

A Systematic Theology for the 21st Century – Anthropology, Hamartiology and Soteriology

Pastor Edward Rice

A Systematic Theology  
for the 21<sup>st</sup> Century -  
Anthropology,  
Hamartiology and  
Soteriology

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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 AECP bootstrap program he graduated from Ohio State University with a degree in electrical engineering and was commissioned in the USAF where he served until 1995 as a systems engineer and weapons integration specialist at Wright Patterson Air Force Base, Ohio, and Rome Laboratories, Rome NY. He finished his Masters degree in Electrical Engineering through The Air Force Institute of Technology in 1990.

After being commissioned as a USAF officer in 1982 he pursued his systems engineering work in several classified research and development programs. While moving around the USA in his twenty three year military career he was a youth pastor and associate pastor in Independent Baptist Churches near his station. In 1995 he became Captain Rice, USAF retired, and surrendered to be a Baptist Pastor.

In 1998 he took the senior pastorate at Good Samaritan Baptist Church, in Dresden, New York where he pursued his theological studies at Louisiana Baptist Theological Seminary. At LBU Pastor Rice received his second masters degree in 2013, and his PhD in 2017. His son Michael is US Army retired living near Fort Hood Texas, Shane is an Independent Baptist Missionary pastoring Chiesa Biblica Battista, Mazara Del Vallo, Italy, and Matthew is serving our Lord Jesus Christ near Hamilton NY. Capt Rice has spent seven years teaching math and science with the ABeka Christian High School Curriculum, and seven years teaching college mathematics, a love of his life, at both Corning Community College, and Elmira College.

Dr. Rice's staunch belief in the preserved accuracy of the inspired Scriptures and his extensive background in systems engineering make him uniquely qualified to assemble "A Systematic Theology for the 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).

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## **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>

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.

The 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

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1 The Holy Bible

Lewis Sperry Chafer, the founder and previous president of Dallas Theological Seminary. Initial critique of this neo-evangelical, 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 cries out to be written and it is a work that I must needs endeavor.

Immediately there are three 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 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>2</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.

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 we have no reliably written Systematic Theology in print. With this effort and your help we will 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.

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

A Systematic Theology for the 21st Century

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

## **Part 06 Anthropology**

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## Part 06 Anthropology

*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>3</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>4</sup>, specifically taken from the Greek “*Anthropos*,” for man “*ology*” 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 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:

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3 The Holy Bible.

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

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>5</sup>

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

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

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. But in a truly systematic theology our focus in an anthropology section need only be what God has revealed about man in his inerrant, infallible 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>6</sup> His teachings on Bible Doctrine at Tennessee Temple Bible School thoroughly lay the foundation for this present work of systematic theology. His book, *Bible Doctrines*<sup>7</sup> will, with the permission of the Cambron Institute<sup>8</sup>, be given in block quotes throughout this effort. The book is readily available through <http://www.thecambroninstitute.org>, and it forms the foundation for this systematic theology.<sup>9</sup>

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

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

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

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

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

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)]

## **Cambron's Chapter IV Anthropology -The Doctrine of Man**

### **Chapter 4**

Anthropology - The Doctrine of Man

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#### **ANTHROPOLOGY (The Doctrine of Man)**

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#### **OUTLINE FOR CHAPTER IV**

##### **ANTHROPOLOGY**

I. Man in His State of Integrity.

A. His Origin.

B. His Nature.

C. His Constitution.

D. His Condition.

E. His Headship.

II. Man in His State of Sin.

F. The Fall of Man.

G. The Fallen Sons of Adam.

III. Man in His State of Grace.

A. His Standing.

B. His State.

C. His Two Natures.

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#### ***Chapter IV***

##### **ANTHROPOLOGY**

Anthropology comes from the Greek word “anthropos,” meaning “man.” Anthropology is the doctrine of man. There are many different definitions of man, some comical, some tragic. In this study of anthropology we shall go to the true source — the Scriptures. Man has always wanted to know *who* he is, where he *came from*, and where he is *going*. God’s Holy Word gives the only complete account.

## *I. Man In His State of Integrity*

By this we mean man in his original state of purity, his uprightness.

### *A. His Origin.*

#### *1. Negative.*

*a. Not by Abiogenesis or Spontaneous Generation.* This theory holds to the belief that there was no creator of man, but that man simply came into being without a cause and began to exist, fulfilling the nursery rhyme, which reads:

Where did you come from, Baby dear?  
Out of the nowhere, into here!

This argument needs no answer, but in order to forestall criticism, we simply state that if such a thing as abiogenesis were possible, there would be no power to keep it from happening again. There is no record of a second occurrence, and, of course, it never happened in the first place.

*b. Not by Evolution or Natural Developments.* A short definition of evolution is: "That process by which, through some kind of aggregation of matter through many ages and species, by chance or by law, man appears." This concept has held sway for many years, but its adherents are on the decline. Modern science, such as anthropology, is refuting all of its claims. The Bible declares that man is a separate creation of God, and that the animals were created at a different time, completely apart from man. Evolution teaches that man and animals have a common origin, which branched out into the different species. In refuting this we use the Scriptures and human reasoning as follows:

(1) *It is Opposed to Scripture.* The Scriptures state: "After his kind" (Gen. 1:24). This pins the species down to themselves, forbidding them to evolve into a completely new species.

(2) *There is No Record of Animal Becoming Man.* Surely, in six thousand years, if

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evolution were true, there would be living examples of it today.

(3) *There is No Evidence that the Missing Link Has Been Found.* Many so-called history books show pictures of the creature

they term as the missing link. These pictures are photographs of drawings, and not photographs of real creatures, as none of these exist. The “missing link,” we are told, is that creature between man and the ape. Its picture is wholly the imagination of the artist who took a piece of a bone or tooth and built a man around it. It is the same as a man taking a key hole and building a house around it. We would like to quote William Jennings Bryan concerning the “missing link”: “If the missing link has been found, why are they still looking for it?”

(4) *There is No Evidence that Primitive Man Differed From Man Today.*

(5) *There Is Proof that Human Blood is One Blood.* (Acts 17:26). World War II has proved this. The blood of a white man can be placed into the veins of a black man, and vice versa, and give life. Blood transfusions have only been in practice during the last hundred years, but God revealed this to us several thousand years ago.

(6) *There is a Great Difference Between the Constitution of Man and Animal.*

(a) *Physically.* Man is an upright being, while animals are on all fours.

(b) *Mentally.* Man has *intellect*, while animals have instinct.

(c) *Morally.* Man is the only creature of God that has moral qualities.

(d) *Spiritually.* Man alone has been created with spiritual concepts. He alone of all the creatures can worship God.

2. *Positive.* Man is a direct creation of God. “God created man in his own image, in the image of God created he him; male and female created he them” (Gen. 1:27).

*B. His Nature.*

1. *Original Image of Man.* “God said, Let us make man in our image, after our likeness” (Gen. 1:26a). “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6). See also I Corinthians 11:7; James 3:9.

a. *Seen in Man’s Trinity.* “The LORD God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2:7). “The very God of



peace sanctify you wholly: and I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ” (I Thess. 5:23).

b. *Seen in Man’s Intellectual and Moral Nature.* “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:9, 10). See also Ephesians 4:24.

c. *Seen in Physical Likeness.* It is true that God is a Spirit (John 4:24); God is invisible (Col. 1:15). Yet God has always had a form in which He manifests Himself: “As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake with beholding thy form” (Ps. 17:15, R.V.<sup>10</sup>). See also Philippians 2:6,7; Mark 15:12; John 5:37, R.V.<sup>11</sup> 122

Christ was not made in the form or image of Adam, but Adam was made in the form, or image of Christ, who was to come: “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the *figure* of him that was to come” (Rom. 5:14).

2. *Original Innocence of Man.* Some declare that Adam was created in holiness, or righteousness. This is not quite correct. Man was created perfect, yes, but he was created in innocence. There is a vast difference between innocence and righteousness. Innocence is sinlessness that has never faced trial. Righteousness is innocence that has been tested and tried, and has come out victorious.

### C. *His Constitution.*

As we shall see, man is composed of earthly (Gen. 2:7) and spiritual elements (I Thess. 5:23; Heb. 4:12).

1. *Body.* His body was made from the earth. This was the first

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10 The actual Bible gives this verse as: “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” There is no reason for Dr. Cambren using the ecumenical revised version which changes a “will” to a “shall”, and incorrectly translates to an incomplete sentence, “when I awake with beholding thy form.” Shame on him and the ecumenical translators.

11 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.

part of man that was formed. “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” (Gen. 2:7). The body is set forth in Scripture as the house of the inner man. “How much less in them that dwell in houses of clay, whose foundation is the dust, which are crushed before the moth?” (Job 4:19). See also II Corinthians 5:1, 3, 4. The process by which God made man is not known; we leave that up to God. Men give their opinions and speculations, but they remain as such. The word “dust” does not mean clay, or old dirty dirt, but the finest materials of the earth.

a. *Analysis Proves Man’s Source.* Modern chemical analysis detects in the body the same elements that are in the earth beneath man’s feet; such elements as sodium, carbon, iron, and the like.

b. *Earth Sustains Man’s Existence.* The body is sustained by that which grows out of the earth. It is man’s body and not his spirit that is sustained. Famine in our modern day has proved that if vegetation is taken away, life is taken away. *Kill vegetation and you kill man.*

c. *Death Substantiates Man’s Elements.* At death corruption sets in, and man’s body soon returns to the dust from which it was formed. “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen. 3:19).

2. *Soul.* “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” (Gen. 2:7). See also I Corinthians 15:45. The soul is the seat of the emotions and appetites. Plants, animals and man have bodies; only animals and man have a soul; but only man has a spirit. The soul is that *conscious* life which is in man and animal. Plants have life, but it is *unconscious* life. There is a difference between the souls of men and the souls of animals. The animal’s soul is connected with his *body*, while man’s soul is connected with his *spirit*. The soul of an animal dies with the animal, but man’s soul never dies, for he was made a “living soul” — a soul that would never die.

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As stated, the soul of man is the seat of his emotions and

appetites, and the following Scriptures will bring out the degrees of same: *Appetites*: “Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart” (Deut. 12:15). *Desires*: “If any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force” (I Sam. 2:16). See also Deuteronomy 12:20; Psalm 107:18; Proverbs 6:30; Isaiah 29:8; I Samuel 18:1. *Hates*: “David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David’s soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house” (II Sam. 5:8). *Mourns*: “His flesh upon him shall have pain, and his soul within him shall mourn” (Job 14:22). Is *Vexed*: “The man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me” (II Kings 4:27b). *Rejoices*: “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (Is. 61:10). *Suffers*: “They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us” (Gen. 42:21). *Sorrows*: “He said unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch” (Mark 14:34).

Where does man get his soul?

a. *Pre-existence*. This theory teaches that all souls that have ever been in the world, or shall ever be in the world, were created in the beginning. At time of conception, they are united with the body. This was taught by Plato, but it was never accepted by the church, as it is without Scriptural foundation.

b. *Creationism*. This belief holds that after forty days of conception the soul unites with the body. Roman Catholicism proposes this. If this belief is true, then God is the creator of sinful

souls.

c. *Traducianism*. This is the truth which holds that both soul and body are derived from the parents. “Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth” (Gen. 5:3). See also Acts 17:24-26.

3. *Spirit*. Here is where man differs from all creatures. In Hebrews 12:9 God is said to be “Father of spirits.” This does not mean the Father of angels, but of the spirits of men made perfect. God is never said to be the Father of souls.

“As the body without the spirit is dead, so faith without works is dead also” (Jas. 2:26). When a body dies, the soul departs with the spirit of man. The soul and spirit can be separated “the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12). However, there is no Scriptural proof that they are ever separated. The rich man of Luke 16 goes to Hades upon death, and he has both soul and spirit with him. See also Matthew 10:28.

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The spirit of man is the seat of his intelligence. “What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (I Cor. 2:11). Animals do not possess intelligence. “Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee” (Ps. 32:9).

The word “spirit,” both in the Hebrew and Greek, is sometimes translated as “breath,” and “wind.” The context determines the translation.

The materialists say that the word for spirit should be “breath,” and that when man dies he is gone forever.

Some people say that man lost his spirit at the Fall and regains his spirit at conversion. This would make him a dual being however, and this conception has no Scriptural grounds.

4. *Heart*. When we speak of the heart, we do not mean the muscle in the body, but rather the seat of conscience. “Let us draw

near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:22). See also I John 3:19,20; Acts 2:26; 5:3, 5; Matthew 22:37. There is a warning that there may be a profession without a possession, a head knowledge without a heart trust. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father which is in heaven” See also Matthew 7:22, 23.

*D. His Condition.*

By this we mean man’s condition in his state of integrity before he fell.

1. *His Knowledge.* He had immediate knowledge, intuitive knowledge. He was not an adult infant. He named all animals that came from the hand of God; It would take an intelligent man to do this. “Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him” (Gen. 2:20).

2. *His Fellowship.* He was able to commune with God. “The LORD God commanded the man saying, Of every tree of the garden thou mayest freely eat” (Gen. 2:16). “God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat” (Gen. 1:29).

3. *His Home.* It was located in a garden. “The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed” (Gen. 2:8). Some men claim that primitive man was a cave man, but this was not so, for he was a garden man. The first records we have of men living in caves are of the persecuted: “Of whom the world

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was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth” (Heb. 11:38), and of the insane: “when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit” (Mark 5:2).

This garden is not called Eden, but rather, the Garden in Eden. “Eden” means plains, or plateau. Armenia, no doubt, is the place where man began.

4. *His Companion*. “For Adam there was not found an help meet for him. . . . And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man” (Gen. 2:20, 22). The words “help meet” are not a compound word, but two separate ones, meaning “fit for.” Eve was “fit for” Adam. Some who laugh at this “rib story” cannot tell us where woman did come from. Why do you suppose God did not make woman from the dust? For the simple reason that God did not want to have two origins of man.

God can make a human being in four ways:

By conception.

Without the aid of a woman, as Eve.

Without a man or woman, as Adam.

Without a man, by a woman, as Christ.

5. *His Work*. “God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen.

1:28). “The LORD God took the man, and put him into the garden of Eden to dress it and to keep it” (Gen. 2:15). There was employment in the garden, but no toil. There was work, but not the kind that wears one out. The word “keep” in Genesis 2:15 is best translated “guard.” Against whom was Adam to guard the garden? Against wild animals?

No, there were none. Against wild men? No, for Adam was the only man. He was put on his guard against the possible appearance of the Devil. Whenever man is placed in a position of trust, God always gives ample warning.

6. *His Food*. “God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat” (Gen. 1:29). The first man and beast of the field were vegetarians. Their diets included no meat. Man was not carnivorous as evolutionists claim.

7. *His Responsibility*.

a. *To Replenish the Earth With a New Order — Man*. “God blessed them and God said unto them, Be fruitful, and multiply,

and replenish the earth, and subdue it” (Gen. 1:28). Adam was the first man: “The first man Adam was made a living soul” (I Cor. 15:45). Eve is the mother of all human beings. “Adam called his wife’s name Eve; because she was the mother of all living” (Gen. 3:20).

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b. *To Abstain from Eating of the Fruit.* This fruit was of the tree of the knowledge of Good and Evil. “The LORD God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2: 16, 17).

They were allowed to eat freely, as there was plenty. There was only one tree forbidden them. We do not know what kind of fruit it was. Nothing was wrong with the fruit; there was just God’s prohibition behind it. God wanted Adam and Eve to have knowledge, but he did not want them to gain it by disobedience. Re-member, man had been placed on his guard; he had been warned of the enemy; Satan did not come in unawares. This being true, why did God allow Adam and Eve to be subjected to the attack of the Devil? Testing always comes before a blessing. Man always has to be tried before he is promoted.

*E. His Leadership. (Headship)*

The entire human race comes from that one man, Adam. As is the head, so are the descendants.

1. *Ethnography.* This is the branch of anthropology that considers man geographically and descriptively, treating of the subdivision of races, the causes of migration, and related matters. This science points to a common homeland — Armenia.

2. *Comparative Philology.* This is the science of language, and it considers that men all come from the same origin.

3. *Psychology.* This is the science of the mind, and it also indicates that man comes from one origin.

4. *Physiology.* This is the science that deals with the organic structure of the body, and it declares that all men come from the same source, a common origin.

## II. Man In His State of Sin

### A. The Fall of Man.

Some may say that the fall of man is an old Babylonian fable, but we have only to look upon man and see him toil for his bread, weaken in his diseases, and die in his misery, to realize that he has had a fall. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).

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1. *The Source of Sin.* “Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?” (Gen. 3: 1). “I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ” (II Cor. 11:3). God is not speaking about a beast when He mentions the serpent, but a person. Notice that the Scripture does not say, “more subtle than any *other* beast of the field,” but leaves out the word “other,” stating only that he is more subtle than *any* beast. This is merely a statement of what God thinks of the Devil.

Nowhere in Scripture does it state that the Devil was *in* the serpent, but it does say that the serpent *was* the Devil. “He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev. 20:2).

2. *The Nature of Sin.* “The serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Gen. 3:4-6). Now the fruit was all right; it was good fruit, with only the prohibition of God behind it. Some people may contend that it was a small thing to bring about man’s downfall, but we ask the question, “How many steps does it take to fall off a bluff?”

a. *He Doubted God’s Love.* In doubting God’s love, man denied God’s goodness, and acted apart from God and became a



sinner. “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov. 14:12). See also Isaiah 55:6.

b. *He Doubted God’s Word.* In doubting God’s Word, man denied His Truth; denying His Truth, he acted in spite of God and became a criminal. “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (I John 3:4).

c. *He Doubted God’s Authority.* In doubting God’s authority, man denied God’s deity; denying His deity, he became contrary to God. Thus, he became God’s enemy and a rebel in God’s universe. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Rom. 8:7, 8).

The testing was given to see if man would stay true to God. He failed because he wanted to be a god. The Devil himself fell (Is. 14), because he wanted to be like the Most High God. This brought about his downfall, so he planted the same seed of false ambition in Adam and Eve to see if it would bring about their downfall, and it did.

Some may ask, “Was this fair to them?” They were warned and placed on guard against Satan. There was only one prohibition in the garden. They did not need the fruit; they lacked nothing.

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### 3. *The Effects of Sin.*

#### a. *Immediate Effects Upon Eve.*

(1) *Shame.* “They both were naked, the man and his wife, and were not ashamed.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” (Gen. 2:25; 3:7). God himself is clothed with a garment of light (Ps. 104:2); and when He made man, he made him in His own image and likeness. Thus, we believe that man also was clothed with a garment of light. When man sinned, that clothing of light was lost, and he made himself a fig leaf covering to take the place of that which was lost. Ever since, man has tried to put on what God once gave him, but he has nothing but filthy rags.

(2) *Fear.* “He said, I heard thy voice in the garden, and I

was afraid, because I was naked; and I hid myself” (Gen. 3:10). Man still tries to hide from God.

(3) *Separation from God*. There is no doubt that man lost his perfect nature and ended his fellowship with God. There is no such thing as the Fatherhood of God and the brotherhood of man of the *natural* man, the unsaved man.

(4) *Expulsion from the Garden*. “The LORD God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man; and he placed at the end of the garden of Eden cherubims, and a flaming sword, which turned every way to keep the way of the tree of life” (Gen. 3:23, 24). Man was *driven* out.

(5) *Lost Lordship Over Creation*. In the beginning Adam was indeed the ruler of all earthly creatures: “Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea” (Ps. 8:6-8). This is not true of man today. He has lost that lordship. Christ will return it to man when He comes again (Heb. 2 and Is. 11).

b. *Remote Effects Upon Adam’s Posterity*.

(1) *The Spirit is Darkened*. “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph. 4:17, 18). The darkened room of understanding will remain darkened until the Holy Spirit comes in to illuminate.

(2) *The Soul Is Debased arid Corrupt*. Unbelievers, “being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness” (Eph. 4:19). See also Jeremiah 17:9.

(3) *The Body Is Subjected to Disease and Death*. “The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8:21).

4. *The Effects on Sin*.

a. *The Immediate Expression of God's Judgment.*

(1) *On the Serpent.* "The LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:14, 15). Satan, in all of his majesty, is considered nothing but a serpent. This is a figure of speech, for we know that snakes do not eat dust.

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God's decree unto the serpent that he should eat dust all the days of his life, showed the contempt in which He held the Devil.

(2) *On the Woman.* "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

(3) *On Creation.* "Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field" (Gen. 3:17, 18).

(4) *On Man.* "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). See also Genesis 5:29.

b. *The Future Expression of God's Judgment.* "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

5. *The Provision for the Sinner.* "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). In the hour that man sinned, God promised a Redeemer. The Seed of the woman is no one else but Jesus Christ. "Unto Adam also and to his

wife did the LORD God make coats of skin, and clothe them” (Gen. 3:21). When they realized their nakedness, they covered themselves with aprons of fig leaves. God clothed them with animal skins instead. As far as covering their nakedness was concerned, fig leaves were as good as animal skins; however, *blood* had to be spilt — “For without the shedding of blood there is no remission of sin.” They had to be covered with that which was slain for their sins. Likewise, the sinner today has to be clothed with the righteousness of Him who died for them.

*B. The Fallen Sons of Adam.*

*1. Their Standing.*

a. *In Adam.* “Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive” (I Cor. 15:21, 22).

See also I Corinthians 15:45, 47; Romans 5:12-21. There are only two representative men in the world: the first man and the second man; the first Adam and the last Adam. All men are born in Adam; all born-again men are in Christ.

b. *Of Sin and Guilt.* “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, as it is written, There is none righteous, no, not one” (Rom. 3:9, 10). See also Romans 3:19.

*2. Their State.* By their state we mean their spiritual condition; that is, the absence of righteousness in their spiritual life.

a. *Sinful in Nature.* “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5). See also Ephesians 2:3; Genesis 6:5; Jeremiah 17:9; Romans 8:7;

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Galatians 5:19-21.

b. *Sinful in Practice.* “We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Titus 3:3). See also Romans 3:23; Colossians 1:21; Psalm 14:1-3.

c. *Lost in Sin.* “The Son of man is come to seek and to save that which was lost” (Luke 19:10). See also Isaiah 53:6; II Corinthians 4:3, 4.

d. *Spiritually Dead.* “You hath he quickened who were dead in

trespasses and sins...Even when we were dead in sins, hath quickened us together with Christ, by grace are ye saved” (Eph. 2: 1, 5). God’s picture of a sinner is a dead man, a man with all of the organs of movement, but no motion. Likewise, the sinner cannot move in the things of God.

e. *Under God’s Wrath*. “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness” (Rom. 1:18). See also John 3:36.

f. *Waits for Death*. “It is appointed unto men once to die, but after this the judgment (Heb. 9:27).

g. *Sure of Hell*. “Whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:15). See also Revelation 21:8.

### *III. Man In His State of Grace*

#### *A. His Standing.*

1. *In Christ*. As in Adam all die, even so in Christ shall all be made alive” (I Cor. 15:22). See also I Corinthians 15:21, 45, 47; Romans 5:12-21.

2. *Of Perfection*. “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. . . . To the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Eph. 1:4, 6). There are no charges against the Head; and, as that is so, there can be no charges against the Body.

#### *B. His State.*

By this we mean his spiritual condition. This differs from the life of the unbeliever. In the believer’s life righteousness is present — the righteousness of the Lord Jesus Christ.

1. *A New Creature*. “If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new” (II Cor. 5:17). See also 11 Peter 1:4; Galatians 6:15; John 3:16. Regeneration is a re-creation. Only God can create; only God can re-create.

2. *Saved*. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the

world began” (II Tim. 1:9). See also Ephesians 2:8,9.

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3. *Dead Unto Sin*. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. 6:11). “Who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (I Peter 2:24).

4. *Child of God*. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12). “Ye are all the children of God by faith in Christ Jesus” (Gal. 3:26).

5. *Under God’s Favor*. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3). See also Romans 5:2.

6. *Waits for God and Glory*. “Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself” (Phil. 3:20,21).

7. *Sure of Heaven*. “The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen” (II Tim. 4:18). See also I Peter 1:4.

### C. *His Two Natures*.

“The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal. 5:17).

The above Scriptures could not describe anyone but a saved man. The sinner has but one nature; the child of God has two natures. Every true believer has experienced the warfare of which Paul speaks. This warfare is best demonstrated by the household of Abraham. He had two sons — Ishmael, the older; and Isaac, the younger. Ishmael stands for that born of the flesh, while Isaac stands for that born of the Spirit. The trouble started when Isaac came into the household. Trouble comes into a Christian’s life when Christ enters in.

#### 1. *The Description of the Old Nature*.

a. *Names and Characteristics.*

(1) *The Flesh.* “That which is born of the flesh is flesh” (John 3:6). See also Romans 7:18, 23; 8:9. By “the flesh” we do not mean “muscles and sinews,” which are part of the human body, but rather the carnal nature, which all possess at birth. There is no such thing as our being in the flesh; the flesh is in us. No man has ever begotten an unfallen man. “For I know that in me (that is, in my flesh,) dwelleth no good thing” (Rom. 7:18a). See also John 6:63; Romans 8:8. There is no such thing as a person being born with a “divine spark” within them.

(2) *The Natural Man.* “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. 2:14). This is what man is by nature, by his natural birth.

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(3) *The Old Man.* “Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:6). See also Ephesians 4:22; Colossians 3:9. This is the man of old — what we once were: corrupt, full of evil desires and lusts.

(4) *The Outward Man.* “Though our outward man perish, yet the inward man is renewed day by day” (II Cor. 4:16).

(5) *The Heart.* “From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man” (Mark 7:21-23). We hear so much of man having a change of heart, but this is impossible, for only God can give a new heart.

(6) *The Carnal Mind.* “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7).

(7) *Sin.* “By one man *sin* entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). The word “sin” refers to the fallen nature of man, while “sins” refer to the actions of this nature.

b. *The Character and End.*

(1) *It Is an Adam's Nature.* This means that Adam fell, and his children are, therefore, fallen children of a fallen father.

(2) *It Is an Inherited Nature.* We receive our fallen nature from Adam.

(3) *It Is an Evil Nature.* The eighth chapter of Romans is a commentary on this point.

(4) *It Is an Unchangeable Nature.* "That which is born of the flesh is flesh" (John 3:6a). As long as man lives, that fallen nature remains in him. It will be eradicated only at the resurrection of the dead in Christ, and the transformation of those alive in Christ, at His second appearing.

(5) *Its End Is Death.* "The wages of sin is death" (Rom. 6:23a). See also Romans 8:5-13.

2. *The Description of the New Nature.*

a. *Its Names and Characteristics.*

(1) *Spirit.* "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

(2) *Divine Nature.* There "are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the correction that is in the world through lust" (II Peter 1:4). See also I John 3:9; 5:18, 19.

(3) *The New Man.* "Put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). See also Colossians 3:10; II Corinthians 5:17.

(4) *The Inward Man.* "Though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). "I delight in the law of God after the inward man" (Rom. 7:22). See also Ephesians 3:16.

(5) *Mind.* "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God: but with the flesh the law of sin" (Rom. 7:25).

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b. *Its Character and End.*

(1) *It Is a Christly Nature.*

(2) *It Is An Imported Nature..*

(3) *It Is a Holy Nature.*

(4) *It Is an Unchangeable Nature.*



(5) *It Is Non-forfeited Nature.*

Verses 1 and 2 of I John 2 ‘speak of the relation of the saint with the Father. Even when the saint sins it is a family matter.

(6) *It’s End is Resurrection and Rapture.* “Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible shall put on incorruption, and this mortal shall put on immortality... But thanks be to God, which giveth *us* the victory through our Lord Jesus Christ (I Cor. 15:51-53, 57).

3. *The Conflict Between the Two Natures.*

a. *The Believer’s Experience.* Every child of God has two natures; the unsaved man has only one nature. The old nature cannot be eradicated while the believer lives in the flesh; therefore, we have the fight between the old and new natures. “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal. 5: 17). Romans 7:15-25 is another marvelous example illustrating this truth. However, someone may declare that this passage shows the conflict in Paul’s life *before* he was saved, but one verse in this passage clearly reveals that this conflict, so vividly described, occurred *after* he was saved: “I delight in the law of God after the inward man” (Rom. 7:22). *No unsaved man ever delights after the law of God.* Also, only the saved man has the *inward man*, which is the new nature.

b. *The Believer’s Responsibility.*

(1) *In Relation To the Old Nature.*

(a) *Accept God’s Estimate of It.* “Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. 6:6-11). This

one truth must be pointed out: the old man is never said to be crucified *in* the believer, but is crucified *with Christ*. It is a reality! Accept it! It is not a matter of feeling, but one of faith. All of this truth is according to God's view. As for the believer's view, he knows that the old nature, the old man, is not dead; he is very much alive. The Scripture says, "Reckon ye also yourselves to be dead indeed unto sin." If the old nature were actually dead, the believer would not have to *reckon* him so; he would *know*.

(b) *Make No Provision for the Flesh*. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof (Rom. 13:14). In other words, do not feed the flesh. Starve it.

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(c) *Mortify the Flesh*. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5). A stronger term is, "Put to death, therefore, your members." The words "as good as dead" (Heb. 11:12) are the same terminology.

(d) *Never Try to Improve It*. "Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

(e) *Put It Off*. "Put off concerning the form of conversation the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22). The same word is translated "laid down" in Acts 7:58.

(2) *In Relation to the New Nature*.

(a) *Reckon Ourselves to Be Alive*. "Reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God through Jesus Christ our Lord" (Rom. 6:11).

(b) *Walk in Newness of Life*. "We are his workmanship, created unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). See also Romans 6:14; 7:6.

(c) *Feed and Nourish It*. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2). We are to feed the new nature by the exposition of the Word, and not by the exhortation of man. We know we have two natures, and

it is well to consider that the food for one will starve the other. It is the individual Christian who must decide which man, the old or the new, shall be fed. He cannot feed both at the same time.

(d) *Put On the New Man*. “Put on the new man, which after God is created in righteousness and true holiness” (Eph. 4:24).

(e) *Depend Upon the Indwelling Spirit for Power*. “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30). “My brethren, be strong in the Lord, and in the power of his might” (Eph. 6:10). “Not by might, nor by power, but by my spirit, saith the LORD of hosts” (Zech. 4:6b).<sup>12</sup>

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<sup>12</sup> Block quote of Dr. Cambron's *Bible Doctrines* page 116-134 (Zondervan 155-174).

From my TH802 report:

## **Critique of Chafer's Anthropology**

Critique of Chafer's Chap XI & XII Introduction to Anthropology (125-129) & The Origin of Man (130-159)<sup>13</sup>

If Dr. Chafer had made his last paragraph his first paragraph he could have cut out fourteen pages of add-nausea. None of this chapter recites God's aspect, and actually represses God's revelation about the origin of man. It is apologetic to the evolutionist, apologetic to the humanist, apologetic to the philosopher; and it is apologetic to the archeologist and the geologist; for crying out loud, it is even apologetic to the philologist,<sup>14</sup> because that philologist, the historical linguist, "knows" it has taken a hundred thousand years to evolve the human language to where it is today!

There is a need for apologetics and some small amount of apologetic might find its way into a systematic theology, but it should not be the focus of a systematic theology in any arena, and especially not as concerning the origins of man. Dr. Chafer is writing a text that will appeal to 70+ denominations, all of which Dallas Theological Seminary strives to appease and accommodate. Here he does it well, by saying nothing of significance in a chapter that should be very fundamental, very straightforward and very enlightening.

The whole flavor of a neoevangelical readily seeps from Dr. Chafer's chapter on the origin of man. The series of Bible conferences springing from Niagara, New York at the close of the 19<sup>th</sup> century (1833-1897) brought both Fundamentalism and Biblical Dispensationalism into the lime light in America. The Fundamentalist became known for separating, holding anti-

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13 Edward G. Rice, "ADVANCED SYSTEMATIC THEOLOGY II TH802 WRITTEN REPORT- A Written Report Presented to the Faculty of Louisiana Baptist University, In Partial Fulfillment of the Requirements for Doctorate of Philosophy in Theological Studies," Dec 2013.

14 Chafer, *Systematic Theology Vol 2*, 141.

denominational (independent autonomous local churches), anticlerical (no clergy) and anti-creedal (no creed but the Bible) stances and defending five fundamentals of faith.<sup>15</sup> Any departure from a fundamental tenant would constitute apostasy and result in separation. There was a distinct movement away from such staunch separation, neoevangelicals proposed that the apostate and unbelieving cultures must be constructively engaged. Rather than publicly confronting Church apostasy and separating from it, the neoevangelical advanced repairing it with inclusiveness. They supposed that social acceptance and intellectual respectability would be more effective on the perverse generation in need of correction. Fundamentalists soon dubbed them as the neoevangelicals.<sup>16</sup>

Dr. Chafer is wholly neoevangelical and his writing about the origins of man strives for intellectual respectability and social

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15 “The twentieth century began with a tumultuous conservative uproar over the infiltration of numerous denominations by liberalism. The severity of the situation demanded immediate action. Heretical teachings were captivating and corrupting entire churches, schools and related organizations within multiplied denominations. Therefore, a coalition of interdenominational brethren, following a number of conferences, united around the five 'fundamentals' of the faith. They were:

1. The inspiration and inerrancy of Scripture
2. The deity of Jesus Christ
3. The virgin birth of Christ
4. The substitutionary, atoning work of Christ on the cross
5. The physical resurrection and the personal bodily return of Christ to the earth.

“The adherents to these five 'fundamental' truths were naturally labeled 'fundamentalists.' Those opposing them were called 'liberals.' “The men joining together around these five points (commonly called 'the doctrine of Christ') were from varied and diversified religious backgrounds. Thus, this amalgamation of 'first generation fundamentalists' included Presbyterians, Baptists, Reformers, Reformed Episcopalians, Lutherans, Methodists, Anglicans, Congregationalists, and Wesleyan Holiness brothers. The astounding thing about the members of this interdenominational movement was their love for one another.” (Dr. Jack Van Impe, *Heart Disease in Christ's Body*, pp. 127-128).

16 The term *neoevangelical* was popularized by one Harold Ockenga in 1947, neoevangelicals were then embarrassed to be called fundamentalists. (From [www.theopedia.com](http://www.theopedia.com) accessed 18 Nov 2013).

acceptance in a perverse world of infidelity and Church apostasy. Dallas Theological Seminary is founded on such neoevangelical principle and is, thus, pandering to 70+ denominations in its outreach. Consequently they must be very careful, never confrontational, in their declaration of truth, which never reaches a state implied in the term *declaration*. A true Baptist is a fundamentalist, even if they retired the phrase, and a true Baptist need not exercise such careful avoidance of confrontation.

Louisiana Baptist Theological Seminary, like so many Baptist seminaries that started out right, is on the brink. It may at any moment forsake its Baptist fundamental and separatist heritage and embrace intellectual elitism, wherein it begins an irrecoverable slide down the steep slope of neoevangelicalism. Its assignment of a thoroughly neoevangelical systematic theology in its theological studies is an indicator of its inclination. Its disclaimer, that LBTS does not endorse the entire content of every text book used, cannot disengage this Baptist theological seminary from that dangerous slippery slope. Forces at play in its desire for intellectual respectability have already stepped over the brink and threaten to drag (or have indeed already dragged) the whole university and seminary over an irrecoverable line. Neoevangelicalism has swallowed the majority of Baptist Universities and all previous Baptist Seminaries. Jesus' warning in Matthew 7 has application for institutions as well as for the souls of men: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." In a university sense, few there be that stay on a straight, fundamental, Baptist way. LBTS shows signs of veering from the straight.

Dr. Chafer's neoevangelicalism aside, his "introduction to anthropology" and his "origin of man" cannot hold a candle to Baptist theologian Emery H. Bancroft's *Elemental Theology, Doctrinal and Conservative*<sup>17</sup> Bancroft's work is adequately positive completely Biblical and very fundamental. His first

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17 Emery H. Bancroft, *Elemental Theology*, 1932, Baptist Bible Seminary, 1945, 60, Zondervan 1977, 231-244.

sentence on creation contains a negative lead in “There is no trustworthy evidence that man came from beneath as a product of life forces or potencies of the material universe.”<sup>18</sup> Bancroft, thus presents the fact of creation rather than the theory of creation. The latter track is Chafer's neoevangelical approach and mimics Augustus Strong's previous approach.<sup>19</sup> Strong published prior to the birth of fundamentalism and the onslaught of neoevangelicalism, but his flavor is in general neoevangelical, i.e. tiptoeing through apostasy, being careful not to ruffle any apostate or evolutionist's feathers. Bancroft makes no apology for the truth, and presents a clearly separatist flavor of the fundamentalist. His work, however, is closer to a Bible Doctrines work than a Systematic Theology work. This seems to be the state of all Baptist theology efforts. A truly Biblical, i.e. Baptist, systematic theology is still lacking in publication. If such an effort would be undertaken it would be more than Emery H. Bancroft included in his 1932, *Elemental Theology*. It is indeed, most exceptional, but alas elemental, rather than systematic. To extend Bancroft's work from a 1932 *Elemental* effort to A Systematic Theology for the 21<sup>st</sup> Century, one which overpowers the neoevangelical works of Chafer and Geisler, one could start with Bancroft's excellent doctrines format and add the pertinent systematic endeavors (see this authors Prolegomena for a better description of that challenge).

The basic outline for a Systematic Theologies Anthropology section might start with a robustness found in Bancroft's: The Doctrine of Man (Anthropology).<sup>20</sup> That outline is recited below:

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18 *ibid.*, 231.

19 Although Strong was consistently orthodox, he did use the results of modern critical scholarship more than, for example, his near Presbyterian contemporary Charles Hodge. Also, unlike Hodge, Strong was comfortable with the idea that God may have created the world through the processes of evolution. In the 1907 edition of his theology, Strong summarized his views on modern thought: "Neither evolution nor the higher criticism has any terrors to one who regards them as part of Christ's creating and education process." from <http://www.ccel.org/ccel/strong> accessed 2 Aug 2010

20 Emery H. Bancroft, *Elemental Theology*, 1932, Baptist Bible Seminary, 1945, 60, Zondervan 1977, 231-244.

I. Creation

- A. The Fact of Creation
  - i. Mans Creation Decead
  - ii. Mans Creation Declared
- B. The Method of Creation
  - i. Negatively Considered
  - ii. Positively Considered

II. Original Condition

- A. Possessed the Image of God
  - i. Does not denote physical likeness
  - ii. May mean a formal likeness, a likeness in form
  - iii. It could refer to a triune likeness- tripartite being, vs  
Triune Being
  - iv. It doubtless includes the personal image
  - v. It must involve endless being with which God has  
endowed man
  - vi. It certainly means intellectual and moral likeness:
- B. Possessed Intellectual Faculties
- C. Possessed a Holy Moral Nature

III. Probation

- A. The Meaning of Probation
- B. The Fact of Probation
- C. The Period of Probation

IV. The Fall

- A. The Fact of the Fall
- B. The Manner of the Fall
  - i. The Tempter
  - ii. The Temptation
    - a) Woman, unprotected and near the forbidden
    - b) Insinuating question implied doubt of God's Word
    - c) Woman replying to and parleying with the slanderer
    - d) Woman tampering with the Word of God
    - e) Serpent's open denial of punishment for sin and  
accusing God of lying, selfishness, jealousy, degrading and  
lording over.
    - f) Woman believing the tempter lust of eye, lust of  
flesh, pride of life



- g) Obeying the tempter
  - h) Becoming a tempter to her husband who yielded undeceived.
- C. The Results of the Fall
- i. To Adam and Eve in particular
    - a) Consciousness of nakedness and sense of shame
    - b) A craven fear of God
    - c) Expulsion from the garden
  - ii. To the race in general
    - a) Ground cursed to not yield good alone
    - b) Sorrow and pain to woman in childbearing
    - c) All men are sinners and resting under condemnation
    - d) Physical and spiritual death and threatened penalty of eternal death
    - e) Unredeemed men are in helpless captivity to sin and Satan

Depicting the difference in a Biblical doctrine work and a Biblical systematic theology work is the necessary work of a Prolegomena. That effort is begun in the draft Prolegomena for the 21<sup>st</sup> Century by this author. Dr. John F. Walvoord, who succeeded Dr. Chafer as President of Dallas Theological Seminary, described Dr. Chafer's Systematic Theology as “without question an epoch in the history of Christian Doctrine... a complete and unabridged Systematic Theology.”<sup>21</sup> This author disagrees with that assessment and contends that a truly Biblical systematic theology is still want to be published.

### *Critique of Chafers Material/Immaterial Part of Man*

A Critique of Chafer's Chap XIII-XIV The Material / Immaterial Part of Man (144-197)<sup>22</sup>

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21 Article contributed by [www.walvoord.com](http://www.walvoord.com), accessed 15 Dec 2013

22 Edward G. Rice, "ADVANCED SYSTEMATIC THEOLOGY II TH802 WRITTEN REPORT," Dec 2013.

Lewis Sperry Chafer's poor coverage of man's origin and inadequate organization of his anthropology section takes a turn for the worse in this chapter. Infidel, Philosopher, and Roman Catholic have decreed that man is made up of a material part and an immaterial part; God's revelation makes no such simplistic distinction. If man is made in the image and likeness means anything, and if trinity means anything, then man is more than material and immaterial, he is body, soul, and spirit. The Roman Catholic doctrine that man has a material part to be dealt with and an immaterial part to be considered separately, has overwhelmed Chafer's neoevangelical leanings. His Systematic Theology has now become a book of Roman Catholic doctrine.

Chafer's propensity to teach Roman Catholic Doctrine in these two chapters makes this section all the more feckless. How the human body actually produces an immaterial part, traducian theory, various elements, capacities and faculties of an immaterial part of man carries such insignificance that it hardly matters that his three key sources are the Encyclopedia Britannica,<sup>23</sup> Presbyterian Theologian Hodge<sup>24</sup> and Presbyterian Theologian Shedd.<sup>25</sup> The whole differentiation and characterization of this artificial material and immaterial parts of man is extra-Biblical. Chafer is taking neoevangelicalism even further than it is want to go.

### Critique of Chafer's State of Innocence and Fall

Critique of Chafer's Chap XV The State of Innocence (198-214).<sup>26</sup>

It does not bode well for a Systematic Theology being systematic or theology when Lewis Sperry Chafer starts his chapter "The State of Innocence" with a philosophical poem by Holland's greatest 17<sup>th</sup> century poet. Once again Dr. Chafer is allowing his quest for scholarly philosophy to trump his

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23 Chafer, *Systematic Theology*, 191,195.

24 Ibid., 175.

25 Ibid., 177.

26 Edward G. Rice, "ADVANCED SYSTEMATIC THEOLOGY II TH802 WRITTEN REPORT," Dec 2013.

communication of truth. His approach does not therein improve.

A single sentence from his section “The Responsibility of the First Man” reveals, again, that Chafer's work is wholly unworthy. “That the Christian may walk and talk with God, that the guiding and teaching ministry of the Holy Spirit is vouchsafed to him, and that the enabling power to realize God's perfect will and plan is freely bestowed, illustrated, to some measure, the high privilege and responsibility of the first man when no cloud intervened between his Creator and himself.”<sup>27</sup> Sixty such words of brazen run on passivity, might be found somewhere in poor English prose, but may it never be found in a Systematic Theology book. Our subject is complicated enough, the prose we use must be riddled with simplicity, not with gobbledygook. But Chafer does get worse.

From this point on in his diatribe of verbiage Dr. Chafer makes his whole focus, not the Biblical representation of the state of innocence, as would be proper, but on those who consider the whole book of Genesis allegorical fiction. Certainly there is a whole tribe of Evangelicals who are such infidels, but a Systematic Theology which has as its sole authority the infallible, inerrant, plenary, verbally inspired word of God, has little cause to address such an audience. In such an exorbitant waste Dr. Chafer has frittered away another fourteen pages of his six volumes of work.

Critique of Chafer's Chap XVI The Fall (215-223)

There is little purpose in reading Chafer's wordy opinion on the fall of man. One need only take note that he first cites Milton's 'Paradise Lost', followed by the Presbyterian, Dr. Shedd, followed by the Westminster Confession. The overbearing error of all of this is addressed in the authors Prolegomena. It details how theologians with a theology in their heart have failed to follow a basic systematic methodology to get that theology onto paper systematically. Here Chafer does exactly what is condemned in that essay. He uses a scientific method wherein he hypothesizes about the fall of man, then experiments a path through multiple ancient opinions to bring a hypothesis up to theory, and using the same empirical process, to bring theory up to “gospel truth.”

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<sup>27</sup> Ibid., 202.

Theology is not a science, and in treating it as such, Dr. Chafer abandons the inerrant, infallible, plenary, verbally inspired Holy Bible as his sole source of truth about the fall of man. He follows the outline of Charles Hodge. He follows the scheme of Augustus Strong. Both equally failed on this same level. It is curious that Geisler<sup>28</sup>, a whole generation removed from the neoevangelical start up that engulfed Chafer, does no less. His genius in organizing and communicating his neoevangelical theology in one volume (1680 pages) dwarfs Dr. Chafer's effort in six volumes. (2,700+ pages!) But alas, Norman Geisler has the same failure. These Theologians considered theology a science, and expected if they could “lasso” everything that was ever believed about God, i.e. here the Fall of Man, they would be able to draw the noose tight enough to end up with all the truth and nothing but the truth. Unfortunately this method, somewhat effective for science perhaps, is wholly inadequate for theology. In theology, at the start, there is an inerrant, infallible plenary, verbally inspired Holy Bible which is the sole source for the gospel truth. Such does not fit into the scientific method in any form.

Dr. Chafer has “lassoed” a great many sources to frame up his “theory” about the fall of man; unfortunately his noble effort is not really Biblical in nature or in analysis. This unfortunate analysis seems applicable to all of Chafer's *Systematic Theology*.

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28 Norman L. Geisler, *Systematic Theology in One Volume*, Bethany House, 2002, 3, 4, 5, 11

## Part 07 Hamartiology

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

#### Part 07 Hamartiology

Download pdf at [www.GSBaptistChurch.com/theology](http://www.GSBaptistChurch.com/theology)

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*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

The doctrine of sin is a necessary study in a systematic theology for a thoroughness in understanding man's dilemma and the miracle of God's remedy. Such a study could begin with a basic Bible doctrine as found in Bancroft's: *Elemental Theology* – Chapter 6 The Doctrine of Sin (Hamartiology)<sup>29</sup> but all that he covered was the meaning, fact, and extent of sin. Dr. Cambron expanded this doctrine coverage to cover the origin, reality, nature, extent, realm, and penalty of sin. That thoroughness will establish the basis for this doctrine.

There is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.<sup>30</sup> His teachings on Bible Doctrine at Tennessee Temple Bible School thoroughly lay the foundation for this present work of systematic theology. His book, *Bible Doctrines*<sup>31</sup> will, with the permission of the Cambron Institute<sup>32</sup>, be given in block quotes throughout this effort. The book is readily available through <http://www.thecambroninstitute.org>, and it forms the foundation for this systematic theology.<sup>33</sup>

Believing in the verbal inspiration of the Holy Scriptures and believing that every single word is directly chosen by God, it is prudent

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29 Emery H. Bancroft, *Elemental Theology*, 1932, Baptist Bible Seminary, 1945, 60, Zondervan 1977, 231-244

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

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

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

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

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 136-145 (Zondervan 175-184)]

## **Cambron's Chapter V Hamartiology -The Doctrine of Sin**

### **Chapter 5**

#### Hamartiology - The Doctrine of Sin

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HAMARTIOLOGY (The Doctrine of Sin)

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#### OUTLINE FOR CHAPTER V

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#### HAMARTIOLOGY

##### I. The Origin of Sin.

- A. The Entrance of Sin into the Universe.
- B. The Introduction of Sin into the Human Race.

##### II. The Reality of Sin.

- A. Scripture Declares the Fact of Sin.
- B. Nature Proclaims the Fact of Sin.
- C. Law Discovers the Fact of Sin.
- D. Experience Proves the Fact of Sin.
- E. Man Confesses the Fact of Sin.

##### III. The Nature of Sin.

- A. The Modern View of Sin.
- B. The Biblical View of Sin.
- C. The Scriptural Statement of Sin.
- D. The Theological Definitions of Sin.
- E. The Summary of Scripture Concerning Sin.

##### IV. The Extent of Sin.

- A. As to the Heavens.
- B. As to the Earth.

##### V. The Realm of Sin.

- A. As an Act.

B. As a State.

C. As a Nature.

## VI. The Penalty of Sin.

A. The Natural Penalty.

B. The Positive Penalty.

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**Chapter V** HAMARTIOLOGY Hamartiology is derived from the Greek word, *hamartia*, meaning “sin.” Thus, hamartiology is the doctrine of sin.

### *I. The Origin of Sin*

#### *A. The Entrance of Sin into the Universe.*

Turning to Ezekiel 28:11-19 we see that it was Lucifer who brought sin into the universe: “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee” (v. 17). There was no sin before Lucifer sinned and became the Devil — Satan. His sin, the first in the universe, was when he chose his will over God’s will, desiring to be equal with God. Why did God allow sin to enter into the universe? This is one question God has not answered as yet.

#### *B. The Introduction of Sin into the Human Race.*

As there is sin in the human race, there must have been a beginning of sin. If there is no beginning of sin, man was *created* in sin. Thus, God is the creator of sin; but He is not. Sin came into the human race through deception and disobedience, motivated by unbelief. “Adam was not deceived, but the woman being deceived was in the transgression” (I Tim. 2:14). Why did God allow man to sin? The only possible answer we can give is Ephesians 2:7: “That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”

### *II. The Reality of Sin*

#### *A. Scripture Declares the Fact of Sin.*

“All have sinned, and come short of the glory of God” (Rom. 3:23). “The Scripture hath concluded all under sin, that the promise by



faith of Jesus Christ might be given to them that believe” (Gal. 3:22).

*B. Nature Proclaims the Fact of Sin.*

“We know that the whole creation groaneth and travaileth in pain together unto now” (Rom. 8:22).

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*C. Law Discovers the Fact of Sin.*

“By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Rom. 3:20). The Apostle Paul thought that he was free from sin until he looked into the mirror of God’s law: “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” (Rom. 7:7b).

*D. Experience Proves the Fact of Sin.*

The experiences of Moses, David, Peter and John reveal the facts of sin. Even your own experience substantiates it.

*E. Man Confesses the Fact of Sin.*

1. *Saints Have Owned Up to It.* It was Job who said, “I am vile, and I abhor myself.” Isaiah declared, “Woe is me, for I am undone.” Daniel, of whom no breath of sin is mentioned, said, “My comeliness was turned into corruption.” Jeremiah confessed, “I am black.” Peter cried, “Depart from me, I am a sinful man.” Paul stated, “Christ Jesus came into the world to save sinners; of whom I am chief.” Luther revealed, “I am afraid more of my heart than the Pope and all the Cardinals.” Moody said, “The man I have the most trouble with is the man who walks under my hat.”

2. *Sinners have Owned Up to It.* The Scriptures abound with the confession of the sinner and his sin: Pharaoh declared, “I have sinned this time” (Ex. 9:27b). Achan answered, “Indeed I have sinned” (Josh. 7:20b). Balaam admitted, “I have sinned,” (Num. 22:34b). Even Judas, who betrayed the Lord, said, “I have sinned” (Matt. 27:4).

### *III. The Nature of Sin*

*A. The Modern View of Sin.*

1. *Society Calls It Indiscretion.*
2. *Scholars Label It Ignorance.*
3. *Evolutionists Say it is the Trait of the Beast.*
4. *Christian Scientists Teach It Is the Absence From Good.*
5. *The Fleshly Man Excuses It As Amiable Weakness.*

6. *The New Theologians Declare It Is Merely Selfishness.*

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*B. The Biblical View of Sin.*

1. *Sin Is Missing the Mark.* “All have sinned, and come short of the glory of God” (Rom. 3:23). See also Romans 5:12. Sin means “to miss the divine aim of God.”

2. *Sin Is Transgression.* “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law” (I John 3:4). Transgression of the law may be deliberate or unintentional. Either is sin. There was *sin* before the law, but there was no transgression. See Numbers 4:15; Joshua 7:11, 15; Isaiah 24:5; Daniel 9:11; Hosea 6:7; 8:1.

3. *Sin Is Bending of That Which Is Right.* “Righteous” means straight. Sin is the bending of that which was once straight. “David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father’s house” (II Sam. 24:17). See also Romans 1:18; 6:13; II Thessalonians 2:12; II Peter 2:15; I John 5:17.

4. *Sin Is Rebellion Against God.* “Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children and they have rebelled against me” (Is. 1:2). See also II Thessalonians 2:4, 8.

5. *Sin Is a Debt.* “Forgive us our debts, as we forgive our debtors” (Matt. 6:12). See also Luke 11:4. The words “duty” (Luke 17:10), “ought” (John 13:14) and “bound” (II Thess. 2:13) are all from the same Greek word denoting debt.

6. *Sin Is Disobedience.* Sin is a lack of response to God. “In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. 2:2). See also Ephesians 5:6; John 3:36, R.V.<sup>34</sup>

7. *Sin Is a Deviation From God’s Requirement.* This means a fall;

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34 There is no reason to trust ecumenical translators of 1881 A.D. to give a more representative translation of John 3:36 than what was given by fifty-seven exceptional linguists who took seven years to translate the entire Holy Bible and finished their crowning achievement in 1611 A.D.. Shame on Dr. Cambron for even bringing them up.

every offense against God is a fall. Sin is always a fall that hurts. “If ye forgive men their trespasses, your heavenly Father will also forgive you” (Matt. 6:14). See also Galatians 6:1; Romans 5:15-20.

8. *Sin Is Unbelief*. “He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son” (I John 5:10).

9. *Sin Is Impiety, or Ungodliness*. “To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5). “When we were yet without strength, in due time Christ died for the ungodly” (Rom. 5:6). See also I Timothy 1:9; I Peter 4:18; II Peter 2:5, 7; Jude 4, 15.

10. *Sin Is Iniquity*. By this we mean a wrong doing to the moral order of the universe.

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“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they that do such things shall not inherit the kingdom of God” (Gal. 5:19-21). See also Colossians 3:5-9; Mark 7:19, 20.

#### *C. The Scriptural Statement of Sin.*

“All unrighteousness is sin: and there is a sin not unto death” (I John 5:17). See also I John 3:4; Proverbs 14:21; 21:4; 24:9; Romans 3:23; 6:23; I Samuel 15:23; Jeremiah 3:25; 14:7; James 2:9; 4:17; Romans 14:23.

#### *D. The Theological Definitions of Sin.*

1. *Sin is the transgression of, or lack of conforming to the law of God.*

2. *Sin is deficiency of love to God and man.*

3. *Sin is preference of self to God.*

4. *Sin is insubordination.*

5. *Sin is lack of conformity with God or His moral law in act, disposition, or state.*

6. *Sin is that which ought not to be.*

#### *E. The Summary of Scripture Concerning Sin.*

1. *Toward God.*

a. *Rebellion.* “Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry” (I Sam. 15:23a).

b. *Failure to Love God Supremely.* “Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might” (Deut. 6:5).

2. *Toward the Divine Law.*

a. *Willful Transgression.* “The soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people” (Num. 15:30).

b. *Violation Through Ignorance.* “If any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering” (Num. 15:27). See also Hebrews 9:7.

3. *Toward Man.*

a. *Injustice.* “Thou shalt not defraud thy neighbor, neither rob: the wages of him that is hired shall not abide with thee all night until the morning” (Lev. 19:13).

b. *Failure to Love Him as One’s Self.* “Thou shalt not avenge, nor bear any grudge

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against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD” (Lev. 19:18).

4. *Toward Self.*

a. *Selfishness.* “What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Matt. 16:26).

b. *Corruption.* “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5).

*IV. The Extent of Sin*

*A. As to the Heavens.*

The Scriptures reveal the fact that both sin and salvation began in heaven and came to earth. Sin began in heaven with the fall of Satan (Ezek. 28). Salvation is completed in heaven with the mediatorial work of Christ (Heb. 9:24).

*B. As to the Earth.*

1. *The Vegetable Kingdom.* “Unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying. Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field” (Gen. 3:17, 18). Isaiah 53:13 reveals the blessed fact that the curse shall be taken off of the vegetable kingdom when Christ comes: “Instead of the thorn, shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.”

2. *The Animal Kingdom.* Before the fall of man there were no man-eating animals. Isaiah 11:6-9 tells us that this curse also shall be removed at Christ’s second coming: “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”

3. *The Race of Mankind.*

a. *The Universality of Sin.* All men are sinners: “All have sinned and come short of the glory of God” (Rom. 3:23).

b. *The Totality of Sin.* All of man is sinful — his body, soul and spirit. “They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. . . . there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God” (Rom. 3:12, 18, 19.)

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## V. *The Realm of Sin*

A. *As An Act.*

Man commits sins by his conduct.

B. *A State.*

Man is void of righteousness.

*C. As a Nature.*

Man is conceived in sin, born in sin, and is, therefore, a sinner by nature.

## *VI. The Penalty of Sin*

*A. The Natural Penalty.*

This can best be illustrated by the example of a child who was forbidden to eat of a certain food. He disobeyed and ate too much, with the result that he became sick. The *natural consequence* of his disobedience was his illness. The *natural penalty of sin* is disease, disappointment and physical death.

*B. The Positive Penalty.*

To continue with the above example, we find that the *natural* penalty was the child's becoming sick. The positive penalty is the spanking he received from his father. The positive penalty of sin is described by the following:

1. *Death.* "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Death, in Scripture, never means "annihilation" or "complete destruction." There is no place in the Word where the word "annihilation" can be substituted for "death."

a. *Spiritual Death.* "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6).

b. *Eternal Death.* "Death and hell were cast into the lake of fire. This is the second death" (Rev. 20:14). "The Lord Jesus shall be revealed . . . in the flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7, 8, 9). See also Revelation 20:12; 21:8. There was no death before sin came into man's life. Man was created to dwell with God forever. Death is said to have "passed upon all men" (Rom. 5:12). The word "passed" is translated "pierced through" in Luke 2:35; "go through" in Matthew 19:24; and "passed through" in I Corinthians 10:1.

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2. *Lost.* "While I was with them in the world, I kept them in thy

name: those that thou gavest me I have kept, and none of them is *lost*, but the son of perdition; that the scripture might be fulfilled” (John 17:12). The word “lost” is the same as the words “perish” (John 3:16) and “destroy” (Matt. 10:28).

3. *Condemned*. “He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed on the name of the only begotten Son of God” (John 3:18). The word “condemnation” is a legal term, and indicates judicial decision. This same word, “condemnation,” is “damnation” in John 5:29, and “judgment” in Matthew 11:22, 24; II Peter 2:4, 9; 3:7; I John 4:17; Jude 6.

4. *Guilt*. “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. 3:19).

5. *Perdition*. “Let your conversation be as it becometh the gospel of Christ: that . . . I may hear . . . that ye stand fast in one spirit. . . in nothing terrified by your adversaries: which is to them an evident token of *perdition*, but to you of salvation, and that of God” (Phil. 1:27, 28). See also John 17:12; II Thessalonians 2:3; Hebrews 10:39; II Peter 3:7; Revelation 17:8, 11. This same word “perdition” is translated “destruction” in Matthew 7:13: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.” See also Romans 9:22; Philippians 3:19; II Peter 3:16. (In the New Testament the word “destruction” means “ruin”.) In Matthew 26:8 it is translated “waste”: “When his disciples saw it, they had indignation, saying, To what purpose is this *waste*?” The word “perish” in Matthew 9:17 is the same word as “perdition”: “Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles *perish*: but they put new wine into new bottles, and both are preserved.”

6. *Punishment*. “These shall go away into everlasting punishment: but the righteous into life eternal” (Matt. 25:46). There is a difference between the above Scripture and Hebrews 12:6: “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” Punishment is for the sinner; chastisement for the saint.

7. *Eternal* — *Everlasting*. “These shall go away into everlasting punishment: but the righteous into life eternal” (Matt. 25:46). See also

Jude 6; II Thessalonians 1:9; Revelation 20:10; 14:11.

Some say that the words “everlasting” and “eternal” mean “a long life, an age, age lasting.” In other words, they say that guilty sinners will endure the fires of hell only for an age; after being purified, they shall enjoy eternal bliss with the rest of the saints of God. But this we add, “If hell and punishment are not forever, then there is no such thing as eternal life, nor eternal salvation.” The same word “eternal,” or “everlasting,” is used of God, “How much more shall the blood of Christ, who through the *eternal* Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb. 9:14). “The revelation of the mystery... now is made manifest, and by the scriptures of the prophets, according to the commandment of the *everlasting* God, made known to all nations for the obedience of faith” (Rom. 16:26). If the punishment in hell for the damned is not eternal, then salvation is not eternal, and *God is not eternal! But He is!* So is salvation eternal; so is punishment.

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### **Critique of Dr. Chafer's Hamartiology Chapters XVII – XXIV (224 – 373)**

Shall one suppose that a fundamentalist reading the doctrine of sin (Hamartiology) as written by a neoevangelical will learn something when the “*neo*” is camped right close to the edge of apostasy? I trow not. Again two major camps came out of the turn of the last century; the fundamentalist is very much personified in C. I. Scofield, and the neoevangelical is very much personified in Lewis Sperry Chafer.

The fundamentalist wanted to bar the gate and close the door on the apostasy found in the modernist, liberal leaning Church; they were militant. The neoevangelical thought that a reasonable inclusiveness could sway those modernist leanings and reform the apostate beliefs; they were non militant.

A solid understanding of where Dr. Chafer is coming from, and a firm conviction that his methodology for theology development is fatally flawed, should warn that his approach to Hamartiology may be novel, but it is flawed.

Dr. Chafer's thorough outline listed below:



## Part 07 Hamartiology

Hamartiology by Chafer (149 pages)<sup>35</sup>  
Introduction to Hamartiology ch 17 pg 224  
Personal Sin and Its Remedy ch 18 pg 235  
The Transmitted Sin Nature And Its Remedy ch 19 pg 283  
Imputed Sin and Its Remedy ch 20 pg 296  
Man's Estate "Under Sin" and His Relation to Satan ch 21 pg 316  
The Christians Sin and Its Remedy ch 22 pg 325  
Punishment ch 23 pg 360  
The Final Triumph Over All Sin ch 24 pg 365-373

Such a unique approach to Hamartiology might be expected from one who, early in his life, wrote an eloquent thesis on Satan and his dominion<sup>36</sup> Dr. Chafer saw a failure of previous systematic theologies to properly capture the whole realm of the doctrine of sin, just as they failed to capture dispensationalism. He has thus far failed to take a stand on dispensationalism, but herein attempts the remedy of the Charles Hodge and Augustus Strong's condensed hamartiology.

Unfortunately Dr. Chafer still uses a flawed inclusive, hypothesis based methodology, and a verbose passive communication mannerism. His flawed method is so animated and his verbose manner so annoying, (for one who enjoys getting to the main point, highly annoying) that Chafer's novel outline need not be thoroughly examined when a good Bible doctrine book is available. Chafer's work is more of a verbose philosophy book. Both Cambron and Bancroft expand and improve Chafer's coverage for hamartiology, because they do so with Scriptures as their sole source.

The scientific method is such a wrong method for developing a theology, and Chafer so brazenly uses it in this section, that some of this method's malefactors should be herein pointed out. Chafer begins his analysis of personal sin by first collecting multiple opinions of philosophers and by-gone Christian theologians. He specifically quotes Mani, a third century philosopher, before he quotes Matthew, Mark, Luke, or John, first century purveyors of absolute truth. Chafer spends pages developing this philosophical understanding of dualism, extensively quoting Dr. Miller who discusses the "inner variance of evil."<sup>37</sup> Really?

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35 Chafer, *Systematic Theology Vol 2*, 234.

36 Chafer, *Satan*, 1909.

37 Chafer, *Systematic Theology*, 240.

Dr. Chafer then, wishing to capture “another truth which must not be overlooked,” extensively quotes “*The International Standard Bible Encyclopedia*.” After fourteen pages of development, he finally does bring a few Scriptures to bear on his subject. Now after gathering together a whole room full of witnesses about the sinfulness of sin, one witness, the Holy Bible, is left to stand in a back corner, as it were. Chafer finally draws the cord to secure the hypothesis. In Section III, pg 252, he presents his “proof” in Section IV, pg 254, he talks of advancing it to a theory and in Section V, pg 267, he gives general terms and classifies his hypothesis as law, i.e. the truth. Chafer is using the scientific method to develop truth. It is blatant. It is brazen. It is error.

Theology is not a science. One cannot develop theological truth like Kepler developed the laws of planetary motion. There is an inerrant, infallible, plenary, verbally inspired sole source of theological truth. It needs to be the final authority, Chafer uses it as a last resort authority. The scientific method does not produce sound theology.

It is curious that theologians who want to use profound philosophies as their source of wisdom, do not use God's chosen philosophers. They will reference Socrates (469-399 B.C.), Plato (428-348 B.C.), Aristotle (384-322 B.C.), even Mani<sup>38</sup> (216-274 A.D.), but God included two exceptional philosophy books. In his 66 book communication, Job and Ecclesiastes are philosophical ventures. Philosophy is the pursuit of wisdom by purely intellectual means. This emphasis on logical reasoning rather than the empirical reasoning, done in science, is not more capable of deducing theological truth than is science. Both negate the inerrant, infallible, plenary, verbally inspired Word of God as the sole source of theological truth.

Indeed it is the exclusion of phenomenological observation (science) and rationalism (philosophy) which drives the theological student to require his sole source in the first place. Although philosophy will not achieve a theology, ones theology should not be void of logical reasoning. God's philosopher Job, spends forty two chapters philosophizing about man being justified before a Holy God. God's philosopher, Solomon, spends twelve chapters philosophizing about the vanity of man. Both are clearly philosophical books. Both are frustrated in finding truth, until God steps in; in Job with staunch

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38 Ibid., 236.

rebuke, in Ecclesiastes with a plan for life. Such is the sole value of philosophy in developing theology. Man is totally reliant on God to lead us into truth. Jesus said it thus: “I am... the truth, no man cometh to the Fathers but by me” (John 14).

Chafer, using a scientific method and a verbose, passive communication mannerism is not a good source for documented Hamartiology. If one is satisfied with a neoevangelical perspective Geisler's one volume is far superior to Chafer's six volumes. If one desire just the facts Cameron and Bancroft provide excellent coverage of the doctrine of Hamartiology. A systematic theology which does not rely on philosophy or science to secure a theology of Hamartiology is not presently available outside of this effort.

## A Systematic Theology for the 21st Century

## Part 08 Soteriology

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

#### Part 08 Soteriology

Download pdf at [www.GSBaptistChurch.com/theology](http://www.GSBaptistChurch.com/theology)

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#### 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*

There is no greater theme extending from Genesis to Revelation, in the Holy Bible, than that of 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. 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 is a joyous revelation of God's grandest purpose.

Salvation necessitates three ingredients, a lost estate, a helplessness of/in restoring that estate, and a savior who can restore the estate. Holy Scripture employs such a salvation on/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 last estate, that of the individual, is not always in relation to 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, thus, may be a condition, status or rank. An estate may be one's fortune, one's prosperity, or one's possessions. The word *estate* is often 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 is marvelous that there may be many lost

estates under consideration, but there is only one Saviour.

Consider the following short essay on the need of salvation:

### **Msg #1352 The Rip-Tide of Sin**

What The Bible Says

Good Samaritan's Penny Pulpit by Pastor Ed Rice

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, ... “ (Heb 2:3a) Along the east coast of America there are places where powerful rip-tides flow rapidly out into the ocean. A rip-tide is formed when high tide draws water into lowland areas, and low tide funnels them back through subtle valleys in the sand. An unaware swimmer captured in a rip-tide is helpless to get back to shore. No matter how gallant his effort he is carried further and further out into the ocean depths. Without a savior that will pluck them out of their plight and set their feet back on solid ground, all hope is gone. The swimmer does not initially realize his dilemma. Cries from shore go unheeded. When they suspect their situation may be worsening they swim harder until their whole focus is getting back to the shore. They are certain they can swim the distance because they do not know the power of a rip-tide. The theme of the whole Bible is Salvation. Salvation defines a lost estate, a helpless condition, and a savior who can restore that estate. With Christmas behind us, and a new year before us, it is important to know that no religion, no mass, no

penance, and no new-leaf can save us from the rip-tide of sin; you need a Saviour. Those already saved from that rip-tide, rejoice in, and openly worship our Saviour and Lord, Jesus Christ. Those still dabbling in sin, and not understanding the power of a rip-tide put their strength in religion, mass, penance, peace on earth, and turning over new leaves. Cries from the shore go unheeded. What a loved one needs are cries from the knees. Salvation is of the Lord.

An Essay for week #52 Sun, Dec 29, 13

The Reformed Theologian, and those entangled in their doctrines and/or denominations, thoroughly muck up Soteriology, the Doctrine of So-Great-Salvation. They believe that they are the elect which replaces the elect Israel Their view of God as the Sovereign Predestinator who chose them for that role overrides all else, and thus they cannot discern Scripture which describe corporate salvation, Israel's salvation, and even salvation from enemy or circumstance. Their focus is on John Calvin's Covenant Theology, his single Covenant of Grace, and his Roman rooted Replacement Theology. The tentacles of their error reach deep into their soteriology. They must allegorize, discredit or dismiss all language of the salvation of Israel, all language of the "corporate" in salvation, and all consideration of ones salvation from enemy and



circumstance. These dismissals and shortcomings so permeate Protestant thinking that they regularly leaven into Baptist thinking, even though Baptists are to be people of the Book, not people of the reformation.

Consider God's warning and illustration about compromising Israel, that went confederate with Syria, as detailed in these two essays:

### **Msg #1411 Christ is the Answer, 4 Good, Bad & Ugly**

What The Bible Says

Good Samaritan's Penny Pulpit by Pastor Ed Rice

When I was a lad the mayor of Corning was ushering a visiting dignitary into town. Who seeing a sign which read "Christ is the Answer", above the city, asked "So what is the question?" The agnostic mayor stammered, then stuttered, then started a campaign to get that sign down. Fifty years later, the sign is there. God's written record through his prophet Isaiah brings that answer to four leading questions. Chapter seven starts with an account involving the good, the bad, and the ugly. In the days of Ahaz the good king of Judah, Rezin the bad king of Syria, is confederate with Pekah the ugly king of Israel. The latter is so ugly that God and Isaiah never refer to this son of Remaliah by name again. This confederacy against good unites the enemy of God with a nation called Israel. Now Israel, the ugly, was the union of ten sons of Jacob, who 1,000 year

previous, had a name change. Judah the good, slanderously called “Jew”, was the outcast favored of God dwelling in the favored city of God, Jerusalem. Now these are all sure enough real characters in a real scenario, as it were, chosen brother against brothers who leagued with the world and enemy of God. The answer to this ugly mess is Christ, and he shows up in verse 14, “Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.” God does not just tell what happened in history; in His-Story he tells us what happens. Sure enough, the ugly neo-evangelical is confederate with the progressive-liberal world, in an effort to stamp out and replace the Bible believing remnant who dwell in their 1611 King James Holy Bible. Christ is still the answer, and he is coming soon.

An Essay for week #11 03/16/2014

## **Msg #1412 Compromise NOT, Confederate NEVER**

What The Bible Says

Good Samaritan's Penny Pulpit by Pastor Ed Rice

Christianity has made ugly compromises with worldliness. It is confederate with progressive-liberals. The believing remnant should now pay careful attention to Isaiah 8. The theme is Maher-shalal-hash-baz, wherein the enemy goes quickly to the spoil and makes haste to the prey. When the compromise and confederacy is made, a generation will not pass before the destruction is wrought, vr4. Here, the grass roots refused the Living water, and rejoiced in Rezin, the bad King of Syria, and

Remaliah's Son, the ugly, compromised, confederated, King of Israel, vr6. This chapter places emphasis on “a great roll and the writing on it with a mans pen,” vr1. When judgment arrives like an overwhelming flood the remnant of uncompromised believers are given five pieces of advice, when the LORD spake with a strong hand. (1) Make no association, compromise, or confederacy with the compromising majority, vr11-12. (2) Sanctify the Lord of hosts and let him be your fear, vr13-15. (3) Hold tight to your King James Bible, “Bind up the testimony, seal the law among my disciples ... to the law and to the testimony: if they speak not according to this word, it is because there is no light in them,” vr16, 20. (4) Wait on the Lord, vr17. (5) Be a peculiar people, be a sign and a wonder unto them, vr18. I would rather be mocked and persecuted as a King James Onlyite, than use a Vatican bible that rips out 1John 5:7 and more. The doom of the compromiser is sealed and rushing in hastily; i.e. Maher-shalal-hash-baz. God illustrates through Israel the horrid consequence of the neo-evangelical compromise. Dr. Kean once said, Three words should be removed from a Baptist's vocabulary “can't”, “quit”, and “compromise.” They all start with “K” so you can just strike them from your dictionary.

An Essay for week #12 03/23/2014

## **Imputed Righteousness**

In the Epistle to the Romans God lifts Abraham's salvation by

faith without works to the forefront as an example of how individual soul salvation works (Rom 4). A Bible First instructional booklet<sup>39</sup> captures this detail in exemplary fashion.

Why is it so significant that God imputed righteousness to Abraham? Proverbs 11:4 gives a glimpse of the vital importance of righteousness in the life of any individual: *“Riches profit not in the day of wrath: but righteousness delivereth from death.”* This states that there will be a day when God will judge all men for their deeds and that the only way to survive is to have righteousness. Unfortunately, all fall short of God's righteousness, or holy perfection. Experience confirms what the Bible has already stated, that there are no righteous people to be found on the face of the earth. *“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”* (Rom 3:10-12).

Seemingly then, there is no hope for anyone. Are all going to hell after death? The Bible says that some, albeit few, do escape destruction on the terrible day of God's judgment. One of those who escaped was Abraham. This is

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39 “Bible First!, Vol 4, Lesson 12 – Abraham, Part 2” Euro Team Outreach Inc. [www.euroteamoutreach.org](http://www.euroteamoutreach.org), pgs 31-32.

evident from reading, among other passages, Luke 16:19-31 which records the story of Lazarus and the rich man. In this story the rich man was suffering in hell, while Lazarus was with Abraham in paradise. How did Abraham survive the judgment and the wrath of God? Was he not a sinner like everyone else? Yes, he was a sinner. But before he died, Abraham received a special gift from God which saved his soul. The gift is called *imputed righteousness*.

**Did you know?** The word impute is an accounting term which is defined by Webster's dictionary as follows: "To attribute, to set to the account of, to charge, to reckon to one what does not belong to him."

The following is a brief overview of how Abraham received this righteousness from God.

- . God made a statement to Abraham about something supernatural.
- . Abraham believed God's statement to be true.
- . God saw Abraham's faith, and counted it for righteousness.

It seems so simple, and yet this event became the pattern by which all men would have the opportunity to be saved from destruction on the day of judgment. In Romans 4:11 the Apostle Paul calls Abraham "*the father of all them that believe.*" Later in the same chapter, Paul relates the following account: "*[Abraham] against hope believed in*

*hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what [God] had promised, he was able also to perform. And therefore it was imputed to him for righteousness” (Rom 4:18-22).*

Because God imputed this righteousness to him, Abraham's sins were not counted against him. At his death, Abraham stood justified, saved from wrath because he had believed God.

**The Bible Says:** *“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works” (Romans 4:5-6). And again, “And as it is appointed unto men once to die, but after this the judgment” (Hebrews 9:27). And again, “And be found in [Christ], not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Philippians 3:9).*

The Euro Team Outreach's summary of how Abraham was imputed righteousness is worth repeating. God made a supernatural declaration to Abraham, Abraham believed God, and when God saw Abraham's faith, he accounted it to him for righteousness. In all the detailed examination of soteriology, the doctrine of salvation, don't miss this simplicity. Today God makes a supernatural declaration about his Only Begotten Son, when one believes, and God sees his faith, he can account it to him for eternal righteousness, quickening their eternal life.

### **Semi-Pelagianism and Pelagianism**

This work on soteriology must deal in part with the doctrines of election and predestination as they touch “So great salvation” on several fronts. A couple antiquated terms for this area should be noted. Semi-Pelagianism is a Christian theological understanding about salvation, the process of restoring the relationship between humanity and God. It arose among the monks of southern France in the fifth century, in reaction to the teachings of Pelagius and to Augustine's doctrines of divine grace and predestination.

According to the Catholic Encyclopedia, “Pelagianism received its name from Pelagius and designates a heresy of the fifth century,

which denied original sin as well as Christian grace.”<sup>40</sup>

Semipelagianism, they say is, “A doctrine of grace advocated by monks of Southern Gaul at and around Marseilles after 428. It aimed at a compromise between the two extremes of Pelagianism and Augustinism, and was condemned as heresy at the Ecumenical Council of Orange in 529 after disputes extending over more than a hundred years. The name Semipelagianism was unknown both in Christian antiquity and throughout the Middle Ages;... The most recent investigations show that the word was coined between 1590 and 1600 in connexion with Molina's doctrine of grace, in which the opponents of this theologian believed they saw a close resemblance to the heresy of the monks of Marseilles.... After this confusion had been exposed as an error, the term Semipelagianism was retained in learned circles as an apt designation for the early heresy only.”

Discussion of election and predestination will be addressed in this effort without the use of these rather antiquated terms.

## **Soteriology, a Crucial Element**

These considerations make a Systematic Theology's volume on

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<sup>40</sup> New Advent Catholic Encyclopedia s.v. “Pelagianism,”  
<http://www.newadvent.org/cathen/11604a.htm> (accessed 11/05/2016).



Soteriology, the doctrine of So-Great-Salvation a crucial element of a holistic Systematic Theology. There is no greater theme in the Holy Bible.

A Systematic Theology must first have as its foundation a true Bible Doctrine. From that foundation a discourse may systematically analyze the doctrine keeping it pure from its detractors, and evaluating its fit into the larger arena of theology. Detractors from truth are myriad from outside but fall under three major considerations when guarding against internal sabotage. The Roman Catholic Religion has always directly opposed Bible truth; the Protestant Reformers are supposed to have come back to Bible truth, but, subtly, they carry all the Roman error as concealed weapons; and the ecumenical Bible correctors who make a pretense of using textual criticism and modern language to "fix" what God was unable to preserve. These three are enemies to Bible doctrine, Roman, 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, this type of systematic theology needs be developed. Herein a solid Biblical

Doctrine must form the basis and starting point for a systematic theology.

There is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.<sup>41</sup> His teachings on Bible Doctrine at Tennessee Temple Bible School thoroughly lay the foundation for this present work of systematic theology. His book, *Bible Doctrines*<sup>42</sup> will, with the permission of the Cambron Institute<sup>43</sup>, be given in block quotes throughout this effort. The book is readily available through <http://www.thecambroninstitute.org>, and it forms the foundational basis for this Systematic Theology.<sup>44</sup>

Believing in the verbal inspiration of the Holy Scriptures and believing that every single word is directly chosen by God, it is necessary to preserve and defend the doctrines extracted from Scripture and presented by Dr. Cambron. Below, in a block quote of his book, is his extensive analysis of Soteriology: [block quote of Dr. Cambron's *Bible Doctrines* page 147-169 (Zondervan 185-210)]

### **Cambron's Chapter 6 Soteriology - The Doctrine of Salvation**

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SOTERIOLOGY (The Doctrine of Salvation)

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OUTLINE FOR CHAPTER VI SOTERIOLOGY

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

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

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

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

<p>A. Citation.          B. Explanation.          C. Manifestation.          D. Condition.          E. Definition.</p> <p>II. Faith.          Citation.          Explanation.          Donation.          Centralization          Production.</p> <p>III. Regeneration.          A. Citation.          B. Explanation.          C. Compulsion.          D. Condition.</p>	<p>Citation.          Explanation.          Condition.          Illustration.          Manifestation.</p> <p>V. Sanctification.          A. Citation.          B. Explanation.          C. Condition.          D. Definition.</p> <p>VI. Adoption.          A. Citation.          B. Explanation.          C. Origination.          D. Consummation.          E. Manifestation.</p>	<p>Citation.          Explanation.</p> <p>VIII. Prayer.          Affirmation.          Delineation.          Explanation.          Stimulation.          Illustration.          Regulation.          Condition.          Limitation.          Mediation.</p>
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Chapter VI SOTERIOLOGY Soteriology is the doctrine of salvation.

### *I. Repentance*

#### *A. Citation.*

“In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand” (Matt. 3:1, 2). “Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand” (Matt. 4: 17). Paul testified “both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21). “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:19). See also Mark 6:12; Luke 24:47; Acts 2:38; 11:18; 26:20; II Peter 3:9.

To those who say that repentance is not to be preached today, and that it is not essential for salvation, we point out that repentance was preached by John the Baptist, the Lord Jesus Christ, and the Apostle Paul. Repentance was proclaimed *before* Pentecost, *at* Pentecost, and *after* Pentecost. “Except ye repent, ye shall all likewise perish” (Luke

13:5).

*B. Explanation.*

1. *It Is Not Reformation.* Repentance is wholly an inward act of the mind. To many people it means to turn away from their sins, but if that were so, this would be *reformation*. Repentance is not doing something, as an act, for no man is saved because he gives up something. A man can turn away from his sins and still not be a Christian.

2. *It Is Not Contrition.* By this we mean that repentance is not agony of the soul for sin. Many folk in jail are sorry. Are they sorry for their crime? No. They are sorry because they were caught. We believe, however, that in a genuine case of repentance, the sinner will be sorry for his sin. Just being sorry for sin is not repentance, but it can *lead* to repentance. “Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death” (II Cor. 7:10).

3. *It Is Not Penance.* Penance is an expression of sorrow (by some act) that is done to pay for sin; it is something like a punishment.

4. *It Is a Change of Mind.* The literal meaning of repentance is “after-thought” or “reconsideration.” By “change of mind” we do not mean a “change of opinion”; a

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“change of mind” is the substitution of a new mind for the old. It is new in character.

True repentance is a change of mind which will lead to a change of action, but let us be warned that it is possible to have a change of action without a change of mind. A good example of repentance is found in Mathew 21:28, 29:

“But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went.”

Before anyone can be saved there must be repentance. There must be a change of mind about many things: sin, self, God and Jesus Christ. “The servant of the Lord” must instruct “in meekness . . . those that oppose themselves; if God peradventure will give repentance to the acknowledging of the truth” (II Tim. 2:25).

Making it a little stronger, repentance means not only a change of mind; it is the taking of one’s stand against himself and the placing of

himself on the side of God. Thus, repentance is self-judgment.

*C. Manifestation.*

1. *Change in the Intellect.*
2. *Change of Feeling.*
3. *Change of Will.*
4. *Change of Action.*

*D. Condition.*

1. *Through the Goodness of God.* “Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Rom. 2:4). See also II Peter 3:9.

2. *Through the Gospel of God.* “Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for [because of] the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” (Acts 2:37, 38, 41).

3. *Through the Scriptural Teaching.* “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (II Tim. 2:24, 25).

4. *Through the Chastisements of God.* “Repent; or else I will come unto thee quickly

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and will fight against them with the sword of my mouth” (Rev. 2:16). See also Revelation 2:5; 3:3; Hebrews 12:6-11.

*E. Definition.*

Repentance is the work of God which results in a change of mind in respect to man’s relationship to God. It is neither sorrow nor penance, though penitent sorrow may lead to a change of mind. *Repentance is always an element of saving faith.*

## II. Faith

*A. Citation.*

“The gospel of Christ ... is the power of God unto salvation to every one that believeth. . .

. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith” (Rom. 1:17). “We conclude that a man is justified by faith without the deeds of the law” (Rom. 3:28). See also Matthew 9:22; Acts 26:18; Romans 4:5; II Corinthians 5:7; Ephesians 2:8; Hebrews 11:6; James 5:15; I Peter 1:5.

*B. Explanation.*

A good definition of faith is: confidence in others; reliance upon testimony. True faith is composed of the following:

1. *Knowledge.* One must be informed before he can have faith. This is true in the things of man, as it is in Christ. It is impossible to have faith in Christ without the Word.

“Faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). Sometimes we may ask for *more* faith, but this is out of order. To increase one’s faith, one has only to read more of the Word of God. Before a person can have faith, he must know it exists.

2. *Belief.* The second element of faith is belief. Everyone knows what belief means, that is, to accept it as the truth. People can know that there is a Saviour by the name of Jesus, and believe that He can save. Yet, this is not *saving faith*. To have faith in a chair, one must know that it exists, and believe that it can hold him up. Still this is not complete faith in the chair, until the third element is involved, and that is:

3. *Trust.* Trust is essential to faith in anything. It is most essential in saving faith. It is one thing to know that Christ died, and believe it; it is quite another thing to trust Him, the dying and resurrected Saviour, for salvation. Let us take the chair again for example: One can know that a chair exists, and believe that it can hold him up, but faith in that chair is not exercised until he sits in it. Are you completely *trusting* Christ for *your* salvation?

4. *Recumbency.* This means to wholly rely upon Christ. When one lies upon the bed, he fully relaxes upon it and rests. When we put our trust in Him, we should rely upon Him and rest.

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*C. Donation.*

1. *By God the Father.* “I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith” (Rom. 12:3).

2. *By God the Son.* Jesus is “the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2).

3. *By God the Holy Spirit.* “To one is given by the Spirit the word of wisdom . . . to another faith by the same Spirit; to another the gifts of healing by the same Spirit” (I Cor. 12:8, 9).

*D. Centralization.*

The object of faith is Christ, and He alone.

*E. Production.*

The end of faith is salvation. “By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8, 9).

### *III. Regeneration*

*A. Citation.*

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:3, 5). We are “born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever” (I Peter 1:23). “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (I John 3:9). See also I John 2:29; 5:4, 18.

*B. Explanation.*

1. *It Is Not Reformation.* Some people think that by turning over a new leaf one becomes a child of God. Some men quit drinking because of a bad heart, not because they know it is sin against God. One could cease from *all* sin; yet this is not regeneration.

2. *It Is Not Conversion.* Many times we speak of regeneration as conversion, but, in reality, “conversion” means to turn around. Saved people can be *converted* (turned around) even after they are saved, as was Peter. He was saved long before the Lord Jesus had declared: “Simon, Simon, behold, Satan hath desired to have you, that he may sift

you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art *converted* [turned around], strengthen thy brethren” (Luke 22:31, 32).

3. *It Is Not Confirmation.* Some churches, as they administer a certain ritual of the church, claim that the participants (usually children of twelve or thirteen years of age) receive the Holy Spirit with the anointing of oil. This is a false doctrine. One does not receive the Holy Spirit by any act of man, but upon receiving Christ as Saviour.

4. *It Is Not Water Baptism.* There is no saving faith in all the water of the world.

Someone may ask, then, “Why are we commanded to be baptized?” It is the answer of a good conscience toward God (I Peter 3:21b). It is an ordinance depicting the death, burial and resurrection of Christ, and nothing more.

5. *It Is Not Church Membership.* We are told in Hebrews 10:25 not to forsake “the assembling of ourselves together as the manner of some is.” However, this does not bring about change in a sinner’s heart. Remember, the word “church” means “a called-out company,” or “assembly.” Joining a human assembly cannot bring about salvation. Some people believe that the *Church* saves. Now translate this statement correctly: “The assembly saves.” Is there an assembly on earth which can give salvation? Is there a called-out company which can make a person a child of God? *No!* There is no assembly that we would trust with the saving of our soul.

6. *It Is Not the Taking of the Lord’s Supper.* There is no saving efficacy, or cleansing of sin, in partaking of the elements of the Lord’s Supper. The Lord’s Supper is taken only in remembrance of Christ and His work upon Calvary. We shall do this in remembrance of Him until He comes.

7. *It Is the New Birth.* “If any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new” (II Cor. 5:17, R.V.<sup>45</sup>). “If ye know that he is righteous, ye know that

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45 An accurate Bible states this verse, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” The ecumenical translators who Dr. Cambron unwittingly trusted here misrepresented both the “he” who is a new creature, and the “all things” that are become new. Shame on him, and them.



every one that doeth righteousness is born of him” (I John 2:29).

*C. Compulsion.*

Ye *must* be born again. It is a necessity declared by the Lord Himself.

1. *As Seen in the Depravity of Man.* “That which is born of the flesh is flesh: and that which is born of the Spirit is spirit” (John 3:6). The words, “Ye must be born again,” are better translated, “Ye must be born from above.” Man must have a birth from above if he is to live some day in the heavens above.

2. *As Seen in the Universality of Man.* There is not a man anywhere but who has to be born again. “All have sinned, and come short of the glory of God” (Rom. 3:23).

3. *As Seen in the Holiness of God.* If one is to be received and made a child of God by a righteous and holy God, a great change must take place to make him holy. “It is written,

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Ye shall be holy; for I am holy” (I Peter 1:16, R.V.<sup>46</sup>).

*D. Condition.*

1. *The Divine Work.* The process of becoming a child of God is not by natural generation. Man cannot regenerate himself. It is not a matter of the human will, but of God. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12, 13). Practically speaking, we had nothing to do with our first birth, and we can have nothing to do with the second birth.

2. *The Human Element.* While it is God who regenerates the believing sinner, yet there is one part that man plays; he must *believe!* “By grace are ye saved”; yes, but “through faith.” “No man cometh unto the Father but by me.” Yes, Jesus is the way, but the sinner must *come!* The sinner must *receive* Christ by his own faith. This is the human part. God does the rest.

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46 The actual Bible states this verse, “Because it is written, Be ye holy; for I am holy.” The ecumenical translators completely misrepresented the verse, took it out of the imperative voice, and made it a mere present tense “shall.” Shame on Dr. Cambron for trusting them, and shame on them for twisting God’s Words.

#### *IV. Justification*

##### *A. Citation.*

We are “justified by his grace through the redemption that is in Christ Jesus” (Rom.

3:24). “The righteousness of Christ shall be imputed to us, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification” (Rom. 4:24,25). “Being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). “Such [thieves, covetous, drunkards, and the like] were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Cor. 6:11).

See also Romans 3:26; 5:9; Galatians 2:16, 17; Titus 3:7.

##### *B. Explanation.*

To justify is “to reckon, to declare, or to show righteous.” To justify does not mean to make righteous. God declares the believer to be righteous; He does not make him righteous. Justification is a legal term: a good standing.

In the human law courts, the law is over the judge. If the judge is an honest and just judge, he can show no mercy. He must declare the defendant guilty, or not guilty, according to the law. In God’s law court, the believer, a guilty man, is brought before the judgment bar of God and is declared not guilty. God is over His law.

In a human law court, a guilty person may be pardoned, the crime forgiven but not paid.

In God’s law court this is not so. All sins must be paid for, and the sinner punished. Three things are incorporated in God’s justification.

1. *Forgiveness.* “He, whom God raised again, saw no corruption. Be it known you, therefore, men and brethren, that through this man is preached unto you the forgiveness

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of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:37-39).

A Christian is not a pardoned criminal; he is a righteous man. God declares him so. He is one who has paid for his sins by another, his substitute, the Lord Jesus Christ. God never pardons apart from Christ.

2. *Imputation*. “Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile” (Ps. 32:2). “Blessed is the man to whom the Lord will not impute sin” (Rom. 4:8). “Until the law sin was in the world: but sin is not imputed when there is no law” (Rom. 5:13).

Imputation means to “put something against.” Therefore, the righteousness of Christ is put to the sinner’s account. All of the believer’s sins were put to Christ’s account — He paid them in full. In turn, His righteousness was put to the believer’s account, and he stands there, declared to be righteous.

3. *Fellowship*. “One God and Father of all, who is above all, and through all, and in you all” (Eph. 4:6). This is the fellowship of God and the believer as Father and Son.

Remember, God is Father only of His children, not of unbelievers.

#### C. *Condition*.

##### 1. *Negative*.

a. *Not By Works*. “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:4, 5). See also Romans 11:6.

b. *Not By the Deeds of the Law*. “That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith” (Gal. 3:11). See also Romans 3:20; Galatians 2:16.

##### 2. *Positive*.

a. *By God*. God set forth Christ Jesus “to declare... his righteousness: that he might be just, and the justifier of him which believeth in Jesus” (Rom. 3:26). See also Romans 8:33.

b. *By Grace*. “Being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:7). See also Romans 3:24.

c. *By Blood*. “Being now justified by his blood, we shall be saved from wrath through him” (Rom. 5:9). See also Romans 3:24, 25.

d. *By Faith*. “Being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

e. *By Resurrection*. Faith shall be imputed to us for righteousness “if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our

justification” (Rom. 4:24, 25).

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*D. Illustration.*

1. *Abraham* (Rom. 4:1-5).

2. *David* (Rom. 4:6-8).

3. *Noah* (Heb. 11:7).

*E. Manifestation.*

1. *In Works.* “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God” (Jas. 2:21-23). The evidence of salvation is gratitude, which is good works. Many times the good works are very, very weak, but God accepts the will that is behind them.

2. *In Experience.* “Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:1-5).

### *V. Sanctification*

This is one phase of salvation which is very much confused today. The Bible student will be surprised at what God has to say about sanctification. Much is said about experience, and we believe in experience; but let us be cautious and let the Word of God interpret our experience, rather than our experience interpret the Word of God.

*A. Citation.*

“This is the will of God, even your sanctification, that ye should abstain from fornication.

. . . For God hath not called us unto uncleanness, but unto holiness” (I Thess. 4:3, 7).

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place

call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you and peace” (I Cor. 1:2). “Both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren” (Heb. 2:11). “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14). See also I Peter 1:2; John 17:17; Exodus 13:2; Jeremiah 2:3; Ephesians 1:1. The words “sanctification, holiness, and saints” all come from the same root.

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*B. Explanation.*

1. *It Is Not a Betterment of the Flesh.* Never does it say in Scripture that the work of the Holy Spirit is to improve the old nature. The natural man cannot understand the Holy Spirit. How could the natural man be improved by the Spirit? This is hard to say, but nevertheless, it is true, that the flesh of the believer is no better than the flesh of the sinner. The Scriptures say, “Mortify the deeds of the flesh.”

2. *It Is Not the Eradication of the Sinful Nature.* There are those who contend that a believer may have a purifying experience that will burn out all carnality, thus rendering him sinless, incapable of committing sin. We do not deny such an experience, but we caution the believer to prove his experience by the Word, rather than trying to prove the Word by his experience. Even though the Old Testament is written in the Hebrew, and the New Testament is written in the Greek, the words “sanctification,” “holy,” and “saint” all have the same root meaning.

To those who hold that sanctification is an experience by which the sinful nature is eradicated, let us turn to the Word and see how sanctification is used: “Thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy” (Ex. 40:10). Where is the eradication here? Did the altar have a sinful nature? Here is another example: “Moses said unto the LORD, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it” (Ex. 19:23). Did Mount Sinai have a sinful nature? “Let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them” (Ex. 19:22). How could priests eradicate their own sinful natures? “Say ye of him, whom the Father hath sanctified, and sent unto the world, Thou blasphemest; because I said, I am the Son of God” (John

10:36). Here Christ Himself is spoken of as being sanctified. There is no sinful nature here! “For their sakes I sanctify myself, that they also might be sanctified through the truth” (John 17:19). Does this mean eradication of the sinful nature? Of course not. “The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy” (I Cor. 7:14). Is it possible that believing wives can eradicate the sinful nature from their unbelieving husbands? If sanctification means eradication from the sinful nature, explain the following: “Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (I Peter 3:15). Carnal Christians are sanctified; this does not speak of the eradication of the sinful nature (I Cor. 1:1, 2 with 3:1, 3).

3. *It Is Not Sanctimoniousness.* Sanctification is not an affected, or hypocritical devoutness; neither is it false saintliness. Sanctification is not marked by the wearing of a beard, or black stockings, and the like. You can tell whether saintliness is real or false.

4. *It Is Not a Second Blessing.* In II Corinthians 1:15 Paul speaks of wanting to give the Church a second benefit, not a second blessing. This epistle was written to people who were already sanctified (I Cor. 1:2 and 6:11).

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5. *It Is “To Be Set Apart.”* The root idea always means “to be set apart,” or “separation.” To sanctify always means to set apart for a purpose, whether in respect to saint or sinner. Unsaved men can separate, or sanctify themselves unto sin. “They that sanctify themselves, and purify themselves in the gardens behind the tree in the midst, eating swine’s flesh and the abomination, and the mouse, shall be consumed together, saith the LORD” (Is. 66:17). Jesus sanctified Himself; to say He made Himself sinless is blasphemous. The Sabbath was sanctified, and we know that the Sabbath had no sinful nature.

Again we emphasize that the words “holiness,” “sanctification,” and “saint” all come from the same word meaning “set apart,” “separation.” The word “sanctify” in Exodus 13:2, and the word “holiness” in Psalm 29:2, and the word “saints” of Psalm 34:9 are the same word. The word “sanctify” of John 17:17, and the word “saint” of

Philippians 1:1, and the word “holiness” of Hebrews 12:10 are all from the same word.

Sanctification, being set apart, is spoken of in three ways:

a. *Positional*. “Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Cor. 6:11).

We are sanctified the very moment we believe. The above Scripture declares that we are sanctified before we are justified, thus ruling out the second and third works of grace.

“We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (II Thess. 2:13). Sanctification is first in order, absolutely. See also I Peter 1:2. God never allows us to work up to a position; He first places us in a position set apart to Him, and tells us to be true to that position. A saint truly is God’s man.

b. *Practical*. “Having therefore these promises, dearly beloved, let us cleanse ourself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (II Cor.

7:1). “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen” (II Peter 3:18).

This is our present state of sanctification. A saint never grows up to sanctification, but grows *in* sanctification. Every believer is a saint; however, some believers do not act like saints. The living Christian still has the flesh in him and obeys it at times. Then God, by Jesus Christ, through the Holy Spirit, metes out chastisement. See John 17:17; I Thessalonians 4:3; Hebrews 12:10; II Corinthians 3:18.

c. *Final*. Perfect sanctification will occur in the future at Christ’s second coming.

“The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints” (I Thess. 3:12, 13).

C. *Condition*.

1. *The Divine Side*.

a. *Through God the Father.* “Sanctify unto me all the firstborn, whatsoever openeth

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the womb among the children of Israel, both of man and of beast: it is mine” (Ex. 13:2).

b. *Through Jesus Christ the Son.* “Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12).

c. *Through the Holy Spirit.* “We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (II Thess. 2:13).

2. *The Human Side.*

a. *Faith in the Redemptive Work of Christ.* “Of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (I Cor. 1:30).

b. *Study of and Obedience to the Word of God.* “Now ye are clean through the word which I have spoken unto you” (John 15:3).

c. *Through Yieldedness.* “I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness” (Rom. 6:19).

d. *Through Chastening.* “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth...Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby” (Heb. 12:6, 11).

D. *Definition.*

1. Sanctification is the work of Christ for the believer, which sets him apart for God.

2. Sanctification is that work of God in the believer, through the Spirit and the Word, which changes him into the image of Christ progressively.

3. Sanctification is the work of God which perfects the believer in the likeness of Christ by His appearing in glory.



## VI. Adoption

### A. Citation.

“Not only they [the whole creation], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Rom. 8:23). There are four other places in the New Testament where the word “adoption” is mentioned: Romans 8:15; 9:4; Galatians 4:4, 5; Ephesians 1:5.

### B. Explanation.

The English word “adoption” has an entirely different meaning than the Greek word or the Oriental custom. The English word means to take a person from another family and

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make him legally one’s own son or daughter. The Greek word, however, means “placing as a son.”

In New Testament times, when the boy or girl was a minor, he or she differed little from a slave (Gal. 4:1). Upon the day appointed by the father, at the age from twelve to fourteen, a celebration was held declaring the child of age. Thus the boy or girl was made a son or daughter. A boy or girl was born into the family as a child; upon reaching majority, the boy or girl was declared a son or daughter. The same is true in the case of the believer. He is not adopted into the family of God; he is born into the family of God.

By birth, he is a child of God; by adoption he *shall be* a son of God.

### C. Origination.

“He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will” (Eph. 1:4, 5).

### D. Consummation.

We are now only the *children* of God. “Ye are all sons of God, through faith, in Christ Jesus” (Gal. 3:26, R.V.<sup>47</sup>). We will become *sons*

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47 The actual Bible renders this verse, “For ye are all the children of God by faith in Christ Jesus.” One would better trust fifty-seven exceptional linguists who took seven years to exactly translate the whole Holy Bible, for determining where “children” should be used for the Greek *uios* and “by” should be used for the Greek

of God at the day appointed by the Father. At that time He will openly present us as the sons of God. We do not look like sons of God now, but some day the world will be able to recognize us as the sons of God.

This will take place at the second coming of Christ. “Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body” (Rom. 8:23).

*E. Manifestation.*

1. *Delivered From a Slavish Fear of God.* “Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Rom. 8:15).

2. *Made Possessors of Sonship.*

3. *Made Subject to Both Privileges and Responsibility of Adult Sonship.*

*VII. Redemption*

The Bible is full of redemption. It is God’s character to save. He can destroy, but He loves to save. The theme of the Bible is Jesus Christ. The message of the Word is *redemption*.

*A. Citation.*

“If thy brother be waxen poor, and hath sold away some of his possession, and if any of

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his kin come to redeem it, then shall he redeem that which his brother sold...And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family: after that he is sold he may be redeemed again; one of his brethren may redeem him” (Lev. 25:25, 47, 48). “Zion shall be redeemed with judgment, and her converts with righteousness” (Is. 1:27). “In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace” (Eph. 1:7). See also Nehemiah 5:8; Colossians 1:4; Galatians 3:13; I Corinthians 1:30; Romans 8:23.

*B. Explanation.*

There are four Hebrew words in the Old Testament that pertain to

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*dia.* Do not trust ecumenical translators of 1881, and shame on Dr. Cambron for relying on them.

redemption, and all mean “to set free.” The word “goel” is used two ways: first, the One who redeems; second, the act of redeeming. The “goel” was always a near kinsman. While the word “redemption” means “to set free,” it incorporates the meaning “to buy back, to purchase.”

The redemption of the child of God is by his Near Kinsman, the Lord Jesus Christ, who alone has the redemptive price — His own precious blood!

1. *Redemption Declared.*

a. *Is Wholly of God* (John 3:16).

b. *Is Through a Person — Christ* (I Peter 1:18, 19).

c. *Is By Blood* (Heb. 9:12).

d. *Is By Power* (I Cor. 1:30).

2. *Redemption Perfected.* The use of the word “redemption” is presented in the following three ways:

a. *To Buy or Purchase in a Slave Market.* The Lord Jesus Christ came down into this slave market of sin and bought us, who were upon the slave block.

b. *To Purchase Out of the Market.* After one purchased a slave, the master took him out of the market. We are looking for our Master to come and take us out of this slave market.

c. *To Loose or Set Free.* The Lord Jesus is not a slave trader; neither is He a slave holder. One day the Lord Jesus shall set us free from the bondage of corruption and sin, and we shall know the perfect liberty of being the *sons* of God.

In Israel a man could not be a slave forever against his will. After becoming a slave, he could be set free by redemption through a near kinsman, or by waiting for the Sabbatical year or the year of Jubilee, when all slaves were set free. Should he love his master, however, and not care to be set free under any circumstances, he could go to his master, who in turn would bore a hole in his ear and make him a bondslave for life (Ex. 21:6).

Paul said that he was a bondslave of Jesus Christ - a bondslave for life. He was *bought* by blood, *bound* by love. The Christian should have his ear bored, figuratively speaking, yea, his hands, his all. He should recognize that he is crucified with Christ.

### VIII. Prayer

Prayer is the essential element of Christian character which is lacking in most believers today. One reason for this is that prayer is misunderstood. Prayer is mostly thought of as asking and receiving. It is that; however, it is much more. We fail to see the value of prayer as communion with our God (Is. 43:21, 22; 64:6,7 R.V.<sup>48</sup>; Zeph. 1:46; Dan. 9:13,14 with Hos.7:13, 14; 8:13, 14).

#### A. Affirmation.

1. *It Is Sin to Neglect Prayer.* “As for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way” (I Sam. 12:23).

2. *It Is Appointed by God.* “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” (Matt. 7:7-11).

3. *It Is Commanded by God.* “Pray without ceasing” (I Thess. 5:17). “Continue steadfastly in prayer, watching therein with thanksgiving” (Col. 4:2, R.V.<sup>49</sup>).

4. *It Is Necessary to Ask.* “Ye have not, because ye ask not” (Jas. 4:2c).

#### B. Delineation.

1. *Abraham Prays for Sodom* (Gen. 18).

2. *Jacob Prays the First Personal Prayer* (Gen. 32:9-12). See other personal prayers (Deut. 26:1-16; Ex. 5:22).

3. *Joshua and Judges Cry Unto the Lord* (Josh. 7:6-9; Judg. 10:14).

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48 There is no reason in the world to prefer the ecumenical translators 1881 Revised Version over the actual Bible for these verses from Isaiah. Shame on Dr. Cambron for relying on them, and shame on them for changing God's Words.

49 The actual Bible states this verse as, “Continue in prayer, and watch in the same with thanksgiving.” There is a significant curse attached to the ecumenical translators that added a word to this verse. Shame on Dr. Cambron for trusting them.

4. *Samuel Prays As an Intercessor* (I Sam 7:5, 12).

5. *David Prays With Thanksgiving* (II Sam. 7).

6. *Believers Pour Out Their Hearts to God* (Ps. 42:4; 62:8).

C. *Explanation.*

1. *Presbyterian Catechism.* “Prayer is the offering up of our desires to God, for things agreeable to His will in the name of Christ with confession of our sins and thankful

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acknowledgment of his mercy.”

2. *Scriptural Definition.*

a. *As a Child Going to the Father.* “Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father” (Rom.

8:15).

b. *As a Child Crying to the Father.* “Lord. what wilt thou have me to do?” (Acts 9:6).

c. *As a Child Desiring to Be With the Father.* “Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!

And God granted him that which he requested” (I Chron. 4:10).

d. *As a Child Petitioning the Father.* “When heaven is shut up, and there is no rain, because they have sinned against thee; if they should pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven” (I Kings 8:35, 36).

e. *As a Child Asking Intercession of the Father.* “When he had taken the book, the beast and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints” (Rev. 5:8). See also Revelation 8:34.

f. *As a Child Waiting in Silence Before God.* “LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear” (Ps. 10:17).

3. *Human Experience.* By this we mean that the saints of God have found these truths through prayer.

a. *It Is a Fervent Mind Settled On God.*

b. *It Is Laborious in Its Task* (Col. 4:12).

c. *It Is a Business.*

D. *Stimulation.*

1. *Abundant Testimony of Christians Proves That God Answers Prayer.*

2. *Universality of Phrases in Scripture: Whosoever, Whatsoever, Whensoever.*

3. *The Wealth of the Promises by God to Praying Believers.*

4. *The Confidence of Access Through Jesus Christ.* “Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our bodies washed with pure water” (Heb. 10:19-22, R.V.<sup>50</sup>).

5. *The Assurance of Help by the Holy Spirit.* “The Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered” (Rom. 8:26).

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6. *The Revelation of God by Christ.* “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18).

7. *The Limitless Supply of Grace in Christ.* “My God shall supply all your need according to his riches in glory by Christ Jesus” (Phil. 4:19).

8. *The Unlimited Possibility of Faith.* “Jesus said unto him, If thou canst believe, all things are possible to him that believeth” (Mark 9:23).

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50 The actual Bible states these verses as, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” The ecumenical translators failed to distinguish between “the holy place” and the Holy Bible's “the holiest,” used a lesser verb “dedicated” for the stronger “consecrated,” miss-designated the “new and living way” as a only a path through a veil, miss-designated an OT “high priest” as only a great priest, and ... I need not continue with this perversion. Shame on Dr. Cambren for trusting them.

9. *The Abundant Ability of God*. “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory” (Eph. 3:20).

*E. Illustration.*

1. *Abraham Interceding for Sodom* (Gen. 18:22, 23; 19:29).
  2. *Prayer of Abraham’s Servant* (Gen. 24:12).
  3. *Personal Prayer of Jacob* (Gen. 32:9-12).
  4. *Moses’ Intercession for Israel* (Ex. 32:11-14, 30-34; Num. 14:11-21).
  5. *Samuel Interceding for King and People* (I Sam. 12:6-25).
  6. *Elijah Praying for Fire and Water* (I Kings 18:25-41; James 5:17, 18).
  7. *Nehemiah’s Prayer for Jerusalem* (Neh. 2:4).
  8. *Joshua’s Prayer for Discernment* (Josh. 7:7-9).
  9. *Samson’s Prayer for Renewed Strength* (Judg. 16:28).
  10. *Hannah’s Prayer for a Child* (I Sam. 1:10, 11).
  11. *David’s Prayer of Penitence* (Ps. 51).
  12. *Solomon’s Prayer for Wisdom* (I Kings 3:5-9).
  13. *Solomon’s Prayer of Dedication* (I Kings 8:25-53).
  14. *Jonah’s Prayer for Deliverance* (Jonah 2).
  15. *Habakkuk’s Prayer of Praise* (Hab. 3).
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16. *Paul’s Intercession for the Saints* (Eph. 1:15-23; 3:14-21; Col. 1:9-14).
  17. *The Malefactor’s Prayer for Forgiveness* (Luke 23: 42, 43).
  18. *Stephen’s Prayer of Submission* (Acts 7:59, 60).
  19. *The Lord Jesus’ Prayer for Strength* (Matt. 26:27-46).
  20. *The Bible’s Last Prayer* (Rev. 22:20).

*F. Regulation.*

1. *As to the Posture of the Body*. There is much supposition concerning the posture of the body while in prayer. Some contend that prayer is not prayer unless one is on his knees, believing it to be blasphemous to pray while walking, and the like. According to the following Scriptures there is *no* set rule as to the position of the body in prayer:

a. *Christ on His Face*. “He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass

from me: nevertheless not as I will, but as thou wilt” (Matt. 26:39).

b. *Solomon on His Knees*. “It was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven” (I Kings 8:54).

c. *Peter on the Water*. “Lord, save me” (Matt. 14:30c).

d. *Thief on the Cross*. “Lord, remember me when thou comest into thy kingdom” (Luke 23:42).

e. *Elijah With Face Between His Knees*. “So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees” (I Kings 18:42).

f. *David on His Bed*. “I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears” (Ps. 6:6).

2. *As to Time*. Many poems have been written suggesting the time to pray. We do know that the Christian should select a time when it is the most convenient for him to be alone with the Lord. Here again there is no regulation stipulated. Notice the following examples:

a. *Daniel: Three Times a Day*. “Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime” (Dan. 6:10).

b. *Christ: Early in the Morning*. “In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed” (Mark 1:35).

c. *Peter and John: Hour of Prayer (3 P.M.)*. “Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour” (Acts 3:1).

3. *As to Place*. Where is the place God meets man today? The Lord Jesus said, “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at

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Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him” (John 4:21, 23). Here, too, we see that no definite place is commanded:



a. *Christ in the Garden*: “Then cometh Jesus with them unto a place called Gethsemane, and said unto the disciples, Sit ye here, while I go and pray yonder” (Matt. 26:36).

b. *Christ on the Grass*. “He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude” (Matt. 14:19).

c. *Christ on a Mountain*. “It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God” (Luke 6:12).

d. *Paul in a Storm on Board Ship* (Acts 27). Where is the place the Christian should pray? Christ said, “Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matt. 6:6). Where is the closet, and how may one close the door? The closet is any place where the believer may closet himself from the outside world. It may be on a bus, walking on the street, or it may be in a closed room. It is a place where he and God are alone together.

#### G. *Conditions*.

What will it take to get our prayers answered? The Christian is one who asks to receive.

The following truths guarantee answers to prayer.

1. *Confidence*. “Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb.11:6).

2. *Earnestness*. “I say unto you, Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you” (Luke 11:9). *Ask*: Matthew 7:7; *seek*: James 5:17; *knock*: Acts 12:5.

3. *Definiteness*. “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him” (Matt. 7:11).

4. *Persistence*. “Continue in prayer, and watch in the same with thanksgiving” (Col. 4:2). See also Luke 18:1-8.

5. *Faith*. “I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark

11:24).

6. *Submission*. “This is the confidence that we have in him, that, if we ask anything according to his will he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him” (I John 5:14, 15). When we ask according to His will, then *two* have agreed, thus assuring that prayer will be

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answered. “Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven” (Matt. 18:19).

*H. Limitation.*

1. *Through Spiritual Profanation*. This is well illustrated in the life of Esau. Paul bids us to look diligently “lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance though he sought it carefully with tears” (Heb. 12:16, 17). Esau gave away the blessings that went with the birthright. That which he sold was gone forever. In the Christian life lost days and lost opportunities are gone. Yesterday is gone forever.

2. *Through Judicial Penalties*. “Speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols” (Ezek. 14:4).

See also Deuteronomy 3:25-27; Jeremiah 15:1.

3. *Through Lack of Action*. “The LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they *go forward*” (Ex. 14:15). To be sure there is a time to “stand still and see the salvation of the LORD,” but there is also the time to go forward.

4. *Through Insincerity*. “When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogue and in the corner of the streets, that they may be seen of men. Verily I say unto you, They have their reward” (Matt. 6:5).

5. *Through Carnal Motives*. “Ye ask, and receive not, because ye

ask amiss, that ye may consume it upon your lust” (Jas. 4:3).

6. *Through Unbelief*. “Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord” (Jas. 1:6, 7).

7. *Through Cherished Sin*. “If I regard iniquity in my heart, the Lord will not hear me” (Ps. 66:18).

8. *Through Failure to Ask*. “Ye have not, because ye ask not” (Jas. 4:2c). Some find a conflict with the above verse and Matthew 6:8: “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.” They reason that if the Father knows what we have need of, why then should they pray? This has hurt the prayer life of many Christians. It should not. It is true that our Father knows everything we have need of; if He didn’t He would not be God. His knowledge, however, is not a guarantee that we shall have the needed things: “Ye have not, because ye ask not.” Yes, the Father knows what we need, but we have to pray for it. We are warned, nevertheless, that we cannot fool God and ask for things we do not need.

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#### I. Mediation.

“There is one God, and one mediator between God and men, the man Christ Jesus” (ITim. 2:5). “In whom we have boldness and access with confidence by the faith of him” (Eph. 3:12). See also John 16:24-26, “Through him we both have access by one Spirit unto the Father” (Eph. 2:18). This is the Scriptural formula for the presentation of prayers: To the Father, through the Son, by the Spirit.

Prayers should contain the following:

1. Adoration.
2. Thanksgiving.
3. Confession.
4. Supplication.
5. Intercession.

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51 Mark G. Cambron, *Bible Doctrines*, 1954, Grand Rapids, Michigan, Zondervan Publishing House, 185-210

## A Systematic Theology for the 21st Century

## **Understanding The Biblical New Birth Clarifies Doctrines about Sacraments, Election, and Perseverance of Saints.<sup>52</sup>**

### **I Introduction**

Within Christendom there are many divides of doctrine normally falling along denominational lines. There have been efforts to break down the lines and in the words of some, to "not let doctrine divide us and let the spirit unite us." Many have said that we are all Christians we just do things differently; all the same but with different ideas or doctrines, about how to do what we do. In this article, it will be demonstrated that there is a hinge pin where these doctrinal lines divide in their many directions. That hinge-pin is the view and understanding of the new birth or salvation experience as presented in the Bible. It is important to focus on this dividing point (and it is that) because it sets a crucial difference between denominations, between Churches, and between movements that entangle our Churches in the 21st century. Standing between Christendom and non-Christendom<sup>53</sup> there exists

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52 Edward G. Rice, Dec 30 2000, Submitted in partial fulfillment of requirements for the course "Soteriology" #404 Video Studies Program (based on spring semester 94), Professor Warren Vanhetloo Calvary Baptist Theological Seminary.

53 Non-Christendom here generally referring to cults, hedonism or non-Christian religions.

another dividing line based upon the person of the Lord Jesus Christ. An incorrect doctrine of who Christ is, his deity, his human-ness, his virgin birth, his equality with God, neatly separates away those which are non-Christian. Plainly many of these concede that they are not Christian and call themselves, latter day saints (Mormons), J. witnesses (Russelites) or other religions. Some, however infiltrate the ranks of Christendom and call themselves Christians. They try to follow the teachings of Christ while rejecting the person of Jesus Christ. The departure from this doctrine of "who Jesus was" makes them infidels to Christendom just the same. Those who do not accept completely the deity of the man Christ Jesus are plainly infidels to the faith. This is not the hinge-pin we will focus on in this paper.

When we are fastened on the hinge-pin of who Jesus Christ was; and we call ourselves Christian; and accept the orthodox Christian doctrines as true; a second hinge-pin exists that separates the many doctrinal avenues that are still open. This second hinge-pin is clearly to be found in the doctrine of the new birth, the understanding of what happens when one is born again. Catholic, Episcopal, Lutheran, Presbyterian, Methodist, Baptist, Brethren, even Charismatic and non-

denominationalism all divide neatly when we consider the 'who', the 'how', and the 'how long' of salvation. These differences find an epicenter in what happens when one is "born again". Thus this makes a hinge-pin for clearly distinguishing between 'Christian faiths', between denominations and within 'Christian movements'. Biblically evaluating what takes place when a person is saved, and contrasting that with the teaching of a denomination can bring into focus many of the other differences which are often debated in ignorance. Establishing and understanding this root difference clarifies both intra-denominational and inter-denominational squabbling and misunderstandings about the exact syntax of other doctrinal issues. Particularly here, it will help clarify and solidify the Biblical doctrines of sacraments (the 'how' salvation is obtained question), election (the 'who' can be saved question) and perseverance of saints (the 'how long' one stays saved question). Clarifying these questions through a look at what happens when one is born-again, will bring into focus a majority of denominational differences within Christendom.

### *Purpose*

A Biblical understanding of the new birth can bring into focus

doctrinal errors about 1) how one gets saved, 2) who can be saved, and 3) how one stays saved. In this article the we will model the salvation experience and then examine the effect of this model on the doctrines of sacraments, the doctrines of election, and the doctrines of perseverance of saints.

### *Approach*

The approach in examining this thesis shall be to use Scriptures to construct a model of salvation which includes regeneration, conversion, justification, union with Christ, and indwelling of the Holy Spirit, to briefly examine some Christian doctrines about sacraments as they relate to this Biblical model, to briefly examine some Christian doctrines about election as they fit with the model, then to briefly examine some Christian doctrines about perseverance of saints as they pertain to a Biblical model of the salvation experience. This examination will not be an exhaustive treaty of these doctrines, but will present aspects of each which conflict with a well developed Scriptural model of salvation.

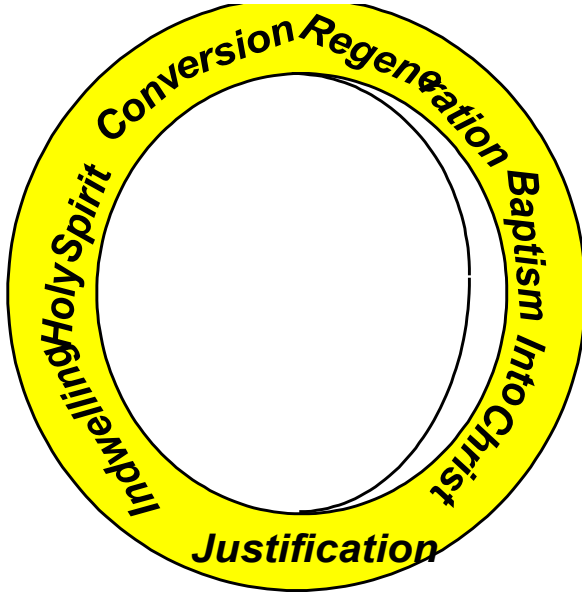


## **II A Biblical Model of the New Birth**

There are two ways of developing a systematic model that captures what Jesus called "being born again", or "being saved", or "receiving eternal life." The first is to consider 1) the preponderance of Scripture, 2) the orthodox teaching of the past and 3) the logic and philosophy of human reasoning then develop a model, choose the supporting verses and stick with the model. It will be shown that this method has been widely used and the results take on the names of their prominent developers such as Calvinism, or Arminianism. Such models will often be defended to the death, even when their developments begin to contradict a majority of Scripture. A second approach is to consider the preponderance of Scripture alone, develop a systematic model then contrast the model with the orthodox teaching of the past (as a sanity check and completeness check), and to then consider the logic and philosophy of human reasoning to comprehend the model. We use our deductive reasoning to comprehend Scripture, but we also have a tendency to use our reasoning to twist Scripture and make it fit into our realm of reason. Thus, where this systematic model does not fit our finite comprehension, we do not tweak the Biblically based model, but

we compensate our finite understanding with the knowledge that God's thoughts are not man's thoughts. ISA 55:7 *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* Let us therefore build our model faithful to the Scriptures and let the misunderstandings not be a misrepresentation of so great salvation.

There are five aspects that seem to capture completely what happens to an individual when they are "born again". These are 1) Conversion, 2) Regeneration, 3) Justification, 4) Baptism into Christ, and 5) Indwelling of the Holy Spirit. They are shown figuratively as a gold ring in Figure 1. Notice here that, like a ring there is no starting place nor stopping place, it is a continuous unit. The new birth is quite like the placing of the ring upon a finger, there is no time delayed sequence of events, no process over time, but 5 immediate transactions that occur when one is born-again.



This immediacy of the new-birth, that all five partitions occur at one instant in time, is vital to the comprehension of Biblical salvation, and is key to distinguishing between denominations and doctrines. Understanding the new-birth as just that, an event in time, for an individual, where all five of these ingredients come together and take place simultaneously, clarifies and distinguishes the Biblical teaching from most doctrinal error and denominational differences. The hinge-pin that distinguishes most clearly between denominations is how far they will separate any of these 5 events from one another and take them out of a distinct, individual, personal salvation experience. An example

developed later but given here for illustration, is the timing of the occurrence of regeneration within the reformed & Presbyterian doctrine. Many holding to individual soul election contend that a soul in sin is totally depraved, so depraved he is incapable of turning one fiber of his being towards the redeeming act of salvation. Thus before that person could start down a path that would lead to conversion, he must be regenerated. Regeneration, then is separated from the ring above, and made an event that precedes the new birth. We should, then, carefully develop the timing of these five and demonstrate that in Scripture they all must occur simultaneously. Then we will just stick tenaciously to the Scriptures as a Biblicist, or Fideist as some have labeled this approach.

With this as our basic model of the new birth, we should define each of these five ingredients of the new birth. In the next chapter we will take each and show how they systematically fall out of the Scriptures and how they are tied together in time as a single event.

**Conversion** is the turning from sin to Christ. This is the human part in the salvation transaction. It equally involves turning from sin and turning to Christ, you cannot have one side without the other and have this transaction complete. It involves a completeness in turning from sin

and a completeness in turning to Christ in faith. God is not interested in making any new or special deals here; so one must wholly repent and turn from sin (singular) and wholly grasp Christ in faith, letting go of all else for the security of his soul.

**Regeneration** is the "that act of God by which new, spiritual life is implanted in man whereby the governing disposition of the soul is made holy by the Holy Spirit through truth as the means."<sup>54</sup> Dr. W. Vanhetloo gave here the best one sentence definition of regeneration that this author has seen.

**Justification** is best defined by Scripture in IICor 5:21 *For he hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Being saved from the condemnation of sin involves coming under the umbrella of what Christ did for us. Justification, then, is a heavenly judicial declaration of 1) remission of sin and of 2) restoration to God.

**Baptism into Christ** often called the union with Christ, this is simply being united with Christ. Again probably best defined by Scripture in Christ's prayer in John 17:21 *That they all may be one; as*

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<sup>54</sup> Dr. W. Vanhetloo's Syllabus of *Soteriology* #404 Spr 94, Page 42, Calvary Baptist Theological Seminary

*thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

**Indwelling of the Holy Spirit** is the actual literal moving into our bodies by the Holy Spirit of God whereby he now permanently indwells us. Again Scripture pictures this superbly in I Cor 6:19 *What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* Also Romans 8: 9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* When one is saved, the Holy Spirit of God takes up residence inside them, he indwells them.

The purpose of this paper is not to define and develop these five transactions that occur at salvation, but to demonstrate that Biblically they all occur at an instant in time, the instant one is 'born-again'. We

shall develop more fully these five transactions in the next chapter. Again with our emphasis on the marvelous revelation that all five of them are instantaneous and united transactions. Making this tie, that all five are tied in time to conversion, is what will allow us to clearly differentiate various denominational differences. We can use this understanding of conversion as the hinge-pin to evaluate and bring into focus all other 'Christian' doctrines and differences.

### **III The Instantaneous Transaction of Conversion**

We said previously that:

**Conversion** is the turning from sin to Christ. This is the human part in the salvation transaction. It equally involves turning from sin and turning to Christ, you cannot have one side without the other and have this transaction complete. It involves a completeness in turning from sin and a completeness in turning to Christ in faith. God is not interested in making any new or special deals here; so one must wholly repent and turn from sin (singular) and wholly grasp Christ in faith, letting go of all else for the security of his soul.

Examining conversion as one of the five instantaneous entities

that make up salvation is somewhat of a challenge because it is, in our mind, the act that sets off the whole event, and is viewed more as a process than an event. Thus, as we examine it, we shall attempt to separate it from all the events, process's and circumstances that leads a soul to the place where he would turn from sin and turn to Christ. And separate it from the after-math of the changes that begin to happen, changes which demonstrate that there was genuine conversion.

This turning from sin to Christ is the hall mark of salvation. Conversion, in various forms occurs in 37 verses<sup>55</sup> of the Bible. It is clearly described in Scripture as an event that happens in an instant of time. A works salvation is very attractive to man. A works salvation is what surrounds and encapsulates 'religion'. This ever present teaching of works salvation is what makes it difficult, but necessary, to look at this conversion as an event that happens in an instant of time. In examining the Scriptures that pinpoint this as an event, we shall examine the aspects of conversion as 1) A new birth, 2) turning (from sin and to Christ) and 3) belief on Christ.

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55 Josh 8:35 1Sam 25:15 Psal 19:7 Psal 37:14 Psal 50:23 Psal 51:13 Isai 1:27 Isai 6:10 Isai 60:5 Matt 13:15 Matt 18:3 Mark 4:12 Luke 22:32 John 12:40 Acts 3:19 Acts 15:3 Acts 28:27 2Cor 1:12 Gala 1:13 Ephe 2:3 Ephe 4:22 Phil 1:27 Phil 3:20 1Tim 4:12 Hebr 13:5 Hebr 13:7 Jame 3:13 Jame 5:19 20 1Pet 1:15 1Pet 1:18 1Pet 2:12 1Pet 3:1 2 1Pet 3:16 2Pet 2:7 2Pet 3:11



In John 3 there is a record of a religious man asking about his prospects of getting to heaven. In the course of Jesus' addressing the shortfalls of religion he states "*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.* (John 3:5-7)

Thus we speak of being 'born again' as an event, and can ask an individual if they are a born again believer. In this explanation, given by Jesus Christ himself, he brings out that being born of the spirit, being converted, being saved from ones sin debt is a voluntary operation or act of belief by an individual. However, it is likened to a birth. Does one voluntarily choose birth, no. What initiates birth? Certainly conception and coming to full term has a role, but even as I write this we wait for twin grand kids to be born. Labor started 6 weeks early then stopped, and we now wait. We have tried lots of things to help but we often hear that "they will come when they are ready". What initiates the birthing event? God does. In our spiritual life what initiates the spiritual new birth? God does. Can we force it or fake it? Many have, but God is in

charge of genuine spiritual birth. We have overlooked several aspects of this powerful illustration let me list a few for your consideration:

1. Birth takes place at a time, thus we end up with a birthday.
2. Birth is a miracle, not just conception and development but birth itself.
3. Birth is initiated.
4. Birth may be labored.
5. Birth is completed.
6. The infant is not in control.
7. It marks the entry of a new independent life into the world

Jesus used this as an illustration of what Nicodemus needed.

Not the only illustration he gave him, but a powerful one just the same.

We should be careful not to over weight any of these aspects of birth to the conversion of the soul, but so to we should not discard those that fit so well.

Anyone that is born in the flesh<sup>56</sup> can be born in the spirit. It is

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56 Note here that there has been much disparity about exactly what is meant by Christ when he said "*except a man be born of water and of the Spirit*" The very simplest, literal and logical reading is that this is speaking of ones physical birth. To see the kingdom of God, one must of necessity be born first physically. This reading fits

thus been said by some "If you are born once, you must die twice, but if you are born twice you may<sup>57</sup> die only once." Clearly this new birth is not a process over years, but an event in ones life. Clearly an infant has little control during this birthing process but lets look at an individuals involvement in the spiritual birth.

Jesus further clarified this new birth with the illustration from Numbers 26 that looking to a brazen serpent saved the life of a judged snake bite victim. As much as an Israelite had only to look at the brazen serpent to be saved from his snake-bite, so one has only to turn and look to Christ to be saved from his sin sentence. (John 3:14-16) What was

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into both the argument of Nicodemus who asked if he necessarily had to enter into his mothers womb again, and into the parallel clarification that follows about being born of flesh. Some like to make this 'born of water' phrase mean touched, anointed, cleansed or born-of the Word of God, (because some times the Word is pictured figuratively as water). They argue that if it was physical birth Jesus was speaking of, he would be requiring Nicodemus to be born physically again. No they say, he is requiring that he be touched with the gospel, to hear the Word of truth as part of the new birth. Although, in a system of theology it is the preaching of the Gospel that precedes the new birth, it is a rough and forced fit to make this 'born of water' fit that requirement. Clearly, in context, it is talking about physical birth. Others will muck this portion up further by requiring that 'born of water' has something to do with water baptism. Again, they are guilty of making the Scriptures imply something that they believe rather than taking a good hermeneutical approach to a literal interpretation of this passage. There are ample references to the power and need of the word of God, without stretching this one to go there. There are ample references to the correct teaching of baptism without making this one capture something it is not intended for. To be 'born of water' is simply equivalent to being born of the womb.

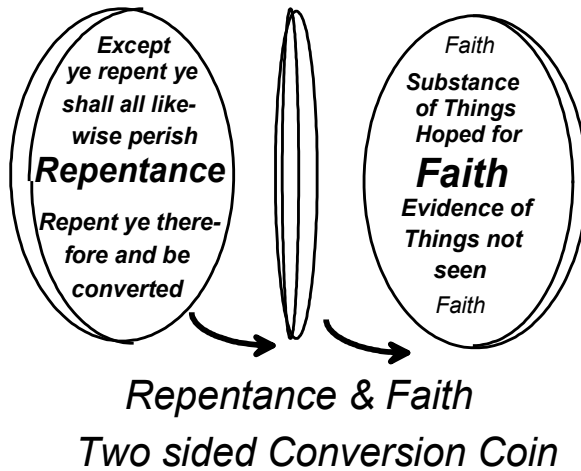
57 The term 'may' is used here because Jesus himself said "*I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.*" John 11:25-26

mans part? To believe and to look. Belief alone was inadequate. There must be an application of the belief, but that application had no physical requirement, no gauze or ointment, no water washing or need of someone else to dunk them in magical water. In the word's of the songwriter one had but to "*look and live, my brother live, look to Jesus now and live, it's recorded in in His word, halleluiah, it is only that you look and live.*" Marvelous simplicity. Marvelous availability. Marvelous attainability to all who would believe.

*Believe on the Lord Jesus Christ and thou shalt be saved.* The word 'believe' has lost it's effectiveness today. We say "I believe it will be a nice day." We say "I believe the world is round." Believe has been distanced from trust. To capture the intent of Biblical belief on Christ, we must tie the word back to trust, to letting go of other securities and placing the full trust of our soul in Christ. "*Whosoever believeth in Him should not perish but have everlasting life.*" Both the turning to the brazen serpent and the turning loose of all else for a belief in Christ, alone, show two inseparable parts of conversion. Repentance, is turning from, and Faith is believing in.

The best illustration of conversion then is in a two sided coin

containing faith and repentance. Accepting the whole coin is as easy as reaching out and receiving. Dividing the two is as difficult as cutting a coin without defacing either side. When your done you don't have a complete coin.



Comprehending conversion as an act of an individual that takes place in their volition at an instant in time leads to several clarifications that should be stated.

1. One can know they have done this as sure as one can know that they got married.
2. There is more than a 'head knowledge' involved in believing faith.

3. There is no work to be done to deserve conversion, it is an act of faith alone.
4. There is nothing that can be done externally by the individual, his family or a Church to accomplish a souls conversion.
5. There are no sacraments (mystical physical acts with spiritual consequences) involved in conversion.
6. The Church cannot issue salvation via sacraments.
7. An infant cannot be converted.

Let's emphasize a couple of verses again and recognize that conversion is this new birth and new birth is conversion.

*John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again**, he cannot see the kingdom of God.*

John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

*John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever **believeth in him** should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever **believeth in***

***him** should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

*Matt 18:2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, **Except ye be converted**, and become as little children, ye shall not enter into the kingdom of heaven.*

American society is filled with individuals who were never converted yet think themselves Christian. There is no time or place in their life where they verbally called on Christ for their salvation and realized it a completed transaction. They often have spent their lives acting Christian without the new life and assurance that conversion brings. If you are one of these please realize now that "*Except ye be converted, . . . ye shall not enter into the kingdom of heaven.*"

Keeping these things in mind, one goes on in the exploration of events that accompany salvation. Recall that all five of these events, Conversion, Regeneration, Justification, Baptism into Christ, and

Indwelling of the Holy Spirit, occur simultaneously and in an instant of time in an individuals life.

#### **IV The Instantaneous Transaction of Regeneration**

We said previously that:

**Regeneration** is the "that act of God by which new, spiritual life is implanted in man whereby the governing disposition of the soul is made holy by the Holy Spirit through truth as the means."<sup>58</sup>

Once again we are not covering all aspects of this tremendous miracle in this chapter, only establishing the Scriptural basis that it occurs at an instant in time in an individuals life, that it occurs simultaneously with the new birth, and that this new birth also includes the other four ingredients of Conversion, Justification, Baptism into Christ, and Indwelling of the Holy Spirit.

The word regeneration appears only twice in the Bible, in Matt 19:28 and Tit 3:5.

*Matt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the **regeneration** when the Son of man*

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<sup>58</sup> Dr. W. Vanhetloo's Syllabus of *Soteriology* #404 Spr 94, Page 42, Calvary Baptist Theological Seminary



*shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

*Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of **regeneration**, and renewing of the Holy Ghost;*

So here the part of regeneration we are interested in might be better conceived with the word quickened. The word quickened, meaning made alive, is used 25 times in the Bible, 10 in the NT and 15 times in Psalms. The fact that the new birth described in John 3 is tied with new spiritual life, quickening or regeneration is indisputable. The descriptions of the new life being just that, a “new” life, where one once was dead and now is made alive are throughout the epistles.

## **V The Instantaneous Transaction of Justification**

**Justification** is best defined by Scripture in IICor 5:21 *For he hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* Being saved from the condemnation of sin is coming under the umbrella of what Christ did for us. Justification, then, is a heavenly judicial declaration of 1) remission

of sin and of 2) restoration to God.

## **VI The Instantaneous Baptism Into Christ**

**Baptism into Christ** often called the union with Christ, this is simply being united with Christ. Again probably best defined by Scripture in Christ's prayer in John 17:21 *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

## **VII The Instantaneous Indwelling of The Holy Spirit**

**Indwelling of the Holy Spirit** is the actual literal moving into our bodies by the Holy Spirit of God whereby he now permanently indwells us. Again Scripture pictures this superbly in I Cor 6:19 *What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought*

*with a price: therefore glorify God in your body, and in your spirit, which are God's.* Also Romans 8: 9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* When one is saved, the Holy Spirit of God takes up residence inside them, he indwells them.

## **VIII The conflict with our philosophy and doctrines**

### **CALVINISM—a definition and explanation**

The essential parts of this Calvinistic system are the well-known five points of Calvinism, namely, total depravity in distinction from partial; unconditional election in distinction from conditional; irresistible regenerating grace in distinction from resistible; limited redemption (not atonement) in distinction from universal; the certain perseverance of the regenerate in distinction from their possible apostasy. No one of these points can be rejected without impairing the integrity of Calvinism . . .

[William G. T. Shedd. Calvinism: Pure and Mixed. p. 147].

The General Association of Regular Baptist Churches Article X states that:

We believe that in order to be saved, sinners must be born again; that the new birth is a

new creation in Christ Jesus; that it is instantaneous and not a process; that in the new

birth the one dead in trespasses and sins is made a partaker of the divine nature and

receives eternal life, the free gift of God; that the new creation is brought about by our

sovereign God in a manner above our comprehension, solely by the power of the Holy

Spirit in connection with divine truth, so as to secure our voluntary obedience to the

gospel; that its proper evidence appears in the holy fruits of repentance, faith and

newness of life [General Association of Regular Baptist Churches. Literature Item 1. p. 6].

The Westminster Confession of Faith, 1647, Chapter VIII and

Section VIII says:

To all those for whom Christ has purchased redemption He does certainly and

effectually apply and communicate the same; making intercession for them, and

revealing unto them, in and by the Word, the mysteries of salvation; effectually

persuading them by His Spirit to believe and obey [emphasis added—aal]; and governing

their hearts by His Word and Spirit; overcoming all their enemies by His almighty

power and wisdom, in such manner and ways as are most consonant to His wonderful

and unsearchable dispensation [Schaff. op. cit. p. 622].

The Thirty-nine Articles of the Church of England in Article

XVII states:

Predestination to Life is the everlasting purpose of God, whereby (before the

foundations of the world were laid) He has constantly decreed by His counsel secret to

us, to deliver from curse and damnation those whom He has chosen in Christ to

everlasting salvation, as vessels made to honor [emphasis added –aal]. Wherefore, those

who are endued with so excellent a benefit of God, be called according to God's

purpose by His Spirit working in due season: they through Grace obey the calling: they

are justified freely: they are made sons of God by adoption: they are made like the

image of His only-begotten Son Jesus Christ: they walk religiously in good works, and

at length, by God's mercy, they attain to everlasting happiness [Ibid. p. 497].

Table of Truths Established for Each Aspect of Salvation

<b>Conversion</b>	<b>Regeneration</b>	<b>Justification</b>	<b>Baptism Into Christ</b>	<b>Indwelling of Holy Spirit</b>
One can know they did this as sure as marriage vows.	One can know this happened, know there is	One can read and understand	One can read and	One can know when someone

A Systematic Theology for the 21st Century

	now new life.	this promise.	understand this promise.	moves into their life.
involves both mental assent and willful trust.	New life is imparted by God.			
Wholly Independent of Works	The new life is eternal, it cannot die.			
Not an external, physical act done, nor to be done by another.	The new life CANNOT sin.			
Independent of Reformation	The new life can see spiritual things.			
Independent of Church Sacraments	The new life responds with the Holy Spirit.			
Not done by/to infants.				

Table of Conflicts Between Systematic Doctrines and Each Aspect of Salvation

The Bible Model	<b>Sacramental Salvation</b> (Catholic, Lutheran, Presbyterian)	<b>Calvinism</b> (Reformed, Presbyterian)	<b>Arminianism</b> (Methodist, Pentecostal)	<b>Charismatic</b> (Feelings, Scriptural Authority)
<b>Conversion</b> the act of turning from sin, repentance; and turning to Christ, in faith. More than a mental persuasion, The act of letting go of all else and trusting Christ with your soul.	The Church hands out physical mystical sacraments used to attain Salvation. Conversion is coming into the Church not into the Kingdom of God.	Impossible unless one is first chosen of God and then already regenerated, man is totally depraved spiritually unable to make a decision for Salvation.	The use of the awakening of the Will to claim	
<b>Regeneration</b> act of God whereby a new spiritual life is implanted in man whereby the governing disposition of the soul is made holy by the Holy Spirit through truth.	Salvation is not a new life implanted but a process of feeding ones soul with sacraments, thus administration of Communion and Last Rights.			

Part 08 Soteriology

<p><b>Justification</b> a heavenly judicial declaration of 1) remission of sin and of 2) restoration to God, accomplished at Calvary, but applied at conversion.</p>				
<p><b>Baptism into Christ</b> <i>as thou, Father; art in me, and I in thee, that they also may be one in us: . . . And the glory which thou gavest me I have given them; that they may be one, even as we are one:</i></p>				
<p><b>Indwelling of Holy Spirit</b> the actual literal moving into our bodies by the Holy Spirit of God whereby he now permanently indwells us. <i>your body is the temple of the Holy Ghost which is in you, which ye have of God,</i></p>				

## **Critique of other Systematic Theology Soteriology Works**

A systematic theology is more than a doctrines book. It needs to systematically review other belief systems and theology works.

## **Critique of John Miley's 1892 Methodist Soteriology**

John Miley (1813-1895), a Methodist, published his Systematic Theology in 1892. It is introduced here because it staunchly refutes the Calvinism tainting all other systematic theologies. It is also superbly organized and utilizes aged reasoning. One hundred and twenty years ago writers worded their reasoning and their arguments with great depth and compound sentences. The dumbing-down of English prose, human reasoning, and judicial argument has produced a society which does not tolerate much reading of the Systematic Theology of Miley, Hodge or Strong. "*Ology*" still has the meaning that the target subject is covered with such depth that one goes on and on about it, examining every angle and consideration. Miley published a carefully structured Soteriology section in his Systematic Theology, but he does go on and on about it. Its prime argument is that salvation is forever deeply entangled in the work of Christ's atonement, and it categorically refutes Calvin's system



of theology.

The heart of Miley's Soteriology is knit with atonement which he defines as: "The vicarious sufferings of Christ are an atonement for sin as a conditional substitute for penalty , fulfilling , on the forgiveness of sin, the obligation of justice and the office of penalty in moral government." He structures this argument with the following general outline:

PART V SOTERIOLOGY.  
THE ATONEMENT IN CHRIST.  
    CHAPTER I REALITY OF ATONEMENT,  
    CHAPTER II. NECESSITY FOR ATONEMENT.  
    CHAPTER III. SCHEMES WITHOUT  
ATONEMENT.  
    CHAPTER IV. THEORIES OF ATONEMENT.  
    CHAPTER V. THEORY OF MORAL  
INFLUENCE.  
    CHAPTER VI THEORY OF SATISFACTION.  
    CHAPTER VII. GOVERNMENTAL THEORY.  
    CHAPTER VIII. SUFFICIENCY OF THE  
ATONEMENT.  
    CHAPTER IX. OBJECTIONS TO THE  
ATONEMENT.  
    CHAPTER X. A LESSON FOR ALL  
INTELLIGENCES.  
    CHAPTER XI UNIVERSALITY OF THE  
ATONEMENT.  
  
THE SALVATION IN CHRIST  
    CHAPTER I. BENEFITS OF THE  
ATONEMENT.

CHAPTER II. DOCTRINAL ISSUES.  
CHAPTER III. FREE AGENCY.  
CHAPTER IV. FREEDOM OF CHOICE.  
CHAPTER V. JUSTIFICATION.  
CHAPTER VI. REGENERATION.  
CHAPTER VII. ASSURANCE.  
CHAPTER VIII. SANCTIFICATION.  
CHAPTER IX. THE CHURCH.

In Chapter I of his argument John Miley exposes the error of John Calvin's system. He declares that as much as Scripture interprets Scripture, so to doctrine must interpret doctrine. "Thus, beyond the fact of an atonement, we search for a doctrine. We seek to understand its nature ; what are its elements of atoning value; how it is the ground of divine forgiveness." Ergo, one doctrine in a defective system can completely circumvent another doctrine, rendering it completely ineffectual. Under this principle, Miley states:

"A doctrine of atonement must be in scientific accord with cardinal doctrines vitally related to it. If other cardinal doctrines of Calvinism are true, its doctrine of atonement is true. It is an integral part of the system, and in full harmony with every other part, the doctrines of divine sovereignty and decrees, of unconditional election to salvation, of the effectual calling and final perseverance of the elect, and that their salvation is

monergistically<sup>59</sup> wrought as it is sovereignly decreed, require an atonement which in its very nature is and must be effectual in the salvation of all for whom it is made. Such an atonement the system has in the absolute substitution of Christ, both in precept and penalty, in behalf of the elect. He fulfills the righteousness which the law requires of them, and suffers the punishment which their sins deserve. By the nature of the substitution both must go to their account. Such a theory of atonement is in scientific accord with the whole system. And the truth of the system would carry with it the truth of the theory. It can admit no other theory. Nor can such an atonement be true if the system be false."<sup>60</sup>

Rather than labor through more of this carefully worded argument, be it said Miley argues extensively that since Calvin held to "the doctrines of divine sovereignty and decrees, (and) of unconditional election to salvation," there is no real need to examine his belief about atonement. "Such an atonement (cannot) be true if the system be false."

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59 Miley's 1894 work was received with all the folly of an early text scanner. This word is either his own creation or it might be *monogenistic* having to do with the theory that all human beings are descended from a single pair of ancestors. Incidental, Bible believers hold that as fact, and not as theory via the American Heritage Dictionary.

60 John Miley, *Systematic Theology, Volume II, The Library of Biblical and Theological Literature*, New York: Eaton and Mains, 1894 by Hunt & Eaton, pg 67-68.

In John Calvin's system, a person is saved by election and not by atonement. Miley parallels the Calvinist's dilemma in this regard with the dilemma of the Socinian. Since the Socinian does not believe in the deity of Christ, there is little merit in considering what he may believe about the atonement. It is not effectual. So to, in the system of John Calvin, the atonement is not effectual and, ergo, not even pertinent for consideration.

Of Arminianism, Miley, the Methodist, declares its certain truth:

If the cardinal doctrines of the Arminian system, such as differentiate it from Calvinism, be true, then the atonement of satisfaction, in the Calvinistic sense of it, cannot be true. If the atonement is really for all, and in the same sense sufficient for all, then it must be only provisory, and its saving benefits really conditional. And no other truths are more deeply wrought into Arminianism, whether original or Wesleyan ; none have a more uniform, constant, unqualified Methodistic utterance. They are such facts of atonement, or facts in such logical relation to it, that they require a doctrine in scientific agreement with themselves. Such a doctrine is the special aim of this discussion, not without regard to consistency in the system, but specially because these

facts are scriptural, and the doctrine agreeing with them scriptural and true.<sup>61</sup>

Such a black and white contrast between Calvinism and Arminianism is refreshing, and true in principle. The system of Calvin has the pre-creation election of souls for salvation and for damnation as its pillar of truth. It need not fuss that much about a doctrine of atonement. But the system of Arminian does not take the doctrine of atonement to its completed end. That system is flawed in doctrine about the perseverance of the soul. When the atonement produces a quickening of the soul, that quickening is not dependent on ones keeping the faith, and it cannot be undone. John Miley's discourse on Soteriology has it directly connected to the atonement. The atoning work of Christ is defined and developed extensively. But, alas, in the Arminian and Methodist system the atonement lacks being a completed work, and their 'hope' is that they might endure to the end and make it to heaven. For the Bible believer the atonement applied produces a quickening of the soul, which can never be undone, it is an everlasting life.

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61 *ibid.* 68

**Critique of Charles Hodge's 1878 Soteriology**

**Critique of Augustus Strong's 1907 Soteriology**

**Critique of Theisens' 1949 Soteriology**

**Critique of Geisler's 2002 Soteriology**

### **Critique of Chafer's Volume III Soteriology Introduction**

It is distressing to lay Dr. Lewis Sperry Chafer's third volume of Systematic Theology, entitled Soteriology, on my desk beside Dr. Cambron's single volume of "*Bible Doctrine*", or beside Dr. Bancroft's volume of "*Elementary Theology*". Both Baptists capture the heart of Soteriology in pages while Chafer does not even present a shadow of the subject in his whole volume. Cambron uses 23 pages in a thorough coverage, and Bancroft uses 50 in an unabridged coverage, while Chafer has 396 pages, that is 33 pages a week for a twelve week college quarter, wherein he never addresses justification, never describes conversion, never mentions quickening, writes not one paragraph on the indwelling of the Holy Spirit, and carefully steers clear of ones Baptism (that is complete immersion) into the Lord Jesus Christ. These five essentials to So-Great-Salvation, all expounded clearly, continually and completely in Scripture, Cambron, and Bancroft are not even or ever addressed in 396 pages of a volume called Soteriology by neo-evangelicalism. Analysis of how such an incompetent 396 communicate could seep from Dallas Theological Seminary is crucial, and unfortunately it is herein ground breaking. The hypercritical content of

this work is centric to comprehending that Evangelicalism, which has not strayed far from Rome and Reformed Theology, is a caustic leaven which has permeated Christendom.

Many strongly disagree with this assessment. Christian Book Distributors (consider that their motivation is to sell books) says that Chafer has “an unabridged systematic theology of unparalleled scope.<sup>62</sup>” Reporting that Chafer defines systematic theology as “the collecting, systematically arranging, comparing, exhibiting and defending of all facts concerning God and His works from any and every source.<sup>63</sup>” They report that Walter Elwell calls Chafer's work “the definitive statement of dispensational theology.” and Charles Ryrie says “Though scholarly in the true sense of the word, this work can also be read and understood by those not formally trained in theology.<sup>64</sup>” Such comments make one suspect a massive evangelical coverup is in place. Chafer's own definition of systematic theology reveals his purposeful departure from The Holy Bible as theology's sole source, or even its primary source!

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62 From [www.ChristianBook.com](http://www.ChristianBook.com) accessed Dec 2013

63 In making such a brash definition Chafer unwittingly puts Aristotle Saint Augustine and Saint Aquinas on equal ground with Holy Scriptures and in writing his seven volume work he actually does. Woe!

64 Ibid.



What he ends up with in considering every source is not “unabridged” it is diabolical.

### **Dallas Theological Seminary President successor Praises Chafer's Work**

Of course Dr. John F. Walvoord, (1910-2002) Dr. Chafer's successor at Dallas Theological Seminary, showered his predecessor's work with great praise. He says of Chafer's eight volume work, “Never before has a work similar in content purpose, and scope been produced.”... it is “Remarkably Biblical... appeal is constantly to Biblical authority rather than to philosophy, tradition or creed.” Dr. Walvoord, himself considered the worlds foremost interpreter of biblical prophecy and a most prominent evangelical scholar of his generation<sup>65</sup>, said of Dr. Chafer's third volume “The contribution of President Chafer in the field of Soteriology has been hailed as the most important of all his theological works.”<sup>66</sup>

There is little doubt of Dr. Walvoord's sincerity or integrity in this declaration, but it needs to be highlighted again that when Chafer writes four hundred pages on Soteriology and never addresses a soul's

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65 From [www.walvoord.com](http://www.walvoord.com) accessed Dec 2013

66 Ibid.

justification, a soul's quickening, a soul's conversion, and/or a soul's indwelling and baptism into Christ, then the most important theological work of the Protestant/Evangelical community is bankrupt of all Biblical doctrine.

Dr. Walvoord himself confesses to the fault, when he acknowledges Chafer's first section on Soteriology deals with Christ's offices, his sonship, his hypostatic union and his sufferings. Therein we find no mention of Christ's substitutionary death, burial, and resurrection. Second and third sections deal with the doctrine of election, not the doctrine of salvation. Fourth and fifth sections concern the work of God and one's eternal security not the So-Great-Salvation referenced in the Epistle to the Hebrews. And the last section covers the terms of salvation, "a section which is most practical and helpful", says Dr. Walvoord. In reality this last section only deals with four terms of salvation 1) Repent and Believe, 2) Believe and Confess, 3) Believe and be Baptized, and 4) Believe and Surrender. Nowhere in 400 pages does Dr. Chafer spell out what the Bible says must be 'believed', nowhere does he spell out what the Bible calls the Gospel of Jesus Christ!

Yet for all its hollowed emptiness Dr. Walvoord still says “The volume on Soteriology, if it stood alone, would in itself assure the author a place among notable writers of Christian Doctrine.<sup>67</sup>” That is inconceivable. Chafer never writes about justification, conversion, quickening, indwelling or baptism into Christ! And yet this Evangelical continues “There is no volume in the field of Systematic Theology which approaches (Chafer's Third Volume) in Biblical insight , spiritual comprehension of the saving work of god, and unabridged treatment of the great work of God in salvation.<sup>68</sup>”

Was it emphasized enough that Dr. Lewis Sperry Chafer's Third Volume entitled “Soteriology” never addresses justification, never describes conversion, never mentions quickening, writes not one paragraph on the indwelling of the Holy Spirit, and carefully steers clear of one's baptism, i.e. complete immersion, into the Lord Jesus Christ. And yet the whole of the Protestant/Evangelical world cries out that this is the very best they could ever attain. Ergo it is cried out here that the Protestant/Evangelical world is completely bankrupt when it comes to

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67 Ibid.

68 Ibid.

describing and defending or contending for and comprehending God's So-Great-Salvation. Reformed Theology, Scholarly Philosophy and Modernist Liberal Apostasy has rendered the whole of the Evangelical World completely bankrupt when it comes to Preaching, Comprehending, and Contending for the Gospel of the Lord Jesus Christ. The gospel is indeed 1) Conversion, by Repentance and Faith, 2) Justification, Declared, 3) Quickening, where once I was dead, 4) Indwelling wherein we are the tabernacle of God, and 5) Complete Immersion in Christ, whereby we forever have a position in Christ.

### **Troublesome Independent Fundamental Baptist's Leaning Toward Chafer**

As troubling as the Evangelical failures are they were well predicted. Indeed the whole point of the Fundamental departure of the last century was one of separation from such an apostate condition. Neo-Evangelicalism refused the fundamentalist position and had as its premise that separation from the reformers apostasy and their Reformed Theology was too drastic a measure, choosing rather a coexistence in their apostate circles. There was never any doubt about where such compromise would land the neoevangelical. Like “Christian Rock

Music” their lyrics were carefully chosen but there was never any question about where their melody came from. If one dare call such stuff a melody at all. What then, might be the position of the Fundamentalist who 100 years ago avowed separation from such apostasy?

Dr. Cambron, Theologian of Tennessee Temple Baptist Seminary, staunchly affirmed that the doctrine of Salvation is captured in the five ingredients fore mentioned. Dr. Bancroft, Theologian of Bible Baptist Theological Seminary, affirmed exactly the same. Neither frittered away a single paragraph of their Soteriology trying to figure out what God had decreed, or who was elect for what before the foundation of the world. They captured the doctrine of salvation very Biblically, very exactly, and very succinctly. But look where we have sunk in the last 50 years of that Fundamental century.

An Independent Fundamental Baptist Pastor with a Masters from Pensacola Christian College, and a Doctorate from Bethany Theological Seminary, reveals that “Dr. Lewis Sperry Chafer's Systematic Theology is the single greatest Systematic Theology ever written.<sup>69</sup>” This self

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69 David Txxxxx's [www.DoctorDaveT.com/Chafer\\_Systematic\\_Review.html](http://www.DoctorDaveT.com/Chafer_Systematic_Review.html)

acclaimed “Doctrinal Expositor” wrote of Dr. Chafer's Soteriology, “(Chafer's) desire to be 'Biblical' in his Systematic Theology requires (that) he surround his system to the text of Scripture. He is to be highly commended for that.” This well trained Independent Fundamental Baptist Preacher further heaps ten paragraphs of praise onto Dr. Chafer's Soteriology because it tears the “L” right out of T.U.L.I.P.<sup>70</sup> Any Baptist praise for even T.U.I.P should be disconcerting. The whole Presbyterian, Reformed, Calvinistic, Covenant Theology, Replacement Theology is fraught with diabolical error and T.U.L.I.P. Is only the ugly “tip of the iceberg.” Taking the “L” out to T.U.L.I.P. Is like taking Purgatory out of Catholicism. It might deliver a crippling blow to an errant system, but the lie still limps along without major effect. An Independent Fundamental Baptist praising Chafer's 400 pages of Soteriology which does not even address a soul's conversion, justification, or quickening is a powerful indicator of a serious compromise and dangerous blindness. The giant of Neoevangelicalism defies the Salvation of God, and it needs to be reiterated: “Is there not a cause?”

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accessed 12/14/2013

70 Total Depravity; Unconditional Election; Limited Atonement; Irresistible Grace; Perseverance of the Saints

Correspondence with Dr. DaveT is included here:

### Dr. DaveT's Comments & Response

Subject: Pastor Ed Rice is forwarding an email to you  
From: Pastor Ed Rice  
<PastorRice@GSBaptistChurch.com>  
Date: Thu, February 06, 2014 2:06 pm  
To: Dr. Dave T. <email@gmail.com>  
Dave, I talked about you and your love for Dr. Chafer's work in this report and wanted to ensure you got a courtesy copy. It will be published in Systematic Theology, and in my written report for credit at LBTS.  
Theology Working Group,

Subject: RE: Pastor Ed Rice is forwarding an email to you  
From: "Dr. David Txxxxxxx" <dave@xxxxxxx>  
Date:2/6/2014 3:28 PM  
To: "Pastor Ed Rice"  
<PastorRice@GSBaptistChurch.com>

Hi, Pastor Rice,  
Thanks for the note. A couple of errors you may want to correct:

- 1) you have misspelled my name
- 2) Chafer includes an entire article on Justification in Vol 7
- 3) Chafer includes multiple chapters on Election in Vol 3
- 4) a search on the word "quicken" returned 30 results in the Chafer systematic theology

You should fact check other faulty assumptions. If your grade depends on the accuracy of your statements, you will be glad you did. Thanks for including me with a giant like Walvoord. That is very flattering indeed, although I will confess I do not belong in such rarified air.

Dave

Dr. David T~~xxxxxxx~~

Dear Dr. Dave T.,

When Pilgrim wandered from the straight and narrow path he was assigned, and it was pointed out how far off he strayed, how awful the mire, and how deep the upcoming pit, his first and natural tendency was to justify his error.

I have quite well fact checked my declaration. Your hero might well have written of justification in his final volume titled “Doctrinal Summarization” but in so doing he violates good organization by including in summary something that is found nowhere else in the body of his work. The fact is his whole volume on Soteriology never addresses justification, and I have quite clearly declared the fact.

John Calvin's 1536 magnum opus, “The Institutes of the Christian Religion<sup>71</sup>”, the Presbyterian's 1618 Synod of Dort<sup>72</sup>, and Lewis Sperry Chafer's 1948 volume on Soteriology inexplicably tie salvation to election and predestination. The fact

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71 Freely available at <http://www.ccel.org/ccel/calvin/institutes/>

72 See Darby's extensive development of history in R.L. Dabney “The Five Points of Calvinism”



is the Holy Bible does not. The fact is I have well introduced this momentous blunder, even labeling it a diabolical error, and the body of my critique of Chafer's Soteriology provides ample proof of such an introductory declaration. Chafer's multiple chapters on Election in Vol 3 fully support my argument, and your announcing it as important does not justify your error, it only muddies the mire.

There are no faulty assumptions in this introduction to my critique of Chafer's Soteriology. The fact that he speaks of 'quickenings' somewhere in the bowels of his Systematic Theology, cannot justify his bankrupt volume on Soteriology that does not bring it up. When it is pointed out that the Neo-Evangelical giant, Dr. Walvoord and an Independent Fundamental Baptist, Dr. Dave T. are wallowing around in the same pit of diabolical error it is not flattery. It is presented here as an alarming manifestation of the grossest compromise. Prayerfully, I trust you will see how far you are strayed from the straight and narrow and get back in the battle for truth.

The fact that your name was misspelled is the only error

left standing. Because of my embarrassment for you I shall not fix that error, I will eliminate its reference all together. I trust this correspondence finds you turning back from Chafer's winding path and making your way back to the Cross of Jesus Christ our Lord.

Pastor Edward Rice

The breakout of Chafer's emphasis in Volume III on Soteriology is shown as follows:

- Chap 1 Introduction to Soteriology 3-10 2% of vol 3
- Chap 2 The Person of Christ 11-34 6%
- Chap 3 Introduction to the Sufferings of Christ 35-54 5%
- Chap 4 Things Accomplished by Christ in His Sufferings and Death 55-115 15%
- Chap 5 The Sufferings and Death of Christ in Types 116-126 3%
- Chap 6 Biblical Terminology Related to Christ's Sufferings and Death 127-130 1%
- Chap 7 Theories False and True of the Value of Christ's Death 131-164 9%
- Chap 8 The Fact of Divine Election 165-177 3%
- Chap 9 The Order of Elective Decrees 178-182 1%
- Chap 10 For Whom Did Christ Die? 183-205 6%
- Chap 11 The Finished Work of Christ 206-209 1%

## Part 08 Soteriology

- Chap 12 The Convicting Work of The Spirit 210-224 4%
- Chap 13 The Riches of Divine Grace 225-266 11%
- Chap 14 Introduction to the Doctrine of Security 267-272 2%
- Chap 15 The Armenian View of Security 273-312 10%
- Chap 16 The Calvinistic Doctrine of Security 313-339 7%
- Chap 17 The Consummating Scripture 340-354 4%
- Chap 18 Deliverance From Reigning Power of Sin and Human Limitations 355-363 2%
- Chap 19 The Believer Presented Faultless 364-370 2%
- Chap 20 The Terms of Salvation 371-395 6%

### **Critique of Chafer's Vol. III Soteriology Chap. II**

For all that has been said about what Chafer did not include in a volume on Soteriology, something needs to be said in critique of what he did include. The heart of what Chafer has to offer any discussion of Soteriology is found in his fourth chapter entitled; “Things accomplished by Christ in his Sufferings and Death.” As was stated previous, Dr. Chafer has no skeleton, i.e. no structured organization, to add meat to, but any miniscule pickings of “meat” are found in this chapter.

Chafer's chapter 2 is completely misplaced. Parts of this chapter

might find outline space in Christology, but even there, Chafer's trite outlining methods and his verbosity makes the chapter very undesirable. It is disquieting to say that a chapter on the person of the Savior could be totally discarded. It is indeed totally misplaced. But it is also observed that the first sentence of the letters to The Hebrews has more about the Saviour than does the misplaced chapter by Chafer. He tries to use catchy outlines, like; "Son of God, Son of Man, Son of David and Son of Abraham," but such preachable outlines can not excuse the responsibility levied on the Systematic Theologian. Chafer is not systematic in any sense of the word. He has displayed no ability to outline a topic in a logically structured manner. He displays no talent here for separating a "system" like Christology or Soteriology in a confining border and then dealing with each "subsystem" separately. In this volume Chafer has so intermixed other "subsystems" of information that he did not include any "Soteriology" at all. Chapter 2 exemplifies this blunder. It should be in his Christology.

Stepping thus away from the subject of Soteriology to critique what Dr. Chafer calls "The Person of the Saviour" we can only establish his purpose late in this chapter. It is not in his verbose introduction, but

in his third section, with the catchy title “The Sonships of Christ”, his lead sentence intimates this purpose. “As a further step in the general investigation into who the Saviour is...” Upon discovering this purpose, twenty pages into the chapter, it was disturbing to find only three marginal notes that this author had scratched into the margins of Chafer's twenty pages. They were (1) “Not on topic, (2) “trite play on words” and (3) “Bla,Bla,Bla.” This was disturbing because on the topic “general investigation of who the Saviour is,” nothing whatsoever should be labeled “Bla.” And yet, there you have it Despite a noble effort to pull out a specific sentence that illustrates Chafer's profundity of wordiness in capturing bla,bla,bla. All examples examined were, well, excuse the pun, rather bla.

Dr. Chafer herein again demonstrates a propensity for verbose, passive, run on sentences, but struggling to look past this communication flaw, struggling to come up with the gist of what he may be driving at, the total bankruptcy of Evangelical Theology is all the more manifest. This founder of Dallas Theological Seminary broke from the Fundamentalist concept of Separation and waded right into the middle of 70 plus denominations. There he worded and worded and

worded 8 volumes that captured what all 70 believed. He worded and worded and worded to ensure not one old bird got their feathers ruffled. He worded and worded and worded some more, until precious few could even comprehend what his main point was. He mixed in a lot of Greek but no exegesis. In this chapter he had to include the “Hypostatic Union” of Christ to be recognized as “most scholarly.” Eight volumes containing over 2000 pages is labeled as unabridged Systematic Theology. This author calls it very wordy, passively written, tip-toeing. It is truly awful.

### **Critique of Chafer's Vol. III Soteriology Chap. III - VII**

For all that has been covered in this critique of Dr. Chafer's Soteriology, most has thus far centered on his total lack of content. He has manifest the total bankrupt condition of the Neo–Evangelical movement concerning the subject of So – Great -Salvation. In these next chapters, however, Chafer leaves off his demonstration of bankruptcy and goes headlong out avenues of spurious error.

The Roman Catholic basis of Soteriology can be framed in suffering. Your sin is only purged, and your own righteousness is only secured in penance and in suffering. They allege that their Latin Vulgate Bible, the corrupted Latin translation from the 4<sup>th</sup> century, states their concept clearly, “Except ye 'do penance' ye shall all likewise perish.” If you, with your beads, and penance perhaps suffer enough in this life you go to heaven. If not, you go to purgatory, where you or your loved one may suffer sufficiently to get your soul to heaven.

Jesus' sufferings are our superb example, they say. He attained perfect righteousness because of his great sufferings, they say. If you suffer and sacrament enough in this life you might attain eternal life in heaven, they say. If someone obviously excelled in suffering and

sacrament, excelled by so much that a Roman Pope recognizes the excess, he can declare that person a saint. These declared Roman Catholic Saints surely have some handmade righteousness left over and they may use some of the excess righteousness for your needs if you just pray to them. With that doctrine embedded deep in this author's Italian blood, one can not imagine how quickly or vehemently his blood boils when Dr. Chafer, the neoevangelical theologian, founder of Dallas Theological Seminary, which caters to 70+ denominations, spends 33% of his volume of Soteriology covering the importance of Christ's Sufferings and 0% of the volume talking about justification by faith. When the 70+ denominations broke away from Roman Catholic Soteriology, they did not make a clean break. It is repulsive that Dr. Chafer kept an exaggerated emphasis on the sufferings of Christ in order to appease those denominations which carried that theme from their Roman Catholic heritage. Dr. Chafer's exaggerated, verbose explanations never rebuke the analogy that we must likewise suffer to attain righteousness.

One must ask, why does Chafer fail to speak against this Roman Catholic doctrine about suffering? And one must answer that it is related



to his desire to appeal to 70+ denominations that sprang from the “Holy Roman Church”. Chafer dare not admit that it is an apostate “Holy Roman Church”, and those denominations which carry forth her doctrine are also apostate.

When Dr. Chafer does interweave some remarkable truths about Christ into such a brazen compromise of Soteriology, it is too little too late. His verbose-run on- passive style makes it obvious that one would be far better off reading the book of Hebrews from their Holy Bible and gleaning these truths from God himself. In chapter VII, “Theories False and True of the Value of Christ's Death”, Chafer adds a capstone to his arch of folly. The false concept that the scientific method can be used to determine valid theology seeps from Protestant Systematic Theology books. Here Chafer tries to present 'theories' wherein after much testing and philosophy, the truth may be found. After testing one's hypothesis it becomes a theory, after years of testing and evaluation a theory becomes a law. When in time, no one can debunk or refute the “law”, it is presumed to be the truth. Such a method is fine for Kepler determining the laws of planetary motion, but for Chafer to resort to some listed theories in a scientific method for determining the truths is utter folly.

There is no value in Chafer's theories, when one holds in their lap the inspired, inerrant Word of God. His use of theories only enables Chafer to continue to tip toe in and out of the 70+ denominations he must appease.

### **Critique of Chafer's Vol. III Soteriology Chap. VIII - XX**

As distressing as it is that 33% of Dr. Chafer's Volume on Soteriology rambles on and on about the sufferings of Christ, his dedication of 58% to “The Fact of Divine Election”, makes this volume completely apostate. Divine Election is the king pin of Presbyterian error, the big Kahuna of John Calvin's theological blunder, and the staple for the Roman Catholic's Replacement Theology which John Calvin Reformed into covenant Theology. It is not surprising that a neoevangelical, who refused the turn of the century Fundamentalist position on separation from apostasy and desires to appease 70+denominations gravitating to Dallas Theological Seminary, would herein dedicate over half his volume on Soteriology to “The Fact of Divine Election.” What is surprising is that any Fundamentalist would waste his time reading it and expecting to glean any valuable truth whatsoever. It is even more appalling that a self defined Independent

Fundamental Baptist would give Chafer's work his "Best of Class Award" and ascribe it as "the best pre-millennial Systematic Theology ever published," and then personally add "I consider it the single best Systematic Theology ever written regardless of Theological perspective." Fundamentalism is now visiting the bankruptcy found in Chafer's neoevangelical theology. This authors whole book "The Biblical Doctrine of Election and Predestination<sup>73</sup>" might well be repeated here to refute Dr. Chafer's staunch position. Half of the author's Master Thesis entitled "Reformed Theology's Reformations Are Not Producing a Biblical Systematic Theology<sup>74</sup>" would equally expose Chafer's error. It will suffice here to explore the a priori, i.e. Presumed without analysis, bias which locks one into Calvinistic error. Chafer puts it this way, "God has by Election chosen Some to Salvation, but not all. This truth, to often resisted for want of an understanding of the nature of God, or of the position He occupies in relation to his Creatures, is reasonable; but it is distinctly revelation.<sup>75</sup>" When one is this locked into "The Fact of Divine Election," they will not see another "whosoever

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73 [http://www.gsbaptistchurch.com/elect/election\\_predest\\_man.pdf](http://www.gsbaptistchurch.com/elect/election_predest_man.pdf)

74 [http://www.gsbaptistchurch.com/seminary/master\\_thesis/thesis\\_reformed.pdf](http://www.gsbaptistchurch.com/seminary/master_thesis/thesis_reformed.pdf)

75 Chafer, Systematic Theology Volume 3, 172

will” in God's Holy Scripture. Instead he sees only that individuals were chosen in the Lord (Rom. 16:13), chosen to salvation. (2Thess. 2:13), chosen in Him before the foundation of the World (Eph.1:4); predestined to the adoption of sons (Eph. 1:5), elect according to the foreknowledge of God (1Pet. 1:2), vessels of mercy which He hath before prepared into glory (Rom. 9:23). The fore mentioned books demonstrate how each of these six texts are taken out of context to support the Calvinists presupposition that God elects individual souls for salvation. As Dr. Chafer puts it, “There can be no question raised but that these passages contemplate an act of God by which some are chosen, but not all..... This suggests .... that predestination points either to election or retribution, and that election can not be understood in any other light.<sup>76</sup>” Does it bother anyone that the theologian who can only word theories about Christ's substitutionary death, can accept no questions concerning “The Fact of Divine Election.” It is disconcerting that Dr. Chafer is so emphatically locked in on John Calvin's doctrine of Divine Election and yet so cavalier about Salvation's Doctrine about salvation's conversion, salvation's Justification, salvation's Quickenning,

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76 Ibid. 172

salvation's Indwelling and salvation's Baptism into Christ. This theological blunder is substantial.

Examine, for a moment, the entrapment of John Calvin's Doctrine of Divine Election. According to his preface, Dr. Chafer originally set out to write a systematic theology which documents Biblical dispensational doctrine. Such a dispensational view is in direct contrast to John Calvin's Covenant Theology.

This latter errant theology has its roots in Roman Catholic Replacement Theology, and in both Roman Catholic error and John Calvin's Covenant Theology, Christians are the new elect of God and replace the Jew as God's chosen and Elect. John Calvin read and taught all Scriptures with this dogma firmly embedded in his soul and spirit. Every time he saw the word 'elect', 'chosen', or 'predestinated', there was no other consideration driving his interpretation. John Calvin's preoccupation and predisposition with Rome's Replacement Theology caused his construction of the doctrine of Divine Election. Along comes Dr. Chafer, realizing the Biblical teaching of Dispensational Theology but not having the intestinal fortitude to reject Covenant Theology or Replacement Theology. Ergo Dr. Chafer remains in lock step blindness

with John Calvin's Doctrine of Divine Election. It is a scholarly blindness; it is a majority opinion blindness, which appeals to the 70+ denominations that sprang from Mother Rome; and it is a blindness which causes one to see all Scripture through the fatalistic spectacles of John Calvin. It is a robust entrapment indeed.

Just as one can get a better delineation of Christ from Hebrews, one can get a better delineation of Calvinism from John Calvin. Dr. Lewis Sperry Chafer is very talented with a verbose passive run-on soft shoe. The latter adequately defined as “a speech, explanation, sales pitch, or other set of remarks delivered in a restrained or conciliatory manner in order to persuade, distract, or otherwise influence someone.”<sup>77</sup> This author has always failed at “soft-shoeing”, and consequently holds a low esteem of those who do it well. It is curious, yeah, even disturbing, that Dr. Chafer waxes firm on this “Fact of Divine Election”, yet “soft shoed” on the substitutionary propitiation of Christ's death. The latter just called “theories”, the former called “fact.” It is illuminating, and yet still disturbing, that a verbose neo-evangelical theologian spends well over half his page count of Volume III,

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<sup>77</sup> [www.wiktionary.org/wiki/softshoe](http://www.wiktionary.org/wiki/softshoe) accessed 28 March 2014

“SOTERIOLOGY,” on John Calvin's doctrine of Divine Election, and none on God's doctrine of Justification.

### **Calvinism and Reformed Theology is the Gateway to Diabolical Error**

Another response pertinent to this report:

If you will excuse the vulgar vernacular, Calvinism is a “Gateway Drug” to Covenant Theology, and Covenant Theology is the “Home Turf” of the diabolical Replacement Theology. A gateway drug is not glaringly horrid, nor even apparently harmful. Once through the gate, more obnoxious, addictive and powerful mind altering concoctions are available. And so it goes, Calvinism and TULIPs are portrayed as Biblical and reasonable. Look inside the gate and you see Covenant/Replacement Theology. Be sure that Replacement Theology sprang from the Gates of Hell via the Roman Catholic Church. It declares that Israel and Hebrews are no longer the elect of God, because now the Roman Catholic Church and Christendom are the true Elect of God. The reformers attempted to grasp the truth that salvation is by faith alone, but they would not let go of all the “Mother

Church” mentality and doctrine. Reformed Theology is still rampant with Covenant Theology, a Catholic Church, and their Election before the foundation of the world.

John Calvin's 1536 magnum opus, “The Institutes of the Christian Religion<sup>78</sup>”, the Presbyterian's 1618 Synod of Dort<sup>79</sup>, and Lewis Sperry Chafer's 1948 volume on Soteriology inexplicably tie salvation to election and predestination. The fact is the Holy Bible does not. In the Bible “So Great Salvation” is inexplicably tied to faith in the Lord Jesus Christ, without a breath about election. The Calvinist/Reformed Theology nowhere has a Gospel of Jesus Christ separate from their Doctrine of Election and Predestination. The Holy Bible nowhere has the Gospel of Jesus Christ touching any doctrine of election. Israel was not elect for salvation but for service in God's purposes. In the New Testament economy, souls are not elect for salvation, but saints are elect for service in God's purposes. All Calvinism, all TULIPs no matter what points are

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78 Freely available at <http://www.ccel.org/ccel/calvin/institutes/>

79 See Darby's extensive development of history in R.L. Dabney “The Five Points of Calvinism”



ripped out, and all Reformed Theology are laced with enough Bible to deceive and the diabolical purpose is to wedge one away from the true Gospel of the Lord Jesus Christ.

In his article “TULIPs or ROSES” Iain D. Campbell regurgitates the concepts of a leading Reformation scholar, Dr. Timothy George and his book *Theology of the Reformers*. He gives Dr. George's purpose: “He is concerned to bring the mainstream Baptist churches to a deeper appreciation of sovereign grace, but is also concerned to note that we are no longer in the seventeenth century, and therefore that the conclusions of Dort require reformulation.”<sup>80</sup> Reformed Theologians want to infiltrate mainstream Baptist doctrine because its core is the Gospel of the Lord Jesus Christ. Their core is not.

I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in

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80 From [http://www.opc.org/new\\_horizons/NH01/07d.html](http://www.opc.org/new_horizons/NH01/07d.html) accessed 12 February 2014

unawares, Reformed Theologians, Calvinists, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

To read more about the Reformers attack on the Gospel it is highly recommended that you download and read the two books:

**The Biblical Doctrine of Election and Predestination** By Edward G. Rice Paperback: \$18.95 The Author is a USAF retired systems engineer turned Baptist Preacher who brings a fresh Biblical look at this doctrine and all our systematic theology.

Free at

[http://www.gsbaptistchurch.com/elect/election\\_predest\\_man.pdf](http://www.gsbaptistchurch.com/elect/election_predest_man.pdf)

**Reformed Theology's Reformations Are Not Producing a Biblical Systematic Theology** By Pastor Edward Rice Hardcover: \$24.05 Reformed Augustinian Theology is, as its name so aptly captures, a reformation of bad Augustinian Theology that previously framed up the belief system of Roman Catholic Theology.

Free at

[http://www.gsbaptistchurch.com/seminary/master\\_thesis/thesis\\_reformed.pdf](http://www.gsbaptistchurch.com/seminary/master_thesis/thesis_reformed.pdf)

Keep up the good fight,

Pastor Ed Rice

### **Critique of Arthur W. Pink's "Present Day Evangelism"**

Arthur Pinks pre 1952 book "Present Day Evangelism"<sup>81</sup>

has as its thesis that present day evangelism has overstepped his doctrine of the Sovereignty of God, his doctrine of God's Sovereign Election, his doctrine of the Total Depravity of Man, and his doctrine of Christ's Limited Atonement. (cf pg 20 1. The Grand Design of God.) Pink totally misses God's assertion that we (born again believers) are the "special and immediate intervention of God" (pg 22) He misses that God's Holy Spirit indwells us, and that God's command to "go into all the world and preach the gospel" is not limited by the Old Testament verse "Not by might, nor by power, but by my spirit, saith the LORD of hosts " (Zech 4:6)

Pink's contention that the untrained (i.e. non-Clergy) novice witnesses (ch 3 pg 40-42) are mucking up evangelism by believing and repeating Acts 16:31 reveals his true reformed, reformationist heart beat. Only Clergy (and priests?) can

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81 From <http://www.chapellibrary.org/literature/epub-reader/?fldCode=pdev> accessed 24 Jan 2013

interpret these clear gospel Scriptures properly. They must be “weighed, interpreted, and applied in accord with their context, and that calls for prayerful consideration, careful meditation, and prolonged study.”(pg 45) By Clergy? Really? Arthur here contends that only Clergy should be expounding his carefully sculpted Sovereign Grace, and salvation by the election of souls. Pink perceives that the misled “present day evangelists”... “tells his hearers that salvation is by grace and is received as a free gift, that Christ has done everything for the sinner, and that nothing remains but for him to 'believe', to trust in the infinite merits of His blood. “ For Arthur Pink this is cardinal error, and this simple gospel message is strongly contested by this staunchly Calvinist, Puritan, Covenant Theologian who calls Dispensationalism “modern pernicious error.”

Pink accuses that such a simple gospel message is tarnishing the holiness and sovereignty of God. Although Dr. Pink brings to bear a needed emphasis on repentance and the Lordship of Christ, his staunch rejection is that people, possibly people not even chosen before the foundation of the world, are

being told to “receive Christ as personal Saviour”, and this reacts negatively to all that Arthur Pink holds dear in his misguided Covenant Theology. Curious book. Curious entrapment to Reformed Theology's errors. Incidentally, rat poison is 99% good stuff.

### **Critique of Chafer's Vol. III Soteriology Conclusion**

In light of this present distress, it is worthy, at this point in a critique to abandon criticisms of Lewis Sperry Chafer's work and pursue an actual systematic theology about soteriology. This tactic is recommended even for those more interested in John Calvin's errant theology of Divine Election. This author has two books that delineate that error, and they contain no soft-shoe, just a straight forward presentation of the facts. An effective Systematic Theology Volume on So-Great-Salvation might still be written, but it will not be found in any Protestant library, and never found in a neo-evangelical pen. The next section of this critique holds a reasonable draft/beginning-outline for such a worthy endeavor.

Recall from this author's criticisms of previous Systematic Theologies that such must first be “Systematic”. Systematic does not

mean thorough nor, as Chafer supposes, unabridged. Chafer, Geisler, even Strong, Hodge, Shedd, and sometimes Thiessen, tried to capture unabridged every thing that man has ever believed about God. Their definition of “Systematic” treated theology as a science. Theology is revelation. And systematic means having a planned effective strategy for exploring every fiber of that Revelation. A retired Systems Engineer's approach to “Systematic Theology” is far more effective than the theologian who attempts to use the scientific method, with its hypothesis tested into some theory that still needs to be somehow proven.

Systematic has always implied the breaking down of the whole into understandable systems for a more thorough analysis. Dr. Lewis Sperry Chafer epitomizes the building up of hypothesized theory into a voluminous unabridged run-on consideration. Examine briefly a better tack.

## Part 08 Soteriology

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return from Mazara Del Vallo, Italy in May 2016. I have been enthralled with his three volumes of theology since that meeting.]