

# A Systematic Theology for the 21<sup>st</sup> Century –

## Vol 12 Epilogue

Other volumes of this work compiled by Edward G. Rice

Volume 01 Prolegomena	63 pages
Volume 02 Bibliology (The Doctrine of the Bible)	524 pages
Volume 03 Theology (The Doctrine of God)	87 pages
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Volume 12 Epilogue	76 pages

2,356 pages total

A Systematic Theology for the 21<sup>st</sup> Century –

Vol 12 Epilogue

Dr. Edward 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 21<sup>st</sup> 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 in Volume 01 – Prolegomena and a Volume 02 – Bibliology, an appropriate course of study would entail the study of God the Father, God the Son and God the Holy Spirit. That is the 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. Volume 06 through 08 pursue the plight and salvation of man with titles Anthropology, Hamartiology, and Soteriology, and finally Volume 09 through 11 pursue the doctrines of the church, angels, and last things, in titles Ecclesiology, Angelology, and Eschatology. The set concludes with a Volume 12 – Epilogue.

Information in this volume, the epilogue, is generally the introduction and/or conclusion and the table of contents of the eleven volumes of this Systematic Theology for the 21st Century.

When I began work on my Ph.D. in 2014 I set a goal to finish this Systematic Theology for the 21<sup>st</sup> 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.

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Volume 02 Bibliology (The Doctrine of the Bible) 524 pages  
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2,356 pages total



## Volume 12 A Systematic Theology's Epilogue

This volume contains the introductions, table of contents and conclusions for eleven previous volumes of “A Systematic Theology for the 21<sup>st</sup> Century”:

The organization of this systematic theology follows the traditional structure listed below.

Vol. 01 Prolegomena	Vol. 07 Hamartiology
Vol. 02 Bibliology	Vol. 08 Soteriology
Vol. 03 Theology	Vol. 09 Ecclesiology
Vol. 04 Christology	Vol. 10 Angelology
Vol. 05 Pneumatology	Vol. 11 Eschatology
Vol. 06 Anthropology	Vol. 12 Epilogue

A Christian, being one who has individually confessed and accepted the atoning blood of Jesus Christ, the only begotten Son of God, for their saving, has a quickened, corrected, and personal relationship with the LORD God and Creator. They also have a charge from him that they carefully develop a theology. A theology, again, is a musing about, a consideration of, and an analysis of, (*ology*) everything that can be known of God (*Theos*), and of everything that God has done in this his universe. An unregenerate mind is self centered, rebellious, Christ less, and ergo, God less. His pursuit of theology will turn to self worship, (i.e. evolution as it promotes the self made man) and/or creature worship, (worshiping the creature, i.e. stars, images, idols, animals, humans, angels, et al.) more than Creator worship (Rom 1:10). The quickened mind of the born again believer, however, is enlightened and guided away from a self centered theology, into a God centered, Holy Spirit directed theology. But, theology is still the travail assigned to every rational mind. Carefully organizing one's musing about God, when done skillfully, with method and thoroughness, should be called systematic.

### An 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 49:20<sup>1</sup>

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?”<sup>2</sup> 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 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

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1 The Holy Bible

2 The question is borrowed from a giant slayer. Reference 1Sam 17:29, “And David said, What have I now done? Is there not a cause?”

## Epilogue

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 (which is not Holy, nor Catholic) 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 and likeness of God. In this error, he even calls Holy Scripture, just Paul's opinion.<sup>3</sup> 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 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

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3 Henry Clarence Thiessen, *Lectures in Systematic Theology* (Eerdmans, 1949), 226-227.

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 21<sup>st</sup> Century are freely available at [www.GSBaptistChurch.com/theology](http://www.GSBaptistChurch.com/theology) or [www.truthaboutthechrist.com](http://www.truthaboutthechrist.com). Or they can be bought in print at [www.lulu.com/spotlight/GSBaptistChurch](http://www.lulu.com/spotlight/GSBaptistChurch) .

## Volume1 – A Systematic Theology's Prolegomena

### Prolegomena's Introduction

Greetings in the name of the Lord Jesus Christ.

*Man that is in honour, and understandeth not, is like the beasts that perish. Psalm 49:20<sup>4</sup>*

There is no Baptist Systematic Theology work in print today, i.e. there is no Systematic Theology work that has the inerrant, infallible, verbally inspired word of God as its sole authority. There ought to be. There is 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.

You are solicited to join in a five year theological journey which will end with a “Systematic Theology for the 21st Century.” The only fare is that you review the work as it is being assembled. All critiques will be welcomed and any born again believer is fully qualified to construct, and certainly to critique, such a work. A systematic theology is simply drawing a circle around the Holy Bible, and then rationally considering every principle, concept and thought that has been revealed to man by God. It shall be exhaustive, but in this venue, with your help, it need not be exhausting.

The reward for your participation will be a copy of the completed work. But that will barely compare with the benefit we each gain in assembling such a work.

Is there not a cause? 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. This year, 2013, 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

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4 The Holy Bible



Theological Seminary. Initial critique of this neo-evangelical, voluminous, wordy, often unorganized work, answered the question, “Is there not a cause?”<sup>5</sup> A Systematic Theology for the 21st Century is indeed a valid need. It cries out to be written and it is a work that I must needs endeavor.

### *Four Flaws in Previous Works*

Immediately there are four principle flaws that need to be overhauled in previous works. Previous systematic theologies spend effort systematizing creeds, Roman dogma, philosophies, and “everything that man ever believed about God,” rather than the systematization of Bible revelation. Current “Systematic Theologies” follow 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... EVERYTHING! And that God decreed it all before the foundation of the world! The Bible is emphatic that Abraham, with his bargaining, Moses, with his intercession, Nineveh, with its repentance, Joash, with his arrows, Hezekiah, with his prayer, and Jesus, with his whosoever(s), each directly changed what God was going to do. Also, IF 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 is direly needed.

Secondly, previous systematic theologies spend effort defending

---

5 The question is borrowed from a giant slayer. Reference 1Sam 17:29, “And David said, What have I now done? Is there not a cause?”

## Epilogue

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.<sup>6</sup> 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.

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 do not have a reliably written Systematic Theology in print. With this effort and your help we will

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6 Henry Clarence Thiessen, *Lectures in Systematic Theology* (Eerdmans, 1949), 226-227.

get one in print, at least in eprint. Baptist Bible seminaries, colleges, institutes, and students deserve no less.

Visit [www.GSBaptistChurch.com/theology](http://www.GSBaptistChurch.com/theology) to follow this effort's development.

### *Why Baptists Use Only the Authorized King James Bible*

This section title needs to be extended to clarify a couple things; “Why True-To-Scripture Baptists Use Only the Authorized King James Bible - The ONLY Complete English Bible”, is the more inclusive title. With that clarified and with the previous insistence that this systematic theology be based solely on the inerrant, infallible, verbally inspired Word of God we need to here briefly examine the multiple versions issue that will be more fully addressed in the Bibliology volume.

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.<sup>7</sup>

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

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<sup>7</sup> 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](http://www.gsbaptistchurch.com/seminary/landmark/content/defense_twenty.pdf)

completely eliminated. Baptists will not use the NIV<sup>8</sup> or ESV<sup>9</sup>, holding instead to the complete 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.

### *The Issue of the Copyrights.*

#### **If you use a modernist bible you should know that it has SIGNIFICANT DEVIATIONS from the HOLY BIBLE.**

In order to secure a copyright on a new bible translation it must be demonstrated legally that there are SIGNIFICANT DEVIATIONS from any previous work, 64,000 of them! The race to get copyrights on so many SIGNIFICANT DEVIATIONS has been so intense that now the NIV is proposing a (per)version that changes God the Father to Mother God, just to secure another lucrative copyright on what used to be GOD'S uncopyrighted WORDS. Shame on Ecumenical Modernists. Stay away from their bibles and bad doctrine. Only their 64,000 SIGNIFICANT DEVIATIONS have allowed them to get several copyrights, but there is only one Holy Bible, and it has no copyright held by mere man.

Baptists believe that *“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”* (2Tim 3:16) This was written about the copies of copies of copies. Modernist translators reject this truth.

#### **Modernist ecumenical scholars contend that no Bible in**

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- 8 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.
  - 9 ESV is a registered trademark of the Crossway – Good News Publishers, Wheaton Illinois, standing for “English Standard Version” and their ecumenical, modernist, copyright, all rights reserved, 2001 bible.

**existence today is inspired.** They contend that only the original manuscripts were inspired, i.e. only what came from the apostle's pen! All these manuscripts are lost and consequently there is no inspired Word of God in existence. However, they think their excellent and revered 'textual criticism' will be able to restore the originals from the two oldest existing manuscripts from Alexandria Egypt. Both manuscripts came from the pen of Roman Catholic Church Fathers, Clement of Alexandria and Origin of Alexandria. Catholic Saint Origin is considered the Father of Textual Criticism and the Father of the Allegorical Method, whereby Scripture “conceals a secret hidden meaning that only the supremely spiritually astute can see and comprehend.” Baptists never have trusted Catholics, especially their textual criticism, and allegorical methods. Look what the ecumenical “scholars” did to the **WORDS OF GOD:**

Psalm 12:6 The <u>words</u> of the LORD are pure <u>words</u> : as silver tried in a furnace of earth, purified seven times. (Holy Bible)	6 The <b>promises</b> of the LORD are <b>promises</b> that are pure, silver refined in a furnace on the ground, purified seven times. RSV
7 Thou shalt keep <u>them</u> , O LORD, thou shalt preserve <u>them</u> from this generation for ever. (The Holy Bible)	7 Do thou, O LORD, protect <b>us</b> , guard <b>us</b> ever from this generation. The RSV
Psalm 100:5 For the LORD is good; his mercy is everlasting; and his <u>truth</u> endureth to all generations. (The Holy Bible)	5 For the LORD is good; his steadfast love endures for ever, and his <b>faithfulness</b> to all generations. The RSV
Prov 22:12 ¶ The eyes of the LORD <u>preserve</u> knowledge, and he overthroweth the words of the transgressor. (The Holy Bible)	12 ¶ The eyes of the LORD <b>keep watch over</b> knowledge, but he overthroweth the words of the faithless. The RSV

*The grass withereth, the flower fadeth: but the word of our God shall stand for ever Isaiah 40:8 (The Holy Bible)*

*The Four Superiorities of the Authorized Version:*

The **Superior Texts** are manifest in the 20 verses mentioned

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previously which are ripped out of a modernist's Greek text. But there are myriad more examples. In Luke 22:2 the Bible says “Joseph and his mother” but their text errantly says “his father and his mother.” In 1Tim 3:16 the Bible says “God was manifest in the flesh” but their errant text says “He was manifest in the flesh.”

The **Superior Translators** are manifest in Mark 1:2 where the Bible says “As it is written in the prophets” but their translators, thinking they now know more than God's Word states, changed it to “As it is written in Isaiah the prophet.” In Eph 4:6 God declares: “One God and Father of all, who is above all, and through all, and in you all” while their translators twist it to say “one God and Father of all, who is over all, and through all, and in all. ASV” That is pantheism!

The **Superior Technique** shows when with *formal equivalence* Jesus calls sin: “Whosoever is angry with his brother without a cause.” Modernists using *dynamic equivalence* call a sin, “every one who is angry with his brother.” (They then rip out the whole last half of this verse completely!) (Matt 5:22) In 2Kings 10:15 the Bible says they “went to the city of the house of Baal” while their faulty dynamic equivalence technique says they “went into the inner room of the house of Baal” (RSV). Their techniques are faulty throughout.

The **Superior Theology** is seen in Eph 3:9 wherein “God, who created all things by Jesus Christ”, differs from their defective theology which rips out the “by Jesus Christ.” Or in Luke 2:22 the Bible speaks of Mary's purification, but the modernist theologian changes it to imply that Jesus needed purification too. The Only Begotten son of God did not need purification!

### *Copyright Bibles Must Be “Significantly Different”*

It is meaningful to step back and look at the larger deception that is in place in the modern church. There are a hundred bible versions out there. Each version is copyright and must, by law, say something “significantly different” from any other copyright version, or from the public domain original King James translation. They cannot just say the same thing in a different way, they must have a “significantly different” presentation of material. A hundred bible versions presenting a hundred versions of what God meant to say produces such

a fractured authority that nobody really knows the answer to Pilate's question, "What is truth?" (John 18:38). Every one is thereby allowed to make up their own "interpretation" whereby their distinct personal version of a verse is as valid as anyone else's version.

Case in point, after Pilate's question, "What is truth?", his next declaration, exactly translated from the Greek, was "***I find in him no fault at all***" (John 18:38b). But copyright requires that quote to change.

Perhaps he said, "I cannot find **anything wrong about him**."? 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. But Dr. Moffatt was also thinking that Pilate asked "What does truth mean?", instead of "What is truth?"

Or was it "I find **no fault** in him"? As copyright by the Lockman Foundation in California, in their 1958 The Amplified New Testament... All Rights Reserved. Reproduction of this Testament or any part thereof is expressly prohibited.

Or was it "I find **no guilt** in him"? As copyright by The Lockman Foundation, California in their 1960 NASB (NASB is a registered trademark of the same, standing for the New American Standard Version).

Or was it, "For my part, I find **no case against** him", 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 "I find **no crime** in him"? 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 "I cannot find **any reason to condemn** him", as copyright by the American Bible Society in their 1966 Good News Bible- Today's English Version.

Or was it "I find **no fault** in him at all"? 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 because all their required "significant deviations" are found in their

Old Testament which did not even use the Masoretic Text.]

Or was it “Speaking for myself, I find **no case** against this man”? 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 “I find **no basis for a charge against him**”? 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 “I find **no fault** in him”? 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 “I don't find this man **guilty of anything!**”? 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 “I find **no guilt** in him”? 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!” They might continue, “Pilate found nothing wrong with the dude!” Two important observations on these multiple renditions. First, words are important. Many of the words added by these translators are not represented at all in the Greek New Testament<sup>10</sup>. Further, the word used in the Greek, and consequently in the Authorized King James Bible, is exactly the word used to describe the Old Testament passover lamb and/or sin sacrifice which was to be without **fault** or blemish. But that exact word is carefully avoided by all modern versions. The wide variations in Pilate's modernized declaration certainly come from copyright considerations, but they also show a “fault” in them which is even more diabolical.

The drive to sell copyright ecumenical bibles to everyone is the ultimate in diabolical subtleness for propagating Satan's line “Yea hath

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10 Even the corrupted Westcott and Hort Greek text, based on the corrupted Alexandrian Egypt manuscripts, copyright 1966, by The United Bible Societies of the USA, agrees with the Greek Received Text (The Textus Receptus) in this instance, in this verse.



God said?” The previous modernist ecumenical mutilation of “*I find in him no fault at all*” was likely only driven by copyright considerations. Allow two more “case in point” considerations here.

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 (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

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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 because all their required “significant deviations” are found in their Old Testament which did not even use the Masoretic Text.]

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 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. In the Bible he that believeth on the Son hath everlasting life, and he that believeth not the son shall not see life. In 8 of 11 of these ecumenical modernist bibles it is not unbelief, but disobedience that sends a soul to hell and in 2 of the 11 it is not unbelief but rejection. Shame on those dollar driven, bible societies and more so shame on the Christians who gave up their Bibles without a fight.

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. The catholic cannot be sure of their salvation as an instantaneous “born-again” completed event wherein one day they were headed to hell and the next they 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- Today's 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 because all their required “significant deviations” are found in their Old Testament which did not even use the Masoretic Text.]

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).

The Holy Bible never intimates that one can “grow to salvation.” It is a new birth, a conversion, a quickening that God does, not a process that man does. In Holy Bible salvation a soul is instantaneously converted, quickened, justified, indwelt, and baptized into Christ. That is not something one can “grow” or “grow up” to. In the ecumenical movement it is, but in the Holy Bible it is not. Their ecumenical modernist bibles are errant and dangerous.

Again, many will read all these copyright renditions and repeat Hillary Rodham Clinton's line “What possible difference could it make anyhow!” Words are important, not to be added or omitted from God's Word. 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 what is in or not in our Bible. And when there are multiple versions 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.

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 listed the twenty verses ripped out of modernist bibles. 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 more fully substantiated in the Bibliology section of this Systematic Theology, but rehearse here to show subtle power of this diabolical deception. Ecumenical bibles do indeed change doctrine. Baptists, true Baptists, only use the Authorized King James Bible.

### ***The Thees and Thous of an Accurate Bible Translation***

Ecumenical modernists have argued that the 'thee's and 'thou's ought to be removed from the Bible because they have no place in

'modern' English, but I (not me) don't think it is right for me (not I) to take away accuracy and change these insightful second person singular pronouns which carefully indicate the objective, nominative, and possessive parts of speech in accurately detailed written literature. Dost thou? Dost (second person singular present tense of do), thou (second person singular nominative personal pronoun)?

If you can learn where to use the first person singular pronouns I, me, my and mine, and their plural counterparts, we, us, our and ours, like most of us (not we) did in kindergarten, don't be hasty to give up on the important speech indicators of thou, thee, thine and thy as used in an accurately translated Holy Bible.

These second person singular pronouns were not translated into the King James Authorized English Bible because English people spoke like that back then. Actually people began to speak like that back then because the Bible taught them how to read. Today it would be good if we let the Bible teach us how to speak rather than letting our sloven use of language pollute the written words of God, as the ecumenical modernists did, ... and do. The Hebrew and Greek languages, from which our English Bible is translated, have much more exacting indicators for pronouns and parts of speech, for who is speaking and to whom. We have lost some of this accuracy in translating to the old well structured English language, and paramount to all of it by going to the copyright modernist's bible that uses the PLURAL pronoun for every second person SINGULAR reference in the whole Bible. Learn a little English, learn a lot of Bible.

Baptists especially, who have traditionally used every word of this old verbally inspired book to form, frame and defend their every faith and practice, have no business abandoning a single pronoun to an ecumenical modernist looking for their lucrative copyright license. Shame on YOU (2<sup>nd</sup> person singular???) and shame on YOUALL ( 2<sup>nd</sup> person plural???) for buying their (3<sup>rd</sup> person plural possessive) NIV, ASV, NEB, NASB, NWB, ... etc., et al. I ( not me) will be using an accurate KJB for me (not I) and my house. God likes it that way.

**thou** (thou) *pron.* Used to indicate the one being addressed, especially in a literary, liturgical, or devotional context. [Middle English, from Old English *thú*, second person nominative sing. personal pron.. See **tu**- below.]

**thee** (th $\ddot{u}$ ) *pron.* The objective case of **thou**. **1. a.** Used as the direct object of a verb. **b.** Used as the indirect object of a verb. **2.** Used as the object of a

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preposition. **3.** Used in the nominative as well as the objective case, especially by members of the Society of Friends.

**thine** (th<sup>h</sup>) *pron.* (used with a sing. or pl. verb). **1.** Used to indicate the one or ones belonging to thee. **--thine** *adj.* A possessive form of **thou**. Used instead of *thy* before an initial vowel or *h*: “*The presidential candidates are practicing the first rule of warfare: know thine enemy*” (Eleanor Clift). [Middle English, from Old English *th ȝ*. See **tu-** below.]

**thy** (th<sup>h</sup>) *adj.* The possessive form of **thou**. Used as a modifier before a noun. [Middle English, variant of *thin*, *thine*, from Old English *th ȝ*. See **tu-** below.]

**tu-**. Important derivatives are: *thee, thou, thine, thy*.

**tu-**. Second person singular pronoun; you, thou. **1.** Lengthened form \**tí* (accusative \**te*, \**tege*). (THEE), THOU, from Old English *thí* (accusative *thec*, *th ȝ*), thou, from Germanic \**thí* (accusative \**theke*). **2.** Suffixed extended form \**t(w)ei-no-*. THINE, THY, from Old English *th ȝ*, *thine*, from Germanic \**th ȝaz*. [Pokorny *tu-* 1097.]

One should not use a modernist ecumenical copyright bible because they don't like thee nor thou, ye nor hast. The uncompromised accuracy of the old English is well worth the efforts of the diligent Bible student. It is far better than a modernist telling us what they think God meant to say in their copyright versions.

Much more will be addressed about the accuracy and preservation of the Holy Bible in the Bibliology sections.

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## **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

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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 21<sup>st</sup> 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 21<sup>st</sup> 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.

## Volume2 – A Systematic Theology's Bibliology.

### Chapter 1 - What is Bibliology?

*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

2Peter 1:19-21<sup>11</sup>

*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*

Psalms 12:6-7

The word *Bibliology* is derived from two Greek words, *Biblios* and *logos*. The former, of course, is *a book, and/or a written document* and the latter word needs to capture our full attention for a moment. “*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 is, “The observation, identification, description, experimental investigation, and theoretical explanation of phenomena.”<sup>12</sup> There really is no English equivalent that can capture the depth of *ology* in *Bibliology*. This, of course, is true for theology, Christology, soteriology and all the other *ologies*. that are encountered in a Systematic Theology. Ergo, a Bibliology

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11 Holy Bible

12 American Heritage Dictionary, 3<sup>rd</sup> ed., s.v. “Science.”

shall be so thorough it will require meditation, and reasoning.

Bibliology will not be a Bible study, it will be a study of the Bible. Hold your Bible up in your right hand and repeat that statement. What you are holding is going to be the object of our study, more-so our “ology.” What is it? Who wrote it? How did we get it? How accurate is it? How preserved is it? There are things you need to know about what you hold in your hand. Although Bibliology is a study of the Bible and not a Bible study, do not think one can do it with their Bible closed. The Holy Bible says much about itself, and it does so in an inerrant, infallible, verbally inspired way.

Such a thorough study is pertinent. Plenary, verbal inspiration, infallibility, and inerrancy of Scripture has been under continual and diabolical attack since God first uttered Word to man. Genesis 3 records how Satan tried to alter it, but God reaffirmed it. Exodus 32 records how the Moses in his anger broke the Words in stone, but in chapter 34 God replaced them. Second Kings 22 records how Israel had misplaced the Word of God, but Hilkiah the high priest found it, and Josiah, the eight-year-old king brought it back to preeminence. Jeremiah 36 records how the king in his winter house burned it, but God re-wrote it. Each of these sentiments about God's Word is rehearsed through time, even to this day. Man would destroy it, bury it, break it, or reword it, but God has preserved it verbatim for all generations. The authors booklet “Why Baptists Use Only the Authorized King James Bible”<sup>13</sup> should be studied in view of this diabolical attack on the Bible. That booklet is included in its entirety in Volume 01 Prolegomena of this effort.

Good men, with powerful pens have well defined the doctrine of inspiration and preservation, and have staunchly rebuked the diabolical attacks that have reared up in their day. The definitions and defenses which they put forth are to be recited here, and there is no finer study and defense of Bible inspiration to be found than Gausson's work *Theopneustia*.<sup>14</sup> That work, repeated in its entirety in this study, is the

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13 Available at [www.gsbaptistchurch.com/kjv/kjvonly\\_book\\_man.pdf](http://www.gsbaptistchurch.com/kjv/kjvonly_book_man.pdf)

14 Gausson, L., *Theopneustia – The plenary Inspiration of The Holy Scriptures deduced from Internal Evidence, and the Testimonies of Nature, History and Science*, David Scott's translation, Chicago, The Bible Institute Colportage ASS'N., 1840.

basis for this Bibliology for the 21<sup>st</sup> century. The last century writing styles of theologians are complex. Gausсен's style is far more complex than the simple pens for sloven students of our day. But the effort to digest what Gausсен said in French in 1840 will be well worth the effort.

Dr. Gausсен begs a second question, “Can God preserve his infallible, inerrant, inspired words so that one can hold a copy in his hand in this twenty-first century?” In his defence of inspiration of Scripture Gausсен expertly weaves in the collateral argument for its preservation. Today's point of attack against the Holy Bible, the main focus of hell and its minions, the driving call of modernist and liberals states, “Only the original autographs were inspired. And they are all lost to scribal error.” This fallacy is then acted upon by perhaps somewhat honest men who sincerely want to help God out with his problem. They begin to copyright English versions of what they think God meant to say in the lost inspired autographs. None of those copyright versions are trusted or used in this development of systematic theology. They are by their own admission, and by copyright law proper, words of men,... mere men, and not Words of God.

The only English Bible trusted and used in this development is the Authorized King James Bible. It was translated by fifty-seven men who were divided into six companies which met in cities of Cambridge, Westminster, and Oxford, to take seven years, 1604 – 1611, 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.<sup>15</sup> There was never before, and never since been assembled a group of more scholarly men with a more hallowed purpose. Modernist translators and modern Greek students give no reason whatsoever for anyone to ever say, “A better English translation is...” There is no better English translation.

In our present day, however, there has been a new and overwhelming falling away from the doctrine of inspiration and

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15 D.A. Waite, *Defending the King James Bible, A fourfold superiority: Texts, Translators, Technique, Theology, God's Word Kept Intact in English*” The Bible For Today Press, 1992, 62-66

preservation. The compromise has engulfed all of Dallas Theological Seminary via the Bibliology of Dr. Chafer<sup>16</sup> (1871 - 1952), and thereby impacted all of *Evangelical Christendom*. The compromise has been swallowed up by Los Angeles Baptist Bible Seminary (now Masters College) via the Bibliology of Dr. Theisen<sup>17</sup> (1883 - 1947), and thereby has invaded Baptist churches. The compromise is this, modernists suppose that: “Only the Original Manuscripts, called *Autographs*, were inspired, inerrant, and infallible.” They say that, “the *autographs* are long gone and there is no inspired, inerrant, infallible copy of the Bible in existence today!” Good Christians have been persuaded by gainsaying salesman to set aside the Words of God and pick up a bible cut and assembled, crafted and copyright by international ecumenical modernists who never did believe in the doctrine of inspiration, inerrancy, infallibility and preservation.

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 listed the twenty verses ripped out of modernist bibles. 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.”

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16 Lewis Sperry Chafer, *Systematic Theology*, - Vol 1, Dallas Seminary Press, 1948, 21-125 1948. [Lewis Sperry Chafer was an American theologian. He founded and served as the first president of Dallas Theological Seminary.]

17 Henry Clarence Thiessen, *Lectures in Systematic Theology*, Grand Rapids, Mich., William B. Eerdmann Publishing Company, 1949 [Henry Clarence Thiessen, ? - 1947, was President of Los Angeles Baptist Theological Seminary, later renamed John MacArthur's The Master's College].

The truth in that scenario shows subtle power of this diabolical deception. Ecumenical bibles do indeed change doctrine. Baptists, true Baptists, only use the Authorized King James Bible.

A new chapter of Bibliology needs to be penned. The Bible colleges and seminaries of our day are swallowed in this compromise and they cannot write it. A significant portion of this work is used to expose the diabolical compromise which in these last of the last days is engulfing Christendom and leading honest God fearing Christians down the dangerous path of using modernist, ecumenical bibles.

While holding an Authorized King James Bible in my hand I can state with bold assurance, “I hold in my hand the verbally inspired, inerrant, infallible word of God.”

Dr. Gaussen's superb defence of inspiration is given in its entirety in Chapter 4 of this work, but after dealing with “various readings”, which modernist scholars call “errors in the texts”, Dr. Gaussen, in 1850, wrote a very similar statement:

“Not only was the Scripture inspired on the day when God caused it to be written, but that we possess this word inspired eighteen hundred years ago; and that we may still, while holding our sacred text in one hand, and in the other all the readings collected by the learned in seven hundred manuscripts, exclaim, with thankfulness, I hold in my hands my Father’s testament, the eternal word of my God!”<sup>18</sup>

This bold assurance of holding a verbally inspired, inerrant, infallible Bible in my hand, in this twenty-first century, is not to be mucked up by naysayers supposing that “only the original autographs were inspired.” It is not to be refuted by double-tongued Johnny-come-lately naysayers accusing a KJV-onlyism of a “Double Inspiration Heresy.” Dr. John M. Asquith gives excellent argument against such double-talk:

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18 L. Gaussen, “*Theopneustia: The Plenary Inspiration of the Holy Scriptures*”, Edinburgh & London: Johnstons & Hunter, 1850, Chapter IV Examinations of Objections, Section III. The Various Readings, closing paragraph, citation from authors “21cent\_vol02Bibliology”, pg 194

## Epilogue

“When anyone drops the charge of double inspiration on a King James Bible Believer, the best response is to ask them if they believe in single inspiration. I make no bones about it, I believe and teach that the King James Bible is inspired. That draws a pretty quick response from some who have a pretty muddled understanding of inspiration.”<sup>19</sup>

Double inspiration, loosely defined, might be “The authors of the Holy Bible were inspired, AND the King James translators were ALSO inspired.” The late Dr. Peter Ruckman seems to have started all the “double inspiration” cloud of dirt swirling around, but even Dr. Ruckman did not consistently hold to such a teaching.<sup>20</sup>

While teaching my grandson's Bible Preservation class at Vision Baptist College, Solid Rock Baptist Church, Berlin, NJ, Dr. James Alter highlighted several quotes from their assigned text that highlighted the truth, “With an Authorized Version in hand we are holding the verbally inspired, inerrant, infallible Word of God.”

In that course text, “King James, His Bible, and its Translators”, in Chapter 19, “The Authorized Version and the 'Originals' ” Laurence M. Vance superbly captures and documents that the Authorized Version, and the Authorized Version alone, captures the originals with a transparency that allows the English reader to hold and grasp their

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19 Dr. John M. Asquith, Nov 11, 2019, 3 min read, from <https://www.purecambridgetext.com/post/2019/11/09/double-inspiration> accessed 3/27/2022. Dr Asquith authored “Further Thoughts on the Word of God”, The Black Creek Baptist Church, Black Creek, NY, see [www.purecambridgetext.com/](http://www.purecambridgetext.com/)

20 From <https://www.ruckmanism.org/doubleinspiration>, “Our mission is to warn about the dangers of Ruckmanism while upholding the trustworthiness of the KJV”, accessed 3/27/2022, Quote, “While reading Ruckman’s books we do not recall a case in which Ruckman stated something to the effect that the KJV was an extra inspiration, but he strongly implies such by applying the double inspiration argument to those who say the KJV cannot be inspired. Adding to the complexity in the analysis of Ruckman's views is that he at times denies what he seems to affirm about double inspiration of a translation: “We cannot claim direct inspiration in the original Biblical sense for the King James text...” (Ruckman, Peter. Theological Studies. Booklet 15, 1988, p. 15). This seems contradicted by the following, which implies a second inspiration occurred with the KJV: “The Holy Spirit has thrust Himself into the AV committee of 1611 and said, ‘WRITE...!’” (Ruckman, Peter. The Book of Acts. 1974, 1984, p. 356).”



very content and form. Some excerpts of that documentation are given below:

Robert Alter (not James Alter's father), in the preface to his recent translation of Genesis, relates that “The King James Version, as Gerald Hammond, an eminent British authority on Bible translations, has convincingly argued, remains the closest approach for English readers to the original.” Hammond himself maintains that “at its best, which means often, the Authorized Version has a kind of transparency which makes it possible for the reader to see the original clearly ... Through its transparency the reader of the Authorized Version not only sees the original, but also learns how to read it.”<sup>21</sup>

Dr. Vance continues in that vein:

Some have gone a step further, equating the Authorized Versions in some way to the “originals.” The Authorized Version is “the acknowledged representative of the originals,” wrote William Smith in his 1814 work on Metre Psalmody. In a sermon on “The English Bible” preached by John Nevin (1803-1886) of the Western Theological Seminary in 1835, that was published in the *Presbyterian Preacher* in 1836, he said that “perhaps no translation, take it altogether, ever represented more fully and happily the rich and expressive features of the sacred original.” “Time has rendered it sacred,” wrote bishop and Greek grammarian Thomas Middleton (1769-1822). The style of the Authorized Versions, according to Ira Price (1856-1939), late Professor of the Semitic Languages and Literatures in the University of Chicago, “to an astonishing degree is merely the style of the original authors of the Bible...”<sup>22</sup>

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21 Vance, Laurence M., “*King James, His Bible, and it's Translators*”, Vance Publications, Orlando Florida, 2006, 2016, pg 224.

22 Ibid.

## Epilogue

Dr. Vance goes on for another page with these hundred year old references validating that the Authorized Version is translated into English with such clarity that its style, wordings, and verbiage completely capture the original Greek and Hebrew style, wordings and verbiage. This attribute of the Authorized Version, its transparency into the originals, is the quality that makes it irreplaceable. Modernist, ecumenical, copyright versions, with their “more understandable” dummed down English, cannot hold a candle to what we have in an Authorized Version! But please allow here a couple more citations where even the critics justify such a brash thesis. Before citing Alexander Roberts in his lecture Dr. Alter first clarified that Robert's book, on its first page, quotes the Authorized Version's translation of 1Peter 1:21 because Robert's beloved *Revised Version* evidently mistranslates it!<sup>23</sup> Here then is Dr. Vance's citation of God's critic, Alexander Roberts:

It is not surprising, then, that it has been recognized – even by the critics – that the Authorized Version is no ordinary translation. Alexander Roberts (1826-1901), one of the translators of the *Revised Version*, wrote in his *Companion to the Revised Version of the New Testament* (1881) about the very book he took apart in revising: “It (The AV) is probably the best version ever made for public use. It is not simply a translation but a living reproduction of the original Scriptures in idiomatic English, by men as reverent and devout as they were learned. It reads like an original work, such as the prophets and apostles might have written in the seventeenth

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23 1Peter 1:20 *Knowing this first, that no prophecy of the scripture is of any private interpretation.* 21 *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* The 1881 Revised Version, and its 1901 American Standard Version translates these verses “knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost (ASV Spirit).” Note that the latter does not give transparency to the original in style (“no prophecy ever came...” vs *prophecy came not in old time...*), in wording (RV completely dropped *holy*), or in verbiage (“men spake from God, being moved...” vs *holy men of God spake as they were moved...*). It is little wonder that Roberts opens his book quoting the Authorized Version and not his beloved Revised Version!

century for English readers.” ...

... Another translator of the *Revised Version*, Archbishop Richard Chenevix Trench (1807-1952), maintained in his *On the Authorized Version of the New Testament in Connection with some Recent Proposals for Its Revision* (1858) that “we must never leave out of sight that for a great multitude of readers the English Version is not the translation of an inspired Book, but is itself the inspired Book.”<sup>24</sup>

I dare not give Vance's whole chapter here, his documentation is indeed overwhelming, but Dr. Alter's lecture highlighted enough of it to elicit a hearty “Amen and Amen” (Greek) or even a “Verily, Verily” (English) from anyone who has called this King James Bible inerrant, infallible, and inspired. Vance does continue on the next page:

It is only natural that language equating the Authorized Version with the originals would also include explicit references to what some Christians believed to be its divine status. The poet William Blake (1757-1827) who claimed to be able to “read Greek as fluently as an Oxford scholar,” in his only recorded mention of the Authorized Versions, remarked that “astonishing indeed is the English translation, it is almost word for word, and if the Hebrew Bible is as well translated, which I do not doubt it is, we need not doubt of its having been translated as well as written by the Holy Ghost.” ... The Irish playwright George Bernard Shaw (1856-195) remarked that the translators of the Authorized Version “made a translation so magnificent that to this day the common human Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God.”<sup>25</sup>

The documentation continues for several more pages. It is documentation which affirms that this belief in an inspired English

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24 Ibid. pg 225-226.

25 Ibid., pg 227.

## Epilogue

Bible is as old as the Authorized Version itself, and it will not be dismissed by a few naysayers trying to market their modernist, ecumenical, copyright bibles. Let this excerpt be summarized by Vance's aforementioned James Barr who tells us that:

in much popular fundamentalism there was practically no awareness of an original text at all, much less of any variations within that original: what functioned as the inspired text was the English of the Authorized Version. Officially, no doubt, there was some awareness that the translation was not the original, but in practice this made little or no difference, since for all all practical (i.e. all religious) purposes the English translation was a precise transcript of the will of God. This Authorized Version fundamentalism still continues in many quarters.<sup>26</sup>

The book you are holding, and the other 11 volumes of this *Systematic Theology for the 21<sup>st</sup> Century*, is written from one of those fundamental quarters. Dr. Vance interrupts his superb documentation to say, “Every generation of scholars since the Authorized Version made its appearance, has been responsible for perpetrating two myths.” Those said in a more folksy way, every generation thinks they are wiser than their grandpa. They are generally very wrong, mistaking more knowledge for more wisdom. The second myth is that the original Greek and Hebrew languages are far superior to the English. Both myths are exposed as faulty by Vance's chapter “The Authorized Version and the Originals.”

This is not too much depth for this introduction, it is still introductory. Satan, and the marketers for modernist, ecumenical, copyright bibles will rail against the King James Bible from every quarter. Here be aware that their railing accusations are villainous in purpose and they are vain. In his Chapter 13 “Editions of the Authorized Version,” Dr. Vance documents against their railing accusation, they supposing that the Authorized Version's text was significantly altered in several revisions. Dr. Vance documents each one of the changes and shows the ongoing integrity of the text. Dr.

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<sup>26</sup> Ibid., pg 228-229.

Vance's book is well worth the read for the serious Bible student. Gausson's book "*Theopneustia*" is given in its entirety in Chapter 4 of this work and it defends well why we can call our Bible inerrant, infallible, and inspired despite "The Various Readings" of the original languages.

But let us not get the cart before the horse here. There are indeed enemies to God's exhortation that "All Scripture is given by *inspiration*," but their efforts should not be completely debunked before a viable working definition of inspiration, inerrancy, and infallibility are well grounded. Let us review some background information about the Holy Bible and then delve into Gausson's exceptional defense of inspiration.

This endeavor is to mark out the Systematic Theology for the 21<sup>st</sup> century and the Bibliology (The Doctrine of Bible) section contains the following contents:

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### **Chapter 14 Bibliology Conclusion**

“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.”<sup>27</sup>  
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

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27 Chambers, Oswald, “*My Utmost For His Highest*”



inspiration is Francois Samuel Robert Louis Gaussen. One-hundred and seventy-six years ago L. Gaussen wrote the premier dissertation on 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, throughly 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.<sup>28</sup>

There is little more to be said about what inspiration is, than what Gausson 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 Gausson'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 Gausson'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

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28 Gausson, *Theopneustia*, 24-26

for verbal, plenary inspiration is made only for the original writings and does not extend to any transcriptions or translations.”<sup>29</sup> 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 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.

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29 Lewis Sperry Chafer, Vol 1, 87.

## Epilogue

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.

## Volume3 – A Systematic Theology's Theology Proper.

### Theology Proper - Introduction

Theology proper is the thorough study of God the Father and is distinguished from the larger study of “Theology” that might engulf the whole study of the Godhead and all things about God.

Learning about God is paramount for a Christian and fundamental for all humanity, as is borne out in scripture:

*That all the people of the earth may know that the LORD is God, and that there is none else. 1Kings 8:60<sup>30</sup>*

*Who is like unto the LORD our God, who dwelleth on high, Who humbleth himself to behold the things that are in heaven, and in the earth!*

Psalm 113:5-6

*O taste and see that the LORD is good: blessed is the man that trusteth in him. Psalm 34:8*

*Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.... Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.*

Deuteronomy 4:35,39

*I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:... That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. Isaiah 45:5-6*

Having knowledge of God is to be paramount, overriding, and preponderant, having superior power and influence, is to be

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30 The Holy Bible

## Epilogue

predominant, very common and prevalent, and is to predominate, become larger in quantity, power, status or importance.

For Israel it was paramount:

*Hosea 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.*

*Hosea 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.*

For the Christian it is paramount:

*1Corinthians 15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.*

*2Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*

*Colossians 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*

*2Peter 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,*

Its quest is ongoing and not easily attained:

*Romans 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

For every human, a knowledge of God starts as a first instinct and ingrained commodity; the Bible says “*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto*

*them.* (Romans 1:18,19) It goes on to clarify that this knowledge of God's eternal power and Godhead was visible and seen in man since God first made him, "*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse*" (1:20). This sentence of scripture continues to clarify that both mankind corporately and every human individually, in their fallen depraved nature, suppress this knowledge of God, "*Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened*" (1:21).

Further 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.*" (Jeremiah 17:10). The psalmist says, "*my reins also instruct me in the night seasons*" (Psalm 16:7). With his tugs on the reins of every heart, the Bible says there is also a knowledge of his Only Begotten Son, the Messiah (Christ) and Redeemer of mankind, the Word that became flesh was the True Light and it says in that tremendous introduction of the Apostle John, "*That was the true Light, which lighteth every man that cometh into the world.*" (John 1:9).

This instinctive God induced knowledge of God does not become paramount until it grows. Philosophers of society likes to pretend that every human has a small spark of "goodness" inside them and if this spark is fanned before it is extinguished it will grow to produce a man that is good in heart. In Bible reality it is a spark of the knowledge of God, it is never extinguished, and God has the fan. Even so there are steps to be taken that can grow this knowledge and make it paramount.

To find and grow this knowledge of God there are eight steps given in the first sentence of Proverbs 2.

*My son, if thou wilt (1) receive my words, and (2) hide my commandments with thee; So that thou (3) incline thine ear unto wisdom, and (4) apply thine heart to understanding; Yea, if thou (5) criest after knowledge, and (6) liftest up thy voice for understanding; If thou (7)*

## Epilogue

*seekest her as silver; and (8) searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and **find the knowledge of God.***

In the next three volumes of this systematic theology the pursuit of this knowledge of the Godhead will be predominant and is meant to predominate.

Theology Proper is designated 'Proper' to distinguish this study from the larger use of the word Theology. It is thus narrowed to just the study of *Theos*. literally the study of God, but such is not by any means narrow. Again, the second part of the term, *ology* comes from the word *logos*, and 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*” Again, the English word *science*, cannot capture the depth of *ology* in *Theology*, nor can the English word *study*. Ergo, Theology Proper shall be genuine *Theology* and it shall be thorough.

A legitimate beginning of such a topic might be framed in a question. Where did God come from?

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## Chapter 6 Theology Proper Conclusion

Theology proper is the thorough study of God. It has been designated *proper* to delineate it as a study of the Godhead rather than the larger study of God, the revealed works that he has done, is doing, and shall do, i.e. the whole study of *Theism* that we are systematically engaged in. In theology proper one is engaged in a study of everything one needs to know about God the Father himself, and everything one therein needs to know, has been revealed in God's completed revelation to man, the Holy Bible. Realizing that God is infinite, and man is finite is to realize that knowing God will always be finite and limited, and thus limited here to what man "needs to know."

*Romans 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

*Deuteronomy 29:29 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.*

Such a study first considers the sixty six books, written by forty men, over a period of 1,592 years, to be the inerrant, infallible, verbally inspired Word of God, and to be the sole source of all theology, particularly here for theology proper. Thus, what man naturally knows about God is not discovered by examination of the philosopher's *ontological* or *teleological* argument, nor by man's *anthropological* or *cosmological* reasoning, but by examining what God's word says that man naturally knows about God. It declares that God himself has placed inside of man a natural knowledge of God and his wrath against all ungodliness and unrighteousness of men, that our

## Epilogue

Lord Jesus Christ is a light that lightheth every man that cometh into the world, and that “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” (Jeremiah 17:10). These three revelations mark all of the *naturalistic theology* one needs to systematically delve into.

Likewise what God knew, what God planned, and what God programmed before the foundation of the world is not discovered by examining a logical, philosophical creed declaring what he must have known, or detailing the decrees of God compiled by some genius theologian of the past. It is discovered by looking into the perfect law of liberty. Therein one sees a Sovereign God who has given some measure of sovereignty to man; therein one sees a God who repents of some of his own decrees thus responding to that delegated sovereignty in man, and therein one sees, “*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts*” (Isaiah 55:8-9).

In these two venues alone one can see the importance of using the Bible as a sole authority for our theology, and one can see the failures of previous theology works that did not. Know God. Study God. Study not on the basis of visions, or feelings, or logical reasoning, or ideas of men, or even ideas of genius theologians of bygone days, but on the basis of what he has revealed about himself in the sixty-six books called the Holy Bible. That study alone causes that he must increase, and I must decrease. This chapter of that study has only outlined some of the important things that one can know about God from that revelation, and it constitutes the opening of a door, that you may know God. Important in this doorway are the names of God, the existence of God, the nature of God, the attributes of God, and the Fatherhood of God, and each of these was found well documented in Dr. Cambron's “Bible Doctrines” book. Again keep in mind:

*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

## Volume4 – A Systematic Theology's Christology.

### Chapter 1 – Christology Introduction

There is no better introduction to the doctrine of Christ than is found in God's first sentence to the Hebrews.

*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*

Hebrews 1:1-4<sup>31</sup>

The doctrine of Christ is foundational to everything one is to know in theology. It is “first principle” it is “milk” and it is what brings us to “strong meat.”

*Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the **first principles of the oracles of God**; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving **the principles of the doctrine of Christ**, let us go on unto perfection...*

Hebrews 5:11-14, 6:1a

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31 The Holy Bible

The most central theme of a thorough systematic theology is the doctrine of Christ. In segregating systems of the key '*ologies*'<sup>32</sup> of the whole revelation of God for a thorough analysis, it is Christology which interfaces with every other system. It is indeed central. In order of our topic coverage, it may rank in third place, behind Bibliology, and Theology Proper, but it is *prima-facie* the principle and central doctrine of God's whole revelation. Bibliology sets the foundation for all Bible doctrine, and Theology Proper presides as a grand overview of all Bible theology, but Christology is the central key to all theology and all doctrine. Whatever is to be gleaned from a discourse on Pneumatology, the doctrine of the Holy Spirit, and certainly all Anthropology, Hamartiology, Soteriology, studying the doctrine of man, sin, and salvation, must find its root in a discourse on the redeemer of mankind, the Christ. Ecclesiology and Eschatology, the doctrine of His Church and the doctrine of last things, yea, even ones Angelology, the study of His angels, springs with rapture from the study of the person of the Christ. It is, therefore, needful to dwell here, on the person of the Christ, and make it a true "*ology*."

A systematic theology must first have as its foundation a true and rich Bible doctrine. From that foundation a discourse must systematically analyze such 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 first is Roman Catholic religion which has always directly opposed Bible truth; second the Protestant Reformers, who are supposed to

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32 *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." Some have better equated it to the English word "study," to consider in detail and subject to an analysis in order to discover essential features or meaning, to give careful consideration to. There really is no English equivalent that can capture the depth of "*ology*," which derives from the Greek word "*logos*." It is literally to go on, and on, and on about a topic with pen, or speech, or thought.

have come back to Bible truth, but, subtly, they carry the Roman error as concealed weapons; and third the post-modernist ecumenical Bible correctors who make a pretense of using textual criticism and modern language to "fix" what they suppose God was unable to preserve. These three are primary 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, and in a world where Bible doctrine is under constant attack, a careful type of systematic theology needs to be developed. Herein a solid Biblical doctrine must form the basis and starting point for a purified systematic theology.

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## **Chapter 12 – Christology Conclusion.**

Christology is such a prominent, perhaps preeminent, consideration in theology, that these hundred pages seem introductory, and the study of our Lord Jesus Christ will never be complete. One will not grow in the knowledge of God, without first growing in the knowledge of our Lord Jesus Christ. As Jesus puts it, “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

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Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:9-12).

When you read your Bible find Christ on every page. When you spend an hour in prayer, find him listening to every word. When you make your conversation with your neighbor, include him as a centerpiece. Make much of our Lord Jesus Christ, and he can make much of you. Again this study is but an introduction for the greatest study ever undertaken.

In the last verse of his Gospel of Jesus Christ, the Apostle John put it thus, "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.... And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen" (John 20:30-31, 21:25)



## Volume5 – A Systematic Theology's Pneumatology.

### Chapter 1 Pnematology Introduction

*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:... 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. John 16:7-8,13<sup>33</sup>*

When Jesus summarizes a subject, there is no greater summary. This one from John 16 plants the seeds for understanding the person of the Holy Ghost, the purpose of the Holy Ghost and the methods of the Holy Ghost. Note that this is announced by Christ as a new role for the Holy Spirit of God, a role not seen in the Old Testament. Those seeds of understanding need to be developed into a proper pneumatology.

In the Bible the Holy Spirit of God is not only symbolized as wind and breath, he is titled with the Greek word for breath, *πνοα* (*pnoa*).<sup>34</sup> Thus the title of the Holy Ghost, in Greek is *πνευμα* (*pneuma*), literally *the breath of God*. The study of the Holy Ghost is thus called *pneumatology* from the Greek. However, pneumatology is much more than just “a study of” the Holy Ghost.

If one were to set in order everything that could be said about the Holy Spirit of God, the world could not contain all the words, he is infinite. This effort endeavors to set in order everything that should be said about the Holy Ghost. Such an effort would properly be called an “*ology*,” which comes from the familiar Greek word “*logos*.” Recall that in John 1 the Lord Jesus Christ was called “*Logos*” because he was the communication tool of God, indeed he was the manifestation of God. Because our topic is the Holy Ghost, it might be interjected here that some have tried to make him the manifestation of God. It is

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33 The Holy Bible

34 “*The New Testament, The Greek Text Underlying The English Authorised Version of 1611*”, The Trinitarian Bible Society, Public Domain

shown in this study that such practice is unBiblical and arrogantly dangerous. Christ, not the Holy Ghost, is the *Logos*.

The suffix “*ology*” is, however, derived from the Greek word “*logos*.” It implies a complete manifestation and communication of a subject. An “*ology*” is thus more than just “the study of” a subject. “*Pneumatology*,” is the manifestation of everything that should be considered about the Holy Spirit of God.

The difference between college and seminary is the difference between the “Doctrine of the Holy Ghost” and “Pneumatology.” It is the same study but going to a different depth. Just as one does college before seminary, it is necessary, in pneumatology, to start with a sound Biblical doctrine of the Holy Ghost. The late Dr. Cambron, a theology professor and dean at Tennessee Temple Bible College and Seminary founded by Dr. Lee Roberson, will supply the thorough Bible doctrine for this pneumatology. Dr. Roberson was a framer of the Independent Baptist movement. At the Bible doctrine level he establishes a firm foundation from which other insights are herein constructed.

Three areas of concern should be kept in focus during this effort. Satan, that masterful deceiver, would be well pleased if the Holy Spirit of God was not understood to be a person of the Godhead. If the Holy Ghost was just an influence of God, and not a person of the Godhead, then a wedge of ignorance could keep man from a full and complete knowledge of the trinity of God. Man's iniquity causes him to be very pliable to Satan's deceptions, so much so, that the rational mind of man will take a little deception further than it is initially want to go. The idea that the Holy Ghost is not a person, but just the power of God, found its strongest defense (and could it be said its strongest “rationalism”) in German Rationalism. Ergo every Biblical study of the Holy Ghost will, of necessity, emphasize that the Holy Ghost is a genuine person of the Godhead.

When the trinity and the person of the Holy Ghost are settled in doctrine, Satan is all too eager to mislead in other avenues. Man began developing an un-Biblical doctrine concerning the methods and purpose of the person of the Holy Ghost. It became widespread when the Holiness and Pentecostal movement turned into the Charismatic-Tongues movement. This movement put an untoward emphasis on the “spirit” and began to allow the “spirit” to serve as its final authority,

rather than the Holy Bible serving as the final authority. Within the movement, the “filling of the spirit” began to represent the manifestation of the presence of God, rather than the only begotten Son of God being the sole manifestation of God.

Recall that the Holy Spirit of God “*shall not speak of himself; but whatsoever he shall hear, that shall he speak*” (John 16:13). All the speaking and all the truth was to come solely from the WORD. When the “spirit” leads followers to disobey the commands of Christ, recorded in the WORD of God, red flags should appear. In light of these areas, more might be said about the role of the Holy Ghost.

The role of the Holy Ghost has not changed from what Jesus outlined so systematically in John 16. There are movements afoot in the last hundred years which have departed from this clear Bible mandate, and consequently this untoward understanding of the role and operation of the Holy Ghost has mislead many. The Holiness movement, in putting its major emphasis on the Pentecostal tongues experience took a lead role in misrepresenting the role of the Holy Ghost. Therein they announced a new theme, “Don't let doctrine divide us, let the spirit unite us.” This “unifying spirit” which downplays Bible doctrine and defies Scripture, i.e. Scripture which according to 2Timothy 3, “*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,*” is intended to unify all the “Christian Faiths and Denominations” into one unified movement. Such is not a function of the Holy Ghost, but it is the primary function of the “spirit” eluded to in the Pentecostal movement, the Charismatic movement, the “Signs and Wonders” movement, and their myriad of offshoots. These offshoots include the “Promise Keepers” and the “Purpose Driven” extensions of the Pentecostals. The role of the Spirit of God is to lead into truth and magnify the Lord Jesus Christ, not to lead into unity and magnify Benny Hinn<sup>35</sup>, or Rick Warren.<sup>36</sup>

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35 "Benny" Hinn (born December 3, 1952) is a televangelist, best known for his regular "Miracle Crusades"—revival meeting or faith healing summits that are usually held in stadiums in major cities, which are later broadcast worldwide on his television program, This Is Your Day. From [http://en.wikipedia.org/wiki/Benny\\_Hinn](http://en.wikipedia.org/wiki/Benny_Hinn) accessed 12/11/2014

36 The trademarked term “purpose driven” comes from the teaching of Rick Warren, senior pastor of Saddleback Church in Lake Forest, California. It

## Epilogue

The uniting of Pentecostals and Roman Catholics is very dangerous, unBiblical and characterized very well in an article titled “Pope and Cope extend Hope for Catholic/Charismatic union.” Such an apostate union is described below:

Pope to Copeland: Catholics and Charismatics must spiritually unite. We are galloping toward a one-world melding of religions, and the ramifications are staggering. Pope Francis has now sent a video message to Word of Faith father Kenneth Copeland, urging a reconciliation between Catholics and Charismatics.

“The Catholic and Charismatic Renewal is the hope of the Church,” exclaims Anglican Episcopal Bishop Tony Palmer, before a group of cheering followers at the Kenneth Copeland Ministries. (Palmer was killed in an accident shortly after this story was published) Palmer said those words are from the Vatican. Before playing the video message from Pope Francis to Kenneth Copeland, Palmer told the crowd, “When my wife saw that she could be Catholic, and Charismatic, and Evangelical, and Pentecostal, and it was absolutely accepted in the Catholic Church, she said that she would like to reconnect her roots with the Catholic culture. So she did.”

The crowd cheered, as he continued, “Brothers and sisters, Luther’s protest is over. Is yours?”

Even Kenneth Copeland finds this development incredible: Said Copeland, “Heaven is thrilled over this... You know what is so thrilling to me? When we went into the ministry 47 years ago, this was impossible.”<sup>37</sup>

With these backdrops in place, the person of the Holy Ghost, the purpose of the Holy Ghost and the methods of the Holy Ghost can be more carefully detailed in a proper pneumatology. These errors about the role of the Holy Ghost will be examined more fully after careful examination of the doctrine of pneumatology. The precision of the King's English should be further examined before Dr. Cambron's

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originally came into use as a paradigm taught to pastors and other Christian leaders. This teaching is embodied in Warren's best-selling book, *The Purpose Driven Church*, first published in 1995. From

[http://en.wikipedia.org/wiki/Purpose\\_Driven](http://en.wikipedia.org/wiki/Purpose_Driven) accessed 12/11/2014

37 From <http://standupforthetruth.com/2014/02/pope-to-copeland-catholics-and-charismatics-must-spiritually-unite/> accessed 01/22/15

documentation of sound doctrine is delineated.

### *The Holy Ghost vs The Holy Spirit of God*

In proper English, the word “ghost” is synonymous with “spirit” and it is used when the Person of the Spirit is referenced as the direct object of a sentence. It is not used in the possessive forms of the title. This represents a careful precision in the use of English form and that care best captures the exactness of God's wordings in the Bible's original languages. The modernist bible versions, translated from Westcott and Hort's critical texts, desired to steer away from this exacting use of the English language, preferring to “dummy down” the language and fit it into the modern vulgar English,... where they can secure lucrative copyrights. They were successful, and consequentially no modernist bible translation uses the proper English term “Holy Ghost.” In fact, in an effort to promote their copyright ventures they actually malign the more exacting English used in the King James Bible. Their modernized English, they say, makes their bible easier to understand, but it makes these modern versions much less exact. This author and this effort take great strides to trust exclusively in the inerrant, infallible, verbally inspired Word of God, thus relying on the most exacting translation into the English language. Would to God that every theologian did.

Such exactness, and staunch reliance on the inerrant, infallible, verbally inspired Word of God, is not found in any modernist version. Each uses Westcott and Hort's critical text as its basis. These Bible critics did not hold to Scripture's inerrancy. Each modern English version uses modernist translators that did not hold to Scripture's inerrancy or even its inspiration, supposing only original autographs were inspired. Moreover, each uses modern English which cannot capture the exacting genders, plurals, and singulars of Greek and Hebrew. The careful constructs of the King James English, the “thee”s and “thou”s, as it were, are necessary for the containment of verbal inspiration. Such care is only found in the King James Bible called the Authorized Bible. The slovenly translated, modernist, critical, ecumenical, copyright bibles are not used in this effort, and should not be used in any serious theology effort. Examine for a moment the careful use of the title “Holy Ghost.”

## Epilogue

Of the 93 New Testament uses of Greek *αγιος πνευμα* (*hagios pneuma*) there are eighty-nine<sup>38</sup> translated “Holy Ghost” and only four times was it translated “Holy Spirit,” Lu 11:13, Eph 1:13, Eph 4:30, and 1Th 4:8. That is no accident or coincidence. When God's words are exact, an English translation should be kept as exacting as possible.

Whether or not you become comfortable in carefully using the title “Holy Ghost” for all your direct object usages, be assured that the exactness of the King James English in this regard was carefully crafted. Many mistakenly think that the words of the Holy Bible were fit into the common English of the 15<sup>th</sup> century. Not so. In actuality, the common English language was crafted by the translators to capture the exactness of God's wording in the original languages. This fact is fully developed in the section titled “Bibliology” of this effort. Ergo God's Word modified the common English usage, rather than allowing the common English usages to modify the exactness of God's wordings.

This exactness is most visible in the use of “thee,” “thou,” and “thine” to indicate the singular second person, and “you,” and “your” to indicate the plural second person. These constructs were forced into the common English language by their reverent use in Bible translation where the Greek and Hebrew were just that exacting as to singular and plural usages. Thus, in truth, the Bible translation from very exacting written Greek and Hebrew drove the development of the King's English to approach their exactness. Thus, we find the use of the title “Holy Ghost” in all the direct object reference to the Holy Spirit of God, and the use of the title “Holy Spirit” in the four references where the title is used in the possessive or descriptive usage. One would properly say “the Holy Spirit of God” or “his Holy Spirit” in these possessive usages. Moreover, one would properly say, “found with child of the Holy Ghost” in a direct object usage of the title.

These are the same rules implanted in you when you learned not to say, “Give I the ball, me want it back.” Most of us never learned the rules about subject, direct object, indirect object, and possessive forms

38 Mt 1:18,20 3:11 12:31,32 28:19, Mr 1:8 3:29 12:36 13:11, Lu 1:15,35,41,67  
2:25,26 3:16,22 4:1 12:10,12, Joh 1:33 7:39 14:26 20:22, Ac 1:2,5,8,16 2:4,33,38  
4:8,31 5:3,32 6:3,5 7:51,55 8:15,17, Ac 8:18,19 9:17,31 10:38,44,45,47  
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9:1 14:17 15:13,16, 1Co 2:13 6:19 12:3, 2Co 6:6 13:14, 1Th 1:5,6, 2Ti 1:14, Tit  
3:5, Heb 2:4 3:7 6:4 9:8 10:15, 1Pe 1:12, 2Pe 1:21, 1Jo 5:7, Jude 1:20

before we learned to communicate properly. Don't let modernist translators, trying to “dummy down” the words of God, throw you a curve about the title of the Holy Ghost or the giving of His Holy Spirit. They have erred, not knowing exacting English, preferring to move the Words of God down to the modern common language, rather than moving the modern guttural English up to the language of God as found in the Greek and Hebrew. For reference, below are the four uses of the title “Holy Spirit” as properly used in the King James Bible.

1) Lu 11:13 “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the **Holy Spirit** ( αγιος πνευμα ) to them that ask him?” (Note that it is not the whole person but a portion that is given)

2) Eph 1:13 “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that **holy Spirit** ( αγιος πνευμα ) of promise.” (Never is it translated “that holy Ghost” coming after a pronoun.)

3) Eph 4:30 “And grieve not the **holy Spirit** ( αγιος πνευμα ) of God, whereby ye are sealed unto the day of redemption.” (Never is the possessive form translated “the holy Ghost of...”)

4) 1Th 4:8 “He therefore that despiseth, despiseth not man, but God, who hath also given unto us his **holy Spirit** ( αγιος πνευμα ).” (Never is the possessive form translated “his holy Ghost.”)

Doubtless, the exacting nature of the forms for subjects, objects, and possessives is not this authors forte. It was, however the forte of the 57 linguistic experts who took 7 years to translate the King James Bible into an exacting and unparalleled English rendition of God's Word. These linguists took God's Wordings and framed the King's English into an exacting language. Those who would malign their great care in order to sell a copyright version which has no such exactness should always be kept at bay.

In the Old Testament Hebrew text the title is never translated “Holy Ghost” it is always translated “Holy Spirit,” but alas, it is for the same reason. In Ps 51:11 it is referenced to “Thy Holy Spirit,” in a possessive form. And in Isa 63:10 and 11, it is referencing “His Holy Spirit,” likewise in the possessive. When in the possessive, proper English would not use “Holy Ghost,” it is properly rendered “Holy

Spirit.” “Holy Ghost” is used to speak of the person in the most direct sense. When God's words are exact, an English translation should be kept as exacting as possible. This is minutia to some. Nevertheless, the point is critical; ecumenical modernists market the departure from the Old English as making their bible more readable. The marketers mock the use of the word “Ghost” in this context. Such marketers are in error.

### *The “Comforter” Is The Best English Word*

Jesus carefully used the Greek word παρακλητος (*parakletos*) on purpose four times<sup>39</sup>. On those four occasions the word is carefully and meticulously translated “Comforter.” Therein fifty-seven of the greatest linguists ever assembled for a seven year task of translating every word of God from the original languages into English<sup>40</sup>, determined that there was no better word to capture that Greek word's full meaning in Christ's context. Its fifth use in 1John 2:1 is translated “*advocate*” by those same linguistic experts. Bible critics, seeking to discredit the Authorized Version and sell their “*improved*” copyright version have been moved by copyright law to use a different word than “Comforter,” but the change is not otherwise warranted.

There should be little tolerance for the modernists who think they could outperform those fifty-seven linguists who finished their task in A.D. 1611. They suppose that “*comforter*” is not the right word. Even some “*fundamentalists*” have jumped into this fray. Dr. Lewis Sperry Chafer, founder of Dallas Theological Seminary, accuses these fifty-seven of turning from the work of translation into the “way of misleading interpretations.”<sup>41</sup> This is a powerful and even libelous accusation. There is no justification for this libel and Dr. Chafer offers no better translation, but supposes that a “*transliteration*” would be better. He thus supposes that, “And I will pray the Father, and he shall give you another *Paraklete*,” as a transliteration of the Greek term, is the better translation.

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39 John 14:16, 26, 15:26, 16:7

40 D. A. Waite, “*Defending the King James Bible*”, The Bible For Today Press, 1992, 67.

41 Lewis Sperry Chafer, *Systematic Theology*, Vol. 5 , Dallas Theological Seminary, 1948, 38.



Transliteration is indeed a tool used in the Authorized Version. To “*baptize*” is a good example. There was no English equivalent for “completely immersing one into or under” and so the Greek word was transliterated and added to the English language. “For John truly *baptized* with water; but ye shall be *baptized* with the Holy Ghost not many days hence” (Acts 1:5). The fifty-seven accomplished linguists had authority from the King of England to modify, enhance, and extend the English language in order to accommodate their translation task. They wisely chose not to transliterate the Greek word, *Paraclete* (παρακλατος), and critical modernist striving for an ecumenical bible are ill-advised to reverse that decision.

The linguists translating the Authorized Bible chose to stretch the envelope of a current English word around the Greek word that Christ used for the coming Holy Spirit of God. Again, this is not unprecedented. The Greek word *εκκλησια* (*ekklesia*) might have been transliterated, but instead the English word “Church” meaning “the Lord’s house,” was taken and stretched to mean “the called out and assembled together body of believers belonging to Christ.” There can be latent confusion in stretching a word’s envelope; some people still think Church has something to do with a building.

Rather than second-guess the fifty-seven linguists, it is better to comprehend and cooperate with their intent. The translation “*And I will pray the Father, and he shall give you another **Comforter*** (παρακλατος), *that he may abide with you for ever;*” uses the best English word available, but the envelope of that word needs to be extended enough to realize that “comforting” must needs be multifaceted. There is the act of consoling in the word, but there is also the act of identifying with our best interest, the act of becoming our representative, the act of leading us along, and the act of going with us hand-in-hand. The word chosen here, “comforter,” is not restrictive of any of these functions, and each of these functions is carefully explained in the context of its use.

The Authorized Bible’s English has become the platform where an English reader with no Greek learning could rightly extend the envelope of this word because of the functionality of its context. “*But the Comforter ( παρακλατος), which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring*

*all things to your remembrance, whatsoever I have said unto you*" (John 14:26). And again, *"But when the Comforter ( παρακλατος ) is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me"*(15:26). The modernist Greek scholars give themselves far too much credit for interpreting the word "Paraclete" for us when, the role of the "Comforter" is perfectly captured in the context which Christ gives. The entire role of the Holy Ghost is not captured in the word "Comforter," neither is it intended to be. It is, however, captured in the Holy Scriptures, as it is intended to be.

There are many Greek and Hebrew words that have levels of understanding and depth of meaning that cannot be contained in one English word. The fine art of translation involves capturing those words in an English equivalent. This word, "Comforter" has captured this Greek word "Parakletos," ( παρακλατος ) with the best English word for this context. Ecumenical marketers of copyright bibles must set aside their integrity to attack its use.

With this much of a defense against the critics of Holy Scriptures, let us examine more fully the doctrine to the Holy Ghost. Such a defined Biblical doctrine needs to be the foundation for the furtherance of pneumatology.

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## Chapter 7 Pneumatology Conclusion

The Holy Ghost, as a person of the trinity, plays a significant role in God's relation with humanity. A holistic study of his person and that role is the purpose of pneumatology. In John 16 the Lord Jesus Christ expounds the role of the Holy Ghost for the New Testament believer. He declares that when he goes away he will send “another Comforter” which is the Holy Spirit of God. Thus the Holy Ghost will henceforth be the one who will 1) reprove the world of sin, righteousness and judgment, 2) guide believers into all truth, and 3) be the new “Comforter” which consoles, identifies ones best interests, and becomes our representative, leader, and friend. These roles were fulfilled by God in the Old Testament, by Christ when he ministered in the flesh, and now are assigned to the Holy Ghost under the title “Comforter.” The doctrine surrounding the Holy Ghost is vast but well outlined herein; the role of the Holy Ghost is misunderstood and misrepresented in the era of modernism; and the true filling of the Holy Ghost is dearth in fundamentalism.

Pneumatology is worthy of additional study, but this volume, with its scriptures capture a solid Biblical outline of the person, purpose, and methods of the Holy Ghost. Look again at Jesus' summary:

*Nevertheless I tell you the truth; It is expedient for*

## Epilogue

*you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. 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. John 16:7-13.*

Again, when Jesus summarizes a subject, there is no greater summary. This one from John 16 plants the seeds for understanding the person of the Holy Ghost, the purpose of the Holy Ghost and the methods of the Holy Ghost. Note that this is announced by Christ as a new role for the Holy Spirit of God, a role not seen in the Old Testament.

In this volume we have captured a solid doctrine of the Holy Ghost from Dr. Cambron. We have read R. A. Torrey's teachings on "The Personality and Deity of the Holy Spirit." We have explored Charles Finney's concepts of the filling of the Holy Ghost, been warned about false teachers wielding another "spirit", and examined some systematic theology snafus about pneumatology. Jesus give the very best way to understand doctrine, even, or especially this doctrine of the Holy Ghost. Jesus said of his Fathers doctrine, "*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself*" (John7:17). Let's be doing, not just hearing.

God bless your studies, ... and your doing.

## Volume6 – A Systematic Theology's Anthropology.

### Chapter 1 – Anthropology Introduction

*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:26-27<sup>42</sup>*

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. Genesis 2:7-8*

Having thoroughly considered the nature of God, we now consider the nature of man. Anthropology is the doctrine of man, or a discourse on human nature<sup>43</sup>, specifically taken from the Greek “*Anthropos*,” for man, and “*ology*”<sup>44</sup> for a discourse of/on. (It has been well stated previous that “*ology*” is so much bigger than *study*, *discourse*, or *doctrine of*, that it might need its own consideration whenever it is used.) In a Biblical systematic theology the discourse

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42 The Holy Bible.

43 Noah Webster's 1828 Dictionary of American English, s.v. “Anthropology.”

44 *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 “*ology*”, it is literally to go on, and on, and on about a topic with pen, or speech, or thought.

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will focus on everything God has revealed to us about man in his inerrant, infallible, verbally inspired holy Scriptures. By definition that is adequate coverage of all that needs to be considered about man. The Father of Systematic Theologies, Charles Hodge (1797-1878) develops an idea that God's thorough coverage of anthropology is the complete truth as follows:

All that the Scriptures teach concerning the external world accords with the facts of experience. They do not teach that the earth is a plane; that it is stationary in space; that the sun revolves around it. On the other hand, they do teach that God made all plants and animals, each after its own kind; and, accordingly, all experience shows that species are immutable. All the anthropological doctrines of the Bible agree with what we know of man from consciousness and observation. The Bible teaches that God made of one blood all nations which dwell on the face of the earth. We accordingly find that all the varieties of our race have the same anatomical structure; the same physical nature; the same rational and moral faculties. The Bible teaches that man is a free, accountable agent; that all men are sinners; that all need redemption, and that no man can redeem himself or find a ransom for his brother. With these teachings the consciousness of all men agrees. All that the Scriptures reveal concerning the nature and attributes of God corresponds with our religious nature, satisfying, elevating, and sanctifying all our powers and meeting all our necessities. If the contents of the Bible did not correspond with the truths which God has revealed in his external works and the constitution of our nature, it could not be received as coming from Him, for God cannot contradict himself. Nothing, therefore, can be more derogatory to the Bible than the assertion that its doctrines are contrary to reason.<sup>45</sup>

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45 Charles Hodge, "*Systematic Theology*", Volume III, pg 92 of 916.

Charles Hodge was a genius with great depth, but in his anthropology section he fails to stand by his own assertion here that God's Word can be our sole authority for what we understand about man. Instead he spends all his effort defying what we do not believe and then even defending the Roman philosophical teachings of dualism against the Bible's endorsement of man's trichotomy, i.e. body, soul, and spirit. Certainly there are many things about humans that can be explored and studied outside of the Bible, just as there are things to be learned about earth's orbit around the sun in a galaxy called the Milky Way. The Bible does not teach us that the kidneys filter our blood and send chemical signals to our brain to regulate our blood pressure, nor that a poorly operating kidney increases our uric acid and causes gout. Those truth are discovered outside the Bible. But in a truly Biblical systematic theology our focus in an anthropology section need only be what God has revealed about man in his inerrant, infallible, verbally inspired Word. The very best basis of anthropology then comes first from consideration of the very best Biblical Doctrine book.

There is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.<sup>46</sup> His teachings on Bible Doctrine at Tennessee Temple Bible School establish a solid doctrine essential for building a solid systematic theology. His book, *Bible Doctrines*<sup>47</sup> will, with the permission of the Cambron Institute<sup>48</sup>, be given in block quotes throughout this effort. The book is readily available through <http://www.thecambroninstitute.org>, and it forms a strong foundation for this Systematic Theology.<sup>49</sup>

46 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 (1909-2007) the founder of Tennessee Temple University in 1946. Dr. Cambron served as Dean of Tennessee Temple University. From <http://www.thecambroninstitute.org> accessed 10/16/2013

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

48 The Cambron Institute, 35890 Maplegrove Road, Willoughby, Oh 44094

49 It is noted and reproved in the Bibliology section of this work that Dr. Cambron's

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Believing in the verbal inspiration of the Holy Scriptures and believing that every single word is directly chosen by God, it is prudent here 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 Anthropology: [block quote of Dr. Cambron's *Bible Doctrines* page 116-134 (Zondervan 155-174)]

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Bible Doctrines book does recommend using the R.V., instead of the Holy Bible, 41 times for 54 Bible verses. This work trusts only the King James Bible for English accuracy and acknowledgment of the inerrant, infallible, verbally inspired Holy Scriptures. There is no reason in the world to trust the ecumenical translators of 1881 to render any of these verses with more accuracy than what the fifty-seven exceptional linguists did in 1611; in fact quite the opposite is true.



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## **Chapter 7 – Anthropology Conclusion**

In a Biblical systematic theology anthropology is not “the social science that studies the origins and social relationships of human beings”<sup>50</sup> but it is a study of all that God reveals about man in his inerrant, infallible, verbally inspired Holy Bible. That differentiates this anthropology from previous systematic theologies. Believing that God says what he means, and means what he says, allows the straight forward examination of man's origin, his existence in his state of integrity, in his state of sin and in his state of grace.

Other considerations in this anthropology involve untangling previous misconceptions that have been interwoven into theology and doctrine books. The Bible depicts seven dispensations where-in man is tested and found wanting in his stewardship. This teaching is despised and rejected by Roman, Orthodox, and Protestant teachers who hold to some form of a replacement theology and covenant theology instead of the Bible's depiction of these dispensations. This mishandling of truth and propagation of error always muddies the water. The Bible student readily finds the many covenants that God makes with man, and can readily dismiss a covenant theologians supposition that there is a single covenant wherein the catholic church circumvents God's covenant with Abraham, Israel, and David.

Further, the Bible depicts man's depravity but falls short of the “Total Depravity” held to by Presbyterians and other followers of John

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50 WordWeb 8, Princeton University, 2006, s.v. “anthropology”.

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Calvin. Their total depravity concept also stems from the covenant theologians supposition that a catholic church becomes the new “elect of God” and replaces God's chosen people Israel. In a Biblical examination the depravity of man addresses only the natural condition of unregenerate man in regards to his moral perversion or his impairment of virtue and moral principles.

A Biblical anthropology must first accept God's Word as its source of truth, and that Word details the creation of man in God's six day creation account. There need not be a great study to undermine the atheistic supposition of evolution in a Biblical anthropology, nor a compromised idea of a gap, nor an extravagant idea about half-breed angles, all one needs is the faith to know that God says what he means and means what he says. The Bible doctrine of man is thus, relatively straight forward.

## Volume7 – A Systematic Theology's Hamartiology.

### Chapter 1 Hamartiology Introduction

*As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.... For all have sinned, and come short of the glory of God;... Rom 3:10-18, 23*

*All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Isaiah 53:6*

*What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Romans 7:7-11*

Man's plight in this world is sin, in Greek *hamartia*; thus “*Hamartiology*” is the expansion of all that could be said about sin. In this systematic theology it is all that can be Biblically said about sin, and herein “Biblically” means from a fully believed, inerrant,

infallible, verbally inspired, holy Bible. God's Word clearly states, *“Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”* (Romans 5:12). That explanation then continues to show the one and only solution to sin; *“Therefore as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus the Christ) the free gift came upon all men unto justification of life. For as by one man’s disobedience (Adam) many were made sinners, so by the obedience of one (Christ) shall many be made righteous“* (Romans 5:18-19).

The Apostle Paul's Epistle to the Romans then goes on, in what is commonly called “The Romans Road to Salvation,” to reveal that there is a formal acceptance that man must do in order to be “converted,” as Jesus put it in Matthew 18:3, or to be “born-again” as he put it in John 3:3-16, or to be saved from condemnation as he put it in John 3:17-18, and to have “everlasting life” as he put it in John 3:36. That formal acceptance is this, *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”* (Romans 10:9-10). If you have come this far in your studies without participating in that formal acceptance I beseech you to wit of your plight and of God's simple and sole solution. If, perhaps, you have come this far, in your studies and not recently shared that simple gospel message with another, I beseech you to talk with ten or so and find their reaction to this gospel message; that will make your studies in hamartiology so much more pertinent.

To begin this study with reasonable ease we shall first look at the Genesis of Sin, the Doctrine of Sin, and the Etymology of Sin. After gaining that depth we will critique some other systematic theology works and their hamartiology.

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## Chapter 6 Hamartiology Conclusion

All have sinned, all we like sheep have gone astray, there is non righteous, no not one. Sin, in Greek "*hamartia*," must be understood, or at least acknowledged, before one can pursue God's solution. In J Thornton's one-hundred-and-eighty year old publication "Repentance"<sup>51</sup> it is well established that a truly penitent one will not only acknowledge that he is a sinner, but will, with contrition, acknowledge that he deserves the full punishment that attaches to his condemnation. Because of sin, man stands condemned to eternal death and that death includes the burning and torment of an eternal hell. "*But God commended his love for us, in that while we were yet*

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51 Thornton, "Repentance", New Haven, 1834, 18

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*sinners, Christ died for us” (Rom 5:8)*

In this study of sin Dr. Cambron expanded the origin, reality, nature, extent, realm, and penalty of sin. That doctrine of sin is thorough.

## Volume8 – A Systematic Theology's Soteriology.

### Chapter 1 Soteriology Introduction

*How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb 2:3-4<sup>52</sup>*

There is no greater theme extending from Genesis to Revelation, in the Holy Bible, than that of so great salvation, or soteriology. “*Soterio*” is the Greek word for “*Salvation*”, and “*ology*” is a most thorough consideration of, a most thorough analysis of, a most thorough communication about a topic. It has been stated and defended in the section on Christology that the person of the Lord Jesus Christ is the greatest theme of the Bible. This section will effectively merge the doctrine of Christ and the doctrine of salvation to stand by that previous assertion, and still justify our assertion here that soteriology is the key theme. When one considers the salvation of man as the overspreading theme of the whole Bible, one finds every chapter, every verse and every line somehow interrelated to that theme. Such a task need not be daunting; it needs to be thorough, and it becomes a joyous revelation of God's grandest purpose.

Salvation necessitates three ingredients, a lost estate, a helplessness of, and a helplessness in, restoring that estate, and a savior who can restore the estate. Holy Scripture employs such a salvation on or in three perspectives, the lost estate of corporate mankind, the lost estate of a nation, Israel, and the lost estate of the individual. Consequently, salvation must needs be explored in all three ingredients, in all three perspectives. Thirdly, one must consider that the salvation of an individual, is not always focused on man's lost eternal soul; King David, for example, asked for the salvation of his integrity, the salvation of his peace of mind, and the salvation of his kingdom, et al. An estate lost and in need of salvation, thus, may be a

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52 Holy Bible.

condition, a status, or a rank. It may be one's fortune, one's prosperity, or one's possessions. The word *estate* is often used in relation to an interest or ownership in land or property. Our main focus for salvation will be on man's lost estate with God, but there are other lost estates that need a savior. It behooves the Bible student to keep in focus what estate is in context for each scripture. It is marvelous that there may be many lost estates under consideration, but there is only one Saviour.

There are detractors that pull away from a pure Biblical soteriology. Alas the Apostle Paul twice words God's despise of such detractors in Galatians 1:8-9, "*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*" That is pretty straight forward and powerful, but still it needs to find relevance in what man and Satan have done to this doctrine. The lead detractors then went on to be the lead throughout and it behooves the Bible student to be conscious of their naysaying right up front.

No one words a more clear portrayal of this hallmark of error than does F. W. Grant in his aged book "*The Prophetic History of the Church*"<sup>53</sup>. In Christ's prophetic history of the church, given in Revelation 2 and 3, the church, and ergo the gospel message of salvation, and ergo soteriology, got muddled back into Judaism with its works of the law, and its priestcraft and "clerisy". That is what the Apostle Paul was dealing with in Galatia, that is to be hated and accursed, and that is clarified well by Dr. Grant.

In his first lecture, "Spiritual Decline and the Judaizing of the

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53 Grant, F. W., "*The Prophetic History of the Church*", NEW YORK LOIZEAUX BROTHERS, 1910, First Edition, 1902, Seventh Printing, 1955, Fredrick William Grant (1834 Putney London, 1902 Plainfield New Jersey), available at <http://plymouthbrethren.org/series/6114> and [www.gsbaptistchurch.com/theology/grant\\_prophetic\\_history\\_church.pdf](http://www.gsbaptistchurch.com/theology/grant_prophetic_history_church.pdf) and [www.brethrenarchive.org/people/fw-grant/pamphlets/the-prophetic-history-of-the-church/](http://www.brethrenarchive.org/people/fw-grant/pamphlets/the-prophetic-history-of-the-church/). [When Henry Allen Ironside (1876 Toronto Canada, 1951 New Zealand) writes in his 100 year old book, "*Revelation: An Ironside Expository Commentary*", that, "On the seven churches, I especially commend F. Grant's 120 year old book", it behooves one to secure a copy; the full title being, "*The Prophetic History of the Church – Some Evils Which Afflict Christendom and Their Remedy, as Depicted by The Lord's Own Words to the Seven Churches (Rev. ii. and iii.)*." ]



Church”, Grant skillfully describes this Judaizing of Christianity in a way that clarifies the extreme difference between the dispensation of law and grace, i.e. the distinguishing marks of salvation by works vs salvation by grace. It is well worth examining that clarification given below:

Now, let us mark, there is a difference between the Jewish and the Christian words. The word for the New Testament assembly, "ecclesia," is derived from two words meaning "called out." It is not merely a gathering; it is a gathering of people who are distinctly "called out" from others. On the other hand, "synagogue" is a mere "gathering together." It is no gathering out; and this very precisely distinguishes the Jewish from the Christian gathering.

Now in order to see what that means, let us look briefly at what Judaism was. It was a probationary system, in which God was trying man, to see if He could get anything out of him that He could accept - trying man, to see if, by any assistance He could give him, he could by any possibility make out a righteousness for himself, and stand before Him on the basis of his own doings. In Judaism God gave man the law as the measure of obedience which He required, in order that he might see His face and live. But he never did see God's face, and never could see it, on those terms. The moment you see what the law is, you cannot have any doubt that it must effectually exclude man from God's presence forever. Everybody at once will say: "If I have got to love God with all my heart and mind and strength, and my neighbour as myself, I have not done it, do not do it, and can not do it." Now, if these are the terms upon which man is to stand before God by his own work, then it is absolutely impossible for a man to come into His presence in that way. He is certainly excluded; and that is exactly what the law was given for. Says the apostle: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. iii. 19). That was not merely the actual effect of it, but it was the

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designed effect of it. Its sentence says, "There is none righteous; no, not one."

That sentence was the end of the trial - the end of man's probation. It is the end of the trial when sentence is given. The apostle points out to the Jews that sentence had now been given - given by their own law. The trial of man as to this was ended. It is no use for a moment speaking as if the trial were going on, after sentence has been given. "There is none righteous" - Abraham or Moses, for that matter. The trial is over, the sentence is given, and that is the issue of the law - its foreseen and designed issue - every mouth stopped, and man guilty. I know it is very hard for us to receive this, the law being God's holy, good and righteous law. But the truth is, that the very issue of it as a trial lay in this, that God was taking man up on his own ground. If you take all the forms of religion everywhere, you will find, some way or other, they are law-keeping - doing something in order to live. It is the universal principle of what is called "natural religion" - it is the principle of works for acceptance with God; and no wit or wisdom of man has been able to devise another way. That is exactly what Scripture says as to the law. It was the "principles" or "elements of the world." It is what the world everywhere recognizes and acts upon, and rightly as between man and man. Laws are necessary to keep the world in any tolerable condition. We could not live but for them. Now what man finds so necessary in this way he naturally takes up as the principle between God and himself, and even there he is in measure right. The trouble is, he does not know, and would not like to believe, that on that ground he is simply lost, and nothing else; and thus he would bring the measure of what is required down to what he believes to be the measure of his ability, and thus evade the righteous and inevitable sentence.

The law, then, chimes in with the natural thoughts of man's heart everywhere. But he finds it hard to realize that God gave that law simply for the purpose of condemning; for he does not know the heart of God or the resources of His love; and if the law condemn, he sees nothing beyond. All his effort is

therefore to escape judgment; but this he cannot, for God is holy and cannot pare down His law; and, on the other hand, no paring down will suffice to give man assurance before God. If sin be a matter of judgment with God, how can man appear before Him with it? The truth is, he is lost; but he will not face the truth. There was one thing, therefore, characteristic of Judaism, as there is one thing characteristic of Christianity. In Judaism it was characteristic that God was hidden; while the one thing characteristic of Christianity is, that God is revealed. "The Lord has said that He would dwell in thick darkness," says Solomon. "God is in the light," says the apostle. "No man hath seen God at any time: the Only-begotten Son, who is in the bosom of the Father, He hath declared Him." "He that hath seen Me," says the Son Himself, "hath seen the Father." Judaism and Christianity are thus in essential contrast. The unrent veil, the way into the holiest not made manifest, God essentially unknown - that is Judaism; and the very names by which God is called show this: He is the Almighty, the Eternal, (perhaps the nearest interpretation of Jehovah,) the Highest. None of these names tell me His heart. The Almighty! How will He use His power? Eternity, Sovereignty-all these are not Himself. But the Son, His well-beloved, comes into the scene-becomes a Man - to be near to man - and He reveals the Father. There I know Himself.

At the second giving of the law, when, together with law, God spoke of mercy, a gleam of the glory lighted up Moses' face; still it was Jehovah only who appeared. And while it is true He declares Himself as "the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," He has to add, (because it was still law, which the tables of stone, word for word, again contained,) "and that will by no means clear the guilty." But then, what hope for man, who surely is that? Although God could thus say, as to the wicked man, as He does in Ezekiel, "When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive," still the

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unrelaxed measure there is still law. Mercy might deal with his past sins and give him a new beginning, but the new leaf he turned over, could he keep it unblotted? Could he ever bring to God the unblotted leaf which He required? Alas, never; he never could save his soul. And the law in its mildest form only made man's deep depravity the more apparent. It was what the apostle calls it, "the ministration of death," and the "ministration of condemnation." And therefore Moses, at the mount, still only saw God's back parts, and not His face. Therefore, also, the unrent veil through all the days of Judaism still showed that "the way into the holiest was not yet made manifest." What was made manifest was but the uselessness of all man's efforts to see God and live.

Now as to the essential characteristic of Christianity.

First. It was not the modification of law: it did not come to make that still milder. On the contrary, the Christian revelation maintains the law in its utmost rigor. It is a Christian apostle who insists that "if a man keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 10). And it is another apostle who tells us that "as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them"(Gal. iii. 10).

Christianity maintains, then, not abrogates, the righteous condemnation of all upon that ground - upon the ground of works of any kind, that is; for every point of man's duty is covered by the law. Sentence has been given; the trial of man is ended. He is "ungodly;" and more, he is "without strength" too. Nothing in the way of goodness or righteousness can be expected from him. What, then, remains? Why, God can show out Himself. He could not do it as long as the trial was going on. Man would naturally have said, I have performed my part of the agreement; I have kept the covenant. Therefore God had to keep His face veiled to man continually. But as soon as there was no doubt at all that man never could make his way in, never could stand before God at all, then, - at the time when man's sin had reached its height, when the Son of God hung

dead upon the cross man had given Him, when the carnal mind had shown out thus its enmity against God in the completest way, - God's own hand rent the veil from top to bottom; and by that precious bloodshedding there was a way made to go in to God, and for God, on the other hand, to come out to meet man. Yes, a Man indeed found His way into the presence of God, and sat down there by virtue of His work; but it was the Man, God's fellow (Zech. xiii. 7). And the way by which He entered was henceforth a way of access, consecrated and made safe for sinners by the virtue of His precious blood.

That is what characterizes Christianity. God has come in with His grace in a way independent of man's works altogether. There is no more any mixture allowed or possible. As the apostle says, "If it be of grace, it is no more of works: otherwise grace is no more grace" (Rom. xi. 6). There is nothing more emphatic than that: you cannot mix these two principles. The gospel of Christianity is grace. God is not requiring from man except that he receive what He offers. He is not asking for righteousness; He is "ministering" it. The sinners exposed and condemned by the law are by the gospel welcomed and set at rest. He who by law could not clear the guilty, by the work of His Son justifies the ungodly. It is God that justifieth. Because "Christ died for the ungodly," He "justifies the ungodly." We are able, then, by the blood of Christ, to go right into God's presence and see Him face to face. And God who was behind the veil and "in thick darkness," is, as the apostle John says, "in the light." And that glory out of which we were once shut, becomes our permanent and peaceful home. But now mark, if that be the case, Christianity at once brings people into a distinct place of acceptance with God and relationship to Him, which Judaism never possibly could give. It brings out, as distinguished from the world, a people reconciled and at peace with God. "To as many as received Him, to them gave He right to become sons of God" (John i. 12, margin).

In Christianity you have thus the "calling out" of those who are able to take their place as children of God. In Judaism there

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was the mixing up, as people might say now, of the Church and world together. There was no separation, and none possible. In Judaism men were yet being tried, and nobody could take his place as a child of God in the true sense, as born of Him. Nobody could call God in that sense his Father. The apostle tells us in the fourth of Galatians that the true children, though heirs, were in their time of nonage, "under tutors and governors until the time appointed by the Father," and "differing nothing from servants, though lords of all." At school, with the schoolmaster, children say "sir," or "master," and not "father." So also in that condition they would say: "enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man living be justified" (Ps. cxliii. 2).

True, God was a Father to Israel; but Israel was a nation in the flesh - a mingled company of sinners and saints together. There was, there could be, no marking out the one from the other. There was no assembly of saints distinct from sinners. The only calling out was of Israel from the Gentiles, the type only, and in some sense the very contrast, of the calling out of Christians from the world. Thus in Judaism there was complete mingling. In Christianity there is now the separation of God's children, who are exhorted distinctly to come out and be separate from unbelievers, in order really to enjoy their place as that (2 Cor. VI. 14-18). Judaism was not in this sense a "calling out," but a mere "synagogue - a "gathering together." There, in the eleventh chapter of the Gospel of John, where Caiaphas unconsciously prophesies that Christ should "die for that nation" (Israel), the apostle adds, "and not for that nation only, but also that He might gather together in one the children of God that were scattered abroad." That was one purpose of the death of Christ, that He might be able now to gather together in one the children of God scattered, in fact, by Judaism itself. The Church of God is the assembly of those who, no longer on trial, have the place already of God's children, and, as baptized of the Spirit, Christ's members; whose acceptance is ascertained and settled forever - of grace and not of works, nor mingled with them. The bringing in of

Judaism again into the Church was the bringing in of distance between man and God. It was putting back the veil which God had rent on the cross - putting God in the darkness again, and man still under trial, to find his way to meet God and stand before Him if he could. It was putting' distance between God and man, of necessity, and covering the blessed face of God which He had revealed in Christ. Call it High Church or what you please, that is what it still is. Of necessity, therefore, it is the remingling of the Church and world together. Because, if they are on trial, nobody knows which is which, you cannot separate saint from sinner, all are together on trial; you cannot, then, separate the children of God from the children of the world.

Now, if you look around, that is what you will find exactly almost everywhere. The results of that awful change from assembly to synagogue are everywhere visible. In the epistle to the Galatians we see what was coming into the Church in the apostle's time; and you know how earnest he is about it: "I would they were even cut off," he says, and warns them, if any one came and brought a different gospel, (not another, for there were not two,) he was to be "anathema," - accursed.<sup>54</sup>

In Grant's second lecture, "Nicolaitanism; or, The Rise and Growth of Clerisy", Grant skillfully describes Nicolaitanism in a way that again clarifies the extreme difference between the dispensation of law and grace, i.e. the distinguishing marks of salvation by works vs salvation by grace. It is well worth examining that clarification given below:

I was trying to show you last time what the characteristics of Judaism are. It was a probationary system, a system of trial, in which it was to be seen if man could produce a righteousness for God. We know the end of the trial, and that God pronounced "none righteous; no, not one." And only then it was that God could manifest His grace. As long as He was putting man under trial He could not possibly open the way to His own

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54 Ibid., Grant, pg 18-25.

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presence and justify the sinner there. He had, as long as this trial went on, to shut him out. For on that ground nobody could see God and live. Now, the very essence of Christianity is that all are welcomed in. There is an open door and ready access, where the blood of Christ entitles every one, however much a sinner, to draw near to God, and to find at His hand justification (of the) ungodly. To see God in Christ is not to die, but live. And what further is the consequence of this? Those who have come thus to Him - those who have found the way of access through the peace - speaking blood into His presence, learned what He is in Christ, and been justified before God - are able to take, and taught to take, a place distinct from all others, as now His - children of the Father, members of Christ, His body. That is the Church, a body called out, separate from the world.

Judaism, on the other hand, necessarily mixed all together. Nobody there can take such a place with God. Nobody can cry "Abba, Father," really; therefore there could not be any separation. This had been once a necessity, and of God, no doubt. But now, Judaism being set up again, after God had abolished it, it is no use to urge that it was once of Him; its setting up again was the too successful work of the enemy against this gospel and against this Church. He brands these Judaizers as the "synagogue of Satan."

Now you can understand at once, when the Church in its true character was practically lost sight of, when Church members meant people baptized by water instead of by the Holy Ghost, or when the baptism of water and of the Holy Ghost were reckoned one, (and this very early became accepted doctrine,) then, of course, the Jewish synagogue was practically again set up. It became more and more impossible to speak of Christians being at peace with God or saved. They were hoping to be, and sacraments and ordinances became means of grace to ensure, as far as might be, a far-off salvation.

Let us see how far this would help on the doctrine of the Nicolaitans. It is plain that when, and as, the Church sank into the synagogue, the Christian people became practically what of



old the Jewish had been. Now, what was that position? As I have said, there was no real drawing near to God at all. Even the high priest, who (as a type of Christ) entered into the holiest once a year, on the day of atonement, had to cover the mercy-seat with a cloud of incense, that he might not die. But the ordinary priests could not enter there at all, but only into the outer holy place; while the people in general could not come in even there. And this was expressly designed as a witness of their condition. It was the result of failure on their part; for God's offer to them, which you may find in the nineteenth chapter of Exodus, was this: "Now, therefore, if ye will obey my voice in deed, and keep my covenant, ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto Me a kingdom of priests, and a holy nation."

They were thus conditionally offered equal nearness of access to God - they should be all priests. But this was rescinded, for they broke the covenant; and then a special family is put into the place of priests, the rest of the people being put into the background, and only able to draw near to God through these.

Thus a separate and intermediate priesthood characterized Judaism; and, for the same reason, what we should call now missionary work there was none. There was no going out to the world in this way; no provision, no command to preach the law at all. What, in fact, could they say? That God was in the thick darkness? That no one could see Him, and live? It is surely evident there was no "good news" there. Judaism had no true gospel. The absence of the evangelist and the presence of the intermediate priesthood told the same sorrowful story, and were in perfect keeping with each other.

Such was Judaism. How different, then, is Christianity! No sooner had the death of Christ rent the veil and opened a way of access into the presence of God than at once there was a gospel, and the new order is, "Go out into all the world, and preach the gospel to every creature." God is making Himself known, and "is He the God of the Jews only?" Can you confine

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the gospel of Christ within the bounds of a nation? No, the fermentation of the new wine would burst the bottles.

The intermediate priesthood has, by the gospel, now been done away; for all Christian people are priests now to God. What was conditionally offered to Israel is now an accomplished fact in Christianity. We are a kingdom of priests; and in the wisdom of God it is Peter - ordained of man the great head of ritualism - who, in his first epistle, announces the two things which destroy ritualism root and branch for those who believe him. First, that we are "born again," not of baptism, but "by the word of God, that liveth and abideth forever; . . . and this is the word which by the gospel is preached unto you." Secondly, instead of a set of priests, he says to all Christians: "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (ii. 5). The sacrifices are spiritual - praise and thanksgiving, and our lives and bodies also (Heb. xiii. i2, i6; Rom. xii. i). This is to be with us true priestly work, and thus do our lives get their proper character: they are the thank-offering service of those able to draw nigh to God.

In Judaism, let me repeat, none really drew nigh; but now, the people - the laity (for it is only a Greek word made English) - and that in a better way than the Jewish priest could. The priestly caste, wherever it is found, means the same thing. There is no drawing nigh of the whole body of the people at all. It means distance from God, and darkness - God shut out from the people. Now, THAT is the meaning of "the Clergy." I want you to look at it very carefully. I want you not to think it a mere question of a certain order of Church government - as people are very apt to do. I want you to see the important principles which are involved in this, and how really the Lord has cause, as He must have, to say of Nicolaitanism, "which I also hate." And my aim and object tonight is to try to make you hate it as God hates it. I am not speaking of people - God forbid. I am speaking of a thing. Our unhappiness is, that we are at the end of a long series of departures from God, and as a consequence

we grow up in the midst of many things which come down to us as "tradition of the elders," associated with names which we all revere and love, upon whose authority in reality we have accepted them, without ever having looked at them really in the light of God's presence. And there are many thus whom we gladly recognize as truly men of God, and servants of God, in a false position. It is of that position I am speaking. I am speaking of a thing, as the Lord does - "which thing I hate." He does not say, "which people I hate." Although in those days evil of this kind was not an inheritance as now, and the first propagators of it had, of course, a responsibility peculiarly their own, self-deceived as they may have been; still, in this matter as in all others, we need not be ashamed or afraid to be where the Lord is. Nay, we cannot be with Him in this unless we are. And He says of Nicolaitanism, "which thing I hate."

Because, what does it mean? I will tell you in brief what the very idea of a clergy is. It means a spiritual caste, or class; a set of people having officially a right to leadership in spiritual things; a nearness to God derived from official place, not spiritual power: in fact, the revival, under the names and with various modifications, of that very intermediate priesthood which distinguished Judaism, and which Christianity emphatically disclaims. That is what a clergy means; and in contradiction to these the rest of Christians are but the laity, the seculars, necessarily put back into more or less of the old distance, which the cross of Christ has done away.

We see then why it needed that the Church should be Judaized before the deeds of the Nicolaitans could ripen into a "doctrine." The Lord even had authorized obedience to scribes and Pharisees sitting in Moses' seat; and to make this text apply as people apply it now, Moses' seat had, of course, to be set up in the Christian Church: this done, and the mass of Christians degraded from the priesthood Peter spoke of into mere "lay members," the doctrine of the Nicolaitans was at once established.<sup>55</sup>

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55 Ibid., Grant, pg 32-37.

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Such a call by God, that a purveyor of any other gospel be accursed (Gal 1:8-9), needs to be fully explored in a soteriology volume. That is best done by examining the authentic and then contending with those who make so great salvation a works of man thing, a priestcraft thing, or an election of God thing.

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### Chapter 7 Soteriology Conclusion

*How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb 2:3-4<sup>56</sup>*

Salvation is the miraculous rescue and restoration of a wholly lost estate. Man's broken relationship with his Creator is the wholly lost estate, and only the Lord Jesus Christ, who said *I am the way the truth and the life, no man cometh to the father but by me (John 14:6)*, can rescue and restore that estate. Indeed, how shall we escape, if we neglect so great salvation. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts4:12)*. Salvation first began to be spoken by the Lord when he told Nicodemus *That whosoever believeth in him should not perish, but have eternal life (John 3:15)*. And it was confirmed unto us by the apostles, John concluding *"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"* (John 20:30-31). And God bear them witness as recorded in the Acts of the Apostles. Truly for the student of God's Word, so great salvation is worthy of extended study and analysis.

In this section on soteriology, the doctrine of salvation, through the eyes of Dr. Cambron and his doctrine book we have examined the

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<sup>56</sup> Holy Bible.

doctrine of repentance and faith, the doctrine of regeneration, justification, and sanctification and then the doctrine of adoption, redemption and prayer. A solid doctrinal position is essential to a strong Biblical systematic theology. In chapter 3 we explored the alterations of modernist ecumenical bibles which alter, for ecumenical modernists, the Biblical doctrine of salvation. In chapter 4 an extensive coverage of the error of Calvinism is delineated, drawn directly from Dr. Fielder's book, and in chapter 5 we cover how the instantaneous occurrence of five ingredients of genuine salvation, conversion, justification, quickening, indwelling, and immersion into Christ, focuses a light on errors in many of the man made models for salvation. A critique of other systematic theology works then exposes some of the gross misunderstandings and miscommunications about so great salvation. Finally Calvinism's assertion that God chose souls for salvation and souls for hell fire before the foundation of the earth, and Arthur Pinks strong defense of such a philosophy is refuted.

This marks a solid beginning for a good systematic study of soteriology, but it is only a beginning, soteriology being a major theme of God's holy revealed Word.

## Volume9 – A Systematic Theology's Ecclesiology.

### Chapter 1 Ecclesiology Introduction

*And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church (1577 εκκλησια ekklesia ek-klay-see'-ah); and the gates of hell shall not prevail against it.*

(Matthew 16:16-18)<sup>57</sup>

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 King James Bible consistently translates the Greek word 1577 εκκλησια ekklesia *ek-klay-see'-ah* "church" one-hundred-and-fifteen times, and appropriately translates it assembly three times in Acts 19:32, 39, 41.

The Roman Catholic, Eastern Orthodox, Anglican, and Protestant theology and doctrine have all and always considered the church to be one united catholic, universal, entity. The error in the concept of a Holy Catholic Church, originated in The Holy Roman Catholic Church. After Protestants broke from their mother, The Holy Roman Catholic Church, there was consternation about this doctrine and many devised a solution whereby the Holy 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. The corporate body of Christ

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57 The Holy Bible



being built and referenced in Matthew 16:18, is not a Holy Roman Catholic Church, nor a Holy Catholic Protestant Church, nor an invisible Catholic Church. It was seen in soteriology that a genuine born-again-saved individual is by the miraculous power of God, instantaneously converted, justified, quickened, indwelt, and baptized into Christ. In the latter of the simultaneous, instantaneous acts the individual is wholly immersed (baptized) into the corporate body of Christ and is made one with him. In this world that believer is called upon to be baptized and united with other believers in a local, independent, autonomous body called a church and continue in the apostles' doctrine and fellowship (Acts 2:40-41). There is no unified, universal, catholic church with a visible or invisible, human or denominational head otherwise involved in this operation.

That local church doctrine is espoused in this work, but before detailing it, and distinguishing it, it is important to understand the historical background of why Christendom went through the wide gate and travels on the broad way of the Roman Catholic Church, its Covenant Theology, and its Replacement Theology. There needs to be, as it were, a precursor to ecclesiology, one wherein the promises that God made to Israel stand solidly and separately apart from the church, and wherein the church age is recognized as a stand alone dispensation with a distinct beginning and a dispensational ending. That precursor is so essential it is part of this introduction to the doctrine of the church.

### *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 major inroad into the church was threefold: 1) Rome's presuming that it would replace Israel as God's chosen people, 2) that the Holy Catholic Church would rule the world, and 3) that there would therefore be no need of a literal thousand year reign of Christ. These lies permeate all Protestant and Reformed theology. Careful attention must be given to these three lies before full understanding can be given to ecclesiology.

### ***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 and Christendom, in whole, cannot and never has seen the truth.

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).<sup>58</sup>

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58 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

### *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 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

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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 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.

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 defect 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 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 2<sup>nd</sup> 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.<sup>59</sup> 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 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

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59 Edward Rice, “Systematic Theology for the 21<sup>st</sup> Century – Bibliology,” Chapter 13 Hermeneutics, 2018, pg 485.

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. <sup>38</sup> 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)*

## Epilogue

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 to be 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*

## Epilogue

*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 marrieth 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 2<sup>nd</sup> 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 This 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 the 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, opens 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.

### **Ecclesiology Conclusion**

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## Epilogue

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No previous systematic theology has completely stepped out of these errors, nor exposed them for what they are. The vast majority of Christendom is in lock step with these error. This Systematic Theology for the 21<sup>st</sup> Century Volume 09 – Ecclesiology, is unique in its effort to expose “The Emperor With No Clothes.” ...

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<sup>60</sup> Rather than distinguish these three attributes separately some theologians, i.e. Ryrie and Bancroft, call it "called together" rather than "called out." Such semantics are accurate and may be, at times, more helpful.

born-again-saved individual is by the miraculous power of God, instantaneously converted, justified, quickened, indwelt, and baptized into Christ. In the latter of the simultaneous, instantaneous acts the individual is wholly immersed (baptized) into the corporate body of Christ and is made one with him. In this world that believer is called upon to be baptized and united with other believers in a local, independent, autonomous body called a church and continue in the apostles' doctrine and fellowship (Acts 2:40-41). There is no unified, universal, catholic church with a visible or invisible, human or denominational head otherwise involved in this operation.

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The perpetuity of Christ's church, and consequently of Baptists, is clearly presented by both Shakelford, in his "Compendium of Baptist History", and by J. Newton Brown's "Memorials of Baptist Martyrs – Preliminary Historical Essay" given in Chapter 4 of this volume. True church history is thereby set in stark contrast to Roman Church history. Also with a Biblical dispensational understanding of the Bible comes a church age with a distinct beginning and a distinct ending. Hyper-Dispensationalist seem to understand the distinct ending but completely muck up the distinct beginning. Their idea that Paul started a Gentile Church distinct and separate from a "Jewish Church" is foreign to scripture and dangerous to a Bible student seeking Bible truth. No one ever became a Hyper-Dispensationalist by reading the Bible. No one every became a Calvinist by reading the Bible. No one ever became a Roman Catholic by reading the Bible. So so LDS, JW,

SDA, et al. Hyper-Dispensationalist ideas are refuted in chapter 6 of this volume.

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## Volume 10 – A Systematic Theology's Angelology.

### Chapter 1 Angelology Introduction

Much has been written about angels, 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 104:1,4<sup>61</sup>

*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*

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61 The Holy Bible

*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 21<sup>st</sup> 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”<sup>62</sup> 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.”<sup>63</sup> 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 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:

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

63 American Heritage Dictionary, 3<sup>rd</sup> ed., s.v. “Science.”



32 ἀγγελος *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.

A brief analysis of the use of the word shows the following:  
Angel\* used in 283 Bible verses, 108 OT (38%), 175 NT (62%)  
used in Gospels 52 times (30%)

That's Matt 19 times (37%)

Mark 5 times (10%)

Luke 24 times (46%)

John 4 times (7%)

in Acts 21 times (12% of NT usages)

Hebrews 12 times (7%)

Other Epistles 18 times (10%)

Revelation 72 times (41%)

( 7 times the Greek word *Angelos* was translated messenger(s) i.e. Mt. 11:10, Mrk.1:2, Lu.7:24, 27, 9:52, 2Cor.12:7, Ja.2:25).

Devils\* (i.e. fallen angels) used in 106 Bible verses,

Used 4 times in OT (Le.17:7, Deut.32:17, 2Chron.11:15, Ps.106:37), 102 times in NT.

used in Gospels 74 times (73%) (Other NT verses 28 times (27%))

That's Matt 23 times (31%)

Mark 16 times (22%)

Luke 27 times (36%)

John 8 times (11%)

Just in the birth of Jesus in his first advent, angel\* is used:

Appearing to Joseph in Mt.1:20, 24, 2:13, 19, Lu.2:21

To Zacharias Lu.1:11, 13, 18, 19

Gabriel to Mary Lu.1:26, 28, 30, 34, 35, 38

To Shepherds Lu.2:9, 10, 13, 15

(In 2 gospels via 19 verses, that's  $19/52 = 37\%$  of all the Gospel uses).

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

## Epilogue

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

Thus, it is helpful to have a good handle on this diverse usage of the word angel. A good beginning would be with its genesis.

### *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. “Angel” is brought up fifteen times in Genesis<sup>64</sup> 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, or pre-incarnate Christ, 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

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64 angel(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!

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, or pre-incarnate Christ, 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, again as the pre-incarnate Christ. 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 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

## Epilogue

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).

Thus the angel of the LORD is oftentimes a *theophanic* angel, or the actual manifestation of God himself, that we know as the pre-incarnate Christ. Discretion is required to determine when this is the case. Henry Allen Ironside (1876-1951), a brilliant student of Revelation illustrates this discretion and gives an exposition of such *theophany* in his discussion of the angel with incense that appears in Revelation 8:1-5.

The seal is broken, the book is fully unrolled. and the seven angels appear to whom are given seven trumpets. And as these angel messengers stand by, waiting one after the other to herald with a trumpet blast the coming judgments, we are told that another angel came and stood to officiate at the golden altar. He “is seen offering incense; therefore is an angel-priest. Who is this angel-priest? I think you will agree that he can be no created angel. Scripture never speaks of any created angel offering incense with the prayers of saints to make them acceptable to God. The Church of Rome does; but nowhere in the Bible do you get anything of the kind. Throughout the Old Testament, the pre-incarnate Christ is again and again presented as the Angel of The Lord. - He was the angel who appeared to Abraham; - He was the angel who guided the children of Israel; - He was the angel who wrestled with Jacob and put his thigh out of joint by the brook at Peniel. - He was the angel who appeared to Moses in the mount when the prophet prayed that he might behold God; - He was the angel who appeared to Joshua to lead the people of Israel against their foes in the land of Canaan; - He was the angel of The Lord again and again manifesting Himself throughout the entire dispensation. - In the Book of Zechariah He is the angel-advocate who stands to plead for Joshua, the high priest. So we again find Him in the Book of the Revelation presented as an angel-priest who still has a

people on earth for whom to plead. ...<sup>65</sup>

A lot can be discerned by digging into this type of word study and the genesis of angels, but there is no need to reinvent the wheel. C. I. Scofield researched and documented a thorough investigation of angelology.

### *Scofield's Angelology Summary*

A very thorough presentation of a Bible word study on angels is found in C. I. Scofield's Angel summary note attached to Hebrews 1:4 given below:

Heb 1:4 Note: Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2Sam. 14:20; Psa. 103:20; 104:4). In the O.T. the expression "the angel of the Lord" (sometimes "of God") usually implies the presence of Deity in angelic form (Gen. 16:1-13; 21:17-19; 22:11-16; 31:11-13; Ex. 3:2-4; Jud. 2:1; 6:12-16; 13:3-22). See Mal. 3:1, *note*.

The word "angel" is used of men in Lk. 7:24; Jas. 2:25; Rev. 1:20; 2:1, 8, 12, 18; 3:1,7, 14. In Revelation 8:3-5 Christ is evidently meant. Sometimes angel is used of the spirit of man (Mat. 18:10; Acts 12:15). Though angels are spirits (Psa. 104:4; Heb. 1:14), power is given them to become visible in the semblance of human form (Gen. 19:1 cf vr. 5; Ex. 3:2; Num. 22:22-31; Jud. 2:1; 6:11, 22; 13:3,6; 1Chr 21:16, 20; Mat. 1:20; Lk. 1:26; John 20:12; Acts 7:30; 12:7, 8 etc.).

The word is always used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Matt. 22:30; Mk. 12:25). They are exceedingly numerous (Mat. 26:53; Heb. 12:22; Rev. 5:11; Psa. 68:17). The power is inconceivable (2Ki. 19:35). Their place is about the throne of God (Rev. 5:11; 7:11).

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65 Ironside, H. A., "Revelation: An Ironside Expository Commentary", Kregel Publications, 1920, pg 85.

## Epilogue

Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the physical safety and well-being of believers (1Ki. 19:5; Psa. 34:7; 91:11; Dan. 6:22; Mat. 2:13, 19; 4:11; Lk. 22:43; Acts 5:19, 12:7-10).

From Heb. 1:14, with Mat. 18:10; Psalms 91:11, it would seem that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us (1Cor. 4:9; Eph. 3:10; Eccl. 5:6), a fact which should influence conduct. They receive departing saints (Lk. 16:22). Man is made "a little lower than the angels," and in incarnation Christ took "for a little "time" this lower place (Psa. 8:4, 5; Heb. 2:6, 9) that He might lift the believer into His own sphere above angels (Heb. 2:9,10). The angels are to accompany Christ in His second advent (Mat. 25:31). To them will be committed the preparation of the judgment of the nations (*see* Mat. 13:30, 39, 41, 42, 25:32, *note*). The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Heb. 2:5). An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections (Dan. 10:13, 21; 12:1; 12:2; Jude 1:9; 1Thes. 4:16). The only other angel whose name is revealed Gabriel, was employed in the most distinguished services (Dan. 8:16; 9:21; Lk. 1:19,26).<sup>66</sup>

C. I. Scofield's ideas about fallen angels is very skewed because he supposes a gap where a previous creation in the dateless past accounts for science's "geological ages" wherein fallen angels destroyed a previous primitive antediluvian culture, and then he supposes that those nasty fallen angels breed with humans to make half-breeds that bring in a second world flood that destroys humanity. Go figure. His gaptist theories are refuted in this author's 2017 dissertation "*God's Glory, God's Handiwork, and God's Word, The Genesis Account*", and his half-breed angel hypothesis is refuted in

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<sup>66</sup> Cyrus Ingerson Scofield, "*The Scofield Study Bible*," 1909, Heb.1:4 note, pg 1291-1292.

this volumes chapter 4.

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.

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## Chapter 7 Angelology Conclusion

Much has been written about angels, 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. As Charles Hodge put it,

“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.”<sup>67</sup>

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<sup>67</sup> Charles Hodge, *Systematic Theology*, Charles Scribner and Company, 1871, Christian Classics Ethereal Library, <http://www.ccel.org>, 636-648.



Systematically learning about angels, even though it is not a theme of the Bible, can greatly benefit the believer.

In the Bible 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. We learned that 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.

We have explored 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 eminent theologian Charles Hodge has taught us,

“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. ... As such, therefore, they are invisible, incorruptible, and immortal. Their relation to space is described as an *illocalitas* (Latin - they have no body that can occupy space); 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.”<sup>68</sup>

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”<sup>2</sup> 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.*

Again looking to Hodge's genius and careful dictation,

“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.

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68 Ibid.

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.”<sup>69</sup>

Clarence Larkin's 1921 book “*The Spirit World*” opened a Pandora's box of error about fallen angels existing before the Bible even accounts for their creation, and error of them causing the world flood (even two world floods!) by their copulation with human women. Before Larkin and C. I. Scofield fictionalized God's six day creation account and hypothesized that fallen angels from the *spirit world* are the whole problem in this created world, sounder minds prevailed. Such error has prompted some esteemed Bible teachers to even account there is a second class of fallen angels, the truly evil, and chained; supposing that 2Pet.2:4 delineates this very, very, very evilist of the fallen. Examine with me a much saner understanding of fallen angels as delineated by those sounder minds around before Clarence Larkin added the fiction.

Again, the eminent theologian Charles Hodge (1797 – 1878), called “The Father of the Printed Systematic Theology”, words well the state of angels,

“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.”<sup>70</sup>

Angels are created beings, and the Bible is clear that all that was created, to include the heavens and the hosts of heaven, came from Christ's six day creation act. On day seven of creation all was good, yea very good (Gen.1:31), and God had a day of rest on man's first day in the universe.

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69 Ibid.

70 Ibid.

## Epilogue

Of the fall of angels the eminent theologian Heinrich Schmid (1811-1885)<sup>71</sup> states, “It is probable that the wicked angels fell under the guidance of a certain leader or chief, whom the Scriptures call Satan and the devil, John 8:44; Luke 11:15, who by his example or persuasion drew many angels into the fellowship of his crime. Rev. 12:4.” He goes on to clarify,

As to the time of the fall: “They fell, not within the six days of creation, but after they were ended (Gen. 1:31 *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*); before the fall of our first parents, in the second week of the foundation of the world, but upon what day it is uncertain.”

We are still uncertain of the day because the Holy Bible does not give us the specifics. When the Bible is silent on a subject it behooves us to be silent, and especially not to wax dogmatic as many charismatic false teachers do. All that can be logically surmised is that the fall occurred between Genesis 1:31 and Genesis 3:1. With due respect to genius minds, there is no gap in God's creation account to suppose otherwise.

Of fallen angels Hodge states clearly, “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.” Hodge points out that there was a leader,

“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*, the evil one; the prince of the power of the air; the prince of darkness; the God of this world; Beelzebub; Belial the tempter;

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71 Schmid, Heinrich (1811-1885), “The Doctrinal Theology of the Evangelical Lutheran Church”, Augsburg Publishing House Minneapolis, Minn., 1875, via <https://www.ccel.org/ccel/s/schmid/theology/cache/theology.txt> accessed 10/8/2021, s.v. “Satan”.

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.”

Care needs to be taken that a believer not give too much credit or blame to evil angels. Some have force fit a special grouping of fallen angels into Genesis 6 in order to blame them for God's judgment and the world flood, and even to imagine an antediluvian existence and destruction before God created the world! Clearly the Bible paints all of man's failures hanging on man's depravity, and leaves no room to blame naughty angles, nor to suppose any antediluvian society that squeezes in between the first two verses of God's creation account. Students need to be careful here; some of our most esteemed Bible scholars have greatly erred on these two counts.

And so the study of angels is beneficial to a Bible believing student, who keeps in mind that angels are not the main thing in revelation and should not be made a major component of Bible doctrine. Always keep the main thing the main thing. Jesus Saves.

## Volume 11 – A Systematic Theology's Eschatology.

### Eschatology Introduction

The Holy Bible, as “Thus saith the LORD”, portrays the past, the present and the future; that is all the past of this universe, all the present of our circumstance, and all the future through eternity.

*“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)<sup>72</sup>

We now embark on a Bible study of the doctrine of last things. Closing Matthews nineteenth chapter Jesus said, “*But many that are first shall be 'eschatos' and the 'eschatos' shall be first*” (Matt.19.30). Consequently a study of “last things” has come to be called *eschatology*. That suffix, *ology*, requires that everything that could be thought of, considered, pondered or explored about a subject be put into *logos*, i.e. put into word. The last volume of a Systematic Theology for the 21<sup>st</sup> Century will thus be a thorough exposé of the Biblical prophecy that reveals all that lies ahead for mankind.

The Holy Bible spends no effort proving the existences of God, life after death, nor the resurrection of the dead, nor shall I. What God declares plainly need not be debated philosophically, and so this work differs from all previous eschatology works, as it focuses only on what God has revealed for the last and closing chapters of man.

The fulfillment of Biblical prophecy of end times has, in the past, by sincere but mislead scholars and theologians, been shrouded in mystery and allegorical misinterpretation. It need not be. When a Bible student keeps God's larger picture in focus, the coming Kingdom age, where the Messiah, the only begotten Son of God, rules this world from the throne of David set in God's holy hill of Zion, is no mystery, but a mainstay of Biblical prophecy! A mainstay that is categorically denied by the apostate “Holy” Roman Catholic Church and her confused mislead Protestant children.

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72 The Holy Bible.

The prophecy of the closing of the church age wherein there is no Jew or Gentile, and the opening of the Kingdom age wherein the twelve tribes of Israel are the predominate focus, is disconcerting to Catholics, but it need not be to a sincere Bible student. End time prophecy is not shrouded in mystery as were many aspects of the church age.

Dr. C. I. Scofield, in his book “Prophecy Made Plain”, provides a good insight to this distinction.

In Matthew 16.18 Christ announced a purpose which, as Paul informs us in Ephesians 3, involved the disclosure of a mystery which had been entirely hidden from the past ages: “I will build my CHURCH.”

The KINGDOM was no mystery. The Kingdom is the great theme of the prophets. From Isaiah to Malachi the burden of the prophetic testimony is the Kingdom to be set up by the Messiah, David's great Son, but who was to be also “the mighty God, the everlasting Father” (Isa.9:6).

In the fullness of time John the Baptist first, and then the Christ, came preaching “the Kingdom of Heaven is at hand.” “But His own received Him not.” Israel would not have her King “meek and lowly” (Zech.9:9; Matt.21:1-5), and so, when His rejection by the bulk of the nation became manifest, the Kingdom was postponed, and Christ announced the mystery, the Church.<sup>73</sup>

Consequently some Bible prophecy is shrouded in mystery, but not the prophecies of the end times. For example when Hosea wrote “*When Israel was a child, then I loved him, and called my son out of Egypt*” (Hos.11:1). Or when God told Jeremiah, “*A voice was heard in Ramah, lamentation, and bitter weeping, Rahel weeping for her children, refused to be comforted for his children, because they were not*” (Jer.31:15). And again when it was spoken by the prophets “*He shall be called a Nazarene*” (Matt.2:23). These prophetic utterances were shrouded. An OT student of Biblical prophecy could not have

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73 C. I. Scofield, “Prophecy Made Plain, Addresses on Prophecy”, The Gospel Hour Inc., 1910, pg 26.

discerned these, they were mysteries, often not even comprehended by those who wrote them (1Pet.1:10-11)<sup>74</sup>, but they are revealed to us by our Lord Jesus Christ.

The Bible prophecies of the last times are not shrouded in mystery. When they have a “latent and deeper meaning than at first appears”, it is now our task to “*rightly divide the word of truth,*” and to “*discern the times*” (Matt.16:3). We have the Revelation of Jesus Christ, and we have the “Comforter” sent from the Father to teach us all things (John14:26). Consequently we can discern the times and know the things which shall be hereafter.

When Ezekiel was a student of Biblical prophecy, he answered wisely. In Ezek. 37 God had set him down in a valley of dry bones, very many, and very dry, and God asked him, “Son of man, can these bones live?” Now when Origen of Alexandria Egypt (184-253 AD), the Father of the Roman Catholic Church, the Father of their Allegorical Method, the Father of their Bible Criticism, answered that question, he answered foolishly. Origen of Alexandria Egypt supposed that in 70 AD, when Titus annihilated every Jew in Palestine that the Jews were annihilated forever. He then changed up the Bible so a “Holy” Catholic Church could completely take the Jews place and abscond with their promises. Origen of Alexandria Egypt answered poorly, but Ezekiel answered wisely.

*The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.*

*And he said unto me, Son of man, can these bones live? And I answered, **O Lord GOD, thou knowest.***

*Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the*

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74 1Pet.1:10-11 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.



*LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD (Ezek.37:1-6).*

When God says he will do something, whether it be the restoration, salvation, and resettlement of all Israel in the promised land, or wolf laying down with a lamb, it behooves a Bible student of prophecy to learn from Ezekiel's answer, and trust in a "jot and tittle" fulfillment of God's prophecies.

Again C. I. Scofield expertly conveys the importance of this study of Biblical prophecy of the end times.

Think what the prophetic student is occupied with; think of the vastness of the subject with which the prophetic Word deals; think what a pageant that it is which passes before the eye of the student of prophecy.

We open the pages of the prophetic Word, and we see passing before us the magnificent panorama of the future of the nations. Our God unfolds to us that which He is doing here and there in this world; and not only that, He lifts the veil and shows us that which He is going to do in the future. Through the prophetic Word, and through that alone, we look over into the great hereafter, and see that which is to be. We look into an open Heaven with all its joys and glories, the goal of our own desire; and we look into an open Hell. All this is in the prophetic Word. The mightiest subjects, the greatest thoughts that can possibly fill the mind are those with which the prophetic Word is occupied. Think of it! We are permitted to see in prophecy the unfolding of God's majestic purposes as regards His ancient people. We are permitted to look to the end of our own age, the Church age. We see the kingdom age unfolding beyond the Church age. We are permitted to see the establishment upon this earth of a universal monarchy under the rule and reign of the Son of

## Epilogue

God Himself. Why, if it is possible for any kind of knowledge to lift us up above ignoble things, to give us that breadth of vision and of thought which certainly are essential to all noble character, it is the prophetic Word which will do it, and the prophetic Word only.<sup>75</sup>

Your study of eschatology, the doctrine of last things, entails a believing study of Biblical prophecy. May God bless your studies.

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<sup>75</sup> Ibid. pg 9-14.

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## Chapter 9 Eschatology Conclusion

*Lord, wilt thou at this time restore again the kingdom to Israel? And (Jesus) said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (Acts.1:6)*

*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: ... Write the things which ... shall be hereafter; (Rev.1:1,19).*

*That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:(Eph 1:10).*

We are in the last of the last days and there are three essential concepts to understanding the doctrine of last things. First there is

coming a kingdom age where Christ will fulfill the promises made to the nation of Israel. *“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins”* (Rom.11:26). The disciples with the risen Christ asked, *“Wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times ...”* (Acts.1:6-7). But it will happen!

Secondly know, *“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass”, ... records, “the things which shall be hereafter”* (Rev.1:1,19). It is not “allegorical”<sup>76</sup> or “apocalyptic”.<sup>77</sup> God says what he means and means what he says.

And third know the hereafter comes after this dispensation of grace, this present church age, comes to a close. “Dispensation” and “stewardship” come from the same Greek word. Jesus gives multiple stewardship parables (Luk.16,19,20 Matt.21,25, Mrk.12), and then Paul uses that same *stewardship* principle stating, *“If ye have heard of the **dispensation of the grace of God** ... Which is now revealed ... That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel”* (Eph.3:2-6). The church age must end before the dispensation of the fullness of times (Eph.1:10) arrives. And before the King of kings receives his kingdom, the Title-Deed of this world must be opened, and *“the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof”* (Rev.5:5). With that understood, study the Revelation. Without it, flounder.

In this volume on eschatology there is assembled an outline of the many unfulfilled promises that are revealed and will be completely

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76 The Allegorical Method of Bible interpretation was invented, devised and propagated via the pits of hell through the “Holy” Roman “Catholic” Church, which was not holy nor catholic. The Bibliology volume of this work addresses Origen's invention of the allegorical method. “Roman Catholic Saint Origen” is a “Father of Roman Catholicism”, and called “The Father of the Allegorical Method.”

77 Something that is “apocalyptic” is “prophetic of devastation or ultimate doom” and for the believer the Revelation of Jesus Christ is prophetic of ultimate triumph, not of ultimate doom.

fulfilled, the dispensationalism that gives the big picture for their fulfillment, Cambron's doctrine of last things that defends it, and Ironside's Expository on Revelation that details it, and additional chapters that define it.

Studying eschatology is important for Christians, because it ennobles them. As the Apostle Paul put it for the Corinthians

*Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. ... For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. ... Therefore if any man be in Christ, he is a new creature: ... and (he) hath given to us the ministry of reconciliation; ... and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. (1Cor.5:9-11, 14,15, 17-20).*

Every born again Christian should be a student of Biblical Prophecy, it is ennobling, and enables a intimacy with God who says "Shall I hide from my friend that thing which I do?" (cf. Gen.18:17) In pursuit of this study a Christian needs only two tools; an open mind that will believe all that the prophets wrote, and an open Bible, that contains all that the prophets wrote. Studying Biblical Prophecy is fraught with obstacles and false teachers who deny the pre-tribulation rapture of the church, or the literal 1000 year reign of Christ. Use the two tools and your earnest desire for an intimacy with God for He has revealed his whole plan in the pages of his 66 books.

When the redeemed step into the presence of our eternal God we will gain a proper and holy perspective of all things. In the mean time

## Epilogue

we are to study to shew ourselves approved unto God, and to rightly divide the Word of truth. That Word of truth unfolds the most intimate plans of God. Biblical prophecy is ennobling; it is written for our comfort, not our curiosity. The rapture, the Bema Seat Judgment of the bride, the marriage supper and our eternal union with Christ are a consolation. Even the described seven year tribulation, the battle of Armageddon and the salvation of Israel culminating in the thousand year reign of Christ from the throne of David are to bring us solace. There is coming a second resurrection wherein all unregenerate souls stand before our Holy God on his Great White Throne (Rev20:11) before they partake of their second death. And then, finally, there is a new heaven and a new earth. This present heaven and earth “*shall pass away with a great noise, and the elements shall melt with fervent heat*” (2Pet3:10). Peter gives pause to ponder these prophecies, “*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in holy conversation and godliness?*” (vr.11). It is ennobling that God has shared his hopes and plans for the future; it is a great act of intimacy when friends do that. Only the believing eye can see these portrayals in Scripture. The old adage is reversed for Revelation, here, “Believing is seeing.” Bible revelation is thus meant to change our attitude as our world plunges toward God's prophesied end. As our country leans reprobate, what manner of persons ought we to be? Ministers of reconciliation! (2Cor 5:17-21).

God bless you in your studies of eschatology.



## Volume12 – A Systematic Theology's Epilogue's Conclusion

This endeavor is to mark out the Systematic Theology for the 21<sup>st</sup> century and the Epilogue (A short passage added at the end of a literary work) section contains the following contents:

### Epilogue Conclusion

This volume contains the introductions, tables of contents and conclusions for eleven previous volumes of “A Systematic Theology for the 21<sup>st</sup> Century”:

The organization of this systematic theology follows the traditional structure listed below.

Vol. 01 Prolegomena	Vol. 07 Hamartiology
Vol. 02 Bibliology	Vol. 08 Soteriology
Vol. 03 Theology	Vol. 09 Ecclesiology
Vol. 04 Christology	Vol. 10 Angelology
Vol. 05 Pneumatology	Vol. 11 Eschatology
Vol. 06 Anthropology	Vol. 12 Epilogue

A Christian, being one who has individually confessed and accepted the atoning blood of Jesus Christ, the only begotten Son of God, for their saving, has a quickened, corrected, and personal relationship with the LORD God and Creator. They also have a charge from him that they carefully develop a theology. A theology, again, is a musing about, a consideration of, and an analysis of, (*ology*) everything that can be known of God (*Theos*), and of everything that God has done in this his universe. An unregenerate mind is self centered, rebellious, Christ less, and ergo, God less. His pursuit of theology will turn to self worship, (i.e. evolution as it promotes the self made man) and/or creature worship, (worshiping the creature, i.e. stars, images, idols, animals, humans, angels, et al.) more than Creator worship (Rom 1:10). The quickened mind of the born again believer, however, is enlightened and guided away from a self centered theology, into a God centered, Holy Spirit directed theology. But, theology is still the travail assigned to every rational mind. Carefully organizing one's musing about God, when done skillfully, with method

## Epilogue

and thoroughness, should be called systematic.

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Landing Rd. Virginia Beach VA 23464 under Pastor. James Baker. We met after our military-hop to Norfolk VA on our return from Mazara Del Vallo, Italy in May 2016. I have been enthralled with his three volumes of theology since that meeting.]

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## 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 AECF 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 community colleges near his church.

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 21<sup>st</sup> 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).