, and concise. C.I. Scofield extols its virtues. It seems Chafer's founding of Dallas Theological Seminary turned him into a very verbose fellow. Rereading his introduction of his previous book makes me curious about what in the world happened to Chafer's writing style in those 40 years. They should have improved, not worsened.

Critique of Chap 5 Satanology: The Career of Satan (39-61) 19%

There are two reasons why reading Chafer's Chapter 5 through 9 were of little value and warrant here no further comment. (Chap 6 Satanology: Satan's Evil Character (62-75) 12%; Chap 7 Satanology: The Satanic Cosmos (76-90) 12%; Chap 8 Satanology: Satan's Motive (91-98) 7%; Chap 9 Satanology: Satan's Method (99-112) 12%) First, I had previously read his 1909 work “Satan” and found it organized, thorough, and concise. Some how, when Chafer transformed that excellent work into a section for his systematic theology, a section entitled Satanology, he lost all organization and abandoned the ability to come to the point. It seems to be a sad forty year transition brought on by excessive education. Chafer's outline for his previous book is shown below.

SATAN By LEWIS SPERRY CHAFER, 1909

- I. The Career of Satan
- II. The Ages
- III. The Course of This Age
- IV. This Age and the Satanic System
- V. The Satanic Host
- VI. Satan's Motive
- VII. Satan's Methods
- VIII. The Man of Sin
- IX. The Fatal Omission
- X. Modern Devices
- XI. The Believer's Present Position
- XII. The Believer's Present Victory⁹²

The second, and primary reason that little comment or value is made on this disappointing section is that Charles Hodge has profoundly and systematically written a thorough section on Angelology that concisely contains all the pertinent information of Chafer's section on both Angelology and here on Satanology.

In that the whole section by Hodge is currently public domain⁹³ it is included in its entirety in my Systematic Theology. Dr. Chafer's tainted view of the KJV and Bible inspiration, his poor organization, and incorrigible writing style has prompted the writing of a Systematic Theology for the 21st Century. The draft of that work includes Hodge's Angelology and discards Chafer's Angelology entirely.

92 Lewis Sperry Chafer, *Satan*, 1909, Free ebooks - Project Gutenberg, 2004, <http://www.gutenberg.org> accessed 06/01/2013.

93 As a general rule a copyright endures for a term of 95 years from the year of its first publication or a term of 120 years from the year of its creation, whichever expires first; for works created after January 1, 1978, copyright protection lasts for the life of the author plus an additional 70 years. As a result of the 1976 Copyright Act, any of the works with expired copyright have entered the public domain. from <http://www.copyright.gov> faq accessed 10/9/2013.

Critique of Chap 10 Demonology (113-121) 7%

This section of this report is presented in its entirety in a previous chapter of this Angelology section.

Chapter 7 Angelology Conclusion

A Systematic Theology for the 21st Century -

Volume 11 Eschatology

A Systematic Theology for the 21st Century

Volume 11 Eschatology – The Doctrine of Last Things

Chapter 1 Eschatology Introduction

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”
(Revelation 1:7)⁹⁴

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes” (Matthew 24:15-18).

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.... He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.” (Revelation 22:16-17,20)

Eschatology is the study of last things. Coming from the Greek, “But many that are first shall be last (*εσχατος* – *eschatos*) and the last (*εσχατος* – *eschatos*) first” (Mark 10:31), and “ology”⁹⁵, which is a

94 The Holy Bible.

95 *ology* is from the Greek meaning a word, a discourse, a doctrine, a teaching, a matter under discussion, a thing spoken of or talked about, also the mental faculty of thinking, meditating, or reasoning about. Others have limited this suffix by equating it to the English word *science*, which is “The observation, identification, description, experimental investigation, and theoretical explanation of phenomena.” There really is no English equivalent that can capture the depth of

word, a discourse, a doctrine, a teaching. There is no greater testimony of intimate friendship than one revealing all their future plans and aspirations to their friend. Jesus said it this way, *“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you”* (John 15:15). The Lord Jesus Christ materialized this intimacy in the Revelation of Jesus Christ, and only those believers on such an intimate basis with Christ can read its pages with an ear to hear.⁹⁶ Consequentially, what one grasps in the study of eschatology is a good indicator of their standing in the intimacy of the Lord Jesus Christ. Christendom on a whole has failed this test of intimacy, and the Catholic Church, whether Roman or Reformed, Episcopal, Methodist or Pentecostal, is herein and on this ground shown to be apostate in its grasp of eschatology.

An Eschatology Precursor

Before one can safely and successfully pursue a study of the local, autonomous, independent church there are three things that must be nailed down in their belief system. These are essential to ecclesiology because Satan's first major inroad into the church was Rome's presuming that it would replace Israel as God's chosen people.

God Shall Fulfill Promises Made To Israel

First understand that God will fulfill the promises that he made to Israel.

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt

“ology”, it is literally to go on, and on, and on about a topic with pen, or speech, or thought. Notice that *“ology”* comes from the root Greek word *logos* which has its well known founding in John 1:1, *“In the beginning was the Word (Logos), and the Word (Logos) was with God, and the Word (Logos) was God.”*

96 s.v. “ears to hear”, De 29:4, Eze 12:2, Mt 11:15 13:9,43, Mr 4:9,23 7:16, Lu 8:8 14:35, s.v. “ear to hear” Ps 10:17, Isa 50:4, Jer 25:4, Re 2:7, 11, 17, 29 3:6, 13, 22, 13:9

perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” (Micah 7:18-20)

God made some substantial promises about, and to, the twelve tribes of Israel. Promises about inheriting the promised land, about being regathered into the promised land, about dwelling in peace and prosperity in the promised land, and about all nations coming to them to seek after the LORD their God. Christendom has tried to spiritualize and steal these promises, to allegorize away the nation of Israel, and to detract from the holiness of God's holy land. What God promises God completely delivers.

Messiah Shall Reign From Zion

Secondly, God promised that his Messiah, the anointed one, the Christ, would rule and reign over the nations of this world from the throne of David set in his Holy Hill of Zion. One must insist that this promise be completely and literally fulfilled in a period of time here on this earth. It must fit in before the new heaven and new earth of Revelation 21, and it must fit in before the great white throne judgment of Revelation 20. This is an essential key to understanding any doctrine of last things, eschatology, and in comprehending that the dispensation of grace, i.e. the church age, will come to an end as God's focus turns to the restoration of Israel. The Roman Catholic Church's ecclesiology thoroughly muddled the water for seeing these truths.

All Roman, Eastern Orthodox, Anglican and Protestant (i.e. Presbyterian, Reformed, Episcopalian, Methodist, Pentecostal, and all their splinter groups) theology and doctrine has missed these two critical understandings; 1) God will literally fulfill the promises he made to Israel, and 2) God will literally establish his Messiah on the throne of David in his Holy Hill of Zion. There, from Zion, the Lord Jesus Christ will rule all the nations of the world while Israel is restored in his promised land. Without these two truths firmly embedded and believed one cannot have “an ear to hear” the Revelation of Jesus Christ, i.e. “*He that hath an ear, let him hear what the Spirit saith unto the churches*” (Rev 2:7 – to the angel of the church of Ephesus); “*He that hath an ear, let him hear what the Spirit saith unto the churches*” (2:11 – to the angel of the church in Smyrna); “*He that hath an ear, let him hear what the*

Spirit saith unto the churches” (2:17 – to the angel of the church in Pergamos); “*He that hath an ear, let him hear what the Spirit saith unto the churches*” (2:29 – to the angel of the church in Thyatira); “*He that hath an ear, let him hear what the Spirit saith unto the churches*” (3:6 – to the angel of the church in Sardis); “*He that hath an ear, let him hear what the Spirit saith unto the churches*” (3:13 – to the angel of the church in Philadelphia); “*He that hath an ear, let him hear what the Spirit saith unto the churches*” (3:22 – to the angel of the church of the Laodiceans).⁹⁷

97 There are some things to be noted in this seven-fold repetition of the “ear to hear” verses. 1) The written message goes to individual, independent, autonomous, local churches, not to a Catholic (universal) Church that might want to control its “denominations.” 2) The written message goes to “the angel of the church” not to the congregation directly. This angel, messenger, elder, bishop, pastor is singular with one (singular) assigned to each independent, autonomous, local church. Sheep need to be fed and in God's economy each local congregation has one Elder (presbyter), Bishop (overseer), Pastor (shepherd) assigned to “feed my sheep.” 3) the message is word-for-word identical for all seven churches, but not, again, addressed to any Catholic Church. This sets a premise that God has, and God recognizes, no Catholic Church, and no “denomination” of churches; God only establishes and speaks to local, independent, autonomous churches. 4) Each individual message to each individual church is what the Spirit is saying “to the churches.” It is not to the Roman Church, nor is it to any Catholic Church or denominational head. It is to the churches, which logically extend to all local churches of all ages. The seven messages to seven churches parallel the 2,000 years of church history that has unfolded. The message to Ephesus marks the beginning of the church age, and the messages to the Laodiceans marks the end of the church age. The parallel fit, all the way through these 2,000 years, is noticeable and not just a coincidence, as Romans and Protestants pretend. 5) There are seven repetitions and seven is a Bible number of completeness. This completeness further solidifies the previous assertions refuting the catholicness of any church. 6) Ear is singular here. In each of Christ's parable exclamations he declares this using plural “whosoever hath ears to hear...” but in each use in Revelation “ear” is singular, “an ear to hear.” It could be an indication of a half-hearted listener and a stronger emphasis to pay the more diligent attention. i.e. even if you only have one ear engaged in this revelation, pay all the more earnest heed. 7) The first and last church messages address the church “of” Ephesus, and the church “of the” Laodiceans, the other five messages address the church “in” Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia. There is significance to this; things that are different are not the same. A church “in” Philadelphia differs from a church “of” Ephesus. Belief in verbal inspiration makes it so. I will not here codify that difference except to say that I pastor a Baptist church *in* Dresden which is not the

Roman Catholic Saint Origen Was Wrong

Third and lastly, before one can safely and successfully pursue a study in eschatology or ecclesiology they need to understand what the allegorical method of Bible interpretation is, where it comes from, and why they must totally abandon it and its premises. To those with a Roman Catholic background and to those grounded in a Protestant/Reformed background, this will be a reproof. A correction, as called out in 2 Timothy 3:16 is a turning which brings on back on a proper course, but a reproof in that same scripture means going all the way back to the drawing board and starting over. Those who learned to rely on allegorical methods of Bible interpretation must go all the way back to the drawing board on this issue.

In the Bibliology section of this work, under the chapter Biblical Hermeneutics, the allegorical method has been quite thoroughly exposed and refuted. Its most detrimental and obvious effect is found in eschatology and ecclesiology, but its leaven is present in each Bible doctrine considered in this systematic work. The allegorical method of Bible interpretation is the primary force behind the rejection of the first two points of this thesis, that Israel has a promising, and promised, future, and that Christ will rule from the throne of David, situate in God's Holy Hill of Zion.

Origen of Alexandria Egypt (AD 182-254) carefully followed his mentor Clement of Alexandria Egypt (AD 150-215) who had concluded that after the AD 70 fall of Jerusalem, and the systematic annihilation of every Jew in the land, God could never put Israel back together again. It was impossible. In his effort to help God out of such an embarrassing

church of Dresden. Notice in the article and title that there is also a difference in “of Ephesus” and “of the Laodiceans.” Ephesus was a church of Christ, while the Laodicean one was a church of the Laodiceans. Also consider that the Greek construct for the church of/in Smyrna follows similar to that of the church of the Laodiceans, without the word “in” (also lacking the article and articulation of Smyrnians). I am not sure why the fifty-seven expert linguists who took seven years to translate the Authorized Version put it down as the church “in” Smyrna, instead of the church “of” Smyrna, but seeing I only took one year of Greek and only passed with a C, I will trust them in their decision. When analyzing a verbally inspired, infallible, inerrant Bible one cannot read too much into little word variations like these. All Roman, Eastern Orthodox, Anglican and Protestant theologies hold to a catholic church and denominational controls. Which denomination is right? None.

situation Origen of Alexandria Egypt began tinkering around with his Bible. He was genius and effective. He became known as “The Father of Biblical Criticism”, “The Father of the Allegorical Method”, and ergo “The Father of Roman Catholicism.”

Origen Adamantius determined that he would spiritualize all the promises made to and about Israel and apply them to the church. Three things were necessary for such a monumental task. First, the Bible had to be extensively picked at so that what was plainly written was not necessarily what was actually meant: thus Origen's title as a Bible Critic doing Biblical Criticism. Next a revolutionary new way of doing Bible interpretation needed to be formalized. But God had made extensive, all encompassing, and eternal promises to the seed of Abraham, to the twelve tribes of Israel, and to King David and his seed. How could all these literal promises be wholly discarded or refocused to the church?

In Origen's allegorical method of Biblical interpretation, “Scripture is NOT to be interpreted according to normal communication rules”, “Scripture, he supposed in the 2nd century after Christ, has many meanings, a literal sense, a moral-ethical sense, and a spiritual-allegorical-mystical sense”, and Bible words, even certain letters, have SECRET significance only to be deciphered by those who have an inside knowledge. Ergo the Bible had many meanings and none can be certain.⁹⁸ Commoners, reading the Bible, presuming that it follows normal communication rules, were, and are, a threat to Origen's allegorical method. These commoners, or “lay-people”, must be dealt with... we, “the clergy”, as Origen supposed, and subsequent denominational heads thinking themselves to be “the clergy” supposed, must stop them from reading the Bible. This clarifies a thousand-years of Bible burning, translator burning, and Bible revision-mongering.

The Third thing Origen needed to do in order to remove Israel from God's agenda and apply all their promises to the church, was to make the church catholic. Israel was one nation and was promised world domination, and thus the church needed to be one, universal, catholic entity headed for world domination. Israel was lined up to rule all the nations of the world from Jerusalem, and thus the Catholic Church had to be staged in order to take over that promise.... Staged to rule the

98 Edward Rice, “Systematic Theology for the 21st Century – Bibliology,” Chapter 13 Hermeneutics, 2018, pg 485.

world from Rome, labeled “Mystery Babylon” by the Roman Catholic Church herself.

To understand eschatology, yeah to understand ecclesiology, one must disavow all the effects brought on by the Father of Biblical Criticism, the Father of the Allegorical Method, and the Father of the Catholic Church. Clearly God says what he means and means what he says, and the allegorical method of Biblical interpretation needs to be completely discarded, it has evil roots. Christ will sit on the throne of David in God's Holy Hill of Zion and rule all the nations of the world, the Catholic Church will not, Israel will inherit and dwell in the entire promised land, the Catholic Church will not.

Only when one grasps this systematic understanding of God's ongoing relationship with his chosen nation, Israel, can they see that the church is a parenthesis in his dealings with the nations of this world and the restoration of his chosen nation. Roman Catholic, Eastern Orthodox, Anglican, Protestant, Reformed, Methodist, and Pentecostal theology and doctrine is grossly handicapped when it comes to ecclesiology and eschatology. They have been so handicapped since their founding. The source of that handicap is their rejection of Israel as God's chosen people.

The LORD God's Promises To Israel Are Literal

Examine if you would, God's assurances that he will literally and completely fulfill his promises about Israel and about King David's throne. Israel will be restored and that restoration is larger than the restoration after their 70 year Babylonian captivity (586-516 BC):

But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the LORD, which giveth the sun for a light

by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. ³⁸ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever. (Jeremiah 31:33-40)

God's covenant with Israel is an everlasting covenant:

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. (Jeremiah 32:37-42)

God's covenant with David is everlasting:

Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. (Jeremiah 33:20-22)

The promises are as sure as night and day:

Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them. (Jeremiah 33:24-26)

God is married to Israel (as Christ is married to the Church) and will never abandon her:

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.... For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife

of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. (Isaiah 54:1,5-10)

God is married to the Land, Beulah land, and will not forsake her:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. (Isaiah 62:1-5)

These verses assure us that God means what he says and says what he means when it comes to Israel. Origen of Alexandria Egypt, the Father of Bible Criticism, the Father of the Allegorical Method of Bible interpretation, and the Father of the Catholic Church, opened three doors of apostasy and the majority of “Christendom” has entered his wide gate and walked his broad way. A Bible believer must know where

that path leads, get clear of it, and give it wide berth if he will understand the doctrine of Christ's Church, ecclesiology, and the Revelation of Jesus Christ as it pertains to the doctrine of last things, eschatology.

In an exceptional book "*Holy Ground, the True History of the State of Israel*", Dr. William P. Grady details an extraordinary and miraculous history with his King James Bible wide open. In its 900 pages he thoroughly exposes and reprimands Replacement Theology, taking careful aim at Fundamental Baptists that get drawn into its pernicious ways. Therein Dr. Grady expertly expounds Romans 11 which begins with the Apostle's question, "I say then, Hath God cast away his people?" The Apostle Paul then answers the question, "God forbid!" and goes on to present Godly, eternal truths about Israel. Dr. Grady's expose' of this section is worth every investment of reading his whole book. Israel is chosen of God, blessed of God, going to be saved as it is written, and "As concerning the gospel, they are enemies for your sakes"... Such a conundrum is explained by Dr. Grady with a clarity that only a seasoned preacher, teacher, pastor, professor of the Gospel of our Lord Jesus Christ could muster.

Also note that our hymnals, as written by Protestants with this Replacement Theology and Covenant Theology in their mind, are also riddled with this leaven of error. It is not necessary to discard such hymns, i.e. "Joy to the World" by Isaac Watts, but be cognizant of their misgivings about the Catholic Church, and the 2nd Coming of Christ. May God richly bless your studies as you keep yourself pure from these errors as a student of God's Holy Word.

The Effect of the Precursor

Seeing that these truths are self evident it is obvious that Christ the Redeemer of mankind is to become Christ the Redeemer of Israel. That necessitates an upcoming change of venue. The Church of Jesus Christ is a parenthesis in God's dealings with Israel and that parenthesis will close. We, standing inside of this parenthesis, see God's grace and mercy extended to the Gentiles. But Christendom, via its Roman Catholic mother and guide, inflame with ego to suppose we Gentiles are the main thing in God's plan, to suppose we Gentiles are the new Elect of God, to suppose we Gentiles are the replacement of Israel, and that there will be

no close to Gentile preeminence, that there will be no rapture of the Church and no millennial reign of Christ from the throne of David. In short, Christendom, following its Roman Catholic mother, is wrong about Israel, wrong about Catholicness and permanence of a Catholic Church, wrong about ecclesiology and wrong about eschatology.

Finding the close of this parenthesis, the church age, the dispensation of grace, is easy when one is looking for it. Understanding that this period of time, wherein Israel is temporarily set aside, will end, open's a door to understanding the dispensational teachings of Scripture, and dispensational teachings of Scripture opens the door to good ecclesiology and eschatology.

It should be noted here that visionaries who rebelled against Roman-Presbyterian teachings of Calvinism's election and end time teachings, but held on to the misgivings about Israel have started the cults. Joseph Smith, 1830s founder of LDS, Ellen White, 1860s founder of SDA, Charles Taze Russel 1870s founder of JWs, Mary Baker Glover Eddy, 1880s founder of Christian Science, Robert Ingersol, 1890s founder of Atheism in America (Robert was born to his father, a Presbyterian pastor, in Dresden, NY, the town where I today pastor Good Samaritan Baptist Church across the street from a shrine/museum for Robert Ingersol), and even Harold Camping whose 2005 founding evaporated after his eschatology predictions proved false, all these fit this description, they rebelled against Roman-Presbyterian Christendom but could not comprehend dispensationalism nor God's enduring love for Israel.

Grasp this concept and grasp a good ecclesiology, and a good eschatology. Miss this concept and flounder around in Covenant theology, Replacement Theology, Orthodox blunder and Calvinist election. Be a good student of the Holy Bible here, and comprehend a little bit of history; especially the ugly history of Bible criticism, the allegorical method, and the catholic church.

Chapter 2 The Things Seen, Things Which Are, and Things Which Shall Be

When our Lord Jesus Christ gave his Apostle John his Revelation he commanded, “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Rev 1:19). The latter of these three is eschatology. The first is of course what John wrote in his gospel record and in his three epistles, i.e. “*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it...)*” (1John 1:1-2a). That constitutes, for the Apostle John, “*The things which thou hast seen.*”

“*The things which are,*” were written by the Apostle John when he wrote the seven messages to the seven churches. When John, the last living Apostle, wrote in the end of the first century A.D. the “*things which are*” consisted of the local independent autonomous churches. The fact that there were seven messages to seven churches emphasizes both independence and completeness. Ergo the church is not “catholic” and a specific time period for this present age, i.e. the church age, is revealed in these seven messages. Thus the first chapter of Revelation is relegated to Jesus' first category, “*The things that thou hast seen,*” the second and third chapters are relegated to “*the things which are,*” and chapters four through twenty two “*the things which shall be hereafter,*” are the eschatology that is to be examined in this volume.

Before correlating those nineteen chapters of the Revelation of Jesus Christ with the doctrine of the last things, it needs to be said that the seven messages to the seven churches correlates to the church history that we have seen transpire in the last two thousand years, ergo the seven messages are prophetic of what was to unfold in time and might well be considered in an eschatology work. Their unfolding in history is not a coincidence and a thorough exposition of that correlation can be found in this work in Volume 9, “Ecclesiology – The Doctrine of the Church.” In that that unfolding of church history has already occurred and we are presently in a Laodicean Church Age, it will suffice here only to examine C. I. Scofield's note about the seven churches:

The messages to the seven churches have a fourfold application:

(1) Local, to the churches actually addressed;
(2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God;

(3) personal, in the exhortations to him "that hath an ear," and in the promise "to him that overcometh";

(4) prophetic, as disclosing seven phases of the spiritual history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period, there should be no such foreview. These messages must contain that foreview if it is in the book at all, for the church does not appear after Revelation 3:22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview of the spiritual history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say A.D. 316. Thyatira is the Papacy, developed out of the Pergamos state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies. Sardis is the Protestant Reformation, whose works were not "fulfilled." Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea.⁹⁹

The real key in understanding what Christ has revealed in the last nineteen chapters of his revelation, i.e. eschatology, only comes when one understands that God works with man in seven distinct dispensations. Christ gives to the Apostle John three distinct time

⁹⁹ C. I. Scofield, "The Reproduction of 1917 Scofield Reference Bible", Public Domain, 1917, Revelation 1:20 Reference Note, pg 1331-1332.

divisions to write down. When John wrote “*what he had seen*,” i.e. Jesus before his ascension, he recorded the transition period between the dispensation of law and the dispensation of grace. When he recorded “*the things which are*,” i.e. the seven messages to the seven churches (Rev 2-3), he wrote about the dispensation of grace. When the Apostle John wrote “*the things which shall be hereafter*” he recorded the transition period after the dispensation of grace and before the dispensation of the kingdom (Rev 4-19), then the kingdom (Rev 20), and then the new heaven and the new earth (Rev 21-22). If one does not rightly divide God's seven dispensations they cannot rightly divide the word of truth, and they certainly cannot construct a Biblical eschatology.

If one does not clearly distinguish and delineate the seven year transition period between grace and kingdom dispensations, the period where the seven sealed book of judgment is being unsealed, trumpeted, and then vialled out, the period where the 144 thousand Jews are the gospel witnesses because the church has been raptured out, well then there will be great confusion throughout every aspect of their eschatology. It is quite like putting a jigsaw puzzle together, wherein, in wisdom, one puts the frame together first. Again Roman Catholic, Orthodox, Anglican, and Protestant denominations reject dispensational doctrine and cling to a Covenant and Replacement Theology. They have no framework for their eschatology because they consider it to be “the completion of the Church” with no consideration of the redemption of Israel. Concerning eschatology and the second advent in particular Charles Hodge(1797-1878), a Presbyterian Minister, Princeton Theologian, and Father of Printed Systematic Theologies, confesses:

“This is a very comprehensive and very difficult subject. ... This task cannot be satisfactorily accomplished by any one who has not made the study of the prophecies a specialty. The author, knowing that he has no such qualifications for the work, purposes to confine himself in a great measure to a historical survey of the different schemes of interpreting the Scriptural prophecies relating to this subject.”¹⁰⁰

100Charles Hodge, “*Systematic Theology: Volume III*”, Charles Scribner & Company, 1871, Chapter III Second Advent, pg 823

Even Augustus Strong (1836-1921), American Baptist Pastor & Theologian, supposes with Schleiermacher that “Eschatology is essentially prophetic; and is therefore vague and indefinite, like all unfulfilled prophecy.”¹⁰¹ Those who reject dispensationalism cannot discern Bible eschatology.

Thus, in this introduction to a Biblical eschatology, we need to clearly outline the seven dispensations and review the transition periods between each. We also need to examine the Covenant Theology and Replacement Theology which keeps Roman Catholicism and Protestant Reformers from the truth of dispensationalism. One can safely say that all of “Christendom” is pursuing this false teaching. The Roman Church conceived it, John Calvin constructed it, the Protestant Church pursued it, and Reformed Theology embraces it. Ergo every denomination of Christianity is tainted by Covenant Theology. Further every false cult of Christianity sprang from this wild root of apostate error. Consequently, this introduction must also briefly survey some of the foolish gangling that comes from Covenant Theology. First examine the clear dispensations outlined in God's Word.

¹⁰¹Augustus Strong, “*Systematic Theology: Volume Three*”, Philadelphia, Valley Forge PA, The Judson Press, 1907, PART VIII. ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS, pg 982.

Chapter 3 God's Seven Dispensations Outlined

One cannot account for a thorough coverage of Biblical eschatology without a consideration of the great stages of stewardship wherewith mankind has been and will be tested. A systematic review of the whole of Scripture discovers seven distinct stewardship tests for man. Since the concept of the progressive testing of man in these stewardship phases, properly called dispensations, insults and assaults Roman Catholic Church doctrine, and that of its Protestant offspring, the Biblical basis for this teaching needs careful development up front. A preliminary development of dispensationalism was given in the study of anthropology because of the stewardship of man that it captures. That preliminary development is largely repeated here.

The idea of a stewardship for man is not foreign to our Bible. Our Lord Jesus Christ defines such a stewardship in Luke 12:36-37 & 40, *“And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.... Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”* When Peter asks about such teaching, *“Lord, speakest thou this parable unto us, or even to all?”*, our Lord replies, *“Who then is that faithful and wise steward <3623>¹⁰², whom his lord shall make ruler over his household, to give them their portion of meat in due season?”* This word for *steward* that Christ uses is the Greek word, οἰκονομος, *oikonomos*, meaning the manager of a household or of household affairs. Our Lord uses it again in Luke 16 to describe the affairs of an unjust steward, and the illustration of a

102<3623> indicates James Strong's (1822-1894) nomenclature of *“The Exhaustive Concordance of the Bible”* generally known as Strong's Concordance, which is a numeric-alphabetic index of every Hebrew and Greek word translated into the King James Version (KJV) of the Bible. A leading zero <01> indicates it comes from Strong's Hebrew Lexicon, lacking the zero <1> indicates it came from his Greek Lexicon. Strong's Concordance was first published in 1890, while he was professor of exegetical theology at Drew Theological Seminary.

steward left certain responsibilities is a common thread in Jesus' teachings (Matt. 20, 21, 25, Mark 12, Luke 12, 16, 20, et al.). The Apostle Paul uses the principle in 1Cor. 4:1-2, "*Let a man so account of us, as of the ministers of Christ, and stewards <3623> of the mysteries of God. Moreover it is required in stewards<3623>, that a man be found faithful.*", and again in Titus 1:7, "*For a bishop must be blameless, as the steward <3623> of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre.*" And the Apostle Peter implores us, "*As every man hath received the gift, even so minister the same one to another, as good stewards <3623> of the manifold grace of God*"(1Peter 4:10).

This idea of a stewardship is directly connected to the Bible's teaching about dispensations. The stewardship that our Lord described in Luke 16 uses the Greek word οἰκονομία, *oikonomia*, which comes from the previous root word οἰκονομος, *oikonomos*, and translates to our English word *dispensation*, i.e. stewardship and dispensation are synonymous, a steward being "Someone who manages property or other affairs for someone else."¹⁰³ The Apostle Paul speaks of a "*dispensation of the gospel*" (1Cor. 9:17), a "*dispensation of the fullness of times*" (Eph. 1:10), a "*dispensation of the grace of God*" (Eph. 3:2), and a "*dispensation of God*" (Col 1:25). All these employ the idea of stewardship. God leaves man, managing his affairs for a period of time, then holds him responsible for his stewardship in that dispensation. This is most aptly illustrated in the Garden of Eden where man was left with a rule to obey, he disobeyed and was held accountable. This might be called a dispensation of innocence, or freedom from guilt, because that is how it started.

Noah Webster's 1828 Dictionary of American English defines a *steward* as, "A man employed in great families to manage the domestic concerns, superintend the other servants, collect the rents or income, keep the accounts, etc. See Gen 15:2 and 43:19." and gives one definition of *dispensation* as, "That which is dispensed or bestowed; a system of principles and rites enjoined; as the Mosaic dispensation; the gospel dispensation; including, in the former the Levitical law and rites; in the latter the scheme of redemption by Christ."¹⁰⁴ Two hundred years

103WordWeb 8, Princeton University, 2006, s.v. Steward.

104Noah Webster's 1828 Dictionary of American English, a public domain module of

ago there were ample Bible students who knew the Bible's teachings about various dispensations. To them it was perfectly clear that Christ started a new covenant. To them it was perfectly clear that the rules in place after Moses came down from Mount Sinai, in 1492 BC, on that Pentecost Sunday, were changed by our Lord Jesus Christ in his "New Covenant". Dispensationalism clarifies distinct periods of time wherein God's rules-for, or dealings-with, mankind change. This categorically happened four times before Mount Sinai.

C.I. Scofield (1843-1921), genius Bible scholar and one of the founders of Christian fundamentalism, is not the founder of dispensationalism, as Catholics and Calvinists contend. Nor is John Nelson Darby (1800-1882), the Anglo-Irish Bible teacher and renowned Plymouth Brethren its founder. These men popularized, advanced and defended the clear Bible teachings of dispensationalism, but Bible doctrine does not have human founders.

Scofield documents dispensationalism very clearly. The seven dispensations that the Bible portrays are 1) Innocence (Gen. 1:28), 2) Conscience (Gen.3:23), 3) Human Government (Gen. 8:20), 4) Promise (Gen. 12:1), 5) Law (Exod. 19:8), 6) Grace (John 1:17, Eph. 3:1-6), and 7) Kingdom (Eph. 1:10). In each of these dispensations man is given a set of rules or expectations from his Creator, and given a period of time wherein he is held accountable. Each dispensation ends in man's utter failure; Innocence – the Fall, Conscience – the first born man becomes the first first degree murderer and "the imaginations and thoughts of (man's) heart" brought about the world flood, Human Government – Tower of Babel, Promise – Bondage in Egypt, Law – Crucifixion of our Lord, Grace – As it was in the days of Sodom, and Kingdom – After the thousand years, Satan is loosed and quickly deceives the nations which rise up against Christ's throne. The dispensations as distinguished, exhibit the majestic, progressive order of the divine dealings of God with humanity. They show 'the increasing purpose' which runs through and links together the ages, from the beginning of the life of man to the end in eternity.¹⁰⁵ These distinct dispensations are important for one who would "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*"(2Tim

"theWord.net" version 5.0, 2003, s.v. Steward, Dispensation.
105Cyrus Ingerson Scofield, "*The Scofield Study Bible*," 1909, pg iii.

2:15). For example, “*Thou shalt not suffer a witch to live. Whosoever lieth with a beast shall surely be put to death. He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt*” out of Exodus 22:18-21, belongs in the dispensation of Law, given to Israel, and these punishments are not applicable, even for Israel's government, in this dispensation of Grace wherein we live. God's despise for witchcraft, bestiality, idolatry, and vexing is not diminished however. Indeed discerning God's dispensations is essential for “rightly dividing the word of truth.”

Understand here that Roman Catholic, Orthodox, Anglican, and Protestant theologians generally despise this Bible teaching about dispensations. They hold that the catholic church holds all the promises given to God's chosen nation, Israel (replacement theology), that God only has one covenant, a catholic church covenant (covenant theology), and that such teachings about dispensations only came up lately and are heretical. The wide gate and the broad path, with a majority of “orthodox” Bible students, is delinquent in exploring or accepting the truths of dispensationalism, but all sixty-six books of God's holy Word stand behind this clear understanding. It especially clarifies end times teachings wherewith Roman Catholic and Protestant theologians remain clueless.

While these covenant theologians dictate a single covenant aimed at their catholic church understanding, the Bible student can readily discern eight distinct covenants that God makes with man. Again Scofield notes them: in the Garden of Eden was an Edenic Covenant (Gen 1-3); after the fall there was an Adamic Covenant (Genesis 3:15); after the flood God made a covenant with Noah that one might call the Noahic Covenant (Genesis 9:1); God made a covenant with Abraham called an Abrahamic Covenant (Genesis 15:18); God gave commandments, judgments, and ordinances to Israel (Exod 20:1-26, 21:1-24:11, 24:12-31:18) in what one might call a Mosaic Covenant (Exod 19:25) or a Law Covenant; God promised to return Israel to his promised land in what one might call a Palestinian Covenant (Deut. 30:3); God promised David's line an everlasting kingdom one would call it a Davidic Covenant (2Sam 7:16), and Christ defines his eternally complete New Covenant (Heb 8:8). C. I. Scofield summarizes these

eight covenants succinctly:

The Eight Covenants, Summary: (1) Edenic Covenant (Gen. 1:26-28, *note*) conditioned the life of man in innocence. (2) The Adamic Covenant (Gen. 3:14-19, *note*) establishes the principle of human government. (4) The Abrahamic Covenant (Gen. 15:18, *note*) founds the nation of Israel, and confirms with specific additions, the Adamic promise of redemption. (5) The Mosaic Covenant (Exod 19:25, *note*) condemns all men, “for that all have sinned.” (6) The Palestinian Covenant (Deut. 28:1-30:3, *note*) secures the final restoration and restoration of Israel. (7) The Davidic Covenant (2Sam. 7:8-17, *note*) establishes the perpetuity of the Davidic family (fulfilled in Christ, Mt. 1:1; Lk. 1:31-33; Rom. 1:3), and of the Davidic kingdom, over Israel and over the whole earth; to be fulfilled in and by Christ (2Sam. 7:8-17; Zech. 12:8; Lk. 1:31-33; Acts 15:14-17; 1Cor. 15:24). (8) The New Covenant rests upon the sacrifice of Christ, and secures the eternal blessedness, under the Abrahamic Covenant (Gal. 3:13-29), of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to man, it is final and irreversible.¹⁰⁶

Once the covenant theologian's single covenant ideology is refuted, and that blinder is removed for a fresh look at the larger picture of Scripture's revelation, one can clearly see the dispensations wherein man is tested, and one can better understand the transition periods between each dispensation. The current dispensation of grace will soon end, the Church of Jesus Christ will become the Bride of Christ when it is caught up to meet him in the air, and Christ will begin his dealings with the nations of this earth and God's chosen people Israel.

Dispensationalism clarifies distinct periods of time wherein God's rules for, or dealings with, mankind change, and understanding the upcoming transition to the promised Kingdom age clarifies the premillennial, pretribulation rapture of the church. The Roman Catholic, Orthodox, Anglican, Protestant, and Reformed “religions” have no clear end-time doctrine, but they are united in their hatred for the doctrine of

106 C.I. Scofield, “*The Scofield Reference Bible*”, Oxford University Press, Inc., 1909, pg 1297-1298, s.v. Heb. 8:8 *note* 2.

dispensationalism and the premillennial, pretribulation rapture of the Church. These Bible doctrines completely confound their replacement and covenant theology.

Catholic, Orthodox, Anglican, and Protestant naysayers of the premillennial, pretribulation rapture of the Church and the dispensational teachings of Scripture in general, suppose that John Nelson Darby founded these things and that they are heretical. They say, "In 1859, John Nelson Darby first arrived in the United States with his doctrines of pretrib and dispensationalism."¹⁰⁷ Dispensationalism destroys their three gods: replacement theology, covenant theology, and the catholic church. And dispensationalism systematically considers the upcoming end of the age of grace, and the transition to the kingdom age wherein Christ shall sit on the literal throne of David in the literal city of Jerusalem. These things are contrary to the teachings of Rome, errant teachings, that are still routed deep in Protestant and Reformed theology.

Much more needs to be said about these dispensations. It is necessary to be systematically aware of their presence in the big picture. Mankind is given thorough and complete testing and opportunity in seven distinct phases, covering seven thousand years, and is repeatedly found lacking in each stewardship and dispensation. Dispensationalism is key to comprehending the larger picture of all of Scripture.

¹⁰⁷From multiple sources over the author's fifty years of Bible study.

Dispensationalism

Why Should I Know it?

- ▶ When was this text written?
- ▶ To Whom was it written?
- ▶ In What Dispensation (age)?
- ▶ For what Purpose?
- ▶ Law of Context.
- ▶ Distinction of Truths.
- ▶ Observance of Great Transitional Divides.

7 Dispensations?

- ▶ Innocency Gen 1:28
- ▶ Conscience Gen 3:23
- ▶ Human Govt Gen 8:20
- ▶ Promise Gen 12:1
- ▶ Law Exod 19:8
- ▶ Grace Jn 1:17, Eph 3:1-6
- ▶ Kingdom Eph 1:10

8 Distinct Covenants.

- ▶ Edenic Gen 1-3
- ▶ Adamic Gen 3:15
- ▶ Noahic Gen 9:1
- ▶ Abrahamic Gen 15:18
- ▶ Mosaic Exod 19:25
- ▶ Palestinian Deut 30:3
- ▶ Davidic 2Sam7:16
- ▶ New Heb 8:8

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The Hunt for the Last October Prophecy Conference By Pastor Ed Rice

An understanding of dispensations is best introduced starting in the book of Genesis. So is an understanding of God, an understanding of man, and an understanding of redemption. But presuming some understanding of those three, let us focus on the very first dispensation, which is often called “Innocence.” Most simply, a dispensation is a period of time where stewardship is tested.

The First Dispensation – Innocence

God placed man in the Garden of Eden with a specific requirement of obedience. He was left in that testing for a period of time to “see” how he would fare. He fared poorly, and was consequently removed from the Garden. There were consequences for his failure and that period of testing, for all mankind, was abruptly ended. Now a new set of guidelines must be determined, a new testing of mankind would be pursued.

In that scenario there is a general set of guidelines which define a dispensation (Greek - οικονομία – *oikonomia* translated in English “dispensation,” four times and “stewardship,” three times). It is defined in the lexicon, *the management, oversight, or administration of a household or of other property- usually owned by another*. A dispensation contains 1) a set of rules, guidelines or expectations given by God, 2) a period of time wherein man is tried or tested under the guidelines, and 3) a distinct ending of the testing period wherein (it shall be seen as the pattern develops) man fails to live up to the guideline. The word *dispensation* is used four times in the Holy Bible (1Cor 9:17, Eph 1:10, 3:2, and Col 1:25). Additionally it is translated *stewardship* three times (Luke 16:2, 3, 4). The understanding of stewardship might better refine what a dispensation is because as a *steward* one is left in charge of what belongs to another, there is a period of time where they are accountable, and there is a definite ending wherein “the Lord of the vineyard” returns (cf Matt 21:33-46). The first dispensation, *innocence* in the Garden of Eden, illustrates well these three concepts of a dispensation.

The Second Dispensation – Conscience

What were the rules after man was removed from the Garden of Eden? C.I. Scofield labeled the second dispensation “*Conscience*.” Therein man did what was right in his own mind. In the dispensation of conscience the first born man became the first first-degree murderer. Note particularly in that murder report that man was not to take vengeance or retribution on Cain for his act of murder. Instead man had to answer for himself before a Holy God. Note also that a blood sacrifice was required in this age of conscience. Even if the learned scholar cannot find it in Genesis chapter four, the Bible believer knows

the principle well from Hebrews 9:22, “*And almost all things are by law purged with blood; and without the shedding of blood is no remission (of sin).*”

How did this dispensation of conscience end?

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart (Gen 6:5-6).

The flood brought the second dispensation to an expedient end. A new dispensation would now begin.

The Third Dispensation – Government

When man's conscience before God was unable to keep him from evil, God installed a dispensation wherein man was accountable to man to curb him from evil. C.I. Scofield labeled the third dispensation “*Government.*” Human government has three primary responsibilities in this endeavor, 1) to promote the good, 2) to punish the bad, and 3) to protect the innocent. These primary functions of a government are carried to our current day. It is intended to keep a restraint on man's depravity, iniquity and evil. It finds its root and basis in God's command,

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man (Gen 9:5-6).

Of course much more could be said about this dispensation, but consider that it did have other provisions, like shortened life spans, the eating of meat, and its tower of Babel consequence (Gen 6:3, 9:3, 11:3). Note also that this dispensation did not formally end, it just got dispersed to all the nations of the world when they dispersed with confounded languages. In that sense the role and principles of human

government continue until today. Anyone can see its initial, and then repeated failures on man's part. In any event there was a failure of government to restrain man's evil and God moves on to a new trial. The first three dispensations are applicable to all of mankind. The next two are applicable to a select group, God's chosen.

The Fourth Dispensation – Promise

With the failure of nations in curbing man from iniquity God chooses to construct one particular and peculiar nation and calls Abram as the father of this chosen nation. He gives Abram profound promises and Abram believes God. C.I. Scofield labeled the fourth dispensation “*Promise*.” Much more could be said about this dispensation of promise but suffice it to say some of the promises were unconditional and are yet to be fulfilled, i.e. Israel will occupy all of the promised land in peace and safety. The dispensation closes with the seed of Abraham still holding the promises. They have divided into twelve tribes of Israel, but they are in bondage in Egypt.

Dispensations are divinely ordered stewardships by which God reveals himself, reveals man's depravity, and reveals his longsuffering. It becomes increasingly apparent that every stewardship testing of man ends in man's failure. The fact that there are seven such stewardship tests emphasizes that God is giving man every opportunity to do right. Yet each dispensation ends in the abject failure of man. Of all the failed dispensations, the failure under this one, *Promise*, may have been more providentially driven than depravity driven, but it still depicts a failure. The failed *Innocence* dispensation brought death, The failed *Conscience* dispensations brought the destroying flood, the failed *Government* dispensation brought babble, and the failed *Promise* dispensation ends in Israel's bondage. In the fifth dispensation God would lay down the law for his chosen nation Israel.

The Fifth Dispensation – Law

The promised seed of Abraham, which were to inherit God's promised land, were redeemed from bondage in Egypt and read the Law of God by God himself. This began the dispensation called *Law*. The children of Israel agreed to obey all the laws of God. God agreed to bless them and give them all the promised land if they did. A quick read

through the book of Judges confirms that they did not, and thus he did not.

It needs to be clarified that the law was only given to the promised seed of Abraham, i.e. the twelve tribes of Israel. It was not given to Gentile nations. It was not given as a model law for Gentile nations to pattern their laws after, and it was not given as a model law for the Christians, or the pious, or the religious. It was given to keep Israel a holy and a peculiar people in all the earth (Exo 19:5, Deut 14:2, 26:18, Psalm 135:4). The severe penalties of death by stoning were given so that this holy, peculiar people could “put evil away from among you; and all Israel shall hear, and fear” (Deut 21:21, cf 17:17, 19:19, 22:21, 24:7).

Consternation is dolled out to Christians who do not understand the dispensations, this dispensation particularly, and this purpose of the law. First because many religionists and “*Clergy*”¹⁰⁸ construct some form of works salvation where they pick a few choice laws and disregard others. Second because Christians themselves are confused and troubled about God having a man stoned because he picked up sticks on a Sabbath (Num 15:32-36). And third because the world mocks the Christian because he does not know how to explain the conflict between law and grace. Such consternation is relieved when one understands the realities of the dispensation of law. It is for Israel's peculiarity and for Gentiles learning (Gal 3:24-25).

Although the law, given to God's chosen nation Israel, is not set as a model for other nations to follow there are many moral principles and civil laws which are exemplary models for other Gentile nations. Many of our US laws are based on God's laws for Israel. Our Creator's requirements for moral right and wrong are discernible. Criminal laws for murder and manslaughter, civil laws for stealing, property damage and restitution can certainly find a place in our legal systems. But the death penalty punishments and the eye for an eye consideration must be left in their context for the dispensation of law and their focus on Israel's peculiarity. All of Israel's dietary laws, ceremonial laws, and other laws designed to keep Israel a peculiar people must be kept in their proper context, in order to rightly divide the Word of Truth.

And so Israel was given a myriad of laws to keep her a holy people,

108 Recall that true Christianity has no clergy, or laity, or Nicolaitans, cf Rev 2:6, 15.

a peculiar people, and a chosen nation of God. Israel failed, but God's promises remain centered on his chosen people. After her chastisements only one tribe remained. The Hebrews are now called Jews, because the only tribe left in Israel at the coming of her Messiah was Judah. The only begotten Son of God came as the Lion of the tribe of Judah, to be the king of the Jews. But after being under law for fifteen hundred years (BC 1492 – 30 AD) the lawyers, scribes and Pharisees of the Jews rejected their king. Indeed they had the Romans crucify him under Roman law fulfilling many Bible prophecies about the Messiah (Greek *Christ*).

Although the Jews rejected Jesus as their Messiah and King, their King did not reject them. The promise of God is emphatic, the Christ will sit on the throne of David and rule and reign the twelve tribes of Israel as he said. But after they rejected him as their king, he goes to the Gentiles, and temporarily the Gentiles become his people. That makes for a separate and distinct dispensation, the dispensation of grace, the age of the church.

The Sixth Dispensation – Grace and Truth

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt 21:43)... *“For the law was given by Moses, but grace and truth came by Jesus Christ”* (John 1:17).

In the sixth dispensation the promises that were made to the Jews are temporarily set aside and God's grace was extended to all people. *“For by grace are ye saved through faith”* (Eph 2:8a) is the hallmark of this dispensation. The salvation available in this dispensation differs from any other: individual's are Converted – Justified – Quickened – Indwelt – and Immersed-in-Christ. They are consequently sealed by the Holy Spirit of God and that new-birth, salvation, conversion, cannot be undone. It has been said, “In the Old Testament God made a temple for the people, in the New Testament God makes a people for his temple¹⁰⁹. A whole volume of this systematic theology deals with soteriology. Suffice it to say here that it has never been easier for man to be in a right

¹⁰⁹This was a well rehearsed thought of noted evangelist Dr. Laren Dawson, who had and heard more recordings of fundamental preachers of the gospel than any other evangelist.

relationship with his Creator, Jehovah God, and yet this dispensation of Grace and Truth (John 1:17) is destined to end “*as it was in the days of Noe, ... as it was in the days of Lot...*” (Luke 17:26, 28).

The dispensation of grace will come to an end, and it will end in a failure of mankind. It is man's failure in accepting God's simple plan of salvation (Heb 2:3). The ending of the sixth dispensation and the beginning of the seventh and final dispensation is really the beginning of a Biblical eschatology. The doctrine of last things includes the closing of the Church age, or the dispensation of Grace and Truth, and the ushering in of the last dispensation.

The Seventh Dispensation – The Kingdom

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke 1:31-33). *“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever”* (Rev 11:15). *“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS”* (Rev 19:16).

It has been resoundingly promised that the Jewish Messiah (Greek *Christ*) would be the King of the Jews, i.e. the King of Israel, who sits on the throne of David. That fact is hated by Satan and refuted with tenacity by the Roman Church and her children. The despise of that fact has freely flowed into the doctrine of the Roman reformers. The persistence of the denial has caused the rejection of all dispensational teaching in the wide gate and broad path of Christendom. That broad path is called “*supersessionism*” and it is unfortunate that so many Baptists are ignorant of its devices.

A study of Biblical eschatology will center on the fact that this kingdom will be ushered in at the second advent of Christ. It will last for the thousand years that Christ promised in Revelation chapter twenty, so

it is called the “*Millennial Kingdom*.” It will be preceded by a judgment of the nations which will end “the times of the Gentiles” (Luke 21:24) and be called the seven year tribulation and the seventieth week of Daniel (Dan 9:24). This Great Tribulation has 144 thousand, from the twelve tribes of Israel, preaching the gospel. It will not be the Church preaching the gospel during this seven year transition period, it will be these 144 thousand virgin male followers of the Lamb (Rev 14:4). The Church is removed in a pretribulation rapture, else they would be in competition with the 144 thousand Jews. Again the whole key to understanding “*the things which shall be hereafter*” requires that one believe in the Millennial Reign of Christ as the seventh dispensation of the Holy Bible.

But even the Kingdom age, where Christ physically rules and reigns over the whole world, ends with an insurrection . That insurgence is short lived and mankind steps off into eternity and streets of gold. This short survey of the seven dispensations builds the framework for the study the stewardships of man in anthropology, the study of the church age in ecclesiology, and the study of last things in eschatology. Christendom's many misunderstandings of the Bible and its end times comes from those who have rejected dispensationalism and embraced supersessionism, i.e. Replacement Theology, and Covenant Theology. Be careful to rightly divide the Word of Truth in these areas, and dispensationalism is key to the divisions.

Chapter 4 Dispensational's Alternative, Supersessionism

Supersessionism is a big word that simply captures the belief that the Catholic Church completely replaces Israel. Its main tenets are found in Replacement Theology and Covenant Theology. One cannot comprehend a Biblical doctrine of last things while holding to these ideological moorings that the Catholic Church is the centerpiece for all Bible revelation and all Bible prophecy. The flaws of supersessionism are rehearsed and exposed in this chapter.

The denial of the Bible's dispensational teachings started with the Roman Church. After the annihilation of the Jews, and Jerusalem in 70 AD. Catholic Church Fathers Saint Clement of Alexandria (150 – 215 AD), and his student Saint Origen of Alexandria (184 – 253 AD) supposed that Judaism was gone forever, and supposed that the Church (they supposed it to be *catholic*) should thus absorb all the promises given to the Jews. Given that the Bible clearly promised the regathering of Israel, and their inheriting the Promised Land, this would have been an impossible task, but Saint Origen, known as the Father of the Allegorical Method, found a way to dismiss any literal rendering of Scripture whenever it pleased “the Catholic Church.” Consequently the allegorical method of hermeneutics has been the mainstay of the Roman Catholic Church and the Protestant Reformers to this day.

Supersessionism, Replacement Theology, and Covenant Theology are so brazenly unBiblical that it is often an embarrassment to claim it's tenets publicly. A less toxic summary of supersessionism is expressed by the neo-evangelicals who spend their days tip-toeing around it and pretending that it is not so bad. Michael J. Vlach, writing in a journal for John MacArthur's Masters Seminary, tries to back away from the toxicity by saying:

Replacement theology or supersessionism is not a ‘one size fits all’ perspective. There are variations within this view. Punitive supersessionism emphasizes Israel’s disobedience as the reason for its displacement as the people of God. Economic supersessionism emphasizes that national Israel’s role as the people of God expired with the coming of

the New Testament church. Structural supersessionism is an approach to the canon that minimizes the role of the Hebrew scriptures. Within supersessionism strong and mild forms are discernible. Strong supersessionism does not believe in a future salvation or restoration of Israel. Mild supersessionism believes in a salvation of the nation Israel but no restoration to a place of prominence.¹¹⁰

The whole concept of Covenant Theology, with its basis in supersessionism, is likewise an embarrassment to those who would defend it against Bible truth. Consequently there is little written by its proponents, who defend it with tradition, i.e. it is orthodox, (and catholic) and “we” have always believed this way. They will paint dispensationalists and teachings about the rapture as a Johnny-Come-Lately doctrine that could not possibly be true.

Who better to refute Covenant Theology than a Friends of Israel executive director and author, and in his writing, James Showers also delineates the facts of Covenant Theology which oftentimes even its proponents fail to mention. It is worthwhile in this effort on eschatology to include all three parts and the conclusions of Dr. Shower's “The Facts And Flaws of Covenant Theology.”¹¹¹ That article is copied in its

110 Michael J. Vlach, “VARIOUS FORMS OF REPLACEMENT THEOLOGY”, TMSJ 20/1 (Spring 2009) 57-69, <https://legacy.tms.edu/JournalIssue.aspx?year=2009> (accessed 10/29/2016) . [Michael J. Vlach is a Ph.D. and Assistant Professor of Theology at Dr. John MacArthur's Masters Seminary. The neo-evangelical positions of Masters Seminary do not represent the views of this author.]

111 James Showers, “Facts and Flaws of Covenant Theology”, from The Friends of Israel. Website: www.foi.org. Toll free: 1-800-257-7843, <http://www.foi.org/free-resources/article/facts-and-flaws-covenant-theology-part-1/> <http://www.foi.org/free-resources/article/facts-and-flaws-covenant-theology-part-2/> <http://www.foi.org/free-resources/article/facts-and-flaws-covenant-theology-part-3/> <http://www.foi.org/free-resources/article/facts-and-flaws-covenant-theology-conclusion/> (accessed 9/9/2016). [James A. Showers is executive director for The Friends of Israel. Permission to copy and distribute this material is granted provided that you do not charge a fee beyond the cost of reproduction or alter the wording in any way. Please contact The Friends of Israel if you are making more than 100 physical copies. Proper accreditation must be visible on each copy. For web posting, a link to this document on our website is preferred (where applicable). Any exceptions to the above must be formally approved by The Friends of Israel.

entirety below:

The Facts and Flaws of Covenant Theology, Part 1

By: James Showers

Covenant Theology is the dominant theological system of most mainline Protestant churches.

(Covenant Theology) is a system of theology that interprets the Bible's philosophy of history through the lens of two or three covenants and is founded on Replacement Theology, which maintains that God has replaced the Jewish people with the church and that Christians are now God's chosen people.

As a systematic theology, it attempts to explain God's purpose for history. Why are things the way they are today? Why were they different in the past? Why was there a time when there was no government on Earth? Why was there a time when God gave the Law to a particular group of people? Why is that system of law not applied throughout the world today?

Systematic theology must make sense of the progress of revelation. Why didn't God give the Epistles to Old Testament Israel? Why did He wait to reveal those after the church began? Theology must provide a unifying principle that connects these historical differences with the progress of revelation, thus providing answers for the past, present, and future. Most important, a valid philosophy of history will answer these questions: "Where did we come from? Why are we here? Where are we going?"

The Facts

Covenant Theology's basic premise is that, in eternity past, God determined to govern all of history on the basis of three covenants. (Some combine two of the covenants into one.) These are the covenants of works, redemption, and grace.

The Covenant of Works. According to Covenant theologians, the covenant of works was established between the creation and Fall of Man. Covenants are formal, legally binding agreements in which both parties have obligations.

The covenant of works supposedly was established between the triune God and Adam, in which Adam is God's representative head of the human race and acts for all his descendants. Covenant theologians argue that Adam's obligation was perfect obedience to God. God's obligation was to provide eternal life in exchange for perfect obedience. Adam's penalty for failing to keep his part of the covenant was death to both Adam and his descendants.

Where do we find this covenant in the Bible? We don't. It is not in the

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Bible. Covenant theologians infer these covenants based on certain Scriptures, including the threat of death for eating of the tree of knowledge in Genesis 2. There must be a covenant, they say, because God provided a warning and a penalty. That is the logic they use.^{End Note 1}

The Covenant of Redemption. This covenant supposedly was established before creation in eternity past between God the Father and God the Son, in which the Father made His Son the Head and Redeemer of the elect. The Son volunteered to take the place of those whom God gave to Him—the elect here on Earth. The Son’s obligation was to become human under the Law, live without sin, and willingly take the elect’s punishment on the cross. The Father’s obligation was to resurrect the Son and give Him numerous seed, all power in heaven and earth, and great glory.

Again we ask, “Where is this covenant in Scripture?” And again the answer is that it is not there. It does not exist. Covenant theologians claim it is implied based on God’s promises and the Son’s willingness to go to the cross.^{End Note 2}

The Covenant of Grace. Some Covenant theologians combine the covenants of redemption and grace. They are uncertain when the covenant of grace was established. Some argue it began with the promise of redemption in Genesis 3:15 when God told the serpent He would bruise the serpent’s head and that the serpent would bruise the Man-Child’s heel. Others argue it began with the covenant God made with Abraham in Genesis 12.

In the covenant of grace, God, the offended, makes a covenant with the elect sinner, the offender. The elect sinner’s obligation is to accept the promise of salvation willingly, agree to be a part of God’s people, trust in Christ forever, and commit to a life of obedience and dedication to God. God’s obligation is to provide salvation through faith in Christ and eternal life to all who believe.

There is no reference to this covenant in the Bible. Covenant theologians argue that it is implied in the “I will be Your God” passages throughout the Old and New Testaments.

These three covenants constitute what is known as Covenant Theology. They define history’s ultimate purpose as glorifying God through the redemption of elect man. The shortcoming of this philosophy is that it presents a human-centered view of history: The glory of God is summed up only through the redemption of man. The covenant of grace becomes the unifying principle for history, in which history is understood in terms of God’s redemption of man.

If you want to understand what happened in the past, you turn to the covenant of grace. If you want to understand what is happening now or in the future, look at the covenants of grace and redemption.^{End Note 3}

The Flaws

There are a number of problems with Covenant Theology. First, its

ultimate goal for history is flawed because it only explains God's purpose for elect man. It does not begin to touch on all the other programs God is carrying out in history.

For example, if God is the one true and sovereign God of this universe, He will restore the universe to its pre-fall condition (Mt. 19:28; Acts 3:18–21). Covenant theology provides no explanation for this aspect of history. Nor does it provide reasons for God's dethroning of Satan as ruler of the earth (Rom. 16:20) or for reestablishing God's theocratic Kingdom on Earth (Rev. 19—20).

Second, it is a human-centered theological system with an inherent weakness for humanism. Who is the god of humanism? It is man and the belief that, ultimately, all answers lie in man.

A theological system that believes the glory of God is centered in what God is doing with man ultimately focuses on man. Add to that fact a hermeneutic that spiritualizes the words of Scripture, reinterpreting the literal into something figurative, and you have created a platform for humanism. History bears out that liberal, modernist movements have flourished in mainline Protestant, Covenant churches.

A further problem is that the unifying principle of Covenant Theology is too narrow. It deals solely with man's redemption; it does not include God's plan for the redemption of all creation. Nor does it provide enough answers for what God is doing here on Earth. Furthermore, it diminishes the true covenants recorded in Scripture: the Abrahamic, Mosaic, and New Covenants— to mention three.

Another of Covenant Theology's serious flaws is that it denies the distinction between Israel and the church. It redefines the church as all covenant people throughout history. Therefore, the church begins with Abraham (Gen. 12), rather than in Acts 2; and Old Testament Israel no longer refers to the physical descendants of Abraham, Isaac, and Jacob. Old Testament Israel is redefined as the covenant people, the people of faith in the Old Testament. No longer is it physical descent that makes one an Israelite; it is faith in God.

To accomplish its goals, Covenant Theology uses two methods, rather than one, to interpret Scripture— another serious flaw. Bible-believing Covenant theologians use the historical-grammatical-literal method of interpretation for most of Scripture, including all prophecy that has already been fulfilled. However, when it comes to unfulfilled prophecy, they turn to a different method: an allegorical-spiritual one that enables them to redefine Israel and make it the church, rather than the Jewish people. They also change the Millennial Kingdom from a literal, future 1,000-year period into the current Church Age. This belief is referred to as Amillennialism or Postmillennialism.^{End Note 4}

Because it is built on Replacement Theology, to remove Replacement Theology from Covenant Theology would collapse the entire system. It

would force Covenant theologians to accept that God has two distinct programs, one for Israel and one for the church. Covenant theologians would have to define the church as beginning in Acts 2, with Israel being a separate entity. Further, they would have to accept a literal, future Tribulation and the Millennium. To accept this would turn them into dispensationalists.

ENDNOTES

1 *Renald E. Showers, There Really Is a Difference (Bellmawr, NJ: The Friends of Israel Gospel Ministry, 1990), 10.*

2 *Ibid.*, 9–10.

3 *Ibid.*, 10–13.

4 *Ibid.*, 19–24, 127, 136–137.

The Facts and Flaws of Covenant Theology, Part 2

By: James Showers

Covenant Theology is the dominant theological system of most mainline Protestant churches and maintains that God has replaced the Jewish people with the church.

On the basis of two or three “covenants” that are found nowhere in the Bible, it claims that Christians are now God’s chosen people and that the Jewish people have no claim to the land of Israel. When examining this theology, what matters most is whether it can stand when tested by Scripture. It cannot.

What God’s Word Actually Says

God’s Word says the church began after Christ. Jesus Christ said, “I will build [future tense] My church” (Mt. 16:18). Christ was looking to a future day when the church would begin. Clearly, it had not yet begun or He would not have used the future tense. So the church must begin after Matthew 16. It began at Pentecost with the baptism of the Holy Spirit whom Christ promised to send after He was gone (Jn 14:16–17; Acts 1:8).

First Corinthians 12:13 says all believers are put into the church through the baptism of the Holy Spirit. Furthermore, when Peter referred to Pentecost in Acts 11:15, he called it “the beginning.” Obviously, he meant the beginning of the church. End Note 1

God’s Word distinguishes between Israel and the church. In the Old Testament, Israel was a nation. In the New Testament, the church is never called a nation but, rather, an assembly or gathering of believers from many nations. Saved Jews in the Old Testament were never called the church, but they are part of the church in the New Testament. For example, Paul said, “Give no offense, either to the Jews or to the Greeks [Gentiles] or to the church of God” (1 Cor. 10:32). The words Jews and Greeks encompass all the unsaved (unredeemed). The words church of God refer to the saved, which include both Jews and Greeks. End Note 2

Scripture calls Israel the wife of God (Isa. 54:5–6) but calls the

church the Bride of Christ (Rev. 21:9; 22:17). These concepts are never interchanged. They refer to two distinctly different relationships.

God’s Word says there will be seven years of tribulation following the Rapture of the church. Covenant Theology claims there is no need for the Tribulation and no need to restore the nation of Israel and bring it to repentance because God is finished with Israel. According to Covenant Theology, there also is no reason for God to judge the Gentile nations for their treatment of the Jewish people.

Scripture begs to differ. Paul taught that the church will be caught up before the wrath of the Day of the Lord (1 Th. 4:16–17). In 1 Thessalonians 1:10, he spoke of our waiting for God to send His Son from heaven, “even Jesus who delivers us from the wrath to come.” First Thessalonians 5:9 says, “For God did not appoint us to wrath.”

The Tribulation is a literal seven years, according to Daniel 9. The Antichrist will usher in that period by entering into a covenant with Israel. Divine judgment will flood the earth. Revelation 6—18 explains God’s twofold purpose: to punish the Gentiles and bring Israel to reconciling faith in the Messiah.

The prophet Jeremiah referred to the Tribulation as “the time of Jacob’s trouble” (Jer. 30:7). He said Jewish men will hold their loins like women in labor because of the great trouble on Earth. Christ referred to the time as “great tribulation,” the greatest trouble the earth has ever seen (Mt. 24:21). Unless God stopped it, He said, no one would survive. It will culminate at the battle of Armageddon (Joel 3:9–17; Rev. 16:14–16), in which Satan will bring the armies of the world against Israel to destroy the Jewish nation. Then Christ will return to deliver Israel (Zech. 14:1–5; 2 Th. 2:8; Rev. 19:11–21).

God’s Word promises Christ will rule from His throne for a literal 1,000 years. Covenant Theology, of course, sees no reason for this. Covenant theologians have developed two views that spiritualize the texts. The first is Amillennialism. Augustine developed it about 400 years after the church began. It maintains the Church Age merely continues until Christ returns to judge all men and then take believers to the eternal future. The second view is Postmillennialism. It takes what it considers to be a more positive outlook: The church will continue until the entire world becomes Christian, thereby opening the door for Christ to return to take all believers to the new heavens and new earth. Both these views are contrary to the explicit Word of God.

Six times in the first seven verses of Revelation 20 there are references to the 1,000-year reign of Christ here on Earth. God promises to establish His Kingdom on Earth with the Messiah sitting on the throne to rule over Israel (Isa. 9:6–7; 11:1–2; Lk. 1:31–33) and the nations (Ps. 72:8–11; Dan. 7:13–14; Zech. 14:9). The Bible says Messiah will govern as God’s King—God’s representative to do God’s will (Ps. 7:2–8; Zech. 14:9; Rev. 11:15).

Since the time Adam fell in sin, there was no qualified human representative to administer His rule until Jesus came. When Jesus returns, His purpose will be to reestablish the theocratic Kingdom on Earth.

The beginning of the Millennial Kingdom is called a time of restoration of all things, a season of refreshing (Acts 3:18–21). Christ referred to it as the time of regeneration, in which He will restore the environment to its pre-sin condition. He will do away with droughts, wars, pestilence, disease, and illness and bring the world back to the way it existed before man sinned (Isa. 2:2–4; 9:6–7; 11:2–5, 6–9; 33:24; 35:5–6; 55:13; Ezek. 34:25–29; 47:1–12). Covenant Theology is a fabrication based on supposed covenants found nowhere in Scripture. However, the Bible does have covenants that are clearly defined. They include the Abrahamic Covenant, the Land Covenant, the Mosaic Covenant, the Davidic Covenant, and the New Covenant. We do not have to say that God implied these covenants; they are all recorded. They are clearly defined in Scripture. They were all initiated by God. They were given to the Jewish people, and they see their ultimate fulfillment through Israel. They also are unbreakable because their fulfillment is not based on Israel's obedience but on God's faithfulness. And they are everlasting covenants (Gen. 17:7–8, 19; Ps. 105:8–11).

These covenants guarantee that Israel will be restored to the Promised Land as a nation and its place of blessing. Someday all of Israel will be regenerated. The Messiah will return to establish God's Millennial Kingdom on Earth and will rule from His throne in Jerusalem. And Israel will be the most blessed nation on the earth (Isa. 2:1–4; 60:1–3; 61:4–9; Zeph. 3:20; Zech. 8:23).

All this will happen because God clearly says so in His Word. And His Word will endure forever!

ENDNOTES

1 Renald E. Showers, There Really is a Difference (Bellmawr, NJ: The Friends of Israel Gospel Ministry, 1990), 171, 180.

2 Ibid., 183–6.

The Facts and Flaws of Covenant Theology, Part 3

By: James Showers

If Replacement Theology is true, then certainly God has an opinion about it—one He states clearly and teaches visibly in Scripture.

Conversely, if it is not plainly taught, then Replacement Theology must be the fictitious creation of men.

What It Maintains

Replacement Theology maintains that, because the Jewish people rejected Jesus Christ, God has replaced or superseded ethnic Israel with the church* and punished them by rescinding all of the covenant promises He gave them.

It also claims (1) the church began with Abraham in Genesis 12, (2) the church is merely a continuation of Old Testament Israel, (3) the church is true or “spiritual Israel,” and (4) true Israel in the Old Testament was comprised of Abraham’s spiritual, not physical, descendants.

Replacement theologians also claim we must first understand the New Testament before we can understand the Old. The New Testament, they say, teaches us how to interpret the Old Testament. This method enables them to redefine Israel to mean Abraham’s spiritual descendants only. However, interpreting Scripture this way ignores the progress of God’s revelation and implies that people who had only Old Testament revelation could not have understood it.

Replacement Theology also conveniently manages to uncouple God’s covenant promises from His covenant curses. The church inherits all of the promises to Israel, but the Jewish people (ethnic Israel) keep all of the covenant curses. This uncoupling is quite a feat.

Since the Replacement church sees itself as a continuation of Old Testament Israel, it applies portions of Old Testament Law to itself while ignoring important New Testament teachings.

Finally, Replacement Theology teaches there is no future for national Israel: God has thoroughly rejected Israel and no longer has a place for it in His plan for eternity apart from the salvation of individual Jewish people. They are no longer His Chosen People; nor is there a future 70th week of Daniel (see Daniel 9:24–27) or a future, literal, Millennial Kingdom of God on Earth.

Replacement Theology is the historical position of the Roman Catholic and Orthodox churches and the common position of the Reformed and Covenant churches. Unfortunately, it has fueled anti-Semitism for 1,800 years. It has been said that more anti-Semitic acts have been committed in the name of the church than by all other groups combined.

Christ’s Words

Since Israel did not reject Christ until the Gospels, we would expect Replacement Theology to be taught in the New Testament. Using a literal-historical-grammatical method of interpretation, we would expect to find:

- Clear, concise statements that God has rejected Israel.
- Definitive passages that teach that the church has replaced Israel.
- God’s declaration that He has excluded Israel from the Old Testament covenants.
- A total lack of New Testament verses that speak of Israel’s future in God’s plan.

Speaking to a Jewish audience, Jesus said, “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it” (Mt. 21:43).

Replacement theologians say this passage teaches that Jesus said (1)

God has permanently rejected national Israel, and (2) the “nation” to whom the Kingdom of God will be given is the church.

On the surface, this explanation seems reasonable. However, scrutiny shows otherwise. Throughout the first part of His ministry on Earth, Jesus preached, “Repent, for the kingdom is at hand!” He offered the restored Kingdom of God to Israel if the people repented of their sins and accepted Him as their Savior and Lord. But they would not.

Later Jesus lamented over Jerusalem, “who kills the prophets and stones those who are sent to her! You shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’” (23:37, 39). Although this passage teaches that Israel will be judged, it concludes by promising a future day when a new generation of national Israel will repent and accept Him as Messiah. If Matthew 21:43 taught that God had rejected Israel, then Jesus would not have taught later that a future Jewish nation will accept Him. Therefore, Matthew 21:43 cannot imply God has permanently rejected Israel as His people.

Furthermore, nowhere does Scripture define the church as a “nation.” Rather, it teaches that the church is composed of people from many nations. Christ’s use of nation in Matthew 21:43 refers to the future generation of Jewish people who will accept Him and bear the fruit of the restored Kingdom. Christ chose the word nation rather than generation because He knew the Jewish people would soon be scattered; and He wanted to note a future day when Israel would again be a nation, accept Him as Messiah, and usher in the restored Kingdom of God.

Far from teaching Replacement Theology, Jesus emphasized that, because the Jewish generation alive during His First Coming refused His offer of the restored Kingdom, God would take the Kingdom from them and give it to a future Jewish nation that will accept Him.

Paul’s Words

One of the most often-quoted passages in defense of Replacement Theology is Galatians 6:16: “And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God,” written by the apostle Paul. Replacement theologians say Israel of God refers to the church.

Their argument revolves around the Greek word kai that precedes the words upon the Israel of God. Kai is most commonly translated “and”; but they say kai is an explicative case (what follows explains what came before) and, therefore, should be translated “even.” This change makes Israel of God refer to as many as walk according to this rule, meaning Christians. They also say Paul taught in Galatians the unity of all ethnic believer groups. Therefore, the words Israel of God refer to all believers, that is, the church.

However, the explicative case of kai is extremely uncommon usage and not likely supported by context or grammar. The more commonly used

and to connect the words Israel of God with the first half of the verse makes more sense.

In Galatians, Paul defended salvation by grace through faith alone. He spoke against the Judaizers who taught circumcision was required for salvation. They added works (circumcision) to faith. When Paul said, “as many as walk according to this rule,” he spoke of those who walked by faith in Christ alone. His use of Israel of God contrasts Jewish people who believed in Christ alone with the Judaizers who taught one must have faith plus works to be saved.

In all other Pauline passages, the word Israel refers to national or ethnic Israel. It is highly unlikely he would use Israel here to refer to the body of all believers. Paul prayed in Galatians 6:16 that God would bless all who put their faith in Christ alone for salvation and that He would especially bless the Jewish believers who were distinct from the Judaizers. This verse does not say the church has replaced Israel. Even if one accepts the Replacement explanation, the most it says is that Gentiles are included with Israel.

Replacement theologians also use Galatians 3:7 and 29 to bolster their position: “Therefore know that only those who are of faith are sons of Abraham” (v. 7). “And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (v. 29).

They maintain the words sons of Abraham and Abraham’s seed imply the church has become true Israel, concluding that all believers are spiritual Jews. They tell us Abraham’s seed means believers are related to Christ, whom they say is the true seed of Abraham; thus the church is true Israel.

However, it is possible to be Abraham’s “son” or “seed” but not be Jewish. Ishmael was Abraham’s son, but he was not Jewish. In Romans 4:11–12 Paul taught that Abraham is the father of both the uncircumcised (Gentiles) and circumcised (Jewish). Some of Abraham’s descendants are Jewish, and others are not.

Abraham himself was not Jewish. He was a Gentile from Ur of the Chaldeans. If he had been Jewish, then all of his descendants would be Jewish. Yet only the descendants of Abraham, Isaac, and Jacob are Jewish. It wasn’t until Jacob that God bestowed the title of Israel, after Jacob wrestled with God all night (Gen. 32:24–30).

Galatians 3:7 and 29 do not say Israel has been replaced; they merely teach that people (Jewish or Gentile) who put their faith in Christ become partakers of the spiritual promises God made to Abraham. Paul affirmed this fact in 3:28 when He said, “There is neither Jew nor Greek, . . . for you are all one in Christ Jesus.”

** Unless otherwise specified, all references to the church refer to the church in its broadest sense, including Roman Catholic, Orthodox, Protestant, and evangelical. Facts and Flaws of Covenant Theology, Conclusion*

A Systematic Theology for the 21st Century

By: James Showers

The Facts and Flaws of Covenant Theology, Conclusion

By: James Showers

What does God say about Israel’s future? If the New Testament teaches ethnic Israel has a future, then Replacement Theology is untrue.

While on Earth, Jesus established that He was premillennial—meaning He believed in a literal, future, restored Kingdom of God. In Matthew 6:9–10, He taught His followers to pray, “Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven.” Jesus instructed His followers to pray that God will bring or restore His Kingdom on Earth, and He described what Earth will be like when that occurs.

How is God’s will done in heaven? Precisely as He says. His will is absolute. If the church is the Kingdom of God, as Replacement theologians claim—or the Kingdom of God is here now—then what is done on Earth must mirror God’s will in heaven. That is an impossible stretch even for the most generous mind.

Jesus’ Throne

According to the New Testament, the nation of Israel and the Promised Land are vital to God establishing His restored Kingdom on Earth. The Bible teaches that Jesus fulfills the Davidic Covenant that guarantees a descendant of David will sit on David’s throne in Israel forever. The Hebrew Scriptures teach the Messiah will rule over Israel and the Gentile nations from His throne in Jerusalem (Isa. 9:6–7; 11:1–12; Jer. 23:5–8; 33:14–16).

To date, these prophecies have not been fulfilled. But Jesus said, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel” (Mt. 19:28). Jesus spoke those words in response to the apostle Peter’s concern about the disciples’ future. Jesus told them that someday, they each will sit on a throne ruling the tribes of Israel. Jesus certainly saw a future for ethnic Israel.

But the verse reveals more. The title Son of Man refers to Jesus Christ Himself. Jesus said He will sit on the throne of His glory, a throne that will bring Him honor. Nowhere does Scripture say He sits on a throne in heaven. Rather, it teaches that He is seated at the right hand of the Father’s throne. The throne of Christ’s glory is earthly. It will be located in Jerusalem where He will rule over Israel and the world. Jesus did not ascend to that throne at His First Coming. Thus, if He is to be faithful to His words, He must yet sit on His throne in Jerusalem.

Jesus explained when that event will occur: in the “regeneration.” The Greek word translated “regeneration” is a compound made up of two Greek words: *palin* and *genesis*. *Palin* literally means “back again” or “back to a previous time.” *Genesis* is the word for genesis, “in the beginning.”

The Old Testament prophets taught the Messiah will restore God's Kingdom to Earth and transform Earth to its pre-fall condition. No more disasters, disease, sickness, deformities, hard labor, thorns and thistles, pollution, wild nature in animals, injustice, or war. Thus Jesus said He will sit on His throne when Earth is restored to its condition as in the beginning—the restored Kingdom of God on Earth.

When the apostles saw Christ prior to His return to heaven, they asked, “Will You at this time restore the kingdom to Israel?” (Acts 1:6). Obviously, they fully believed Jesus will restore the Kingdom to Earth and that Israel will be central to the process. Jesus did not correct their belief that He will restore the Kingdom to Israel. He simply replied that it was not for them to know the timing of God's plan to do so; their concern should be to get busy building His church.

Peter's Eschatology

A mere two chapters later, Peter used the teaching of the restored Kingdom to preach salvation to the Jewish people from Solomon's porch on the Temple Mount. The location would have ensured his listeners were Jewish. But he also addressed them in Acts 3:12–18 as those who denied Christ before Pilate and chose a murderer over Him. What Peter shared next revealed he, too, was premillennial.

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began (vv. 19–21).

Peter laid out an eschatological order for Israel. The nation's repentance will lead God to blot out its sins; Christ will return, and then the times of refreshing will come from God when He restores the Kingdom. Peter didn't teach Replacement Theology. Rather, he taught that God has a unique program for Israel that is key to God restoring His Kingdom on Earth.

Paul also taught this truth: “Has God cast away His people? Certainly not!” (Rom. 11:1). It is obvious from the context of Romans 11:1–2 that Paul was asked if God had cast Israel away. His response was clear: Certainly not! In fact, he declared, (26). Then he quoted from Psalm 14 and Isaiah 59 that God will honor His covenant and remove the Jewish people's sins.

In Romans 11:29, Paul reminded us, “The gifts and the calling of God are irrevocable.” Irrevocable means God will not cancel or retract His gifts or call. He Himself is the One who made the covenants with Israel. He is the One who told the people of Israel the covenants are everlasting. He is the One who remembers His covenants with Israel, and He is the One who keeps them.

Israel's coming national reconciliation, Christ's return, and the restoration of God's Kingdom on Earth do not depend on anything the Jewish people have or have not done. They depend solely on God's faithfulness to keep His irrevocable promises. According to Ezekiel 36, God will keep His promises for His name's sake so that His name will be exalted above every name on Earth, under the earth, and in the heavens.

Conclusion

For Replacement Theology to be valid, God must teach it clearly in His Word. However, nowhere does the Bible teach God has rejected Israel or replaced it with the church. Nor does it say the church is the historic continuation of Old Testament Israel or that all of the covenant promises have been taken from Israel and given to the church.

What the New Testament does teach is that Israel has a grand future in God's plan, although Israel's role is distinct and different from God's plan for the church. And without a future for Israel, there will be no glorious future Kingdom of God on Earth.¹¹²

This "Friends of Israel" spokesman gives more information about Covenant Theology than is found in any writings of the theologians who hold to it. The whole ideology is such an embarrassment to Bible truth that its proponents dare not focus much attention on it. This error filtered from the Roman Catholic Church into the Orthodox, the Anglican, and then each Protestant denomination. Every Protestant denomination holds this ideology in its core, but if one asks a Presbyterian, a Calvinist, an Episcopalian, a Methodist, or a Pentecostal about Replacement Theology and Covenant Theology they can justly

112 James Showers, "Facts and Flaws of Covenant Theology", from The Friends of Israel. Website: www.foi.org. Toll free: 1-800-257-7843, <http://www.foi.org/free-resources/article/facts-and-flaws-covenant-theology-part1/>, <http://www.foi.org/free-resources/article/facts-and-flaws-covenant-theology-part-2/>, <http://www.foi.org/free-resources/article/facts-and-flaws-covenant-theology-part-3/>, <http://www.foi.org/free-resources/article/facts-and-flaws-covenant-theology-conclusion/> (accessed 9/9/2016). [James A. Showers is executive director for The Friends of Israel. Permission to copy and distribute this material is granted provided that you do not charge a fee beyond the cost of reproduction or alter the wording in any way. Please contact The Friends of Israel if you are making more than 100 physical copies. Proper accreditation must be visible on each copy. For web posting, a link to this document on our website is preferred (where applicable). Any exceptions to the above must be formally approved by The Friends of Israel. Please include the following statement on any distributed copy: From The Friends of Israel. Website: www.foi.org. E-mail: webmaster@foi.org. Toll free: 1-800-257-7843.]

plead ignorance because it is not openly taught anywhere on the planet. It is an embarrassment to Bible truth. That being said, understand that the leaven of the false teaching is still in full bloom; each of these denominations has a despise, or at least gross reservation, about the teachings of the literal Millennial Reign of Christ, the premillennial return of Christ, the pretribulational rapture of the church, and the dispensational teachings of the Bible. From the pew, and from most of the pulpits, they can justly plead an ignorance of these basic Bible truths as well; in general they do not hear them taught or talked about.

The Bible student of eschatology, the doctrine of last things, needs a reasonable understanding of this Protestant and ecumenical Bible ignorance and false teaching. The measure of intimacy in a friendship is the measure of revelation and sharing of future plans and aspirations. Understand that God's future plans for Israel are real. A self-centered, self-righteous, Gentilic rejection of those plans is certain to start the student down a wrong path in the pursuit of that intimacy. Jesus said it this way, *“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you”* (John 15:15). Cast away all the allegorical methods, trust God to say what he means and mean what he says, and then proceed into a study of the Revelation of Jesus Christ.

Chapter 5 Cambron's Bible Doctrine - Eschatology

To this point much has been said to give Biblical eschatology strong legs to stand on. With adequate warning that orthodoxy is dangerous in this field we can proceed to with a good Bible doctrine of it. A solid Biblical Doctrine must form the basis and starting point for a systematic theology and there is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.¹¹³ His teachings at Tennessee Temple Bible School thoroughly lay the foundation for this systematic theology. His book, *Bible Doctrines*¹¹⁴ will, with the permission of the Cambron Institute¹¹⁵, be given in block quotes throughout this effort. The book is readily available through <http://www.thecambroninstitute.org>, and it forms the foundational basis for this Systematic Theology.¹¹⁶

Believing in the verbal inspiration of the Holy Scriptures and believing that every single word is directly chosen by God, it is necessary to preserve and defend the doctrines extracted from Scripture and presented by Dr. Cambron. Below, in a block quote of his book, is his extensive analysis of Eschatology:[block quote of Dr. Cambron's *Bible Doctrines* block quote pg 205-238, Zondervan page 249-288]

Cambron's Chapter 9 Eschatology - The Doctrine of Last Things

Pg 205-207

113Dr. Mark G. Cambron, B.A., M.A., Th.B., Th.M., Th.D., D.D., L.L.D., Litt.D., was one of the foremost theologians of our times. Born in Fayetteville, Tennessee on July 31, 1911. He was born-again in 1919. It was during a Billy Sunday campaign in Chattanooga that he trusted in the Lord Jesus Christ as his personal Savior. He served for many years at Tennessee Temple College (1948-59) with Dr. Lee Roberson and served as Dean of the College. From <http://www.thecambroninstitute.org> accessed 10/16/2013

114Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House.

115The Cambron Institute, 35890 Maplegrove Road, Willoughby, Oh 44094.

116It is noted and reprovved in the Bibliology section of this work that Dr. Cambron's *Bible Doctrines* book recommends using the R.V., instead of the Holy Bible, 41 times for 54 Bible verses.

Outline For Chapter IX Eschatology

Sections I - V	Sections VI - XII
<p>I. Physical Death. Death Is Not a Cessation of Being. Death Is Not Soul Sleep. Death Means Separation.</p> <p>II. The Bodily Resurrection. A. The Fact of Resurrection. B. The Nature of the Resurrection. C. The Time of the Resurrection.</p> <p>III. The Intermediate State. Before the Cross. At the Time of the Cross. After the Cross.</p> <p>IV. The Second Coming of Christ. A. The Importance of the Doctrine. B. The Meaning of the Second Coming. C. The Events of the Second Coming.</p> <p>V. The Antichrist. His Person. His Titles. His Forerunners. His Work. His Career. His Time. His Appearance. His End.</p>	<p>VI. The Tribulation. The Tribulation of the Body of Christ. The Tribulation of Israel. The Great Tribulation.</p> <p>VII. The Battle of Armageddon. What It Is Not. What It Is.</p> <p>VIII. The Millennium. The Fact of the Millennium. The Description of the Millennium. The Types of the Millennium. The Conditions During the Millennium.</p> <p>IX. The Judgments. Judgments of the Christian. Judgment of the Nations. Judgment at the Great White Throne.</p> <p>X. After the Millennium. Satan Loosed. Nations Gathered. Army Destroyed. Satan Doomed.</p> <p>XI. The Future of the Wicked. The Scriptural Teaching. The Terms Used. The Theories Proposed.</p> <p>XII. Heaven. First Heaven. Second Heaven. Third Heaven.</p>

- **Chapter IX** ESCHATOLOGY Eschatology is the doctrine of last things.

I. Physical Death

The Bible always gives sufficient information for the faith of the believer. The Bible was never proposed merely for his curiosity. God teaches finite beings to walk by faith in the unexplained infinite.

A. Death Is Not a Cessation of Being.

Thirty-five hundred years ago Job asked, “If a man die, shall he live again?” This question has been asked for millenniums. It is still a universal question. It is a subject of perennial interest. That those whom we love should die and be buried does not seem right; and it is not! God never made man to die; He created him to live and to have fellowship with Himself. But sin brought death and the grave, thus separation from God.

Should the Lord tarry, everyone reading these words, the author included, shall die, for death has passed upon all men (Rom. 5:12).

A poem lasts longer than the poet; the voice on the recording tape can be heard years after the recording artist is dead; pictures of dead loved ones remain, even after the loved ones are gone.

Things on this earth are not equal. The rich have always oppressed the poor; the wicked have always prospered over the righteous. Human justice demands an equalization of all things in a life after death. We are living in a changing world. The robins build their nests, even as they did in the garden of Eden, and animals possess the same characteristics as they did at the beginning. However, man does not live as he used to, even as he did twenty-five years ago. Although this be true, the inquiring mind of man remains the same, still asking the question, “If a man dies, will he live again?” There is a universal belief in a life after death. If you go to the darkest part of Africa, where Christ has never been preached, you find that people there believe in a life after death. Why do some heathens burn their wives? Why do some bury food with the corpse? They believe that the departed one must have a companion and food on his journey beyond the grave. The Egyptians furnished a charter, a book for the journey, and placed it with the corpse. Why do the birds fly south? Instinct in them proves there is a southland.

The heart of man, and his inward instinct are proofs that there is a life hereafter. Both physiology and philosophy maintain there must be a life after death. pg209

There are two great reservations:

1. *Reservation for the Christian.* “Our Lord Jesus Christ . . . hath begotten us . . . to an inheritance incorruptible, and undefiled, and that fadeth not away, *reserved* in heaven for you” (I Peter 1:4). In Philippians 1:23 the Apostle Paul used the word “depart” as describing death. By this he did not mean that he would cease to exist. Depart

means “to depart.” Did he mean to depart to the grave with Christ? Of course not, for Christ is not in the grave; He is in heaven. II Corinthians 5:8 makes the meaning of departure even clearer when it says, “We are confident . . . and willing ... to be absent from the body, and to be present with the Lord” The word “present” means “to be at home with.” The death of a Christian, therefore, is pictured as a ship pulling up anchor and setting sail for home; in other words, the death of a Christian means “going home.”

2. *Reservation for the Ungodly.* “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (II Peter 2:9).

B. Death Is Not Soul Sleep.

The word “sleep” in Scripture, concerning the dead in Christ, means “rest.” It does not mean “unconsciousness.” The body may die, but the soul and spirit will never die. In the resurrection it is the body that is raised, not the soul and spirit. The Scriptures clearly state that the soul is absent from the body, present with the Lord; and that the souls and spirits are fully awake and aware of things round about them. A perfect illustration of the above truth is found in Revelation 6:9, 10: “When he had opened the fifth seal, I saw under the altar the *souls* of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Here we see the disembodied souls, alive, and reasoning with God.

The Apostle Paul says, “For to me to live is Christ, and to die is gain” (Phil. 1:21). “To live” meant that Paul had perfect fellowship with the living Christ. If death were the end, why would Paul say, “and to die is gain?”

C. Death Means Separation.

Death in Scripture always means “separation.” *Physical death* is the separation of the soul and spirit from the body. *Spiritual death* is the eternal, complete, final separation from God (Rev. 21:8).

Life means “union” (John 3:16). Death means “separation” (Rom. 8:35-39). The *ego*, the “I,” lives in the house of flesh. You are not a body, having a soul and spirit, but you are a soul and spirit possessing a body. Scientists used to tell us that the bodies in which we live change

every seven years; now they say that they change every seven days. Our bodies may change, but we ourselves, that is, our ego, never changes. People cannot see *us*, pg210 the ego, but only the house, or tent, in which we dwell. Death is the departure from this house (II Peter 1:13,14; Phil. 1:21,24; Gal. 2:20; II Cor. 5:6,7; Job 19:26; Luke 16:26; II Tim. 4:6; II Cor. 12:2). People have been burying bodies for six thousand years; just the bodies, not the persons.

The soul is the seat of feeling and appetite; from Scripture we believe it is the exact counterpart of the body. The spirit is the seat of man's intelligence. When Samuel was called up by the request of Saul, it was his spirit that appeared, not his body. Death, then, is not a circle, or a square. We shall not be formless if we depart this life, but our souls and spirits shall be fully conscious, existing in the same form and shape as our bodies.

Memory may be seated in the brain, but the brain is not the source of thought. We may remember things that happened ten years ago, but we do not have the same brain that we had ten years ago. *I possess* a brain, but the brain is not *I*. Death simply means, "*I have departed*"; *I* am separated from my body.

II. The Bodily Resurrection.

A. The Fact of the Resurrection.

1. *Anticipated in the Old Testament.* Such terms as "in the latter days," "awake and live," are indications of a resurrection. The Old Testament contains many types of the resurrection. Joseph was counted dead, but he came back to his father; Jonah was in the belly of the fish for three days and three nights, and then was released; Daniel was placed in the lion's den, a place of death, but came out alive; Israel died in the wilderness, and a new Israel went in Canaan. All of these are figures of the resurrection. The following Scriptures verify the resurrection. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Is. 26:19). See also Job 19:26, 27; Psalm 16:9, 11; Daniel 6:23; 12:2; Matthew 12:40.

2. *Revealed In the New Testament.* "As in Adam all die, even so in Christ shall *all* be made alive" (I Cor. 15:22). "[I] have hope toward God, which they themselves also allow, that there shall be a resurrection

of the dead, both of the just and unjust” (Acts 24:15). See also Matthew 22:30-32; Luke 14:13, 14; 20:35, 36; John 5:28, 29; 6:39, 40, 44, 54; I Thessalonians 4:14-16; II Timothy 1:10. Christ did not come to save my soul only, but all of me: my soul, spirit, and body. *All of me* is to be saved.

B. The Nature of the Resurrection.

Death is never set forth as the hope of the believer. In Corinth (I Cor. 15) some had declared that there was no bodily resurrection, but in the above chapter Paul rebukes them for this false doctrine and proves to them that there is a resurrection (by Christ’s own resurrection): if one does not believe in man’s resurrection, then it is impossible to believe in Christ’s resurrection; and if Christ had no resurrection, there is no Gospel, and if no Gospel, we are not saved. pg211

Satan has always been against the Word, and he has many weapons trained on it. The revelation he most despises is that of the resurrection. Materialism denies the resurrection altogether. Spiritualism denies the bodily resurrection. We are never to doubt the resurrection. “I forgot God when I said, How can this be?” Whether man believes, or understands the resurrection means little; it is true, nevertheless.

Some people cannot believe that flesh and bones shall be perfect. When speaking of Christ’s resurrection, they maintain that it was a spiritual resurrection. We know by this statement that they do not know what they are talking about. Jesus Christ’s spirit was not put in the tomb; only His body was. The Roman soldiers were not stationed at the sepulcher to guard His spirit, but to guard His body. It was His *body* they guarded; it was His *body* which arose from the dead! One Scripture used by those who believe only in a spiritual resurrection is I Corinthians 15:44: “It is sown a natural body; it is raised a *spiritual* body. There is a natural body, and there is a *spiritual* body.” Notice that the verse does not say “a *spirit* body,” but “a *spiritual* body.” The natural body is controlled by the soul; the spiritual body shall be controlled by the Spirit; hence, a spiritual body.

1. *Theories Proposed.*

a. *Germ Theory.* This is an old Jewish belief found in the Talmud. According to it, in man there is a little bone, called a “luz,” which death can not destroy, and out of that germ the body will be resurrected. Some Christians hold to this theory, using I Corinthians 15:36, 37 for support.

b. *Identity Theory*. This is the belief that the body in the resurrection will be raised just as it was buried. A body buried with an arm missing, will be raised with an arm missing; an infant buried will be an infant raised; a lunatic buried, a lunatic raised. The Mohammedans hold to this theory. If this be true, we will not be like Jesus.

c. *Reincarnation Theory*. This idea supposes that when a man dies he goes immediately into another body. If this should occur, we would not be “at home” with the Lord. When a person dies, he is not a complete human being; he can only be so by a bodily resurrection (I Thess. 5:23).

d. *Intermediate Body Theory*. This theory contends that the believer receives his resurrected body immediately upon his death. It is based on II Corinthians 5:1-4: “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” But the above Scripture refers only to those believers who are *living* when Christ comes.

2. *Truth Believed*. The resurrection is by *Divine Power!* “God giveth a body as it has pleased him, and to every seed his own body” (I Cor. 15:38). Jesus Christ’s own resurrected body was proved to be flesh and bone. When Christ appeared unto the disciples, ^{pg212} He remarked, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Luke 24:39). Christ did not say that there were no spirits, but that a spirit does not have flesh and bones. Ezekiel 37 pictures the resurrection of Israel; flesh, bones and spirit are mentioned, but no blood.

The law demanded the shedding of blood, and Christ shed his blood to pay for that demand. In the resurrection, all will be raised without blood; life will be in the spirit of man.

“[The Lord Jesus Christ] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil. 3:20, 21). Our bodies, the *same ones* that may be planted in death, will pass under a

great transformation and be raised. If we should plant a lily, a lily will come up; if we plant wheat, wheat will come up; if we plant tares, tares will come up; if we plant human bodies, glorified human bodies will come up. God looks upon the cemeteries as nothing but harvest fields. The seeds in these harvest fields are the bodies of the dead, and the harvest is the resurrection.

“And we shall be changed” (I Cor. 15:52c). Yes, a great transformation will take place, but it will be the same body, for the resurrected body of Christ proves that it will be the same body, as He bore in His resurrected body the print of the nails.

I Corinthians 15:42-44 describes fully the resurrection of the just (*God tells nothing of the bodies of the damned in their resurrection*): “It is sown in corruption; it is raised in incorruption.” A dead body is a corruptible body. A live body is a mortal body. Nothing is ever said in Scripture of planting a mortal body. A corruptible body is subject to decay and dust, but one day it will be raised in incorruption, a body fit for heaven, that can never be subject to corruption again. “It is sown in dishonour; it is raised in glory.” These vile bodies have been dishonored by sin, but one day they will be raised in glory like unto the glorious body of our Lord. “It is sown in weakness; it is raised in power.” Sin has made us weak, also. The weakest thing in the world is a dead body. In order for a dead man to move, he must *be moved*. He has eyes that cannot see and ears that cannot hear; he makes no protest about being put in a coffin and placed in a grave. There is no resistance in a dead body. These same weak bodies shall be raised with great power.

Notice what man can do for the eyes today, but think what God *will* do. The resurrected believer will be able to see spiritual beings. Mortal man has the microscope and telescope, but, oh, what eyesight our new bodies will have! Today we have limits of speed, but in the resurrection there will be no limit. Do not make present standards the limit of our future standards. “It is sown a natural body; it is raised a spiritual body.” The natural body is our animated body, containing flesh, bones and blood. Our resurrected spiritual bodies shall not be spirit-bodies, but spiritual; they will be bodies composed of only flesh and bone, no blood, dominated by our spirits.

C. The Time of the Resurrection.

“As in Adam all die, even so in Christ shall *all* be made alive” (I

Cor. 15:22). All men shall be raised from the dead, but not all at the same time. The Scriptures plainly declare ^{pg213} that there are *two* resurrections, and *not* a general resurrection. They are the first, and the last resurrection (Rev. 20:5, 6).

1. *The First Resurrection.* The first resurrection includes Christ, and all believers of all ages. Their resurrection occurs at different intervals. Christ at one time; the Church at the Rapture (before the Tribulation); and the Old Testament saints and Tribulation saints *after* the Tribulation.

a. *Christ the Firstfruits.* “Now is Christ risen from the dead, and become the firstfruits of them that slept” (I Cor. 15:20). The firstfruits was God’s pledge that the entire harvest would come later. Christ’s being the Firstfruits is God’s pledge that the harvest will be coming later. “Because I live, ye shall live also” (John 14:19b). There are records of others being raised from the dead, but these were “resuscitations,” or restorations; they died again. Christ liveth to die no more! “Behold, I am alive for evermore” (Rev. 1:18b).

b. *The Saints at Christ’s Resurrection.* “The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many” (Matt. 27:52, 53). On one occasion, the Lord Jesus said, “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24). Christ did die and was planted as a corn of wheat, but when He was raised from the dead, He brought forth much fruit with Him.

This fruit was the saints who arose immediately after His resurrection. We do not know how many were raised, nor do we know where they went. They may have gone up to heaven with him, for remember, he was the Firstfruits, and we know that in the Feast of Firstfruits, a *sheaf* of the wave offering was waved before the Lord. There was more than one grain in the sheaf. Thus, we are led to believe that there were more people in the firstfruits to go to heaven than just Christ.

c. *The Body of Christ (The Church).* The Church will have a resurrection of its own.

“The dead in Christ shall rise first” (I Thess. 4:16). The Church was never known in the Old Testament (See Chapter VII). Therefore,

the Old Testament prophets saw nothing of its Spiritual baptism, rapture, resurrection and transformation. The Church was a mystery hid in God; it was first revealed to the Apostle Paul (Eph. 3:1-9). However, the old Testament saints did know of their own resurrection, which shall occur *after* the Tribulation (Dan. 12:2, 13).

The resurrection of the Church was revealed to the Apostle Paul; it will occur *before* the Tribulation. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). See also I Thessalonians 1:10.

There has been over nineteen hundred years since Christ the Firstfruits has been raised.

The time of the resurrection of the Church is not known.

d. *Old Testament and Tribulation Saints.* This phase of the first resurrection takes place after the Tribulation, at least seven years after the Church is raised. It includes all saints who do not belong to the Body of Christ. "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13). See also Daniel 12:1,2.

2. *The Last Resurrection.* The last (or second) resurrection occurs after the ^{pg214} Millennium, and shall include all the wicked dead. They shall be raised to stand before the Great White Throne. "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:5, 6).

III. The Intermediate State.

Where are the dead? is the question on the lips of all mankind. The only true and correct answer is given by the Word of God. Other answers, such as those given by spiritualism, are nothing but a babel of voices. Various cults have preyed upon unsuspecting souls, taking them captive at the Devil's will.

The following are things to remember as we explain the intermediate state, the state of man between death and resurrection: Death is the separation of the soul and spirit from the body. The soul and spirit are together in death. The soul is the seat of the appetite, and

the spirit is the seat of knowledge, and they both function in death, as shown by the example of the rich man in Hades. He was in torment; he had feelings. He reasoned; thus, his spirit and soul were together.

The word “Sheol” and the word “Hades” are the same. “Sheol” is the Old Testament Hebrew word. “Hades” is the New Testament Greek word. We know they are the same, for the Apostle Peter, at Pentecost, quoted from Psalm 16, saying, “Thou wilt not leave my soul in hell [hades], neither wilt thou suffer thy Holy One to see corruption” (Acts 2:27). Psalm 16 uses the word “Sheol” for hell [Hades]. Thus, Hades and Sheol are the same. This is the place of departed souls and spirits. The mistranslation of the words “Sheol” and “Hades” by the King James translators has caused much trouble in the Church today. They translated these words to mean hell (the place of everlasting punishment), grave, pit, and the like. The wrong translation has led people to believe that the grave is the only hell. Sheol and Hades are the names of the same place for the departed spirits of man.

1. These words are never found in the plural.
2. Sheol and Hades are never located on the face of the earth.
3. The Bible never speaks of an individual’s Sheol.
4. Man never puts anyone in it, as the grave.
5. Man never digs or makes a Sheol, or Hades.
6. The Bible never speaks of a man touching Sheol.

7. The Bible never speaks of a *body* going into Sheol, but with one exception, and the exception proves the rule. Korah (Num. 16:28-33) defied the leadership of Moses and the ^{pg215} priesthood of Aaron, and influenced many in Israel against them. God showed His displeasure by causing the earth to open up its jaws and swallow Korah and his family.

The King James Version says that he went down alive into the pit, which should be translated “Sheol” (Num. 16:33).

In Luke 16:19-31 we have the true account of Lazarus and the rich man both dying and existing in the intermediate state. There are some who claim that this story was only a parable. The Word does not so state. In all of His parables, the Lord never mentioned proper names, as He does here. If it were a parable, it would be true, for every parable that He spoke was built upon the truth (Matt. 13:3).

The following is a common interpretation of this so-called parable: *Rich man* — the Jewish nation, rich in what God has given him.

Lazarus — the Gentiles — poor at the door of the rich man.

Both died — end of the dispensation, when both are blessed by the Gospel.

Why say this refers to Jew and Gentile, when the Scriptures do not say so? Why did the Lord use the rich man in picturing the Jewish nation, when in the preceding passages he was warning the rich? The idea of the Jews ever requesting aid of the Gentiles is farfetched.

There is no gulf between the Jew and the Gentile. No Gentile nation has ever begged from the Jews as Lazarus begged bread from the rich man.

If the Jewish nation died (pictured by the rich man), who were the five brethren who were left? We still contend that this is a true account of two men who died and went to Hades.

A. Before the Cross.

The Cross is the dividing line of many Scriptural truths. We shall discuss the question, where did men go at death before Christ died upon the Cross? We shall show that they all went to the same place — Hades (Sheol) — but in different parts.

From Numbers 16:33 we learn that Sheol, or Hades, is somewhere inside the earth.

“They, and all that appertained to them went down alive into Sheol, and the earth closed upon them: and they perished from among the congregation.” From Luke 16:19-31 we see that Hades was in two compartments: Abraham’s Bosom, the place of the departed righteous, where Lazarus went; and the place of torment, where the rich man went. A great gulf separated these two sections.

Since we know that Sheol (Hades) is somewhere in the earth, and that it is composed of two compartments, we turn to the Lord Himself to find the exact location. “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the *heart of the earth*” (Matt.12:40). Ephesians 4:9, 10 makes this clearer still. “Now that he ascended, what is it but that he also descended first into the pg216 *lower parts of the earth*. He that descended is the same also that ascended up far above all heavens, that he might fill all things.” Philippians 2:9, 10 says, “God . . . hath highly exalted him . . . that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things *under the earth*.” This speaks of

the future adoration of Christ by all creation. However, we want to call attention to the above underlined words. To go “under the earth” means to submerge, as a submarine which goes under water. Thus, we conclude that Sheol (Hades) is in the heart of the earth, composed of two sections, one part for the righteous dead and the other for the unrighteous dead, with a great gulf fixed between them. By the Lord’s revelation of the rich man and Lazarus, which occurred before He died on the Cross, we see where all men, whether righteous, or unrighteous, went after death, before the Cross.

B. At the Time of the Cross.

Under this heading we shall deal with only two persons, the Lord Jesus, and the penitent thief. Upon death, the Lord Jesus went to Hades. We know this from Psalm 16:10, which says, “Thou wilt not *leave* my soul in Sheol; neither wilt thou suffer thine holy one to see corruption.” The Apostle Peter, on the day of Pentecost, quoted from this same passage, but, of course, he used the Greek word “Hades,” instead of “Sheol.” These words describe the resurrection of Christ, while fully stating that he went to Hades. We see this by the use of the word “leave.” The Holy Ghost would not have employed the word “leave” if he had not gone there. As to the thief on the cross, he went to Hades with Jesus, into the compartment reserved for the righteous dead. “Today shalt thou be with me in paradise” (Luke 23: 43b). How many days was Jesus in Hades? Three days. On the first of the three days, the thief was to be with Jesus in paradise; therefore, we learn that paradise was another name given to Abraham’s Bosom, which was the place of the righteous dead.

C. After the Cross.

Now where do the departed go at death? The unrighteous still go to Sheol (Hades), awaiting the last judgment.

The righteous, praise the Lord, go at once to heaven to be with the Lord. “We are confident . . . and willing rather to be absent from the body, and to be present with the Lord” (II Cor. 5:8). When Christ arose from the dead “he led captivity captive” (Eph.

4:8). Christ emptied Hades (Sheol) of all the righteous, and took them and paradise with him to glory. Paradise was, at one time, in the heart of the earth; now it is in the third heavens. “I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether

out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into *paradise*, and heard unspeakable words which is not lawful for a man to utter” (II Cor. 12:2-4).

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IV. *The Second Coming Of Christ.*

A. *The Importance of the Doctrine.*

It is said that one out of every twenty-five verses of the New Testament speaks of the Second Coming, while in the Old Testament there are eight verses concerning the Second Coming to every verse concerning the First Coming. In the promise of a Redeemer (Gen. 3:15), the Second Coming is mentioned before the First Coming. “It shall bruise thy head [occurs at the Second Coming], and thou shalt bruise his heel [occurred at the First Coming, upon the Cross].”

1. *Testimony of Our Lord.* “If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:3). See also Matthew 24, 25; Mark 13; Luke 21.

2. *Testimony of Angels.* “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).

3. *Testimony of Peter.* “He shall send Jesus Christ, which before was preached unto you” (Acts 3:20). See also I Peter 5:4; II Peter 1:16.

4. *Testimony of Paul.* “I thank my God always on your behalf . . . that in every thing ye are enriched by him . . . so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ” (I Cor. 1:4-7). See also Romans 11:26; I Corinthians 15:23; II Corinthians 5; Philippians 3:20; Colossians 3:4; I Thessalonians (all); II Thessalonians 1:7, 10; I Timothy 6:14; II Timothy 4:8; Titus 2:11-14; Hebrews 9:28.

5. *Testimony of James.* The prophets, quoted by James, represent the Lord as saying, “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up” (Acts 15:16). See also James 5:7.

6. *Testimony of John.* “Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that, when he shall

appear, we shall be like him; for we shall see him as he is” (I John 3:2). See also I John 2:28, and the Book of Revelation.

7. *Testimony of Jude.* “Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 14).

B. The Meaning of the Second Coming.

1. *Negative.*

a. *It Is Not Death.* Death is the departing of the saint, not the coming of the Lord. The Lord *will* come, but death may never come.

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b. *It Is Not the Fall of Jerusalem.* Luke 21:20-24, and I Thessalonians 4:13-18 did not occur when Jerusalem fell. The second coming of Christ is connected with the *gathering* of Israel, not the scattering.

c. *It Is Not the Coming of the Holy Spirit.* Christ said that He would send another (John 14:16). I Thessalonians 4: 13-18 did not occur when the Holy Spirit came. Notice that all of the Epistles which speak of the Second Coming were written *after* Pentecost.

d. *It Is Not the Conversion of a Sinner.* If this is true, He has come millions of times.

According to I Corinthians 15:51-57, the dead would have to be raised every time a soul was saved, and then get back into the grave, waiting for another to be saved.

e. *It Is Not the Diffusion of Christianity.* By this some mean the spreading of the Gospel. But remember, this same Jesus, a personal Christ, is to come again.

f. *It Is Not the End of the World.* When Christ comes, the world will not be destroyed, for He will reign a thousand years after He appears.

2. *Positive.*

a. *It Will Be a Personal Coming.* John 14:3 says, “I will come.” We are not to expect a spirit, but a Spirit in a body. I Thessalonians 4:16, 17 uses the word “himself.” Acts 1:11 declares “this same Jesus”; not some other person or thing is expected, but Christ Himself.

b. *It Will Be a Visible Coming.* “As the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be” (Matt. 24:27). See also Zechariah 12:10; Revelation 1:7.

c. *Meaning of the Words Used.*

(1) *Parousia*. This means the personal presence, the coming presence. It is spoken not only of the coming of the Lord, but of the coming of other men (I Cor. 16:17; II Cor. 7:6,7; Philippians 1:26). Concerning the coming of the Lord, it is at that moment, when absence ceases and presence begins (Matt. 24:3, 27; I Cor. 15:23; I Thess. 2:9; Jas. 5:8).

(2) *Epiphaneia*. This simply means “appearing.” It is used of both advents (II Tim.

1:10; II Thess. 2:8; I Tim. 6:14; II Tim. 4:1,8; Titus 2:13).

(3) *Apokalupsis*. The literal meaning is “unveiling revelation.” It emphasizes the visibility of the Lord’s return (II Thess. 1:7; I Peter 1:7, 13; 4:13. It is used also for men: Romans 8:19; II Thessalonians 2:3,6, 8).

d. *It Is a Coming in Two Phases.*

(1) *When Christ Comes for His Saints in the Air*. “We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him” (II Thess. 2:1).

The promise of Christ’s return of Acts 1:9-20 was given before the Rapture was revealed.

Hebrews 9:28 has nothing to do with the Rapture.

(2) *When Christ Comes with His Saints to Earth*. “Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 14).

(3) *These Two Phases Are Vastly Different.*

(a) *Different in Character*. “For His people” is an act of faith; “with His people” is an act of judgment.

(b) *Different in Manner*. One is secret, the other is a manifestation.

(c) *Different in Place*. “For His people” — in the air (I Thess. 4:17); “with His people” — to the earth (Zech. 14:14). pg219

(d) *Different as to Time*. “For His people” occurs before the Tribulation (Jacob’s trouble); “with His people” occurs after the Tribulation (Jacob’s trouble). We are never told in Scripture to look for signs preceding His coming *for* His saints, but men are told to look for signs before He comes *with* His saints (Compare II Thess. 2:1-3 with Is. 13: 6-9).

(e) *Different as to Dispensations*. Coming “for His saints” occurs at

the beginning of the dispensation of Tribulation; coming “with His saints” occurs at the beginning of the dispensation of the Millennium.

(f) *Different as to Purpose.* Coming “for His saints” fulfills His promise to gather His people (John 14:3); coming “with His saints” as a man of war, His promise to overthrow His enemies (Jude 14).

(g) *Different as to Relation.* “For His saints” is the adoption of the children of God; “with His saints” the time that the sons of God are manifested to the world. (Rom. 8:19,23).

C. The Events of the Second Coming in Relation to the Body of Christ.

As we deal with the Rapture of the Church, we recognize the fact that the word “rapture” is not a Scriptural word. The Rapture is, however, a Scriptural fact.

1. *The Resurrection of the Dead in Christ.* “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (I Thess. 4:16). The very first thing that happens is the resurrection of the body of Christ. Certainly this will include all who die before reaching the age of accountability, such as babes, the mentally retarded, and the like. If Christ does not come, there will be no resurrection, and if no resurrection, then man shall be an eternal spirit. If diamonds can be made from soot, sapphire from clay, and opals from sand, what will God make out of our bodies? It will be wonderful, will it not? 2. *The Renovation of the Living in Christ.* “Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. . . . and we shall be changed. . . . And this mortal must put on immortality” (I Cor. 15:51-53). The Christian is one who is not looking for death, but for the conqueror of death. The words “we shall not all sleep” mean “we shall not all die.” What a glorious hope this is! What a shout that will be that day! “O death, where is thy sting? O grave, where is thy victory?” (I Cor. 15:55). Isn’t it a blessed hope that it is possible for us to go without dying? No man, not even a Christian, wants to die.

That is natural. The Christian, however, is one who is not afraid to die. The Christian is the only person who has a hope of never seeing death. Yes, we know the Scripture says, “It is appointed unto men once to die.” But the Scripture does not only say *all* men! The changing of us who are alive and remain at His coming is not death, for we shall not all

die! 3. *The Rapture of All in Christ*. “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind . . . as that the day of the Lord is at hand” (II Thess. 2:1, 2). The above Scripture, and the phrase, “we all shall be changed,” eliminates the possibility of a partial rapture.

The entire Body of Christ will be raptured (caught up); it will be a rapture, and not a ^{pg220}rupture. The Body of Christ will be complete. No member of His Body will be left to go through the Tribulation. Some say, “How can this be?” God took Elijah up without death; He can take a million, or ten million up just as easily.

The Rapture of the Church will cause a great separation. All unbelievers will be left here to go through the Tribulation. The Rapture of the Church will be the means of a great reunion. “Then we which are alive and remain shall be caught up *together* with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (I Thess. 4:17). What a great word is “together”; all of our loved ones in Christ “together” once more.

“We should live soberly, righteously, and godly . . . looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13). What do we mean by “looking for Christ”? It does not mean that we believe that He may come at any moment, but that we are looking for Him to come. Are you looking for Him today? Are you looking for Him tonight? That is what the Scripture means by “looking for Him.”

V. *The Antichrist*.

“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15). While this verse speaks of Christ as the seed of the woman, it also prophetically declares the Antichrist as being the seed of the serpent. The seed of the serpent, the Antichrist, is mentioned first in the first book of the Bible, and described fully in the last book of the Bible; it can be traced in between as well. This is very significant.

A. *His Person*.

The Early Church taught that Nero was the Antichrist, and that when he died he would be raised from the dead. In the eleventh century the Waldenses, Hussites and Wycliffites declared that the Roman

Catholic Church was the Antichrist. The Roman Catholic Church, in turn, declared that Napoleon was the Antichrist. During World War I Kaiser Wilhelm of Germany was thought to be the Man of Sin. Many men will be proposed for this office, but it is useless to speculate, for he will not be revealed until after the Rapture of the Church (II Thess. 2:1-12).

He Is a Man! “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the *number of a man*; and his number is six hundred three score and six” (Rev. 13:18). Notice the Scripture says he has the number of a man. Man’s number is 6.

God says his number is 6-6-6: he is a *man*; he is a *man*; he is a *man*! He is not the Roman Catholic Church; he is not a system; he is a man. He will rule in Jerusalem, and not in Rome.

1. *He Will Be a Jew.* “Neither shall he regard the God of his fathers” (Dan. 11:37a).

“God of his fathers” means Abraham, Isaac and Jacob. “I am come in my Father’s name, pg221 and ye receive me not: if *another* shall come in his own name, him ye will receive” (John 5:43). The word “another” implies “another Jew.” The name Antichrist is a Jewish title, and the Jews will not accept a Gentile as their Messiah.

2. *He Will Be a Genius.* He will be the most remarkable man the world has ever seen apart from Jesus Christ.

a. *An Intellectual Genius.* “In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up” (Dan. 8:23). See also Ezekiel 28:3.

b. *An Oratorical Genius.* “He shall come in peaceably, and obtain the kingdom by flatteries” (Dan. 11:21b). He shall be a mockery and an imitation of Him of whom it is said. “Never man spake like this man.”

c. *A Governmental Genius.* He rises from obscurity to power. He is the “little horn” spoken of in Daniel 7 and 8, and the “beast” of Revelation 13 and 14. All kings will give their power to him.

d. *A Commercial Genius.* No one will be able to buy or sell without his seal. “No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Rev. 13:17).

e. *A Military Genius.* “I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went

forth conquering, and to conquer” (Rev. 6:2). “Who is like unto the beast? who is able to make war with him?” (Rev. 13:4b).

f. *A Religious Genius*. He demands to be worshiped as God. “Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God” (II Thess. 2:4).

g. *A Financial Genius*. “He shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps” (Dan. 11:43). See also Ezekiel 28:4,5.

B. His Titles.

1. *Man of Sin*. This is the most important and most terrible of all his titles. All the sins of man will be embodied and headed up in him. “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that *man of sin* be revealed, the son of perdition” (II Thess. 2:3).

2. *Son of Perdition*. The above Scripture declares him to be the *son of perdition*, also (II Thess. 2:3).

3. *The Lawless One*. “Then shall that Wicked [lawless one] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (II Thess. 2:8). Christ is the *righteous* one; the Antichrist is the *lawless one*.

4. *The Lie*. “God shall send them strong delusion, that they should believe a [the] lie” (II Thess. 2:11). Jesus Christ is the Truth; the Antichrist is the *Lie*. John 8:44 says that the Devil is a liar “and the father of it.” “It” refers to “the lie.” pg222

5. *The Antichrist*. “Little children, it is the last time: and as ye have heard that *antichrist* shall come, even now are there many antichrists; whereby we know that it is the last time” (I John 2:18).

6. *King of Babylon*. Babylon is always the seat of Satan. Babylon shall be revived in the last days, and the Antichrist shall reign over it (Rev. 17 and 18).

7. *The Little Horn*. “Out of one of them came forth a *little horn* which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. . .

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark

sentences, shall stand up” (Dan. 8:9, 23). See also Daniel 7:8.

8. *The Willful King*. “The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done” (Dan. 11:36).

9. *The Assyrian*. “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation” (Is. 10:5). See also Isaiah 10:12, 24.

10. *The Beast*. (Rev. 13, 17, 19).

C. *His Forerunners*.

Some are seen in the Scriptures, and some out of the Scriptures.

1. *Cain*. He denied the blood and was a liar and murderer (I John 3:12).

2. *Nimrod*. His history preceded the calling of Abraham to the Promised Land. The Antichrist will precede the call of the seed of Abraham and enter into the Promised Land the second time. Nimrod means “rebel,” While the Scriptures speak of him as being a mighty hunter, in reality he was not a hunter of animals, but a hunter of souls. He was “a mighty man against the Lord.” So the Antichrist will be.

3. *Saul*. This king of Israel was demanded by the people, but he was against the anointed of the Lord. The Antichrist will be the choice of the people also, and he will be against God’s anointed.

4. *Absalom*. Absalom means “father of peace”; yet he denied his father. He posed as a man of peace and tried to steal the kingdom. So will the Antichrist.

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ABSALOM ANTICHRIST.

1. A Man of Beauty 1. The same.

2. Tried to gain the kingdom by flatteries. 2. The same.

3. Set up a pillar to himself. 3. The same.

4. Came to a violent end. 4. The same.

5. *Nebuchadnezzar*. He was the first world ruler, who became the forerunner of the last world ruler.

6. *Antiochus Epiphanes*. He was the mad man who sacked Jerusalem, killing four hundred thousand Jews. He took a sow and burned it upon the altar. The Antichrist, too, shall profane the altar.

7. *Alexander the Great*. He was known as the “Unsatisfier.” He was

a military genius who never suffered defeat. He sought to be worshiped as the Son of God. The same will be true of the Antichrist.

8. *Caius Caligula*. This Roman Emperor was considered mad. No doubt he was possessed by a demon. The Antichrist shall be fully possessed by the Devil.

9. *Nero*. During his life he was thought to be the Antichrist by the early Christians.

Many believed that when he died he would be raised from the dead. The Antichrist shall be raised from the dead.

10. *Charlemagne*. This man was considered a great warrior and statesman. The Antichrist shall he considered the same.

11. *Napoleon*. He thought to revive the Holy Roman Empire. This figurative empire is considered to comprise those countries whose lands are washed by the waters of the Mediterranean Sea. Napoleon planned a new Jewish kingdom and Sanhedrin. The Antichrist will accomplish many of these same plans.

12. *Kaiser Wilhelm*. This leader of the German Empire had the same objective as Napoleon. It is said that every general carried a map of the Holy Roman Empire.

13. *Mussolini*. There were no doubts as to the objectives of this man. At one time he made a map of the old Roman Empire and included England in it. England protested, but the map remained. The Antichrist will not only make a map, but he will make a kingdom with all empires in it.

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D. His Work.

His work shall be motivated by Satan, ruling the world and trying to destroy the Jew (Is. 10:12-27).

E. His Career.

Remember, this is the mocker and mimic of Christ. He shall claim a reincarnation. His birth shall be obscure; he will begin as a mere man in world affairs; but he will be rapidly promoted until he becomes ruler of the entire world. Daniel 9:27 states that he will “confirm the covenant” with the Jews. “Confirm” means to “recognize.” What covenant is Israel interested in? The Mosaic Covenant. For the first three and one-half years of the Tribulation the Jews will be allowed to worship in their new temple. This would have been hard to believe a

hundred years ago, for then only a handful of Jews lived in Palestine. But look at Israel today. She is recognized as a nation; she has a government, an army, an air force; she is doing business with the rest of the world. There are literally hundreds of thousands of Jews back in the land. Here is Israel as a nation; why do they so exist? Is this the last regathering? Are they waiting for the Messiah? No. For the most part, Israel has returned to the land in unbelief. They do not even believe the God of their fathers, much less in their rejected Messiah. What, then, is Israel waiting for? She is waiting for the rise of the Antichrist, although she knows it not. He is to confirm the covenant. Therefore, there must be a nation with which the Antichrist can confirm the covenant. Here is Israel waiting for the Antichrist.

“I saw one of his heads as it was wounded to death; and his deadly wound was healed: and all the world wondered after the beast” (Rev. 13:3). According to this Scripture and Revelation 17, we see that the Antichrist shall suffer death, that he shall die. The words “deadly wound” are better translated “death stroke.” Revelation 13:12 has the phrase, “whose deadly wound was healed,” which describes fully the death and resurrection of the Antichrist. See also Revelation 13:14. No wonder the world will wonder after him and say, “Who is like unto the beast? who is able to make war with him?” (Rev. 13:4).

He shall be the seventh of seven kings who shall be world rulers. When he dies and is resurrected he becomes the eighth ruler of the world. The world shall be divided into ten kingdoms, overlorded by ten rulers, “These have one mind, and shall give their power and strength unto the beast” (Rev. 17:13).

No doubt he comes to the ascendancy of world rule in the seventieth week of Daniel. He demands to be worshiped as God at this time, and thus he marks the beginning of The Day of the LORD.

F. His Time.

He has not yet been revealed, but it is *possible* in the light of present-day events, that somewhere in the world he is alive today. He will not appear as the Antichrist until the old Roman Empire is revived, composed of the ten-toed kingdom of Daniel 2 and the ten pg225 horned beast of Revelation 13 and 17. Another thing that must come to pass before he is revealed is the Rapture of the Church.

G. His Appearance.

He shall be a Jew by birth, a Roman by citizenship, and a Syrian by nationality. “Out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land” (Dan. 8:9). He marches on to conquer the nations of the south, and the east, and the west, He does not conquer the north, for that is where he shall come from — *Syria!*

H. His End.

“Then shall that lawless one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (II Thess. 2:8). See also Revelation 19:20.

VI. The Tribulation.

There are three distinct tribulations in the Scriptures, and unless they are distinguished from each other, confusion will result. While the Word says that the Body of Christ is enduring tribulation, it also says that Israel shall have tribulation. Then there shall be three and one-half years of great tribulation, such as the world has never seen. At this point many get confused — by the combination of these three into one tribulation. They are distinctly separate, however. First, there is the Tribulation of the Church, which is for the Body of Christ and is now present. Second, there is the Tribulation known as Jacob’s Trouble, which lasts seven years and is future. Finally, there is the Great Tribulation, which commences in the midst of Jacob’s Trouble and lasts for three and one-half years.

The first Tribulation is for the Church and is brought about by Satan. The second Tribulation is upon Israel and is brought by God. The Great Tribulation is pronounced upon Israel and the world and is brought by God through Satan.

A. The Tribulation of the Body of Christ.

There is no denying that the Church is enduring tribulation. “For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know” (I Thess. 3:4). “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (II Tim. 3:12). It is the nature of the Church to suffer. The world lieth in the hands of the wicked one; we being of heavenly origin, are bound to be persecuted by Satan and his cohorts. The Church is a Body; as it is natural for it to suffer, one member may be suffering while the others

are not; yet, one member cannot be hurt without the entire body suffering.

Paul, in speaking to the Colossians, said, “[I] now rejoice in my sufferings for you, and fill up that which is behind of the *afflictions* of Christ in my flesh for his body’s sake, which is the church” (Col. 1:24). Notice that the word “afflictions” is the Greek word ^{pg226} *thlipsis*, meaning tribulation. This is the same word that is used of the Tribulation and the Great Tribulation. Also, we call attention to the words “afflictions of Christ”: the definite article should appear before “Christ,” making it read “the afflictions of *the* Christ.” Thus, it is the Tribulation of the Christ, or the Body of Christ, the Church. As it is natural for the Body to suffer, and as the Colossians were not suffering, Paul had to make up for what was lacking on the part of the Colossians. He so states in this verse. If this were not so, how could he be suffering for the Colossians? He had never been there; he only knew a few of the Christians there; he was in Rome, hundreds of miles away from them, How could his suffering in Rome be effective for them in Colosse? The only answer is that he had to make up for the lack of suffering on the part of the Colossians. In Colossians 1:13 Paul speaks of the Church as being the kingdom of God’s dear Son, and then in verse 24 he emphasizes its sufferings, or tribulation.

John states the same thing in Revelation 1:9 (R.V.¹¹⁷): “I John, your brother and partaker in *the* tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.” Verily, the Church is enduring tribulation — it is the Tribulation of the Christ.

B. The Tribulation of Israel.

A more familiar term is “Jacob’s Trouble.” “Alas! for that day is great. so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it” (Jer. 30:7).

This period lasts for seven years, and is known as the 70th week of Daniel. “Seventy weeks are determined upon *thy people* and upon thy

117An accurate Bible states this verse, “Rev. 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” The ecumenical translators who Dr. Cambron unwittingly trusted here misrepresented both the texture and tense of this verse. Shame on him, and them.

holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublesome times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, And he shall confirm the covenant with many for one week” (Dan. 9:24-27).

By these verses we learn that seventy weeks, four hundred and ninety years, were determined for *Daniel’s people*, the Jews. From the time that the command came to rebuild Jerusalem to the time when Messiah (Christ) was cut off, was sixty-nine weeks, or four hundred and eighty-three years. Between the sixty-ninth and seventieth week is a gap, known as the Church Age, which Daniel knew nothing about, nor did any other Old Testament prophets (Eph. 3:5). We know that these seventy weeks have to do with Israel alone. The years during the Church period have, we must confess, been lean years for the Jews. It seems that God has forsaken them, but He has not. After this Church Age is completed, known as the “fulness of the Gentiles” (Rom. 11:25), the Church will be raptured, and the Lord shall give full attention to the Jews (Israel) again. This will be the ^{pg227} seventieth week, known as the Tribulation, which lasts seven years.

The Church will not go through any part of this seven-year Tribulation. The fourth and fifth chapters of Revelation fully describe the Rapture of the Church before the Tribulation. Chapters six through nineteen then deal with the Tribulation. The Tribulation is identified when the Antichrist confirms the covenant with the Jews. It is concluded with the revelation of Christ in judgment.

C. The Great Tribulation.

While it is still Jacob’s Trouble, judgment shall be intensified the last three and one-half years of the Tribulation. It is marked by the breaking of the covenant by the Antichrist, and by the revelation of the Antichrist as *the Lie*. “In the midst of the week he shall cause the

sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate” (Dan. 9:27). The Lord Jesus re-emphasized this truth when He added some details to the above quoted Scripture: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains. . . . For then shall be *great* tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. 24:15, 16, 21). From the words of Daniel and the Lord Jesus we learn that in the middle of the Tribulation the Antichrist breaks his covenant with the Jews, causes the revived sacrificial rites to come to an end, and places himself in the holy place, which is described as the abomination of desolation. II Thessalonians 2:4 describes this event in added detail: the Antichrist “opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” During this last three and one-half years, when the Antichrist shall demand to be worshiped as God, man will not be able to buy or sell without his mark (Rev. 13:17).

Many times the question is asked, “Will anyone be saved during the Tribulation (including the Great Tribulation)?” Yes, people will be saved, even during the first three and one-half years of the Tribulation. The departure of the saints will convince many unbelievers of the truth of the Gospel; however, these believers will *not* be part of the Body of Christ. Some may question these statements by using the following verses: “Then shall that lawless one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a [the] lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness” (II Thess. 2:8-12).

The above verses seem to teach that if one has rejected Christ before the Rapture he will not be able to be saved during the Tribulation. But we call attention to the fact that God pg228 causes them

to believe the *Lie*, and they will not be able to believe the *Lie* until the *middle* of the Tribulation period, as the Antichrist will not be revealed, as such, until then. Therefore, we are led to believe that the invitation will still be given men to be saved during the first three and one-half years of the Tribulation. But if they reject Christ during this time, God shall give them strong delusions to believe the *Lie*, and it will be impossible for them to be saved during the last three and one-half years of the Tribulation.

The natural question then arises, “Will anyone be saved during the last three and one-half years?” Revelation 7 declares emphatically that there shall be countless numbers of Jews and Gentiles saved during this period, known as the Great Tribulation. Those saved during the Great Tribulation will be those who have never heard the Gospel and have not taken the mark of the beast. Their salvation will be brought about by the preaching of a great evangelistic movement, which will be composed, we believe, of the 144,000 Israelites (Rev. 7:4-8).

You may ask, “How, then, will it be possible for them to be saved when the Holy Spirit has been taken up out of the world?” Let us turn to Moffatt’s translation and read: “For the secret force of lawlessness is at work already; only, it cannot be revealed till he who at present restrains it is removed” (II Thess. 2:7). The Holy Spirit will not be taken up out of the earth, but will take His restraining hand off sinful man and give him up fully to his sin. The Holy Spirit will still be here, for He is omnipresent. He will not manifest himself during the Great Tribulation as He did *before* the dispensation of grace. Again we remind you that the Great Tribulation ends with the coming of Christ to this earth.

VII. *The Battle Of Armageddon.*

Whenever a great battle is fought, people fear that it is the Battle of Armageddon. In order clearly to understand this battle, let us find out first what it is not, and then what it is.

A. *What It Is Not.*

1. *It Is Not World Wars I and II.*

2. *It Is Not the First Battle of Gog and Magog.* This battle is composed of the forces of the Northern confederacy (Russia and her allies). It is not much of a battle, but God rains fire and brimstone upon the armies and country. This occurs at the beginning of the Tribulation.

3. *It Is Not the War in Heaven.* This battle is described in Revelation 12:7-17. It concerns the forces of Satan being defeated by Michael and his army.

4. *It Is Not the Second Battle of Gog and Magog.* This is the concluding battle of all battles, whether physical or spiritual. It is fought *after* the Millennium, when Satan is loosed for a season and deceives the Gentile peoples (Rev. 20:7-9). Fire comes down pg229 from heaven and destroys them.

B. What It Is.

1. *The Participants.* “I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army” (Rev. 19:19). This is the seed of the serpent fighting against the Seed of the woman (Gen. 3:15). It is the conflict between Christ and the Antichrist.

2. *The Place.* The plain of Esdraelon is the place of this battle. It is an ancient battleground. Gideon fought there; Saul and Jonathan were killed there; Josiah was killed by Pharaoh there; the Greeks and Romans battled there; and Napoleon suffered his first defeat there.

3. *The Time.* The battle occurs at the end of the Great Tribulation, just before the Millennium begins.

4. *The End.* The end of this battle results in the complete annihilation of the Antichrist’s army. The Antichrist and the False Prophet are then cast alive into Hell. “The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Rev. 19:20).

VIII. The Millennium.

The Millennium is the thousand-year reign of Christ immediately following the Great Tribulation. Millennium is not a Scriptural word, but it is a Scriptural truth.

A. The Fact of the Millennium.

1. *The Lord Has Decreed It* (Ps. 2).
2. *Christ Taught It* (Matt. 24; Mark 13; Luke 21).
3. *The Scriptures Teach It* (Is. 2, 11).
4. *The Psalmist Described It* (Ps. 72).

5. *The Angels Declared It* (Luke 1).

6. *The Transfiguration Pictures It* (Matt. 16:28; 17:1).

7. *A Gospel Outlines It* (Mark 6:45-56).

8. *The Apostles Preached It* (Acts 2, 3). pg230

9. *Nature Longs For It*. (Rom. 8).

B. The Description of the Millennium.

1. *The Thousand Years* (Rev. 21:1-7).

2. *The Age to Come* (Eph. 1:21).

3. *The Day of the LORD* (Rev. 6:12-17; Joel 2:10, 11,30, 31; Hag. 2:6,7; Matt. 24; Zech. 14:1-5).

4. *In That Day* (Is. 4:2; 2:11, 17, 20, 21; 11:11).

5. *The Restitution of All Things*. “(The Lord] shall send Jesus Christ. . . . whom the heavens must receive until the times of restitution of all things, *which God hath spoken by the mouth of all his holy prophets* since the world began” (Acts 3:20, 21). Some use this verse as meaning the restitution of Christ-rejecting sinners, and even the Devil. But notice that the above verse says, “which God *hath spoken* by the mouth of all his holy prophets.” The prophets say nothing of the restitution of the Devil and sinners.

a. *Israel to the Promised Land* (Is. 11:10-12).

b. *Repentance of the Nations to Jehovah* (Zech. 12: 10-14).

c. *The Removal of the Band of Iniquity* (Zech. 3:9).

d. *Restoration of Rain* (Joel 2:23-29).

e. *Re-engraving of Jehovah’s Law* (Jer. 31:28-37).

f. *Redistribution of the Land* (Ezek. 48).

g. *Reconstruction of Jerusalem* (Is. 62; Ezek. 40).

h. *Restitution From Bondage of Fear* (Is. 14:1-3; Jer. 33:14-16).

i. *Restitution of Jehovah’s Love* (Zeph. 3:16-20).

6. *The Regeneration of All Things* (Matt. 19:18; Is. 32).

7. *The Falling Stone* (Dan. 2).

C. The Types of the Millennium.

1. *The Year of Jubilee* (Lev. 25).

2. *The Feast of Tabernacles* (Lev. 23).

3. *The Sabbath*. It is that rest to come.

4. *The Kingdom of Israel Under Solomon’s Reign*. This was an absolute reign of peace.

D. The Conditions During the Millennium. pg231

1. *The Church*, “It is a faithful saying: For if we be dead with him we also shall live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us” (II Tim. 2:11, 12). Wherever the Lord shall be, there we shall be with Him (I Thess. 4:17). We shall reign, and we shall judge over angels and the world. I Corinthians 6:2, 3 says, “Do ye not know that the saints shall judge the world. . . . Know ye not that we shall judge angels?”

2. *Satan*. Satan shall be sealed and bound for a thousand years (Rev. 20:1-7). The Antichrist is cast into the lake of fire before that (Rev. 19:20).

3. *Israel*. She shall become the head of all nations again, and will not remain the tail as she is today (Is. 2:1-4; 11:3, 4; 61:5; Zech. 8:23; Deut. 28:13).

4. *The Nations of the World*. All nations will have to come up to Jerusalem year by year and worship Jehovah there. If they do not keep the yearly Feast of Tabernacles, God will cause no rain to fall upon that nation (Zech. 14:16; Is. 2).

5. *Mankind*.

a. *Spiritual Condition*. Some have been led to think that there will be no sin during the Millennium, but there will be. Human nature has never changed from one dispensation to another. There will be universal adoration of Christ (Heb. 8:11; 2:14; Phil. 2:10, 11), but it will be feigned obedience upon the part of many. For example, many in prison obey their warden, not because they love him, but because they must.

Where will these sinners come from, as the Millennium begins with only born-again believers? They will be born of saved parents who came out of the Tribulation alive.

b. *Physical Condition*. Human life will be lengthened. Some will be able to live throughout the Millennium. There shall be death during this reign of Christ, also — death, not to the believer, but to the unbeliever. No babes or children shall die. When the sinner becomes one hundred years old and still rejects Christ, he shall be cut off by death.

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed [cut off]” (Is. 65:20).

c. *Moral Condition*. This will not be a period of absolute perfection. However, sin will not be allowed to raise its head. Christ shall rule with a rod of iron (Ps. 46:9; Is. 2:4).

Sin, nevertheless, will be committed in the hearts of men.

6. *Creation*.

a. *Physical*. When Adam fell, the earth was cursed (Rom. 8:18-23). Man has accomplished wonders with his irrigation systems, and the like, but look what God will do! “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose” (Is. 35:1). See also Isaiah 55:13. Creation shall be restored completely; no more earthquakes; no more storms, famines and pestilences (Joel 2).

b. *Animal Creation*. Before man sinned, God had put the fear of man in the animals.

They ate the grass of the fields. During the Millennium they shall revert back to the same ^{pg232} order which He had intended for them (Is. 11:6-9). “And a little child shall lead them” (Is. 11:6) means that a child, during the Millennium, shall *literally* lead animals around. It is not speaking about children leading sinners to the Lord.

IX. *The Judgments*.

The Bible does *not* teach a general judgment. Instead, it informs us that there are many judgments, some past, some present and some future. For example, there is the past judgment upon Sodom and there is the future judgment upon Babylon.

A. *Judgments of the Christian*.

1. *Judgment on Sin*. When did this occur? For the Christian this is a past judgment, for all of our sins were judged at Calvary. “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (I Peter 3:18). “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (I Peter 2:24). See also Galatians 3:13; John 3:16; Isaiah 53:5,6.

2. *Judgment on Christian Service*. No Christian will have to be judged for his sins; they have already been judged upon the Cross of Calvary. The Christian will have to answer to God for his works. “We must all appear before the judgment seat of Christ; that everyone may

receive the things done in his body, according to that he hath done, whether it be good or bad” (II Cor. 5:10). Yes, the Christian has escaped the future judgment of the wicked (“Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath eternal life, and cometh not into judgment, but hath passed out of death into life” —John 5:24, R.V.¹¹⁸), but he shall stand before the judgment seat of Christ to receive rewards for the deeds done in the body. The words, “judgment seat,” are from the Greek word “Bema,” better translated “Rewarding Stand.” This will be set up when Christ comes. “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev. 22:12).

There are several crowns that the Christian may achieve:

a. *The Crown of Life*. “Blessed is the man that endureth temptation: for when he is tried, he shall receive the *crown of life*, which the Lord hath promised to them that love him” (Jas. 1:12). See also Revelation 2:10. This is rewarded for faithfulness, even unto death.

b. *An Incorruptible Crown*. “Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an *incorruptible*” (I Cor. 9:25). This is a reward for those who live separated lives unto the Lord.

c. *Crown of Rejoicing*. “What is our hope, or joy, or *crown of rejoicing*? Are not even ye in the presence of our Lord Jesus Christ at his coming?” (I Thess. 2: 19). This is the soul-winner’s crown.

d. *Crown of Glory*. “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away” (I Peter 5:2-4). ^{pg233} This is the shepherds’, pastors’, or ministers’ reward.

e. *Crown of Righteousness*. “There is laid up for me a *crown of righteousness*, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing.”

118An accurate Bible states this verse, “John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” The ecumenical translators who Dr. Cambron unwittingly trusted here misrepresented both the “everlasting life” and the “shall not come into condemnation but IS past” of this verse. Shame on him, and them.

This crown goes to all who love His second coming.

If you love His appearing, you will talk about it. All doctrines are headed up by the Second Coming.

B. Judgment of the Nations.

This takes place at the beginning of the Millennium, the thousand year reign (Matt. 25:31-46). A better name for “nations” is “Gentiles.” This is the judgment of all Gentiles who come out of the Tribulation alive. There are three classes of people mentioned: sheep, goats and brethren. The brethren are the Jews; the sheep are the righteous; and the goats are the unrighteous.

The righteous (sheep, Gentiles) go into the kingdom, then on to eternal life. The unrighteous (goats, Gentiles) are sent immediately to the lake of fire; therefore, they will not be judged at the Great White Throne. They go there a thousand years sooner than the wicked *dead*.

There are those who contend that this is a judgment of works and that men go to heaven or hell on the basis of their works; for, they say, the Scriptures state that this judgment is based upon the words “inasmuch as ye have done it, or inasmuch as ye did it not.” However, we will show that it is still a judgment based upon faith. The Lord, here, is the judge, and He does mete out judgment on the basis of the words “inasmuch as . . . But let us ask, What prompted the sheep nations to minister to the brethren, the Jews, during the Tribulation? They did it because they accepted the brethren’s preaching. Do you think that they would have visited, clothed, fed and ministered to the brethren during the Tribulation if they had not believed? Remember, the Tribulation is going to be a time of peril. Man will not be able to buy or sell without the mark of the beast. The sheep (Gentiles) defy this order, reject the mark of the beast, and accept what the brethren preach. We know they accept Christ, for the Lord has said, “He that receiveth you receiveth me” (Matt. 10:40). Again we emphasize that the sheep (Gentiles) are saved because of their faith in Christ, for Revelation 7:14 declares it so: “He said to me, These are they which came out of great tribulation [the Great Tribulation], and have washed their robes, and made them white in the blood of the Lamb.” The unrighteous nations (goats, Gentiles) are cast into hell because of their unbelief.

They rejected the brethren, thus rejecting Christ.

C. Judgment at the Great White Throne.

This great judgment is found in Revelation 20:11-15: “I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead ^{pg234} were judged out of those things which were written in the books according to their works.” It is the judgment only of the wicked dead who have been raised at the last resurrection. No born-again believer shall appear here. The wicked dead are not to be tried as to whether they are going to heaven or hell; it has already been determined that they are going to hell, for they died condemned (John 3:18). This judgment is to determine the degrees of punishment, “according to their works” (Rev. 20:13).

There are two witnesses against them: The Book, and the Books; that is, the Book of Life, and the Book of Works. We do not know what the different degrees of punishment will be.

X. After The Millennium.

“When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breath of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them” (Rev. 20:7-9).

This is the war that ends all war. It is the final conflict of the universe.

A. Satan Loosed.

As he is loosed for a short time, he tries one more thrust at God.

B. Nations Gathered.

We ask ourselves, Who could Satan organize among the Gentiles to fight against God? None other but those unsaved who are ninety-nine years old and younger, who have been born during the last century of the Millennium.

Notice that no army has gathered against them.

C. Army Destroyed.

Fire comes down from heaven and destroys them.

D. Satan Doomed.

He is then cast into the lake of fire prepared for him and his angels.

XI. The Future Of The Wicked.

It is not hard to think of everlasting life, but it is hard to think of an eternity in hell; nevertheless, it is true. pg235

A. The Scriptural Teaching.

1. *There Will Be a Day of Judgment* (Acts 17:30, 31).
2. *Every Man Will Be Judged for His Works* (Rom. 2:16; Rev. 20:12).
3. *It Is Eternal* (Mark 9:43-48). See also Matt. 13.
4. *There Will Be Degrees of Punishment* (Rev. 20:12; Rom. 2:5, 6).
5. *There Will Be a Resurrection of the Unjust As Well As of the Just* (John 5:29).
6. *Language Describes It* (Matt. 25:46; Mark 9:45-48; John 3:36).
7. *All Is Based Upon the Character of God as Righteous.*

B. The Terms Used.

The following are the places where wicked human beings and angels are, or shall be sent to:

1. *Sheol*. This is the Old Testament word describing the place of the departed wicked.

2. *Hades*. This is the New Testament Greek word, describing the immediate state of the wicked dead; it is the same as Sheol. There is nothing in the Bible that speaks of an eternal Hades, or Sheol.

3. *Tartarus*. This is the place where the wicked angels are chained; it is a place of darkness.

4. *Gehenna*. Gehenna was the city dump outside of Jerusalem, whose fire never went out. The Lord Himself likened hell unto it, describing the fires of hell that shall always burn: "Where their worm dieth not, and the fire is not quenched" (Mark 9:44).

5. *Tophet*. "Tophet" is the Old Testament Hebrew word meaning the same as Gehenna.

6. *Abyss*. This is the place of fallen angels, human beings are never placed here (Rom. 10:7).

7. *Lake of Fire*. This is found only in the Book of the Revelation. Its meaning is the same as Gehenna.

8. *Eternal*. Sometimes this word is translated "everlasting." The

meaning is the same.

The punishment of the wicked is eternal. pg236

a. *First Interpretation.* Thayer translates it to mean “without beginning and without end.”

b. *Second Interpretation.* This states that “eternal” means “without beginning.”

c. *Third Interpretation.* This holds that “eternal” means “without ending.” We agree with all three. We do not hold to the interpretation that it means only “age lasting.” Some would have us believe that the wicked will endure hell for just an age. But the word “eternal” describing hell is the same word which describes eternal life (John 3:16), and the everlasting God (Rom. 16:26), and the everlasting kingdom of Jesus Christ (II Peter 1:11).

C. The Theories Proposed.

1. *Universalism.* This is the belief that all will finally be saved, including the Devil.

What would the words “judge” and “judgments” mean if they did not mean judge or judgment. When God speaks about eternal judgment, He means eternal judgment (Acts 3:21-24; I Cor. 15:22; Matt. 18:9; John 3:36).

2. *Conditionalism.* This false teaching was not found in the Early Church, but it first made its appearance in the nineteenth century. It was reasoned that eternal life is based upon the acceptance of Jesus Christ. If one accepts Him, he has eternal life. If he does not accept Him, he will never live; *non-acceptance* in this life will result in *non-existence* in the future life. There is no *Scriptural* foundation for this theory.

3. *Everlasting Punishment.* This is based upon Biblical truth, which connects sin with punishment. All sins committed are committed against eternity. He who sins by rejecting Jesus Christ shall endure eternal punishment.

XII. Heaven.

The Scriptures teach that there are three heavens:

A. *First Heaven.* This is the region of the clouds where the birds fly, the atmospheric heaven.

B. *Second Heaven.* This is the stellar heaven, where the stars are located.

C. Third Heaven. This is the place where God lives; it is the place where Jesus came from.

The Lord Jesus went through the first and second heaven to get to the third heaven.

“Having then a great high priest, who has passed *through the heavens*, Jesus the Son of God, let us hold fast our confession” (Heb. 4:14, R.V.¹¹⁹).

Heaven is just as real as the clouds and stars. It is the place where Stephen saw God; the place to which John was caught up by the Spirit. The first thing he saw, was the Lord Jesus. He is the heart of heaven (Rev. 1, Heb. 9:24). Paul, too, was caught up to the third ^{pg237} heaven (II Cor. 12:2). Where is heaven? Does the Bible make it clear? Heaven is always in the *north*. “He stretcheth out the north over the empty place, and hangeth the earth upon nothing” (Job 26:7). See also Isaiah 14:12-14; Psalm 82:1; 48:2.

Is heaven foursquare? Is it a cube? What will man have for his future home? Will it be a small cubby hole in a square city? Is heaven only fifteen hundred miles square? While the new Jerusalem (Rev. 21,22) is foursquare, this is only a city of heaven, which descends as a present for the Bride.

Those who go there will live in perfect peace and perfect love for all time and eternity.

“Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb. 12:22).¹²⁰

119An accurate Bible states this verse, “Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” The ecumenical translators who Dr. Cambron unwittingly trusted here misrepresented the “that is passed”, the “into the heavens” and the “hold fast our profession” of this verse. Shame on him, and them.

120Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, block quote pg 205-238, Zondervan Publishing House, 249-288

Chapter 6 Biblical Eschatology Framework

It is important, when studying the doctrine of last things, to keep the big picture in view as the details are inserted in their proper setting. Reading the Bible's prophetic utterances is likened to assembling a jig-saw puzzle; frame it first then separate the pieces to their relative locations in the big picture. What is worded here is a jig-saw puzzle progress report that has proven very helpful to other eschatology students.

The revelation that provides prima-facia insight to the whole assembly of this puzzle is The Revelation of Jesus Christ. And there we begin, capturing its insights to the whole Bible before we look at the rapture, the tribulation, the Battle of Armageddon, the Kingdom age and then the eternity that this world will sill step into. The Revelation of Jesus Christ is the quintessential of eschatology.

The Revelation of Jesus Christ

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Many have questioned the significance of the twenty-four elders mentioned here. My simple answer comes, twelve tribes of Israel plus twelve apostles, these Old and New Testaments uniting together yields the twenty four elders praising the Lamb. S. D. Gordon, in writing “*Quiet Talks on the Crowned Christ of Revelation*” words an exceptional insight to the whole book of Revelation wherein he intricately describes for us the Hebrew picture language that this Greek text captures. In Chapter V “*An Advance Step in the Royal Programme*,” he has worded a much more worthy clarification of the symbolism in these twenty-four elders:

They See His Face. ... Then John sees twenty-four other thrones round about the central throne. And on these there are twenty-four men sitting. These men are wearing

¹²¹Editorial note: When I stare into space, non-typing fingers resting on my keyboard, my left trigger finger is always first to fail and there lands a long stream of “f”s on the screen. Hence an “fff” marker in my text signifies “I am still thinking about what goes into this space.”

white garments, and have crowns of gold upon their heads. This is the part of intense interest. Who are these? And what does this mean?

What has been said before about picture language, the language of the Orient, of childhood, of the common crowd, the universal language, will help us here. The Bible is an Oriental book. It talks in picture language. This is humanly what gives it such freshness and peculiar adaptation. The radical change of circumstances and speech and mode of thought in different centuries makes all books antiquated after a certain time. This book has the freshness of youth, for in its simple picture language it deals in principles. But picture language must be held to its simplicity. And something of familiarity with the whole range of the Scripture is needful to use the key to the simple picture language.

Let us look a bit at the simple scene here. These men are elders, that is they are leaders. They represent multitudes of others. Throughout the Bible twelve is the number of completeness, both in things and people. A complete^[Page 136] gathering or throng of people is represented by the number twelve. There are twelve tribes of Israel, and so on. This is so familiar that it need only be named without further illustration.

There are two great divisions of this Bible, the Old Testament and the New. These stand naturally for the two great divisions of time, before Christ and after. This division is strongly marked in the Bible, and sharply marked in our Christian consciousness. It has been a common thing to wonder about the salvation and spiritual knowledge and privileges of people who lived before Christ came and died.

Twice twelve make twenty-four. These twenty-four elders represent the redeemed ones from both of these great divisions of time. That is to say, the picture tells us this. All the people from creation's earliest morn up to the present, including the one who went out last from some sorrowing family circle, all who have had the touch of heart with God,

are gathered in the presence of Him who sits on the throne. That is one simple thing that stands out clear and sure.

These are represented as *sitting*. The slave or servant never sat in his master's presence. Friends sit together. Angels are never spoken of as sitting in the presence of God. When our Lord Jesus was received up He sat down at the Father's right hand. We are spoken of as seated in the heavenly places in Christ Jesus. Sitting together means being on terms of intimacy and fellowship. Through the precious blood of our^[Page 137] Lord Jesus we are all accepted in the Beloved and received and trusted as He is.

[84] Rev. iii. 4-5. [85] Rev. iii. 18. [86] Rev. vi. 11. [87] Rev. vii. 9. [88] Rev. xix. 8, 14.

These elders are clad in white garments. That is one of the familiar things spoken of much in this end-book. Part of the promise to those of overcoming faith is that they shall be arrayed in white garments, and walk with Christ in white.^[84] Those who are faulty in the Church are urged to get white garments.^[85] The martyrs waiting their vindication,^[86] and the great multitudes who come up out of the tribulation are given white raiment.^[87] The bride at the joyous marriage supper, and the armies following the conquering Christ, are clad in fine linen, bright and pure.^[88]

[89] Rev. xix. 8. [90] Rev. vii. 14; xxii. 14.

We are told that this white linen means a pure life.^[89] These garments have been washed in the blood of the Lamb.^[90] These multitudes have been cleansed in the blood of Christ and purified by the Holy Spirit and made perfect in purity and holiness as they came up into the presence of the Father on the throne.

[91] Rev. ii. 10; iii. 11; I Corinthians ix. 25; II Timothy iv. 8; James i. 12; I Peter v. 4.

These elders are wearing golden crowns. This language, too, is familiar. The acknowledgment and reward of faithfulness and of service is spoken of commonly under this bit of picture talk.^[91] The angels are never spoken of as being crowned. Christ was crowned, that is received^[Page 138] into the presence of the Father, as the full recognition of His worthiness and of what He had done, and in vindication

after the shameful rejection by men.

These men and women and children in the Father's presence have been rewarded and are being rewarded for their faithfulness in obedience and in life. All the struggles and difficulties, the hard road, the endurance, the patient suffering for His name's sake, the faithfulness in doing the allotted tasks, all these have been noted and acknowledged. There is the sweet peace of the Father's approval in all of these before the throne.¹²²

122S.D. Gordon, "*The Quiet Talks on the Crowned Christ of Revelation*", Fleming H. Revell Company, 1914, EBook #23038 via www.gutenberg.org October 16, 2007 [S. D. Gordon (1859-1936) was a popular writer and speaker in the late nineteenth and early twentieth centuries. Born in Philadelphia, at the age of twenty-five Gordon became affiliated with the Young Men's Christian Association (YMCA), with which he served at various secretarial levels for more than ten years. During this period he developed some public speaking skill and became a popular lecturer on devotional biblical themes. Between 1896 and 1900 he traveled to Europe and the Orient as a missionary. Gordon authored some twenty-five books, the majority of which were devotional books under the general theme, Quiet Talks, e.g. Quiet Talks on Prayer, Quiet Talks on Service, etc. The Quiet Talks series has been collected and reprinted many times, having sold in the neighborhood of some two million copies.]

The Day of the LORD and Last Day(s)

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations (Joel 2:1-2).

Before delving into the events unfolding in the Revelation of Jesus Christ it is important for the student of the Bible to understand some things about the Day of the LORD, the Last Days and the Last Day. This is a brief overview of these.

Isa 2:12 For the day of the LORD of hosts *shall be* upon every *one that is proud and lofty*, and upon every *one that is lifted up*; and he shall be brought low:

Isa 13:6 Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

Isa 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isa 34:8 For *it is* the day of the LORD'S vengeance, *and* the year of recompences for the controversy of Zion.

Jer 46:10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

La 2:22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Eze 13:5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

Eze 30:3 For the day *is* near, even the day of the LORD *is* near, a

cloudy day; it shall be the time of the heathen.

Joe 1:15 Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

Joe 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

Joe 2:11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

Joe 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

Joe 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

Am 5:18 Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light.

Am 5:20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

Ob 1:15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

Zep 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

Zep 1:8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

Zep 1:14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

Zep 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Zep 2:2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

Zep 2:3 Seek ye the LORD, all ye meek of the earth, which have

wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Ac 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2Co 1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Re 1:10 I was in the Spirit on **the Lord's day**, and heard behind me a great voice, as of a trumpet,

User List # Isa 2:12 13:6,9 34:8 # Jer 46:10 # La 2:22 # Eze 13:5 30:3
Joe 1:15 2:1,11,31 3:14 # Am 5:18,20 # Ob 1:15 # Zep 1:7,8, 14,18
2:2,3 # Zec 14:1 # Mal 4:5 # Ac 2:20 # 1Co 5:5 # 2Co 1:14 # 1Th 5:2 #
2Pe 3:10 # Re 1:10

Eschatology – The Rapture

The next tick on God's prophetic time clock is the rapture of Christ's church out of this world wherein we meet him in the air, “and so shall we ever be with the Lord” (1Thes 4:16-18). The majority of “Christendom” rejects this clear Bible teaching. All Roman Catholic and Protestant clergy are taught that the catholic church is the replacement of Israel as God's chosen and elect. Could it be that “orthodox” “Christendom” and all Reformed Theology is wrong in their Replacement Theology? They are wrong; they are deceived; they are

become false teachers. Any Bible student that hobnobs with Reformed Theologians will eventually slip and compromise on the pretribulation rapture of the church, and eventually despair on dispensationalism. This despair sets in without their understanding that Covenant Theology and Replacement Theology is the backdrop which drives the Reformed Theology to its false teaching and error. fff

For the church, the second coming of Christ is divided into two distinct phases, when he comes “for” his church at the rapture, and when he comes “with” his saints at the battle of Armageddon. At the first he will meet us in the air (in the Greek that means “in the air”) at the latter, *“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley”* (Zech 14:4). As a Bible student determine right here that you will believe the rightly divided Word of truth, and reject the misleading notions of Reformed Theology, drawn from the Roman Catholic Church, theology that embraces both Replacement Theology and Covenant Theology.

In the first of the Apostle Paul's Bible epistles he charges the church of the Thessalonians,

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (1Thes 3:12-13).

The charge ends with what Paul had taught them before, that at the coming of our Lord Jesus Christ, all his saints would be coming with him. The last Bible writings to the churches describes this coming marvelously in the Revelation of Jesus Christ chapter 19 and includes, “all his saints” with the line, *“And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean”* (vr.14).

There can be no mistaking this chapter of the Revelation of Jesus Christ, it is depicting the battle of Armageddon: *“And I saw the beast,*

and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army” (Rev 19:19). The battle is named in Revelation 16:16 and comes about after the seven seals are opened, the seven trumpets are sounded, and the seven golden vials full of the wrath of God, who liveth for ever and ever, are poured out upon the earth, the sea, the rivers, the sun, the seat of the beast, the great river Euphrates, and “in the air.” (Rev 16:1-15). The upcoming “climate change” and “global warming” catastrophe has nothing to do with the carbon dioxide that we exhale, and everything to do with the rebellion against Jehovah God that we exhale.

The word “*rapture*” is not in the Bible but “the transporting of a person from one place to another,” taken from obsolete French and Latin “*raptus*” is most certainly present in 1Thes 4:13-18.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1Thes 4:13-18).

Rapture is present in the trumpet call of 1Cor 15:51-53.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality (1Cor 15:51-53).

And rapture is present when a door is open in heaven and the beloved Apostle John is transported from the isle that is called Patmos into the “Come up hither” very presence of a throne that sat in heaven.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald (Rev 4:1-3).

Protestant clergy teach the Reformed Theologians that a rapture of the church is some new Baptist doctrine put forth by John Nelson Darby (1800 – 1882), advanced by C.I. Scofield (1834 – 1921), and portrayed by Clarence Larkin (1850 – 1924), but this doctrine is not new, it was just never discerned by Roman Catholics nor their Protestants. Old Testament saints were raptured before the wrath of God was poured out on sin. Consider the rapture of Enoch, transported out before the world flood (Gen 5:21-24). The Old Testament books are given by verbal inspiration and are miraculously preserved through four thousands years untill Christ and two thousand years since Christ to the end that I can sit in my study and learn how an almighty Jehovah God thinks and moves in the affairs of man and mankind. In the judgment of the whole world through a world flood we can see how God marvelously transported Enoch to heaven without death, transported his son, Methuselah, with the oldest recorded life of nine-hundred-and-sixty-nine years (Gen 5:27), to heaven through death, moments before it began to rain, and transported his grandson, Lamech, through death six years before Enoch's great grandson, Noah, stepped off the Ark into a new world.¹²³

¹²³The dates in such an analysis are easily derived from Genesis 5 and the Hebrew calendar that counts the years after creation (the modern Hebrew calendar dates creation at 3760 BC which is 244 years off from Usher's more exacting calculation of 4004 BC used by this author.) Such an analysis dates Enoch (622-987),

It was Christ who said, “*As the days of Noe were, so shall also the coming of the Son of man be.*” (Matt 24:37-38, Luke 17:26-27). This certainly speaks of all the sin and over due judgment, but also captures the rapture of Enoch, and Noah being carried through the judgment period. In the second coming of Christ, when he comes as Judge and Conquering King, the righteous, not appointed to wrath, will be raptured out, and the 144 thousand witnesses will be carried through the judgment period.

Christ also said “*Likewise also as it was in the days of Lot; ... the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed*” (Luke 17:28-30). Lot was transported out (raptured) from Sodom, and it is emphasized that the wrath of God could not fall until Lot was safely transported away. Both of these accounts, used by Christ to illustrate his second coming, give an insight to the rapture of the church before the great tribulation period brings the wrath of God on the nations of this world; in the days of Noe, Enoch was taken out, in the days of Sodom, Lot was taken out.

There are three-five-nines that teach us that believers are not appointed to wrath. “*For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,... And being made perfect, he became the author of eternal salvation unto all them that obey him;... Much more then, being now justified by his blood, we shall be saved from wrath through him*” (1Thes 5:9, Heb 5:9, Rom 5:9). In the Bible Enoch was raptured out prior to judgment, Lot was raptured out prior to judgment, Elijah was raptured out before Israel fell into the Assyrian captivity, and Ezekiel was raptured out before or as Judah fell into the Babylonian captivity.

The rapture of Christ's church prior to the great tribulation period that culminates in the Millennial Reign of Christ, fits exactly into the dispensational teachings of the Bible. It clashes horribly with the covenant theology and replacement theology of the Roman Catholics and her Protestant daughters. But each Bible dispensation ends with a failure of man and then a transition into the next dispensation. The present dispensation of grace encompassing the church age will end in

Methuselah (687-1656), Lamech (874-1651), Noah (1056-2006) and the world flood 1,656 years after God's creation of Adam.

time, in man's failure to respond to God's so great salvation. Jesus states it as *"Nevertheless, when the son of man cometh, shall he find faith on the earth?"* (Luke 18:8b). Again, he likens his coming to *"as it was in the days of Noe,"* and *"as it was in the days of Lot"* (Matt 24:37, Luke 17:26-29). He delineates the failure in the seven messages to the seven churches, wherein the last message is to a Laodicean church period that has done nothing right and everything wrong, and is lukewarm and spewed out.¹²⁴

As the failure of the Laodicean church age accelerates there will come a day when Christ's trumpet sounds with the call "come up hither", and all the saints of the church age will be raptured out. Doctor M. R. DeHaan (1891-1965) founder of the Radio Bible Class, and co-editor of Our Daily Bread devotional, was certain that the world of the 1950s and 60s was so bad, and the apostasy of the Laodicean church so "wretched, and miserable, and poor, and blind, and naked" (Rev 3:17b), that the Lord Jesus Christ would certainly return in his lifetime. We who have seen things worsen exponentially, have read the 2009 antisemitic policy and resolution of the General Assembly of the Presbyterian Church (U.S.A.)¹²⁵, and heard our president, President Barack Hussein Obama II, call Israel the evil occupiers of Palestinian land instead of the the blessed occupiers of Jehovah God's promised land, are certain that our Lord Jesus Christ will return in our lifetime. Jesus said, "Whosoever liveth and believeth in me shall never die. Believest thou this?" Dr. DeHaan believed it. So does this author.

124Volume 09 Ecclesiology of this series, Systematic Theology for the 21st Century, develops the correspondence of these seven church messages to seven distinct periods of church history. In these periods Ephesus (1-3rd century) had patience – but left their first love; Smyrna (4th century) was faithful unto death – but nothing; Pergamos (5 - 6th century) held fast – but had doctrine of Balaam; Thyatira (7-11th century) had charity – but allowed Jezebel; Sardis (12-16th century) had nothing – but art dead; Philadelphia (17-18th century) had an open door (i.e. America 1776) and kept his word (i.e. KJV 1611) – but nothing; and lastly Laodicean (19-21st century) had nothing and kept nothing – but is lukewarm and spewed out.

125"Israel's occupation (of Palestine)... has proven to be at the root of evil acts committed against innocent people..." etc. In separate votes, the General Assembly also adopted policies rejecting "Christian Zionism" (belief that the return of the Jews to the Holy Land and the establishment of the state of Israel in 1948 were in accordance with Bible prophecy) as being incompatible with Presbyterian theology of the grounds of it being an offshoot of premillennial dispensationalism.)

So in between the dispensation of grace, encompassing the church age, and the dispensation of Kingdom, wherein our Lord Jesus Christ sits on the throne of David in Zion and the twelve tribes of Israel operate a temple in worship of him, in between these two there is a seven year transition period. In that transition period, delineated in the Revelation of Jesus Christ chapters 4 through 19, there is not one mention of the church, because it was ruptured out at the end of the Laodicean church age in Rev 3:22.

The failure to rightly divide the word of truth and discern this transition period may result in a misrepresentation of some basic truths, and discerning it may result in some hard questions. When the church which includes all born-again believers, is raptured out of this world the presence of the Holy Spirit of God which indwells them goes out with them. In the Old Testament God built a temple for the people; in the New Testament God builds a people for his temple. The removal of that temple necessitates some different operating parameters for the Holy Ghost and there seems to be a significant difference in the “so great salvation” that during the church age, our present dispensation of grace.

In this age of grace when a person is born-again, saved there are no less than five principle changes instantaneously wrought in their soul. They are 1) converted, 2) justified, 3) quickened, 4) indwelt, and 5) immersed into Christ.¹²⁶ Three verses, given in Jesus' explanation of these last days before the redemption of Israel and the induction of the Kingdom age, address a believers “enduring unto the end” to be saved.¹²⁷

Mt 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Mt 24:13 But he that shall endure unto the end, the same shall be saved.

Mr 13:13 And ye shall be hated of all men for my

¹²⁶These five were fully developed in volume 8 – Soteriology of this Systematic Theology for the 21st Century.

¹²⁷Mt 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.... Mt 24:13 But he that shall endure unto the end, the same shall be saved. ...Mr 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

name's sake: but he that shall endure unto the end, the same shall be saved.

These verses taken out of their context make many a Pentecostal-Methodist and Mennonite unduly nervous about eternal security while they are striving to endure to the end to be saved. In actuality these verses are addressed to tribulation saints that will physically enter into the Kingdom age when they endure to the end. If a saint perish during the tribulation period, they will still partake in the first resurrection (Rev 20:4-6). The rules for tribulation saints differ slightly from the rules for church age saints. Tribulation saints are saved by faith, as are Old Testament saints, but their faith is more particularly in the manifestation of God in his son, our Lord Jesus Christ. It seems that they are not permanently indwelt and sealed by the Holy Ghost as are church age saints. We do know that in all the history of the world, and all the dispensation of God it has never been, and will never be, easier to be saved and reconciled to God than it is right now in this church age. We also know that that will soon come to a close.

When the rapture of the church occurs the removal of the saints, each being indwelt by the Holy Ghost, will constitute a significant removal of the Holy Spirit of God from world affairs. This is spoken of in 2Thessalonians 2. Saints are gathered together unto him (vr. 1), the day of Christ is at hand (vr. 2), but first there is a falling away and the "man of sin" is revealed (vr. 3). It is the presence of the Holy Spirit of God that prevents that wicked from being revealed (vr. 6-8), and that presence is predominately (perhaps completely) via the presence of his born-again indwelt believers. The sequence of events for the end times is laid out very clearly here. The saints are raptured out, the day of Christ is at hand, the abomination of desolation is revealed, then (we find in the Revelation of Jesus Christ) the wrath of God is poured out, and the Lord Jesus Christ rides in to the battle of Armageddon. In any event it is the rapture of the church that starts the ball rolling.

The Rapture, Begins a Division Between Dispensations

The Rapture, Bema Seat, and Marriage Supper.

What happens to Christ's church after the rapture and before their return with him on horseback is not clearly spelled out, but is easily surmized. It must include, at the least, a judgment of Christian's works, (1Cor 3) and a marriage Supper of the lamb (Rev 19). The Apostle Paul calls out a time when *“every man's works shall be made manifest: for the day shall declare it, because it shall be revealed by fire' and the fire shall try every man's work of what sort it is”* (1Cor 3:13). This judgment of works for those who would build on the foundation that is laid, which is Jesus Christ, is not a judgment of ones salvation but of the saved person's works. It is described in four short verses of 1Cor 3:12-15, and seems to fit well, time wise, into our first arrival in heaven, right after the rapture. This sequence also fits the description in Ephesians 5, *“That he might sanctify and cleanse (the church) with the washing of the water to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish”* (Eph 5:26-27).

This judgment of the saints has been called by some “The Bema Seat Judgment.” A “*bema*” is the platform from which orations spoke in ancient Athens, Greece, and this “Bema Seat” was popularized as the judgment seat and award platform for Olympic competitors who had run their race and finished their course. One can see, with that wording, how that name might have been found fitting for this judgment of Christian's works. It is not a Bible word, and some will sanctimoniously object to its use.

There is also a marriage supper of the Lamb spoken of and therein saints are presented to the Lamb as a glorious church. That puts the marriage supper right after the judgment of works and just before the saints return with Christ to the great battle. Revelation 19 shows that sequence with verse 7-9 describing the marriage supper:

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper

of the Lamb. And he saith unto me, These are the true sayings of God.(Rev 19:7-9)

There are two other references which point to a marriage supper. In Matthew 22 Jesus likens the kingdom of heaven to a king which made a marriage for his son. *“Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.”* (Matt 22:8-9). “Them that were bidden”, in this parable, were the Jews, and the “as many as ye shall find” in the parable include Gentiles. Praise the Lord.

Three things about this parable. First the guest who tried to get in without a proper wardrobe was cast into outer darkness. So too are “Christians” who are not robed in the righteousness of our Lord Jesus Christ (2Cor 5:21¹²⁸). Second, Roman Catholic Saint Augustine used this parable, and its parallel in Luke 14:16-24, to develop his doctrine of two swords. With that twisted demented thinking Augustine taught the Roman Catholic Church to “compel them to come in” with the Roman sword and their age old line “convert or die.” This was first used on the Donatists wherein independent autonomous Bible believing Christians were called infidels and slaughtered.¹²⁹

Lastly, this parable of Matthew ends with this lesson point, “For many are called, but few are chosen” (Matt 22:14). Before anyone takes up John Calvin's haughty notion that they “were chosen for salvation before the foundation of the world”, however, take a note that Jesus' lesson-points always fit the lesson illustration. There is no better teacher. Here the many called and few chosen must fit the “the kingdom of heaven is like” illustration of verses 1-13, just as the same lesson-point “many be called, but few chosen”, must fit the “the kingdom of heaven is like” illustration of Matt 20:1-16 (see also Rev 17:14). This lesson-point fits Jesus' teaching in Matt 7:13-14¹³⁰ far better than it

128“*For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him*” (2Cor 5:21).

129See “Augustines letters to Donatists” referenced in Ecclesiology section of this work.

130“*Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*”

could fit into the twisted ideology of John Calvin. John Calvin thought the catholic church was the called and chosen replacement for God's elect nation of Israel. Never take Jesus' clear and illustrated teachings out of their context to fit some man made doctrine, especially not for John Calvin and his Presbyterian Reformed following.

The other reference which points to a marriage supper like the marriage supper of the Lamb of Revelation 19:7-9 is found in Matthew 25. This also is a barable to help us comprehend the kingdom of heaven and the main lesson-point is, *“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh”* (Matt 25:13). When the Master Teacher uses a parable about a marriage supper, and the Revelation of Jesus Christ details an upcoming marriage supper of the Lamb, we should again take careful note to what is being taught. Jesus' illustrations always match up with the principle he is teaching and when men try to force fit more into either, one should proceed with grave caution.

Baptist Briders (i.e. Landmarkism¹³¹) force fit so much into this parable that it casts genuine light on Evangelist Gerald Fielder's argued point, *“Reading your Bible is the safest thing a Christian can do. Nobody ever became a Calvinist by reading their Bible. They would have to be cornered by some disciple of somebody and force fit into such a convoluted ideology.”* Ditto nobody ever became a Brider, a Roman Catholic, a Covenant Theologian, et.al. by reading their Bible.

David Cloud, Way of Life Literature, P.O. Box 610368, Port Huron, MI 48061 provides an excellent reprimand to Landmarkism in his Sep 27, 2014 (first published in 1999) response, *“Are You a Baptist Brider or Local Church Only?”*

From time to time I receive inquiries from people asking me if I am a “Baptist Brider” and inquiring further about my views on the church. Let me say in the strongest terms that, no, I am not a Baptist Brider and I have no sympathy with it.

(Matt 7:13-14)

131Landmarkism is a type of Baptist ecclesiology developed in the American South in the mid-19th century. It is committed to a strong version of the perpetuity theory of Baptist origins, attributing an unbroken continuity and unique legitimacy to the Baptist movement since the apostolic period [Wikipedia, sv, “Landmarkism”]

The Baptist Bride position, also known as Landmarkism, has been defined as follows:

“A. It is a corollary of the Landmark Baptist Church Movement (LBCM) doctrine which teaches the following:

“1. Only Baptist churches that can trace their history back to John’s baptism are legitimate (they maintain the ancient ‘landmark’ set by the Apostles [Prov. 22:28]). This is known as ‘church successionism.’

“2. There is no universal invisible church or mystical body of Christ, but only visible Baptist churches.

“3. True Baptist churches make up the Kingdom of God and therefore constitute the Bride of Christ; all other Christians are friends in the Marriage of the Lamb (Rev. 19:7-9; Mt. 22:12). Some LBCM maintain that only Baptists will be raptured.

“4. Baptism from non-Landmark Baptist churches is alien and rejected.

“B. The movement began in 1851 as SBC preachers such as J. R. Graves disapproved of Protestants preaching (‘pulpit affiliation’) in SBC pulpits, and SBC churches receiving into membership those baptized in Protestant churches (‘alien baptism’)” (Thomas Strouse, “Are We ‘Baptist Bride’?”).

I reject every point of this definition of Baptist Briderism or Landmarkism.

I have published my position on the church in the Way of Life Encyclopedia of the Bible & Christianity, which is available to anyone who is interested and has been available since its publication in 1993, and there is not a hint of Briderism in it.

David Cloud,¹³²

Let us pause here momentarily to consider a profound thought. It was just stated and justified that “Nobody ever became a Baptist Brider by reading their Bible. They would have to be cornered by some disciple of somebody and force fit into such a convoluted ideology.” Could one become a dispensationalist, holding to the premillennial

¹³²www.wayoflife.org/database/are_you_a_baptist_brider.html (Accessed Oct 2019)

return of Christ and the pretribulational rapture of the church by reading his Bible? Absolutely. A Bible student should take great care that nothing is convoluted or force fit as they learn from teachers. Again David Cloud put this in writing:

I am a Biblicist. That has been my passionate objective since the first day I was saved, and I have held to promises such as the following for encouragement that I can know the truth.

“If any man will do his will, HE SHALL KNOW OF THE DOCTRINE, whether it be of God, or whether I speak of myself” (John 7:17).

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And YE SHALL KNOW THE TRUTH, and the truth shall make you free” (John 8:31-32).¹³³

Recently a preacher said to me, “My Bible does not teach me two comings of Christ, one for, and one with his saints!”

My response, “I appreciate your skepticism, do not force fit the pieces together, stick with Bible.”

Teachers, and non-Bible book reading, can however, be very beneficial in these matters. Oswald Chambers said it well, “The author who benefits you most is not the one who tells you something you did not know before, but the one who gives expression to the truth that has been dumbly struggling in you for utterance.¹³⁴” Do not force fit these things, teachers and authors can be very subtle and it is easy to be lead down a garden path, as it were. “*And this I say, lest any man should beguile you with enticing words*” (Col 2:4).

A natural fit for the second coming of Christ is found in his return for his saints at the rapture of the church, wherein he meets us in the air, then the Bema seat judgment of works, then the marriage supper of the Lamb, which is followed by his return to the earth with his saints because, “*The ten horns which thou sawest are ten kings, ... These shall make war with the Lamb, and the Lamb shall overcome them: for he is*

¹³³Ibid.

¹³⁴Chambers, Oswald, “*My Utmost For His Highest*”

Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (Rev 17:12,14).

As these things unfold in heaven after the rapture of the church, the prophetic utterance of what is to happen here on earth captures our attention in the next study.

Seven Years of Tribulation

The LORD spake words to Jeremiah saying, *“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it”* (Jer 30:7), and Jesus said of that last day, *“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be”* (Matt 24:21). This trouble and tribulation is centered in a seven year period often called the 70th week of Daniel. God prophetically laid out his plans for Israel to Daniel with the revelation, *“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy”* (Daniel 9:24).

Each week was seven years instead of seven days and sixty-nine weeks were fulfilled exactly as God said. The last seven year period, the 70th week of Daniel 9, was not fulfilled, but it will be, exactly as he prophesied. In the first 1,260 days, or 3 ½ years of the seven year seven seals on the book of judgment are removed and then seven trumpets announce and demonstrate how bad it is going to get when the book is opened. The exact middle of the Revelation of Jesus Christ, verse 202 of 404, marks the very middle of this seven year period. Therein the previously indestructible witnesses are destroyed and caught up to heaven, Satan is booted out of heaven and the abomination of desolation, spoken of by Daniel the prophet, (whoso readeth, let him understand:) is revealed as Jerusalem is abandoned by enlightened Jews. The great tribulation spoken of by Jesus is indeed the time of Jacob’s trouble revealed to Jeremiah and undoubtedly the fulfillment of the seventieth week of Daniel 9.

When this larger picture is comprehended, when one stops force fitting the revelations into the church age, when the student sees that the Revelation of Jesus Christ encompasses his dealings with Israel, his

revelations to Israel, his judgment of heathen nations, and his salvation of Israel, when the Bible student has these truths in perspective all the events in this seven year period fall into place very succinctly, and the Revelation of Jesus Christ becomes masterfull literature instead of “Apocalyptic Allegory.”

The voice, which was as it were a trumpet talking, told the beloved apostle John, “Come up hither, and I will shew thee things which must be hereafter.... And I, John, saw a book written within and on the backside that was sealed with seven seals.... The Lion of the tribe of Judah,... a Lamb as it had been slain,... prevailed to open the book and began to loose the seven seals thereof” (Rev 4-5). The Lamb, in opening the seventh seal, revealed seven angels with seven trumpets. The seven trumpets announced and gave the flavor and taste of what was going to happen when the sealed book opened (Rev 6, 8-9, 11:15), and then seven angels having seven last plagues, in vials filled up with the wrath of God, in turn poured out their vials upon the earth, upon the sea, upon the rivers, upon the sun, upon the seat of the beast, upon the great river Euphrates, and seventh of all, into the air. Then a voice sounded, “It is done.” (Rev 15-16). After this last plague is poured out there is still enough hate and rebellion left in the heart of man, that the heathen nations unify to wipe out God's chosen nation Israel. The King of kings returns to the mount of Olives and the Battle of Armageddon ensues.

With this much framework in place it could be left as an exercise for the sincere Bible student to fill in the gaps with all the rich detail provided in the Revelation of Jesus Christ, and to further do the word association which connects each event with a myriad of Old Testament prophecies of each event, however, why reinvent the wheel. Consider next the last of the dispensations, the Kingdom Age, and then our eternity in heaven.

The Millennial Kingdom

Eternity in Heaven

A Systematic Theology for the 21st Century

Chapter 7 The Premillennial Return of Christ and The Pretribulation Rapture of the Church

Christ promised that he would return as King of kings and Lord of lords, and set up his kingdom, setting on the Throne of David in the city of Jerusalem. When God promised “My king upon my holy hill of Zion” he said of his Christ, “*Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shall break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel*” (Psalm 2:6, 7). This kingdom is called millennial because it is promised to last for 1,000 years¹³⁵. Roman religionists rejected it and called it chiliasm after the Latin word for one thousand. For the Bible believer to suppose that such a millennial reign of Christ could be ushered in by any Vicar of Christ from the Roman Catholic Church, prior to the second advent of the Lord Jesus Christ is clearly and emphatically heretical. The Bible doctrine of the premillennial return of Christ, insists that Christ will return to set up his kingdom before the kingdom will be set up, and that once set up that kingdom will rule this earth for the literal 1,000 years which the inerrant Word of God decrees.

One is not a sinner because they sin, rather one sins because they are sinner. Likewise, a church or denomination is not apostate because they have heretical teachings, rather a church or denomination has heretical teachings because they are apostate. This is a profound concept, and worthy of a profound understanding. When Flavius Valerius Constantinus (272 – 337 AD) saw a vision which, in his mind, assured him that he should conquer in the sign of the Christ, he made his pagan warriors carry Christ's monogram on their shields. When this mysticism resulted in his victory, the upcoming Emperor of Rome forced a similar paganism to be the universal religion of the Roman Empire. Thus was hatched the vile and apostate Roman Catholic Church which forced all Roman subjects to convert or die. This Roman Religion was not Christianity. It structured an apostate church from its inception, and this apostate church rejected the premillennial return of the Lord Jesus Christ because it was an apostate church.

135 Rev 20:2, 3, 4, 5, 6, 7

A Systematic Theology must first have as its foundation a true Bible Doctrine. From that foundation a discourse must systematically analyze the doctrine keeping it pure from its detractors, and evaluating its fit into the larger arena of theology. Detractors from truth are myriad from outside but internally they fall under three major considerations. First, The Roman Catholic Religion has always directly opposed Bible truth; second the Protestant Reformers, it is supposed, have come back to Bible truth, but, subtly, they still carry all the Roman error as concealed weapons; and third, the ecumenical Bible correctors who make a pretense of using textual criticism and modern language to "fix" what God was unable to preserve. These three are enemies to Bible doctrine, Rome, directly; Reformed, more subliminally; and Ecumenical Bible correctors, very shrewdly. Exposing their pernicious ways is not generally the focus of a Bible Doctrines book, but in a world where Bible doctrine is under constant attack, such a systematic approach needs to be expounded.

The Pretribulation Rapture of the Church

Once one understands the premillennial return of Christ, the upcoming dispensation of the kingdom age, and the transition period between the grace and kingdom dispensations, the Scriptures which point out the pretribulation rapture of the church, jump off the page of their Bible. The late Evangelist Lauren Dawson was contending for the faith with some Calvinistic reformed theologians. They said, “We just don't see how you can get the pretribulation rapture out of that Scripture!” He responded, “That is my point, you cannot get it out of the Scripture. God put it in there and it has been there for over nineteen hundred years. I don't see how you can reject God's truth of the pretribulation rapture of the church.”

For the world seeing is believing, but for the Christian believing is seeing. When someone is entrenched in the Roman doctrine of Replacement Theology, when they are misled by John Calvin's Covenant Theology, when they will not delineate God's dispensations and the transitions between them, they will not “see” the pretribulation rapture of the church. ... in draft fff

Replacement Theology – Amillenianism, Post and Mid

Trib Error

A dangerous and errant tenant of Reformed Theology, Calvinism, the Presbyterian Denomination in particular, and all other Protestant Denominations in general is their total confusion when it comes to the timing of the Millennial Reign of Christ and the rapture of church. Deep seated roots in supersessionism, replacement theology, and the rejection of God's dispensations causes a blinding bias of the two doctrines to begin with. Their mother, the Roman Catholic Church is staunchly Amillennial, rejecting outright that there is a Millennial Reign of Christ. George Zeller, Pastor of Middleton Bible Church, Middletown CT, captures the connection between Replacement Theology and Amillennialism.

Replacement Theology: This view teaches that the Church has replaced Israel in the plan and purpose of God. The many promises made to Israel in the Bible (especially the kingdom promises) are fulfilled in the Christian Church, in a non-literal way. The prophecies in Scripture concerning the blessing and restoration of Israel to the Land of Promise are "spiritualized" into promises of God's blessing for the Church. The prophecies of condemnation and judgment, however, still remain for national Israel.

Amillennialism: This view harmonizes well with "replacement theology." It teaches that there will be no future kingdom. Rather, the kingdom promises are being fulfilled (in a non-literal way) by the church. The nation Israel will not enjoy a future millennial kingdom, nor will the Messiah rule over the world from an earthly Davidic throne in Jerusalem. The kingdom of God is being enjoyed today in the hearts of believers in a spiritual way, but the nation Israel has no future kingdom to look forward to.¹³⁶

136 From a message "*How To Destroy the Jews!*" by George Zeller, Middleton Bible Church, 349 East Street, Middletown, CT 06457 as published in www.biblicalevangelist.org Volume 36, Number 4, July August 2005

Protestants reading a little bit of their Bible without Roman allegorical glasses began to realize the complete failure and impossibility of Amillennialism. It was becoming obvious that the Catholic Church, Roman or Reformed, would not convert the world to Christ. In 1948 when Israel was made a nation and restored to the promised land, the whole concept of Amillennialism and Replacement Theology began to get new scrutiny by Protestant Theologians. Because those fissures would never go so far as to accept God's dispensations, however, their concepts of the rapture have always been half backed. A little bit of Bible mixed with a background of Replacement Theology first produced the ideas of a Post Tribulation Rapture.

First the rapture of the church is found in Scripture when it is not viewed allegorically. The question unsettled by these protestants weaning themselves from Romanism is, “When does the rapture occur?” Their first inclination is to place it after the tribulation period. Remember their Amillennial training tells them that they are presently in the tribulation period. They have little background to tell them that the tribulation period is a literal seven year period. There is a large movement of protestant believers who conclude that there is a post-tribulation rapture of the Church.

Protestants reading a little more Bible but still carrying the doctrines of their mother church begin to realize that there is a literal seven year tribulation period, we are not in it yet, and it is neatly divided into two 3 ½ year periods (i.e. time, times and half a time cf Dan 12:7, Rev 12:14, 42 months cf Rev 11:2, 13:5, 1,260 days cf Rev 11:3, 12:6). The mid-tribulation rapture of the church is suddenly a feasible doctrine for them. Many protestants, in the throws of a real doctrinal reformation, begin holding to a mid-tribulation view. It is not until all the doctrines of their mother church, all the traditions of their denomination and all the anchors of Replacement Theology are cast off, that the thinking protestant can let the Holy Bible be their sole source for truth.

Chapter 8 Critique of other Systematic Theology Eschatology Works

A systematic theology is more than a doctrines book. It needs to systematically review other belief systems and theology works.

Critique of John Miley's 1892 Methodist Eschatology

John Miley (1813-1895), a Methodist, published his *Systematic Theology* in 1892.

Critique of Charles Hodge's 1878 Eschatology

Concerning eschatology and the second advent in particular Charles Hodge (1797-1878), a Presbyterian Minister, Princeton Theologian, and Father of Printed Systematic Theologies, confesses: “This is a very comprehensive and very difficult subject. ... This task cannot be satisfactorily accomplished by any one who has not made the study of the prophecies a specialty. The author, knowing that he has no such qualifications for the work, purposes to confine himself in a great measure to a historical survey of the different schemes of interpreting the Scriptural prophecies relating to this subject.”¹³⁷

Critique of Augustus Strong's 1907 Eschatology

Even Augustus Strong (1836-1921), American Baptist Pastor & Theologian, supposes with Schleiermacher that “Eschatology is essentially prophetic; and is therefore vague and indefinite, like all unfulfilled prophecy.”¹³⁸

¹³⁷Charles Hodge, “*Systematic Theology: Volume III*”, Charles Scribner & Company, 1871, Chapter III Second Advent, pg 823

¹³⁸Augustus Strong, “*Systematic Theology: Volume Three*”, Philadelphia, Valley Forge

After quoting 2Peter 3:7,10 and Rev. 20:11-15 Strong declares “Here is abundant evidence that there is no interval of a thousand years between the second coming of Christ and the resurrection, general judgment, and end of all things. All these events come together.”¹³⁹

Critique of Theisens' 1949 Eschatology

Critique of Chafer's 1948 Eschatology

Critique of Chafer's Volume IV Ecclesiology and Eschatology Introduction

A review of Dr. Lewis Sperry Chafer's Ecclesiology and Eschatology in Volume IV of his Systematic Theology must begin with a review and documentation of his three most critical and systematic flaws. His whole Systematic Theology is seriously flawed in its organization, in its doctrines, and in its communication. Dr. Chafer's Ecclesiology is profoundly effected by all these shortcomings, but his Eschatology represents, at least, baby steps away from the flawed doctrine of Protestants, their Reformed Theology, and John Calvin's Covenant Theology.

Dr. Chafer has a very verbose and conglomerated

PA, The Judson Press, 1907, PART VIII. ESCHATOLOGY, OR THE DOCTRINE OF FINAL THINGS, pg 982.

¹³⁹Ibid., pg 1012

communication method. His work is laden with run-on passive voice sentences. His commentary drones on for pages without significant content, and it takes careful scrutiny to discern his main point. This may be a purposeful style. Pleasing 70 + denominations at Dallas Theological Seminary is easier when some of them do not know exactly what you are saying. It is not, however, a competent way to write a systematic theology.

The doctrines of Dr. Chafer must be drawn out of his verbose commentary. As was stated in critique of his volume on Soteriology, it is easier to draw doctrine out of the Holy Bible than to draw it out of Chafer's voluminous effort. It is doubtless more accurate to do so as well. Again, trying to capture a doctrine agreed to by 70+ denominations is an undue challenge. None the less, this critique will address his doctrines on Ecclesiology and Eschatology, especially as they differ from Bible Doctrine.

The most profound flaw in Dr. Chafer's Systematic Theology is his lacking organization and lack of a system in what he considers systematic. This profoundly effects each volume and each doctrine of

his work. Here, in Volume 4 of his work, this lack annuls his presentation of a Biblical Ecclesiology and a Biblical, dispensational, premillennial Eschatology.

When one sets out to write a Systematic Theology they must organize every revealed doctrine in the Holy Bible. To some extent every man is a theologian because he organizes, in some fashion, what he knows about God. In that organization he distinguishes which parts he believes. Hopefully that is done consciously. Making such organization systematic entails a considerable effort and focused purpose. To do a systematic analysis each substantial part of a system is partitioned and isolated into a separate subsystem which is carefully defined and understood. Then all the systems are analyzed in concert to understand the larger system.

In a Systematic Theology, in a volume on Ecclesiology and Eschatology, those topics would be partitioned and isolated and therein carefully and Biblically defined. Dr. Chafer's Volume IV has none of that.

A Critique of Dr. Chafer's Ecclesiology

Dr. Chafer's Ecclesiology section begins with his attempt to divide angels from Gentiles and Jews from Christians. This snafu occurred because Dr. Chafer wants to hold on to John Calvin's election of Christians, but reject John's Covenant Theology where Elect Christians replace God's Elect Nation, Israel. Calvin brought into Reformed Theology this old Roman Catholic Replacement Theology. Dr. Chafer is intent on advancing Dispensational Theology, but refuses to disbar, or deny, or even define its archenemy Covenant Theology. This dilemma results in a volume on Ecclesiology intent on differentiating between Jew and Christian and Gentile. This is very awkward and not normally a concern of Ecclesiology at all.

Chafer's Systematic Error

Chafer's Volume IV of Systematic Theology contains 250 pages of his Ecclesiology, and 190 pages of his Eschatology but it includes much material not related to either topic at all. Such inexcusable organization is the result of both an overall poor organizing practice and an inadequate definition of a Systematic Theology in general. Dr. Lewis Sperry Chafer contends that a Systematic theology is "The collecting,

systematically arranging, comparing, exhibiting, and defending of all facts concerning God and His works from any and every source."¹⁴⁰ This author stated previous that in making such a brash definition Chafer unwittingly puts philosophers such as Aristotle and Plato, and Roman Catholics such as Saint Augustine and Saint Aquinas, and Protestants who persecuted Baptist, men such as Martin Luther and John Calvin, on equal grounds with Holy Scripture. In writing his seven or eight volumes on Systematic Theology he repeatedly makes this blunder.

A Systematic Theology is not to be an unabridged rendition of everything ever believed about God, as Chafer has boasted. It is to be a systematic organization of each truth that God has revealed in his inerrant, infallible record. Truths that are then given systematic analysis wherein they can debunk the theoretical conjectures of previous philosophers and theologians.

In his fourth volume Dr. Chafer needs both a strong organization of the truth about the Church, the Church age, and the end times and then a relentless attack of the Reformed Theologian's Covenant

¹⁴⁰from www.ChristianBook.com book promotion paragraph quoting Dr. Chafer's promotion of his "Systematic Theology" accessed Dec 2013

Theology, Replacement Theology, and Catholicness of the Church.

Chafer's lacking organization and discipline make such a success unachievable. Chafer's unsystematic system and flawed organization of material brings about a very flawed doctrine. A flawed doctrine which it conceals in exaggerated verbosity.

Previous theologies have been built as if theology were a science. Dr. Chafer falls into the same trap. A scientific method starts with a hypothesis which it twists and refines with experiment until it holds enough merit to advance to a theory. Theologians have considered theories reliable enough to place in their science based systematic theologies. In the scientific method, after a theory receives more extensive testing and refinement, it becomes a law. As an engineer this author loves and respects the scientific method. Kepler used it expertly to derive the laws of planetary motion. As a theologian this author insists that the scientific method has no place in deriving the "Thus saith the LORD" kind of truth which a true theologian is looking for.

Pilot asked Jesus "What is Truth?" In my statistics class I taught that truth is discovered by four primary means, only one has proven

reliable. Philosophy says "I think therefore I am." In their field one thinks, reasons, deduces and believes, expecting he has therein discovered truth. Then, in the turn of the last century scientists formalized the scientific method, and used it in founding natural laws operating in our universe. In this method a hypothesis is tested, refined, and observed into a theory, which is tested, refined, and observed into a natural law. Leading theologians pounced on this, and considered theology as the chief of the sciences. They filled their Systematic Theology books with theories that they documented into laws expecting that they had discovered the truths about God. But science is only an able tool to lead and surmise the truth about natural laws, not supernatural laws.

Statistics had an ugly beginning. It had trouble overcoming its nemesis, "Figures don't lie, but liars figure." The surveys and studies, the analysis and presentation of averages and standard deviations could surely lead to truth. But consider how statisticians and politicians readily misleads people into some grandiose untruths. In statistics a majority believing something is supposed to derive the truth. Know that philosophy and science do the same misleading. For philosophy

rationally comprehending something makes it a personal truth. One need only mention Christian Science founder Mary Baker Glover Eddy's idea that this world is only in the mind to alert the dangers of philosophy. Now we have come to where science has elevated the spontaneous generation of life to a teachable truth, and even teach as truth the insane idea that "survival of the fittest" had changed beagle dogs into Clydesdale horses, and lizards into bald eagles. Thus science-so-called¹⁴¹ cannot discern the truth. Ergo these forms of discriminating truth have their notable flaws.

The forth method of discerning truth is the "Thus saith the LORD" method. This is not the religious method. Indeed religions source of their truth is generally some ugly combination of the previous three mentions. Even in Dr. Chafer's Systematic Theology this "Thus saith the LORD" method to often takes a back seat to religion and survey. One would expect that a section on Ecclesiology would begin with God's notable definition of the Church and its formation. Instead Dr. Chafer first philosophizes about angels, Jews, Gentiles and

141 1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of **science falsely so called:**

Christians. He then gives the scientific method a spin and presents theories that have been advanced. Chafer then presents a statistical survey of who believes what. Organizing theology systematically requires that a baseline of truth be established up front. That base line must proceed with a "Thus saith the LORD" as its sole source. All other methods are fraught with blunder. Dr. Chafer's eight volumes make up example "A" in that blundering.

Dr. Lewis Sperry Chafer has purposed to "collect and systematically arrange, compare, exhibit and defend all facts concerning God and his works from any and every source." Systematically such an approach is theological malpractice. To be Biblical and Systematic there must be a sole source. His lack of organizing thoughts and direction is serious, but his total miss-organizing the "system" in systematic, coupled with his strong reliance on extra Biblical sources make this volume, and his previous three, inexcusable.

It is reiterated here that Dr. Lewis Sperry Chafer, founder of Dallas Theological Seminary in 1924, does not use the sharpest language and does not expose the error of the 70+ denomination that he

is pandering to. He is the epitome of neoevangelicalism as herein defined.

A Critique of Dr. Chafer's Eschatology

If there was an area where Dr. Lewis Sperry Chafer's premillennial, dispensational position could over power Reformed Theology's shortcomings, it would be in his Eschatology. The Covenant Theology of John Calvin, the Presbyterian Church , and the Roman Catholic Church, could finally take its proper position in the theological trash can. The Replacement Theology of the Roman Catholic Church, the Presbyterian Church and John Calvin, could finally hold its justified label of Apostasy¹⁴² Alas, however, it has already been shown that Dr. Chafer is, in his heart, leaning into neoevangelicalism and not truly a militant Fundamentalist. Otherwise he would engage in rebuke, reproof, and separation from the certain apostasy found in these theologies, and more particularly the Presbyterian Church which he targeted for *correction*, instead of *reproof*.

(Extracted from Christology section 12/23/2017) The Roman Catholic religion promoted itself as the replacement of God's Chosen People Israel. The Holy Catholic Church, in their doctrine, was to incorporate every promise made to Israel and be the spiritual fulfillment

¹⁴²www.wiktionary.org s.f. *Apostasy* The ancient criminal offense of heresy or non-belief in religion. (Herein used that definition includes non-belief in the inerrant, infallible, plenary, verbally inspired Holy Bible, rather than non-belief in mere religion.)

of all the hope and promise God placed in them. This is Replacement Theology. When Protestants reformed Roman Catholic doctrine into a Reformed Theology they carried all this Roman allegorical error into their precepts. It is called Covenant Theology. A brief history of that whole travesty is in order here.

After the destruction of Jerusalem in 70 AD, Origen (184-253 AD) and his mentor Clement of Alexandria Egypt (150-215 AD), both sainted fathers/founders of the upcoming Roman's Catholicism, concluded that that was the destruction of all Judaism. Gone, in their mind, was any promise for a literal restoration of Israel and their reentry to their promised land. Impossible, in their mind, was a literal fulfillment of Psalms 2:6, "Yet have I set my king upon my holy hill of Zion." God's chosen people, the Hebrews, God's chosen nation, Israel, and God's chosen remnant, Judaism, were indeed, in their mind, annihilated and gone forever. Something must be done with all the promises made about Israel's restoration and eternal existence¹⁴³.

Origen, a renown scholar of Scripture, came through with a method of rejecting what the Bible literally states, and supposing that the Bible was written with a secret and concealed intent. Only the very pious and astute could interpret this secret intent of Holy Scripture. This hermeneutical method, this method of spiritualizing away the literal meaning of Scriptures, is called the allegorical method of Bible interpretation. It became the mainstay of Roman Catholicism, wherein if the unapproved commoner were found reading a Bible, he was executed. Luther, Calvin, and all Protestantism rejected this allegorical method for interpreting "So Great Salvation", but they retained every evil bit of it for keeping Israel annihilated. In their reformed theology the Protestant's Catholic Church is the spiritualized replacement for an annihilated Israel. Straight from John Calvin's "Institutes of the Christian Religion" comes this Covenant Theology, where believers are the elect replacement for Israel. His misleading antics about election are much larger than the gross errors captured in a TULIP model of Calvinism. In the larger realm, that wicked concept of an annihilated Israel, never to be restored in the Kingdom of God, is captured and

143There is an effort to keep this work's reading ease at or below a 12th grade reading level. This complex paragraph resulted in a Flesch-Kincaid Reading Ease 45.2, Average Grade Level 12.4 from <https://readability-score.com>

promoted as Preterism.

This false teaching of Covenant Theology, Reformed Theology, and Preterism, can trace its roots all the way back to the first century, and in this age of easy access to every published work every written, they very effectively do just that. It is important to know the root of their error and the evil of this error. It is still a root of false teaching and false teachers. One need only reference the false teachings of amillennialists, Calvinists, or both in one Dr. Harold Camping¹⁴⁴ to illustrate the dangers of this sweeping error.

Dr. Chafer does cite the total ignorance of Protestant

144 Harold Egbert Camping (July 19, 1921 – December 15, 2013), the radio preacher who convinced thousands of followers that Jesus would return on May 21, 2011, to usher in the end of the the world, has died, according to a statement released late Monday (Dec. 16) by his Family Radio network. He was 92. from <http://www.huffingtonpost.com>. After numerous failed doomsday predictions, Family Radio founder Harold Camping announced this month that he has no plans to predict ever again the day of God's Judgment. He also issued an apology to listeners, admitting that he was wrong.

"We have learned the very painful lesson that all of creation is in God's hands and He will end time in His time, not ours!" a statement on Family Radio's website reads.

"We humbly recognize that God may not tell His people the date when Christ will return, any more than He tells anyone the date they will die physically."

Camping, 90, has made predictions about Judgment Day, Christ's return and the end of the world for the past few decades – with the May 21, 2011, forecast receiving the most media attention. Each time the date passed, he did not admit to mistaking the timing but instead reasoned that the events happened "spiritually" rather than physically.

But once Oct. 21, 2011 – the day Camping said the world would be destroyed physically – came and went, the Christian broadcaster began to reevaluate his views about being able to calculate and know the exact date of the apocalypse.

"Even the most sincere and zealous of us can be mistaken," Camping and Family Radio staff stated in their March letter. "We realize that many people are hoping they will know the date of Christ's return. In fact for a time Family Radio fell into that kind of thinking.

"But we now realize that those people who were calling our attention to the Bible's statement that 'of that day and hour knoweth no man' (Matthew 24:36 & Mark 13:32), were right in their understanding of those verses and Family Radio was wrong. Whether God will ever give us any indication of the date of His return is hidden in God's divine plan." from www.christianpost.com/news/ accessed 9/27/2014

Theologians where Biblical prophecy is involved. Without calling it gross, he points to the negligence of Dr. Charles Hodge, Dr. B.B. Warfield, and Dr. R.L. Dabney.¹⁴⁵ The root cause of the gross negligence of these protestant theologians when it comes to Bible prophecy, is their subtle acceptance of the Roman Catholic Church's doctrine of Replacement Theology and John Calvin's doctrine of Covenant Theology. It is subtle because in all their writings they never detail what John Calvin's Covenant Theology is all about, and never, ever broach the grotesque error of Replacement Theology, which is wholly encapsulated in Covenant Theology. Albeit the Presbyterian Denomination, which was Chafer's primary target, is by no means subtle in its acceptance of Calvin and rejection of premillennialism. These theologians "have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the works of unrighteousness; But was rebuked for his iniquity; the dumb ass speaking with mans voice forbade the madness of the prophet." (2Pet 2:15-16) Dr. Charles Hodge is an intellectual giant. Perhaps dwarfing Dr. Lewis Sperry Chafer, and certainly dwarfing this author, even as

145Chafer, Systematic Theology, Volume IV, 255-256

much as Balaam's ass was dwarfed by the prophet that rode him. But when a rebuke is in order the dumb should speak out. Dr. Chafer did not, at least he did not with enough force (militantism) to curb the 70+ denominations which frequent Dallas Theological Seminary.

Dr. Chafer attempted to champion the premillennial position in a Presbyterian Denomination which rejected it. Champions cannot tip-toe. His section on Eschatology, the doctrine of last things, tip-toes through seven important facts. 1. "The neglect of the prophetic Scriptures on the part of theologians is all but complete."¹⁴⁶ Implicit here is that Chafer is referencing Protestant, non-Baptist theologians. George Dollar cites a host of stalwarts of Fundamentalism, all of which are premillennial. Perhaps they fall short of Chafer's definition or circle of *theologians*.

2. "It is a common practice with some theologians to brand *chiliasm*¹⁴⁷ as a modern theory... Reformers did not restore all features of doctrine... they retained the Romish notion that the Church is the

146Ibid., 255

147Chafer uses this Greek word *Chiliasm*, Greek for 1,000, to soft shoe the brazen literalness of a millennial reign of Christ, a millennial reign which is preceded by his 2nd Advent, i.e. premillennialism.

Kingdom, fulfilling the Davidic covenant, and appointed to conquer the world by bringing it under the authority of the church."¹⁴⁸ Although Chafer does not say it out loud, this is in the doctrine of Covenant Theology, and Replacement Theology. Both contest the literal 1,000 year millennial reign of Christ on the throne of David from the city of Jerusalem, on the hills of Zion, clearly referenced in Psalm chapter two. Any, and every denomination holds to some aspect of this error in its denominational control of churches. The error is wholly engulfed in John Calvin's doctrine.

3. "What is declared in Scriptures respecting prophecy is as credible as those portions which are historical. The language is no more complex, nor is the truth any more veiled." Also "(The prophetic message) is dependent upon language - simple terms known to all - for its conveyance... let the Bible's simple prophetic terminology bear the message that it naturally conveys"¹⁴⁹ Although Dr. Chafer, again, does not say it out loud, this is his argument against the Romish and Reformed use of the allegorical method. The mainstay of Covenant

148Ibid., 257

149Ibid., 258 and 259

Theology, ergo Reformed Theology, is its use of the allegorical method of hermeneutics. Any denomination or religion, for that matter, which maintains a clergy class, does so on the premise that commoners, often called laity, are not equip to interpret the secret allegorical communiques of Scripture. Rome took this separation of their clergy so serious that laity caught reading or memorizing their Bibles were burned with their Bibles. Protestants only occasionally took this murderous tactic, but they endorsed all of the clergy class vs laity class principles, and promote it still today, even in Dallas Theological Seminary's 70+ denominations.

4. "The Scripture presents but one system of truth... The word of God does not lend itself as support to postmillennial, amillennial,... schemes of interpretation."¹⁵⁰ This partial quote was extracted from Chafer's verbose explanation which, perhaps, was meant to communicate that several competing interpretations cannot exist together. Elsewhere in his verbose effort, it is surmised that he holds to a premillennial position.

5. "No decrees of councils; no ordinances of synods; no

¹⁵⁰Ibid., 261

'standard' of doctrines; no creed or confession, is to be urged as authority in forming the opinions of men... What is based on the authority of apostles and prophets is true, and always true, and only true."¹⁵¹ This would have been an excellent place for Dr. Chafer to emphasize the infallible, inerrant, plenary, verbally inspired Word of God, but, alas, he does not.

6. "The whole Bible is harmonized only by the (literal millennial reign of Christ for 1,000 year, with a premillennial second advent) interpretation." Chafer continues, "(The Reformers) were Augustinian in their doctrine and gave no support to the idea of a millennium prior to the second advent."¹⁵² Again, it was necessary to trim Chafer's verbose mannerisms and detail what he meant to say for his Greek code word *chiliasm*.

7. There is no denomination which holds a premillennial doctrine.¹⁵³

With those seven truths delineated in his 1947 publication of *Eschatology*, my thesis that Dr. Chafer had more Neoevangelicalism in

¹⁵¹Ibid., 262

¹⁵²Ibid.267 and 278

¹⁵³Ibid., 282-283

his heart than he had Fundamentalism in his heart needs to be reiterated. Such a thesis does have its crux in Chafer's desire to move the denominations, particularly the Presbyterian denomination, to an acceptance of the Biblical premillennial position, and his failure to accomplish this desire.

Make no mistake, Dr. Lewis Sperry Chafer was a fundamentalist. The song leader under C.I. Scofield became a gifted teacher for the newly formed World's Christian Fundamentals Association (WCFA) and in 1924 his Evangelical Theological College became Dallas Theological Seminary in Dallas, Texas, a fundamental seminary.¹⁵⁴ Evangelicals became Neoevangelicals when they scoffed at the Fundamental Separatist position and refused the Fundamentalist's militant attitude. Dr. Chafer never scoffed, but he never separated either. Dr. Chafer never mocked militantism, but he never became one, and he never camped with any.

Instead of rationalizing with these seven truths, Dr. Chafer could have very well rebuked and reproofed. A reproof is in order when protestant/reformed theologians 1) reject Biblical prophecy, 2) reject

¹⁵⁴Dollar, *A History of Fundamentalism in America*, 160

premillennialism, 3) hold to Roman Catholic allegorical methods which elevate clergy in priestly garb, 4) advance amillennialism/postmillennialism, 5) reject the Bible as a sole inerrant infallible source, 6) reject the literal millennial reign of Christ on the thrown of David from the Hills of Zion, substituting the Catholic Church in its stead. and 7) advance their apostasy with denominational controls. That is Chafer's list with bluntness and some measure of militantism.

One cannot say that had Dr. Chafer been a militant, separatist fundamental that he would have met more success. Protestants are no more likely to leave their reformed theology than any king was likely to leave "the sins of Jeroboam the son of Nebat, which made Israel to sin."¹⁵⁵ There is a time to "answer a fool according to his folly, (Prov 26:4-5) and Dr. Chafer did not step up to the plate. Instead he settled in among them, he waxed just as scholarly as they, and he became a middle-of-the-road bridge which could conduct exploring minds into their ranks. The bridge is a one-way street. If one is to get back out of

1551Ki 14:16, 15:26, 15:34, 16:13, 16:26, 21:22, 22:52, 2Ki 3:3, 10:29, 10:31, 13:2, 14:24, 15:9, 15:18, 15:24, 15:28, 23:15

Reformed Theology's anti-whosoever will, anti-premillennialism, anti-Israel stance, Chafer's bridge will not lead the way.

In its day, the GARBC¹⁵⁶ was, for Baptists, as fundamental as one gets. Dallas Theological Seminary was not on their approved list of schools and the perpetual warning to students who would go there is telltale. "Students who go to Dallas Theological Seminary come out middle-of-the-road evangelicals, never to be Baptist again."¹⁵⁷ Their emphasis on "never" was so pronounced that a graduate of Dallas would "never" get a recommendation from GARBC when he candidated as a pastor. The GARBC used careful syntax to make sure they were perceived as an association, or fellowship, and not a denomination. However, their ability to excommunicate often made that distinction blurry, and they too, in time, fell into neoevangelicalism.

What can be said of Dr. Chafer's Eschatology can be said of all seven volumes of his Systematic Theology. He uses three tactics to tip-toe around in the apostasy where he finds himself encamped. He attempts to generalize and detail each theory and belief of all men from

¹⁵⁶General Association of Regular Baptist Churches

¹⁵⁷Multiple sources from my childhood.

every source. This warms him to his apostate audience, and displays a scholarly flare. He then enters into a tirade of verbiage, using passive sentence structures and run on sentences. This allows that none in his audience really understands all he is saying, but their favorite beliefs are in there somewhere, so they keep reading. This is really an aged tactic of intimidation, and Dr. Chafer uses it with great subtlety. Lastly, Chafer presents his truth as a gentle correction.

The difference between teaching and preaching, is in the level of the pressure for required change; teaching has none, preaching forces one to the very brink of a decision. Dr. Lewis Sperry Chafer was an exceptional teacher. But the protestant denominations do not need mixers, they need separators, they do not need smooth teachers, they need militant preachers. Although Dr. Chafer was listed as a fundamentalist, he was not a separator or a militant. That is a reasonable assessment of all seven volumes.

From Dr. Lewis Sperry Chafer Systematic Theology, Volume 4, pages 390-401

1. Noah's prediction respecting his sons: Genesis 9:25-27.
2. Israel's bondage in Egypt: Genesis 15:13-14.
3. The future of Jacob's sons: Genesis 49:10, 24.

4. Israel in the land: Deuteronomy 4:14-20; 31:14-23; Genesis 15:13-14.
5. Israel's captivities:
 - a. Egyptian bondage: Genesis 15:13-14;
 - b. Assyrian and Babylonian captivities: Jeremiah 25:11-12;
 - c. Final scattering among the nations: Deut. 28:63-68 (many cross-references).
6. Judgments to fall upon surrounding nations:
 - a. Babylon: Isaiah 13:1-22; 14:18-27; Jeremiah 50:1-51:64;
 - b. Moab: Isaiah 15:1-9; 16:1-14; Jeremiah 48:1-47;
 - c. Damascus: Isaiah 18:1-14; Jeremiah 49:23-27;
 - d. Egypt: Isaiah 19:1-25; Jeremiah 46:2-28;
 - e. Tyre: Isaiah 23:1-18; Jeremiah 47:1-7;
 - f. Ammon: Jeremiah 49:1-6;
 - g. Edom: Jeremiah 49:7-22;
 - h. Elam: Jeremiah 49:34-39.
7. A partial restoration: Isaiah 44:28; Jeremiah 25:11-12; Daniel 9:2.
8. The coming and ministry of John the Baptist: Isaiah 40:3-5; Malachi 4:5-6; Luke 1:5-25.
9. The birth of Christ: (extensive number not listed here) Genesis 3:15; Isaiah 7:14; 9:6; Luke 1:31-35.
10. The offices of Christ:
 - a. Prophet: Deuteronomy 18:15-19 (many cross-references);
 - b. Priest: Psalm 110:4; Zechariah 6:12-13; much of Hebrews;
 - c. King: 2 Samuel 7:16; Psalm 2:6-10; 72:1-19; Isaiah 9:6-7; Zechariah 9:9; Matthew 21:1-9; 27:11; Luke 1:32-33.
11. The ministries of Christ: Isaiah 49:1-7; 61:1-3.
12. The death of Christ:
 - a. Directly predicted: Psalm 22:1-21; Isaiah 52:13—53:12;
 - b. Prophesied by Christ Himself: Matthew 16:21; Mark 8:31; Luke 9:22; 18:31-34; John 12:32-33.
13. The burial of Christ: (important part of the gospel: 1 Corinthians 15:1-4; and in the sanctification of the believer: Romans 6:1-10) Isaiah 53:9; Matthew 27:57-60.
14. The resurrection of Christ: Leviticus 14:4 ff.; Psalm 16:8-11 with Acts 2:25-31; Psalm 22:22 with Hebrews 2:12; Psalm

- 118:22-24 with Acts 4:10-11. Christ's own expectation is also recorded: Matthew 12:38-40; 16:21; 17:9, 23; 27:63; Mark 8:31; 9:9; 10:34; 14:58; Luke 9:22; 18:33; John 2:19-22.
15. The ascension of Christ: John 20:17 with Psalm 24. Leviticus 23:9-12 as type.
 16. The present age: Matthew 13; Matthew 24:4-8; Galatians 1:4; 2 Timothy 4:10.
 17. The day of Pentecost: Leviticus 23:15-21 type.
 18. The Church: Matthew 16:18.
 19. The destruction of Jerusalem: Luke 21:20-24 with Matthew 24:2; Mark 13:1-2.
 20. The last days for the Church: (not the last days for Israel, Acts 2:17) 1 Timothy 4:1-3; 2 Timothy 3:1-5; James 5:1-10; 2 Peter 2:1 ff.; Jude 1:1-25; Revelation 3:14-22.
 21. The first resurrection: 1 Corinthians 15:20-24; John 5:25-29; Revelation 20:4-6. (Note the three diverse resurrections and the timing of each: Christ, believers, unbelievers.)
 22. The rapture of living saints: 1 Corinthians 15:35-57 (35-50 is about believers who have died). (Many cross references.)
 23. The Church in heaven: Revelation 4:1 ff.
 24. The believer's rewards: 1 Corinthians 3:12-15; 9:16-27; 2 Corinthians 5:9-11; Revelation 3:11; 22:12.
 25. The marriage of the Lamb: Revelation 19:7-9
 26. The great tribulation per se: Deuteronomy 4:29-30; Psalm 2:5; Jeremiah 30:4-7; Daniel 12:1; Matthew 24:9-28; 2 Thessalonians 2:8-12; Revelation 3:10; 7:13-14; 11:1—19:6.
 27. The appearing of the Man of Sin: Ezekiel 18:1-10; Daniel 7:8; 9:27; 11:36-45; Matthew 24:15; John 5:43; 2 Thessalonians 2:1-12; Revelation 6:2; 13:1-9; 19:19-20; 20:10.
 28. Israel's final sufferings: Deuteronomy 28:63-68; Jeremiah 30:4-7; Matthew 24:21-27.
 29. The destruction of ecclesiastical Babylon: Revelation 17.
 30. The battle of Armageddon: Revelation 16:13-16; Zechariah 12:1-9; Isaiah 10:28-32; Matthew 24:29-30; Zechariah 14:2; Isaiah 63:1-6; 2:12; Daniel 2:35.
 31. The destruction of political and commercial Babylon: Revelation 18-19.

32. The Day of the Lord per se: Matthew 24:42-44; 1 Thessalonians 5:4; 2 Peter 3:10.
33. The second coming of Christ per se: Revelation 19:11-16; Ezekiel 20:33-44; Isaiah 63:1, 4; Romans 11:26-27.
34. Satan bound and confined: Revelation 20.
35. The regathering and judgment of sorrowing Israel: Deuteronomy 30:1-8; Isaiah 11:11-2; Jeremiah 23:7-8; Ezekiel 37:21-28; Matthew 23:37; 24:31.
36. The judgment of the nations: Matthew 24:37—25:46 with Genesis 12:1-3; Joel 3:2-16; Psalm 96:13; 98:9.
37. Human life in the earthly kingdom: Psalm 72:1-19; Isaiah 11:1-10, 14:1-2; 60:12; 61:5; Jeremiah 31:31-33; Matthew 5:1—7:29; 25:34; Romans 8:18-23.
38. The loosing of Satan and the last revolt: Revelation 20.
39. The doom of Satan: Revelation 20:10.
40. The passing of the present earth and heaven: Isaiah 65:17; 66:22; Hebrews 1:10-12; 2 Peter 3:3-13; Revelation 20:11; 21:1
41. The Great White Throne judgment: Revelation 20:12-15; 21:8; 22:10-15.
42. The destiny of the wicked: Revelation 20:14-15.
43. The creation of a new heaven and a new earth: (see #40).
44. The destiny of the saved: \
 - a. New earth: Revelation 21:3-4; Isaiah 66:22;
 - b. New heavens: Hebrews 12:22-24; Revelation 21:9-22:7; John 14:1-3.
 - c. The day of God: 2 Peter 3:12 with 1 Corinthians 15:28.
Only major events have been included in this listing.
Unnumbered lesser events all of them themes of prediction
—should have their full and worthy consideration.

Critique of Geisler's 2002 Eschatology

Chapter 9 Eschatology Conclusion

Appendix Penny Pulpit Essays on Eschatology.

Msg #1939 The Last October?

What The Bible Says

Good Samaritan's Penny Pulpit by Pastor Ed Rice

September 30, 2019 is Rosh Hashanah, Hebrew for “head of the year.” Depending on the phase of the moon the Biblical seventh month falls in our late September and according to Leviticus 23:24 marks “*a memorial of blowing trumpets.*” This “Feast of Trumpets,” where Israel is called together for holy convocations, and sabbath days, is significant to Christians because we are also listening for a trumpet that will call us together (1 Cor 15:52, 1Thes 4:16-17, Rev 1:10, 4:1). The tenth of the month is Yom Kippur, the 'Day of Atonement' (Lev 23:27-28), and is significant to Christians because Christ is our Atonement and our redemption also *draweth nigh* (Luke 21:8, 28). The fifteenth day starts *the seven day feast of tabernacles* (Lev 23:34), denoting our temporary tabernacle here. This is significant to Christians because this world is not our home (John 17:11-13, Hebrews 11:9-10).

These blasts of the trumpets are the wake-up call to repent before it is too late. For the nation of Israel their redemption draweth nigh, for the born-again Christian the rapture of Christ's church draweth nigh. In Scripture Christ first returns “for” his saints, and then returns “with” his saints. In between, the wrath of God will be poured out on this world in seven years of great tribulation (Matt24:21,29, Mark 13:24, Rev 16). According to three 5:9s in 1Thes, Romans and Hebrews, his Church will not taste that wrath. The seven year tribulation ends with a Battle of Armageddon and the redemption of Israel. No man knows the day nor the hour, but there is coming a last October in this dispensation, this age of grace, the Church age. Be ye ready, and watch ye therefore, ... We at GSBC are in the 21st annual “*Hunt for the Last October Bible Prophecy Conference.*”

An Essay for week #39 Sep 29, 2019

Hunt for the Last October ppt slides at www.gsbc.org/last_oct

Msg #1940 Then Shall be Great Tribulation

What The Bible Says
Good Samaritan's Penny Pulpit by Pastor Ed Rice

The next tick on God's prophetic time clock is the rapture of Christ's church out of this world wherein we meet him in the air and “so shall we ever be with the Lord” (1Thes 4:13-18). For the church, the second coming of Christ is divided into two distinctions, when he comes “for” his church at the rapture, and when he comes “with” all his saints at the battle of Armageddon. In between these two comings of Christ there “*shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be*” (Matt 24:21). In the first of the Apostle Paul's epistles he is clear that Christ will be coming “for” his saints (1Thes 4:13-18) and then “with” all his saints (1Thes 3:12-13). The last Bible writings to the churches describes this coming “with” all his saints using the line, “*And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean*” (Rev 19:14). Revelation 19 then describes the ensuing battle of Armageddon, “*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army*” (Rev 19:19). The battle is named in Revelation 16:16 and comes about after the seven seals are opened, the seven trumpets have sounded, and the seven golden vials full of the wrath of God are poured out upon the earth, sea, rivers, sun, seat of the beast, the great river Euphrates, and air (Rev 16). That catastrophic “climate change” and “global warming” has nothing to do with carbon-dioxide that we exhale and everything to do with the rebellion against Jehovah God that we exhale. The born-again miss this tribulation period, PTL.

An Essay for week #40 Oct 6, 2019

Msg in audio at www.GSBaptistChurch.com/audio/gs191006.mp3

Hunt for the Last October ppt slides at www.gsbaptistchurch.com/last_oct

Msg #1941 Rapture then the Marriage Supper

What The Bible Says
Good Samaritan's Penny Pulpit by Pastor Ed Rice

When the rapture of the church occurs the removal of the saints, each being indwelt by the Holy Ghost, will constitute a significant removal of the Holy Spirit of God from world affairs. This is spoken of in 2Thes 2. Saints are gathered together unto him (vr.1), the day of Christ is at hand (vr.2), but first there is a falling away and the “man of sin” is revealed (vr.3). It is the presence of the Holy Ghost that prevents that wicked from being revealed (vr.6-8), and that presence is predominately (perhaps completely) via the presence of his born-again indwelt believers. The sequence of events for the end times is laid out very clearly here. The saints are raptured out, the day of Christ is at hand, the abomination of desolation is revealed, then we find in the Revelation of Jesus Christ that the wrath of God is poured out, and the Lord Jesus Christ rides in to the Battle of Armageddon (Revelation 16, 19). In any event, it is the rapture of the church that starts the ball rolling.

After the rapture Christian's works are judged before they go to the marriage supper of the Lamb. *“Every man's work shall be made manifest: for the day shall declare it, ... for the marriage of the Lamb is come, and his wife hath made herself ready... Blessed are they which are called unto the marriage supper of the Lamb.”* (1Cor 3:13, Rev 19:7, 9). After the marriage supper of the Lamb, *“I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean”* (Rev 19:11, 14). It all fits.

An Essay for week #41 Oct 13, 2019
Hunt for the Last October ppt slides at www.gsbaptistchurch.com/last_oct

Msg #1942 Seven Years, Jacob's Trouble

What The Bible Says
Good Samaritan's Penny Pulpit by Pastor Ed Rice

The LORD spake these words to Jeremiah the prophet, *“Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it”* (Jer 30:7). And Jesus said of that day, *“For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be”* (Matt 24:21). This trouble and tribulation for Israel is centered in a seven year period often called the 70th week of Daniel. God prophetically laid out his plans for Israel with the revelation, *“Seventy weeks are determined upon thy people, and upon thy holy city”* (Dan 9:24). Each week was a seven year period, and sixty-nine weeks were fulfilled exactly as God said. The last seven year period, the 70th week of Daniel 9, was not fulfilled, but will be, exactly as prophesied.

In the first 1,260 days, forty-two months (Rev11:3,2, 13:5 Dan12:11), time-times-and-a-half-time (Dan12:7, Rev12:14), or 3½ years of the seven, seven seals are removed from the book of judgment, and then seven trumpets announce and demonstrate how bad it is going to get when the book is actually opened (Rev 6, 8-9). The exact middle of the Revelation of Jesus Christ, verse 202-of-404, marks the very middle of this seven year period. The indestructible witnesses are destroyed and caught up to heaven (Rev11), Satan is booted out (Rev12:8, or verse 202-of-404), and the abomination of desolation is revealed as Jerusalem is abandoned by enlightened Jews (Matt24:15-26). In the next 1,260 days, forty-two months, or 3½ years, complete chaos ensues and the seven vials of the wrath of God are poured upon the earth (Rev 16). The Battle of Armageddon immediately ensues (Rev19). Even so, come, Lord Jesus.

An Essay for week #42 Oct 20, 2019
Hunt for the Last October ppt slides at www.gsbaptistchurch.com/last_oct

Msg #1943 The Battle of Armageddon

What The Bible Says
Good Samaritan's Penny Pulpit by Pastor Ed Rice

*“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity... for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy... Behold, I will make Jerusalem a cup of trembling ... in that day, I will seek to destroy all the nations that come against Jerusalem ...Behold, the day of the LORD cometh, ... For I will gather all nations against Jerusalem to battle;.. Then shall the LORD go forth, and fight against those nations,.. And his feet shall stand in that day upon the mount of Olives, which .. shall cleave in the midst thereof... and there shall be a very great valley. And he gathered them together into a place called in the Hebrew tongue Armageddon” (Isa26:20-21, Zeph3:8, Zech12:2,9, 14:1-4, Rev16:16). The world mocks the Battle of Armageddon, and Christians fail to comprehend its reality. The Genesis of sin crescendos for heathen nations until the judgment of Sodom and Gomorrah in Genesis 18-19, and for God's chosen nation with the judgment of Sodomites in Judges 19-20. This year NYS congressmen passed a law that they could use the ladies room and that counseling sodomy as sin is considered hate speech.¹⁵⁸ Democrats report that over 50% of Americans favor socialism, abortion-on-demand, and their sodomite agenda. Perhaps the USA is the great eagle of Rev12:14, but the noise of DC makes one doubt. *Howl ye; for the day of the LORD is at hand.**

An Essay for week #43 Oct 27, 2019

Msg in audio at www.GSBaptistChurch.com/audio/gs191027.mp3
Hunt for the Last October ppt slides at www.gsbaptistchurch.com/last_oct

158On January 15, 2019, the New York State Senate voted 42-19 to pass the Gender Expression Non-Discrimination Act (GENDA) (Bill S.1047-Hoylman/A.747-Gottfried), also known as the Bathroom Bill. On the same day, the New York State Assembly passed the Bathroom Bill by a vote of 105 to 43. ... Jan 26, 2019 - Calling it an "emotional day," Gov. Andrew Cuomo signed bills that provide protections to transgender New Yorkers and bans the use of conversion therapy on children. Feb 25, 2019 - The GENDA law also bans gay conversion therapy, and makes offenses eligible for a hate crime.

Msg #1944 Die Once or Die Twice, Choose Wisely

What The Bible Says
Good Samaritan's Penny Pulpit by Pastor Ed Rice

In our Bible the word “dispensation” and the word “stewardship” come from the same root word and are thus very closely related. It is just like our longsuffering LORD God to give mankind seven distinct dispensations which consume seven thousand years of the earth's existence. Each dispensation ends in man's failure to be a good steward; our present one, wherein it has never been easier for man to be redeemed, and actually and literally be the temple of God, tasting the kingdom of God, ends as it was in the days of Noe with the question “*Nevertheless when the Son of man cometh, shall he find faith on the earth?*” (Luke 18:8).

We cannot now speak particularly about all the operations of the upcoming dispensation, the last in the series of seven, the Millennial Kingdom, but its ending is Bible certain. In it the curse is lifted, the Christ is present (and ruling the world from the throne of David in the holy city of Zion), and Satan, the opposer of God, is bound in a bottomless pit (Rev 20). The end of that thousand years concludes with three short verses in Revelation 20 and that chapter concludes with a “Great White Throne,” the second resurrection (that is the resurrection of the dead, that is the resurrection of all those who did not attain eternal life), and the horrid eternal destiny that is called “the second death.” It behooves us all to be very familiar with Revelation 20. If you're saved it will make you a better soul-winner; if you are lost it will give you a sobering look into eternity. It has been succinctly said, “If you are born once you will die twice; if you are born twice you will die only once.” You must be born-again!

An Essay for week #44 Nov 3, 2019

Msg in audio at www.GSBaptistChurch.com/audio/gs191103.mp3

Hunt for the Last October ppt slides at www.gsbaptistchurch.com/last_oct

Msg #1342 Prophetic Truth and Accuracy

What The Bible Says
Good Samaritan's Penny Pulpit by Pastor Ed Rice

For us it is a minor thing to comprehend how two witnesses slain in the streets of Jerusalem are seen all over the world for three days. For Martin Luther and other Protestant Reformers it was so incomprehensible that they thought the Revelation of Jesus Christ and its companion book, Daniel, were not inspired or belonging in the Bible, at best calling them allegorical, apocalyptic fiction. Protestants believed so little of these books they carried Roman Covenant Theology right into their reformation where it presently leavens as Reformed Theology. For the Bible believer, however, these books are true and accurate. Daniel has six chapters of history and six chapters of Biblical Prophecy. The first six teach us how to accurately read the last six. The interpretation of Neb's dream, and its exact unfolding in history reveals that the Stone Cut Out without hands, which smashes all previous kingdoms into chaff, is indeed the Christ who will come as King of kings and Lord of lords to a battle called in the Hebrew tongue Armageddon. He is the Ancient of Days, with hair like pure wool, and he is the Son of man come with the clouds of heaven to the Ancient of Days. All power is given to him. Likewise, in the literal, grammatical, historical understanding there is a little horn which, in separate visions, replaces three of ten, and comes out of one of four. It waxes great, has eyes of a man, speaks great things, and desecrates the daily sacrifice in the Temple at Jerusalem. He casts down hosts of heaven and is called the King of Fierce Countenance. He persecutes the Woman, Israel for 3 ½ years of a seven year tribulation. Jesus calls him the Abomination of Desolation. I'd sooner believe Jesus than a Reformed Theologian.

An Essay for week #42 Sun, Oct 20, 13

In paperback at <http://www.lulu.com/spotlight/GSBaptistChurch>

Msg #1440 Don't Be Left Behind

What The Bible Says

Good Samaritan's Penny Pulpit by Pastor Ed Rice

There is coming a Last October. “In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation... Also on the tenth day of this seventh month there shall be a day of atonement: ...and ye shall afflict your souls, and offer an offering made by fire unto the LORD... The fifteenth day of this seventh month shall be the feast of tabernacles...” (Lev23:23-

24,27,34). Rosh Hashanah, Yom Kippur, and the Feast of Tabernacles mark the important fall memorial of blowing of trumpets. Bible believing Christians are listening for the trumpet symbolized in this feast. It will be a voice “as it were of a trumpet, talking with me; which said, Come up hither” (Rev 4:1). “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible” (1Cor 15:52). “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and (we) shall be caught up... to meet the Lord in the air” (1Thes 4:16-17). This is the rapture of the Church, and one must here distinguish between Bible believers and the Bible allegorizers. The Roman Religionists taught their reformers to allegorize away Jews and the premillennial return of Christ. Consequently Protestants do not perceive the rapture in these verses, and the Reformed cannot conceptualize our Christ on the Throne of David, in Jerusalem, for a 1,000 year dispensation. The truths in the 2nd advent of Christ are reserved for those with ears to hear, and eyes that don't allegorize. Bible believers often “stand gazing up into heaven” (Acts 1:8-11). A “Hunt for the Last October” begins, don't be left behind.

An Essay for week #40 10/05/2014

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Msg in audio at www.GSBaptistChurch.com/audio/gs141005.mp3

Part 2 in audio at www.GSBaptistChurch.com/audio/gs141005pm.mp3

Msg #1441 The 7 Year Tribulation is not Allegorical!

What The Bible Says

Good Samaritan's Penny Pulpit by Pastor Ed Rice

The seventieth week of Daniel marks a seven year period where Jesus tells us, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor even shall be” (Matt 24:21). Roman and Reformed Theologians try to allegorize the reality of a premillennial advent and a literal seven year tribulation period into disbelief, but when Christ divides the seven years in half, seven distinct times, their false teachings come unraveled. A Hebrew calendar has twelve, thirty day months, and they add an extra month in seven years. Daniel 12 divides the seven year tribulation into 1260 days and then 1290 days, calling them time, times, and half a time. The times of the

Gentiles in Revelation 11 is forty-two months, or half the tribulation period. The two indestructible witnesses in Jerusalem prophecy for 1,260 days before Satan destroys them and God tells them, “Come up hither.” (Rev 11:3-12) After the seven seals and the seven trumpets, halfway through the tribulation, and exactly halfway through the 404 verses of Revelation, Satan is booted from heaven and torments the earth, knowing his time is short. The persecuted Israel is fed in the wilderness for 1,260 days of Satan's vile persecution. The commercial Babylon is fallen is fallen, halfway through the 7 year period. And Mystery Babylon, the false church and Jezebel is devoured and destroyed by the Dragon, Beast, and False Prophet of the new world order. Mid-trib is a very busy time indeed, and the week of tribulation, the literal 7 years such as was not since the beginning of the world, is not an allegorical pretense, it is a Bible reality. You can only be saved from the wrath to come, by first calling on Christ, the soon coming judge.

An Essay for week #41 10/12/2014

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A Systematic Theology for the 21st Century - Epilogue

Volume 12 Epilogue

Volume 12 Epilogue

Preface

Greetings in the name of the Lord Jesus Christ.

Man that is in honour, and understandeth not, is like the beasts that perish. Psalm 49:20¹⁵⁹

There was no Baptist Systematic Theology work in print, i.e. no Systematic Theology work that has the inerrant, infallible, verbally inspired word of God as its sole authority. There needed to be. There was a cause. Baptists, by definition, have the inerrant, infallible, inspired Holy Bible as their sole authority for all faith and practice. They should have a systematic theology book that does as well.

As a systems engineer for thirty years (since 1972), I focused on systems analysis. Systematic theology has intrigued me ever since my first Bible institute course in 1975. I have amassed multiple systematic theology books and never found one that is wholly Biblical. In 2013 my seminary work at Louisiana Baptist Theological Seminary, under Dr. Steven Pettey, assigned me to read and analyze six volumes of “Systematic Theology” by Lewis Sperry Chafer, the founder and previous president of Dallas Theological Seminary. My initial critique of this neo-evangelical, voluminous, wordy, often unorganized work, answered the question, “Is there not a cause?¹⁶⁰” A Systematic Theology for the 21st Century was indeed a valid need. It cried out to be written and is a work that I needed to endeavor.

Immediately there were four principle flaws that need to be overhauled in previous “systematic theology” works. Previous systematic theologies spent most of their effort systematizing creeds, Roman dogma, philosophies, and “everything that man ever believed

¹⁵⁹The Holy Bible

¹⁶⁰The question is borrowed from a giant slayer. Reference 1Sam 17:29, “And David said, What have I now done? Is there not a cause?”

about God,” rather than the systematization of Bible revelation. They followed the deceived definition of Dr. Chafer who states that a systematic theology is an unabridged organized rendition of everything ever believed about God. Where is the sole-authority of the Bible in that? For example, the Westminster confession of faith establishes that God unchangeably decreed every thing that comes to pass... but the Holy Bible employs that prayer changes things,... so can we... and so can God.

One would expect Charles Hodge (1797-1878) to bow to such a Westminster creed, he was a Presbyterian. But when Augustus Strong (1836-1921), an American Baptist minister and Theologian, supports Westminster over the Bible, and Henry C. Thiessen (1883 - 1947), 1947 President of Los Angeles Baptist Theological Seminary, resoundingly supported Westminster over the Bible, and, finally, when Lewis Sperry Chafer, followed suit, it is time to re-write a systematic theology that presents what the Bible reveals over what the creeds state. Present systematic theology works are marred by what the Holy Catholic Church declared as truth. A Biblical one, with the Bible as its sole authority, was direly needed.

Secondly, previous systematic theologies spend effort defending philosophies of man and rationality of man rather than systematizing Bible revelation. All the previous listed theologians spend undo time and effort wrestling with the ontological and teleological proof that there is a God. The Bible spends no effort in such vain philosophies of man. Also, Thiessen, particularly, expends great effort defending the philosophical and Roman Catholic argument that man is only material and immaterial and NOT body, soul and spirit, i.e. a trichotomy in the image of God. In this error, he even calls Holy Scripture, just Paul's opinion.¹⁶¹ Chafer also makes reference to the dichotomy of man, but then later references his trichotomy; again Chafer has proven himself remarkably wordy, unclear, and inconsistent. He wanted to be all things to all denominations, even dispensational at times, but not at the expense of loosing the influential covenant theologians who taught at, and attended, Dallas Theological Seminary. Present systematic theology works are marred by the inclusion of philosophies of man as a source of

¹⁶¹Henry Clarence Thiessen, Lectures in Systematic Theology (Eerdmans, 1949), 226-227.

their truths. A Biblical one, with the Bible as its sole authority, was direly needed.

Thirdly all systematic theologies treated theology as a science. They tried to exalt it by calling it the “Queen of the Sciences”, but they still tried to discover truth by hypothesizing what it might be, exploring their hypothesis until it might be a theory about how God operates and thinks, and then supposing that, when their theory is believed by enough “scholars”, it was a discerned truth. That is how the scientific method discovers laws of natural science. That is the scientific method. It does not work on God who is Super-natural. Theology is not a science nor dare one use the scientific method to find the Truth of God. Once again, A Biblical Systematic Theology, with the Bible as its sole authority, was direly needed.

Lastly Thiessen and Chafer, by their own insistence, have no access to a verbally inspired, inerrant, infallible Holy Bible. They insist that nowhere in the world does such a Bible exist. Both base their systematic theologies on what textual critics, modern translators, and modern scholars thought God meant to say. A true theologian must base all theology on an inerrant, infallible, verbally inspired Holy Bible; it is our sole authority. For Baptists it is the sole authority for all faith and practice, and although we do have a reliably written and translated into English Holy Bible, we did not have a reliably written Systematic Theology in print. With this effort there is now one in print, at least in eprint. Baptist Bible seminaries, colleges, institutes, and students deserve no less, and can take full advantage of this work for no cost, or for minimal print cost. Please advance this availability.

All twelve volumes of a Biblical Systematic Theology for the 21st Century are freely available at www.GSBaptistChurch.com/theology or www.truthaboutthechrist.com. Or they can be bought in print at www.lulu.com/spotlight/GSBaptistChurch .

Volume 01 A Systematic Theology's Prolegomena

This endeavor is to mark out the Systematic Theology for the 21st century. Who needs to study theology systematically? God supposes that we all do, and Dr. Walter Allan Yoho words that succinctly.

If you recently graduated with honors – *Congratulations!* If you were recently voted most valuable player on your basketball team – *That's great!* If you were recently awarded a big salary increase – *Good for you!* But none of these things is worth getting too excited about. No, there is one thing, only one, that should get a man or a woman really excited.¹⁶²

Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Jeremiah 9:23-24

The thing that impresses God the most about any given individual is how much that individual is impressed with God. Indeed, it is a tragedy of enormous extent “that he should be so little in our thoughts who sparkles in everything which presents itself to our eyes.”¹⁶³ But, oh, how our Dear Lord loves to honor and bless that individual that delights himself in the Lord and is altogether taken up with his God!¹⁶⁴

Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Isaiah 58:14

That one needs to study God is instinctive in our nature. That one should do it systematically is required by the immensity of the subject.

¹⁶²Walter Allan Yoho, “YAHWEH The Greatness of God,” Volume 1 of 3, FBCPublications.com, 2010,71

¹⁶³Cited by Walter Allen Yoho, Stephen Charnock, *The existence and Attributes of God*. I. Grand Rapids, MI:Baker Book House, Reprint, 1979, 168-169.

¹⁶⁴Ibid. Yoho, 72

The wise preacher has said:

I the Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.... And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.... I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

Eccl 1:12,17-18, 3:10-11

The Systematic Theology for the 21st century has a Prolegomena, a preliminary discussion, especially a formal essay introducing a work of considerable length or complexity, and the conclusion of that discussion is presented herein. The contents of the Prolegomena is:

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The conclusion of the prolegomena is straight forward and taken from “The New Improved Systematic Methodology.”

A systematic theology's methodology must break down the larger very complex system into its subsystems and then analyze the most meaningful subsystem individually under its own merit. The system that is under consideration for a Biblical systematic theology is every truth that has been revealed in the inerrant, infallible, verbally inspired Word of God. Set aside and block from consideration what has been theorized by scholars, what philosophy supposes, and what is statistically believed by most people. Truth about Jehovah God cannot be found by scientific method, rational philosophy, or statistical analysis. God has revealed himself, and a thorough study of that revelation leads to the Truth that surpasses science of nature, philosophy of man, and the statistics of what man believes.

The Father of Systematic Theologies, Charles Hodge, supposed that theology was a science and theorized that the scientific method, used to explore the natural sciences, would work just fine on the Supernatural. It did not. "Scholars" hypothesizing and theorizing about Roman Church doctrine, supposing that they will thereby find "Truth," has been the antithesis of a Biblical systematic theology. It leaves "scholars" theorizing about how many angels can dance on the head of a pin, while the harm they've done to systematic theology is almost irreparable.

Chafer's desire that his theology would be an unabridged thorough exploration of "everything ever believed about God" has tarnished the field with two other dangerous methods. The proof of God and the Truth of God cannot be found in a quote of Socrates, Plato, Aristotle or Mani. Philosophy rattles around in the brain of man trying to discover Truth and forgets that God's ways are not man's ways, nor God's thoughts, man's thoughts (Isa 55:8-9). Only the revelation of God leads to the Truth of God.

Chafer's "everything ever believed about God" strategy leaves the theologian wallowing in doctrine of the Roman Catholic Church, the Westminster Confession, Saint Augustine of Hippo, Saint Thomas Aquinas, John Calvin, the Humanist Manifesto, et.al. The strength of this 21st Century Biblical Systematic Theology is that it purports an ability to separate itself from the influences of Egypt and Rome, it does not rely on philosophy, and it does not treat things of God as mere science, full of theories about things, it uses only the inerrant, infallible, verbally

inspired Word of God as its source of all truth. God reveals himself to man in a completed book.

The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.
Deuteronomy 29:29

This premise, this systematic methodology based solely on God's Word, is the basis for the development, documentation, and publication of this Systematic Theology for the 21st Century. It will unite Biblical Theology and Practical Theology with a true Systematic Theology. It is a different approach than has ere been documented for theology. It hails from the halls of the systems engineer and systems analyst. It is holistic. It is prudent that it be the premise for every theology. It is presented here as a tool, that the student of God might:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker.

2Timothy 2:15-17

God bless you as you make your theology systematic.

Volume 02 A Systematic Theology's Bibliology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Bibliology (The Doctrine of the Bible) section contains the following contents:

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The conclusion of the Bibliology succinctly presented the following.

“The author who benefits you most is not the one who tells you something you did not know before, but the one who gives expression to the truth that has been dumbly struggling in you for utterance.”¹⁶⁵

Bibliology is the study of our Holy Bible, just what it is that we hold in our hand, and Bibliology has its heart in understanding inspiration of ALL Scripture. The author who most benefits the understanding of inspiration is Francois Samuel Robert Louis Gausсен. One-hundred and seventy-six years ago L. Gausсен wrote the premier dissertation on

¹⁶⁵ Chambers, Oswald, “*My Utmost For His Highest*”

Bible inspiration called “*Theopneustia*.” From his 1840 publication of this work, every diabolical attack against God's inerrant, infallible, verbally inspired Holy Bible has been flagged and Christianity has been amply forewarned. His coverage is that thorough.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

2Timothy 3:16-17

Why did the fifty-seven highly skilled linguists, employed and paid by King James from 1603 through 1611, translate this Greek phrase “All Scripture is given by *inspiration* of God.” The English word *inspiration*, carefully avoided by each ecumenical and modern bible translator, incorporates in its definition breath of life, as well as influence and stimulation of mind, feeling, and emotion, in order to produce an activity. It was also specifically crafted incorporating the word *spirit*. Indeed the English word *inspiration* is formed and framed around the concept contained in the Greek word *theopneustia*. There is no better English capture of this concept. God created and breathed out the very wording of every sentence of what is written down as Scripture.

The word *inspiration*, avoided by copyright conscious translators, is justly lacking a thorough definition. Inspiration is a miracle and its definition would entail explanation of what and how the miracle unfolds. No one better captures this conundrum than does Gaussen.

This miraculous operation of the Holy Ghost had not the sacred writers themselves for its object - for these were only his instruments, and were soon to pass away; but that its objects were the holy books themselves, which were destined to reveal from age to age, to the Church, the counsels of God, and which were never to pass away. ...

The power then put forth on those men of God, and of which they themselves were sensible only in very different degrees, has not been precisely defined to us. Nothing authorizes us to explain it. Scripture has never presented either its manner or its measure as an object of study. ... What they say, they tell us, is theopneustic: their book is

from God. ...

Were we asked, then, how this work of divine inspiration has been accomplished in the men of God, we should reply, that we do not know; that it does not behove us to know; and that it is in the same ignorance, and with a faith quite of the same kind, that we receive the doctrine of the new birth and sanctification of a soul by the Holy Ghost. We believe that the Spirit enlightens that soul, cleanses it, raises it, comforts it, softens it. We perceive all these effects; we admire and we adore the cause; but we have found it our duty to be content never to know the means by which this is done. Be it the same, then, with regard to divine inspiration.... (in faith) we have to do with the book, and not with the man (who wrote). It is the book that is inspired, and altogether inspired: to be assured of this ought to satisfy us.¹⁶⁶

There is little more to be said about what inspiration is, than what Gausssen captures with excellence. His 360 page 150 year old public domain defense of the doctrine of inspiration stands alone. His thorough coverage is perfect for a Bibliology in a systematic theology which hangs on the inerrant, infallible, verbally inspired word of God for its sole authority.

Excerpts of Gausssen's *Theopneustia* cannot override the importance of evaluating his whole dissertation. That dissertation is included in its entirety in chapter four of this Bibliology.

When one understands Gausssen's thorough explanation of inspiration, it is easy to understand the gross errors of Bible critics and Bible correctors who suppose that only the original manuscripts, written by the pen's of the original authors, were inspired. Chafer states his objection to the doctrine of inspiration succinctly, "The claim for verbal, plenary inspiration is made only for the original writings and does not extend to any transcriptions or translations."¹⁶⁷ That false objection goes forward to contend that there is now no inspired Bible in existence anywhere in the world. Chafer himself continues: "It is also true that no

166 Gausssen, *Theopneustia*, 24-26

167 Lewis Sperry Chafer, Vol 1, 87.

original manuscript is now available.” Chafer admits these two statements as indisputable facts. Shame on him. This false reasoning, that there is no inspired Bible in existence today, has engulfed all of Christendom and emboldened version makers to ignore, modify, and delete God's inspired words with wholesale abandon.

Gausson exposed this errant thinking while Brook Foss Westcott (1825-1903) and Fenton JohnAnthony Hort (1828-1892) were just teenagers. Just the same the wide gate and broad path of Christendom followed after the brazen error. Bible critics and textual critics supposed that old manuscripts from Alexandria Egypt were most representative of such imagined and lost “original inspired manuscripts.” Defending God's Holy Scripture from the pen-knives of these critics is an important part of our Bibliology today. Herein several chapters are dedicated to this defense and enlightenment.

The translation of the Holy Bible to the English language is also key to having an adequate Bibliology. The examination of what the copyright seeking Bible critics have done to their copyright English versions has aptly communicated that the Authorized version is the only accurate version of God's Holy Bible for English speaking people. The Wycliffe Bible translation is examined briefly to better expose the miracle of that Authorized version, and the importance of the original languages is reviewed, emphasizing that inspiration transcends translations, but cannot replace the originals tongues.

Lastly, in a thorough Bibliology, the Canon of Scripture and its proper hermeneutic is important. The Canon of Scripture with a dependence on God and not on man, especially not on “Church Fathers” (so called), is essential to a good Bibliology, and exposure to Christendoms inadequate interpretation of Bible truths, is just as essential. The Mother Roman Catholic Church has spread an allegorical method into every corner of Protestantism and an exposure of their lie solidifies a Christian Bible hermeneutic.

A good Bibliology is essential to a good Systematic Theology. The sole source of our theology must be the inerrant, infallible, verbally inspired Holy Word of God, and understanding just what that is, and how to come about it, is the work of Bibliology. God blesses its thoroughness in ones theology.

Volume 03 A Systematic Theology's Theology Proper.

This endeavor is to mark out the Systematic Theology for the 21st century and the Theology Proper (The Doctrine of God) section contains the following contents:

Volume 04 A Systematic Theology's Christology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Christology (The Doctrine of Christ) section contains the following contents:

Volume 05 A Systematic Theology's Pneumatology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Pneumatology (The Doctrine of Holy Spirit) section contains the following contents:

Volume 06 A Systematic Theology's Anthropology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Anthropology (The Doctrine of Man) section contains the following contents:

Volume 07 A Systematic Theology's Hamartiology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Hamartiology (The Doctrine of Sin) section contains the following contents:

Volume 08 A Systematic Theology's Soteriology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Soteriology (The Doctrine of Salvation) section contains the following contents:

Volume 09 A Systematic Theology's Ecclesiology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Ecclesiology (The Doctrine of the Church) section contains the following contents:

Volume 10 A Systematic Theology's Angelology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Angelology (The Doctrine of Angels) section contains the following contents:

Volume 11 A Systematic Theology's Eschatology.

This endeavor is to mark out the Systematic Theology for the 21st century and the Eschatology (The Doctrine of Last Things) section contains the following contents:

A Systematic Theology for the 21st Century

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return from Mazara Del Vallo, Italy in May 2016. I have been enthralled with his three volumes of theology since that meeting.]

About the Author

Pastor Ed Rice is a retired USAF Systems Engineer surrendered to be a Baptist Preacher of the Gospel of Jesus Christ. Saved in 1960 at the age of eight he grew up tutored in the Scriptures through Tuscorora Baptist Church in Addison NY, where he married his high-school sweetheart Beverly Cook Rice. Drafted into the military off of the dairy farm in 1972, Ed and Bev Rice raised 3 boys while serving as a Missile Technician in the USAF. After completing a USAF AECP bootstrap program he graduated from Ohio State University with a degree in electrical engineering and was commissioned in the USAF where he served until 1995 as a systems engineer and weapons integration specialist at Wright Patterson Air Force Base, Ohio, and Rome Laboratories, Rome NY. He finished his Masters degree in Electrical Engineering through The Air Force Institute of Technology in 1990.

After being commissioned as a USAF officer in 1982 he pursued his systems engineering work in several classified research and development programs. While moving around the USA in his twenty three year military career he was a youth pastor and associate pastor in Independent Baptist Churches near his station. In 1995 he became Captain Rice, USAF retired, and surrendered to be a Baptist Pastor.

In 1998 he took the senior pastorate at Good Samaritan Baptist Church, in Dresden, New York where he pursued his theological studies at Louisiana Baptist Theological Seminary. At LBU Pastor Rice received his second masters degree in 2013, and his PhD in 2017. His son Michael is US Army retired living near Fort Hood Texas, Shane is an Independent Baptist Missionary pastoring Chiesa Biblica Battista, Mazara Del Vallo, Italy, and Matthew is serving our Lord Jesus Christ near Hamilton NY. Capt Rice has spent seven years teaching math and science with the ABeka Christian High School Curriculum, and seven years teaching college mathematics, a love of his life, at both Corning Community College, and Elmira College.

Dr. Rice's staunch belief in the preserved accuracy of the inspired Scriptures and his extensive background in systems engineering make him uniquely qualified to assemble "A Systematic Theology for the 21st Century."

Personal Testimony of Pastor Edward Rice.

I was saved in 1960 at the age of eight. My father and mother were saved and founding members of Fellowship Baptist Church in Gang Mills New York. In 1958 my dad, Levi O. Rice, an agnostic, was invited by Cecil Palm to be a founding member of that church; both of my parents were born-again-saved two weeks later. My mother, Doris was converted from Roman Catholicism, and became a Christian. She stopped her Roman penance and practiced Bible repentance, stopped praying to Mary and called upon the Lord Jesus Christ to save her. She was thus converted from Roman Catholicism to the Lord Jesus Christ. Everyone needs converted from something. Mom and Dad were now born again, and two years later I was saved in revival services with Evangelist Dale and Opel Linbaugh. Opel cut the flannel graph burden of sin off little Christian's back in her Pilgrim's Progress presentation, and I was born-again-saved before it hit the basement floor. In 1995 I retired from the USAF as a systems engineer and became an ordained Baptist Preacher of the Gospel of the Lord Jesus Christ. "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt 18:3). Being converted is quite like a new birth, Jesus said so. If you have not been converted you should trust Christ today, and you must tell him that that is your intent. (see Romans 10:9-13).