

A Systematic Theology for the 21st Century

Part 10 Angelology

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Part 10 Angelology

Dr. Cambron's Chapter 8 Angelology- The Doctrine of Angels

A solid Biblical Doctrine must form the basis and starting point for a systematic theology. There is no truer, or more thorough, published, Baptist, and Biblical doctrine than that of Dr. Mark G. Cambron.¹ His teachings at Tennessee Temple Bible School thoroughly lay the foundation for this systematic theology. His book, *Bible Doctrines*² will, with the permission of the Cambron Institute³, 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.⁴

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

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 OUTLINE FOR CHAPTER VIII

ANGELOLOGY Definition. Expression. Explanation. Designation.	ANGELOLOGY Delineation. A. Good Angels. B. Bad Angels. Satan.
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1 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

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

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

4 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.

Description. A. Their Personality. B. Their Origination. C. Their Enumeration. D. Their Habitation. E. Their Characterization. F. Their Perfection Attributes. G. Their Gradation. H. Their Division.	The Names and Descriptive Titles of Satan. The Personality of Satan. The Origin of Satan. The Career of Satan. The Location of Satan. The Character of Satan. The Work of Satan. The Limitation of Satan. Our Attitude Toward Satan.
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Chapter VIII ANGELOLOGY

Angelology is the doctrine of angels.

I. DEFINITION

A. Expression.

“Who maketh his angels spirits; his ministers a flaming fire” (Ps. 104:4). “The angel of the LORD encampeth round about them that fear him, and delivereth them” (Ps. 34:7). “What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou madest him a little lower than the angels, and hast crowned him with glory and honor” (Ps. 8: 4, 5). “Behold, I will send my messenger, and he shall prepare the way before me” (Mal. 3: 1a). “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41). See also Genesis 19:1, 15; 24:7; 28:12; Psalm 103:20; Hebrews 1:7, 14; Matthew 11:10; Luke 7:27.

B. Explanation.

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

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

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

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

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

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

f. For Heavenly Beings. See Genesis 18.

g. For One Pre-eminent Angel: The Angel of the Lord. “The angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed” (Ex. 3:2).

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

C. Designation.

There are three angels whose personal names we know:

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

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

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

b. Head of the Heavenly Army of Angels.

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

II. DESCRIPTION

A. Their Personality.

They are personal beings, and not impersonal influences, such as thoughts, ideas, etc. Paul writes that “peradventure” God will give “those that oppose themselves” “repentance to the acknowledging of the truth ... that they may recover themselves out of the snare of the devil, who are taken captive by him at his will” (II Tim. 2:25, 26). See also II Samuel 14: 20; Revelation 12:9, 12; 22: 8, 9.

B. Their Origination.

They are created beings and superior to man, but they are not as the artist paints them, having wings, and the like. No doubt they have bodies, but not like our bodies. If our eyes were not blinded by the fall of man, we might be able to see them. Eve saw Satan as an angel of light. Angels are not eternal beings. While they will live forever, yet they

have not lived forever, because they are created beings. They were created like man, but

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not as human beings. A Christian does not become an angel when he dies, but, in Christ, he is greater than angels can ever be. “By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16). See also Nehemiah 9:6; Genesis 18:8; Luke 24:37.

C. Their Enumeration.

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

68:17.

D. Their Habitation.

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

E. Their Characterization.

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

2. Angels are Corporeal. Although being spirit, they have bodies of some kind and perform bodily acts. Mary “seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain” (John 20:12). See also Genesis 18:1-8; 19:1-3; Judges 6.

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

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

F. Their Perfection — Attributes.

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

“They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they

are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:35, 36).

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

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

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

5. They Are Wise. They possess super-human intelligence, yet they are not omniscient (all-wise). One of the purposes of Paul’s preaching was “to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. according to the eternal purpose which he purposed in Christ Jesus our Lord” (Eph. 3:10, 11). See also II Samuel 14:17-20; Matthew 24:36; Mark 13:32; I Peter 1:10-12.

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

G. Their Gradation.

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

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

3. The Anointed Cherub. No doubt this was Satan in his unfallen estate. “Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire” (Ezek. 28:14).
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4. The Seraphim. These angelic beings are mentioned only in Isaiah. They are attentive unto the LORD of Hosts. “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings....Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with tongs from off the altar” (Is. 6:1,2,6).

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

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

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

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

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

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

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

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

H. Their Division.

Angels are divided into two great moral realms or spheres:

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

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

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

III. DELINEATION

A. Good Angels.

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

2.

Their Ministration.

- a. Angelic Revelation. They are able to carry the will of God to man. “If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation,” (Heb. 2:2). Also Daniel 8:16, 17; Luke 1:11-13; Acts 1:9-11.
- b. Angelic Preservation. They are sent to help the saints of God. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (Dan. 3:25). See also II Kings 6:15-18; Hebrews 1:14.
- c. Angelic Stimulation. They are sent to encourage the child of God. “For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me” (Acts 27:23-25).
- d. Angelic Emancipation. They are sent to deliver the child of God. “The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life” (Acts 5:19, 20).
- e. Angelic Sustentation. “The devil leaveth him, and, behold, angels came and ministered unto him” (Matt. 4:11). See also Luke 22:43.
- f. Angelic Conduction. “The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert” (Acts 8:26). See also Genesis 24:7; Exodus 23:20-23; Numbers 20:16; Acts 10:38.
- g. Angelic Administration. They execute the will of God. “Bless the LORD, all ye hosts; ye ministers of his, that do his pleasure. Bless the LORD all his works in all places of his dominion: bless the LORD, O my soul” (Ps. 103:21, 22).
- (1) In Judgment. “Let them be as chaff before the wind: and let the angel of the LORD chase them” (Ps. 35:5). See also I Chronicles 21:15; II Kings 19:35.
 - (2) In Guarding the Saved. “At that time shall Michael stand up, the great prince which standeth for the children of thy people” (Dan. 12: 1a). See also Hebrews 1:14.
 - (3) In Guarding the Dead. “And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried” (Luke 16:22).
 - (4) In Communicating the Law. “Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator” (Gal. 3:19). See also Hebrews 2:2.
 - (5) In Accompanying Christ. “To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels” (II Thess. 1:7).
 - (6) In Regathering Israel. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (Matt. 25:31).
 - (7) In Harvesting at the End of the Age. “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Matt. 13:30).

B. Evil Angels.

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

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

2. Their Division.

a. Fallen and Free.

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

3. The Free Angels.

a. Their Activities.

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

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

b. Their Energies.

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

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

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

c. Characteristics.

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

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

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

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

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

d. Their Power. It is tremendous.

- (1) They Control the Bodies of Both Men and Beasts (Mark 5:8-13).
- (2) They Inflict Physical Infirmities. “Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day ?” (Luke 13:16).
- (3) They Inflict Mental Maladies. “Always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones” (Mark 5:5).
- (4) They Produce Moral Impurity. “When he was come up out of the ship, immediately there met him out of the tombs a man with an unclean spirit” (Mark 5:2). See also Matthew 10:1.

e. Their Existence. The word “devil” is best translated “demon.” There is only one Devil, but many demons, the Devil being the prince over them. There is such a thing as demon possession today. Missionaries to foreign countries attest to this fact. Demon-possessed men have super-human strength; they are fully controlled by demons. It is good to point out that the demons always spoke through the mouths of those they possessed. The demons in these people recognized the Lord Jesus, and he distinguished between the demon and the man. Demons do not like to be disembodied; they prefer to be cast into a herd of swine (Mark 5:1-20).

f. Their Evidence. Demonism was not limited to the time of Christ. There was evidence that it was in existence before His first advent:

- (1) The four Gospels introduced demonism as the thing that was known.
- (2) The people showed no surprise at demon possession.
- (3) The Jews claimed to cast out demons by their power. (Matt. 12:27).
- (4) After the time of Christ, the early Apostolic Fathers came in contact with demonism (Matt. 10:1; Mark 16:17; Acts 8:7).
- (5) Demonism is seen today in modern missionary annals (Eph. 2:2, 6).

4. The Imprisoned Angels.

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

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

There are those who hold that the “sons of God” were the Sons of Seth, and that the “daughters of men” were the daughters of Cain. This is refuted simply by asking, “How could Seth beget Sons of God?”

Others contend that the “sons of God” were regenerated men, who married unregenerated women, called the “daughters of men.” We see the same things happening even today, but there are no giants born because of this unequally yoked union.

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

1. Jesus Christ — the Son of God — by relationship.
 2. Adam — a son of God — by creation (Luke 3:38).
 3. Angels — sons of God — by creation (Job 1, 2).
 4. Regenerated men — sons of God — by regeneration and adoption.
- Remember, we are only children of God now by regeneration; we shall be declared to be sons at our adoption — “to wit the redemption of our body.”

By simple elimination we find out who the “sons of God” were: Christ is eliminated, and Adam also, as he had been dead for a long time. They could not be regenerated men because adoption of sonship had not occurred yet. This leaves only the angels.

The question naturally arises, “Do not the Scriptures teach that angels cannot marry?” They do not teach this; they teach that they do not marry in heaven. Man marries here,

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

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

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

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

IV. SATAN

A. The Names and Descriptive Titles.

1. Satan. This name means “adversary, hater, and accuser.” “Satan stood up against Israel, and provoked David to number Israel” (I Chron. 21:1).
 2. Devil. This name means “Slanderer, Accuser, Deceiver.” “He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev. 20:2).
 3. Beelzebub. This is the prince of demons. Originally it meant “Lord of Flies”; the Jews later changed it to mean “Lord of the Dung Hill.” “The scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils [demons] casteth he out devils [demons]” (Mark 3:22).
 4. Belial. This means “good-for-nothing.” “Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known” (Deut.13:13).
 5. The Wicked One. He is the evil one, who has no reverence for Christ. “I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one” (I John 2:14). See also I John 2:13; Matthew 6:13, R.V.
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6. Prince of This World. World politics, business and society are under his domain. The Lord Jesus did not deny this when he was accosted by the Devil in the wilderness (Matt. 4; Luke 4). “Now is the judgment of this world: now shall the prince of this world be cast out” (John 12:31). See also John 14:30; 16:11.
 7. The God of This Age. “If our gospel be hid, it is hid to them that are lost: in whom the god of this world [age] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (II Cor. 4:4).
 8. Prince of the Power of the Air. “You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. 2:2).
 9. That Old Serpent. “The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:9). See also Revelation 12:3; 20:2.
 10. Dragon. “He laid hold on the dragon, which is the Devil, and Satan, and bound him a thousand years” (Rev. 20:2).
 11. The Evil One. “We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not” (I John 5:18, R.V.).
 12. Angel of Light. “Satan himself is transformed into an angel of light” (II Cor. 11:14).
 13. Father of Lies. “Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no

truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44).

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

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

16. Ruler of Darkness. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12).

B. The Personality of Satan.

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

C. The Origin of Satan.

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

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

D. The Career of Satan.

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

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

E. The Location of Satan.

He does have access to the throne of God, for he accused Job, and we are told that he accuses the brethren daily. “The accuser of our brethren is cast down, which accused them before our God day and night” (Rev. 12: 10c). It is an error to think of the Devil living in a palace in hell; his location is in the heavenlies.

F. The Character of Satan.

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

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

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

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

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

G. The Work of Satan.

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

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

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

4. He Takes the Word Out of Hearts. “When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside” (Matt. 13:19).

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

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

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

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

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

10. He Sows Tares Among God’s People. “The field is the world; the good seed are

the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels” (Matt. 13:38, 39).

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

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

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

14. He Sifts God’s Servants. “The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat” (Luke 22:31).

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

H. The Limitation of Satan.

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

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

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

I. Our Attitude toward Satan.

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

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

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

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

5. Resistance Is to Be Made by the Believer. “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas. 4:7). See also I John 2:14.

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Charles Hodge on Angels.

The following section is taken from Charles Hodge's Angelology⁵ section in its entirety⁶.

Foot notes are added where corrections are wanting.

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

§ 1. Their Nature.

As to the nature of angels, they are described, (1.) As pure spirits, i.e., immaterial and incorporeal beings. The Scriptures do not attribute bodies of any kind to them. On the assumption that spirit unconnected with matter cannot act out of itself, that it can neither communicate with other spirits nor operate on the external world, it was maintained by many, and so decided in the council held at Nice, A.D. 784, that angels had bodies composed of ether

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

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

or light; an opinion which was thought to be favoured by such passages as Matt. xxviii. 8, Luke ii. 9, and other passages in which their luminous appearance and the glory attending their presence are spoken of. The Council of Lateran, A.D. 1215, decided that they were incorporeal, and this has been the common opinion in the Church⁷. They are declared to be "substantiæ spirituales, omnis corporeæ molis expertes." As such, therefore, they are invisible, incorruptible, and immortal. Their relation to space is described as an illocalitas; not ubiquity or omnipresence, as they are always somewhere and not everywhere at any given moment, but they are not confined to space circumscriptively as bodies are, and can move from one portion of space to another. As spirits they are possessed of intelligence, will, and power. With regard to their knowledge, whether as to its modes or objects, nothing special is revealed. All that is clear is that in their intellectual faculties and in the extent of their knowledge they are far superior to man. Their power also is very great, and extends over mind and matter. They have the power to communicate one with another and with other minds, and to produce effects in the natural world. The greatness of their power is manifest, (a.) From the names and titles given to them, as principalities, powers, dominions, and world-rulers. (b.) From the direct assertions of Scripture, as they are said to "excel in strength;" and (c.) From the effects attributed to their agency. However great their power may be, it is nevertheless subject to all the limitations which belong to creatures. Angels, therefore, cannot create, they cannot change substances, they cannot alter the laws of nature, they cannot perform miracles, they cannot act without means, and they cannot search the heart; for all these are, in Scripture, declared to be prerogatives peculiar to God. The power of angels is, therefore, (1.) Dependent and derived. (2.) It must be exercised in accordance with the laws of the material and spiritual world. (3.) Their intervention is not optional, but permitted or commanded by God, and at his pleasure, and, so far as the external world is concerned, it would seem to be only occasional and exceptional. These limitations are of the greatest practical importance. We are not to regard angels as intervening between us and God, or to attribute to them the effects which the Bible everywhere refers to the providential agency of God.

Wrong Views on the Subject.

This Scriptural doctrine, universally received in the Church, stands opposed, (1.) To the theory that they were transient emanations from the Deity. (2.) To the Gnostic view that they were permanent emanations or æons:

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

and (3.) To the rationalistic view, which denies them any real existence, and refers the Scriptural statements either to popular superstitions adopted by the sacred writers in accommodation to the opinions of the age, or to poetical personifications of the powers of nature. The grounds on which the modern philosophy denies the existence of angels have no force in opposition to the explicit statements of the Bible, which cannot be rejected without rejecting the authority of Scripture altogether, or adopting such principles of interpretation as destroys its value as a rule of faith.

§ 2. Their State.

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

§ 3. Their Employments.

The Scriptures teach that the holy angels are employed, (1.) In the worship of God. (2.) In executing the will of God. (3.) And especially in ministering to the heirs of salvation. They are represented as surrounding Christ, and as ever ready to perform any service in the advancement of his kingdom that may be assigned to them. Under the Old Testament they repeatedly appeared to the servants of God to reveal to them his will. They smote the Egyptians; were employed in the giving of the law at Mount Sinai; attended the Israelites during their journey; destroyed their enemies; and encamped around the people of God as a defence in hours of danger. They predicted and celebrated the birth of Christ (Matt. i. 20; Luke i. ii); they ministered to Him in his temptation and sufferings (Matt. iv. 11; Luke xxii. 43); and they announced his resurrection and ascension (Matt. xxviii. 2; John xx. 12; Acts i.

10, 11). They are still ministering spirits to believers (Heb. i. 14); they delivered Peter from prison; they watch over children (Matt. xviii. 10); they bear the souls of the departed to Abraham's bosom (Luke xvi. 22); they are to attend Christ at his second coming, and gather his people into his kingdom (Matt. xiii. 39; xvi. 27; xxiv. 31). Such are the general statements of the Scriptures on this subject, and with these we should be content. We know that they are the messengers of God; that they are now and ever have been employed in executing his commissions, but further than this nothing is positively revealed. Whether each individual believer has a guardian angel is not declared with any clearness in the Bible. The expression used in Matt. xviii. 10, in reference to the little children, "whose angels" are said to behold the face of God in heaven, is understood by many to favour this assumption. So also is the passage in Acts xii. 7, where Peter's angel is spoken of (verse 15). This latter passage, however, no more proves that Peter had a guardian angel than if the servant maid had said it was Peter's ghost it would prove the popular superstition on that subject. The language recorded is not of an inspired person, but of an uneducated servant, and can have no didactic authority. It only goes to prove that the Jews of that day believed in spiritual apparitions. The passage in Matthew has more pertinency. It does teach that children have guardian angels; that is, that angels watch over their welfare. But it does not prove that each child, or each believer, has his own guardian angel. In Daniel, ch. x., mention is made of the Prince of Persia, the Prince of Grecia, and, speaking to the Hebrews, of Michael your Prince, in such a way as to lead the great majority of commentators and theologians in all ages of the Church to adopt the opinion that certain angels are intrusted with the special oversight of particular kingdoms. As Michael, who is called the Prince of the Hebrews, was not the uncreated angel of the covenant, nor a human prince, but an archangel, the inference seems natural that the Prince of Persia and the Prince of Grecia were also angels. This opinion, however, has been controverted on various grounds. (1.) On the silence of Scripture elsewhere on the subject. Neither in the Old nor in the New Testament do we find any intimation that the heathen nations have or had either a guardian angel or an evil spirit set over them. (2.) In verse 13 of the tenth chapter of Daniel the powers who were arrayed against Michael the angel who appeared to the prophet, are called "the kings of Persia;" at least, according to one interpretation of that passage. (3.) In the following chapter earthly sovereigns are introduced in such a way as to show that they, and not angels good or bad, are the contending powers indicated by the prophet. [606] It is certainly unadvisable to adopt on the authority of a doubtful passage in a single book of Scripture a doctrine unsupported by other parts of the Word of God. While this must be admitted, yet it is nevertheless true that the ordinary interpretation of the language

of the prophet is altogether the most natural one; and that there is nothing in the doctrine thus taught out of analogy with the clear teaching of the Scriptures. It is plain from what is elsewhere taught that spiritual beings higher than man, both good and evil, do exist; that they are exceedingly numerous; that they are very powerful; that they have access to our world, and are occupied in its affairs; that they are of different ranks or orders; and that their names and titles indicate that they exercise dominion and act as rulers. This is true of evil, as well as of good angels; and, being true, there is nothing in the opinion that one particular angel should have special control over one nation, and another over another nation, that is in conflict with the analogy of Scripture.

So far, however, as the good angels are concerned, it is clear, --

1. That they can and do produce effects in the natural or external world. The Scriptures everywhere assume that matter and mind are two distinct substances, and that the one can act upon the other. We know that our minds act upon our bodies, and that our minds are acted upon by material causes. There is nothing, therefore, beyond even the teaching of experience, in the doctrine that spirits may act on the material world. The extent of their agency is limited by the principles above stated; and yet from their exalted nature the effects which they are able to produce may far exceed our comprehension. An angel slew all the first-born of the Egyptians in a single night; the thunder and lightning attending the giving of the law on Mount Sinai were produced by angelic agency. The ancient theologians, in many cases, drew from the admitted fact that angels do thus operate in the external world, the conclusion that all natural effects were produced by their agency, and that the stars were moved in their courses by the power of angels. But this is in violation of two obvious and important principles: First, that no cause for an effect should be assumed without evidence; and Second, that no more causes should be assumed than are necessary to account for the effect. We are not authorized, therefore, to attribute any event to angelic interference except on the authority of Scripture, nor when other causes are adequate to account for it.

2. The angels not only execute the will of God in the natural world, but they also act on the minds of men. They have access to our minds and can influence them for good in accordance with the laws of our nature and in the use of appropriate means. They do not act by that direct operation, which is the peculiar prerogative of God and his Spirit, but by the suggestion of truth and guidance of thought and feeling, much as one man may act upon another. If the angels may communicate one with another, there is no reason why they may not, in like manner, communicate with our spirits. In the Scriptures, therefore, the angels are represented as not only affording general guidance and

protection, but also as giving inward strength and consolation. If an angel strengthened our Lord himself after his agony in the garden, his people also may experience the support of angels; and if evil angels tempt to sin, good angels may allure to holiness. Certain it is that a wide influence and operation are attributed to them in Scripture in furthering the welfare of the children of God, and in protecting them from evil and defending them from their enemies. The use which our Lord makes of the promise, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. xci. 11, 12), shows that it is not to be taken as a mere poetic form of promising divine protection. They watch over infants (Matt. xviii. 10); they aid those of mature age (Ps. xxxiv. 7), and are present with the dying (Luke xvi. 22).

3. A special agency is also attributed to them as the servants of Christ in the advancement of his Church. As the law was given through their ministry, as they had charge of the theocratic people under the old economy, so they are spoken of as being still present in the assembly of the saints (1 Cor. xi. 10), and as constantly warring against the dragon and his angels.

This Scriptural doctrine of the ministry of angels is full of consolation for the people of God. They may rejoice in the assurance that these holy beings encamp round about them; defending them day and night from unseen enemies and unapprehended dangers. At the same time they must not come between us and God. We are not to look to them nor to invoke their aid. They are in the hands of God and exercise his will; He uses them as He does the winds and the lightning (Heb. i. 7), and we are not to look to the instruments in the one case more than in the other.

[606] See Hävernicks on Daniel x. 13.

§ 4. Evil Angels.

The Scriptures inform us that certain of the angels kept not their first estate. They are spoken of as the angels that sinned. They are called evil, or unclean spirits; principalities; powers; rulers of this world; and spiritual wickednesses (i.e., wicked spirits) in high places. The most common designation given to them is daimones, or more commonly daimonia, which our translators unfortunately render devils. The Scriptures make a distinction between diabolos and daimon, which is not observed in the English version. In the spiritual world there is only one diabolos (devil), but there are many daimonia (demons). These evil spirits are represented as belonging to the same order of

beings as the good angels. All the names and titles, expressive of their nature and powers, given to the one are also given to the others. Their original condition was holy. When they fell or what was the nature of their sin is not revealed. The general opinion is that it was pride, founded on 1 Tim. iii. 6. A bishop, the Apostle says, must not be "a novice, lest being lifted up with pride he fall into the condemnation of the devil;" which is commonly understood to mean the condemnation which the devil incurred for the same sin. Some have conjectured that Satan was moved to rebel against God and to seduce our race from its allegiance, by the desire to rule over our globe and the race of man. Of this, however, there is no intimation in Scripture. His first appearance in the sacred history is in the character of an apostate angel. That there is one fallen angel exalted in rank and power above all his associates is clearly taught in the Bible. He is called Satan (the adversary), diabolos, the traducer, ho poneros, he evil one; the prince of the power of the air; the prince of darkness; the God of this world; Beelzebub; Belial the tempter; the old serpent, and the dragon. These, and similar titles set him forth as the great enemy of God and man, the opposer of all that is good and the promoter of all that is evil. He is so constantly represented as a personal being, that the rationalistic notion that he is only a personification of evil, is irreconcilable with the authority of Scripture and inconsistent with the faith of the Church. The opinion that the doctrine of Satan was introduced among the Hebrews after the Exile, and from a heathen source, is no less contrary to the plain teachings of the Bible. He is represented as the tempter of our first parents, and is distinctly mentioned in the book of Job written long before the Babylonish captivity. Besides this representation of Satan in general terms as the enemy of God, he is specially set forth in Scripture, as the head of the kingdom of darkness, which embraces all evil beings. Man by his apostasy fell under the dominion of Satan, and his salvation consists in his being translated from Satan's kingdom into the kingdom of God's dear Son. That the daimonia who are represented as subject to Satan, are not the spirits of wicked men who have departed this life, as some have maintained, is clear. (1.) Because they are distinguished from the elect angels. (2.) From its being said that they kept not their first state (Jude 6). (3.) From the language of 2 Pet. ii 4. where it is said God spared not the angels that sinned. (4.) From the application to them of the titles "principalities" and "powers," which are appropriate only to beings belonging to the order of angels.

Charles Hodge on Power and Agency of Evil Spirits.

As to the power and agency of these evil spirits, they are represented as being exceedingly numerous, as everywhere efficient, as having access to our world, and as operating in nature and in the minds of men. The same

limitations, of course, belong to their agency as belong to that of the holy angels. (1.) They are dependent on God, and can act only under his control and by his permission. (2.) Their operations must be according to the laws of nature, and, (3.) They cannot interfere with the freedom and responsibility of men. Augustine says of Satan: "Consentientes tenet, non invitos cogit." Nevertheless, his power is very great. Men are said to be led captive by him, evil spirits are said to work in the hearts of the disobedient. Christians are warned against their devices, and called upon to resist them, not in their own strength, but in the strength of the Lord and armed with the whole panoply of God.

Great evils, however, have arisen from exaggerated views of the agency of evil spirits. To them have been referred, not only all natural calamities, as storms, conflagrations, pestilences, etc., but what was far more lamentable, they have been regarded as entering into covenant with men. It was thought that any person could enter into a contract with Satan and be invested for a season with supernatural power upon condition that the person thus endowed yielded his soul to perdition. On this foundation rested the numerous prosecutions for witchcraft and sorcery which disgraced the annals of all Christian nations during the seventeenth and eighteenth centuries. The most enlightened men of Europe yielded themselves to this delusion, under which thousands of men and women, and even children, were put to the most cruel deaths. It is not necessary to go to the opposite extreme and deny all agency of evil spirits in nature or over the bodies and minds of men, in order to free ourselves from such evils. It is enough to adhere to the plain teaching of the Bible. These spirits can only act, as before stated, in accordance with the laws of nature and the free agency of man; and their influence and operations can no more be detected and judicially proved than the influence and operations of holy angels for good. Both classes are efficient; we are to be thankful to God for the unseen and unknowable ministry of the angels of light, and be on our guard and seek divine protection from the machinations of the spirits of evil. But of neither are we directly conscious, and to the agency of neither can we with certainty refer any specific effect, if its occurrence admits of any other explanation.

Demoniacal Possessions.

The most marked exhibition of the power of evil spirits over the bodies and minds of men, is afforded by the demoniacs so often mentioned in the evangelical history. These demoniacal possessions were of two kinds. First, those in which the soul alone was the subject of the diabolic influence, as in the case of the "damsel possessed with a spirit of divination," mentioned in Acts xvi. 16. Perhaps in some instances false prophets and magicians were

examples of the same kind of possession. Secondly, those in which the bodies alone, or as was more frequently the case, both the body and mind were the subjects of this spiritual influence. By possession is meant the inhabitation of an evil spirit in such relation to the body and soul as to exert a controlling influence, producing violent agitations and great suffering, both mental and corporeal. That the demoniacs mentioned in the New Testament were not mere lunatics or the subjects of epilepsy or other analogous diseases, but cases of real possession, is plain, First, because this was the prevailing belief of the Jews at that time; and secondly, because Christ and his Apostles evidently adopted and sanctioned that belief. They not only called those thus affected demoniacs, but addressed the spirits as persons, commanded them, disposed of them, and in every way spoke and acted as they would have done had the popular belief been well founded. It is certain that all who heard Christ thus speak would and did conclude that he regarded the demoniacs as really possessed by evil spirits.

This conclusion he nowhere contradicts; but on the contrary, in his most private conferences with the disciples abundantly confirmed. He promised to give them power to cast out demons; and referred to his possession of this power, and his ability to delegate its exercise to his disciples as one of the most convincing proofs of his Messiahship and divinity. He came to destroy the works of the devil; and that He did thus triumph over him and his angels, proved that He was what He claimed to be, the promised almighty king and conqueror, who was to found that kingdom of God of which there is to be no end. To explain all this on the principle of accommodation would destroy the authority of Scripture. On the same principle the doctrine of atonement, inspiration, divine influence, and every other distinctive doctrine of the Bible, may be, and has been explained away. We must take the Scriptures in their plain historical sense -- in that sense in which they were designed to be understood by those to whom they were addressed, or we do thereby reject them as a rule of faith.

There is no special improbability in the doctrine of demoniacal possessions. Evil spirits do exist. They have access to the minds and bodies of men. Why should we refuse to believe, on the authority of Christ, that they were allowed to have special power over some men? The world, since the apostasy, belongs to the kingdom of Satan; and to redeem it from his dominion was the special object of the mission of the Son of God. It is not surprising, therefore, that the time of his advent, was Satan's hour; the time when, to a greater degree than before or after, he manifested his power, thus making the fact of his overthrow the more conspicuous and glorious.

The objections to the common doctrine on this subject are, --

1. That calling certain persons demoniacs no more proves that they were possessed by evil spirits, than calling others lunatics, proves that they were under the influence of the moon. This is true; and if the argument rested only on the use of the word demoniac, it would be altogether insufficient to establish the doctrine. But this is only a collateral and subordinate argument, without force in itself, but deriving force from other sources. If the sacred writers, besides designating the deranged as lunatics, had spoken of the moon as the source of their derangement, and had referred to its different phases as increasing or lessening the force of their mental disorder, there would be some analogy between the cases. It is readily admitted that the use of a word is often very different from its primary signification, and therefore that its meaning can not always be determined by its etymology. But when its signification is the same with its usage; when those called demoniacs are said to be possessed with evil spirits; when those spirits are addressed as persons, and commanded to depart; and when this power over them is appealed to as proof of Christ's power over Satan, the prince of these fallen angels; then it is unreasonable to deny that the word is to be understood in its literal and proper sense.

2. A second objection is that the phenomena exhibited by those called demoniacs are those of known bodily or mental diseases, and therefore that no other cause can rationally be assumed to account for them. It is not, however, true that all the phenomena in question can be thus accounted for. Some of the symptoms are those of lunacy and epilepsy, but others are of a different character. These demoniacs often exhibited supernatural power or knowledge. Besides this, the Scriptures teach that evil spirits have power to produce bodily disease. And therefore the presence of such disease is no proof that the agency of evil spirits was not active in its production and its consequences.

3. It is further objected that such cases do not now occur. This is by no means certain. The evil spirits do now work in the children of disobedience, and for what we know they may now work in some men as effectually as in the ancient demoniacs. But admitting the fact to be as assumed, it would prove nothing to the point. There may have been special reasons for allowing such displays of Satanic power when Christ was on earth, which no longer exist. That miracles are not wrought in the Church now, is no proof that they were not wrought during the apostolic age.

We are not to deny what are plainly recorded in the Scriptures as facts on this subject; we have no right to assert that Satan and his angels do not now in any cases produce similar effects; but we should abstain from

asserting the fact of Satanic or demoniacal influence or possession in any case where the phenomena can be otherwise accounted for. The difference between believing whatever is possible, and believing only what is certain is strikingly illustrated in the case of Luther and Calvin. The former was disposed to refer all evil to the spirits of darkness; the latter referred nothing to their agency that could not be proved to be actually their work. Luther [607] says:

"Die Heiden wissen nicht, woher das Unglück so plötzlich kommt; aber wir wissen es, dass es eitel Teufels Arbeit ist, der hat solche Helleparten, Bleikugeln und Büchsen, solche Spiesse und Schwerter, damit er unter uns schießt, wirft und sticht, wenn Gott es ihm erlaubt. Darum zweifle nur Niemand dran, wo ein Feuer aufgehet, dass ein Dorf oder ein Haus abbrennet, da sitzt allewege ein Teufelein dabei, das bläset immer in das Feuer, dass es soll grosser werden." "Ein Christ soll das wissen, dass er mitten unter den Teufeln sitze, und dass ihm der Teufel näher sei denn sein Rock oder Hemde, ja näher denn seine eigene Haut, dass er rings um uns her sei, und wir also stets mit ihm zu Haare liegen und uns mit ihm schlagen müssen." [608] "The heathen know not whence evil so suddenly comes. But we know. It is the pure work of the devil; who has fire-brands, bullets, torches, spears, and swords, with which he shoots, casts, or pierces, when God permits. Therefore let no man doubt when a fire breaks out which consumes a village or a house, that a little devil is sitting there blowing the fire to make it greater." Again, "Let a Christian know that he sits among devils: that the devil is nearer to him than his coat or his shirt, or even his skin; that he is all about us, and that we must always grapple with and fight him." Calvin's view of the subject is, [609] "Quæ de diabolis Scriptura tradit, eo fere tendunt omnia, ut solliciti simus ad præcavendas eorum insidias et molitiones: tum iis armis nos instruamus, quæ ad propulsandos potentissimos hostes satis firma sint ac valida." And he asks, [610] "Quid nostra refert vel plura, vel in alium finem de diabolis scire?"

[607] Werke. edit. Walch, vol. xiii. p. 2850. (?)

[608] Edit. Walch, vol. x. p. 1234, edit. Erlangen, 1823, vol. xvii. p. 178.

[609] Institutio, I. xii. 13.

[610] Ibid. 16.

2) Review and Critique of Chafer's Angelology (32% of Vol 2)

The critique of Chafer's volume one concluded overwhelmingly that Lewis Sperry Chafer does not have an adequate stand on the plenary verbal inspiration of an inerrant, infallible, Holy Bible, not the organizational skills, nor the robust communication and writing aptitude, to write a thorough, accurate systematic theology. This critique of the first section of his second volume must continue with a criticism of his organization.

This critique differs significantly from another Dallas Theological Seminary President, John F. Walvoord who says:

“The appearance of the eight-volume work in Systematic Theology by President Lewis Sperry Chafer of Dallas Theological Seminary is without question an epoch in the history of Christian doctrine. Never before has a work similar in content, purpose, and scope been produced. Its appearance in a day when liberal interpretation and unbelief have riddled the Biblical basis for theological study is in itself highly significant.⁸”

It is also set apart from DoctorDaveT (DR. DAVID S. THOMASON) who, as a reviewer, gives Dr. Chafer this “Best of Class” award:

“Chafer was the first dispensationalist to write an entire Systematic Theology. Sixty plus years later, it is still universally considered to be the best premillennial Systematic ever published. I consider it the single best Systematic Theology ever written regardless of theological perspective.⁹”

Critique of Chap 1 Introduction to Angelology (3-5) 2%

Angelology is such a minor consideration in a systematic theology that it needs to be moved further back in our consideration. Even though man is a little lower than the angels, in

8 Article contributed by www.walvoord.com, John F. Walvoord, long-time president of Dallas Theological Seminary, was one of the most prominent evangelical scholars of his generation. He is considered perhaps the world's foremost interpreter of biblical prophecy.

9 Review from http://www.doctordavet.com/chafer_systematic_review.html accessed 12/15/2013.

the perspective of the Bible, he is much greater in significance. A systematic theology which has the Holy Bible as its sole authority for doctrine should proportion its study as the final authority proportions its revelation. When the Word of God is silent about a subject, it behooves the theologian to be as silent, when reserved, just as reserved. By Chafer's own admission: "The Bible is not addressed to the angels, nor does it enter upon an exhaustive description of their estate or interrelationships."¹⁰ Again, where the Bible is silent or reserved, one should not approach with a diatribe of verbiage.

Dr. Chafer was likely following the precedent set by Augustus Strong in moving angels to the forefront of ones systematic theology. Such a prioritization of a sidebar consideration is unwarranted. Just the same, Angelology should not be removed or dismissed lightly from such a study. It carries important insight to God and man and their relationship.

Chafer's inadequate organization is completely manifest in his categorization of angels. Previously Augustus Strong carefully categorizes angels into a careful order of created things. He contends that created beings break rationally into five groupings: 1) the inanimate, i.e. rocks, 2) living plants, 3) breathing animals, 4) rational living souls, i.e. humans, and 5) spiritual beings, i.e. angels. This is a well thought out insightful structure, wherein we can analyze ascending spheres of creation.

Chafer, on the other hand, mimics, perhaps mocks, the five with his own creation. His organization has 1) good angels, 2) bad angels, 3) Jews, 4) Gentiles, and 5) Christians.¹¹ Groupings, categories, and classifications are important tools for dividing a great wealth of knowledge into workable subdivisions or spheres of understanding. Scientists categorize the living into seven natural divisions of Kingdom, Phylum, Class, Order, Family, Genus, and

¹⁰ Ibid., 7.

¹¹ Ibid., 4.

Species. The divide visible light into seven natural and distinct groups of wavelength: Red, Orange, Yellow, Green, Blue, Indigo, and Violet. They divide the elements by density into seven rows with distinctively different characteristics. These divisions in creation are not arbitrary nor made up on a whim, they are natural structures in God's creation, structures that were discovered by the exploring rational mind. Chafer's categorizing of good angels, bad angels, Jews, Gentiles and Christians, has none of that nature or rational. It is such a worthless categorization that he himself, thankfully, abandons its use in the next chapter where he resorts back to the spheres Augustus Strong keenly recognized. So why does Chafer even include his categorization? It is supposed that a theologian wants, and needs to demonstrate an independence of thought that breaks him away from the traditional and orthodox paths. Such a break needs to be very rational and better, be more Biblical. Previous systematic theologies have repeatedly followed after philosophies and creeds which are not borne out by Biblical Revelation, i.e. the dichotomy of man vs his trichotomy, the Westminster doctrine of decrees vs the Bible's whosoever wills, Roman allegorical Eschatology vs Biblical Dispensational Eschatology. Breaking away from these and gravitating to Biblical moorings is important and essential. Dr. Chafer has demonstrated none of that departure, and in this instance, trying to re-categorize Strong's categories, he has shown genuine folly.

Grouping Jews and Gentiles against good angels, and bad angels, and then drawing a separate group called Christian, is unnatural, unnecessary, unwise, and, thankfully, undeveloped any further.

Critique of Chap 2 General Facts About Angels (6-27) 18%

In Chapter Two, Section IX, Chafer addresses the classification of angels. He first recognizes the five Biblical groupings of angels as:

- 1) Thrones: those who sit on thrones,
- 2) Dominions: those who rule,
- 3) Principalities: those who govern,
- 4) Powers: those who exercise supremacy, and
- 5) Authorities: those invested with imperial responsibility

It behooves one to go back and carefully examine these categories with an open Bible.

The implication here is that in categorizing angels we find them in each of these positions. This list is taken from Colossians chapter one:

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be **thrones, or dominions, or principalities, or powers:** all things were created by him, and for him: And he is before all things, and by him all things consist. (Col 1:12-17)(Bold emphasis added by author.)

Here, Chafer may be confused, and is at least conflicted, by ecumenical modernist bibles and textual critics. The bibles which left out the redemption “THROUGH HIS BLOOD” in verse 14, also changed these categories around, doubtless rewording them to account for their new copy right on their efforts. The ecumenical modernist bibles include thrones, powers, rulers, and authorities here eliminating dominions and principalities from their vocabulary entirely. In reality, and in a Bible using God's Words the Greek κυριότης shows up four times in the Holy Bible and should be different from the word δυναμις that the NIV¹² here tries to substitute for God's word. Likewise God's word uses principalities or arch, and the ecumenical modernists

¹² NIV as a Trademark stands for New International Version, trademark, name, and their text is copyright by the New York Bible Society International, 1973 and then the New York International Bible Society, 1978, and are used here without their permission.

substitute uexonsia or authorities. Chafer's use of these four classifications for angels is misleading up front, but his dependence on Bible critics, textual critics and modern translations (Chafer used the RSV¹³) greatly compounds his confusion. Using Bible exegesis with an accurate English Bible Col 1:16 is a division of four entities of all the created things, both visible and invisible. This would likely divide our list of four between man (visible) and angel (invisible), man holding the thrones and dominions, angels holding the principalities and the powers. This combined with 1Pet 3:22, “Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him”, as well as the other places previously used (Rom 8:38, Eph 1:21, 3:13, 6:12, Col 2:10,15)¹⁴ show us that these classifications do not categorize angels specifically, they classify only hierarchies of control. In that Chafer did not do his exegetical homework well, and that what he did was done with a compromised ecumenical modernist bible, I would sooner trust the genius of Charles Hodge and Augustus Strong in classifying angels, and most readily trust them over Chafer in exploring the ministry, discipline, and even speculations about angels.

Strong makes these... Scripture Statements and Intimations ... As to the nature and attributes of angels¹⁵.

(a) They are created beings. (Ps. 148:2-5, Col. 1:16, 1Pet. 3:32, 1Tim. 6:16)

13 RSV as a Trademark stands for Revised Standard Version, the trademark, name, and their text is copyright by Division of Christian Education of the National Council of Churches of Christ in the United States of America, 1946 and later by The World Publishing Company, Cleveland Ohio, 1952, and are used here without their permission.

14 Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,... Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:... 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,... Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. ... Col 2:10 And ye are complete in him, which is the head of all principality and power: ... 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

15 Strong, Systematic Theology Vol 2, 444.

(b) They are incorporeal beings. (Heb. 1:14, Eph. 6:12, Eph. 1:3; 2:6, Ps. 78:25, Mat. 22:30, Luke 20:36, Rev. 18:13, Mat. 12:43 ; 8:31) In Gen. 6:2, "sons of God " =, not angels, but descendants of Seth and worshipers of the true God (see Murphy, Com., in loco)¹⁶

(c) They are personal ” that is, intelligent and voluntary ” agents. (2Sam. 14:20, Luke 4:34, 2Tim. 2:26, Rev. 22:9, Rev. 12:12)

(d) They are possessed of superhuman intelligence and power, yet an intelligence and power that has its fixed limits. (Mat. 24:36, 1Pet, 1:12, Ps. 103:20, 2Thess. 1:7, 2Pet. 2:11, Rev. 20:2, 10, Ps. 72:18, Job 4:18; 15:15; 25:5, Col. 1:16, Mat. 28:4 ,Luke 22:43 ; cf. Dan. 10:19, 1 Tim. 6:15)

(e) They are an order of intelligences distinct from man and older than man. (1Cor 6:3, Heb 1:14, 2:16)

Strong then covers some Scriptures ... As to their number and organization.

(a) They are of great multitude. (Deut. 33:2, Ps. 68:17, Dan. 7:10, Rev. 5:11)

(b) They constitute a company, as distinguished from a race. (Mat. 22:30, Luke 20:36, Heb. 2:16, Eph. 3:14, 15)

(c) They are of various ranks and endowments. (Col 1:16 , 1Thess. 4:16, Jude 1:9, Acts 7:38, 53; GaL 3:19; Heb. 2:2; 15:5, 3), (Jude 9 “Michael the archangel.” Michael (= who is like God ?) is the only one expressly called an archangel in Scripture, although Gabriel (= God's hero) has been called an archangel by Milton.)

(d) They have an organization. (1Sam. 1:11, 1Kings. 22:19, Mat. 26:53, 25:41, Eph. 2:2, Rev. 2:13, 16:10, Dent. 4:19 ; 17:3 ; Acts 7:42, Gen. 32:2, 2Chron. 18:18 ; Luke 2: 13; Rev. 19:14),(In Neh. 9:6 and Ps. 33:6 the word "host" seems to include both angels and stars.)

Allow here Chafer's completely missing and Strong's careful coverage... As to their moral character.

(a) They were all created holy. (Gen. 1:31, Jude 1:6)

(b) They had a probation. (1Tim. 5:21, 1Pet. 1:1, 2, 1Tim. 5:21, Gen. 3:14)

¹⁶ See section titled “Mongrel Mutant Demonic Humanoids” of this report, 17.

- (c) Some preserved their integrity. (Ps. 89:7, Mark 8:38)
- (d) Some fell from their state of innocence. (John 8:44, 2 Pet. 2: 4)
- (e) The good are confirmed in good. (Mat. 6:10, 18:10, 2Cor. 11:14)
- (f) The evil are confirmed in evil. (Mat. 13:19, 1John 5:18, 19, John 8:44, Mat. 6:13)

Strong's insight and dependence on Scripture trumps Chafer's speculations repeatedly.

Critique of Chap 3 Angelic Participation in the Moral Problem (28-32) 4%

This chapter Angelic Participation in the Moral Problem, seems to be manufactured as an unorganized compilation of consideration better covered in a more organized systematic theology. The creation of angels, the fall of angels, and the cause of this fall is certainly better treated in other sections of angelology, even as accomplished by Cambron, Bancroft¹⁷, Strong, and Hodge.

Critique of Chapter 4 Satonology:Introduction (33-38) 5%

Lewis Sperry Chafer begins this section with an opinion about a proper translation and then by regurgitating an error mouthed by Hodge (1797-1878). Charles Hodge was wrong to disagree with the seventy seven highly skilled linguists, employed and paid by King James from 1603 through 1611, who only transliterated words when there was no English equivalent, i.e. *to baptize*, there was no English word for “to completely immerse into, within, and under” and so they transliterated the Greek *baptizo*. Speaking of devils Hodge says “The most common designation given to them is daimones, or more commonly daimonia, which our translators unfortunately render devils.¹⁸” The translators used the proper English word in this instance and Hodge, Thiessen and Chafer voice contention that they should have transliterated the Greek word instead. Hodge, because he was

17 Emery H. Bancroft, *Elemental Theology*, 1932, Baptist Bible Seminary, 1945, 60, Zondervan 1977, 315-345.

18 Charles Hodge, *Systematic Theology*, Charles Scribner and Company, 1871, Christian Classics Ethereal Library, <http://www.ccel.org>, public domain, 643.

most familiar with Latin, Chafer and Thiessen, evidently, only because their neoevangelical training had made them dissatisfied with the Authorized version of the Holy Bible.

Devils is indeed the proper English translation for the various Greek forms of διαμων, a word should only be transliterated when there is no English equivalent. The English word *devil(s)* is correctly and consistently translated 106 times in the Holy Bible. The Greek word διαβλος (Strn#1228) used 38 times in the Holy Bible, first occurred in Matthew 4:24 and is translated *devil* 35 times, *false accuser* twice, and *slanderer* once. Transliterating this Greek word, as promoted by Hodge, Chafer, and Thiessen, would be improper. The Greek word δαιμονιζομαι (Strn#1139) was used 38 times in the Holy Bible, first occurred in Matthew 4:24, and is translated *possessed* 8 times, *of the, vexed with, have a devil* 2,1,1 times respectively. It would be improper to transliterate this Greek word as promoted by Hodge, Chafer, and Thiessen. The Greek word δαιμονιον (Strng#1140) was used 60 times in the Holy Bible, first occurred in Matthew 7:22, and is translated *devil* 59 times, and *god* once. Transliterating this Greek word, as promoted by Hodge, Chafer, and Thiessen, would be improper. The Greek word δαιμων (Strng#1142), used 5 times in the Holy Bible, first occurred in Matthew 8:31, and is translated *devils* 4 times, and *devil* once. Transliterating these Greek words throughout, as Hodge and Chafer propose, would be wholly improper and would breed confusion in the normal English student. Incidentally, the Greek αγγελος is used 186 times as *angels* 179 times, *messenger* 7 times, and it is properly a transliteration of the Greek.

It is unfortunate that Chafer uses his introduction on such an interesting topic as Satanology for exegesis of the Devil and his devils. Such an introduction does not capture a reader, and the whole section then proceeds with an excessively wordy diatribe which seems to be his practice for a Systematic Theology. Strangely, his book “Satan”, published forty years

earlier than his Systematic Theology, is organized, thorough, and concise. C.I. Scofield extols its virtues. It seems Chafer's founding of Dallas Theological Seminary turned him into a very verbose fellow. Rereading his introduction of his previous book makes me curious about what in the world happened to Chafer's writing style in those 40 years. They should have improved, not worsened.

Critique of Chap 5 Satanology: The Career of Satan (39-61) 19%

There are two reasons why reading Chafer's Chapter 5 through 9 were of little value and warrant here no further comment. (Chap 6 Satanology: Satan's Evil Character (62-75) 12%; Chap 7 Satanology: The Satanic Cosmos (76-90) 12%; Chap 8 Satanology: Satan's Motive (91-98) 7%; Chap 9 Satanology: Satan's Method (99-112) 12%) First, I had previously read his 1909 work “Satan” and found it organized, thorough, and concise. Some how, when Chafer transformed that excellent work into a section for his systematic theology, a section entitled Satanology, he lost all organization and abandoned the ability to come to the point. It seems to be a sad forty year transition brought on by excessive education. Chafer's outline for his previous book is shown below.

- SATAN By LEWIS SPERRY CHAFER, 1909
- I. The Career of Satan
 - II. The Ages
 - III. The Course of This Age
 - IV. This Age and the Satanic System
 - V. The Satanic Host
 - VI. Satan's Motive
 - VII. Satan's Methods
 - VIII. The Man of Sin
 - IX. The Fatal Omission
 - X. Modern Devices
 - XI. The Believer's Present Position

XII. The Believer's Present Victory¹⁹

The second, and primary reason that little comment or value is made on this disappointing section is that Charles Hodge has profoundly and systematically written a thorough section on Angelology that concisely contains all the pertinent information of Chafer's section on both Angelology and here on Satanology.

In that the whole section by Hodge is currently public domain²⁰ it is included in its entirety in my Systematic Theology. Dr. Chafer's tainted view of the KJV and Bible inspiration, his poor organization, and incorrigible writing style has prompted the writing of a Systematic Theology for the 21st Century. The draft of that work includes Hodge's Angelology and discards Chafer's Angelology entirely.

Critique of Chap 10 Demonology (113-121) 7%

In this chapter Dr. Chafer entertains a very lengthy quote from Clarence Larkin's book *The Spirit World*²¹. It is interesting that Lewis Sperry Chafer (1871-1952) was a contemporary of two giants of dispensationalism's defense, Clarence Larkin (1850-1924) and C.I. Scofield (1843-1921), indeed as a young man Chafer was a founding member of Modern Christian Dispensationalism of the Niagara Bible Conference of 1883-1897. Also Dr. Chafer was not just a president of Dallas Theological Seminary, in 1924 he was the founder of that seminary. These two insights did not much change my critiques of his systematic errors, but my attitude toward

19 Lewis Sperry Chafer, *Satan*, 1909, Free ebooks - Project Gutenberg, 2004, <http://www.gutenberg.org> accessed 06/01/2013.

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

21 Clarence Larkin, *The Spirit World*, Published by the Clarence Larkin Estate, 1921, Cosimo, 2005

his genius may need adjustments. I do not mean to be demeaning to his character or integrity here, only to recognize his departures from Bible doctrines and the tentacles into neoevangelicalism.

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

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

Act two, other rational geniuses search other subterranean dogma to exonerate their genius. Before long there is a dogma about a subterranean gap hidden between Genesis 1:1 and 1:2²²; a dogma about the Bible's subterranean revelation that Adam had not blood, but grape juice pulsing through his veins²³; or a dogma about the Bible's subterranean revelation that UFO's

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

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

and aliens from outer space invaded and altered our world, black aliens with green blood, most certainly!²⁴ The quest for subterranean themes hidden between the lines of the Bible departs radically from the plain truths that the Bible reveals. The plain truth is that the Bible has no secret hidden messages that only certain clergy, scholars, or genius can discover or uncover²⁵. The Bible is clear: “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” (Deut 29:29)

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

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

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

25 See definition of Allegorical Method provided in this work pg ?

In Act Three of this unscripted play, none of these uncovered subterranean dogma's lie dormant as an idle curiosity. Since they already lie outside of systematic Bible principle, they grow and migrate into ideologies which leaven, invade and infect other Bible doctrine. This third act plays into Larkin's expose' on mongrel mutant angelic humanoids; Judas, called the son of perdition (John 17:21), and the anti-Christ called the same (2Thes 2:3) are now half human and half demon in this wild interpretation. And likewise the Jews which desired to kill Jesus are fathered by the Devil (John 8:44) and a new vein of Antisemitism is born and bred, where killing off those halfbreeds is justified and pursued. The hypothesis, and Bible gymnastics necessary to support it, have only ill effects and no positive value. They are pursued in this vain exaltation of egotistical puffed up knowledge.

Mongrel Mutant Demonic Humanoids

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

They make a leap in this Scripture, that since every seed has a body, every body has a seed, and the verses declare that there are celestial bodies and bodies terrestrial, (vr. 40) so it stands to reason that celestial bodies have seed. (Note that in context this Scripture is not dealing with angels at all, but is dealing with our resurrection body.) They use crafty twisted exegesis here to support their hypothesis that these mongrel mutants are possible because “the Bible teaches that celestial bodies have seed,” in their mind it does, in context it does not.

With this hypothesis now “proven” by Scripture they begin a journey wherein the anti-Christ is one of these mongrel mutant half man half demon creatures, that is why he is called a “beast” in Revelation. It is supposed from Nebuchadnezzar's dream that the ten toes of the image, toes that were part of iron and part of clay, are “they that shall mingle themselves with the seed of man.” (Dan 2:43) These must indeed be fallen angels which copulate with humans. The seed of beast “mingled” with the seed of man; certainly God clarifies it in Jer 31:27²⁶, they say. This mingled seed is what caused the giants after the flood; logically, if that is where they came from in the days of Noah, that must be where they came from after the days of Noah. It is what caused Judas as the son of perdition, to betray Christ. (John 17:12) It is what caused the Jews, who were also fathered by the devil (John 8:44) to seek his death. And surely the Abomination of Desolation spoken of by Christ is one of these mongrel mutant half man half beast creatures.

At the turn of the last century Clarence Larkin bolstered the hypothesis that fallen angels procreated with humans to produce a mongrel mutant man. He used this same line of reasoning and the same out of context Scriptures; 1) that Satan has a literal seed, Genesis 3:15; 2) That Old Testament *sons of God* are always angelic, Genesis 6:2, 4, Job 1:6, 2:1, 38:7; and 3) That celestial bodies must have seed because grain seeds have bodies, 1Cor 15:38. He then extended

²⁶ Jer 31:27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

the hypothesis to the same idea, that the abomination of desolation of Matthew 24, the little horn of Daniel 7 and 8, the king of fierce countenance of Daniel 8, is called a beast in Rev 11, where the dragon is credited with giving this living creature his power, and it must, therefore, be one of these mongrels. Of late, with the concept of DNA, it is suspected that “the number of the beast,” being “the number of a man” is secret Bible code talk for DNA.

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

Hypothesizing about how God is going to do things is natural and generally errant. Making and bolstering ones hypothesis with exotic exegesis and private interpretation are natural, and always wrong. Salem and Kirby, authors of the 1960s *Prophecy Bible*, KNEW that the locust of Rev 9, with faces of men, teeth of lions, wings sounding like horses, and stingers in their tails,... they KNEW these were Apache Helicopters. It became their dogma. They KNEW HOW God was going to do everything. They were wrong. Harold Camping KNEW HOW and when, Jesus was going to return. It became his dogma. He was wrong. Published in 2013, Eric E. Stahl KNOWS from the Bible that the ozone and hydrogen layers of the atmosphere will be set on fire and burn up like a scroll when the nuclear bomb explodes over Israel. It is his

published dogma. Europe cooks and America freezes, He KNOWS HOW God is going to do everything. If one believes in mongrel mutants of half human, half demon creatures, understand that it is a hypothesis. Some consider it a wild hypothesis. Holding this hypothesis as fact they KNOW HOW God or Satan is going to do things. Don't allow it to become dogma, taught as fact in a Bible Institute. Clearly delineate it as hypothesis. Don't build camps or break fellowships over a hypothesis.

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

Another word about the inerrancy of Scripture is in order here. Inerrancy means that the Bible will not lead one into error. It does not mean that sinne and Saviour will be spelled exactly the same in every copy of the Bible²⁷. Since the Bible is inerrant, i.e. it will not lead one into

²⁷ Neil R. Lightfoot, as recorded in his book *How We Got Our Bible*, 1963, Baker, in 500 manuscripts found a word spelled differently from the standard text and counted it as 500 variants. By this counting grammatical differences as variants textual critics have so exaggerated their importance that their count of *variants in Bible manuscripts* has exceeded 200,000. Ref Norman L. Geisler, Sep 2013 Article. *Updating the Manuscript*

error, it is wholly truthful in its revelation. Not only is it wholly truthful, but being the perfect revelation of God to man, it does not conceal or hide its intended revelation. There are no secret codes or hidden messages, or covert revelations that cannot be readily detected by the Holy Spirit enlightened mind with a literal, grammatical, historical rendering of the communication. Note, again, that it is the Holy Spirit of God who quickens, and enlightens our minds to comprehend God's truth, but that quickening and enlightening is given to every believer. Note, again, that the allegorical method of hermeneutics, wherein the revelation of God is written in secret, disguised, metaphorical prose which can only be readily discerned by a Roman priestly profession, or a Scholarly Protestant Clergy profession, is rejected in its principle and in its entirety. It is the Holy Spirit of God which reveals his His truth and not the pious or scholarly pursuits of man, reading things between the lines. Man has always enjoyed and employed the prideful arrogant taunting line, "I know something you don't know." Man, in his old nature, is always alert and digging around for subliminal messages and secret unintended revelations. A definition of inerrancy must include not only that the Bible will not lead one into error, but that the Bible will not side step or overpass an intended revelation of truth, it will not submerge an intended revelation between the lines and thus cause error in those who do not catch the concealed sublime. The Holy Bible is thus wholly inerrant.

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

Evidence For The New Testament, <http://www.normgeisler.com>, accessed 10/23/2013. It is not accuracy but copyright law that fuels the critics quest for exaggerated variant counts. Never trust a Bible Critic, especially when he subtly calls himself a Textual Critic.

should be banished from the believers vocabulary. Be it said here that this author loves, honors and respects the unique genius and superb scholarship of C.I. Scofield, and loves, honors and respects the unique genius and superb scholarship of Clarence Larkin, however, they error when they contend that there is a subliminal revelation about mongrel mutant angelic humanoids submerged in the text of the Holy Bible. This author loves, honors and respects the unique genius and superb scholarship of Peter S. Ruckman, however, he was in error when he contends that there is a subliminal revelation about grapes of Eshcol in Adam's veins, or black aliens with green blood meddling in mans affairs. An inerrant Bible does not lead one into error, but neither does it conceal the truth in such a way that only certain gifted ones are able to stumble onto it. Stated another way:

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law”.(Deut 29:29) *For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. (Mark 4:22)*

Attributing all this into a definition of inerrancy must necessitate that three things be herein clarified. Are no believers led into error by the words of an inerrant Bible? Are there now mysteries yet concealed in the pages of this inerrant Bible? And what is the function of the Holy Spirit of God, our guidon into all truth²⁸, in keeping one from all error, especially in keeping one from routing out, or believing in, some new subliminal truth, that is “*discovered*”?

Anyone who know of Dr. Harold Camping know that professed believers can still take their Bible, route out, develop and teach, to very large audience, grandly discovered subliminal

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

revelations which are wholly false. The Lord did not return on October 21st, 2011, and years of Dr. Camping's research and teaching were proven false witness and scoffed around the world. When it is said that the Bible is inerrant, in that it will not lead one into error, it needs to be clarified that professed believer, with their inerrant Bibles opened wide, may still be led into error. The emphasis must be that there is not error in its presentation of spiritual truths, no error in its representation of physical and geographical dogma, no error in its dictation of history or genealogy. Believing what you read in an acceptable literal, grammatical, historical method of interpretation, will not lead one into error. When using the Bible to discover secret subliminal messages, principles, and concepts, there is no end of the error which might be routed out. The whole concept behind the allegorical method²⁹ of hermeneutics is that all of the Bible principles are buried in these subliminal hidden messages which can only be routed out by a gallant, pious scholarship, by a gallant, charismatic scholars, trained, if you will, by the Roman Catholic mother of all churches. Such allegorical method was largely carried into the Protestant Reformation wherein only ordained Protestant Clergy could rightly divide the truth of Scripture. It is errant.

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

²⁹ The allegorical method was founded by Roman Catholic Saint Origen of Alexandria, and exploited by Rome in the formation of the Roman Catholic religion.

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