

CHAPTER 7

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 - D] *The anti-dichotomist heresy of Hugh Ross's (b. 1945) Old Earth Creationist form of the Day-Age School: A General Consideration of Hugh Ross and the Congregationalist Savoy Declaration & Baptist Confession; Certain Trinitarian heresies of Hugh Ross; Specific Consideration of Hugh Ross's anti-dichotomist heresy; Is it possible to get Hugh Ross's Day-Age School out of its hot-bed of heresy? An Alternative Day-Age School found in Bob*

Newman's suggestion?

E] The trichotomist heresy of Origen et al may be linked to an overstatement of devils' power in man's world.

d] The orthodox may use the writings of the unorthodox in areas where a heretic is orthodox, if they find something of value in such writings.

(Chapter 7) a] Religious conservatism.

i] Religious conservatism: I believe in miracles!

Protestant Christian orthodoxy includes the doctrine of the three catholic (catholic) creeds, *Apostles'*, *Athanasian*, and *Nicene*, in which "catholic" means "universal," for Holy Writ recognizes that there is one mystical catholic or universal church (e.g., Acts 9:31; Eph. 1:22; 5:31,32¹). Hence the *Apostles' Creed* says, "I believe in ... the holy catholic church," i.e., "the holy universal church;" the *Athanasian Creed* says, "Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith ..." i.e., the universal Christian faith; and the *Nicene Creed* says, "I believe in ... one Catholic and Apostolick Church" (Anglican 1662 *Book of Common Prayer*). Thus, for instance, Article 8 of the Anglican *Thirty-Nine Articles* says, "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture." Or the Lutheran *Formulae of Concord* (1576 & 1584) refers to the Nicene, Athanasian, and Apostles' Creeds as the "three approved symbols" of the faith.

Though not all orthodox Protestant Churches have formally upheld the three creeds in their credal form, those that are orthodox all uphold the doctrine of the three

¹ Via the French word, "*catholique*," the English word "catholic" or "catholic" comes from the Greek *katholikos*, meaning "universal." The Greek *katholikos* (universal / general) comes from *katholou*; which in turn comes from *kata* (*kat' / kath*) and *holos* (*'olos*). The combination of *kath* (i.e., *kata*, through / throughout) and *holes / holen* (i.e., *holos*, all) is found in Acts 9:31 where we read of "the churches" "throughout (*kath*) all (*holes*) Judea and Galilee and Samaria" i.e., the *kath* (*kata*)-*hol* (from *holos*)-ic (English suffix derived from the French) / *catholic* churches created from the command of Acts 1:8, to be "witnesses" "in Jerusalem, and in all Judea, and in Samaria." If there was not one spiritual or invisible church, then the imagery of Eph. 5:23-33 would have to be polygamous i.e., with Christ married to many churches, not *one* "wife" or *one* "church" (singular) (Eph. 1:22; 5:32). Thus in its local manifestation as "churches" (plural), in Acts 9:31 there was now a church that was *kath-ol-ic / catholic* "throughout (*kath*) all (*oles*) Judea and Galilee and Samaria" (Acts 9:31), i.e., it was racially and geographically *kath-ol-ic* "throughout (*kath*) all (*oles*)" the races and places in these regions.

creeds. As found in e.g., the Presbyterian *Westminster Shorter Catechism*, the *Apostles' Creed* says, "I believe in" followed by a number of miracles which require a belief in the supernatural power and activity of God. E.g., "I believe ... Jesus Christ ... was conceived by the Holy Ghost, born of the Virgin Mary" (Matt. 1:18-25), or "I believe ... Jesus Christ ... the third day ... rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead" (Matt. 24 & 25 & Mark 16:1-20). Or "I believe in ... the resurrection of the body; and the life everlasting. Amen" (John 3:16; 6:40,47; 11:23-27).

So too, as found in e.g., the Anglican *Book of Common Prayer* (1662), the *Nicene Creed* says, "I believe in" followed by a number of miracles which require a belief in the supernatural power and activity of God. E.g., "I believe ... Jesus Christ ... for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified for us under Pontius Pilate." Or after "he suffered and was buried," "I believe ... the third day he rose again according to the Scriptures, and ascended in heaven, and sitteth on the right hand of the Father, And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end. ... And I look for the resurrection of the dead, and the life of the world to come. Amen" (e.g., John 1:1-18; 3:16; 6:38-40,44,47; 20 & 21).

Thus it is theological orthodoxy to say, "I believe in miracles!"

In the Anglican tradition of the 1662 *Book of Common Prayer*, the *Apostles' Creed* is said at Morning Prayer (if certain parts of the service are sung it is called Matins / Mattins) and Evening Prayer (if certain parts of the service are sung it is called Evensong), and the *Nicene Creed* is said at Holy Communion (if certain parts of The Communion Service are sung it may be called Choral Communion). The *Athanasian Creed* is used instead of the *Apostles' Creed* at Mattins (or Morning Prayer) *only*, on certain specified days e.g., Christmas Day, Easter Day, Ascension Day, Whitsunday, Saint John Baptist's Day, and Trinity Sunday. Notably, both the *Apostles' & Nicene Creeds* uphold creation miracles. Thus the *Apostles' Creed* says, "I believe in God the Father Almighty, maker of heaven and earth;" and the *Nicene Creed* says, "I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son"

Thus theological orthodoxy recognizes creation miracles. Indeed we read in Ps. 19:1, "The heavens declare the glory of God; and the firmament sheweth his handywork;" or in Romans 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Thus belief in the supernatural activity of God as seen in e.g., creation miracles, is everywhere around us, and this is a tenet of orthodox Protestant Christianity as taught in the Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) Word of God. To be sure, this is stated and affirmed in the very first verse of God's Divine revelation to man, for we read in Gen. 1:1, "In the beginning God created

the heaven and the earth.” *In short, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

(Chapter 7) *The Sixth of Seven Keys to understanding Gen. 1-11:*

Orthodoxy not heresy.

a] *Religious conservatism.*

ii] *Religious liberals who deny creation miracles before Darwin, seize hold of Darwin’s work to advance their cause.*

While it is true that Darwinism helped to popularize anti-supernaturalist ideas in connection with a denial of creation, it is also clear that such thinking had background support with Deists or vaguely defined Theists, who *from the time of the rise of the secular state* with the American and French Revolutions, had been looking for mechanisms to diminish the God of creation in people’s minds. In this context, one finds e.g., the promulgation of the anti-Christian views of the deist, Diderot (d. 1784), or the deist, Voltaire (d. 1778), or Lamarck (d. 1829) in his anti-creationist theory of macroevolution. An example of this type of thing, written in 1852, and so just before the ridiculous macroevolutionary *Darwin-Wallace Theory of Natural Selection* of 1858, found in its popularized form in Darwin’s *Origin of Species* from 1859, is also found in the pamphlet of Edward Madeley, who sought to attack the creationist John Cummings. The Reverend John Cummings was a nineteenth century Presbyterian clergyman of London. He is best known for his work as a Protestant Historicist, seen in his *magnum opus*, *Apocalyptic Sketches* (1858). Thus there is nothing new about religious liberalism. E.g., in New Testament times we read in Acts 23:8 of a contrast between the more liberal Sadducees denying the supernatural, and the more conservative Pharisees accepting the supernatural, “For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.”

(Chapter 7) a] *Religious conservatism.*

iii] *The New English Bible’s claim that man has an “animal body.”*

There is an attack implicit in Darwin’s theory on the distinction between man and animals, since Darwinian macroevolutionary theory simply regards man as “a more intelligent animal.” By contrast, the Bible’s creationist teaching is that man is made in the image of God (Gen. 1:26,27) whereas animals are not, and that man has a soul (Gen. 2:7; I Cor. 15:45) whereas animals do not. Hence whereas a man’s soul goes to God for judgment at death (Heb. 9:27), and thereafter to either heaven (Heb. 12:22,23) or hell (Luke 16:23,26); by contrast, animals simply cease to exist. Thus whereas animals may be killed and eaten (Gen. 9:3), by contrast, men may not be so killed, and thus murder should be a capital offence attracting the death penalty (Gen. 9:6; Rev. 13:10).

Hence in the Book of Ecclesiastes, King Solomon contrasts wisdom and folly, saying e.g., “A wise man’s heart is at his right hand; but a fool’s heart at his left” (Eccl. 10:2). Therefore to the question, “Who knoweth the spirit” – meaning soul “of man that goeth upward, and the spirit” – meaning breath “of the beast that goeth downward to the earth?” (Eccl. 3:21). The fool’s answer is, “the living know that they shall die: but the dead know not anything” (Eccl. 9:5); whereas the wise man’s answer is, “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:7,13,14).

Yet we find that various heretics and unbelievers seek to break down this distinction between man and animals in various ways. An example of this is seen in the translation of I Cor. 15:44,46 in the religiously liberal *New English Bible* (1st ed. 1961, 2nd ed. 1970) (NEB), which here thrice refers to a man as having an “animal body.” In fact, the correct reading is that of the Authorized Version which says man has “a natural body.” The Greek word rendered “natural” (AV) at I Cor. 15:44 (twice), 46 is *psychikos*², and depending on context it can refer to the “natural” man (I Cor. 2:14); or a man’s “natural” body (I Cor. 15:44,46); or that which in man’s fallen mind is “sensual” (Jas. 3:15; Jude 19), e.g., “the lusts” of “the sensual [mind] (*psychikos*)³” (IV Maccabees 1:32, Pseudepigrapha). At I Cor. 15:44 the Latin Vulgate renders the Greek as, “*animale*,” but depending on context, the Latin *animalis* can mean e.g., an “animal,” or a “living being” (Stelten⁴), or “living creature” (Wheelock⁵); i.e., the Latin word *animalis* has a wider possible meaning than the English word “animal,” and so e.g., the Latin *animalis* is here rendered at I Cor. 15:44,46 in the Douay-Rheims Version (NT 1582 & OT 1609/10) as “natural.”

Thus there is no warrant for the *New English Bible* to render I Cor. 15:44 as “an animal body.” The correct English translation is “a natural body” (AV). Hence it can only be concluded that the rendering of the NEB reflects the religiously liberal theology of its translators. In his book, “The New English Bible, Version or Perversion?” (1974), the Reverend Dr. Ian Paisley, who since 2010 has become Baron Bannside of North Antrim in Northern Ireland, UK, refers to the religiously liberal nature of the NEB. E.g.,

² Greek “*psychikon* (or *psuchikon*, neuter singular nominative adjective, from *psychikos*).”

³ Greek “*psychikai* (or *psuchikai*, feminine plural nominative adjective, from *psychikos*).”

⁴ Stelten, L.F., *Dictionary of Ecclesiastical Latin*, Hendrickson Publishers, Massachusetts, USA, 1995, p. 17.

⁵ Frederick Wheelock’s *Latin Grammar* 1956 (1st ed., Barnes & Noble, New York, USA), Revised by Richard LaFleur, as Wheelock’s *Latin* (6th edition, revised, Harper-Collins, New York, USA, 2005, p. 471.

referring to the NEB's Director, "Professor C.H. Dodd" (1884-1973), the Baron cites "Dodd's book, "The Authority of the Bible," which claims, "The most downright claims to infallibility are made by the apocalyptists, as for example in the New Testament Revelation (see [Rev.] xxii. 6,16,18-19) a book which some of the wisest thinkers of the early church wished to exclude from the canon, and which as a whole is sub-Christian in tone and outlook.' ... 'God is the Author not of the Bible, but of the life in which the authors of the Bible partake, and of which they tell in such imperfect human words as they could command. The importance of this fairly obvious and elementary distinction is that it exposes the fallacy of arguing from an admission that the Bible is the Word of God.'⁶."

Contrary to these claims of C.H. Dodd, the Word of God is Divinely Inspired (II Tim. 3:16), and was completed with the final "Amen" in the Book of Revelation. Thus the words of Rev. 22:18,19 are a double *entendre* referring in the first instance to the Book of Revelation, and in the second instance to the completed Book of the Bible with its "two candlesticks" of the Old and New Testaments (Rev. 11:4; cf. Ps. 119:105). And what saith the Word of God of those who would omit from it, e.g., Dodd here would like to take out the entire Book of Revelation (no doubt among other things). "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." *We cannot doubt that Dodd's claims here are a blasphemy*; and though "blasphemy" (Rev. 2:9; 13:1,5,6; 16:9,11,21; 17:3), is not the only contextual example in the Book of Revelation of those who are "abominable" (Rev. 21:8), it is one such example. And as "the Sword of the Spirit, which is the Word of God" (Eph. 6:17) swings in defence of the Infallible Bible, how doth it cut and destroy spiritual "bastards" (Heb. 12:8) like C.H. Dodd? By these most powerful words: the "abominable" "shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

Given that C.H. Dodd believed in such "damnable heresies" (II Peter 2:1) as e.g., contrary to II Tim. 3:16 wickedly claiming the Book of Revelation "is sub-Christian in tone and outlook," or blasphemously claiming that "God is the Author not of the Bible;" and bearing in mind that those in "heresies" "shall not inherit the kingdom of God" (Gal. 5:20,21); is it any wonder that the rendering condoned by this religiously liberal heretic at I Cor. 15:44,46 is "animal body;" in which in harmony with the Darwinian theory, it is claimed that man has an "animal body"? *In short, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

⁶ "The New English Bible, Version or Perversion?," Martyrs' Memorial Publications, Belfast, Northern Ireland, UK, reprint 1974, pp. 15 & 17 (emphasis mine) (copy obtained at the British Library, London, UK).

(Chapter 7) a] Religious conservatism.

*iv] Consideration of the anti-supernaturalist argument
of religiously liberal Darwinists.*

We are warned in Scripture of those who would deny the supernatural realm of creation miracles as upheld by religiously conservative Protestant Christians. E.g., in Romans 1:18-32 we learn of religious skeptics who “became vain in their imaginations, and their foolish heart was darkened” (Rom. 1:21); and idolaters who “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things” (Rom. 1:23). Yet such people evidently think themselves to be very “wise,” for it is said of them, “Professing themselves to be wise, they became fools” (Rom. 1:22).

We also read of anti-supernaturalists in II Peter 3:1-7. “I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water” (II Peter 3:1-5) i.e., the creation of Gen. 1:2b-2:3 with special reference to Gen. 1:9,10, “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good;” and also to man in Gen. 1:26-28 in the reference to man’s mortality due to the Fall (Gen. 2:17; 3:22-24), in the word “since the fathers fell asleep.” And II Peter 3 then continues, “whereby the world that then was, being overflowed with water, perished” (II Peter 3:6) i.e., the Edenic world of Gen. 1:2b-2:3 was “overflowed with water” and “perished” (II Peter 3:6) in the Flood of “Noah,” “wherein few, that is, eight souls were saved by water” in “the ark” (I Peter 3:20) in Gen. 6-9. And II Peter 3 then continues, “but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (II Peter 3:7) i.e., “the heavens and the earth, which are now” the global “heavens” and “earth” of Gen. 9:1 & 10:1-32, “are kept in store” for the Day of Judgement by Christ (II Peter 3:7).

Thus II Peter 3:1-7 here tells us of religious liberals and religious skeptics who deny creation miracles (II Peter 3:4,5; Gen. 1:9,10); deny God’s Divine Judgement at the time of Noah’s Flood (II Peter 3:6; Gen. 6-9); and deny the Final Judgement to come at Christ’s Second Advent. We can undoubtedly see a prophetic fulfillment of the “scoffers” (II Peter 3:3) in the Darwinian macroevolutionists of our day; and those professed Christians who via religious liberalism embrace such notions as Darwinism.

In this context, Charles Darwin considered that the macroevolutionary theory of Lamarck (d. 1829), who seems to have been a Deist, had done an “eminent service” to

science because Lamarckism thought that macroevolutionary “change” from one species to another species was “the result of law, and not of miraculous interposition⁷”. Unlike Lamarck, Darwin attributed the primary cause of such change to natural selection and “survival of the fittest.” Darwin’s religious belief has been a matter of dispute, and it is complicated by the fact that his unstable mind went through repeated “fluctuations” of religious belief. But about three years before his death, Darwin said in 1879, “In my most extreme *fluctuations*, I have never been an *Atheist* in the sense of denying the existence of God. I think *generally* (and more and more as I grow older), *but not always*, that an *Agnostic* would be the more correct description of my state of mind⁸.”

A further complication is that the word “agnostic” was capable of two meanings when Darwin said in 1879 that he was “an Agnostic.” As originally coined by Darwin’s close friend Huxley, it meant a belief in “the Unknown God” of Acts 17:23. Thus the *Oxford English Dictionary* refers to an 1881 letter by R.H. Hutton. Just a year before Darwin’s death, Hutton says the word “agnostic” had been, “suggested by Prof. Huxley at a party held previous to the formation of the now defunct Metaphysical Society, ... one evening in 1869, in my hearing. He took it from St. Paul’s mention of the altar to ‘the Unknown God’.” Thus to call someone an “Agnostic” (meaning 1), did not mean that they questioned the existence of God, but rather that they questioned what may be known about him i.e., they were either a vaguely defined Theist or a Deist. But in Darwin’s day, “agnostic” also became susceptible to a second meaning, which is the one that is commonly used today. To call someone an “Agnostic” (meaning 2), indicates they were uncertain as to whether or not God exists. These two meanings of “agnostic” are clearly apparent in the 1870s since *The Oxford English Dictionary* says:

1871 R. H. Hutton *Ess.* I. 27 They themselves vehemently dispute the term [atheism] and usually prefer to describe their state of mind as a sort of know-nothingness or Agnosticism, or *belief in an unknown and unknowable God* [emphasis mine, i.e., meaning 1].

1876 *Spect.* 11 June, Nicknames are given by opponents, but *Agnostic* was the name demanded by Professor Huxley for those who disclaimed atheism, and *believed with him in an "unknown and unknowable God"* [emphasis mine, i.e., meaning 1]; or in other words that the ultimate origin of all things must be some cause unknown and unknowable.

1880 Bp. Fraser in *Manch. Guardn.* 25 Nov., The Agnostic neither denied nor affirmed God. He simply put Him on one side [i.e., meaning 2].

This therefore raises the question, When in 1879 Darwin said he was “an Agnostic,” did he mean by that a vaguely defined Theist or Deist (Agnostic meaning 1), or one who was uncertain as to whether or not God exists (Agnostic meaning 2)? There is some good evidence to indicate he meant *a vaguely defined Theist or Deist* (Agnostic

⁷ Darwin’s *Origin of Species* (1861-1876/8), “Historical Sketch.”

⁸ Darwin, F. (Ed.), *The Life and Letters of Charles Darwin*, John Murray, London, 1887, Vol. 1, pp. 304-317 (emphasis mine).

meaning 1)⁹. But importantly, for our immediate purposes this is a secondary issue, since either way, Darwin was an anti-supernaturalist who was philosophically opposed to miracles, by which I mean supernatural acts that transcend any naturalistic explanation; although Darwin made an exception in his anti-supernaturalist in general vaguely defined Theist or Deist (Agnostic Meaning 2) views at the point of the origin of life. In *Origin of Species* (1859) he said he thought macroevolution followed “the laws impressed on matter by the Creator” operating by “secondary causes” *after* “life was originally breathed into a few forms or into one¹⁰,” and he changed of “breathed” in his first edition (1859) to “breathed by the Creator” in his later editions (2nd edition, 1860 to 7th & final edition, 1876/8). His “natural selection” thus reflects and manifests his religious belief that God is not involved in supernaturalist acts of creation i.e., creation miracles, beyond and after the initial creation of life.

Thus in his *Origin of Species* (1859), Charles Darwin accepted the need for a Creator as the point of the first life-forms, saying that God ‘originally breathed [life] into a few forms or into one¹¹.’ However, even this much supernaturalism would not be accepted by the neo-Darwinists who in broad general terms are now simply called, Darwinists. Thus Darwin argued in *Origin of Species* for a model sometimes called “*creation by law*” in which he refers to “the laws impressed on matter by the Creator¹².” Thereafter he saw his theory of natural selection as “the main but not exclusive means of modification¹³” i.e., naturalistic “secondary causes” that acted “independently of natural selection” also understood as a naturalistic mechanism¹⁴, that acted on macroevolutionary “mutations¹⁵” (later modified in neo-Darwinian theory to specifically mean *genetic* mutations). Thus God is seen simply as *the law maker* of natural laws of science on this largely Deistic theory. Hence Darwin is prepared to refer to that which he considers has

⁹ See Volume 1, Part 2, Chapter 7, section d, subsection ii, “Protestant Missionary work among the Fuegians & Darwin’s claim the pre-Christianized Fuegians were atheists,” *infra*; & cf. Sermon 2/4 (5 June 2014) in Appendix, *infra*.

¹⁰ Darwin’s *Origin of Species* (1859), chapter 14, “Recapitulation & Conclusion.”

¹¹ *Ibid.*, chapter “Recapitulation and Conclusion.”

¹² *Ibid.* .

¹³ *Ibid.*, chapter “Introduction.”

¹⁴ *Ibid.*, chapter “Difficulties on Theory,” section “Organs of little apparent importance.

¹⁵ See e.g., “mutations,” in *Ibid.*, chapter 10, “On the Geological Succession of Organic Beings;” section “On the Forms of Life changing almost simultaneously throughout the World, & section “On the Affinities of extinct Species to each other, & to living forms;” & chapter 14, “Recapitulation & Conclusion.”

macroevolved as “the works of God¹⁶.” E.g., Darwin says, “It is scarcely possible to avoid comparing the eye to a telescope In living bodies, variation will cause slight alterations, generation will multiply them almost infinitely, and natural selection will pick out with unerring skill each improvement. Let this process go on for millions on millions of years; and during each year on millions of individuals of many kinds; and may we not believe that a living optical instrument might thus be formed as superior to one of glass, as the works of the Creator are to those of man?¹⁷.”

Darwin’s type of “*creation by law*” idea is taken up by the more liberal end of professedly Christian Darwinian (or more precisely, neo-Darwinian) macroevolutionists e.g., Polkinghorne, van Till, or Hearn. This is seen by macroevolutionist, Walter Hearn (b. 1926), in his book, *Being a Christian in Science* (1997)¹⁸. We here see this same type of religiously liberal thinking. E.g., Hearn says, “Phillip Johnson has written, ‘If God is real, then a naturalistic science that insists on explaining everything is out of touch with reality.’ ... Some Christians have expressed concern that Phillip Johnson’s challenge to Darwinism may do theism more harm than good” i.e., “his argument in essence boils down to the old ‘God of the gaps’ position Physicist Howard van Till ... thinks it better to champion a ... view of ... a world created by God with the capacity to do whatever God wants it to do,” i.e., no miracles in the macroevolutionary process, with everything working on a Darwinian model of natural laws said to express the Creator’s originally envisaged outcomes. “To Johnson, Van Till’s argument sounds too much like the old Deistic position, in which God never intervenes in the workings of his creation. ... Fighting words cause needless fights. For example, ‘divine intervention’ is a phrase that engenders conflict. ... Perhaps some reconciliation could be achieved by substituting another phrase, such as ‘divine invention’ ...¹⁹.”

In the first place, we here see a desire by Hearn for a Christian who believes in any form of supernaturalist “Divine intervention” to *disarm* “the Sword of the Spirit, which is the Word of God” (Eph. 6:17), whether such a person is a Theistic Macroevolutionist who incorrectly believes in “creation by law *and Divine intervention*,” or a Creationist, who correctly believes in “*Divine intervention*” for creationism. Hearn wishes to emasculate any such person’s spiritual virility, and desires him to *back down* from any unambiguous affirmation of God’s supernatural acts in miracles of creation. Instead, Hearn desires him to *kowtow down* to a terminology that anti-supernaturalist Darwinian macroevolutionists such as van Till are happy with, so that what even Darwin was prepared to call “the works of God²⁰” or “the works of the Creator²¹,” become

¹⁶ *Ibid.*, chapter “Laws of Variation.”

¹⁷ *Ibid.*, chapter “Difficulties on Theory,” section “Organs of extreme perfect and complication.”

¹⁸ Numbers, R., *The Creationists*, pp. 220, 321-2; cf. pp. 178-82, 193, 206-7.

¹⁹ Hearn, W.R., *Being a Christian in Science*, *op. cit.*, pp. 74-75.

²⁰ Darwin’s *Origin of Species* (1859), chapter “Laws of Variation.”

Hearn's "divine invention" i.e., what might be called, Deistic Macroevolution. What is his *raison d'être* for this? The desire to avoid what he calls "needless fights." With who? Those who are hog-tied for hell and under the power of the Devil's delusions.

For the orthodox who uphold such Biblical teachings as the reality of miracles, this is anything but a so called, "needless fight." "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. Wherefore take unto you the whole armour of God, that ye may be able to withstand the evil day, and having done all, to stand" (Eph. 6:12,13). *We are thus called upon to spiritual warfare against the type of thing Hearn is advocating with his Deistic Macroevolution theory.* Let us first consider how this argument would sit with some other instances of matters of "the apostles' doctrine" (Acts 2:42) found in e.g., the *Apostles' Creed*. Articles 1 & 2 say, "I believe in God the Father Almighty, ... and in Jesus Christ his only Son our Lord." The idea of Christ as God the Father's "only Son" and the "Lord" results in spiritual "fights" with Arian heretics and religious universalists. Are we to abandon these "fighting words," "his only Son our Lord," in order to appease these Arians or universalists by changing this to a phrase like, "a special person"? Absolutely not! For "Truly this was the Son of God" (Matt. 27:54); and the proper meaning of Christ as "Lord" includes reference to his Deity (John 1:1), hence "Thomas ... said unto him, My Lord and my God" (John 20:28).

Or Article 9 of the *Apostles' Creed* says, "I believe in the Holy Ghost." But various Pneumatomachi heretics following various forms of Macedonianism devalue or deny this. E.g., members of the Jehovah's Witnesses cult deny the Divine Personhood of the Holy Ghost (e.g., John 15:26; Eph. 4:30), or that he is one of the three Divine Persons of the Holy Trinity (e.g., Gen. 1:2,26; I John 5:7,8). Are we to abandon these "fighting words," "I believe in the Holy Ghost," in order to appease these Pneumatomachi heretics by changing "Holy Ghost" to a phrase like, "an invisible active force of God"? Absolutely not!

Articles 1 & 2 of the *Apostles' Creed* also say, "I believe in ... Jesus Christ ... our Lord." The idea that we are to "believe" in terms of saving faith in Christ results in spiritual "fights" with unbelievers who will not "say that Jesus is the Lord" (I Cor. 12:3); and fights with religious apostates such as Roman Catholics, Eastern Orthodox, and Oriental Orthodox (Monophysites), who do not accept justification by faith in which "Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3; cf. 1:16,17; 4:1-8); but rather, when they say they "believe" they show simply the faith of "devils" who "believe" in the existence of "God" (James 2:19), as opposed to the saving belief of men in Christ our Lord referred to in Articles 1 & 2 of the *Apostles' Creed*. Are we to abandon these "fighting words" in order to appease these non-Christians and apostate Christians by changing the proper meaning of "I believe" away from one which includes saving faith in Christ i.e., justification by faith alone? Absolutely not! For

²¹ *Ibid.*, chapter "Difficulties on Theory," section "Organs of extreme perfect and complication."

“though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. 1:8; cf. 3:11).

In terms of miracles and thus Divine intervention, Article 3 of the *Apostles' Creed* says Jesus Christ, “was conceived by the Holy Ghost, born of the Virgin Mary;” Article 4 says, “he descended into hell;” Article 5 says, “the third day he rose again from the dead;” Article 6 says, “he ascended into heaven;” Article 7 says, he “sitteth on the right hand of God the Father Almighty,” and Article 8 says, “from thence he shall come to judge the quick and the dead.” And as a consequence of what happened to him in Article 4 when Christ “suffered under Pontius Pilate, was crucified, dead, and buried,” Article 11 says we can have “the forgiveness of sins;” and Article 12 refers to “the resurrection of the body, and the life everlasting.” Are we to abandon these “fighting words” of the *Apostles' Creed* in order to appease those who deny miracles and Divine intervention? Absolutely not! For with the faith found in such teachings we are “able to quench” many of “the fiery darts of the wicked;” and as an outgrowth of our profession of Article 9, “I believe in the Holy Ghost,” we can with the Holy Scriptures inspired by the Holy Ghost (II Tim. 3:16), go on with a “faith” that will indeed “quench all the fiery darts of the wicked” (Eph. 6:16).

And so too, in response to Hearn’s sickly call for Christians to disarm, passively lie down, in a cowardly manner roll over into a corner, and in a manner “fearful” of a fight with them (Rev. 21:8), let anti-supernaturalists who deny creation miracles take over; we declare in terms of miracles and thus Divine intervention, Article 1 of the *Apostles' Creed*, “I believe in God the Father Almighty, maker of heaven and earth.” Though I shall further discuss both the *Apostles' Creed* and *Nicene Creed* in Volume 1, Part 1, Chapter 7, section a, subsection v, “Consideration of theistic macroevolutionists at both the more liberal and more conservative ends,” *infra*, it is suffice to here note that Hearn’s basic claim, “Fighting words cause needless fights. For example, ‘divine intervention’ is a phrase that engenders conflict,” is fundamentally flawed. The reality is that we are called upon to engage in spiritual conflict in which we “put on the whole armour of God” (Eph. 6:11), and “fight the good fight of faith” against e.g., the “oppositions of science falsely so called” (I Tim. 6:12,21). If Hearn were correct, we would not e.g., have Matt. 23 in our Bibles, nor the Book of Galatians in which the Apostle Paul fights for justification by faith against Judaizers. Let us not back down, but let us proclaim boldly and Biblically, the words of the *Apostles' Creed*, “I believe in God the Father Almighty, maker of heaven and earth”! Let us never shrink back from any of the words of the *Apostles' or Nicene Creeds*, including these words of the *Nicene Creed*, I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son Amen”!

With regard to Hearn’s attempted fifth columnist claims, in the second place, I note that any criticism of “divine intervention” as “God of the gaps” theology” is a *non sequitur*. That is because *all models are “models of the gaps.”* E.g., what is Darwinian theory if it is not *a theory of the gaps*, in which it is claimed “macroevolution from one

species to another fills the gaps”)? What is old earth creation if it is not a model of the gaps in which it is said “God’s creative acts fill the gaps” of the geological record? The real issue is not this nonsense objection about the so called “God of the gaps,” but rather, which model of the gaps is the most plausible and why?

In this context, it should be remembered that within the broad parameters of *The Darwin-Wallace Theory of Natural Selection* (1858), Alfred Wallace did not agree with Charles Darwin as to the all sufficiency of “*creation by law*” as set forth in e.g., Darwin’s *Origin of Species* (1859). Thus Wallace subscribed to some level of “*creation by law and divine intervention*” i.e., theistic macroevolution involving miracles in at least some instances, especially in relation to man’s origins. Hence Wallace thought the macroevolutionary process evidenced an “organizing intelligence,” without which it is “absolutely unintelligible and unthinkable.” Examples he gave of this included e.g., “the feathers of birds and the transformation of the higher insects²²,” but especially the mind of man. Hence he said, “some of man’s physical characters and many of his mental and moral faculties could not have been produced and developed to their actual perfection by the law of natural selection alone, *because they are not of survival value in the struggle for existence*²³.” Thus he concluded that they exhibit a “higher” form of intelligent “guidance,” which was probably working towards a set goal, namely “the development of intellectual, moral, and spiritual beings²⁴.” But not withstanding these areas of disagreement between Darwin and Wallace, both agreed on the overall importance of natural selection working on “mutations” in the macroevolutionary theory of *The Darwin-Wallace Theory of Natural Selection* (1858).

Importantly though, as further discussed in Volume 1, Part 2, Chapter 4, section b, “Darwin Undone on admission of joint founding father of Darwin-Wallace Theory of Natural Selection, Alfred Wallace,” following the rise of neo-Darwinian theory in which Darwin’s “mutations²⁵” that Natural Selection is said to work on, were modified to specifically mean *genetic* mutations, Wallace commented on the matter of Gregory Mendel’s genetics. He brushed it off, claiming that Mendel’s genetic factors were “ludicrously inadequate as substitutes for the Darwinian factors,” because a creature’s genetic stability in such a science of genetics means “the persistency of Mendelian characters is the very opposite of what is needed amid the ever-changing conditions of

²² Wallace, A.R., *The World of Life, A Manifestation of Creative Power, Directive Mind, and Ultimate Purpose*, Chapman & Hall, London, 1910, 1914, p. 316.

²³ *Ibid.*, p. 315 (underlined first emphasis mine).

²⁴ *Ibid.*, p. 316.

²⁵ See e.g., “mutations,” in Darwin’s *Origin of Species* (1859), chapter 10, “On the Geological Succession of Organic Beings;” section “On the Forms of Life changing almost simultaneously throughout the World, & section “On the Affinities of extinct Species to each other, & to living forms;” & chapter 14, “Recapitulation & Conclusion.”

nature²⁶.” Wallace worked on the presupposition that Darwinian natural selection macroevolution was correct, and therefore *ipso facto* Mendel’s work on genetics had to be wrong. *This is an extremely significant admission.* It is an open and honest admission by one of the two joint founders of *The Darwin-Wallace Theory of Natural Selection*, that the anti-supernaturalist argument of Darwinists is antithetical to the genetics work of Mendel, and that if that if his genetics work is correct, then Darwinism is wrong. *Of course, it is a matter of historical record that Mendel’s work on genetics has been vindicated and proven right. Therefore, on the impeccable logic and admission of Alfred Wallace, who was one of the two founders of the Darwin-Wallace Theory of Natural Selection, it follows that Darwinian macroevolutionary theory is wrong.*

Thus the laws of genetics thoroughly demolish the Darwinian theory of natural selection. While I shall return to this matter later in Part 2, including reference to neo-Darwinist attempts to ignore and shut their eyes to the ramifications of Mendel’s work on genetics; it is suffice for our immediate purposes to note that the “Darwinian macroevolution of the gaps” argument is an anti-supernaturalist theory that falls inwardly to destroy itself on the rock of Alfred Wallace’s candid and frank admission that the laws of genetics as discovered by Mendel are antithetical to what is needed for Darwinian theory to work (See Volume 1, Part 2, Chapter 4: “Teleology ...: Biological life forms: creation, not macroevolution – mind the gap,” section c, “The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory,” *infra*.)

Nevertheless, there are none so blind as those who WILL NOT see. Hence as more fully discussed in Part 2, Mendel’s work shows that the persistence of genetic characteristics means creatures do not microevolve beyond the limits of their own taxonomical genus, so that any such microevolution is limited to the rearrangement or loss of pre-existing genetic information at the taxonomical levels of genus, species, or subspecies. Thus creatures do not, and cannot, evolve to the degree necessary for Darwinian macroevolutionary theory to be viable, i.e., taking a creature out of its originating genus, since *genetics imposes limits* showing that biological creatures lack Darwin’s open-ended capacity for macroevolutionary change. Nevertheless, what has persisted, are the persistent and pesky Darwinists. Into this situation let us now consider one of the religiously liberal professed “Christians” who supports Darwinian theory, namely, John Polkinghorne. According to Hearn, “John C. Polkinghorne ... has written many useful books on science and Christian faith His 1993 Gifford Lectures (Polkinghorne, 1994) are a formal theological treatise The Gifford Lectures in Scotland are devoted to ‘natural theology;’ lecturers are required ... ‘to treat their subject

²⁶ Wallace, A.R., *The World of Life*, *op. cit.*, p. 123; referring to Reid’s *The Principles of Heredity*, and Poulton’s *Essays on Evolution* (1908).

as a strictly natural science,' without reference to or reliance upon any special exceptional or so-called miraculous revelation' (quoted in Polkinghorne, 1994, p. 3) ...²⁷."

John Polkinghorne (b. 1930) is a religiously liberal Anglican clergyman who typifies so much of what is bad, sad, and tragic in the apostasy of Anglicanism that has increasingly occurred since the bad, sad, and tragic rise of the secular state from the 19th century, and associated de-Protestantization of large sections of the Anglican Church. For 'twas the sacred duty of the King and Parliament to protect and foster the Biblical Protestantism of the Established *Church of England*, as found in Cranmer's 1552 prayer book (as revised in 1662) and 39 Articles; but instead, they have horribly molested and perverted it. When Polkinghorne visited Australia late last century, it was clear to me from a lecture I heard him give at St. Barnabas' Anglican Church Broadway (colloquially known as, "St. Barney's") in the inner city of Sydney, that he was a religiously liberal macroevolutionist who denied creation miracles (a position sometimes called "Methodological Naturalism"), and who followed Darwin's theory of natural selection as the mechanism for macroevolutionary change, together with the neo-Darwinian addition of genetic mutations following the work of Hugo de Vries (d. 1935).

In this connection, Polkinghorne's macroevolutionary theory denies: man's common descent from Adam, original righteousness, the Fall, original sin, and human mortality from Adam's primal sin. I recall that when he was asked about Adam and Eve, he spoke of how he considered that as his brain allegedly macroevolved upwards, a point came where due to his enhanced intelligence, man came to believe in God, and "death became mortality" in his thinking. He thus saw Adam and Eve as some kind of "representational types" for man coming to this type of religious consciousness in which men come to think about human death as mortality, and then grope around in the spiritual darkness for religious answers. Thus Polkinghorne considered these "first men" had the same sinful natures that we do, and considered that they would have physically died no matter what, since the Story of Adam and Eve was regarded by him as a mythical story of "representational types." I.e., *Polkinghorne was clearly pushing a heretical Pelagian view*. I recall how I watched as one of those in the audience then stormed out the church in anger at Polkinghorne's views.

I also recall that in discussions inside the Evangelical Diocese of Sydney at the time, there was concern about Polkinghorne's universalism or near universalism, in which he claimed hell was some kind of purgatory from which most, if not all, would ultimately graduate from, and go to heaven. He also held other religiously liberal views. Polkinghorne became an ordained Anglican priest in 1982 in a ceremony conducted at Cambridge by the notorious religiously liberal, Bishop John Robinson, whose dishonest book, *Honest To God* (1963), denied a Theistic view of God. Thus this heretical bishop's evident enthusiasm for Polkinghorne is correspondingly understandable. Polkinghorne's Pelagian teachings which deny e.g., the Fall and original sin; together

²⁷ Hearn, W.R., *Being a Christian in Science*, *op. cit.*, p. 146. Hearn lists a number of Polkinghorne's works at p. 174, including e.g., this 1994 work here cited, *The Faith of a Physicist*, Princeton University Press, New Jersey, USA.

with his universalism or near universalism, are examples of those “damnable heresies” brought into the church by “false teachers” (II Peter 2:1).

As further discussed at e.g., Part 1, Chapter 7, section c], subsection iii], subdivision D], heading: “Certain Trinitarian heresies of Hugh Ross,” Biblical orthodoxy is found in the classic definitions of the Trinity as found in the first four general councils (Nicea, 325; Constantinople, 381; Ephesus, 431; & Chalcedon, 451), together with the Trinitarian clarifications on these in the fifth and sixth general councils (Constantinople II, 553; & Constantinople III, 680-1). However, these six general councils are to be understood subject to Article 21 of the Anglican 39 Articles i.e., only the Trinitarian teaching, which includes their creeds and anti-Pelagian teaching, is to be endorsed; as other non-Trinitarian matters they covered are a mix of the good, bad, and indifferent. E.g., the Council of Chalcedon tried to establish an ecclesiastical apparatus whereby “equal privileges” should be given to “Rome” as some kind of primatial See of much of the West and East, and “New Rome” or Constantinople as some kind of primatial See of much of the East²⁸. In fact, at this time, the Western Church of, e.g., the British Isles was neither subject to Rome, in any sense of giving any honour to the Bishop of Rome, nor did it desire to be, and nor should it so desire to be. (See e.g., Article 37 of the Anglican 39 Articles.) And thus we see that one must be most careful and cautious with respect to *these first six general councils*, since they *are properly remembered for*, and *their abiding value lies exclusively in, their succinct articulation of Trinitarian doctrine*.

And associated orthodoxy on these matters is further found in the three creeds (Apostles’, Athanasian, and Nicene, Article 8 of the Anglican 39 Articles & 1662 Anglican *Book of Common Prayer*), and the Final Rubric of the Communion Service in the 1662 Anglican *Book of Common Prayer*. As translated from the Latin and found in the 1662 Anglican *Book of Common Prayer*, “The ... Nicene Creed ... ought thoroughly to be received and believed: for” it “may be proved by most certain warrants of holy

²⁸ In Bettenson’s *Documents*, pp. 82-83, Canon 28; Tanner, N.P. (Editor), *Decrees of the Ecumenical Councils*, Georgetown University Press, Washington, D.C., USA, 1990, Greek & Latin, with an English translation, pp. 99-100, Canon 28. The reader should be warned that the Roman Catholic, Tanner, does not always translate accurately, e.g., at p. 59, with reference to Mary, the Greek *Theotokos* (and also its later Latin translation of *Dei genetricem*,) means “God-bearer” (Isa. 7:14, LXX – see *tiktō*, Isa. 8:8, LXX – see *Theos*; Matt. 1:23 – see *Theos* + *tiktō* = *Theotokos* with *tokos* a noun from the base of the verb *tiktō*); but both here and elsewhere Tanner mistranslates this in harmony with Roman Catholic claims as “mother of God.” For as touching upon his Divinity, Mary was *the bearer of God*, and as touching upon his humanity, she was *the mother of Jesus*. In theory the Roman Catholics and Eastern Orthodox would accept this, but in practice and in form they use “Mother of God” to try and make Mary sound more like a mother-goddess, though they then deviously deny this in word, but not in the Mariolatrous substance of their heretical claims about Mary, as they pervert the Christological Trinitarian focus of “God-bearer (Greek *Theotokos*),” into an idolatrous Marian focus as “the Mother of God.” Such are their “damnable heresies” (II Peter 2:1), condemned in, for example, Articles 22 & 35 of the Anglican 39 Articles.

Scripture” (Article 8, Anglican 39 Articles); and this Western Church form known in the Western Church as the *Nicene Creed* is a refinement and clarification of the earlier creed of the First General Council of Nicea (325) which was recorded and endorsed by the Third General Council of Ephesus (431), and creed of the Second General Council of Constantinople (381) as later recorded and endorsed by the Fourth General Council of Chalcedon (451). The *Nicene Creed* (named after, and partly written by the General Council of Nicea in 325), among other things, preserves the relevant creationist statements of the General Councils of Nicea (325) and Constantinople (381), (referred to in the third following paragraph).

The formulation of Trinitarian orthodoxy in e.g., the historic three creeds, was maintained by Anglicans and Lutherans at the time of the Reformation as part of their doctrinal heritage, in a way that the later Puritans did not identify with, even though, paradoxically, the orthodox Puritans both then and now would agree with such Trinitarian doctrine, e.g., Christ being fully God and fully man. It is because of the importance of e.g., the three creeds to Reformation Anglicanism, that the emphasis is put on the first four general councils, with the fifth and sixth councils then being understood in terms of their Trinitarian clarifications of these first four councils. For example, by Statute of Queen Elizabeth I in her first Regnal Year (Regnal Years: 1558-1603), Reformation Anglicanism defined “heresy” as, among other things, teaching contrary to “the first four General Councils, or such others as have only used the words of the Holy Scriptures²⁹.” In this formula of words, “such others” is in the plural and so requires at least two more; and these are then the fifth and sixth councils. E.g., the Fourth General Council of Chalcedon (451) condemned the monophysitist heresy, and in further clarification of this, the Sixth General Council of Constantinople II (680-681) quite properly condemned the monothelites. And with respect to this heresy, Homily 2, Book 2, Article 35 of the Anglican 39 Articles says, “Constantine, Bishop of Rome [708-715 A.D.], assembled a Council of bishops in the West Church, and did condemn ... the heresy of the Monothelites, not without a cause indeed, and very justly.” Thus the traditional Anglican position reflects the importance of e.g., *Nicene Creed*, which is named after, and partly written by the *First General Council of Nicea* (325), and which was recorded and endorsed by the *Third General Council of Ephesus* (431), and more fully found in the *Second General Council of Constantinople* (381), as recorded and endorsed by the *Fourth General Council of Chalcedon* (451)³⁰.

The Reformation Anglican way of understanding the first six general councils is in terms of this emphasis on the first four general councils (stemming from the importance of the three creeds, Apostles’, Athanasian, & Nicene), with some greater ambivalence towards the fifth and sixth general councils which contained some very bad

²⁹ *Blackstone’s Commentaries*, Vol. 4, p. 48.

³⁰ Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 5 (creed of the Council of Nicea), which was recorded and endorsed by the Council of Ephesus, pp. 3 & 50; & p. 24 (Creed of Constantinople), which was recorded and endorsed by the Council of Chalcedon, pp. 21,22,83.

matters (reflecting Romish heresy), so that the fifth and sixth general councils are in some sense adjuncts to these first four councils, which amidst their bad elements, made good Trinitarian *clarifications* on these first four councils. There is also the qualification that it is *the Trinitarian teaching* of all these six general councils, which of course, includes their creeds and anti-Pelagian teaching (relevant to Christology in terms of Soteriology and Christ as the Second Adam,) that these councils are so remembered for. I.e., other matters in them were a mix of the good, bad, and indifferent; but even where what a given general council said on other matters was okay, this is not what the given general council is remembered for. Furthermore, the traditional Reformation Anglican emphasis finds no doctrinal value in any later general councils after this time, but limits this interest to these first six general councils. Thus e.g., while Homily 2, Book 2, Article 35 of the Anglican *39 Articles*, has a high view of “the first Nicene Council” as something it seeks to protect against false claims made about it; by contrast, this same Homily condemns the Romish seventh general council of Nicea II (787) which wickedly sought to condone idolatry. E.g., in this Homily entitled, “Against Peril of Idolatry,” it refers to “the second Nicene Council,” and says, “the book of Carolus Magnus [Charles the Great or Charlemagne, 768-814] ... sheweth the judgement of that prince, ... to be against images and against the second council of Nice [= Nicea, 787], assembled ... for images, and calleth it an arrogant, foolish, and ungodly Council”

Therefore in contrast to the more positive usage of the first to sixth General Councils by Anglican Protestants, we find that the so called “Seventh General Council” of Nicea in 787, also known as “Nicea II” or “the Second Council of Nicea,” adopted idolatry³¹. Thus it set aside the Second Commandment of the Ten Commandments (Exod. 20:4-6); and through invocation of saints, it also set aside the Biblical prohibition on those in “witchcraft” “which” “shall not inherit the kingdom of God” (Gal. 5:20,21), since one form of witchcraft involves purported communications with the dead, such as found with the Witch of Endor who invoked Samuel (I Sam. 28:7-20; cf. “a consulter with familiar spirits” in Deut. 18:9-12, & “familiar spirits” in Isa. 8:19,20). *The First Iconoclasm* (730-787) which rightly opposed idolatry was reversed by the idolatrous *Nicea II Council* in 787. The anti-icon idolatry teachings and practices connected with the Byzantine Emperors of *The First Iconoclasm* (730-787), Leo III (Regnal Years: 717-741), Constantine V (Regnal Years: 741-775), and Leo IV (Regnal Years: 775-780), are properly praised in Article 35 of the 39 Articles, Book 2, Homily 2 (Part 2), “Against peril of idolatry.” By contrast, this same Homily (Part 2) refers to how at the Second Council of “Nicea,” “the Bishop of Rome’s legates” reversed the earlier Council of “Constantine the Fifth [Regnal Years: 741-775],” which “had decreed that all images should be destroyed,” and “condemned” it as “an heretical Council,” “and a decree was made that images should be set up ... and that honour and worship also should be given unto the said images.” This is described in the wider context of the Homily as “idolatry,” and reference is in this context also made to “the errors of” “that Nicene Council.” Or from the “Ninth General Council” of Lateran I (1123) onwards, these were held in the West and were clearly Roman Catholic Councils, and so of e.g., the so called

³¹ Bettenson’s *Documents*, pp. 93-94.

“Nineteenth General Council” of Trent (1545-1563), the Restoration Bishop of Durham, Bishop John Cosin (1594-1672) says, “We that profess the Catholic Faith and Religion in the *Church of England* do not agree with the Roman Catholics ... that ... the Synod of Trent was a General Council, or that all the canons thereof are to be received as matters of Catholic Faith under pain of damnation³².”

In the wider ancient debates of Augustinians upholding the doctrine of original sin, and Pelagians denying Original Sin, it is clear that Polkinghorne’s anti-creationist and pro-Darwinian macroevolution views are anti-creationist, Pelagian, and heretical. E.g., with respect to creation, they are contrary to the creed of the 318 council fathers of the *General Council of Nicea* in 325 in which these council fathers said, “We believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made ...;” or the creed of the 150 council fathers of the *General Council of Constantinople* in 381, as recorded and endorsed by the council fathers of the *General Council of Chalcedon* in 451, “We believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father Amen³³.”

Polkinghorne’s heresy is further condemned by the *General Council of Ephesus* in 431. Coelestius (Celestius) is referred to before the Canons of Ephesus, and then “revolters” who “have adopted the opinions of Coelestius” are condemned in contrast to the “orthodox” in Canon 1, and certain persons who “apostatize ... to ... the views of ... Coelestius” are condemned in Canon 4³⁴. The church father and doctor, St. Augustine (d. 430) records that Pelagius’s disciple, Coelestius said, “Adam was created mortal, and he would have died, whether he sinned or not;” and this same view is now found in macroevolutionists such as Polkinghorne. Coelestius said, “It is not through the death or the fall of Adam that the whole human race dies ...;” and this same view is now found in macroevolutionists such as Polkinghorne. Moreover, Coelestius said, “That infants, even if unbaptized, have eternal life;” and while universal infant salvation is wrong, it is not as bad as the universal or near universal salvation of Polkinghorne³⁵. The Pelagian teachings of Coelestius’ were thus condemned by e.g., the *General Council of Ephesus* (431 A.D.). Or in condemning Pelagianism, the *Council of Carthage* (417 A.D.) said of the same view now found in macroevolutionists such as Polkinghorne, “If anyone says

³² Cosin’s, “A Letter to the Countess of Peterborough,” *Works*, L.A.C.T., iv, 332-336; in Bettenson’s *Documents*, pp. 303-306 at p. 303.

³³ In Bettenson’s *Documents*, pp. 25-26; & Tanner’s *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 5 (creed of the 318 fathers of Nicea), 24 (creed of the 150 fathers of Constantinople), 84 (Chalcedon records & endorses both creeds, see also p. 22).

³⁴ *Ibid.*, pp. 62 (before the Canons of Ephesus), 63 (Canon 1), 64 (Canon 4) (unlike Tanner who prefers the spelling, “Celestius,” using the spelling, “Coelestius”).

³⁵ In Augustine’s *De gestis Pelagii*, 23; in Bettenson’s *Documents*, pp. 53-54.

that Adam, the first man, was created mortal, so that, whether he sinned or not, he would have died from natural causes, and not as the wages of sin, let him be anathema³⁶.”

The sad absence of discipline in the Anglican Church is seen in the fact that Polkinghorne has not been excommunicated as a heretic. He clearly does not subscribe to, e.g., the Anglican Church’s *39 Articles*, for the anti-Pelagian Article 9 says, “Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God’s wrath and damnation ...”

In perusing over Polkinghorne’s works I now find these same type of religiously liberal teachings that I have heard from his lips both on Television and also in Lectures when he visited Sydney, Australia.

E.g., unlike Charles Darwin, the joint founding father of the *Darwin-Wallace Theory of Natural Selection*, Alfred Wallace (d. 1913) believed that the theory of natural selection was occasionally overruled by supernatural action e.g., he considered miracles displaying Divine Intervention in the macroevolutionary process were required to account for man’s brain, with the origin of man as an intellectual and moral being³⁷. Polkinghorne refers to this difference between Darwin and Wallace, and then supports Darwin over Wallace because he wishes “by no means to hanker after a creationist notion of discontinuity caused by occasional supernatural intervention” i.e., Polkinghorne completely rejects the idea of any miracles in the macroevolutionary process, which he attributes to entirely naturalistic causes at every point³⁸.

The most Polkinghorne will go to is a type of “*creation by law*” Deistic macroevolution argument in which there is a “suggestion of a divine purposes manifested in the fruitful fine tuning of physical law,” which he considers may be related to “the Anthropic Principle” in which the universe which contains man is said to be designed for him by God³⁹. On the downside, this “*creation by law*” usage of the Anthropic Principle is a woefully inadequate recognition of the need for a Creator God; but on the upside, *it is at least some recognition of the Creator God*.

³⁶ Canons on Sin & Grace, No. 1, *Council of Carthage*; in Bettenson’s *Documents*, pp. 58-59.

³⁷ Wallace, A.R., *My Life*, Chapman & Hall, London, 1905; Gregg International, England, UK, 1969, Vol. 2, pp. 16-17.

³⁸ Polkinghorne, J., *One World: The Interaction of Science & Theology*, Princeton University Press, New Jersey, USA, p. 53.

³⁹ Polkinghorne, J., *Belief in God in an Age of Science*, Yale University Press, New Haven, USA, 1989, p. 7 (emphasis mine).

However, Polkinghorne's naturalistic "*creation by law*" Deistic macroevolutionary concept of Darwinian evolution, means that he clearly and resolutely denies the creationist teachings of the *Nicene Creed* as they are replicated from the two creeds from the General Councils of Nicea (325), Constantinople (381), Chalcedon (451); and he also embraces the heresy of Pelagianism condemned by the General Council of Ephesus (431). Hence e.g., he says, "Genesis 3 is to be understood as a myth about human alienation from God, and not the ... explanation of the ... plight of humanity." "Continuing creation," i.e., macroevolution, "is, of course, perfectly consonant with the talk of God's new things which we find in Second Isaiah⁴⁰." This reference by Polkinghorne to "Second Isaiah" ("Deutero-Isaiah") is the religiously liberal notion that there was a second author who added chapters 40-66 much later to the Book of Isaiah (and some religious liberals further argue for a "Third Isaiah" / "Tritiro-Isaiah, who is said to have added chapters 56 to 66 or parts thereof). We here see Polkinghorne in further heresy with his religiously liberal views denying the Divine Inspiration of Holy Scripture (II Tim. 3:16), the Protestant *sola Scriptura*. He here denies in the words of the *Nicene Creed*, "I believe in the Holy Ghost ... who spake by the prophets," in which the key words, "the Holy Ghost ... who spake by the prophets," replicate the creed of the General Council of Constantinople (381) as recorded and endorsed by the Fourth General Council of Chalcedon (451). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies ..." (II Peter 1:21 & 2:1).

And in discussing Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" Polkinghorne says with special reference to the ancient debates on original sin connected with St. Augustine (d. 430) who rightly opposed Pelagius, "There has been a strong Christian tradition, particularly indebted to Augustine in its development, that sees human death as the consequence of human sin. Paul expressed that idea when he wrote to the Romans concerning Adam" in "Romans 5:12." "With our [macro]evolutionary understanding of the history of terrestrial life and of hominid [meaning satyr beast] origins, we can no longer hold this view literally in relation to the fact of physical death. However, in mythic mode the discourse conveys a truth" which "must have had some counterpart in the history of our ancestors. As self-consciousness dawned" in the first men, "there would surely also have dawned a form of God-consciousness. The episode that theologians call the Fall can then be understood as a turning away from God into the human self, by which our ancestors became curved in upon themselves and alienated from the divine reality. This was not the cause of physical death but it gave to that experience the spiritual dimension of mortality. Self-conscious beings could anticipate their future death, but at the same time they had become divorced from God who is the

⁴⁰ Polkinghorne, J., *Reason and Reality: The Relationship between Science & Theology*, Trinity Press International, Philadelphia, USA, 1991, pp. 72-73.

only ground for hope of a destiny beyond that death. Thus humanity became prey to that sadness and frustration at the thought of human transience that we may call mortality⁴¹.”

Polkinghorne first claims “that *homo sapiens* [macro]evolved from more primitive hominids [meaning satyr beasts], which themselves [macro]evolved from preceding animal life and ultimately from the inanimate shallow seas of early Earth, and that death was always present in the animal world.” Then he admits that this “[macro]evolutionary cosmology is consonant with ... [a] picture of growth into fulfillment, rather than an Augustinian picture of decline from paradise.” *He reconciles these ideas by turning the Fall on its head, and essentially claiming the Devil’s lie, “ye shall be as gods” (Gen. 3:5) was correct, for Polkinghorne then says in what he understands to be the “myth” of Gen. 3, “The eating of the fruit from ‘the tree ... to make one wise’ (Genesis 3:6) is a symbol of emergent human faculties. Of course, we do not today picture this emergence as happening in a single act; it would have [macro]evolved gradually.” Thus he here sees the eating of the forbidden fruit as an essentially good thing, mythically symbolizing how man “[macro]evolved gradually” upwards with “emergent human faculties”⁴².*

Polkinghorne’s propositions that, “Genesis 3 is to be understood as a myth ..., and not the ... explanation of the ... plight of humanity;” and “With our [macro]evolutionary understanding,” “Romans 5:12,” does not refer to “physical death,” but “in mythic mode” refers to “the spiritual dimension of mortality,” are unmistakably Pelagian. They clearly express the heretical Pelagian teaching of Coelestius, “It is not through the death or the fall of Adam that the whole human race dies ...,” *supra*. And while Polkinghorne’s reference to human “ancestors” would be to a larger Darwinian macroevolved group than the Biblically limited two ancestors of Adam and Eve, (in which Eve was made from Adam’s “rib,” AV, Gen. 2:22, Hebrew *tse_lq_a*, “rib” or “side;” Greek Septuagint, *pleura*, “rib” or “side;” Latin Vulgate, *costa*, “rib” or “side,”) we nevertheless here see the same type of heretical Pelagian teaching of Coelestius, “Adam was created mortal, and he would have died, whether he sinned or not,” *supra*.

Polkinghorne’s universalism or near universalism also emerges in these writings. In dealing with his concept of “hell,” he turns it into a universal, or near universal, reformatory. Hence he says, “God’s offer of mercy and forgiveness is not withdrawn at death, but, rather, ... is everlasting. Nevertheless, no one will be carried into the kingdom of heaven against their will Therefore we must ask the question of whether, in the end, the resistance of even the most stubborn and contemptuous of sinner will melt in the fires of God’s love, or whether there will be those who resist God for ever? In the latter case, those who make an enduring decision against God have

⁴¹ Polkinghorne, J., *The God of Hope & the End of the World*, Yale University Press, New Haven, USA, 2002, pp. 125-126 (emphasis mine).

⁴² Polkinghorne, J., *Reason and Reality*, *op. cit.*, pp. 99-100 (emphasis mine).

condemned themselves to hell. They are not there because they have been hurled there by an angry God, but because ... the gates of hell are locked on the inside⁴³ .”

This is very different to the Biblical picture of the Final Judgement in which Christ says, “when the Son of man shall come in his glory,” “and before him shall be gathered all nations,” “he shall separate them one from another, as a shepherd divideth his sheep from the goats.” “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “Then shall he say also unto them on the left hand, Depart from me, ye cursed, unto everlasting fire, prepared for the devil and his angels.” “And these shall go away into everlasting punishment: but the righteous into life eternal” (Matt. 25:31,32,34,41,46). Hence the orthodox say in the *Nicene Creed*, “I believe ... in one Lord Jesus Christ, the only begotten Son of God, And he shall come again with glory to judge both quick and the dead: whose kingdom shall have no end.”

Contrary to Polkinghorne’s universalism or near universalism claim that “the gates of hell are locked on the inside,” so that anyone in hell can get out anytime he wants to, is the teaching of Christ in the Parable of Dives and Lazarus. Here Dives “died, and was buried, and in hell (Greek, *hades*) he lift up his eyes, being in torments And he cried out and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, ... between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence” (Luke 16:22-26). And Christ also said, “I must work the works of him that sent me, while it is day: the night cometh, when no man can work” (John 9:4). Hence we read in II Cor. 6:2, “Behold, now is the accepted time: behold, now is the day of salvation.” Thus St. Luke also records that Christ’s “soul” descended into “hell (Greek, *hades*)” (Acts 2:27,31). Thus he who is Lord of heaven and Lord of earth, is also Lord of hell. And as Lord of hell, hell’s jail-keeper in his “triumphing” (Col. 3:15) went on a triumphal march through hell (Rom. 10:6,7; Eph. 4:9,10); in which he “preached unto the spirits (Greek, *pneumasi*, neuter plural dative noun, from *pneuma*)” i.e., a Greek *dative of disadvantage* meaning he “preached against the spirits in prison” from “the days of Noah” (I Peter 3:19,20)⁴⁴. Thus it is clear from Scripture that there was no possibility of escape from hell to heaven for these damned souls.

Thus the orthodox say in the *Apostles’ Creed*, “I believe in God the Father Almighty, ... and in Jesus Christ his only Son our Lord, who ... descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right

⁴³ Polkinghorne, J., *The God of Hope & the End of the World*, *op. cit.*, p. 136 (emphasis mine).

⁴⁴ See the *dative of disadvantage* in: Daniel Wallace’s *Greek Grammar Beyond the Basics*, 1996, Galaxie Software, Garland, Texas, USA, pp. 142-144; & Richard Young’s *Intermediate New Testament Greek* 1994, Broadman & Holman, Nashville, Tennessee, USA, p. 44.

hand of God the Father Almighty; from thence he shall come to judge the quick and the dead ...” (emphasis mine). And in harmony with the Biblical teaching against “damnable heresies” (II Peter 2:1), and the fact that those in “heresies” “shall not inherit the kingdom of God” (Gal. 5:20,21); the orthodox say in the *Athanasian Creed*, “Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly. And the Catholick Faith is this ...we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man; ...who suffered for our salvation: descended into hell, rose again from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies: and shall give account for their own works. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire. This is the Catholick Faith: which except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son: and to the Holy Ghost: as it was in the beginning, is now, and ever shall be: world without end. Amen” (Anglican 1662 *Book of Common Prayer*; emphasis mine). *In short, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

Thus Polkinghorne stands condemned as a hell-bound heretic. Alas, in this day and age of great moral and spiritual decline in both church and state, in which the glories of the religiously conservative Protestant Christian State have been exchanged for the debased horrors of the secular state with its strident anti-supernaturalism, far from being disciplined and lovingly called to repentance, men like Polkinghorne are rewarded for their wickedness, being given preferment, various awards, and public recognitions. By contrast, in this sad secularist world of God-hating wickedness, the intellectual, spiritual, and moral betters of men like Polkinghorne are generally excluded from higher degrees and such preferment, awards, and public recognitions of the world. As for me, my response is this, “God be merciful to me a sinner” (Luke 18:13); and “I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness” (Ps. 84:10).

(Chapter 7) a] *Religious conservatism.*

v] *Consideration of theistic macroevolutionists at both the more liberal and more conservative ends.*

As to some extent discussed in the Preface, *supra*, there is gradient among professed Christians who are macroevolutionists; in which macroevolutionists at the more liberal end such as J. Polkinghorne, A. Peacocke, or H. van Till are anti-supernaturalist religiously liberal Darwinists who deny creation miracles inside their macroevolutionary theory; whereas at the more conservative end are macroevolutionists such as James Orr or Gordon Mills who accept creation miracles inside a theistic macroevolutionary theory. E.g., Theistic macroevolutionist Gordon Mills says, “science

will never provide a naturalistic answer to” the “question: What is the source of new genetic information?”⁴⁵ Hence in considering the anti-supernaturalist argument of religious liberals such as Polkinghorne i.e., that there are no creation miracles and that neo-Darwinian natural processes of genetic mutations and natural selection are adequate means to drive Darwinian macroevolution, it should be clearly understood that one is looking at the most religiously liberal end of macroevolutionary theory, and that those at the more conservative end of Theistic macroevolutionary theory would also dislike and reject many of the views of someone like Polkinghorne.

Nevertheless, whether professed Christians are at the more liberal end of macroevolutionary theory like Polkinghorne, or at the more conservative end of macroevolutionary theory like James Orr, it must also be said that they do not give full and proper credence to the creationist statements of orthodoxy as found in the *Apostles' & Nicene Creeds* which may be rightly “proved by most certain warrants of holy Scripture” (Article 8, Anglican *39 Articles*). For the natural reading of statements such as e.g., “In the beginning God created the heaven and the earth” (Gen. 1:1), as seen in the Divine Commentary of Heb 11:3, “By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear;” is clearly creationist as “things which are seen were not made of things which do appear.” This clearly precludes any form of macroevolutionary theory. Likewise, the natural reading of e.g., “God said, Let us make man in our image, after our likeness,” “so God created man in his own image,” “and the evening and the morning were the sixth day” (Gen. 1:26,27,31); is that God created man inside the time-frame of a 24 hour day. This once again clearly precludes any form of macroevolutionary theory.

Hence when we read in the *Apostles' Creed*, “I believe in God the Father Almighty, maker of heaven and earth;” or in the *Nicene Creed*, “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ...” (Anglican 1662 *Book of Common Prayer*); if we are to give full and proper credence to these statements as properly understood “by most certain warrants of holy Scripture” (Article 8, Anglican *39 Articles*), we must understand both them, and therefore theological orthodoxy, to uphold creation and not macroevolution.

The *Apostles' Creed* is translated from the Latin, and its Article 1 reads in Latin, “*Credo* (I believe) *in* (in) *Deum* (‘God,’ masculine singular accusative noun, from *Deus*) *Patrem* (the Father) *omnipotentem* (Almighty), *creatorem* (‘creator’ or ‘maker,’ masculine singular accusative noun, from *creator*) *caeli* (‘of heaven,’ neuter singular genitive noun, from *caelum*) *et* (and) *terrae* (‘of earth,’ feminine singular genitive noun, from *terra*).” And Gen. 1:1 reads in St. Jerome’s Latin Vulgate, “*In* (In) *principio* (the beginning) *creavit* (‘he created’ = ‘created,’ indicative active perfect, 3rd person singular

⁴⁵ See Mills, G.C., “A Theory of Theistic [Macro]Evolution ...,” *Perspectives in Science & Christian Faith* (PSCF) (1995), Vol. 47, pp. 112-22; & “DNA Sequences ...,” PSCF (1996), Vol. 48, pp. 241-9.

verb, from *creo*) *Deus* ('God,' masculine singular nominative noun, from *Deus*) *caelum* ('the heaven,' neuter singular accusative noun, from *caelum*) *et* (and) *terram* ('the earth,' feminine singular accusative noun, from *terra*).' It is clear from comparison of the noun form from "*creator* ('creator' or 'maker,')" in the *Apostles' Creed* and the verbal form in the Vulgate from "*creo* ('created' or 'made')" in the Vulgate; when coupled with further comparison of the root Latin words "*Deus* (God)," "*caelum* (heaven)" "*et* (and)" "*terra* (earth)," found in the Latin of both the *Apostles' Creed* and the Vulgate's Gen. 1:1, that Article 1 of the *Apostles' Creed* is alluding to Gen. 1:1 and is influenced in its Latin terminology by the Vulgate. Thus the *Apostles' Creed* starts where the Bible starts in recognizing the Creator God; although as more fully explained in the *Nicene Creed* this involves the work of all three Divine Persons of the Holy Trinity (Gen. 1:2,26).

The *Apostles' Creed* is named after, not written by, the Apostles, being based upon "the apostles' doctrine" (Acts 2:42), e.g., the Apostle Paul taught in harmony with Gen. 1:1, "God ... made ... heaven and earth" (Acts 17:24). A classic Protestant work on the *Apostles' Creed*, *Pearson's Exposition of the Creed* (1659), was written by the godly Restoration Lord Bishop of Chester (1672-1686), John Pearson (1612-1686), who during the British civil war served as a Royalist Chaplain to the King's Cavaliers under the 1st Earl of Norwich, George Goring (1585-1663) in the west. As recorded in *Pearson's Exposition of the Creed*, the creationist words of the *Apostles' Creed*, "maker of the heaven and earth," were added after the *General Council of Nicea* (325 A.D.) as seen in the writings of the Bishop of Jerusalem, Cyril of Jerusalem (d. 386), and the very holy and learned Bishop of Salamine (/ Salamis / Constantia) in Cyprus, Epiphanius (d. 403), and then also manifested in the *General Council of Constantinople* (381 A.D.)⁴⁶.

Moreover, the *Nicene Creed* is named after, and in its final form partly written by, the *General Council of Nicea* in 325. It is the creed of the 150 fathers in the *Council of Constantinople* (381), to which are added the words "God of God" from the creed of the 318 fathers in the *Council of Nicea* (325), and the final "Amen." And c. 500 years later the Western Latin form of the *Nicene Creed* had added to it by the Church of Rome in a decision later endorsed by the Protestant Reformers, the *Filioque* (Latin, "and the Son"⁴⁷), which is found before this time in the *Athanasian Creed*, that is, the words "and the Son" so that the *Nicene Creed* refers to the double procession of the Holy Ghost, that is, (also adding in English translation the following "I believe" from the opening words of the creed,) "I believe in the Holy Ghost ... who proceedeth from the Father and the Son." Moreover, while the earlier Greek form of the *Councils of Nicea & Constantinople* reads, "We believe (Greek, *pisteuomen*, indicative active present, first person plural verb, from *pisteuo*)," and this was contextually appropriate for the council fathers; nevertheless, when it came to be used in public liturgy, the form was wisely

⁴⁶ Pearson, J., *An Exposition of the Creed*, 1659,1683, Ward, Lock, & Co., London, UK, 1854 reprint, p. 74 (footnote extending from p. 73). See also my citations of the same relevant sections from these two General Councils in connection with the *Nicene Creed*, *supra*.

⁴⁷ Latin, "*filio* (masculine singular ablative noun, from *filius*)" + "*que* (and)."

changed in Western usage to “I believe (Latin, *Credo*, indicative active present, first person singular verb, from *credo*)”⁴⁸. For while the form used by the council fathers was appropriate in their context, by contrast, in the local church context it is important for the individual to profess his own individual faith, i.e., “I believe.”

But this emphasis on personal salvation found in such passages as, John 11:27, “I believe that thou art the Christ, the Son of God,” came to be perverted in the Roman Church under “I believe,” in part because the liturgy was in Latin which was a tongue not understood by most people, like it had been perverted in the Eastern Orthodox Church under “we believe,” so as to mean something like the belief of devils who “tremble” at the reality of “God” (James 2:19), rather than the “believe” of individual saving belief or faith such as found in Romans 10:8-11. The Reformers thus restored the words, “I believe” to their proper meaning i.e., justification by faith (John 3:16; 9:35-38; 20:31; Rom. 1:16,17); and put the creeds in the tongue of the people in e.g., Thomas Cranmer’s prayer book of 1552 as preserved for us in the 1662 *Book of Common Prayer*. But in these religiously apostate and superficial times the “new” or “modern” liturgies now in use and dating from last century, have again lost the Evangelical Protestant emphasis of personal saving faith by changing this to “we believe” in their *Nicene Creed* forms. Fortunately, those of us who by God’s grace are still able to use the Anglican *Book of Common Prayer* (1662) in a Low Church Evangelical Anglican context, still say the *Nicene Creed* as “I believe,” and so still have this Evangelical focus on personal faith.

When we look at the earlier Greek form of the *Nicene Creed*, its opening words of belief are in “God (Greek, *Theon*, masculine singular accusative noun, from *Theos*) the Father Almighty, maker (*poiēten*, masculine singular accusative noun, from *poiētes*) of heaven (Greek, *ouranou*, masculine singular genitive noun, from *ouranos*) and (*kai*) earth (*ges*, feminine singular genitive noun, from *gē*);” are discernibly similar to, and allude to Gen. 1:1, and is influenced in its Greek terminology by the Septuagint, “In the beginning God (*Theos*, masculine singular nominative noun, from *Theos*) made (*epoiēsen*, ‘he made’ = ‘made,’ indicative active aorist, 3rd person singular verb, *poiēō*) the heaven (*ouranon*, masculine singular accusative noun, from *ouranos*) and (*kai*) the earth (*gēn*, masculine singular accusative noun, from *gē*)” (LXX). Given that the Western Latin form of the *Nicene Creed* is in the first instance a translation from the Greek of the *General Councils of Nicea & Constantinople*, as recorded and endorsed by the *General Council of Ephesus* and *General Council of Chalcedon* respectively, the nexus between it

⁴⁸ On the one hand, there is nothing wrong with using the formula of words, “we believe” in some contexts (John 16:30; Acts 15:11); and indeed the *Athanasian Creed* retained *one usage only* of the “we believe” form in the words, “For the right faith is that we believe (Latin, *credamus*, subjunctive active present, first person plural verb, from *credo*) and confess: that our (Latin, *noster*, masculine singular nominative adjective, from *noster*) Lord Jesus Christ, the Son of God, is God and man” (Anglican 1662 *Book of Common Prayer*). But on the other hand, the emphasis in personal saving faith of the Evangelical Protestant, means that there is a general preference for the “I believe (Latin, *Credo*)” in the Western form of the *Nicene Creed* (Anglican 1662 *Book of Common Prayer*).

and the Latin Vulgate's rendering of Gen. 1:1 is not quite as strong, but a comparison is still of interest. Thus in its Western Latin form from which this creed is translated from in Cranmer's *Book of Common Prayer* (1662), the *Nicene Creed's* opening words state belief in "God (Latin, *Deum*, masculine singular accusative noun, from *Deus*) the Father Almighty, maker (*factorem*, masculine singular accusative noun, from *factor*) of heaven (*caeli*, neuter singular genitive noun, from *caelum*) and (*et*) earth (*terrae*, feminine singular genitive noun, from *terra*);" whereas the Latin Vulgate reads, "In the beginning God (*Deus*, masculine singular nominative noun, from *Deus*) created (*creavit*, 'he created' = 'created,' indicative active perfect, 3rd person singular verb, from *creo*) the heaven (*caelum*, neuter singular accusative noun, from *caelum*) and (*et*) the earth (*terram*, feminine singular accusative noun, from *terra*)."

Therefore I think it is certainly reasonable to conclude that the opening words of the *Apostles' & Nicene Creeds* are alluding to the terminology of Gen. 1:1, in the case of the *Nicene Creed* as influenced in its Greek terminology by the Septuagint, and in the case of the *Apostles' Creed* as influenced in its Latin terminology by the Vulgate. Thus the idea is that these two catholic creeds start where the Bible starts at Genesis 1:1, to wit, "In the beginning God created the heaven and the earth"⁴⁹. Of course, I do not wish to thereby deny that certain other Scriptures dealing with creation are also being simultaneously alluded to. For instance, the words of the holy Apostle Paul in Acts 17:24, as found in both the Greek New Testament and Latin Vulgate, that "God (Greek, *Theos*, masculine singular nominative noun, from *Theos*; Latin, *Deus*, masculine singular nominative noun, from *Deus*) ... made (Greek, *poiesas*, 'having made' = 'made,' masculine singular nominative, active aorist participle, from *poieo*; Latin, *fecit*, 'he made' = 'made,' indicative active perfect, 3rd person singular verb, from *facio*) ... heaven (Greek, masculine singular genitive noun, from *ouranos*; Latin, *caeli*, neuter singular genitive noun, from *caelum*) and (Greek, *kai*; Latin, *et*) earth (Greek, *ges*, feminine singular genitive noun, from *ge*; Latin, *terrae*, feminine singular genitive noun, from *terra*)." Nevertheless, it remains clear that both the *Apostles' & Nicene Creeds* start where the Bible starts in Gen. 1:1 in recognizing God as Creator of heaven and earth; although in this recognition, the *Apostles' Creed* specific reference only to "God the Father," is more fully explained in the *Nicene Creed* which refers to the work of "God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and ... one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And ... the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son" Hence the *Nicene Creed* picks up the Trinitarian teaching of Gen. 1:1 as contextually found in e.g., "the Spirit of God" in Gen. 1:2, and the plurality of the Divine Person in Gen. 1:26. It also reflects the usage of Gen. 1 in John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ..." // "... the only

⁴⁹ On the relationship of the Greek Septuagint and Latin Vulgate to the creationist teachings of the *Apostles' & Nicene Creeds*, see also Part 1, Chapter 2, section a, *supra*.

begotten Son of God ... by whom all things were made" (*Nicene Creed*)⁵⁰; and "Thou sendest forth thy Spirit, they are created" in Ps. 104:30 // "the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son" (*Nicene Creed*).

For the religiously conservative Protestant Christian, the authority of the three creeds rests on the authority of Scripture (II Tim. 3:16). That is because "General Councils ... when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) ... may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture" (Article 21, Anglican *39 Articles*). Hence in the final analysis we orthodox Protestants do not accept the doctrine of the *Nicene Creed* because it was in the main composed by the *General Councils of Nicea (325) and Constantinople (381)* as recorded by the *General Councils of Ephesus (431) and Chalcedon (451)* respectively, and hence named in honour of the *General Council of Nicea*, but rather because those councils, like the later alterations to it in its Western form, are Biblically correct, as our authority is Scripture. Thus the "three creeds, *Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture*" (Article 8, Anglican *39 Articles*; emphasis mine).

Hence when we understand this Biblical basis for the *Apostles' & Nicene Creeds*, and the fact that both of them allude to the terminology of, and uphold the teaching of, Gen. 1:1 in their creationist statements, then this is significant to the *creation verses macroevolution* debate within Christendom. That is because the natural reading of Gen. 1:1, "In the beginning God created the heaven and the earth" (Gen. 1:1), as given to us in the Divine Commentary of Heb 11:3, "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear;" requires *creation, not macroevolution of species*, as "things which are seen were not made of things which do appear." And likewise the natural reading of e.g., "God said, Let us make man in our image, after our likeness," "so God created man in his own image," "and the evening and the morning were the sixth day" (Gen. 1:26,27,31); means that God made man inside a 24 hour day, and so once again, this requires *creation, not macroevolution of man*. Hence in dealing with the macroevolutionary theory of professed Christians, whether they are at the more liberal end of macroevolutionary theory like e.g., John Polkinghorne or Howard van Till; or at the more conservative end of macroevolutionary theory like e.g., James Orr or Gordon Mills, they are not giving full and proper credence to the creationist teachings of orthodoxy as found in the creationist teachings of the *Apostles' & Nicene Creeds*.

There can be no doubt that orthodox Christians historically understood these teachings of the *Apostles' & Nicene Creeds* in a creationist way; and that any attempt to reinterpret and misinterpret them in a macroevolutionary way dates from the 19th century

⁵⁰ The relationship between Gen. 1 and John 1 in the doctrine of the Holy Trinity will be further considered in Volume 2, Part 5.

with the political rise of the anti-supernaturalist secular state and the associated rise of anti-supernaturalist macroevolutionary Darwinian theory of evolution. Hence any such evasion of these catholic creeds supernaturalist Biblical and Christian creationist teaching is not an outgrowth of Biblical study on creation, but rather an outgrowth of macroevolutionary theory. *Put simply, the Bible teaches creation, not macroevolution of species!* So let us not devalue these creeds. Rather, let us affirm their true creationist sense in the doctrine, “I believe in God the Father Almighty, maker of heaven and earth” (*Apostles’ Creed*); and “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ...” (*Nicene Creed*). Let us stand where the General Councils of Nicea (325), Constantinople (381), and Chalcedon (451) stood on creationism; and where the General Council of Ephesus (431) stood in condemning the Pelagianism of Coelestius in his attack on the doctrine of God creating Adam with conditional bodily immortality, which due to his primal sin, was lost, so that the fall of Adam results in his human race now being mortal. *In short, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

(Chapter 7) *The Sixth of Seven Keys to understanding Gen. 1-11:*

Orthodoxy not heresy.

b] All men are Adamites, & all Adamites are men.

i] Man’s common descent from Adam.

ii] Consideration of the heretical view of those who deny man’s descent from Adam.

(Chapter 7) *b] All men are Adamites, & all Adamites are men.*

i] Man’s common descent from Adam.

An important question for the Bible student is, *What is a man? What is an Adamite?* Scripture teaches that man is different and distinct from animals and plants, because unlike them, “God said, Let us make man in our image (Hebrew, *tsalm*, masculine singular noun, from *tselem*; Greek Septuagint, *eikona*, feminine singular accusative noun, from *eikon*; Latin Vulgate, *imaginem*, feminine singular accusative noun, from *imago*), after our likeness (Hebrew, *d^emuwth*, feminine singular noun, from *d^emuwth*; Greek Septuagint, *omoiōsin*, feminine plural dative noun, from *omoiōsis*; Latin Vulgate, *similitudinem*, feminine singular accusative noun, from *similitudo*) So God created man in his own image (Hebrew, *tsalm*, from *tselem*; Latin Vulgate, *imaginem*, feminine singular accusative noun, from *imago*), in the image (Hebrew, *tselm*, masculine singular noun, from *tselem*; Greek Septuagint, *eikona*, from *eikon*; Latin Vulgate,

imaginem, feminine singular accusative noun, from *imago*) of God created he him; male and female created he them” (Gen. 1:26,27).

The usage at Gen. 1:27 in St. Jerome’s Latin Vulgate of, “*ad* (to) *imaginem* (‘the image,’ from *imago*) *Dei* (‘of God,’ masculine singular genitive noun, from *Deus*) *creavit* (‘he created’ or ‘created he’) *illum* (‘that [one]’ = ‘him’)” i.e., “to the image of God created he him;” and also the usage in I Cor. 11:7 of Latin, “*vir* (The man) ... *imago* (‘the image,’ feminine singular nominative noun, from *imago*) *et* (and) *gloria* (glory) *est* (‘he is’ = ‘is’) *Dei* (‘of God,’ masculine singular genitive noun, from *Deus*)” i.e., “The man ... is the image and glory of God” is important. Thus this quality of man being in “the image of God,” is sometimes referred to by the Latin words, “*imago Dei*.”

This human quality of being *imago Dei*, which is, being interpreted from the Latin, in “the image of God,” has a number of facets, but for the purposes of our present study in understanding man, one of these important qualities is that as a consequence of man’s common descent from Adam, all human beings are *imago Dei*. This is clearly taught in Gen. 5:1-3 where we read, “This is the book of the generation of Adam (Hebrew, ‘*adam*’). In the day that God created man (Hebrew, ‘*adam*’), in the likeness of God made he him: male and female created he them; and blessed them, and called their name Adam (‘*Adam*,’ AV of 1611 or ‘man,’ Matthew’s Bible of 1537; Hebrew, ‘*adam*’), in the day when they were created. And Adam (Hebrew, ‘*adam*’) lived an hundred and thirty years, and begat a son in his own likeness, after his image (Hebrew, *tsalm*, masculine singular noun, from *tselem*; Greek Septuagint, *eikona*, feminine singular accusative noun, from *eikon*); and called his name Seth.”

We read in Gen. 2:21-25 of how “the Lord God” “made ... a woman” from “the rib” (AV) or “side” (Hebrew *tsela*’, “rib” or “side;” Greek Septuagint, *pleura*, “rib” or “side;” Latin Vulgate, *costa*, “rib” or “side;”) of “Adam;” and in Gen. 3:20, “And Adam called his wife’s name Eve; because she was the mother of all living.” It is because all human beings thus come from the common fount of Adam, that like Seth they are in the “image” of “Adam” (Gen. 5:3), and thus “the image of God” (Gen. 1:27) or *imago Dei*. In this context, the words of Gen. 5:1,2, that “God ... called their name Adam,” is expressed in English by saying all human beings are “Adamites.” While Hebrew, ‘*adam*’ is not the only word for “man” in the Old Testament, it is one of the words for man, and its usage throughout the OT makes the point generally lost in the English translation that such men are *Adamites*. When this is understood, it means that *there are a lot more references by allusion to Adam in the Old Testament than is immediately apparent in our English translations*.

In I Cor. 15 we find a comparison and contrast between Adam as the biological or physical progenitor of all men, and Christ as the Second Adam. “For as in Adam all die, even so in Christ shall all be made alive” (I Cor. 15:22). “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit” (I Cor. 15:45; quoting Gen. 2:7). “And as we have borne the image (Greek, *eikona*, feminine singular accusative noun, from *eikon*) of the earthy, we shall also bear the image (Greek, *eikona* from *eikon*) of the heavenly” (I Cor. 15:49). (Cf. the Septuagint’s Greek, *eikona*,

at Gen. 1:26,27, LXX, *supra*.) This means that to deny or attack the Biblical teaching of man's common descent from Adam, i.e., that man is by descent in the image of Adam; is to simultaneously deny the Biblical teaching that man is *imago Dei* i.e., made in "the image of God." Hence we read in the genealogy of Jesus' mother, Mary, "Seth, which was *the son* of Adam, which was *the son* of God" (Luke 3:38 showing AV's italics for added words).

It is also clear from Rom. 5-8 that the matter of man's common descent from Adam is important for the purposes of soteriology or the Plan of Salvation. All men have sinful natures of Adamic "flesh" (Rom. 7:18; cf. 7:7-25), and we are subject to sin and death (Rom. 6), because of Adam's primal sin (Rom. 5:12-14). This same unity of the human race in which we have sinful Adamic "flesh," means that because Christ, who came with the sinless human nature of Adam before the Fall, and who overcame where Adam failed, as the Second Adam is able to, and has, redeemed us (Rom. 5:12-21). Hence the Plan of Salvation is unworkable if man does not have a common biological descent from Adam. Thus the interest of the *General Council of Ephesus* (431) in condemning Coelestius's Pelagianism, *supra*, was related to Trinitarian Christology in connection with soteriology. For "the only-begotten Son of God, ... for us men and for our salvation came down from heaven ..., and was crucified also for us I acknowledge ... the remission of sins ..." (*Nicene Creed*; relevant underlined sections taken from the creed of the *General Council of Constantinople* in 381 as recorded and endorsed by the *General Council of Chalcedon* in 451).

This underpins the Protestant development of a Federalist understanding of original sin as largely developed in its more refined and final theological form of systematic theology in the 17th century (although it is also necessary for an Augustinian understanding of original sin,) i.e., the threefold doctrine of imputation, 1) Adam's sin is imputed to those generated from him (Rom. 5:12-14; I Cor. 15:22,49); 2) the sins of his people are imputed to Christ who died in our place and for our sins (Isa. 53:4-6; Rom. 4:25; 5:6; I Cor. 15:3; Gal. 3:13; Heb. 9:28); and 3) the righteousness of Christ is imputed to his people (I Cor. 1:30; Gal. 2:16; 3:13,14; Philp. 3:8,9). I.e., 1) the sinfulness of the human race as the Adamic race (see Article 9, Anglican *39 Articles*); 2) "the full, perfect, and sufficient sacrifice, oblation, and satisfaction," of "Christ" "for the sins of the whole world" (The Communion Service, 1662 Anglican *Book of Common Prayer*); and 3) justification by faith alone (Rom. 1:17; Gal. 3:11; Eph. 2:5,8,9; see Articles 10-14, Anglican *39 Articles*).

This means that when discussing issues of creation, and related matters of man's sinful nature (Ps. 51:5; Rom. 7:7-25), and his subjection to sin and death (Rom. 5:12-14; 6); it is essential to maintain man's common descent from Adam as the fountain head from which come all other human beings, and to recognize in this context that Adam was created with original righteousness. That man was made with "original righteousness" (Article 9, Anglican *39 Articles*), is seen through the study of four lines of logic in Holy Scripture. Firstly, through reference to Gen. 1:26,27,31 and Hab. 1:12,13. We are told that before the Fall, "God created man in his own image" (Gen. 1:27), and the "Lord"

hath “purer eyes than to behold evil” (Hab. 1:12,13), so that what he made was “very good” (Gen. 1:31) and sinless.

Secondly, through reference to Gen. 1:26,27; Eph. 4:24; Col. 3:10. We read that “God created man in his own image” (Gen. 1:27). But we also read that regenerated or born again men, “have put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:10), in which “renewed” is Greek *anakainoo* which has the idea of being *restored*. E.g., Greek *anakainoo* is found in II Cor. 4:16, where we read that, “though our outward man perish, yet the inward man is renewed day by day.” (Cf. Heb. 6:6; or in the Greek Septuagint, II Chron. 15:8; Ps. 103:5 = LXX Ps. 102:5; Ps. 104:30 = LXX Ps. 104:30; Lam. 5:21, “Turn us, O Lord; to thee, and we shall be turned; and renew our days as before.”) Therefore to be “renewed ... after the image of him that created him,” requires that “the image” of God (Col. 3:10) was in some way originally different in man. And in elucidation of the “new man” of Col. 3:10, we further read in Eph. 4:24, “And ... put on the new man, which after God is created in righteousness and true holiness.” Thus the combination of Gen. 1:26,27; Eph. 4:24; & Col. 3:10, tells us that “the image of God” in man started with *original righteousness*, but is now marred due to some event, which we know from other Scriptures was the Fall of man in Gen. 3 (e.g., Rom. 5:12; I Cor. 15:22,45,47,49).

Thirdly, we are told plainly in Eccl. 7:29, “God ... made man upright” in Gen. 1:27, that is, with original righteousness, “but” men “have sought out many inventions,” that is inventions of wickedness due to original sin (Ps. 51:5; Jer. 17:9; Rom. 5:12). And in this connection we see a clear change in the human natures of Adam and Eve before and after the Fall. For before the Fall, “they were both naked, the man and his wife, and were not ashamed.” However, after they ate the forbidden fruit, “the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons” (Gen. 3:7). And this clearly had religious consequences in terms of man’s fellowship with God, for whereas before the Fall, Adam communed with God without any problems (Gen. 2:15-20), by contrast, after the Fall when “they heard the voice of the Lord God walking in the garden,” we find that “Adam and his wife hid themselves;” and when God finds them, Adam says, “I was afraid, because I was naked; and I hid myself” (Gen. 3:8,10). Thus the fact that after the fall man was “afraid” (Gen. 3:10) of God’s presence, clearly shows a qualitative change in his nature adversely changing his relationship with God. And the typology of atonement in Gen. 3:21 in which “the Lord God” “did” “make coats of skins, and clothed them” (cf. Gen. 3:15; Lev. 7:8; Isa. 61:10; Rom. 14:14; Gal. 3:27), also indicates that they previously needed no such clothing because they had original righteousness. Thus man’s human nature went from one with original righteousness, to one which was sinful and fallen. For “God ... made man upright; but they have sought out many inventions” (Eccl. 7:29).

And fourthly, we know from Christology that Christ is the Second Adam (Rom. 5:12-21; I Cor. 15:22,45,47,49), and that with a sinless human nature (John 8:46; II Cor. 5:21; Heb. 4:15; 7:26; I Peter 1:19), he overcame where Adam failed, resisting every temptation (e.g., Matt. 4:1-11; 27:40). But Christ did not come to prove that sinful, fallen man, cannot sin i.e., the false claims of sinless perfectionists (I Kgs 8:46; I John

1:10); but rather, that Adam before the Fall need not have sinned. *Thus it makes no sense for Christ with a sinless human nature to overcome as the Second Adam where the First Adam failed, unless it was the case that the First Adam also had a sinless human nature. Therefore, this requires that Adam was created with original righteousness, and that due to the Fall men acquired sinful human natures (Ps. 51:5; Jer. 17:9; Mark 7:20-23).*

This fourth line of argument as connected to Christological Trinitarian matters in which “the only begotten Son of God ... for us men and for our salvation came down from heaven, ... and was crucified also for us ...” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*), is particularly relevant to the just condemnation of the Pelagian heretic, Coelestius, by the *General Council of Ephesus* in 431. Bettenson records that “Coelestius, a disciple of Pelagius, was” “condemned” “at a synod of Carthage, 412;” and that later “Nestorianism and Pelagianism” were “condemned” at the Council of “Ephesus – 431⁵¹.” Such Pelagianism was condemned by the *General Council of Ephesus* through its condemnation of Coelestius (Celestius), who is referred to before the Canons of Ephesus, and then “revolters” who “have adopted the opinions of Coelestius” are condemned in contrast to the “orthodox” in Canon 1, and certain persons who “apostatize ... to ... the views of ... Coelestius” are condemned in Canon 4⁵².

Thus the church father and doctor, St. Augustine (d. 430), records that Coelestius falsely claimed e.g., “Adam was created mortal, and he would have died, whether he sinned or not;” “Adam’s sin injured himself alone, not the human race;” “There were men without sin before Christ’s coming,” “new-born infants are in the same condition as Adam before the fall;” “It is not through the death or the fall of Adam that the whole human race dies ...;” and “That a man can be without sin, if he choose.” Hence Coelestius also claimed “The Law, as well as the Gospel, leads to the Kingdom,” and “That rich men who have been baptized” must further “give up all they have” and if they do not they cannot “enter the kingdom of God⁵³.” I.e., in e.g., these last two claims, we see that there was a failure by Coelestius to recognize that due to original sin, “all our righteousnesses are as filthy rags” (Isa. 64:6), and so we cannot possibly earn our salvation by perfectly keeping the Ten Commandments, but must instead cry out to God for mercy under the covenant of grace found in the Gospel (Matt. 19:16-22; Gal. 3:15-29). Hence given that “the law entered, that the offence might abound” (Rom. 5:20); and that “the law was our schoolmaster to bring us to Christ, that we might be justified by faith” (Gal. 3:24), Coelestius misses the point of Matt. 19:21. For when Christ says to the rich young ruler that to perfectly keep the First and Tenth Commandments, “If thou wilt be perfect, go and sell that thou hast, and give to the poor” (Matt. 19:21); he was

⁵¹ Bettenson’s *Documents*, pp. 53 & 335.

⁵² Tanner’s *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 62 (before the Canons of Ephesus), 63 (Canon 1), 64 (Canon 4) (unlike Tanner who prefers the spelling, “Celestius,” using the spelling, “Coelestius”).

⁵³ In Augustine’s *De gestis Pelagii*, 23; in Bettenson’s *Documents*, pp. 53-54.

shewing him that contrary to the rich young ruler's cocky response to Christ's itemizations of the Decalogue in Matt. 19:18,19, to which in Matt. 19:20 the rich young ruler foolishly and erroneously says, "All these things have I kept ...;" that in fact, no fallen man can ever keep the law to God's required standard of perfection. Therefore a man needs to cry out for "mercy" (Matt. 9:13; 12:7) under the covenant of grace, saying, "God be merciful to me a sinner" (Luke 18:13).

Thus whereas it was possible for man before the Fall, to perfectly keep God's law when he was in a state of original righteousness with a sinless human nature, this is no longer the case after the fall when men have fallen human natures ("God ... made man upright," Eccl 7:29; cf. Gen. 2:25; 3:7,21; and Gen. 1:26,31 with Hab. 1:12,13; Eph. 4:24; Col. 3:10). Though man remains in the image of God after the Fall (I Cor. 11:7), that image is now marred by sin (I Cor. 15:45,47,49), and so man is subject to death (I Cor. 15:22; cf. Rom. 6:23). For we are told plainly in Eccl. 7:29, "God ... made man upright" in Gen. 1:27 i.e., with original righteousness, "but" men "have sought out many inventions" i.e., inventions of wickedness due to original sin (Ps. 51:5; Jer. 17:9; Rom. 5:12). Thus man's present subjection to sin and death (Rom. 5:12-14; 6) comes about as a consequence of a historical fall by Adam (Rom. 5:12) in Gen. 3, as progenitor of the human race (Gen. 2:21-23; 3:20; 5:1,2; I Cor. 15:22,49). *In short, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

(Chapter 7) b] *All men are Adamites, & all Adamites are men.*
 ii] *Consideration of the heretical view of
 those who deny man's descent from Adam*

While some of my views have changed since I wrote "Soteriology: Adam and the Fall" (1997), so that I now have a better understanding of matters in favour of *creation not macroevolution of species*, others of my views have stayed the same since this 1997 article. I thus remain as committed as I was then to rejecting the polygeny claim of e.g., Dick Fischer (1993, *Perspectives on Science and Christian Faith*) or anybody else, e.g., John Fleming (a Christian heretic, d. 1945)⁵⁴ or Gerald Schroeder (a Jew)⁵⁵.

Fischer's basic argument revolved around the idea that since reference is made to Cain being worried about people "finding him" who "should kill him" (Gen. 4:15), with Cain marrying a "wife," and building "a city" (Gen. 4:17), that God must have created other non-Adamites i.e., polygeny, as opposed to the Biblical teaching of human monogeny that all come from Adam. Hence I said at that time in 1997:

⁵⁴ Numbers, R., *The Creationists*, pp. 143-5.

⁵⁵ Schroeder, G., *Genesis and the Big Bang*, Bantam Books, New York, USA, 1990,1992, pp. 13,30-31;150-151,157.

Fischer's polygeny claim that Gen. 4:15 requires human beings outside of Eden who were not Adamites⁵⁶ reads too much into the text. This polygeny embraces at least some aspects of Pelagianism, and is inconsistent with the clear monogeny teaching that Eve is "the mother" of the human race and she was monogamously married to the father of the human race, Adam (Gen. 3:20; cf. 2: 21-24; 3:8,17,21; 4:1,25 ...). Thus it is more natural to understand "Adam" as the name of "the first man," and then because like Seth, all human beings "have borne" his "image" (Gen. 5:3; 1 Cor. 15:45,49), to apply the Hebrew meaning of "man" to the human race as the Adamic race (Gen. 5:1,2; cf., Rom. 5:12,14; 7:18). (Human polygeny is also at variance with general soteriological doctrine, Acts 17:26,30,31, ...; Rom. 5:12-19; 1 Cor. 15:21,22.)

Hence any interpretation of "every one that findeth me" (Gen. 4:14) must recognize Adam and Eve are the parents of the human race. For instance, might this refer to Cain's parents? Or Cain - whose wife might have been an Adamite sister born after Seth (Gen. 4:17; 5:4), may have been concerned that at some future point in time some Adamite(s) such as Seth (or of Seth's race) would seek "blood revenge." Alternatively, e.g. Rev. John Brown (1722-1787) conjectured that in Gen. 4:2, "Abel is born, perhaps with twin-sisters⁵⁷." The notion that Abel, (or possibly even Cain?), were simply the most prominent of twins, triplets, quadruplets, etc., because they were male and presumably first-born, and their less prominent siblings were females or males who presumably were not first-born; or that other less prominent Adamites were born between Cain's and Abel's births or between Abel's and Seth's births, is possible since Hebrew genealogies only identify important names ...⁵⁸.

Thus it is important to ensure that any model of creation that is Biblically sound, recognizes that man is descended from the common progenitor of Adam, and that all human beings are full-blooded Adamites. Those who like e.g., Fischer, argue for polygeny on the basis of Gen. 4:15-17, are selective in their usage of Scripture. Any interpretation of Gen. 4:15-17 must recognize that "Adam ... begat sons and daughters" (Gen. 5:4), and that while parent-child incest was always prohibited (Gen. 19:30-38);

⁵⁶ Fischer, R., "In Search of the Historical Adam: Part 1," *Perspectives on Science & Christian Faith*, 45:241-251, at pp. 244-245

⁵⁷ *Brown's Bible (1778)*, Gresham, London & Glasgow, Revised Edition by the Rev. Drs. Porter & Cooke [undated, 19th century], p. lxi, Brown's *Chronological Index*.

⁵⁸ McGrath, G.B. (myself), "Soteriology: Adam and the Fall," *Perspectives on Science and Christian Faith*, (PSCF), 1997, Vol. 49, pp. 252-263 at p. 257; *PSCF*, 1998, Vol. 50, p. 78. Concerning my later repudiation of some of the erroneous views expressed in this 1997 article, see e.g., McGrath, G.B. (myself), "Intelligent Design from an Old Earth Creationist Perspective," *Perspectives on Science & Christian Faith*, 2006, Vol. 58, pp. 252-253; and "The Gap [School View] in [Genesis 1 on] Creation," *Perspectives on Science and Christian Faith*, 2007, Vol. 59, pp. 318-9.

marriage with close relative such as brothers and sisters, or uncles and nieces, was permitted when men's genes were better, and the human race needed to be established, both from Adam and Eve, and also following Noah's Flood from the eight in the ark. Of course, in time all such closer relations came to be prohibited (Lev. 18 & 20). Thus monogamy is an irreducible element in the Biblical teaching that man is an Adamite.

Man's common descent from Adam is also denied by religiously liberal "Christian" Darwinian macroevolutionists such as John Polkinghorne, who claim the story of Gen. 2 & 3 is "mythical." (See my comments on Polkinghorne at Part 1, Chapter 7, section a, subsection iv, "Consideration of the anti-supernaturalist argument of religiously liberal Darwinists," *supra*.)

This element of Protestant Christian orthodoxy is found in the Protestant Confessions of the Reformation. For instance, Article 9 of the Anglican *Thirty-Nine Articles* says:

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God"

Or Part 1, Article 2, of the Lutheran *Augsburg Confession* says:

They teach that after the fall of Adam all men, born according to nature, are born with sin, that is, without the fear of God, without confidence towards God and with concupiscence, and that this original disease or flaw is truly sin, bringing condemnation and also eternal death to those who are not reborn They condemn Pelagians and others who say that the original flaw is not a sin

Or the Presbyterian *Westminster Confession*, chapter 6:1-3 says:

Our first parents ... sinned in eating the forbidden fruit By this sin they fell from their original righteousness ..., and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.

We thus find that in these cited portions, these Anglican Protestant, Lutheran Protestant, and Presbyterian Protestant Confessions all uphold the orthodox teaching of

man's fall in Adam. *In short, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

(Chapter 7) The Sixth of Seven Keys to understanding Gen. 1-11:

Orthodoxy not heresy.

c] Body + Soul = A man.

i] The dichotomist constitutional nature of man as body & soul.

ii] The monist constitutional nature of angels as spirit beings.

iii] Consideration of the heretical views of those who deny man is a dichotomy of body & soul.

A] The anti-dichotomist heresy of Origen's (d. 254) Old Earth Creationist form of the Global Earth Gap School.

B] The anti-dichotomist heresy of the Young Earth Creationist School's "Flood Geology" Founding Father, George McCready Price (d. 1963); George McCready Price's belief in new revelations of the Spirit from SDA prophetess Ellen White; Price's heretical denial of "the holy catholic church" (Apostles' Creed) found among other Young Earth

- Creationist Flood Geology School followers.*
- C] *The anti-dichotomist heresy of the Darwinian macroevolutionist John Polkinghorne (b. 1930).*
- D] *The anti-dichotomist heresy of Hugh Ross's (b. 1945) Old Earth Creationist form of the Day-Age School: A General Consideration of Hugh Ross and the Congregationalist Savoy Declaration & Baptist Confession; Certain Trinitarian heresies of Hugh Ross; Specific Consideration of Hugh Ross's anti-dichotomist heresy; Is it possible to get Hugh Ross's Day-Age School out of its hot-bed of heresy? An alternative Day-Age School found in Bob Newman's suggestion?*
- E] *The trichotomist heresy of Origen et al may be linked to an overstatement of devils' power in man's world.*

(Chapter 7) The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy.

c] Body + Soul = A man.

i] The dichotomist constitutional nature of man as body & soul.

Another important element of man that is relevant to the issue of creation, is that the constitutional nature of man is a dichotomy of body and soul (or spirit).

Before considering this issue further, we need to first understand the difference between those arguing for a trichotomy i.e., soul + spirit + body = man, and the orthodox position which is that man is a dichotomy i.e., soul (or spirit) + body = man⁵⁹.

Understanding man as a dichotomy of body + soul / spirit, is the orthodox teaching found generally throughout Scripture. Thus the constitutional nature of man is referred to in Scripture as either "body" and "soul" (Matt. 10:28), or "flesh" and "spirit"

⁵⁹ I here repeat much of the material I covered in a different context in my Textual Commentaries, Volume 4 (Matt. 26-28), Preface, "Defence of Evangelical Protestant truth," section "c," under, "My fourth concern"

(Mark 14:38), or a “spirit” and a body made of “dust” (Eccl. 12:7; cf. Gen. 2:7). “Soul” and “spirit” are used in poetical parallelism in the *Magnificat*, in which St. Mary, the mother of Jesus says, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour” (Luke 1:46,47). Hence death is sometimes referred to as giving up the “soul” (Gen. 35:18; I Kgs 17:21), and the disembodied souls of the dead are sometimes referred to as a “soul” or “souls” (Rom. 2:9; Rev. 6:9); or death may be referred to as giving up the “spirit” (Eccl. 12:7; Luke 23:46; Acts 7:59), and the disembodied spirits of the dead as “spirits” (Heb. 12:23; I Peter 3:19). Once the soul / spirit leaves the body, the body is dead, “For ... the body without the spirit is dead” (James. 2:26). Thus man is a simple dichotomy of “flesh” / “body” and “spirit” (I Cor. 5:5; 7:34; II Cor. 7:1). Hence whereas Ps. 139:14-16 refers to “soul” creation, Heb. 12:9 refers to “the Father of spirits” (cf. Num. 16:22; Isa. 57:16; Zech. 12:1) i.e., soul and spirit may be used interchangeably.

Understanding man as a trichotomy of body + soul + spirit is an unorthodox opinion. The two key texts used by trichotomists are Heb. 4:12 and I Thess. 5:23. Hebrews 4:12 says, “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” More widely, “soul” and “spirit” are clearly used in a dichotomist way in the Book of Hebrews. E.g., those “in the body” (Heb. 13:3) are said to have “souls” (Heb. 13:17) not “souls and spirits;” reference is made to those whose “bodies” are “pure” (Heb. 10:22), also having “an anchor of the soul” (Heb. 6:19), not “an anchor of the soul and spirit;” reference is made to “the saving of the soul” (Heb. 10:39), not “the saving of the soul and spirit;” and after glorification we read of “the spirits of just men made perfect” (Heb. 12:23), not “the spirits and souls of just men made perfect.”

Thus against this immediate dichotomist teaching in both the Book of Hebrews and also more widely in Scripture, I therefore understand the words of Heb. 4:12, “dividing asunder of soul and spirit” to be a linguistic device of amplification by poetical repetition, meaning, “dividing” the “soul” apart, or “dividing” the “spirit” apart, i.e., reaching into the very deep recesses of the soul or spirit. Hence the “dividing asunder” is not between a “soul” and “spirit” (trichotomist view), but rather inside a “soul” or “spirit” (dichotomist view). That this division is *within* and not *between* two things is further seen in “the dividing asunder” “of the joints and marrow” which requires the view of *internal division* since “joints” are where two bones join, whereas “marrow” is inside a bone, i.e., this is a division *within* “joints and marrow.” But whereas “joints and marrow” are still two distinctive entities both of which are here internally divided asunder, by contrast, it is clear from the more general dichotomy of man in the Book of Hebrews and elsewhere, that “soul” and “spirit” are referring to the same thing in Heb. 4:12. Hence it is a linguistic device of amplification and intensity to use repetition with “soul and spirit” in Heb. 4:12. Notably, one further finds this same type of linguistic device of amplification by poetical repetition when Heb. 4:12 says, “the word of God” “is a discerner of the thoughts and the intents of the heart.” The “thoughts” is (the root) Greek word, *enthumesis*, meaning “thoughts” or “ideas” etc., and “intents” is (the root) Greek word, *ennoia*, meaning “thoughts” or “ideas” etc., so that this *is amplification of*

the same idea by poetical repetition in, “a discerner of the thoughts and the intents of the heart.”

Therefore just as “the thoughts and the intents” in Heb. 4:12 are used for amplification of the same basic idea, so likewise, “soul and spirit” in Heb. 4:12 are used for amplification of the same basic idea. Thus both in the wider context of the Book of Hebrews and the even wider context of the entire Bible, and also in the narrower immediate context of Heb. 4:12, *contextually* Heb. 4:12 is dichotomist and *not* trichotomist in its words, “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

A second passage used by trichotomists is I Thess. 5:23. In *The first Epistle of the Apostle Paul to the Thessalonians*, chapter 5 and verse 23, the AV reads, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and (Greek *kai*) soul and (Greek *kai*) body be preserved blameless unto the coming of our Lord Jesus Christ.” In conformity with the rest of Scripture, more widely we find a dichotomy is taught as the constitutional nature of man in the Pauline Epistles (e.g., I Cor. 5:5; 7:34; II Cor. 7:1). The Greek word *kai* is a very elastic conjunction, and depending on context it can mean many things including e.g., “and,” “even,” “that is,” or “or.” The King James translators were orthodox dichotomists, and so we cannot doubt that in their rendering of the first *kai* as “and” in “spirit and (*kai*) soul,” that they understood this in the same way as Heb. 4:12 i.e., *amplification of the same idea by poetical repetition*. This is one way to understand I Thess. 5:23 inside orthodox theological parameters. Another way to understand I Thess. 5:23 inside orthodox theological parameters is to take the *kai* between “spirit” and “soul” in the sense of “even” or “that is” or “or.” Thus the rendering of I Thess. 5:23 would be, “I pray God your whole spirit or soul, and body, be preserved” etc. . Given that both translations and punctuations of I Thess. 5:23 are reasonable renderings of the Greek into English, and given that both connected interpretations of what I Thess. 5:23 mean are inside orthodox theological parameters of man as a dichotomy, both views are linguistically and theologically possible. Jerome’s Vulgate renders I Thess. 5:23 as Latin, “*spiritus* (spirit) *vester* (your) *et* (and) *anima* (soul) *et* (and) *corpus* (body);” not as “*spiritus* (spirit) *vester* (your) *aut* (or) *anima* (soul), *et* (and) *corpus* (body).” In favour of Jerome’s and the KJV translators’ view it might be said that we have a clear precedent for such amplification of the same basic usage of “spirit and soul” in I Thess. 5:23 in terms of amplification of the same basic idea for the “soul and spirit” of Heb. 4:12; and in favour of the alternative view it might be said that we have a clear precedent for such usage of “spirit or soul” in I Thess. 5:23 with the poetical parallelism of “my soul” and “my spirit” in Luke 2:46,47.

Without passing a judgement on which of these two dichotomist views of I Thess. 5:23 is the better one, I would certainly think it appropriate that an AV Study Bible have a footnote or sidenote at this “and” of “soul and body” in the Authorized Version at I Thess. 5:24 saying, “Or, ‘or’.” Therefore, which of these two dichotomist views of I Thess. 5:23 is the better one? Why? I leave the good Christian reader to ponder this matter for himself. *That is because my principle concern is that we uphold Protestant*

Christian orthodoxy and not heresy in our creationist model of Gen. 1-3, and thus our recognition of man as a dichotomy of body and soul / spirit!

It is an established principle of Biblical interpretation among Protestants that we use the perfectly clear verses of Scripture to explain the more difficult ones, for as taught in Matt. 4:5-7, “it is not lawful ... to ... so expound one place of Scripture, that it be repugnant to another” (Article 20, Anglican 39 Articles). In this context, we cannot doubt that a dichotomist understanding of Heb. 4:12 and I Thess. 5:23 is the only understanding that is harmonious with the more general and clear Biblical view that man is a dichotomy of body + soul / spirit.

This teaching of man’s constitutional nature being a dichotomy of body + soul / spirit, also connects with important Christological teaching. E.g., the Apollinarians denied Christ’s full humanity. These trichotomists divided man into spirit + body + soul, and claimed that whereas a human being has a soul i.e., spirit + body + soul = man, instead of a soul, Christ had the Divine Logos i.e., spirit + body + Logos = Christ⁶⁰. This denial of Christ’s full humanity was condemned by the *Council of Constantinople* in 381 A.D. . So too the *Council of Chalcedon* in 451 declared, “our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body.” That as touching upon his humanity Christ was a dichotomy of body and soul is taught in the fact that “Jesus Christ ... descended into hell” (*Apostles’ & Athanasian Creeds*), since we find this dichotomy of body + soul = man in Ps. 16:9,10; Acts 2:26,27,31; which shows Christ’s soul separated from his body in order to descend by a local motion into hell⁶¹. This Biblical teaching routed the Apollinarians.

⁶⁰ Berkhof’s *Systematic Theology*, pp. 191-5; Bettenson’s *Documents*, pp. 44-5; Pearson’s *Exposition of the Creed* (James Nichols edition of Bishop John Pearson’s *An Exposition of the Creed*, 1659,1683, Ward, Lock, & Co., London, UK, reprint 1854, “He descended into hell,” at section 5, pp. 343-6).

⁶¹ I understand Christ’s descent into hell (Ps. 16:9,10; Acts 2:26,27,31; Rom. 10:7; Eph. 4:9,10; cf. Jonah 2:2,6 & Matt. 12:40), to be a triumphal march (Col. 2:15), in which he “preached unto the spirits in prison” in the sense that he *preached at* them, telling them that their wicked intent to destroy the racial purity of Seth’s race in their racially mixed marriages between Cain’s race and Seth’s race had failed (Gen. 6:1-4; I Peter 3:19,20), and that in the fullness of time he had come in a racially pure line from “Seth” via “Noe” and “Sem” (albeit with some small amount of assimilation) (Luke 3:36,38). So great is our Lord’s holy hatred of a generalized miscegenation that seeks to destroy the races of man that he created, that the Lord of heaven and earth, who is also Lord of hell, triumphantly marched as hell’s jail-keeper and preached this message to these antediluvian miscegenationists, though they had been already burning in hell since the time of Noah’s flood, which at a best estimate on presently available data I estimate to probably be about 35,000 B.C., although I allow for a wider Noah’s Flood date in the range of *c.* 50,000 B.C. +/- 16,000 years.

Thus the orthodox position that man is a dichotomy, of relevance in, among other things, rejecting the Apollinarian heresy, is found in the *Athanasian Creed*, which rightly says, “the reasonable soul and flesh is one man;” and “we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man. God, of the substance of the Father, begotten before the worlds: and man, of the substance of his mother, born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting.” The *Athanasian Creed* is upheld in, for instance, the Anglican *Thirty-Nine Articles* (1562 & 1570), the Lutheran *Formulae of Concord* (1576 & 1584), the Anglican *Irish Articles* (1615), *French Confession of Faith* (1559) (compiled by Calvin and De Chandieu), and Dutch Reform *Belgic Confession* (1566)⁶². Thus a person arguing for a trichotomy is *necessarily and by virtue of that fact* in Trinitarian Christological heresy. The Christological importance of a human dichotomy to the Trinity, means that those who like Origen (d. 254) argue for a trichotomy are condemned by the orthodox as in “heresies,” evidencing the fact that “they ... shall not inherit the kingdom of God” (Gal. 5:21). Hence the damnatory clauses of the *Athanasian Creed* say, “it is necessary to everlasting salvation: that” a person “believe rightly the incarnation of our Lord Jesus Christ,” as a “man, of a reasonable soul and human flesh subsisting,” and “he descended into hell.” “This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.”

Historically, Protestants in general, and Protestant Christian Confessions in particular, have not sought to refer to the soul in anything but very broad Biblical terms. This type of thing is well reflected in the Anglican *Book of Common Prayer* (1662). The interchangeable usage of “soul” and “spirit,” and the relationship between the soul or spirit and communication with God in prayer or worship or praise as taught in Luke 1:46,47; is specifically highlighted in the Anglican 1662 *Book of Common Prayer’s* usage of the *Magnifat*, or *Song of the Blessed Virgin Mary* (Luke 1:46-55) at Evensong, which commences with St. Mary’s words, “My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.” But the inter-relationship between the body and soul which relates to such prayer or praise is not specifically commented upon. Likewise, the reality of man’s constitutional nature in which “the reasonable (rational) soul and flesh is one man,” is specifically affirmed in the *Athanasian Creed* which is for use instead of the *Apostles’ Creed* at some services of Morning Prayer or Mattins throughout the year e.g., on Trinity Sunday; but once again, the inter-relationship of how the body and soul operate together is never further defined or commented upon beyond these type of broad general statements. So too, the reality of the soul’s existence in a disembodied state is a part of the teaching that Christ “descended into hell” in the *Athanasian Creed*, as well as in the *Apostles’ Creed* at Mattins and Evensong (Ps. 16:9,10; Acts 2:27-32). And the Epistle reading for Communion on *Easter Even*, or the *Saturday Before Easter*, is I Peter 3:17-22 concerning Christ’s descent into hell when he “preached unto the spirits in prison” (cf. Article 3, Anglican 39 Articles, entitle, “Of the going down of Christ into

⁶² The Dutch Reformed Church’s *Belgic Confession* of 1561 was revised by the Synod of Antwerp, Holland, in 1566, and accepted by Synods at Wesel (1568), Emden (1571), Dort (1574), and Middleberg (1581), before being revised and accepted in its final form by the great Dutch Reformed Synod of Dort (1618-19).

Hell”). Also, the Parable of Lazarus and Dives in Luke 16:19-31, is the Gospel reading at Holy Communion on *The First Sunday After Trinity*. It is therefore clearly reasonable to conclude on the basis of such Scriptures as Luke 16:19-31; Acts 2:27-32; I Peter 3:18-20, that the soul perfectly preserves the character, personality, and memories of a person.

The *Burial of the Dead Service* also recognizes this dichotomy e.g., the Minister says “we therefore commit *his* body to the ground; ... in sure and certain hope of the resurrection ...,” and he later prays, “Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from ... the flesh, are in joy and felicity ..., those that are departed in the true faith ... may have perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.” Yet once again, the issue of how disembodied souls function as entities in glory is never specifically defined or commented upon. Thus in harmony with the wisdom of more general Protestant practice, the Anglican *Book of Common Prayer* (1662) does not wander off into unknown areas with various “ethereal theories” about the soul; but simply *stays within broad Biblical guidelines on man as a dichotomy of body and soul, and does not seek to go beyond Scripture into any theoretical speculations about such things.*

Therefore it is certainly reasonable to conclude that Protestant Christian theology as e.g., found in Cranmer’s *Book of Common Prayer* (1662), recognizes that man is a duality of body and soul, or body and spirit, in which “soul” or “spirit” can be used interchangeably. It is also reasonable to conclude that the soul has a function relating to the spiritual element of man which relates to prayer or worship or praise (Luke 1:46,47). It is also reasonable to conclude that the soul perfectly preserves the character, personality, and memories of a person (Luke 16:19-31; Acts 2:27-32; I Peter 3:18-20), so that when he dies, his disembodied soul goes to God for judgment (Eccl. 12:7,13,14; Heb. 9:27), and the righteous souls thereafter go to heavenly bliss (Heb. 12:22,23), and the wicked souls go to hell (Luke 16:23; Acts 2:27,31; I Peter 3:19,20).

Once the soul or spirit leaves a body it is clearly dead; so that there is an interrelationship between bodily life for a human being and the presence of the soul or “spirit” in the body; and this is analogous to the interrelationship between a believer’s faith and works, so that St. James says, “For as the body without the spirit is dead, so faith without works is dead also.” Hence death is sometimes referred to as giving up the “soul” (Gen. 35:18; I Kgs 17:21), and the dead as a “soul” / “souls” (Rom. 2:9; Rev. 6:9); or death is sometimes referred to as giving up the “spirit” (Eccl. 12:7; Luke 23:46; Acts 7:59), and the dead as “spirits” (Heb. 12:23; I Peter 3:19). But once the soul / spirit leaves the body it is dead, “For ... the body without the spirit is dead” (James. 2:26).

Since we know that Christ’s soul separated from his body in order to descend by a local motion into hell (Ps. 16:9,10; Acts 2:26,27,31; Eph. 4:9) when he “descended into hell” (*Apostles’ Creed*), we know that the soul requires a local motion to move, and so Luke 16:22 must, in my opinion, be stating a literal truth when we read of how a soul is “carried by the angels” once a person has “died.” Hence if e.g., a Christian’s body were totally destroyed by an atomic bomb blast – we hope that such a horrible thing should not

happen to any good Christian; then though his body and various things around him would be totally destroyed, yet his soul would still be intact, and this would perfectly preserve his character, personality, and memories. This soul would then be “carried by the angels” (Luke 16:22) as it would “fly away” (Ps. 90:10) to God for judgment (Heb. 9:27), and then heavenly bliss (Ps. 133:3; Heb. 12:22,23). But the souls of the righteous will later return with Christ who comes “with all his saints” and “will” “bring” them “with him” at his Second Advent (I Thess. 3:13; 4:14), and they will then receive resurrection bodies (I Cor. 15:51-55; I Thess. 4:14-17). In the words of the *Apostles’ Creed*, “I believe in ... the resurrection of the body, and the life everlasting. Amen.”

But for all that, the inter-relationship between the body and soul is not explained in Scripture at an operational scientific level of how the one relates to the other. Therefore Protestants have not historically sought to define the operational elements of this inter-relationship in e.g., the Anglican *Book of Common Prayer* (1662) or *Thirty-Nine Articles*; or the Lutheran *Augsburg Confession*; or the Presbyterian *Westminster Confession*, and it seems to me that they have been wise not to do so.

However, the basic teaching that the soul is unique to man, and not found in animals, so that it is part of man being “*imago Dei*,” which being interpreted from the Latin means being in “the image of God,” is an element of Protestant orthodoxy found in the Protestant Confessions of the Reformation. For instance, Article 8 of the Anglican *Thirty-Nine Articles* says, “The Three Creeds, Nicene Creed, Athanasius’s Creed, and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.” Or the Lutheran *Formulae of Concord* (1576 & 1584) refers to the Nicene, Athanasian, and Apostles’ Creeds as the “three approved symbols” of the faith. And as previously noted, the *Athanasian Creed* upholds the constitutional nature of man as a dichotomy, saying, “the reasonable soul and flesh is one man;” and defines Christ’s humanity via this constitutional nature of man as a dichotomy, saying, “our Lord Jesus Christ, the Son of God, is God and man ... perfect man, of a reasonable soul and human flesh subsisting” (*Athanasian Creed*; 1662 Anglican *Book of Common Prayer*). And both the *Athanasian Creed* and *Apostles’ Creed* uphold the Biblical teaching that Christ “descended into hell” (*Athanasian & Apostles’ Creeds*; 1662 Anglican *Book of Common Prayer*), which contextually is placed in these creeds to show Christ’s humanity contrary to the heretical denial of this the Apollinarians, since Ps. 16:9,10 and Acts 2:26,27,31 teach a dichotomy of body and soul, and the fact that Christ *descended into hell* shows that his soul separated from his body in order to descend by a local motion into hell.

This teaching of man as a dichotomy of body and soul is also found in e.g., the Presbyterian *Larger Catechism* at Question & Answer 86. This says, “The communion in glory with Christ ... after death, is in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies, which ... rest in their graves ... till at the last day they be again united to their souls. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their

bodies kept in their graves ... till the resurrection and judgement of the great day" (emphasis mine).

It is also found in Article 35 of the Anglican *39 Articles*, in Book 2, Homily 12, entitled, "Of the Nativity of Christ."

Among all the creatures that God made ... there was none ... to be compared almost in any point unto man He was made according to the image (Gen. 1:26,27; 5:1; 9:6; James 3:9) and similitude of God; ... he had no spot of uncleanness in him When he was thus created and made, Almighty God, in token of his great love towards him, chose out a special place of the earth for him, namely, Paradise; where he lived in all tranquility and pleasure, having great abundance ... and lacking ... nothing that he might justly require or desire to have But, ... this first man Adam: who, having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did ... most willfully, break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent the Devil. Whereby it came to pass, that as, as before he was blessed, so now he was accursed ...; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death.

This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity ...; so that the whole brood of Adam's flesh should sustain the selfsame fall and punishment which their forefather by his offence most justly hath deserved. St. Paul in the fifth chapter to the Romans saith, *By the offence of only Adam the fault came upon all men to condemnation, and by one man's disobedience many were made sinners.* By which words we are taught, that, ... in Adam all men universally sinned, ... became mortal and subject unto death, having ... everlasting damnation both of body and soul. *They became, as David saith, corrupt and abominable; they went all out of the way; there was none that did good, no not one* (Ps. 14:1,3)

In our consideration of the heretical views of those who deny man is a dichotomy of body and soul, *infra*, we shall see that this orthodox teaching of man as a dichotomy of soul (or spirit) + body is attacked from two different directions. On the one hand, it is attacked by monists who try to claim "the soul" is simply "the person," rather than a distinct entity that survives bodily death and then goes to God for judgment, and thereafter goes to heaven or hell. Such monism is found in both George McCready Price and John Polkinghorne, *infra*. But on the other hand, orthodoxy is also attacked by trichotomists who try to claim man is a combination of soul + spirit + body. Such trichotomism is found in both Origen and Hugh Ross, *infra*. But though monists say, "'soul plus body' is *too much*," and trichotomists say, "'soul plus body' is *not enough*," in accordance with Scripture the orthodox say, "'soul plus body' is *just right*." *In short then, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

(Chapter 7) *The Sixth of Seven Keys to understanding Gen. 1-11:*

Orthodoxy not heresy.

c] Body + Soul = A man.

*ii] The monist constitutional nature of angels
as spirit beings.*

Denying the monist constitutional nature of angels is an example of an error as opposed to a heresy. The basic test of heresy, as historically defined by Reformed Anglicans in ecclesiastical law, is *whether or not an error is so great that it is repugnant to a point of doctrine that is essential to the Christian faith*. E.g., a denial of justification by faith is a heresy (Gal. 1:6-9; 3:10-14). Thus Article 35 of the Anglican 39 Articles, Book 1, Homily 3, says, “we be justified by faith only, freely, and without works This faith the holy Scripture teacheth ..., this whosoever denieth is not to be counted for a true Christian man, nor for a setter forth of Christ’s glory, but for an adversary of Christ and his Gospel, and for a setter forth of men’s vainglory” (emphasis mine)⁶³.

Or with regard to the issue of angels, Berkhof records, “Eighteenth century Rationalism ... denied the existence of angels⁶⁴,” and this same denial is found in ancient

⁶³ The difference between heresy and error as historically defined in Anglican ecclesiastical law, is whether or not an error is so great that it is repugnant to a point of doctrine that is essential to the Christian faith. Thus heresy involves a violation of the type of thing found in the three creeds, *Apostles’, Athanasian, & Nicene*; or the Trinitarian and anti-Pelagian teaching of the first four general councils (which includes their creeds), or Trinitarian clarifications of the first four general councils (Nicea, Constantinople, Ephesus, & Chalcedon,) in the teaching of the 5th (Constantinople II) & 6th (Constantinople III) general councils. Though in other areas these general councils are a mix of good, bad, and indifferent (e.g., the 5th general council erred in its claims of “Mary” as “ever-virgin,” or the 6th general council erred in its claim of “inspiration” for the first four general councils as “God-inspired;” see Bettenson’s *Documents*, p. 92 – 5th council; & Tanner’s *Decrees of the Ecumenical Councils, op. cit.*, pp. 114,125 – 5th & 6th councils; and so both the 5th & 6th general councils “erred” per Article 21 of the Anglican 39 Articles); and heresy would also involve e.g., a denial of justification by faith. Excommunication should also occur for moral offences of wilful and unrepentant sinners, especially for those who set aside the moral precepts of the Decalogue e.g., wilful and unrepentant “fornicators,” “idolaters,” and “drunkards” (I Cor. 6:9,10).

⁶⁴ Berkhof’s *Systematic Theology*, p. 143.

times in the Jewish “Sadducees” who “say that there is no” “angel” (Acts 23:8). If a person denies the reality of angels, then he denies the Biblical distinction between unfallen angels and fallen angels who are devils. If so, he denies that the Devil or Satan exists. If so, then in the Garden of Eden, Eve was not tempted by the Devil, but by her own sinful lusts. But if that is so, then neither she nor Adam had sinless human natures and original righteousness before the Fall (Gen. 1:27; 2:25; 3:6,7,21; Eccl. 7:29; Rom. 5:12-14; 7:7-25). And if so, then there is no original righteousness and no corresponding original sin. And if so, one cannot say that Christ came as the Second Adam with the same sinless human nature that Adam had before the Fall, and overcame as the Second Adam where the first Adam fell. Indeed, one would have to say that he too had a sinful human nature with evil lusts if there is not a literal Devil who tempted him (Matt. 4:1-11). And if so, then we have no Redeemer from sin. So clearly, the denial of the reality of angels is a heresy for this reason. (Of course, it is also heresy because it clearly denies the Divine Inspiration and absolute authority of Holy Scripture, II Tim. 3:16; upheld in e.g., Articles 8, 19, & 21 of the Anglican 39 Articles.) Hence this truth is safeguarded in the introductory words of the *Sanctus* in *The Communion Service* of the Anglican 1662 *Book of Common Prayer*, “Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.”

There are also acts of immorality which may in some circumstances be committed in association with, or to, angels. Thus e.g., the involvement of unfallen angels in the affairs of men (II Kgs 6:16,17; Luke 15:7,10), has sometimes resulted in attempted homosexual sexual assault upon them (Gen. 19:1,5). So too, men have sometimes engaged in immoral acts involving “worshipping of angels” (Col. 2:18; Rev. 19:10); and such immorality is with us today in the Roman Catholic teaching in which “veneration is given angels because of their dignity⁶⁵.” Known by Romanists as “dulia worship,” this is “the special worship, generally called veneration,” which Papists consider is “due to the angels and saints⁶⁶,” and which they distinguish from “latria worship,” which they say is “that worship which is reserved to God alone⁶⁷.” This “dulia worship” of angels to an actual angel is clearly a violation of the First Commandment (Exod. 20:1-3) in *The Ten Commandments*, for when St. John “fell at” an angel’s “feet to worship him,” “he said unto” John, “See thou do it not; I am thy fellowservant, ... worship God” (Rev. 19:10); and when it is done with Roman Catholic statue idols of angels, it is also a clear violation of the Second Commandment (Exod. 20:4-6). Hence Article 35 of the Anglican *Thirty-Nine Articles*, Homily 2, Book 2, rightly condemns the Romish teachings of “Latria and Dulia,” and by linking these idolatrous practices of “dulia” to Dan. 11:38

⁶⁵ Broderick, R.C., *The [Roman] Catholic Concise Encyclopedia*, Simon & Schuster, New York, USA, 1957. Imprimatur: Francis Cardinal Spellman, Archbishop of New York, 1956, p. 33 (“Angel”).

⁶⁶ *Ibid.*, p. 137 (“Dulia”).

⁶⁷ *Ibid.*, p. 210 (“Latria”).

this Homily identifies the Pope as “Antichrist.” (Cf. Homily 10, Book 1, which says, “the bishop of Rome ... ought ... to be called Antichrist;” Matt. 24:5,24; II Thess. 2:1-12; I Tim. 4:1-5; I John 2:18.)

With regard to this distinction of heresy and error, the constitutional nature of angels has not generally attracted anything like as much interest as the constitutional nature of man. That is because unlike the constitutional nature of man which necessarily impacts directly upon Christology, and through Christology both the Trinity and soteriology; the constitutional nature of angels does not necessarily impact directly on these issues of orthodoxy. Thus if a person denies that angels have a monist constitutional nature, that does not *ipso facto* make him unorthodox or heretic, it simply means that he is in error.

However, when this denial of the angel’s monist constitutional is additionally linked to a trichotomist heresy of man’s constitutional nature such as that of Origen’s trichotomist heresy, *then* because of this contextual linkage to denying the constitutional nature of man as a dichotomy of body and soul, *it does enter into the area of heresy because it is used to deny the constitutional nature of man as a dichotomy.* Thus because soteriology deals only with man as Adam’s race, Origen was heretical to include fallen angels in its orbit. This factor is one reason why it is desirable to understand the constitutional nature of angels, since it gives further clarity to one element of the issue of rejecting Origen’s trichotomist heresy in which he claims fallen angels become men through the transmigration of souls. Origen’s concept was evidently influenced by, and a syncretism with, the pagan Greek philosophy of Plato (c. 427 B.C. – 347 B.C.), who also believed in the pre-existence and transmigration of souls⁶⁸.

In the case of Hugh Ross, his denial of the monist constitutional nature of angels relates to his highly erroneous view of angel-human marriages producing offspring in Gen. 6. This goes beyond the issue of immoral acts with fallen angels or devils in the form of incubus (devils in male form with female humans) and succubus (devils in female form with male humans), since it is a claim that the devils of Gen. 6:2,4 produced a male sperm that fertilized the ovum of the female human beings. Once again, this factor is one reason why it is desirable to understand the constitutional nature of angels.

It is therefore of some interest to note that both Origen and Hugh Ross embrace the trichotomist heresy which denies man’s dichotomist constitutional nature as that of body and soul; and both Origen (d. 254) and Hugh Ross (b. 1945) have in different ways denied the monist constitutional nature of angels, in the case of Origen linking it to his trichotomist heresy, whereas in the case of Ross linking it to his highly erroneous view of “the giants” which is Hebrew *n^ephilym* in Gen. 6:4, being the offspring of male devils and female humans. Thus in both instances, Origen and Ross essentially seek, in varying degrees, (more so in the case of Origen than in the case of Ross,) to humanize devils via their denial of the monist constitutional nature of angels.

⁶⁸ Berkhof’s *Systematic Theology*, p. 196.

As a *Local Earth Gap School Old Earth Creationist*, I disagree with the *Young Earth School Creationist* model of Louis Berkhof (d. 1957), as to the time of the angels creation, which I regard to be a distinctive prior creation when, “In the beginning God created the heaven” (Gen. 1:1), so that they were in existence when God later “created ... the earth” (Gen. 1:1). (Although there are other young earth creationists who would agree with me on this matter of the angels forming a distinctive prior creation, in antithesis to young earth creationist, Berkhof, e.g., St. Jerome or St. Basil the Great⁶⁹.) For Job says, “when” “the Lord” “laid the foundations of the earth,” “the morning stars sang together, and all the sons of God shouted for joy” (Job 38:1,4,7); and by “the sons of God” he contextually means angels (Job 1:6; cf. “stars” for angels in Rev. 12:4). By contrast, Berkhof, who does not recognize a time-gap between the first two verses of Genesis⁷⁰, says simply, “the angels ... were created before the seventh day⁷¹.” On the one hand, when discussing “the Nature of Angels,” Berkhof says with some uncertainty as to the meaning of Gen. 2:1, “It is not certain that those passages which speak of the creation of the host of heaven” such as “Gen. 2:1,” “refer to the creation of the angels rather than to the creation of the starry host⁷².” But on the other hand, when discussing his young earth creationist views in antithesis to the Gap School as “advocated by Chalmers [d. 1847], Buckland [d. 1856],” and others, Berkhof says quite dogmatically with regard to “the angelic world,” “the Bible clearly teaches us that God created heaven and earth ‘and all the host of them’ is six days, Gen. 2:1 ...⁷³.” Therefore under strict scrutiny, it is clear that Berkhof’s ideological commitment to the young earth creationist *Flood Geology School* as found in George McCready “Price, *The Fundamentals of Geology*” (1913)⁷⁴; means he is thinking in an emotive rather than rational manner when

⁶⁹ See Volume 1, Dedication.

⁷⁰ Berkhof’s *Systematic Theology*, pp. 158-9.

⁷¹ *Ibid.*, pp. 143-4.

⁷² *Ibid.*, pp. 143-4.

⁷³ *Ibid.*, pp. 158-9. Contextually this is a discussion of the Global Earth Creationist Gap School, and these comments are in the context of the admittedly erroneous “idea that the earth was originally inhabited by the angels, and the fall in the angelic worlds was the cause of the destruction which resulted in the chaos referred to in verse 2.” This incorrect theory has never been subscribed to by better old earth creationist Gap Schoolmen, whether Global Earth Gap Schoolman who held to a global earth before this possibility was definitively ruled out by scientific knowledge from c. 1875 e.g., Thomas Chalmers, William Buckland, or Adam Sedgwick; or Local Earth Gap Schoolmen e.g., Pye Smith, John Pratt (an Honorary Local Earth Gap Schoolman), or Henry Jones Alcock.

⁷⁴ Berkhof’s *Systematic Theology*, pp. 159 & 164. Price’s highly unreliable and unscientific 1913 work is referred to in Ronald Numbers’ *The Creationists*, at pp. 80, 90-91, & 106-107.

he claims with regard to “the angelic world,” “the Bible clearly teaches us that God created heaven and earth ‘and all the host of them’ is six days, Gen. 2:1.”

Yet notwithstanding such defects in his work, in broad terms I consider Berkhof’s *Systematic Theology* to be a valuable and *usually accurate* work. Indeed, as a package deal, I would say that overall it is the best *Systematic Theology* on the market. Of course, the issue of whether one considers the angels were created at Gen. 1:1 as I do; or whether one considers they “were created before the seventh day” as Berkhof does, *is not a test of orthodoxy*. And certainly I am in more general agreement with what Berkhof says on the “The Nature of the Angels” as “Spiritual and Incorporeal Beings⁷⁵.”

When I was a student at *Moore Theological College*⁷⁶, I remember how in class one of the teachers used to sometimes quote from Berkhof’s *Systematic Theology*, and then say poetically, “Thank you Louis [pronounced as, “Lew-ey” rather than “Lew-is”],” followed by something like, “for stating this in such a clear way.” While only the Bible is infallible and I do not always agree with Louis Berkhof, I nevertheless agree with the general thrust of his *Systematic Theology*, which as a Reformed Protestant Christian I regard to be a generally valuable work. Thus for the purposes of this section, I shall at times largely follow this poetical, “Thank you Louis” format of my College days, with generous quotes from Berkhof’s *Systematic Theology*, for which I now poetically say, “Thank you Louis.”

In discussing the “Creation of the Spiritual World” in his *Systematic Theology*, Berkhof says that, “according to some of the early church” writers, the “angels” “had fine ethereal bodies.” They considered that “the cause of” the “fall” of “Satan was found in pride and sinful ambition, while the fall of his subordinates was ascribed to their lusting after the daughters of men ... based on” their “interpretation of Gen. 6:2.” “As time went on,” “while some still ascribed to them fine ethereal bodies,” others had “uncertainty as to whether they had any bodies at all.” And while “pride was ... regarded as the cause of Satan’s fall, ... the idea that the rest of the angels fell as the result of their lusting after the daughters of men, though still held by some, was gradually disappearing under the influence of a better exegesis of Gen. 6:2.” “During the Middle Ages there were still a few who were inclined to assume that the angels had ethereal bodies, but the prevailing opinion was that they were incorporeal. The angelic appearances were explained by assuming that in such cases angels adopted temporal bodily forms for revelational purposes.” “The period of the Reformation brought nothing new respecting the doctrine of the angels. ... Protestant theologians generally regarded the angels as pure spiritual beings, though Zanchius and Grotius still speak of them as having ethereal bodies.” “Up to the present time Roman Catholics generally

⁷⁵ Berkhof’s *Systematic Theology*, p. 144 (wider heading, p. 143).

⁷⁶ This is an Evangelical Anglican Theological College in Sydney, Australia. I was a part-time student there from 1992 to 1994, graduating in 1995.

regarded the angels as pure spirits, [and] while some Protestants ... ascribe to them some special kind of bodies ... the great majority ... take the opposite view⁷⁷.”

Thus on the one hand, both “Jews and many of the early church” writers “ascribed to” angels “ethereal bodies” such as “airy or fiery bodies.” And later “some Roman Catholic, Arminian, ... Lutheran and Reformed theologians ascribed to them a certain corporeity They regarded the idea of a purely spiritual and incorporeal nature as metaphysically inconceivable, and also as incompatible with the conception of a creature. They also appealed to the fact that the angels are subject to spatial limitation, move about from place to place, and were sometimes seen by men.” But on the other hand, “the Church of the Middle Ages came to the conclusion that they are pure spiritual beings;” and “the great majority of” “Protestants” “take ... the view” that “the angels are pure spiritual beings⁷⁸.”

We thus find two views. That view which has generally been taken by Protestants is that angels have a monist constitutional *spirit* nature as *spirit beings*, and so could not possibly be “the sons of God” in Gen. 6:2,4, because while devils may in some circumstances engage in acts of incubus with human beings, since they can *only assume a temporal bodily form* (e.g., Gen. 19:1), they could not father children with female human beings; and so any such cross-species sodomy could never produce “children” (Gen. 6:4). But there has also been a minority opinion that the angels are a duality of spirit and an ethereal body. Those following this view have claimed that devil-human cross-species sodomy could and did produce the “children” of Gen. 6:4, even though there is no tangible evidence for this incubus proposition, since in all instances of cross-species sodomy that have been documented, whether bestial sodomy between animals and humans, or instances of incubus (devils in male form with female humans) and succubus (devils in female form with male humans), no offspring has ever been born; and what we now know of the laws of genetics would surely have to rule out any such possibility of a non-human race, for instance, devils, being able to have hybrid children with any members of the human race, *even if these devils did have an ethereal body*⁷⁹.

⁷⁷ Berkhof’s *Systematic Theology*, pp. 141-143 (emphasis mine).

⁷⁸ *Ibid.*, pp. 142-144.

⁷⁹ Historically the English common law considered that because the Story of Sodom involves elements of both homosexuality (Gen. 18:20;19:5) and attempted cross-species unnatural acts by humans with angels (Gen. 19:1); that it could be used to condemn sodomy with both man (Lev. 20:13) and beast (Lev. 20:15). In this context, sodomy with humans or other species applies to both heterosexual and homosexual acts of sodomy. (Blackstone’s *Laws of England*, Vol. 4, pp. 215-216, referring to “Levit. xx. 13,15” in the context of “the destruction of two cities by fire from heaven” i.e., Sodom and Gomorrah.) This jurisprudence against sodomy is thus anti-unnatural acts, and therefore its orbit includes, but is wider than, homosexual acts between male human beings. But those unfamiliar with the law have tended to use the word “sodomy” exclusively for homosexual acts between male human beings.

But *What saith the Word of the Lord* on the constitutional nature of angels? For in the final analysis the good Protestant Christian must look to the guidance of the Holy Ghost as set forth in the revealed will of God as he opens his Infallible Bible. At this point I again find myself in agreement with the words of Louis Berkhof's *Systematic Theology* that "all these arguments" against a monist constitutional nature for angels, "are more than counterbalanced by the explicit statements of Scripture to the effect that angels are *pneumata*," which being translated from the Greek means, *spirits*⁸⁰, "Matt. 8:16, 12:45; Luke 7:21; 8:2; 11:26; Acts 19:12; ... Heb. 1:14." In these passages both fallen angels or "devils" are called "spirits (*pneumata*)" in e.g., Matt. 8:16; and also unfallen angels in Heb. 1:14, "Are they not all ministering spirits (*pneumata*), sent forth to minister for them who shall be heirs of salvation?" And as Berkhof further observes, "They have no flesh or bone, Luke 24:39, do not marry, Matt. 22:30, can be present in great numbers in a very limited space, Luke 8:30⁸¹, and are invisible, Col. 1:16⁸²."

This monist constitutional nature of both fallen (Matt. 8:16) and unfallen (Heb. 1:14) angels as "spirits" is significant. It means that when due to their involvement in the affairs of men, temporal bodily forms are adopted by either fallen (Matt. 4:3,5,8,9) or unfallen (Gen. 19:1) angels, that these temporal bodies form no part of their constitutional nature, "for a spirit hath not flesh and bones" (Luke 24:39), and thus, for instance, "the angels" "neither marry, nor are given in marriage" (Matt. 22:30). This is important for understanding that they are a distinctive race of creatures from Adam's race, and so contrary to the claims of Origen, they are qualitatively different to, and should not be confused with, human beings; and so the fallen angels are beyond the orbit of the plan of salvation (Rom. 5:12-19). This is also important for understanding that the claim of Hugh Ross *et al* that in Gen. 6:2,4, fallen angels could cohabit with female humans and have offspring which were "giants" or anything else, is an untenable proposition. (See Part 1, Chapter 7, section c, at E, "The trichotomist heresy of Origen *et al* may be linked to an overstatement of devils' power in man's world," *infra*.)

⁸⁰ Greek "*pneumata* ('spirits,' neuter plural nominative noun, from *pneuma*)."

⁸¹ I once heard a man refer to an associated esoteric conundrum, "How many angels would fit on the sharp point of a pin needle?"

⁸² Berkhof's *Systematic Theology*, p. 144.

(Chapter 7) The Sixth of Seven Keys to understanding Gen. 1-11:

Orthodoxy not heresy.

c] Body + Soul = A man.

iii] Consideration of the heretical views of those who deny man is a dichotomy of body & soul.

A] The anti-dichotomist heresy of Origen's (d. 254) Old Earth Creationist form of the Global Earth Gap School.

B] The anti-dichotomist heresy of the Young Earth Creationist School's "Flood Geology" Founding Father, George McCready Price (d. 1963); George McCready Price's belief in new revelations of the Spirit from SDA prophetess Ellen White; Price's heretical denial of "the holy catholic church" (Apostles' Creed) found among other Young Earth Creationist Flood Geology School followers.

C] The anti-dichotomist heresy of the Darwinian macroevolutionist John Polkinghorne (b. 1930).

D] The anti-dichotomist heresy of Hugh

Ross's (b. 1945) Old Earth Creationist form of the Day-Age School: A General Consideration of Hugh Ross and the Congregationalist Savoy Declaration & Baptist Confession; Certain Trinitarian heresies of Hugh Ross; Specific Consideration of Hugh Ross's anti-dichotomist heresy; Is it possible to get Hugh Ross's Day-Age School out of its hot-bed of heresy? An alternative Day-Age School found in Bob Newman's suggestion?

E] The trichotomist heresy of Origen et al may be linked to an overstatement of devils' power in man's world.

(Chapter 7) The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy.

c] Body + Soul = A man.

iii] Consideration of the heretical views of those who deny man is a dichotomy of body & soul.

A] The anti-dichotomist heresy of Origen's (d. 254) Old Earth Creationist form of the Global Earth Gap School.

From the time of the Reformation, orthodox Protestants have divided between soul traducianists and soul creationists. On the one hand, traducianists, such as Martin Luther and most Lutherans, consider the soul is propagated with the human body as part of the natural processes of sexual reproduction⁸³. But on the other hand, creationists like John Calvin and most Reformed Christians, consider each soul is created by God and united to the body by a Divine act⁸⁴. I consider the better view is that of soul creationism, e.g., we read in Heb. 12:9 that God is “the Father of spirits” or souls. Or in Ecclesiastes 12:7 we learn that at death “the” soul or “spirit shall return unto God *who*

⁸³ For the traducianist view that e.g., descendants are described as being in their fathers' loins (Gen. 46:26; Heb. 7:9,10), see Berkhof's *Systematic Theology*, pp. 197-8.

⁸⁴ *Ibid.*, pp. 196-200.

gave it” (emphasis mine). And the OT prophet Zechariah says, “the Lord” “formeth the spirit of man within him” (Zech. 12:1). But within the confines of Biblical Protestant orthodoxy, the matter is not a fundamental of the faith, and as a soul creationist, I accept as orthodox my fellow Protestant Christian brethren who are soul traducianists.

But though the issue of *how* the soul originates, namely, traducianism (e.g., Luther) or creationism (e.g., Calvin), is within the boundaries of broad Protestant orthodoxy, the issue of *when* the soul originates is not. It is instructive to note that there is one very clear example where both soul traducianists and soul creationists agree about the time of the soul’s creation, namely, with the creation of Adam. For God first “formed man of the dust of the ground,” then “breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2:7). For when man was first created by God, he was made up of a body “formed ... of the dust” and a “soul (Hebrew, *nephesh*; Greek, *psuche*)” (Gen. 2:7; I Cor. 15:45).

Prima facie the words of Gen. 2:7, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living (Hebrew, *chajjah*, feminine singular noun, from *chay*) soul (Hebrew, *nephesh*, feminine singular noun, from *nephesh*),” could mean “a living life” or “a living creature.” Indeed, the same Hebrew words are used this way of animals in Gen. 1:21, “And God created ... every living (*chay*) creature (*nephesh*) ... which the waters brought forth;” and in Gen. 1:24, “God said, Let the earth bring forth the living (*chay*) creature (*nephesh*).” But contextually, man is different because he is “created ... in the image of God” (Gen. 1:27; cf. 1:26), and so I consider this would justify rendering Gen. 2:7 differently as “man became a living soul.” And so too, *prima facie* there may be a debate as to whether by “a living soul” in Gen. 2:7 is meant, man is “a soul” (monism), or man was created “a living soul” in the sense of being a dichotomy with a distinct body from “the dust” i.e., to the bodily “dust” part of “man” was added a soul, so that distinct from his “dust” body he “became a living soul” (dichotomy of body + soul). But contextually, I would note that man is further distinguished from animals in terms of his worship of God with whom he is in relationship. This is seen both the fact that the weekly sabbath is a day that is “sanctified” or set apart for a holy function (Gen. 2:3), and we know that the “sabbath” is a day “to give thanks unto the Lord” in worship (Ps. 92 heading & verse 1); a day of “holy convocation” or assembly (Lev. 23:3), so that to “Remember the Sabbath day, to keep it holy” (Exod. 20:8) requires more than rest, it requires we “worship” on the “sabbath” (Isa. 66:23; cf. John 20:1,19,26; Acts 20:7; I Cor. 14:25 with Sunday sacredness in 16:2). And man is clearly made for fellowship with God in Gen. 2 & 3. Hence when looking at this wider context, I would maintain that by Gen. 2:7 is meant that man is a dichotomy of body and soul, in which to the bodily “dust” part of “man” was added a soul, so that distinct from his “dust” body, “man became a living soul.”

And for the Christian who accepts the authority of not only the Old Testament, but also the New Testament (Ps. 119:105; II Tim. 3:16), this interpretation of Gen. 2:7 is confirmed in I Cor. 15:45, i.e., to man’s body made from the “dust” was added a soul, so that distinct from his “dust” body he “became a living soul” as a dichotomy of body + soul. For though this is only one of two possible *prima facie* translations of the Hebrew

at Gen. 2:7, and only one of two possible *prima facie* interpretations of the “soul” translation, i.e., “man became a living soul,” this more developed meaning of soul creation is required from I Cor. 15:45. We see that this more developed meaning is brought to the fore in the parallelism of meaning between the “soul” of the first Adam and the “spirit” of the second Adam. Thus St. Paul refers to Gen. 2:7 and says, “it is written, The first man Adam, was made a living soul (Greek, *psuchen*, feminine singular accusative noun, from *psuche* / *psyche*): the last Adam was made a quickening spirit (Greek, *pneuma*, neuter singular accusative noun, from *pneuma*).” Now the Greek “spirit” or *pneuma* cannot mean body, and so unless one was to heretically deny the full humanity of Christ (John 1:14; I John 4:1-3), this is only referring to Christ’s “spirit” or soul, “For ... the reasonable soul and flesh is one man” (*Athanasian Creed*, Anglican 1662 *Book of Common Prayer*) (Ps. 16:9,10; Acts 2:27-31). But the parallelism of meaning between the “soul” of the first Adam and the “spirit” of the second Adam in the context of I Cor. 15:22,45,49, “it is written, The first man Adam, was made a living soul (Greek, *psuche*): the last Adam was made a quickening spirit (Greek, *pneuma*)” (I Cor. 15:45), then requires that the same meaning attaches to Adam in the quote from Gen. 2:7 i.e., by “soul” in I Cor. 15:45 as quoting that which “is written” in Gen. 2:7 (cf. “it is written for OT quotes in e.g., Matt. 4:4,7,16), is meant the “soul” *as distinct from the body*. Thus the New Testament endorses and confirms the soul creation interpretation of Gen. 2:7 in which Adam was given a “soul” created by God, as distinct from his body created by God from the “dust.”

In Ps. 139:14-16 reference is made to the “soul” (vs. 14) and “substance” (AV) or “body” (translating Hebrew *’otsem*) (vs. 15), coming together to form the human “substance” (vs. 16). This event is dated in time, to “when I was made in secret” (vs. 15). This requires the conclusion that the soul (or spirit) originates at conception i.e., when a person is “made” (vs. 15)⁸⁵.

Therefore the notion of pre-existent souls (or spirits) that are joined to a human body is clearly unorthodox. Origen’s views on pre-existent souls being fallen angels, some of which are then born into men as their souls, and others of which become the devils of this world, were certainly heretical. His notion of pre-existent souls which are devils then being joined to a human body is clearly unorthodox. Origen achieved the relevant categories of thought for this heresy by arguing for a constitutional nature of man that was a trichotomy i.e., soul + spirit + body = man; as opposed to the orthodox

⁸⁵ While it is possible to give Ps. 139:13-16 a traducianist interpretation, I think the more natural reading of these verses requires a creationist interpretation of soul + body = man. Here David says, God “covered” (vs. 13, AV) or “knit me together” (vs. 13, ASV footnote), i.e., “knit” “together” (vs. 14, ASV footnote) the “soul” (vs. 14), and human “frame” (vs. 15, ASV) or body, to form the human “substance” or being (vs. 16). In here citing the American Standard Version (1901), I do not thereby mean to give any impression of it generally being a version of the same quality as the Authorized Version (1611), since as a package deal the AV is a vastly superior translation. Nevertheless, the issue here is not textual, and simply illustrates that one can render the same underpinning Hebrew in these two different ways.

position of soul (or spirit) + body = man. (See comments on the trichotomist heresy and II Thess. 5:23 & Heb. 4:12 at Part 1, Chapter 7, “The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy,” at section c, “Body + Soul = A man,” subsection i, “The dichotomist constitutional nature of man as body & soul,” *supra*.)

Furthermore, it is clear that Christ as the Second Adam died for Adam’s race. “For as is Adam all” types of men, both Jews and Gentiles, “die, even so in Christ shall all” types of men, both Jews and Gentiles, “be made alive” (I Cor. 15:22; cf., 12:13). And whereas “we have born the image of the earthy,” “first man Adam,” since both Jews and Gentiles are descended from him biologically, “we shall also bear the image of the heavenly” “last Adam” since we are spiritually his (I Cor. 15:45,49). “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” i.e., Original Sin, so “death reigned from Adam,” “as by the offence of one judgment came upon all” types of men, both Jews and Gentiles, “to condemnation; even so by the righteousness of one the free gift came upon all” types of men, both Jews and Gentiles, “unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (Rom. 5:12,18,19; cf. 1:16; 2:9,10). Thus salvation is limited in scope to Adam’s race i.e., the human race, and so does not extend to fallen angels or animals.

Thus Origen’s soul views are clearly heresy. His teaching of a trichotomy is contrary to the orthodox teaching of the *Athanasian Creed* that, “the reasonable soul and flesh is one man.” And Origen’s claim that the orbit of Christ’s atonement goes beyond Adam’s race to fallen angels is contrary to the orthodox teaching of “us men” in the *Nicene Creed*, “I believe ... in one Lord Jesus Christ, the only-begotten Son of God, ... who for us (Greek, *hemas* / *emas*; Latin, *nos*) men (Greek, *tous anthropous*; Latin, *homines*) and for our salvation came down from heaven, and was incarnate ..., and was made man, and was crucified also for us He suffered and was buried, and the third day he rose again ...” (emphasis mine) (Anglican 1662 *Book of Common Prayer*).

Origen’s trichotomist heresy was later opposed by e.g., the Latin writing church father and doctor, St. Jerome (d. 420). However, parts of Origen’s writings remain valuable where their usage does not involve adoption of his heretical views, and indeed Origen’s writings were so used by this same St. Jerome. This is further discussed at Part 1, Chapter 7, section d, “The orthodox may use the writings of the unorthodox in areas where a heretic is orthodox, if they find something of value in such writings,” *infra*. (See comments on the trichotomist heresy and II Thess. 5:23 & Heb. 4:12 at Volume 1, Part 1, Chapter 7, “The Sixth of Seven Keys to understanding Gen. 1-11: Orthodoxy not heresy,” at section c, “Body + Soul = A man,” subsection i, “The dichotomist constitutional nature of man as body & soul,” *supra*.)

(Chapter 7) *The Sixth of Seven Keys to understanding Gen. 1-11:*

Orthodoxy not heresy.

c] Body + Soul = A man.

*iii] Consideration of the heretical views of those
who deny man is a dichotomy of body & soul.*

*B] The anti-dichotomist heresy of the Young
Earth Creationist School's "Flood
Geology" Founding Father,
George McCready Price (d. 1963); George
McCready Price's belief in new revelations
of the Spirit from SDA prophetess Ellen
White; Price's heretical denial of "the
holy catholic church" (Apostles' Creed)
found among other Young Earth
Creationist Flood Geology School followers.*

(Chapter 7) section c], subsection iii], subdivision B], heading:

*The anti-dichotomist heresy of the Young Earth Creationist Flood Geology
School's Founding Father, George McCready Price (d. 1963).*

The "Creation Science" cult connection has been startlingly documented by Ronald Numbers, who in *The Creationists* (1992) shows that the origins of "Creation Science" or the young earth creationist *Flood Geology School*, stems from the writings of Seventh-day Adventist cult member, George McCready Price (1870-1963). Price was a school teacher in Canada when shortly after the turn of the twentieth century he became interested in geology as a consequence of reading the works of Seventh-day Adventist cult "prophetess," Ellen White, who Numbers records "claimed Divine inspiration for her view that the Noachian flood accounted for the fossil record⁸⁶." His principle work was *The New Geology* (1923)⁸⁷. The Seventh-day Adventist (SDA) Church is one of the four cults discussed by the Reformed theologian, Anthony Hoekema (1923-1988), formerly of Calvin Theological Seminary (1956-1979) in Grand Rapids, Michigan, USA, in *The Four Major Cults* (1963)⁸⁸. Contrary to the Biblical teaching that the Jewish Sabbath is "a

⁸⁶ Wonderly, D.E., "Some important challenges for the creationist movement in North America," Presented at the Sixth Annual Baltimore Creation Convention of 4-6 June, 1987, Baltimore, Maryland, USA, Part 2, at p. 13; citing Ronald Number's "Creationism in 20th-Century America," *Science*, Vol. 218, 5 Nov. 1982, pp. 538-544, at p. 539 (IBRI's "Daniel E. Wonderly Memorial Library," <http://www.wonderlylib.ibri.org/> at <http://www.wonderlylib.ibri.org/87-ChalCreaMvmt/htm/doc.htm>).

⁸⁷ Numbers' *The Creationists*, pp. 73-4, 81-82.

⁸⁸ Hoekema, A.A., *The Four Major Cults*, Eerdmans, Michigan, USA, 1963. Hoekema is a distinguished Reformed theologian; see Elwell's *Handbook of Evangelical Theologians*, Baker Books, Michigan, USA, 1993. Hoekema was Dutch born and

shadow,” and “no man” is to any longer “judge you in ... the” Jewish “sabbath days” (Col. 2:16,17); so that St. Paul says of Gentile Christians keeping weekly Jewish sabbatical “days,” “I am afraid ..., lest I have bestowed upon you labour in vain” (Gal. 4:10,11); the SDA Church teaches that all Christians should keep the Jewish Preparation Day of Friday (John 19:42), and connected Jewish sabbath day (Saturday), rather than the New Testament’s Christian Sunday (e.g., Luke 2.:4:1 where in the double *entendre* of the Greek, *sabbaton* from *sabbaton* means “week” or “sabbaths” i.e., “the first of the week” was “the first of the sabbaths;” Acts 2:1 – Pentecost Sunday church meeting; Acts 20:7-12 – Sunday church service).

Against this backdrop, Ronald Numbers records:

... Seventh-day Adventists ... worshipped on Saturday as a memorial to a literal six-day Creation. Because of their distinctive Sabbath [Saturday] doctrine, Adventists adamantly opposed any scientific theory that proposed interpreting the days of creation symbolically. To follow “infidel geologists” in supposing that the events described in Genesis 1 “required seven vast, indefinite periods for their accomplishment, strikes directly at the foundation of the Sabbath of the fourth commandment,” argued White. ... [In] one of her visions ... she was “carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week⁸⁹.”

In harmony with this, Price considered the SDA Church’s teaching on “the Sabbath” (Saturday), precluded any idea of “creation on the installment plan,” that is, over millions or billions of years. For “Price ..., true creationism involved only ‘one act of creation, which ... included all of those ancestral types from which our modern varieties of plants and animals have been derived.’ Confidence in the inspiration and authority of White, played a key role in convincing Price of the correctness of his views⁹⁰.”

What exactly does Seventh-day Adventist cult prophetess, Ellen White (d. 1915), say about this? Let the reader consider the following so called, “new revelations of the Spirit” from Ellen G. White which underpin Price’s “flood geology.” Ellen White claimed that with respect to a global “earth,” the “creation week was only seven literal days, and the world is now only about six thousand years old;” contrary to what “infidel geologists” say about this going over “vast, indefinite periods⁹¹.” Hence Seventh-day

immigrated to the USA in 1923. See also Geoffrey Paxton’s *Shaking of Adventism*, Zenith, Delaware, USA, 1977.

⁸⁹ Numbers’ *The Creationists*, pp. xvi-xvii, 73-4.

⁹⁰ *Ibid.*, pp. 87-8; cf. chart pp. xii-xiii.

⁹¹ White, E.G., *Spiritual Gifts*, 1864, Review & Herald, Washington, D.C., USA, 1945, Vol. 3, p. 92.

Adventists are told that they “need to guard ... against those books which contain sophistry in regard to geology ...⁹².” At the time of creation, “the earth” had “hills and mountains, but not high and ragged as they now are The bare, high rocks were never seen upon them, but lay underneath the surface, answering as bones to the earth⁹³.” But as a consequence of “the Flood,” the “rocks” were “thrown up from the great deep⁹⁴.” For during “the Flood” of “Noah,” “Jets of water burst from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, buried themselves deep in the ground.” “At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues.” (These claims by “the prophetess” Ellen White as to the alleged origins of “earthquakes” and “volcanoes” from the time of Noah’s Flood, fail to understand e.g., the sciences of volcanology and plate tectonics.)

Ellen White laid the groundwork for Price’s “flood geology” in a number of young earth creationist *Flood Geology School* type claims. For instance, she regarded it as valid to “explore the depths of the earth with the geologists, or traverse the heavens with the astronomer⁹⁵.” Hence she said Seventh-day Adventists “may find themes for study in ... the granite rocks⁹⁶.” “Geologists claim to find evidence from the earth itself that it is very much older than the Mosaic record teaches. Bones of men and animals, as well as instruments of warfare, petrified tress, etcetera, much larger than any that now exist, or that have existed for thousands of years, have been discovered, and from this it is inferred that the earth was populated long before the time brought to view in the record of creation But apart from Bible history, geology can prove nothing In the history of the Flood, inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history; but men, with their vain reasoning, fall into ... error.” However, “a correct theory of geology will never claim discoveries that cannot be

⁹² White, E.G., *Counsels*, 1913, Pacific Press, California, USA, 1943, p. 390.

⁹³ White, E.G., *The Story of Redemption*, Review & Herald, Washington, D.C., USA, 1947, p. 20.

⁹⁴ White, E.G., *The Acts of the Apostles: In the Proclamation of the Gospel ...*, 1911, Pacific Press, California, USA, p. 572.

⁹⁵ White, E.G., *Fundamentals of Christian Education*, Southern Publishing Association, Nashville, Tennessee, USA, 1923, p. 71.

⁹⁶ White, E.G., *Testimonies for the Church*, Vol. 4, Pacific Press, California, USA, 1948, p. 581.

reconciled with” the “statements” of “Moses⁹⁷.” “Geology has been thought to contradict the literal interpretation of the Mosaic record of creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos Before the Flood the development of vegetable and animals life was immeasurably superior to that which has since been known. At the Flood the surface of the earth was broken up, marked changes took place, and in the re-formation of the earth’s crust were preserved many evidences of the life previously existing. The vast forests buried in the earth at the time of the Flood, and since changed to coal, form the extensive coal fields, and yield ... supplies of oil⁹⁸.”

Thus the confidence of the founding father of the young earth creationist *Flood Geology School*, George McCready Price, in his “flood geology,” ultimately rested on his concomitant belief that the Seventh-day Adventist cult prophetess, Ellen White, was a reliable source of information on such matters. But given that prophets existed only in, and around, Bible times (Dan. 9:24; Luke 11:47-51), i.e., *sola Scriptura* (Latin, “Scripture alone”), it follows that Ellen White was necessarily a false prophet (Matt. 7:15-20). Hence Price’s confidence in her was misplaced, and the young earth creationist *Flood Geology School* model that evolved from her writings is therefore fundamentally flawed since it emanates from a bogus source of authority in Ellen White.

The Seventh-day Adventist cult teaching denies the constitutional nature of man as a dichotomy of body and soul, via the heresy of monism. In the official SDA Church’s publication, *Questions on Doctrine*, the monist claim is made, “the soul of man represents the whole man, and not a particular part independent of the other component part of man’s nature; and ... the soul cannot exist apart from the body ...⁹⁹.”

This denial that man has a soul (or spirit), connects to their wider “damnable heresies” (II Peter 2:1) because it is used in SDA theology as the mechanism whereby they deny the completed atonement of Christ at the cross. That is because the Seventh-day Adventist Church denies that when “Jesus had cried with a loud voice,” and “said, Father, into thy hands I commend my spirit,” that having thus “gave up the ghost,” (Luke 23:46), Christ’s spirit or ghost went to “Paradise” (Luke 23:43), and thus the presence of God the Father in fulfillment of the Day of Atonement imagery in Leviticus 16, for which reason here on earth “the veil of the temple was rent in the midst” (Luke 23:45). I.e., Christ our great high priest fulfilled the Day of Atonement imagery and thus completed the atonement at the cross, as more fully taught in Heb. 8-10. Rather, the Seventh-day Adventist Church claims that Christ went into some kind of soul-sleep, and that after his

⁹⁷ White, E.G., *Patriarchs & Prophets*, Review & Herald, 1958, Pacific Press, California, USA, pp. 99,108,112,114 (emphasis mine).

⁹⁸ White, E.G., *Education*, 1903, Pacific Press, California, USA, 1952, pp. 128-129 (emphasis mine).

⁹⁹ Hoekema’s *The Four Major Cults*, *op. cit.*, p. 111; citing *Questions on Doctrine*, p. 515.

bodily resurrection, he then dawdled at the door of the heavenly Holiest for some 1800 years after Calvary; before finally going into the heavenly Most Holy Place in the 19th century in 1844, and that the Seventh-day Adventist cult was then raised up in order to tell people about this¹⁰⁰. As shown in Anthony Hoekema's *The Four Major Cults* (1963) together with Geoffrey Paxton's *The Shaking of Adventism* (1977), the Romanist teachings of justification by confession, and denial of Christ's completed atonement on the cross, have been revived in a semi-Romanist form in the Seventh-day Adventist Church's teaching of a so called "investigative judgment." The nexus of this "investigative judgment" teaching which is said to have started when Christ finally went into the heavenly Holiest Place in 1844 A.D., is also harnessed to a form of justification by confession. Thus the Seventh-day Adventist's false prophet, Ellen White, says in chapter 28 of "Great Controversy," "When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased." This justification by confession teaching is the type of thing that before the Reformation, Luther believed when he spent long hours in a Romish confessional, trying to remember any sins he had forgotten to confess, until he finally discovered the Biblical gospel of justification by faith alone. "Justification by confession" means that Romanists lack what is called, "the assurance of the believer;" for "Who can understand his errors?" (Psalm 19:12) or "Who can tell how oft he offendeth?" (Psalter, 1662 Anglican *Book of Common Prayer*). For the gospel of justification by faith says "he is able to save ... *to the uttermost*" (Heb. 7:25), and Christ has "purged our sins" (Heb. 1:3).

Hence in dealing with the issue of the "soul," an official publication of the SDA's Signs Publishing Company of the "Australian Conference Association" of the Seventh-day Adventist Church, SDA Minister and Evangelist, Pastor Frank Breaden (1916-1999) of Australia, claims that in "Gen. 2:7," "man was" "not ... 'given' a soul, ... but he was [made] a soul." He says, "a 'living soul' is a living *being*, a conscious *person*, or *personality*; an *individual* ... Gen. 12:5; 36:6; Lev. 4:2; where 'soul' obviously means 'person' Compare Matt. 16:26 with Luke 9:25, where the Bible uses the terms 'soul' and 'self' interchangeably." This relates to the SDA teaching of people "sleeping" in the grave till the Second Advent. Hence Breaden continues, "At death the 'soul' or 'self,' with all its wonderful powers simply ceases, for the time being, to exist. The 'soul' does not 'go' anywhere at death, it simply lapses into non-being, as a conscious entity. Eccles. 9:5,6, 'The dead know not anything.' ... Accordingly, the complete lapsing of consciousness and personality at death is called 'the sleep of death' (Ps. 13:3)." But this is regarded as a "temporary lapse of the 'soul' or personality at death! God has the power, whenever he pleases, the repeat the miracle of Gen. 2:7; *to re-unite the body and the spirit*, and thus restore a dead man as a conscious 'self,' or 'living soul.' This is what the Bible calls 'the resurrection of the dead'¹⁰¹."

¹⁰⁰ *Ibid.*, pp. 117-122,144-160.

¹⁰¹ Breaden, F., *Instruction Manuel for 60 Study Guides*, Signs Publishing, [SDA] Australasian Conference Association Limited, Warburton, Victoria, Australia, 1987, Study No. 19, pp. 86-87.

Thus the Seventh-day Adventist monist position is “man is a soul” not “man has a soul.” Given that in time a body will “return” to “dust,” this denial that a man has a “soul” or “spirit” and that at death “the spirit shall return unto God” (Eccl. 12:7; cf. Gen. 2:7); in effect means that the SDA position is one of a resurrection from “a Divine memory,” and in this sense is a view like that of the religious liberal, John Polkinghorne, *infra*. It is thus the claim that God will at a future time create a fantasy “identical twin” or clone of a dead person, with the memories of the dead person added in; *as opposed to the actual survival of that person through the continuation of their soul or spirit* when they “die” and go to “judgment” (Heb. 9:27), with “the spirits of just men made perfect” in “the heavenly Jerusalem” (Heb. 12:22,23). Thus the actual person does not in any sense survive, but his clone will one day come to life. This Seventh-day Adventist teaching is thus a poor substitute for the Christian doctrine of Holy Scripture taught by Christ, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?” (John 11:25,26). To which the Apostle Paul answered in the affirmative, saying, “I am in a strait betwixt ... having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you” (Philp. 1:23,24). For a man consists of “both body and ... spirit” (I Cor. 7:34); and “whilst we are at home in the body, we are absent from the Lord, ... we are ... willing rather to be absent from the body, and to be present with the Lord” (II Cor. 4:6,8).

Therefore, on the one hand, I would agree with the SDA Breaden that the words of Gen. 12:5, “And Abram took Sarai ... , and the souls that they had gotten in Haran; and ... went forth to ... Canaan;” or Lev. 4:1, “If a soul shall sin through ignorance ...” etc., are using “soul” to refer to a *person*. But on the other hand, Breaden is using this truth, to deny an equally valid truth, namely, that man is a constitutional dichotomy. For when man was first created by God, he was made up of a body “formed ... of the dust” and a “soul (Hebrew, *nephesh*; Greek, *psuche*)” (Gen. 2:7; I Cor. 15:45) (see Gen. 2:7 at Part 1, Chapter 7, section c, subsection iii, subdivision A, “The anti-dichotomist heresy of Origen’s ... Old Earth Creationist form of the Global Earth Gap School,” *supra*).

With regard to Matt. 16:24-28, it is clear that Christ is looking at something much more than a “life” when he says, “For what is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works” (Matt. 16:26,27). Christ here clearly points to the “soul” as a part of man than continues on in a disembodied state and is present when “he shall reward every man according to his works.” Such a view is also represented in Christ’s earlier words of Matt. 10:28, “And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.” In the first place it is clear that though “the body” here on earth can be destroyed, no man can “kill the soul;” but that a disembodied “soul” in “hell” is given some kind of other “body,” a fact consistent with such passages as Mark 9:44,46,48, “where their worm dieth not, and the fire is not quenched,” i.e., the presence of a gnawing “worm” implies some kind of body. Therefore, when we read in Luke 9:25, “For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away;” the

comparison with Matt. 16:26 actually shows that the “soul” (Matt. 16:26) preserves the personality and memory of the man “himself” (Luke 9:25), a fact contextually seen in Luke-Acts in the personality and memories of Dives “in hell” (Luke 16:23) in Luke 16:27-31, in the fact Christ could say to the redeemed thief on the cross, “Today shalt thou be with me in paradise” (Luke 23:43) after which “Jesus ... said, Father, into thy hands I commend my spirit” (Luke 23:46); and as also seen in the later descent of Christ’s “soul” into “hell” (Acts 2:27,31). How could Christ descend into hell and “preach unto” in the sense of “preach at,” “the spirits in prison” (I Peter 3:19) in his “triumphing” (Col. 2:15) march through “the lower parts of the earth” (Eph. 4:9), if these “spirits” in hell (I Peter 3:19) did not retain their personalities and memories, even as Christ’s “soul” (Ps. 16:10; Acts 2:27,31) retained his human memories and personality (unless of course one denies that Christ was not only fully God, but *also* fully human)?

Concerning Breaden’s usage of Ecclesiastes 9:5, “The dead know not anything,” this is badly decontextualized. In the Book of Ecclesiastes, King Solomon contrasts wisdom and folly (e.g., Eccl. 10). In Eccl. 3:21 the question is asked, “Who knoweth the spirit (Hebrew *ruwach*, meaning ‘soul’) of man goeth upward, and the spirit (Hebrew *ruwach*, meaning ‘breath’) of the beast goeth downward to the earth?” This word play on “the spirit (Hebrew *ruwach*)” allows the reader to *prima facie* consider man’s “spirit” is a synonym for his soul, or his “breath” like that of an animal. The meaning of “spirit” as “breath” is then taken by the fool, who says, “The dead know not anything” (Eccl. 9:5), whereas the meaning of “spirit” as a synonym for “soul” is then taken by the wise man who declares, “the dust” “shall” “return to earth as it was: and the spirit (Hebrew *ruwach*) shall return unto God who gave it.” “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:7,13,14). Hence for Breaden to say, “The ‘soul’ does not ‘go’ anywhere at death, it simply lapses into non-being, as a conscious entity. Eccles. 9:5,6, ‘The dead know not anything;’” is like somebody claiming “The Bible says, ‘There is no God,’ Psalm 14:1;” whereas in fact, the Bible says, “The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works” etc. (Ps. 14:1).

With regard to Breaden’s claim that, “the complete lapsing of consciousness and personality at death is called ‘the sleep of death’ (Ps. 13:3);” this is once again a twisting of Scripture. In Psalm 13:3 David says, “Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death.” In Scripture, the soul or spirit of a dead person goes to God for “judgment” (Heb. 9:27); and then “the spirits of just men made perfect” are in “the heavenly Jerusalem” (Heb. 12:22,23). However, their bodies “sleep” in their graves (I Thess. 4:14), and so upon “the coming of our Lord Jesus Christ with all his saints” i.e., the souls of the saints (I Thess. 3:13), those redeemed whose bodies “are asleep” “shall rise” (I Thess. 4:15,16) i.e., with resurrection bodies of “incorruption” (I Cor. 15:52,53); for in “the new heavens and the new earth” (Isa. 66:22), they “shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa. 40:31).

Breaden's monist heresy which denies that man is a dichotomy is the standard teaching of the Seventh-day Adventist Church, as is his usage of Scriptures such as Eccl. 9:5. This was therefore also the view of the Seventh-day Adventist founding father of "flood geology," George McCready Price. Article 4 of the *Apostles' Creed* recognizes that Christ "descended into hell." In this Scriptural teaching Christ underwent a triumphal march through hell, in which he "preached *unto*," in the sense of "preached *against*," "the spirits in" the "prison" (I Peter 3:19,20) of "hell" (Acts 2:27,31). But if as SDAs like Price and Breaden claim, the souls do not exist after a person's death, then this makes Christ's descent into hell impossibility. Since SDAs like Price and Breaden here deny the teaching of the *Apostles' Creed*, they are clearly in heresy.

The *General Council of Chalcedon* in 451 A.D. refers to "Christ" being "complete in manhood," and "truly man, consisting" "of a reasonable (rational) soul and body." The teaching of this "General Council" on Trinitarian matters has "strength" and "authority" since "it may be declared that" its Trinitarian teachings are "taken out of holy Scripture" (Article 21, Anglican *Thirty-Nine Articles*) i.e., we accept this Christological and other Trinitarian teachings of the *Council of Chalcedon* as a derivative consequence of the fact that we accept the authority of Scripture (II Tim. 3:16), because this Council's Trinitarian teachings are Biblically correct. We are told in Scripture that "there must be ... heresies among you, that they which are approved may be made manifest among you" (I Cor. 11:19); and since members of the Seventh-day Adventist Church like Price and Breaden here deny the Christological Trinitarian teaching of the *General Council of Chalcedon*, they are clearly heretics. This means SDA monist heretics who deny man's constitutional nature as being made up of body and soul, such as Price and Breaden, are guilty of what the holy Apostle, St. Peter, calls "damnable heresies" (II Peter 2:1).

(Chapter 7) section c], subsection iii], subdivision B], heading:

*George McCready Price's belief in new revelations of the Spirit
from SDA prophetess Ellen White.*

As discussed in the previous section, George McCready Price's confidence in the "flood geology" of his young earth creationist *Flood Geology School* model, rested in the final analysis on the quick-sand of his concomitant belief that the Seventh-day Adventist cult prophetess, Ellen White (d. 1915), was a reliable source of information on such matters. In this context, by way of contrast and comparison on another "science" matter, let us consider and critique an example of the "scientific" claims that have been advanced by one of the four major cults, the Seventh-day Adventist Church¹⁰², with respect to the Orion constellation, to wit, *The Orion Scandal*. Once again, this "science" claims about "Orion" is connected with the writings of the Seventh-day Adventist cult's "prophetess," Ellen White (d. 1915)¹⁰³.

¹⁰² See Anthony Hoekema's *The Four Major Cults, op. cit.* .

¹⁰³ Compare the critique of "scientific" claims connected with the Mormon cult's "prophet," Joseph Smith, with respect to "Kolob" in Part 2, Chapter 2, section b,

Much of the relevant information about the saga of *The Orion Scandal* comes from an article by Merton Sprengel entitled, “Orion: A Scientific Perspective,” published in the Seventh-day Adventist’s *Collegiate Quarterly* of April-June 1981. This journal says in its introductory sections, that “The Collegiate Quarterly is written by faculty, students and friends of the Seventh-day Adventists colleges and universities throughout North America¹⁰⁴,” e.g., Pacific Union College in California, USA, or Andrews University in Michigan, USA, and hence, for instance, it includes an advert for Walla Walla College in Washington State, USA. *This raises the question of why an SDA publication would carry such an article.* Its date of June 1981 is significant. In the late 1970s and early 1980s, a number of SDAs were querying matters to do with the Seventh-day Advent doctrine, in particular, issues to do with justification by faith as opposed to justification by confession in the writings of Ellen White (with the SDA’s Roman Catholic idea that one moves in and out of being saved depending on whether or not one has any unconfessed sins), and the completed atonement of Christ at the cross as opposed to the claim that Christ did not enter the heavenly Most Holy Place till the 19th century in the writings of Ellen White¹⁰⁵. This querying thus necessarily looked at the issue of Ellen White’s claims to “the gift of prophecy” since her writings were repeatedly found by this group to be inconsistent with Scripture and thus inconsistent with Protestant doctrine. More generally, this also raised the issue of the inconsistency between the Protestant position of *sola Scriptura* (Latin, “Scripture alone), and the SDA claim for Ellen White, (or anyone else,) to have “the gift of prophecy,” after the canon of Scripture had been closed. This is the era that Merton Sprengel’s article was written and published in the Seventh-day Adventist’s North American *Collegiate Quarterly* of April-June 1981.

But this “shaking of Adventism” movement was the brought to a grinding halt as the Seventh-day Adventist Church’s hierarchy “came down on them like a ton of bricks” in ever increasing force from 1980 to 1983. Thus the Low Church Evangelical Anglican clergyman, the Reverend Mr. Geoffrey Paxton of Sydney, fairly and poignantly referred

subsection iii, at “Earth’s Solar System Factor 5,” & “Earth’s Solar System Factor 11,” *infra*.

¹⁰⁴ *Collegiate Quarterly*, April-June 1981, “God With Us,” Editor: Eugene B. Shirley, Jr., Editorial; Editorial Office: Union College, Lincoln, Nebraska, USA (http://docs.adventistarchives.org/docs/CQ/CQ19810401-V04-02_C.pdf?q=docs/CQ/CQ19810401-V04-02_C.pdf).

¹⁰⁵ See Ellen White’s *Great Controversy*, chapters 27 & 28; e.g., see chapter 28 which says, “When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased,” discussed at Part 1, Chapter 7, section c, subsection iii, subdivision B, heading: “The anti-dichotomist heresy of the Young Earth Creationist Flood Geology School’s Founding Father, George McCready Price (d. 1963),” *supra*.

to issues of this era in the title of his book, as *The Shaking of Adventism* (1977)¹⁰⁶. This movement sprang from the teachings of Dr. Desmond (Des) Ford, Chairman of the Theology Department at Avondale College, New South Wales, Australia. It was also reported on in an article with a similar name, “The Shaking Up of Adventism,” in *Christianity Today* in February 1980. Dr. Ford was then on a teacher-exchange with the SDA’s Pacific Union College in California, USA, and this article referred to the fact that he had been summoned to the SDA headquarters in Washington D.C., over his teachings. He had been given six months paid leave to prepare a paper explaining his position. An Adult Sabbath School Quarterly written by him had been now suppressed. In October 1980, *Christianity Today* reported that Dr. Ford had been stripped of his credentials as an SDA Minister. Less than twelve months later, *Christianity Today* further reported in June 1981 that Smuts van Rooyen, an Assistant Professor at Andrews University, Michigan, USA, had resigned after being told that he could no longer teach there because of his pro-Ford views. Then in March 1983, *Christianity Today* reported further actions against SDA teachers and pastors. Ford and others had been accused of “heresy, apostasy,” and “rebellion” over their rejection of the Seventh-day Adventist’s “investigative judgment” doctrine, and associated rejection of “prophetess” Ellen White’s claims to authority on the matter¹⁰⁷.

The Merton Sprengel article, “Orion: A Scientific Perspective,” published in the Seventh-day Adventist’s North American *Collegiate Quarterly* of April-June 1981, is thus a valuable source of information on this matter of SDA teaching about the Orion Constellation, because it was written during this “shaking of Adventism” era, and published before this movement was more fully suppressed by the SDA Church. He wrote this article as an associate professor of chemistry at the SDA’s *Union College* at Lincoln, Nebraska, USA where he taught chemistry from 1966 to 1982¹⁰⁸. Sprengel says quite candidly at the start of this article, “Orion has had a special religious significance to

¹⁰⁶ Paxton, G.J., *The Shaking of Adventism*, Zenith Publishers, Delaware, USA, 1977 (Library of Congress Card no 77-88139; ISBN 0-930802-01-2).

¹⁰⁷ “The Shaking Up of Adventism?”, *Christianity Today*, 8 Feb 1980, pp. 64-5; Minnery, T., “The Adventist Showdown: Will It Trigger a Rash of Defections”, *Christianity Today*, 10 Oct. 1980, pp. 76-7; “Another Adventist Professor Is Ejected for His Views,” *Christianity Today*, 12 June 1981, p. 35; Hefley, J.C., “Adventist Teachers Are Forced Out in a Doctrinal Dispute,” *Christianity Today*, 18 March 1983, pp. 23-5. This latter article makes reference to the SDA historian, Ronald Numbers (at pp. 24-5). Numbers is a former SDA who took the poison pill of Darwinian macroevolution and ended up in religious agnosticism (Numbers, R., *The Creationists*, *op. cit.*, p. xvi). The best known historian of Seventh-day Adventism in our times, he has given guest lectures at e.g., Andrews University (1979, 2001, & 2006), Pacific Union College (1991), Avondale College (1995), and Sydney University (1994).

¹⁰⁸ “Merton Sprengel, Associate Professor of Chemistry,” at Union College, Nebraska (<http://cdm15913.contentdm.oclc.org/cdm/ref/collection/p15913coll5/id/54>) (this website includes a 1967 photo of him).

many Seventh-day Adventists over the last seventy years. Many have held the belief that heaven is in the direction of Orion, seen through a vast, star-studded corridor Most also believe that Christ will come through this ‘open space’ at the second advent¹⁰⁹.”

However, Sprengel does not develop the natural conclusions of the data in his article into an overt outright attack on Ellen White, although this is in itself ambiguous because the “shaking of Adventism” movement sometimes used doubletalk as a more subtle form of attack. And certainly he employs a doubletalk in which he raises the types of issues that the “shaking of Adventism” movement was interested in with respect to Ellen White’s “visions,” without clearly and overtly either condoning or condemning them. Typical of this 1981 doubletalk is his reference to the type of thing later published in Walter Rea’s 1982 book, *The White Lie*, but without any of the connected “shaking of Adventism” tone of “plagiarism” and “dishonesty” by Ellen White. Thus Sprengel says, “some have suggested that the idea of Orion . . . originated with Bates, and was accepted and used by Ellen White. On this point . . . we can only conjecture. In recent years it has become common knowledge that Ellen White included material within her writings from many contemporary sources. Even if Ellen White did use an idea originating with Bates in writing out her vision, this does not negate the main thrust of the message” by her¹¹⁰. In this doubletalk, Sprengel’s qualification that no matter where the information came from, “this does not negate the main thrust of the message” could be taken to mean either, that he did not want to specifically join the “shaking of Adventism” movement in its criticisms of Ellen White; or, like Des Ford he continued to find *some* value in Ellen White’s writings, even though he no longer regarded them as inspired¹¹¹. On the one hand, Sprengel’s doubletalk in this April-June 1981 article indicates he was seeking to avoid the type of open conflict with the SDA Church hierarchy that Des Ford of Pacific Union College had already faced when stripped of his credentials as an SDA Minister in

¹⁰⁹ Sprengel, M.E., “Orion: A Scientific Perspective,” *Collegiate Quarterly*, April-June 1981, pp. 111-116, at p. 111.

¹¹⁰ *Ibid.*, p. 113 (emphasis mine).

¹¹¹ See Des Ford’s *Daniel*, Southern Publishing Association, Tennessee, USA, 1978, footnote 74 pp. 176 & 182. Even though Ford no longer followed Ellen White’s views on Dan. 8:14 about an “investigative judgment” and justification by confession, *two issues which together with the third connected issue of White’s claim to “the Spirit of prophecy” were the three issues at the heart of “the shaking of Adventism” movement*; in the SDA doubletalk of the era, Ford nevertheless had a final lengthy footnote on Daniel 8 in which he makes reference to “Ellen G. White comments” as “representative of those writers who have seen the depth of significance in the typical cleansing of the sanctuary and its reference to both the provision of the atonement and its final application.” *Prima facie* this sounds far more positive about Ellen White than anything Sprengel says; but if one analyses the doubletalk in the wider context of Ford’s commentary, he clearly disagrees with White’s views and thus her claims that they are “the Spirit of prophecy.” Ford does similar things elsewhere e.g., he includes in his section on Daniel 7 a lengthy quote from Ellen White’s *Desire of Ages* (*Ibid.*, pp. 156 & 159).

October 1980, or Smuts van Rooyen of Andrews University was in the process of encountering in which he would shortly be forced to resign in June 1981, *supra*. But on the other hand, Sprengel was clearly isolating information that those in the “shaking of Adventism” movement, or those agreeing with its criticisms of White’s claim to “the spirit of prophecy,” could take and use as one way to expose her as a false prophet¹¹².

There are four broad issues the Orion Scandal concerning the Orion constellation claims raise. Firstly, Where did Ellen White get her information on this “star-studded corridor” of Orion from? Secondly, What was the contextual relevance of this “vision” to the Orion Scandal? Thirdly, Ellen White who died in 1915 was the established matriarch of the Seventh-day Adventist Church at the time that an official SDA publication gave elucidation on the meaning of her “revelations” about the Orion Constellation in the “*Signs*” magazine of 1910 and 1911. Thus SDAs were entitled to draw the conclusion that she condoned these claims about the “star-studded corridor” of Orion. If not, why did she not seek to inhibit or correct these claims in this official SDA monthly magazine? Fourthly, both here and in many other instances, Ellen White has set aside the command of God, “Ye shall not add unto the Word” (Deut. 4:2). What does the Bible say about anyone who shall so “add unto” the completed revelation of God?

The first issue: Where did Ellen White get her information on this “star-studded corridor” of Orion from? And the second issue: What was the contextual relevance of this “vision” to the Orion Scandal? The Old Testament prophet, Jeremiah, referred to false prophets who “walk in lies” (Jer. 23:14). Contrary to the Ninth Commandment of the Holy Decalogue (Exod. 20:16; Mark 10:19; Luke 18:20; Rom. 13:9), White’s work and life has now been found to be filled with deceit by Walter Rea in his book, *The White Lie* (1982). E.g., Walter Rea had shown gross plagiarism by Ellen White in her allegedly “inspired” works. Notably, her assistant editor when she was in Australia, Fannie Bolton, was dismissed as White’s assistant editor by a rather angry Ellen White for being a whistle-blower who “blew the whistle” on Ellen White’s deceptions¹¹³. Christ says to

¹¹² Sprengel refers to Bates’ inaccurate views on Orion with a footnote reference to some earlier 1976 articles by himself and Dowell Martz in the SDA’s *Review & Herald* (*Ibid.*, footnote 14, pp. 113 & 116). In this 1976 series of articles, he sought to reinterpret Ellen White’s views about an “open space” by saying they “‘seem to suggest an open space in the atmospheric firmament surrounding the earth,’ not an opening in the distant nebula” (Haerich, D., “Heaven,” *Spectrum*, 25 May 2009; <http://spectrummagazine.org/article/sabbath-school/2009/05/25/heaven>; citing Sprengel, M.E. & Martz, D.E., “Orion Revisited,” *Review and Herald*, 23 March – 8 April 1976). But some five years later in 1981, Sprengel made no such anachronistic attempt to so read White’s comments.

¹¹³ Rea, W.T., *The White Lie*, M & R Publications, Turlock, California, USA, 1982, p. 201; citing F. Bolton to “Dear Brethren in the truth,” A rough draft in Ellen G. White Estate Document File 445. More generally see Rea’s *The White Lie* e.g., chapter 11, “A Matter of Ethics,” pp. 197-215, and for an extensive list of plagiarisms, Appendices at pp. 281-409.

“Beware of false prophets” and “by their fruits ye shall know them;” and Ellen G. White here clearly shows by her “evil fruit” of lies contrary to the ninth precept, “Thou shalt not bear false witness” (Matt. 19:18), that she was such a false prophet (Matt. 7:15-20).

This backdrop issue of plagiarism appears to be important for understanding Ellen White’s claims about the Orion constellation which were first made in 1848. That is because of what was written some two years earlier, in the middle of 1846, by Joseph Bates Jr. (1792-1872). Bates was an Arian heretic who denied that as “God” (John 1:1; 20:28), the Second Person of the Trinity, the Son of God, was “from everlasting” (Ps. 90:2; & Micah 5:2 // Matt. 2:4-6), claiming instead that Christ was created. Joseph Bates was one of the three founders of the Seventh-day Adventist Church, together with Ellen White’s husband, James White (1821-1881) (also an Arian heretic), and Ellen White herself (who rejected Arianism)¹¹⁴. Thus from the outset Ellen White was prepared to “biddeth ... God speed” to those who “abideth not in the doctrine of Christ,” and so she was made a “partaker of” the “evil “deeds” of these anti-Trinitarian Arian heretics (II John 9,11). The reason for this was the misfocus of the SDA cult which was focused on such things as seeking to “judge” a “man” “in meat” (Col. 2:16) by promoting the Old Testament’s Jewish dietary laws as a first step towards then becoming a vegetarian; “or in drink” (Col. 2:16) by prohibiting tea, coffee, and alcohol; “or of the sabbath days” (Col. 2:16), by seeking to get Gentiles to “observe” weekly sabbath “days” of Saturday (Gal. 4:10), and the associated “Jews’ preparation day” of Friday (John 19:42). Thus their minds were turned to “beggarly elements” (Gal. 4:9) “after the tradition of men,” “and not after Christ” (Col. 2:8); and so they correspondingly lost the focus on “Christ” and the fact that “in him dwelleth all the fulness of the Godhead bodily” (Col. 2:8,9). This misfocus of Seventh-day Adventism meant that important Trinitarian issues were sidelined, and so what mattered was not whether or not one was an Arian heretic like Joseph Bates and James White, or whether one was not an Arian heretic like Ellen White; but rather, what mattered was that one believed one should “judge” a “man” “in meat, or in drink, or in respect ... of the sabbath days” (Col. 2:16); and accept as “new revelations of the Spirit” those “things which” Ellen White “hath not seen” from God (Col. 2:18).

Importantly then, Joseph Bates who was a prominent Seventh-day Advent Church leader and co-founder of the SDA cult¹¹⁵, published a booklet in which on allegedly scientific reasons he claimed the geographic location of heaven was in Orion. Referring to the description of the Dutch astronomer, Christian Huygens (1629-1695), Bates’ booklet says, “Astronomers place three stars close together in the *Sword of Orion*; and when I viewed the middlemost with a telescope in ... 1656, there appeared in the place of that one, twelve other stars; among these three that almost touch each other, and four more besides appeared twinkling as through a cloud so that the space around them seemed much brighter than the rest of the heaven, which appearing wholly blackish, by reason of the fair weather, was seen as through a curtain opening through which one had

¹¹⁴ James White married Ellen White née Harmon in 1846.

¹¹⁵ Anthony Hoekema’s *The Four Major Cults*, *op. cit.*, pp. 95-96.

a free view into another region which was more enlightened¹¹⁶.” Huygens here uses metaphors, “as through a cloud,” “as through a curtain,” and was describing the nebula region of light, surrounded by a darker sky. However, Bates wrongly took this to mean there was an actual “gap” in the Orion nebula, through which he then concluded “the holy city, new Jerusalem” (Rev. 21:2) would come down to earth. Hence quoting Joel 3:16, Bates claimed that “God will not only look through this mighty space” i.e., in Orion, “but, as the prophet Joel says, he will ‘roar out of Zion, and utter his voice from Jerusalem’ ...¹¹⁷.”

Furthermore, Bates misquoted an article in *The Illustrated London News* of 19 April, 1845. This article first referred to “rumours ... afloat respecting the astronomical discoveries made by Lord Rosse’s ... telescope,” e.g., “stranger still” than first rumour mentioned, “that the nebula in the belt [*sic*; should be ‘sword’] of Orion is a universal system, a sun with planets moving around it, as the earth and her fellows move around our glorious luminary.” James South of the UK’s Royal Observatory in Kensington, London, then goes on to explain that in fact the work from Rosse’s telescope disproves rather than supports this *strange rumour*. However, in ancient pagan Greek mythology Orion is said to have been born of the earth from inside a buried bull-hide¹¹⁸, and Joseph Bates got “the bull by the horns” on this article. That is because he quoted the first part dealing with certain inaccurate “rumours ... of Orion” to the effect that it “is a universal system, a sun with planets moving around it, as the earth and her fellows move around our glorious luminary,” and regarded as being factual matters in support of his views on Orion; when the article actually dismisses these “rumours” as unfounded on the basis of astronomical work; although James South did say he hoped the mystery about the “nature and origin of the light” coming from Orion would be resolved by further work¹¹⁹. Thus Merton Sprengel fairly concludes, “It is evident from this and other analysis of the beliefs of astronomers of Bates’ time that there is no known valid astronomical evidence to support the notion of heaven being in the Orion region, or in that direction¹²⁰.”

¹¹⁶ Sprengel, M.E., “Orion: A Scientific Perspective,” *Collegiate Quarterly*, April-June 1981, pp. 111-116, at pp. 111-112 (emphasis mine); citing Joseph Bates’ *The Opening Heavens* (1846), p. 6, & quoting Christian Huygens’ *Systema Saturnium*, p. 9.

¹¹⁷ *Ibid.*, pp. 111-112; citing Joseph Bates’ *The Opening Heavens* (1846), p. 8.

¹¹⁸ *Encyclopaedia Britannica CD99* (1999), *op. cit.*, “Orion.”

¹¹⁹ Sprengel, M.E., “Orion: A Scientific Perspective” (1981), *op. cit.*, pp. 111-112 (Sprengel’s square brackets changing Orion’s “belt” to “sword”); citing Joseph Bates’ *The Opening Heavens* (1846), p. 8 & “Varieties,” *The Literary Gazette*, No. 1472, London, UK, 5 April 1845, p. 220.

¹²⁰ *Ibid.*, p. 113; also referring to Robison, T.R., “On Lord Rosse’s Telescope,” *The Scientific Papers of William Parsons*, London, UK, 1926, p. 25 & Sprengel, M.E. & Martz, D.E., “Orion Revisited,” *Review & Herald*, 25 May, 1976, 1 April, 1976, & 8 April, 1976.

Nevertheless, some two years after one of the Seventh-day Adventist Church's three co-founders, Joseph Bates made these claims in 1846, another of the SDA cult's three co-founders, Ellen White, "had a vision" entitled, "Shaking of the Powers of Heaven." She says, "December 16, 1848, the Lord gave me a view of the shaking powers of the heavens Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space . . .¹²¹." Thus with respect to the second issue: What was the contextual relevance of this "vision" to the Orion Scandal?, *given the prominence of Joseph Bates to the Seventh-day Adventist cult, we cannot doubt that this 1848 "vision" of Ellen White would have contextually acted to support Bates' false claims in his 1846 booklet about Orion.* After all, what is the point of Ellen White saying, "The Holy City will come down through that open space" if one detaches it from Bates 1846 booklet then circulating in SDA circles which misunderstood Huygens' work to mean there was a "gap" or "mighty space" in Orion (Bates) to which Ellen White refers as an "open space" in "Orion," in connection with some mysterious "light" coming out of Orion (Bates), or if one detached it from Bates associated claims that "God will not only look through this mighty space" in Orion, "but, as the prophet Joel says, he will 'roar out of Zion, and utter his voice from Jerusalem' (Joel 3:16)? In the context of 1848, Ellen White would have had to very clearly distance herself from Bates 1846 claims in this "vision" if that were her intention, and since she did not do so, but continued to work with the influential SDA Church leader, Joseph Bates, she was clearly acting to endorse his general claims.

Thus with respect to *the first issue: Where did Ellen White get her information on this "star-studded corridor" of Orion from?*; the fact that in 1848 she does not acknowledge Bates as her source, but rather says she had a "vision," does not undermine the salient fact that this 1848 "vision" was contextually intended to bolster Bates' false claims in his 1846 booklet. It was a case of "the gang of three" Seventh-day Adventist Church founders working together "as thick as thieves." Given that she would have to have known of Bates 1846 booklet views, it is possible to argue that since she was known to often plagiarize ideas as set forth in Rea's *The White Lie*, she was doing so here. But it is also the case that she may well have really had a "vision" from the Devil, who was acting to foster support for Bates and thus more widely the SDA cult via this cult prophet's "vision," for Christ says, "the devil" "is a liar, and the father of it" (John 8:44,45). Whether the source was Bates, or the Devil, or as seems likely to me a combination of the two, the fundamental point is that this 1848 "vision" of the 21 year old Ellen White, *contextually acted to support Bates' false claims in his 1846 booklet about Orion.* This means that in the context of this 1848 "vision," near the outset of her career as a false prophet, the young 21 year old cult prophetess, Ellen White, was clearly involved in supporting the highly erroneous views of Bates. These inaccurate views of Bates 1846 booklet in the first instance misread Huygens so as to wrongly conclude that there was an actual "gap" in the Orion nebula; secondly, claimed that this was heaven or

¹²¹ Ellen White's *Early Writings*, Review & Herald, Washington, DC, USA, 1882, p. 41 (emphasis mine).

God's throne-room (in Bates instance in conjunction with his reading of Joel 3:16); and thirdly, misread James South's article on Lord Rosse's telescope work so as to give credence to what that article considered was one of those "stranger" than life "rumours," namely, "that the nebula ... of Orion is a universal system, a sun with planets moving around it, as the earth and her fellows move around our glorious luminary."

Given that this is the only natural CONTEXTUAL construction to place on Ellen White's 1848 vision, it follows that her claims to the prophetic gift are thus exposed as bogus in the context of these alleged insights into "science" and the Orion.

These same type of factors are also relevant to *the third issue* which we shall now consider, namely, *Ellen White who died in 1915 was the established matriarch of the Seventh-day Adventist Church at the time that an official SDA publication gave elucidation on the meaning of her "revelations" about the Orion Constellation in the "Signs" magazine of 1910 and 1911. Thus SDAs were entitled to draw the conclusion that she condoned these claims about the "star-studded corridor" of Orion. If not, why did she not seek to inhibit or correct these claims in this official SDA monthly magazine?*

As further documented by Sprenkel, Lucas Reed was the Editor of the Seventh-day Adventist Church's official magazine, *Signs of the Times* or *Signs of the Times Monthly*, commonly known simply as, *Signs*, and he published a number of articles on Orion in 1910 and 1911, while Ellen White (d. 1915) was still alive and active as the Seventh-day Adventist cult's matriarch. These *Signs* articles appear to have been written in response to a newspaper article written by the Director of the Low Observatory near Los Angeles, California, USA, Edgar Larkin, who with the assistance of a pace-setting 60 inch (or 152.4 centremetre) telescope installed at Mt. Wilson, concluded, as quoted in *Signs* of March 1910, that Orion exhibited "the opening and interior of a cavern¹²²." Thus in this *Signs* article of March 1910 entitled, "The Open Glory," and written anonymously under the *nom de plume* of "A Christian Astronomer," as with Bates 1846 booklet, Huygens' statement is misquoted as words indicating metaphor such as "like," or analogy such as "as it were," are left out; and Ellen White's 1848 "vision" about "the open space in Orion" from "whence came the voice of God," *supra*, is quoted to establish this notion, even though this incorrect and highly erroneous theory was in fact *not supported* by the contemporary science of astronomy in 1910. The *Signs* article then further develops this idea claiming, "The light given out by the nebulae is something entirely unknown to man's experience;" even though the article also acknowledged that some of the light could be attributed to hydrogen gas and other elements. Though it is true that as at 1910 the reason for certain spectral light patterns from Orion were unknown, *this matter was later ascertained from research on the atom's electron structure*. Thus Merton Sprenkel fairly concludes in 1981, "Today there is no scientific support for the belief that the light from the Orion nebula is anything mysterious,

¹²² Sprenkel, M.E., "Orion: A Scientific Perspective" (1981), *op. cit.*, pp. 113-114; citing Edgar Larkin's "Colossal Cavern in Stellar Floor," *The San Francisco Examiner*, 14 Jan. 1910, as cited in *Signs of the Times Monthly*, March 1910.

unknown or special in any way, or for attributing it to ‘light from the throne of God’ as some” Seventh-day Adventists “still maintain¹²³ .”

Moreover, from the citations of Edgar Larkin in this *Signs* article of March 1910, came the SDA tradition of saying that, *Upon his return, Christ will come down “the star-studded corridor” “of Orion,”* understood as “an immense corridor whose sides are composed of millions of stars.” The *Signs* article of March 1910 quotes Larkin in *The San Francisco Examiner* of 14 Jan. 1910 as describing Orion, “... in glittering splendor The appearance is that of light shining and glowing behind ... walls ... studded with millions of diamond points – shining stars.” “And stars are so numerous around the opening that they constitute an apparent pavement of starry sand – the stellar floor.” However, there are not, as Larkin here claims in this *Signs* citation, “millions of diamond points – shining stars,” but only a few hundred. In explanation of this anomaly, Sprengel notes three salient facts. Firstly, the words “shining stars” are absent from the original Larkin article, and so were gratuitously added and falsely portrayed as part of the Larkin quote in the first *Signs* article of March 1910. Secondly, Sprengel found through reference to a second *Signs* article by Larkin of February 1911, that he considered Orion’s “glittering points” were “incipient suns” which “form the gigantic walls.” That is “incipient suns,” meaning stars in an early state of their formation, are said by him to “form the ... walls” rather than the “shining stars” added into the earlier Larkin quote in the *Signs* article of March 1910. And thirdly, Merton Sprengel poignantly observes that relative to the scientific facts about “the Orion nebula,” “Larkin writes with a very colorful style, tending towards the sensational in places. Therefore the reader must be careful not to confuse observed facts with the imaginary description given. Much of Larkin’s article is hardly acceptable as a source of scientific data It leads the reader to conjure up fantastic scenes which bear little resemblance to observed facts. ... Larkin ... obviously became somewhat carried away ...¹²⁴.”

Nevertheless, on the basis of these inaccuracies, coupled with reference to Ellen White’s 1848 vision in which she refers to “the open space in Orion, whence came the voice of God,” and says “The Holy City will come down through that open space,” *supra*, a third *Signs* article of April 1911 appeared, which like the first *Signs* article of March 1910 was entitled, “The Open Glory,” and was once again written by a person whose face was well hidden under the *nom de plume* of “A Christian Astronomer.” In this *Signs* article of April 1911 the claim is made, “That the throne of God is beyond that open

¹²³ *Ibid.*, pp. 113-114 (emphasis mine); citing “A Christian Astronomer,” “The Open Glory,” *Signs of the Times Monthly*, March 1910, p. 126.

¹²⁴ Sprengel, M.E., “Orion: A Scientific Perspective” (1981), *op. cit.*, pp. 111 & 114-115 (emphasis mine); citing “A Christian Astronomer,” “The Open Glory,” *Signs of the Times Monthly*, March 1910, p. 128 & Edgar Larkin’s “Colossal Cavern in Space Nebulosity,” *Signs of the Times Monthly*, Feb. 1911, p. 83.

space, that the open space in Orion is but the corridor to the throne of glory,” and that “this great burst of glory, hides the dwelling-place of the Most High¹²⁵.”

It is clear from these three *Signs* articles of 1910 and 1911, that Ellen White’s 1848 “vision” was being used in harmony with its original intent of supporting Joseph Bates 1846 booklet. This is all relevant to *the third issue, namely, Ellen White who died in 1915 was the established matriarch of the Seventh-day Adventist Church at the time that an official SDA publication gave elucidation on the meaning of her “revelations” about the Orion Constellation in the “Signs” magazine of 1910 and 1911. Thus SDAs were entitled to draw the conclusion that she condoned these claims about the “star-studded corridor” of Orion. If not, why did she not seek to inhibit or correct these claims in this official SDA monthly magazine?* Thus it is clear that as with Bates original 1846 claims, so with these claims in the 1910 and 1911 *Signs* articles, a form of “science falsely so called” (I Tim. 6:20) was being used in harmony with Ellen White’s 1848 “vision,” although whereas in 1848 this acted to give support to Bates 1846 claims, by contrast, the three 1910 and 1911 *Signs* articles were intended to give support to both Bates 1846 claims and White’s 1848 “vision” claims. This means that in the context of this 1848 “vision,” near the close of her career as a false prophet, the elderly octogenarian Ellen White (b. 26 Nov. 1827) was clearly involved in the continued support of the highly erroneous views of Bates, together with some newer ones in these 1910 and 1911 *Signs* articles. That is because the *Signs of the Times* magazine was an official organ of the Seventh-day Adventist Church founded by “the gruesome threesome” of Joseph Bates (d. 1872), James White (d. 1881), and Ellen White (1827-1915), and so Ellen White would have had to specifically taken action to inhibit or “correct” these articles of 1910 and 1911 if she did not want Seventh-day Adventist cult members to believe them.

Given that this is the only natural CONTEXTUAL construction to place on Ellen White’s actions with respect to the “Signs” articles of 1910 and 1911, it follows that her claims to the prophetic gift are thus once again exposed as bogus in the context of these alleged insights into “science” and the Orion. It also follows that SDA cult members were perfectly entitled to draw the conclusion that Ellen White sanctioned the idea that “at his return Christ would come down the star-studded corridor of Orion,” since during her life-time CONTEXTUALLY her 1848 “vision” was used to mean this in official SDA literature such as Bates 1846 booklet and the 1910 and 1911 “Signs” articles.

There have been different responses to these basic facts by Seventh-day Adventist cult members since Sprengel’s article of 1981. From within the SDA paradigm, at the more liberal end of Seventh-day Adventism, there is a group called “Adventist Forum” which is a non-profit organization of SDAs, and a *non-official* publisher of SDA articles. This group publishes the *Spectrum* magazine on the internet, and it clearly holds some religiously liberal and thus unBiblical ideas. For instance, the *Spectrum* magazine of 19 March 2013 has an article saying that “according to USA Today, Adventism is the fastest

¹²⁵ “A Christian Astronomer,” “The Open Glory,” *Signs of the Times Monthly*, April 1911, pp. 174 & 175 (emphasis mine); quoted in Sprengel, M.E., “Orion: A Scientific Perspective” (1981), *op. cit.*, at p. 115.

growing denomination in the United States¹²⁶,” and in this context *Spectrum* gives favourable coverage to a Seventh-day Adventist homosexual group called, “Seventh-gay Adventists,” which includes a pro-sodomite quote from its Director, Daneen Akers. The article is written by the President of a group called, *The Intercollegiate Adventist Gay-Straight Coalition*, Eliel Cruz, i.e., meaning by “Gay,” homosexual, who says “I identify with being bisexual, I identify with Adventism theologically and culturally,” and the content in the self-explanatory article’s title is, “Why I’m Still a Seventh-day Adventist.” There is some incongruity in this claim as the bisexual Cruz says, “I’ve been ... excommunicated (although we Seventh-day Adventists don’t officially practice it).” The approximate SDA church equivalent of excommunication is to “disfellowship” people, and so the article is unclear as to whether or not this bisexual has or has not been disfellowshipped for homosexuality. But either way, this article promotes the “LGBT” cause i.e., the Lesbian-Bisexual-Gay [meaning a male homosexual Sodomite]-Transsexual cause. The article claims in support of “Daneen Akers, a friend and also director of” “Seventh-gay Adventists,” that it is right “to work for LGBT equality,” on the basis of a Bible quote from the *New International Version*, namely, “Jesus said,” followed by “John 13:35” in the NIV¹²⁷. This is clearly a very religiously liberal interpretation of John 13:35 which reads in the Authorized Version, “By this shall all men know that ye are my disciples, if ye have love one to another.” For while it is true that St. John has been called, “The Apostle of Love,” this is clearly a decontextualized usage of John 13:35, for this *Apostle of Love* also says, “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (I John 2:4). These

¹²⁶ Citing G. Jeffrey MacDonald’s “Adventists ... faith is fastest growing U.S. Church,” *USA Today*, 17 March 2011, which says the message “Rest on the Sabbath. Heed Old Testament Dietary Codes. And be ready for Jesus to return at any minute ... are hallmarks of the Seventh-day Adventist Church, the fastest growing Christian denomination in North America ... growing by 2.5% in North America, ... where Southern Baptists and mainline denominations, as well as other church groups are declining. Adventists are even growing 75% faster than Mormons (1.4 percent) With Saturday worship services and vegetarian lifestyles, Seventh-day ... Adventists are ... reaping the rewards of their extra efforts in evangelism. Responding to a national initiative, more than 80% of the 6,000 Adventist churches in North America staged weeks-long outreach events in hotels and other settings in 2009.” “G. Alexander Bryant, executive secretary for the denomination’s North American division,” “said in an ordinary year, one-third to one-half of Adventist congregations put on such events The church has some of its strongest gains come in non-religious regions such as the Pacific Northwest. In Washington, for instance, the denomination has established ‘Christian cafes,’ where people can relax and ask questions without feeling the pressures of church. ‘You’re not necessarily inviting them to church,’ Bryant said. ‘You’re just sitting around, talking with people, building relationships — and slowly talking to them about Christ’” and the SDA cult (http://usatoday30.usatoday.com/news/religion/2011-03-18-Adventists_17_ST_N.htm).

¹²⁷ Cruz, E., “Why I’m Still a Seventh-day Adventist,” *Spectrum*, 19 March 2013 (<http://spectrummagazine.org/blog/2013/03/19/why-im-still-seventh-day-adventist>).

“commandments” referred to by the *Apostle of Love* in I John 2:4, clearly include a prohibition on homosexuality (e.g., Lev. 18:22,24; Rom. 1:24-28; I Cor. 6:9; I Tim. 1:10), for we read of how God “turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly” (I Peter 2:6; cf. Gen. 18:20; 29:5). This same article also has next to it a liberal advert of a coloured Mongoloid woman promoting feminism’s disunity, and carrying a caption seeking to promote the anti-patriarchal sex role perverts agenda of what they call, “woman” and “equality” in the context of seeking to promote ordained women Ministers in the SDA Church.

On the one hand, the religiously liberal nature of sex role perversion in the form of promoting women’s ordination to the Ministry, and sexual perversion in the form of promoting homosexuality, means that “Adventist Forum” is clearly *a bad crowd*, and even judged from within the standards of the SDA paradigm they leave a lot to be desired. But on the other hand, they candidly say in a 2009 article entitled, “Heaven,” that, “As to its physical location, most Adventists have traditionally located heaven somewhere within the area of the Orion Nebula. Adventist writers and evangelists have a long history of equating ‘the open space’ of which Ellen White spoke with the Great Orion Nebula and deducing that the city of God and his throne exist on a planet somewhere within that system. Early eighteenth and nineteenth-century astronomers observed what they described as an empty or clear space in this area of the heavens. In a pamphlet self-published in May 1846 and titled ‘The Opening Heavens,’ Joseph Bates described the space as a ‘gap’ in the sky opening to the throne of God. However, this supposed celestial hole has long since been identified as an area of opaque gas and dust clouds. The light from behind these clouds is now recognized as coming from a cluster of hot, newborn stars whose ionization causes the nebula to glow¹²⁸.” This article then refers without criticism to a claim that White meant “an open space in the atmospheric firmament surrounding the earth;” even though in her 1848 “vision,” she clearly refers to “the open space in Orion,” *not* “in the atmospheric firmament surrounding the earth”¹²⁹.” But for our purposes, it is clear that the Seventh-day Adventists of the admittedly very liberal “Adventist Forum,” are happy to say that “this supposed celestial hole” in Orion does not really exist, and the “light” from Orion comes from natural causes.

By contrast, from within the SDA paradigm, at the more conservative end of Seventh-day Adventism, there is a group called the “Adventist Defense League.” This group seeks to defend Ellen White’s claims in a way that in 1981 Merton Sprengel was not prepared to back in “the shaking of Adventism” era of the late 1970s and early 1980s. For “the winds of time” have blown over the Seventh-day Adventist Church, and more than 30 years on the central issues in “the shaking of Adventism” movement have been

¹²⁸ Haerich, D., “Heaven,” *Spectrum*, 25 May 2009 (emphasis mine) (<http://spectrummagazine.org/article/sabbath-school/2009/05/25/heaven>).

¹²⁹ This is Sprengel & Martz’s 1976 claim, and contrasts with the fact that five years later in 1981, Sprengel made no such anachronistic attempt to so read White’s comments about “the open space in Orion,” *supra*.

sadly *shaken out* of Seventh-day Adventism¹³⁰. Thus sometime in July 2008, the “Adventist Defense League” wrote a response to an article by Dirk Anderson on the matter of Orion.

Therefore, let us first consider Dirk Anderson’s article which was written in 2005. Anderson’s short two page article entitled, “Ellen White and the Orion Stargate,” consists of mainly three quotes, followed by his conclusion which may be summarized in three words found in the article’s website address as, “Ellen White exposed.” The first quote is from Joseph Bates booklet or pamphlet, “The Opening Heavens,” *supra*. He further refers to a biographical work whose Editor, James White (d. 1881), the husband of Ellen White, and one of the three co-founders of the SDA Church, had written with respect to another of the three co-founders of the SDA Church, Joseph Bates (d. 1872). This book was written five years after the death Bates in 1877. It says: “But the most remarkable of all the *cloudy* stars, he [Bates] says, ‘is that in the middle of Orion’s sword, where seven stars (three of which are very close) seem to shine through a cloud. It looks like a gap in the sky, through which one may see as it were a part of a much brighter region. Although most of these spaces are but a few minutes of a degree in breadth, yet since they are among fixed stars they must be spaces larger than what is occupied by our solar system; *and in which there seem to be a perpetual, uninterrupted day among numberless worlds which no human art can ever discover.*’ This gap or place in the sky is undoubtedly the same that is spoken of in the Scriptures. See John 1:51; Rev. 19:11¹³¹.”

¹³⁰ The core issues in “the shaking of Adventism” movement were justification by faith, Christ’s completed atonement on the cross, and *sola Scriptura* or Scripture alone. The issue of justification by faith and Christ’s imputed righteousness, also touched on the connected issue of Christ’s sinless human nature as the Second Adam, and so included a complete rejection by those in this movement of the view held by some, though not all SDAs, that Christ had a sinful nature, and so was an example of how sinful men may attain sinless perfection. This movement was concerned with justification by faith and Christ’s completed atonement on the cross, as opposed to the SDA teachings derived from their views of Dan. 8:14 and Ellen White’s writings of: justification by confession (in which as in Romanism, one is said to move in and out of being saved depending on whether or not one has any unconfessed sins), and associated claims of Christ’s entry into the heavenly Most Holy Place in 1844 with an unBiblical connected SDA distinction between “the forgiveness of sins” (occurring before 1844) and “blotting out of sins” (said to be occurring in “the investigative judgment” that starts in 1844). And stemming from an initial recognition that Ellen White is most unBiblical and unProtestant in these teachings, a flow on fuller rejection of Ellen White as authoritative and having “the Spirit of prophecy,” resulting in a Protestant position of Scripture alone, not only on these issues, but on all issues.

¹³¹ Anderson, D., “Ellen White and the Orion Stargate,” 2005; quoting from James White (Editor), *The Early Life & Later Experiences & Labors of Elder Joseph Bates*, Seventh-day Adventist Publishing Association, Steam Press, Battle Creek, Michigan, USA, 1877, chapter 12 (italics emphasis in 1877 original; underlined emphasis mine) (<http://www.ellenwhiteexposed.com/orion.htm>).

Anderson's second quote is from Seventh-day Adventist historian, Loughborough, on Ellen White's 1840s *solar system vision* which "began a description of the 'opening heavens' with its glory, calling it *an opening into a region more enlightened*. Elder Bates said that her description far surpassed any account of the opening heaven he had ever read from any author." From this Anderson concludes, "Apparently ... White had subscribed to Bates theory that the open space in Orion was a special, heavenly place¹³²." Anderson's third quote is that of Ellen White's 1848 vision in which she says, "The atmosphere parted and rolled back; then we could look up through *the open space in Orion, whence came the voice of God. The Holy City will come down through that open space*." From these quotes Anderson concludes that Ellen White considered "three things: 1. There is an 'opening' or *stargate* into 'a region more enlightened'" (White's 1840s *solar system vision*); "2. The voice of God comes through an 'open space in Orion'" (White's 1848 vision); and "3. The 'holy city' will come to earth through the opening in Orion" (White's 1848 vision)¹³³.

In response to this the "Adventist Defense League" said in a July 2008 article that it wished to respond to "Mr. Dirk Anderson" who wrote in "2005" about "what some of the early Adventist pioneers along with ... White said in regards to the constellation Orion. His document is titled 'Ellen White and the Orion Stargate' ...¹³⁴." This article then quotes from White's 1848 vision on "the open space in Orion." They first seek to justify this "vision" on the basis that the claim allegedly says the same type of things found in Matt. 24:29,30; Isa. 13:6-13; Matt. 38-42; II Thess. 2:1,2,8; Matt. 24:29,30; Isa. 13:10. With regard to Anderson's concerns of "Ellen White's 'added detail' of an 'open space' in the constellation Orion," they say that "NASA's power Hubble Telescope ... helped researchers discover ... what they call 'a ball-like cavity' within this constellation" in "a video titled, 'Hubble Snaps the clearest View of the Orion Nebula'." And "Wikipedia ... under 'Orion Nebula,' ... says: 'Some of these collapsing stars can be particularly massive, and can emit large quantities of ionizing ultraviolet radiation. An example of this is seen with the Trapezium cluster. Over time the ultraviolet light from the massive stars at the center of the nebula will push away the surrounding gas and dust in a process called photo evaporation. *This process is responsible for creating the interior cavity of the nebula, allowing the stars at the core to be viewed from Earth*'." On this basis the "Adventist Defense League" article then says, "So it shouldn't have

¹³² *Ibid.*, quoting from Loughborough, J.N., *Great Second Advent Movement*, p. 258 (emphasis in Anderson's citation).

¹³³ *Ibid.*, from the same quote of this 1848 vision (emphasis in Anderson's citation) in Arthur White's quote of Ellen White in *Ellen G. White: The Early Years*, Vol. 1 (1827-1862), p. 154; *The Present Truth*, 1 Aug. 1849, "Dear Brethren and Sister;" & *The Present Truth*, 31 Jan. 1849, "To those who are receiving the seal of the living God."

¹³⁴ "Ellen White and Orion Nebula," *Adventist Defense League* (<http://adventist-defense-league.blogspot.com.au/2008/07/ellen-white-and-orion-in-2005-mr.html>).

been surprising to our critic,” Dirk Anderson, “that Ellen White mentioned an ‘open space’ within Orion Nebula, that is, if he did the proper research¹³⁵.”

However, there are three salient points that I would note. Firstly, the “Orion Nebula” article in *Wikipedia* says that “the interior cavity of the nebula” is created not in a supernatural way as God’s throne room, but by “collapsing stars” “in a process called photo evaporation.” A link on this website further explains that such “photo evaporation occurs when a planet “is stripped of its atmosphere (or parts of its atmosphere) due to high energy photons and other electromagnetic radiation¹³⁶” i.e., this is a naturally occurring process under the sustaining power of God and his laws of nature. Secondly, this allows “the stars at the core to be viewed from Earth,” and in a further section omitted in the Adventist League’s excerpt this says, “The largest of these stars have short life spans and will evolve to become supernovae. Within about 100,000 years, most of the gas and dust will be ejected. The remains will form a young open cluster, a cluster of bright, young stars surrounded by wispy filaments from the former cloud. The Pleiades is a famous example of such a cluster.” *Therefore astronomers can see inside this section and they there find nothing mysterious such as “an open space” going into heaven or the throne-room of God with some mysterious light; but rather, gas, dust, and normative stars, which show all the normative signs of becoming a cluster in about 100,000 years.*

The third point to note is that the *Adventist Defense League* has decontextualized the relevant 1848 Ellen White “vision.” Contextually, this acted to endorse the claims in Bates 1846 pamphlet (or booklet) about a “gap” in the Orion nebula; which was allegedly heaven or God’s throne-room; and in which it was said, “that the nebula ... of Orion is a universal system, a sun with planets moving around it, as the earth and her fellows move around our glorious luminary.” Furthermore, these ideas were repeated after the 1848 Ellen White “vision” in Editor James White’s *The Early Life & Later Experiences & Labors of Elder Joseph Bates* (1877). Moreover, in the *Signs* articles of 1910 & 1911, the claim is made that, “The light given out by the nebulae is something entirely unknown to man’s experience;” whereas in fact the light is now entirely explicable on a scientific basis, so that in 1981, SDA teacher at Union College, Nebraska, Merton Sprengel could say, “Today there is no scientific support for the belief that the light from the Orion nebula is anything mysterious, unknown or special in any way, or for attributing it to ‘light from the throne of God’ as some” Seventh-day Adventists “still maintain.” And the *Signs* articles of 1910 & 1911 also used citations from Edgar Larkin resulting in the SDA tradition of saying that, *Upon his return, Christ will come down “the star-studded corridor” “of Orion,”* understood as “an immense corridor whose sides are composed of millions of stars,” *supra*. Contextually, these claims were made in

¹³⁵ *Ibid.* (Adventist Defense League’s emphasis); citing “Orion Nebula,” *Wikipedia* (http://en.wikipedia.org/wiki/Orion_Nebula#cite_note-successor-5).

¹³⁶ “Orion Nebula,” *Wikipedia*; link to “Photoevaporation” (http://en.wikipedia.org/wiki/Photo_evaporation); from wider article at http://en.wikipedia.org/wiki/Orion_Nebula#cite_note-successor-5).

an official Seventh-day Adventist publication as elucidation on Ellen White's 1848 "vision," at a time when Ellen White was alive and very much the SDA matriarch, so that the fact that she did not seek to suppress or correct these ideas means that SDAs were entitled to conclude that she condoned them. *Therefore CONTEXTUAL factors mean Seventh-day Adventists were entitled to draw the conclusion that Ellen White sanctioned the idea that "at his return Christ would come down the star-studded corridor of Orion," since during her life-time CONTEXTUALLY her 1848 "vision" was used to mean this in official SDA literature such as Bates 1846 booklet and the 1910 and 1911 "Signs" articles.* This point of historical context absolutely destroys the claims of the *Adventist Defense League* which seeks to decontextualize Ellen White's 1848 vision about an "open space in Orion," which is allegedly heaven or the throne-room of God from "whence came the voice of God," and from where "The Holy City will come down."

Therefore, in the first instance, I find as a conclusion about Ellen White's 1848 vision, that which Dirk Anderson also found as a conclusion about White's earlier vision, namely, "White ... put the prophetic stamp-of-approval on" "Bates" "conjectures about Orion," i.e., "that the open space in Orion was a special, heavenly place¹³⁷." And in the second instance, I concur with the frank admission by the "Adventist Forum" that, "Early eighteenth and nineteenth-century astronomers observed what they described as an empty or clear space in this area of the heavens. In a pamphlet ... in ... 1846 and titled 'The Opening Heavens,' Joseph Bates described the space as a 'gap' in the sky opening to the throne of God. However, this supposed celestial hole has long since been identified as an area of opaque gas and dust clouds. The light from behind these clouds is now recognized as coming from a cluster of hot, newborn stars whose ionization causes the nebula to glow¹³⁸;" and also Merton Sprengel's 1981 candid admission to the same effect. However, in the third instance, I agree with both Dirk Anderson and the *Adventist Defense League* that the words of Ellen White's 1848 "vision," about "open space in Orion" contextually require that she was describing the Orion constellation, with the consequence that the 1976 *Review and Herald* attempt by Sprengel & Martz, cited without criticism by the "Adventist Forum," namely, that with respect to "Ellen White's use of the term *open space* ... her statements 'seem to suggest an open space in the atmospheric firmament surrounding the earth,' not an opening in the distant nebula¹³⁹," is clearly far-fetched and farcical. The reality is that it is contextually clear that the young 21 year old *Ellen White near the outset of her career as a false prophet*, supported in her

¹³⁷ Anderson, D., "Ellen White and the Orion Stargate," 2005 (<http://www.ellenwhiteexposed.com/orion.htm>).

¹³⁸ Haerich, D., "Heaven," *Spectrum*, 25 May 2009 (emphasis mine) (<http://spectrummagazine.org/article/sabbath-school/2009/05/25/heaven>).

¹³⁹ Haerich, D., "Heaven," *Spectrum*, 25 May 2009; <http://spectrummagazine.org/article/sabbath-school/2009/05/25/heaven>; citing Sprengel, M.E. & Martz, D.E., "Orion Revisited," *Review and Herald*, 23 March – 8 April 1976. But as previously observed, some five years later in 1981, Sprengel made no such anachronistic attempt to so read White's comments.

“vision” of 1848, the scientifically incorrect views of Joseph Bates from 1846; that *the middle aged Ellen White in the middle of her career as a false prophet*, continued this support as seen with the ongoing publication of her 1848 “vision,” and the usage of Bates views in the official SDA work of which her husband, James White, was Editor, namely, *The Early Life & Later Experiences & Labors of Elder Joseph Bates* (1877), which as SDA “prophetess” she did not seek to stop or correct; and that in the context of official SDA *Signs* articles in 1910 & 1911 being written in connection with explaining elements of White’s 1848 “vision,” *near the close of her career as a false prophet, the elderly octogenarian Ellen White* was again clearly involved in the continued support of the highly erroneous views of Bates, together with some newer ones in these 1910 and 1911 *Signs* articles; since once again, the *Signs* magazine was an official organ of the Seventh-day Adventist Church and she did not seek to inhibit or “correct” these articles as necessary if she did not want Seventh-day Adventist cult members to believe them.

Indeed, one finds on a contemporary SDA website (as at 2014) a series of topics with a “Title” and “Description / Content.” One whose “Title” is “Without a Wedding Garment” (Matt. 22:11,12), has as its “Description / Content,” “Your flight ticket to the greatest party in the universe planned to last for a millennium to take place beyond the corridors of Orion. You cannot afford to be without this¹⁴⁰.” This refers to the SDA belief that at the Second Advent Christ takes the saints to heaven for the millennium before returning to earth¹⁴¹. Significantly then, we here see the ongoing SDA view of “the corridors of Orion” being the alleged geographical location of heaven.

Therefore Ellen White’s contextual actions with respect to her 1848 “vision” mean that SDA cult members were perfectly entitled to do what they did, and draw the conclusion that Ellen White was using her “Office of prophet” to sanction the idea that there was “scientific” evidence supporting the idea that heaven or God’s throne-room was in “Orion,” and that “at his return Christ would come down the star-studded corridor of Orion,” which was the throne-room of God behind an “open space in Orion.” And it is also clear that these are scientifically incorrect claims about what is meant to be scientifically observable about Orion. Therefore the dodging and fudging that has gone on in Seventh-day Adventist circles, whether the 1976 *Review and Herald* claim that was uncritically referred to in what, inside the SDA paradigm, is the more liberal “Adventist Forum” article in 2009, namely, that with respect to “Ellen White’s use of the term *open space* ... her statements ‘seem to suggest an open space in the atmospheric firmament surrounding the earth,’ not an opening in the distant nebula;” or what inside the SDA paradigm is the more conservative “Adventist Defense League”

¹⁴⁰ “End Time Prophecy Seminars Medical Ministries International,” “End Time Library” (emphasis mine) (http://sdakodeso.org/CL_default.html). This may well be an unofficial SDA website of an individual SDA or group of SDAs, rather than an official website of the SDA Church, but this does not invalidate the point.

¹⁴¹ Breaden’s *SDA Instruction Manual* (1987), *op. cit.*, Study No. 17, pp. 81-82 (“What happens after Jesus comes”); with Charts 19a & 19b; says that “during the millennium,” “the saints reign in heaven ‘with Christ’: Rev. 20:4,6; 3:21” (at p. 81).

article in 2008 that seeks to decontextualize the 1848 Ellen White “vision” about “the open space in Orion,” and then apply it to some contextually irrelevant phenomenon in Orion; are simply different SDA attempts to *try and explain away the obvious fact that Ellen White used her alleged possession of “the Spirit of prophecy” to sanction the idea of “scientific” support from astronomy for heaven or the throne-room of God being in Orion, for which there is in fact no such scientific support.* This issue is thus relevant to many things, not the least of which is the fact that George McCready Price’s “flood geology” was premised on the erroneous belief that Ellen White had “the Spirit of prophecy,” and so she was a reliable source to rest upon for “scientific” matters, whether it was “Orion” or “flood geology.”

Thus in comparison and contrast with another of the four major cults, namely, Mormonism; elements of *The Orion Scandal* with respect to how Seventh-day Adventists are now trying to deny what their false prophet, Ellen White, taught in connection with her 1848 “vision” about an “open space in Orion” as heaven, acting to sanction “scientific” claims of Bates in 1846, and later such “scientific” claims in the *Signs* articles of 1910 & 1911; have overtones of a similar parallel in Mormon attempts to deny that archaeological evidence does not support the claims of their false prophet, Joseph Smith, with regard to alleged American societies of “Lamanites” and “Nephites” in his *Book of Mormon*. Bearing in mind that the Seventh-day Adventist cult was founded by “the gang of three,” Joseph Bates, James White, and Ellen White, or really, “the gang of four” because the Devil was in it too, this story about “God’s throne-room or heaven being in an open space behind Orion,” was clearly “a beat-up.” Did “the gang of three” decide to “take a punt” on what seemed like “a safe bet” in running with this claim, since Orion is so far from earth, and what could be seen by astronomers was so minimal, that they thought that “nobody could ever show they fabricated it,” and this “would give them some added credibility” with SDA cult member in explaining the “mysterious light” from Orion? Was this how “a pack of lies” were spun? Or was this the work of “the gang of four,” with the “fourth” member of the Devil giving Ellen White the Satanic “vision” of 1848? *Either way, O what a web we weave, when at first we try to deceive!* For as time rolled on, the science of astronomy advanced in ways that were not envisaged in 1848, and with images of Orion now showing that there is nothing unusual, unnatural, or unexpected going on there, and a capacity to see with the Hubble Telescope e.g., the Trapezium cluster, it is now clear that Ellen White’s 1848 “vision” is a lie, whether a humanly framed lie by Ellen White of the type and kind Walter Rea more generally calls, “the White lie;” or the lie of a Satanic “vision” by Ellen White that came from “the devil” himself who “is a liar, and the father of it” (John 8:44). Thus whether Ellen White concocted this 1848 vision as a plagiarism from Bates’s 1846 work, or whether she got it as a Satanic vision, *it is clear that this is a scandal which exposes her as a false prophet.*

This now lead us to the fourth issue. *Both here in this 1848 vision and in many other instances, Ellen White has set aside the command of God, “Ye shall not add unto the Word” (Deut. 4:2). What does the Bible say about anyone who shall so “add unto” the completed revelation of God?*

In I Corinthians 13:8, St. Paul foretold of a time when “prophecies,” meaning the gift of prophecy, “shall fail,” when “tongues” “shall cease,” and “knowledge” meaning the I Corinthians 12:8 “word of knowledge” in a new revelation of the Spirit, “shall vanish away.” And their triple parallelism in I Corinthians 13:8, in which “shall fail” equates “shall cease” equates “shall vanish away,” contextually means all three were to go around the same time. St. Paul further tells us when that was to be in Ephesians 2:20 where he says “apostles and prophets” were for the church’s “foundation” period, i.e., New Testament times. Thus prophets existed only in, and immediately around, Bible times (Luke 2:36). Hence under the Biblically sound Protestant teaching of *sola Scriptura* (Latin, “Scripture alone”), it is no longer necessary to apply any specific *tests of a prophet* to distinguish a true prophet from a false prophet, (even though one may if one so wishes, and indeed, this has already been done, *supra*), since *by definition, any person claiming to have the gift of prophecy is by definition a false prophet.* Therefore Ellen White was necessarily a false prophet.

It is also clear from the above analysis, that Ellen White added to the Word of God e.g., adding a location of heaven by saying it was in “the open space in Orion,” *supra*. Yet with respect to the writings of Ellen White this is *just the tip of the ice-berg!* The termination of the prophetic gift with the closure of the canon of Scripture is recognized inside the last book of the Bible, the Book of Revelation which was penned in *circa* 96 A.D. . Rev. 11:4 refers to “two candlesticks,” and in Psalm 119:105 we read, “Thy word is a lamp unto my feet, and a light unto my path.” Thus Revelation 11:4 tells us that with the completion of the Book of Revelation, the light of God’s Word was to be found in two distinctive parts, and contextually these must be what we call the Old Testament and the New Testament. Therefore, this means that the teaching of Revelation 22:18,19 that one is not to “add” or subtract form “the words of the book of this prophecy,” apply in the first narrower instance to the Book of Revelation, but in the second wider instance to the entire Bible as the completed revelation of the entire Bible, that is found in two parts as the “two witnesses” or “two olive trees” or “two candlesticks” of the Old and New Testaments (Rev. 11:3,4). Hence of those who add to the Word of God as did the Seventh-day Adventist cult prophetess, Ellen G. White, we read, “I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book” (Rev. 22:18).

Seventh-day Adventists sometimes claim “supernatural strength” is “a test of a prophet” on the basis of Daniel 10, where “there remained no strength in” “Daniel” (Dan. 10:1,8), until “an hand touched” him, and said “stand upright” (Dan. 10:10,11). Hence they refer to the early days of Ellen White’s visions in the USA in which she was said to show such “supernatural strength” by e.g., holding a heavy book weighing 18½ pounds or 8.4 kilograms for 20 to 30 minutes¹⁴². This is not in my opinion a reasonable

¹⁴² See e.g., “Questions and Answers About Ellen G. White,” at “Ellen G. White’s Visions,” says “she often manifested supernatural strength,” and gives the example of holding up this heavy book in Portland, Maine, USA, in 1845, *The Ellen G. White Estate* [An official Seventh-day Adventist organization]

interpretation of Dan. 10:8-10, since there is no indication that Daniel had supernatural strength that went beyond his normal strength; and even if he did, while it is true that Samson had supernatural strength (Judges 13-16; Heb. 11:32), there is nothing in Scripture to indicate that supernatural strength was ever some kind of *general* “test of a prophet.” Furthermore, Scripture does indicate that a person who is devil-possessed may gain supernatural strength from devils and so be able to brake “chains” put on him (Mark 5:3,4). This raises the issue, How did Ellen White hold a heavy book for so long? Was it by the power of devils? Or was it faked by some form of trickery? Ellen White spent most of her life in the USA, but she visited and lived in Australia from 1891 to 1900, first in Victoria and then in New South Wales¹⁴³. I have visited her later Australian residence, called “Sunnyside” at Cooranbong¹⁴⁴, New South Wales, near the SDA’s Avondale College on several occasions.



Gavin outside Ellen White’s Australian residence, Sunnyside, Cooranbong, NSW, February / March 1978.

Gavin is here seen holding open a pocket size New Testament from his shirt-pocket. Christ says in Matt. 7:15,16, “Beware of false prophetsYe shall know them by their fruits”



Gavin at “Mrs. E.G. White’s prayer-room” at Sunnyside, June 1991. Looking up, Gavin sees a man-hole in the roof, raising the question, “Did someone climb up into the roof and ‘work the wires’ of trickery so as to make it look like Ellen White had the power to hold a heavy book for a long time? Or was she energized by the power of devils?”

(<http://www.whiteestate.org/issues/faq-egw.html>); these claims are disputed by some persons who regard her as a false prophet e.g., “Visions Examined” (<http://ellenwhiteexposed.com/egw7.htm>) at “The Heavy Bible,” citing *Great Second Advent Movement*, pp. 236-237 (<http://ellenwhiteexposed.com/refute3.htm>).

¹⁴³ See “Ellen G. White, Volume 4: The Australian Years: 1891-1900 by Arthur L. White” (<http://text.egw writings.org/publicationtoc.php?bookCode=4BIO>).

¹⁴⁴ Cooranbong is near Morisset, just off the Sydney-Newcastle M1 Freeway.

A detailed description of Ellen G. White in visions is given by both Ellen White's husband, and also J.N. Loughborough, author of the SDA work, *Rise and Progress of the Seventh-day Adventists* (1892)¹⁴⁵ who is said to "had seen White in vision fifty times since 1852." The description includes clearly supernatural elements e.g., "superhuman strength," "She did not breathe during the entire period of a vision that ranged from fifteen minutes to three hours. Yet, her pulse beat regularly and her countenance remained pleasant as in the natural state;" "Her eyes were always open without blinking; her head was raised, looking upward with a pleasant expression as if staring intently at some distant object. Several physicians, at different times, conducted tests to check her lack of breathing and other physical phenomena¹⁴⁶." Certainly if these descriptions are accurate, then an orthodox Protestant would have to conclude that Ellen White clearly experienced supernatural visions, and thus she was energized by devils.

Seventh-day Adventists sometimes refer to Ellen White as, "The lesser light on the greater light." Typical of this type of terminology, for use in SDA studies designed to gain new cult members, SDA Minister, Frank Breaden (1916-1999) of Queensland, Australia, in one of his pictorial charts has a picture of Ellen White sitting in a chair surrounded by 26 immediately visible books, with the top of her 27th book on the far right in front of her. She actually wrote more than 27 books and so this is presumably meant to be symbolic imagery showing one of Ellen White's longer books for each of the New Testament's 27 shorter books. She then has a 28th book in her hand which is *presumably* meant to be a Bible since it appears to be double columned pages, and such an interpretation then fits the lower caption. Over the top of this picture are the words, "The Abiding Gift of Prophecy," with an arrow pointing to her with the words, "The gift of prophecy." Underneath this picture, referring to Ellen White are the words, "A lesser light, to lead to the greater light" of the Bible (see picture below)¹⁴⁷.

On the one hand, if a man were to write commentaries on the Holy Bible, e.g., those of John Calvin, or the Works of Martin Luther, and these were much longer than the Bible, I would not consider it wrong to refer to them as "a lesser light on the greater light of the Bible," since such men are not claiming that what they write are "new revelations of the Spirit." Thus they may be *critically used*, and there is a recognition that *only the Bible* contains Divine revelations. But on the other hand, the claim of Seventh-day Adventists for Ellen White is quite different. It is the claim that she was "a prophetess." Thus when reference is made to her works as "A lesser light" on "the

¹⁴⁵ Loughborough, J.N., *Rise and Progress of the Seventh-day Adventists*, General Conference of Seventh-day Adventists, Battle Creek, Michigan, USA, 1892.

¹⁴⁶ "Inspiration of Ellen G. White," *Wikipedia* (http://en.wikipedia.org/wiki/Inspiration_of_Ellen_G._White); citing White, Arthur L. 1985, "Chapter 7 – (1846-1847) Entering Marriage Life", *Ellen G. White: The Early Years*, Vol. 1, 1827-1862, pp. 122-123.

¹⁴⁷ See Breaden, F., *SDA Instruction Manuel* (1987), *op. cit.*, Chart 62, for use together with Study 45, pp. 183-4, entitled, "The gift of prophecy in the remnant church."

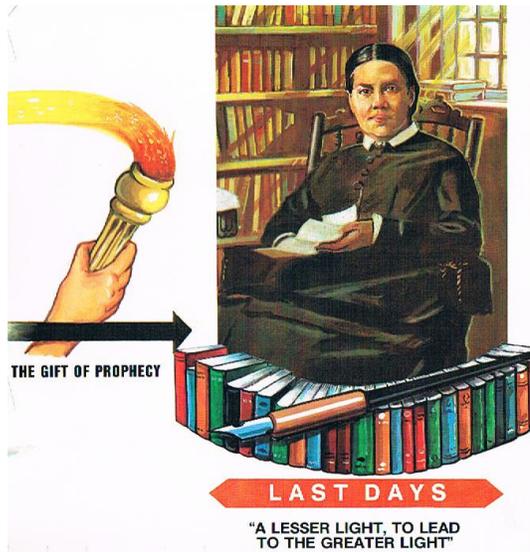
greater light” of the Bible, then this is a joke, since these are claims of massively more writing than one finds in the Bible, allegedly being “new revelations of the Spirit” from someone said to have “the gift of prophecy,” relative to the comparatively small amount of the Bible’s Divine revelations.

Thus if one visits Ellen White’s residence when she was in Australia, “Sunnyside,” which is open to the public and located near the SDA’s Avondale College at Cooranbong in south-eastern New South Wales (between Gosford and Newcastle), one there finds a picture of a man standing next to a pile of Ellen White’s books stacked on top of one another showing the enormous extent of Ellen White’s allegedly “new revelations of the Spirit” (see picture below)¹⁴⁸, such as her unscientific claims about “the open space in Orion, whence came the voice of God. The Holy City will come down through that open space,” contextually resulting in the SDA tradition of saying that, *Upon his return, Christ will come down “the star-studded corridor” “of Orion,”* understood as “an immense corridor whose sides are composed of millions of stars,” *supra*; or her unscientific claims around which George McCready Price built his young earth creationist *Flood Geology School’s* “flood geology” theory that underpins the model of Whitcomb & Morris (1961). When I consider that about two yards or two metres of books containing so called “new revelations of the Spirit” would be described as, “The lesser light on the greater light” of my 1¼ inch or 3.2 centimeter Bible, *this is surely a cartoon like joke! How absurd that 6 feet of new “Divine revelation” would be called “the lesser light” on the 1¼ inch “greater light” of Divine revelation in the Bible!* (Compare and contrast the pictures below.)

Left: A Seventh-day Adventist “Bible study” picture on Seventh-day Adventist cult prophetess, Ellen Gould White (1827-1915), in which her voluminous writings of more than 27 books of allegedly “new revelations” of “the Spirit of prophecy” are artistically shown as 27 books (top of 27th far right), one for each of the much shorter New Testament’s 27 books, being “a lesser light” on the Bible’s “greater light.”

Right: Picture supplied by Ellen G. White / Seventh-day Adventist Research Centre at Avondale College, NSW, Australia, on display at nearby “Sunnyside,” her residence when in Australia, showing how her “lesser light” writings on “the greater light” of the Bible, when stacked together, are a lot more than 27 books, and are a lot taller than the 1¼ inch (3.2 cm) of the Bible, and a lot taller than this man who is dwarfed by them.

¹⁴⁸ Photo in emails to me from Marian de Berg of the Ellen G. White / SDA Research Centre, Avondale College, Cooranbong, of 31 Jan. 2008 & 7 Feb. 2008, stating this is a picture of an unknown man standing next to Ellen White’s books displayed at “Sunnyside.”



Question 1: Can feet (1 foot = 12 inches = 30 centimetres) and feet of “new revelations” SERIOUSLY be called “a lesser light” on “the greater light” of one and a quarter inches (3.2 centimetres) of Bible revelations?

Question 2: How is one meant to tuck these “new revelations” under one’s arm, & carry them to an SDA church on what one’s 1¼ inch of Holy Bible calls: “the Jews” weekly “sabbath” “days” (John 19:42; Col. 2:16; Gal. 4:10)?

Question 3: Bearing in mind that God says, “Ye shall not add unto the Word” (Deut. 4:2); and the imagery in the children’s fairytale or puppet show about how Pinocchio’s nose grows longer every time he lies, might the right-side photo reasonably bear the caption, “Pinocchio’s growing nose”?

(Chapter 7) section c], subsection iii], subdivision B], heading:

Price’s heretical denial of “the holy catholic church” (Apostles’ Creed) found among other Young Earth Creationist Flood Geology School followers.

The Seventh-day Adventist Church denies Article 10 of *The Apostles’ Creed*, “I believe in ... the holy catholic church” (Anglican 1662 *Book of Common Prayer*). *The Apostles’ Creed* is named after, not written by, the Apostles, for we read in Acts 2:42 of how the apostolic church “continued steadfastly in the apostles’ doctrine.” The authority for *The Apostles’ Creed* is nothing less than Scripture itself, for Article 8 of the Anglican *Thirty-Nine Articles* says, “The Three Creeds, Nicene Creed, Athanasius’s Creed, and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.” Or the Lutheran *Formulae of Concord* (1576 & 1584) refers to the Nicene, Athanasian, and Apostles’ Creeds as the “three approved symbols” of the faith. And we find the *Apostles’ Creed* also in e.g., the Presbyterian *Westminster Shorter Catechism*.

The teaching of Article 10 of *The Apostles' Creed*, "I believe in ... the holy catholic church," in which "catholic church" means "universal church;" or the statement of the *Nicene Creed*, "I believe in ... one Catholic and Apostolick Church" (Anglican 1662 *Book of Common Prayer*), is found in such Biblical passages as Acts 9:31; Eph. 1:22; 4:4; 5:23,31,32. (Cf. Part 1, Chapter 7, section a, subsection i, "Religious conservatism: I believe in miracles!," *supra*.) But as Anthony Hoekema notes in *The Four Major Cults* (1963), the Seventh-day Adventist cult claims to be "the remnant church" of Rev. 12:17¹⁴⁹. From this they claim that the SDA Church is the only church someone should join; for which reason they then seek to convert people to their cult and require them to be baptized, or re-baptized if they already have been baptized, as part of their joining the Seventh-day Adventist Church. This with their connected denial of what the *Apostles' Creed* calls "the holy catholic church," is an element in their designation as a cult, and indeed, they are one of the three biggest cults of our day (together with Mormons and Jehovah's Witnesses).

Thus e.g., in an official publication of the SDA's Signs Publishing Company of the "Australian Conference Association," Seventh-day Adventist evangelist, Frank Breaden (d. 1999), claims in a series of Bible Studies designed to make converts to the SDA Church, in one entitled, "A People of Prophecy," e.g., "Seventh-day Adventists ... declare: 'We have arisen in response to these prophetic words' of "Dan. 8:14; Matt. 24:14; and Rev. 14:6-11." "Our movement is prophecy come to life before your eyes. This day are these Scriptures fulfilled in your ears." In the next study entitled, "Can We Identify God's True Church Today?," he claims, "God has provided an infallible guide" "to guide us" to "God's true Church." This "guide" is "God's 'remnant church' in Revelation 12;" which he identifies as the Seventh-day Adventist Church in part on the basis that it has "the Biblical 'Gift of Prophecy'" in it. This is then followed by another study entitled, "The Gift of Prophecy in the Remnant Church" in which Breaden says, "the ... 'Gift of prophecy,' by which inspired men produced the Holy Scriptures ... was ... preserved ..., so the Advent [i.e., SDA] movement will be guided ... by an active manifestation of the ... 'Gift of prophecy'. Adventists go further, and claim ... the guidance ... of His Remnant Church Seventh-day Adventists recognise in the writings of Ellen G. White an authentic, last-day manifestation of the Biblical Gift of prophecy¹⁵⁰." Thus the Seventh-day Adventist claim to being the "remnant" church of Rev. 12:17, is harnessed to an attack on the Protestant teaching of *sola Scriptura* or "Scripture alone" (II Tim. 3:16), in which the SDA Church, rather than the catholic

¹⁴⁹ Hoekema's *The Four Major Cults*, *op. cit.*, pp. 128-132. Contrary to Hoekema's over-reaction to SDA claims, the KJV translation of Rev. 12:17 is correct.

¹⁵⁰ See Breaden's *SDA Instruction Manual* (1987), *op. cit.*, Study No. 43, pp. 175-177 ("A People of Prophecy"); Study No. 44, pp. 179-181 ("Can We Identify God's True Church Today?") (emphasis mine); Study No. 45, pp. 183-184 ("The Gift of Prophecy in the Remnant Church").

(catholick) or universal church which is mystical rather than denominational (Rom. 11:5), is regarded as the “remnant” of Rev. 12:17¹⁵¹.

One of the salient points for our purposes is that because Seventh-day Adventist doctrine is “not after Christ,” and not focused on Christ “in” whom “dwelleth all the fulness of the Godhead bodily” (Col. 2:8,9); they are necessarily misfocused. Thus they set aside the words of Col. 2:16, “Let no man therefore judge you in meat, or in drink,” by e.g., seeking to impose the Jewish food rules of Lev. 11 & Deut. 14:3-20, which are done away with in Christ (Mark 7:18,19; Eph. 2:15; Col. 2:16; I Tim. 4:4,5) (although Jewish Christians may keep them as part of their cultural heritage, Col. 2:16, in which instance, Gentile Christians having a fellowship meal with them should avoid upsetting their Jewish cultural sensibilities by also keeping them in this strictly limited context, Acts 15:20,29; 21:25; Rom. 14:20,21). And the SDAs further set aside the words of Col. 2:16, “Let no man therefore judge you in meat, or in drink,” by prohibiting tea and coffee, or the moderate consumption of alcohol (Deut. 14:26; Ps. 104:15; I Cor. 11:21,22, n.b., St. Paul is not opposed to the use of alcoholic wine at Communion, which he says people can drink in their “houses,” but he is only opposed to its abuse with people being “drunken” cf. I Cor. 6:9,10). So too, SDAs set aside the words of Col. 2:16, “Let no man therefore judge you ... in respect of ... the sabbath days,” by seeking to impose “the Jews’ Preparation Day” (John 19:42) and association Jewish “sabbath days” (Col. 2:16). Whereas in the double *entendre* of the Greek *sabbaton*, Christ rose on “the first of the week (*sabbaton*)” also meaning “the first of the *sabbaths* (*sabbaton*)” (Luke 24:1), thus inaugurating the Christian Sunday as a weekly Sabbath (Acts 20:7; I Cor. 16:2; Rev. 1:10). And so Gentile Christians are now forbidden to keep the Jewish weekly sabbath “days” (Gal. 4:10). Wherefore we read of the Jewish Sabbath (Saturday), “Let no man therefore judge you ... in respect of ... the sabbath days: which are a shadow of things to come; but the body is of Christ” (Col. 2:16,17).

Part of such a false focus is also referred to in Col. 2:18, “Let no man beguile you ..., intruding into those things which he hath not seen, vainly puffed up in his fleshly mind. And not holding the Head,” namely, “Christ” (Col. 2:8,9). This is important because the claims of the Seventh-day Adventist prophetess, Ellen White, in which in “one of her visions ... she was ‘carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week’¹⁵²,” *supra*, is an example of someone “intruding into those things which he hath not seen” (Col. 2:18), since they were “not seen” by Ellen White from God, even if they were seen of her by a vision given by the Devil. But because SDA’s regard Ellen White has having “the gift of prophecy,” and this then acting to identify the Seventh-day Adventist Church as “God’s ‘remnant church’ in Revelation 12” and thus “God’s true Church” (Breaden, *supra*), they make much of this type of

¹⁵¹ See my sermon of Thurs. 28 March 2013, at Mangrove Mountain Union Church, NSW, Australia, “I’m an Evangelical – I hope you are too!,” oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>.

¹⁵² Numbers’ *The Creationists*, p. 74.

thing, so that for someone to reject young earth creationism would be deemed a rejection of “new revelations of the Spirit” via Ellen White. (Although it must also be said that there are *some* religious liberals in the SDA Church, e.g., at Avondale College, who would not have this type of view, as seen through reference to Hosken, *infra*.)

Thus while the Seventh-day Adventist Church’s denial of “the holy catholic church” of the *Apostles’ Creed* has many different facets in which they focus on the wrong things to determine their warped concept of “orthodoxy,” it is clear that following the purportedly “new revelations of the Spirit” given by Ellen White on e.g., *Young Earth Creationism*, this is part of that warped perspective, in which they are “not holding to the Head” which is “Christ” (Col. 2:8,19).

But it is also clear that since the popularization of Price’s “Flood Geology” with Whitcomb & Morris’s *The Genesis Flood* (1961), that the young earth creationist *Flood Geology School’s* movement, has to some extent picked up on this cult-connection’s “majoring on minors” and “minoring on majors.” They have like the originating Seventh-day Adventist cult member of George McCready Price, frequently shown the same type of warped perspective in their hostility to orthodox old earth creationists. In short, Price’s heretical denial of “the holy catholic church” (*Apostles’ Creed*) is also found among other young earth creationist *Flood Geology School* followers.

The fundamental claim of these young earth creationist *Flood Geology School* organizations is that their interpretation of Genesis 1-11 in general, and Genesis 1 in particular, is “the only” view one can have, and if one has any other view, one is a “compromiser¹⁵³.” E.g., the *Creation Ministries International* website has a section called “Creation Compromises,” which claims that “creation occurred in six normal-length days about 6000 years ago, and” there was “a planet-wide Flood followed about 1600 years later.” “This page deals with ... compromisers” i.e., those not agreeing with the young earth creationist *Flood Geology School* view. Thus one can thereafter follow link articles on: one form of the old earth creationist *Gap School* under the name of the “Gap Theory;” the old earth creationist *Framework School* under the name of the “Framework Hypothesis;” the old earth creationist *Day-Age School* with special reference to “Hugh Ross” under the name of “Progressive Creationism” (this is not an accurate description of old earth creationist, Hugh Ross); and Theistic Macroevolution under the name of “Theistic Evolution¹⁵⁴.” While I accept that the debate with compromise is

¹⁵³ See e.g., Zaimov, S., “[Young Earth] Creationist Ken Ham blasts Robert Jeffress for anti-young earth remarks,” *Christian Post - United States [of America]*, 8 March 2013; reporting on the claims of Ken Ham of Nashville, Tennessee, USA, the founder of “Answers in Genesis,” made on 19 Feb. 2012 (<http://www.christianpost.com/news/creationist-ken-ham-blasts-robert-jeffress-for-anti-young-earth-remarks-91494/>).

¹⁵⁴ *Creation Ministries International*, “CMI-INF Obytes,” “An entire universe ... wasted on us?,” Standard CMI Information & Advertising Email of 20 Sept. 2013; link to “Creation Compromises” (<http://creation.com/creation-compromises#gap>).

joined at the point of *creationism verse macroevolution*, I do not think one can claim that any, and all, old earth creationists are involved in “Creation Compromise” simply because they reject young earth creationist claims. But in this general context, the *Creation Ministries International* includes on their website an email from an old earth creationist and their reply entitled, “Common-ground with old earth creationists?” An old earth creationist sent the following reader friendly picture of God’s creation of man and animals in North America:



and wrote, “... I am an OEC [Old Earth Creationist] Although we disagree on the age of the earth question, I also think both YEC [Young Earth Creationists] and OEC [Old Earth Creationists] can make a common ground against Darwinism. God Bless,” signed “F.M. from the United States” of America.

This should have received a more gracious and more Christian reply than it did, in which the fundamental point of commonality is recognized as the big issue in relation to the fundamentals of the faith, notwithstanding other obvious disagreements. Instead, we read a tirade against it in “CMI’s Shaun Doyle responds.” He claims, “The biggest theological issues in the origins debate are all derived from issues of chronology.” Thus he further claims, “three of the most important theological objections biblical creationists make in the origins debate [are]: (1) natural evil (especially physical death in humans) before the Fall destroys the integrity of the gospel (for more details see our articles on Romans 5, Romans 8, and 1 Corinthians 15); (2) placing humans at the end of history makes Jesus a teacher of error (cf. Mark 10:6 and Jesus and the age of the earth) and thus untrustworthy on basic history, let alone eternal salvation; and (3) deep time contradicts the whole thrust of biblical chronology (see How does the Bible teach 6,000 years?, Why Bible history matters, and Pre-Adamites, sin, death and the human fossils) and thus undermines confidence in the Bible as God’s word¹⁵⁵.”

¹⁵⁵ *Creation Ministries International*, “CMI-INF Obytes,” “An entire universe ... wasted on us?,” Standard CMI Information & Advertising Email of 20 Sept. 2013; link to “Common-ground with old earth creationists?” (http://creation.com/common-ground?utm_media=email&utm_source=infobytes&utm_content=au&utm_campaign=emails).

Concerning Doyle's first issue, on the one hand, these young earth creationist *Flood Geology School* interpretations of Rom. 5 & 8; I Cor. 15, are one possible interpretation. But on the other hand, such an interpretation denies what I consider to be the better view that these passages are focused on human mortality only. And Doyle clearly fails to "spot the wood from the trees" in terms of the fundamental issue of human mortality resulting from a historical fall by man's progenitor, Adam. This is the type of issue isolated in Christological doctrine in relation to soteriology in Christ as the Second Adam, as found in the Trinitarian teaching of the first four general councils, as clarified by the fifth and sixth general councils; and found in e.g., Articles 8, 9, & 21 of the Anglican 39 Articles. This is thus *the only type of test of orthodoxy* that should be required from either of these two possible readings of Rom. 5 & 8; I Cor. 15. Likewise on Doyle's second issue, his view of Mark 10:6 is one possible interpretation. But what I consider to be the better view, namely, that Mark 10:6 means, "from the beginning of the creation" *of man*, "God made them male and female," is supported by the context which is concerned with original sin manifested in "hardness of ... heart" resulting in divorce (Mark 10:5). And once again the big issue here isolated is original sin as isolated in Christological doctrine in relation to soteriology in Christ as the Second Adam, as found in the Trinitarian teaching of the first four general councils, as clarified by the fifth and sixth general councils; and found in e.g., Articles 8, 9, & 21 of the Anglican 39 Articles.

And concerning Doyle's third issue, the view that the earth is "6,000 years" old, this is once again one possible interpretation of Scripture, but not the only one. E.g., I would consider the better view recognizes such things as "a thousand generations" of the covenant of grace between Isaac and Adam (Ps. 105:8-10), which requires a good deal more time than 6,000 years. But once again, age of the earth is not the type of thing isolated as a fundamental of the faith with respect to orthodoxy in the Trinitarian teaching of the first four general councils, as clarified by the fifth and sixth general councils; and found in e.g., Articles 8, 9, & 21 of the Anglican 39 Articles. Rather it is the issue of creation as opposed to macroevolution, it is the issue of the *Apostles' Creed*, "I believe in God the Father Almighty, maker of heaven and earth;" and it is the issue of the *Nicene Creed*, "I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son"

Doyle ends by saying, "Therefore, while I can appreciate the common ground ..., it's rather irrelevant for the theologically significant issues in the origins debate. Simply put: the Bible versus microbes-to-man evolution is just a symptom of the problem; the Bible versus deep time history is the actual core of the problem" (emphasis mine). Thus the claim of Doyle that "The biggest theological issues in the origins debate are all derived from issues of chronology," shows how he and the wider *Creation Ministries International*, is very misfocused, and has "majored on minors" and "minored on majors," in a manner comparable to the originating point of the cult-connection in Price's Seventh-day Adventist "flood geology." By not isolating the historic and Biblical tests of orthodoxy, they are, like Price, effectively denying "the holy catholic church"

(*Apostles' Creed*) or “one Catholick and Apostolick Church” (*Nicene Creed*), and so they are in schismatic heresy as they create and perpetuate “heresies” which are unnecessary “divisions” (Greek *schisma* = schisms) in the body of Christ (I Cor. 1:12,13; 11:18,19).

Or when young earth creationist, Jonathan Sarfati (b. 1964) of *Creation Ministries International*, Queensland, Australia, sought to attack old earth creationist, Hugh Ross (b. 1945) of *Reasons To Believe*, California, USA, for what I regard to be Hugh Ross’s truly excellent cosmological work on the Big Bang pointing to a Creator; Sarfati’s alleged knock down argument against an old earth and old universe was that, “What the Bible says must determine the science we use and the science should never determine the Biblical framework That’s the wrong way round, that’s the Hugh Ross idea¹⁵⁶.” As further discussed in Volume 2, Part 3, since ancient times there have been multiple views on the meaning of Genesis 1, and so the common claim of young earth organizations that if one does not accept their view of Genesis 1 then one is not following what the Bible says, is simply not correct. A more candid statement about the age of the earth and Genesis 1 was made by the old earth creationist and founder of Bob Jones University, USA, Bob Jones Sr. (d. 1968), who said based purely on the Bible, “we don’t know how old the earth is We don’t know how many years between the first verse of Genesis and the second verse. . . . The Darwinian theory of evolution [is] the most foolish talk in the world. There isn’t a word . . . in the Bible that could even intimate such a thing¹⁵⁷.”

Moreover, it must be remembered that “Christ . . . gave himself for our sins” (Gal. 1:3,4) when he “redeemed us” “on a tree” at Calvary (Gal. 3:13). Salvation and atonement for sin are indissolubly intertwined. Thus Christianity theology necessarily deals in the area of morals, and in this context *The Ten Commandments* (Exod. 20:1-17) are relevant to both repentance from sin (Rom. 2:21-24; 3:23; I Tim. 1:9,10) and turning to Christ in saving faith (Acts 2:38,39; I Thess. 1:9), and also in the ongoing Christian life (Rom. 13:9) in sanctification or holiness of living (Rom. 6:19; I Thess. 4:3). This therefore includes the ninth commandment, “Thou shalt not bear false witness” (Exod. 20:16; Matt. 19:18; Rom. 13:9). Indeed, so great is this precept of the Holy Decalogue, that in looking to events following the Second Advent, St. John the Divine or St. John the Theologian says not once, not twice, but thrice, that willfully unrepentant liars are barred entry to heaven (Rev. 21:8; 27; 22:14,15). While I do not mean to thereby indicate any form of works’ righteousness (Gal. 2:16), but rather, to isolate “the fruit of the Spirit” (Gal. 5:22), the importance of honesty is thus very clearly taught in Holy Scripture. And so when young earth creationists go beyond the basic requirements of orthodoxy with regard to Gen. 1-11, such as creation by God, or man’s common descent from Adam; and further claim that anyone who does not agree with their view of Genesis 1 is not following “the Biblical framework” and are a “compromiser,” then they are in egregious

¹⁵⁶ Sarfati, J. (young earth creationist), “Arguments Creationists Should NOT use,” Creation Ministries International, Eight Mile Plains, Queensland, Australia, DVD (Digital Video Disc) [undated, c. 2010 +/- 3 years].

¹⁵⁷ Bob Jones Sr., *Word of Truth* 235 (cassette audio recording,) Bob Jones University, Greenville, South Carolina, USA.

violation of the holy law of the Most High God which says, “Thou shalt not bear false witness” (Exod. 20:16). In short, they have deviated from using the fundamentals of the faith as the tests of orthodoxy because they have *to some extent* picked up on the values found in the cult connection between George McCready Price’s “flood geology” and the originating Seventh-day Adventist Church, which is a cult that heretically denies “the holy catholic church” (*Apostles’ Creed*) or “one Catholick and Apostolick Church” (*Nicene Creed*) of Holy Scripture (Matt. 16:18; Acts 9:31; Eph. 4:4; 5:31,32).

Before such persons dare to utter their deceitful words describing old earth creationists as intrinsic “compromisers,” they would do well to ponder Christ’s citation of the ninth commandment, “Thou shalt not bear false witness” (Matt. 19:18). They would do well to ponder the words of Christ, “I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment” (Matt. 12:36). They would do well to ponder the words of Romans 7:7 and 13:9, “I had not known sin, but by the law,” “Thou shalt not bear false witness.” They would do well to ponder that “sin is the transgression of the law” (I John 3:4), and St. John the Divine thrice mentions liars in Revelation 20 & 21, saying, “all liars” “shall have their part in the lake which burneth with fire and brimstone.” “And there shall in no wise enter into” “the city” of “new Jerusalem,” “any that” “maketh a lie” (Rev. 21:2,23,27); “For without are ... whosoever loveth and maketh a lie” (Rev. 22:15). These are fearful warnings from the God who thundered on Mount Sinai, “Thou shalt not bear false witness” (Exod. 20:16), and those who would think to tell any lies in connection with their promotion of young earth creationism would do well to ponder them.

The ongoing impact of the Seventh-day Adventist cult connection is seen in the young earth creationist usage of so called “baraminology.” This is a taxonomical system for the creature “kinds” known as “baraminology,” and it was dreamt up by Seventh-day Adventist cult member, Frank Marsh (d. 1992), who was a teacher at the SDA’s *Union College* at Lincoln, Nebraska, USA. In an official Seventh-day Adventist Church *Bible Commentary*, the writings of Frank Marsh and George McCready Price are used in regard to Creation and Noah’s Flood¹⁵⁸. As further discussed in Volume 1, Part 2¹⁵⁹, Marsh’s young earth creationist theoretics are referred to in an unqualified authoritative manner by both Batten & Sarfati of the young earth creationist, *Creation Ministries International*, Queensland, Australia. E.g., in Don Batten’s *Creatures Do Change But It’s Not Evolution* (2010), he says his unBiblical definition of a “created kind,” comes from

¹⁵⁸ This was a 1953 Bible Commentary produced by the SDA Church’s *Geoscience Research Institute* (GRI), USA. Numbers’ *The Creationists*, pp. 290 & 297.

¹⁵⁹ See Part 2, Chapter 4, section c, subsection vi, & Chapter 10 section a, “Young Earth Creationist’s theory of ‘baraminology’ animal ‘kinds’ on Days 5 & 6 ruled out by the science of linguistics;” & section c, “The science of linguistics for Days 5 & 6 & Gen. 6-9, coupled with the size limitations imposed by Noah’s Ark, requires the Gen. 1:2b-2:3 creation is a local heaven and local earth in a local world of Eden,” *infra*.

“Frank Marsh, who was creationist biologist,” and is, “two species that will hybridize to produce at least an embryo are the same created kind¹⁶⁰.”

Furthermore, in July 2003, the Seventh-day Adventist (SDA) tertiary college, Avondale College at Cooranbong, New South Wales Australia, which trains e.g., SDA Ministers, school teachers, and nurses, hosted a convention for the *Institute of Study of Christianity in an Age of Science and Technology* (ISCAST). This was greatly criticized by young earth creationists. For instance, Jonathan Sarfati, described this institute as, “A vocal theistic evolutionary organization in Australia They spend much time attacking ... creationists”

Seemingly unknown to Sarfati, Avondale College has a history of mixed academic staff, some of whom are religious conservatives, and others of whom are religious liberals. Religious liberals include e.g., the former Chairman of the Science Department, Robert Hosken, who would state to students in “Human Biology” classes that there was no evidence for creation as opposed to macroevolution, with the exception of the fact that the very smallest creatures at the beginning of any alleged macroevolutionary pathway were quite complex and so appear to have been created¹⁶¹.

¹⁶⁰ Batten, D.J., *Creatures Do Change But It's Not Evolution*, DVD (Digital Video Disc), Creation Ministries International, Eight Mile Plains, Queensland, Australia, Recorded at Asheville, North Carolina, USA, 2010. This DVD is marred by worldly lusts. E.g., Batten quotes from the *New International Version* (II Cor. 10:5), and the apostate C.S. Lewis. Batten also uses sex role perverted feminist examples of questions involving a woman who “had an automobile;” the gratuitous usage of “his or her” in feminist language, reference to his gender-bender wife’s career as a vet; or a worldly joke about wearing “jeans.” Jeans are the fruit of a rock’n’roll culture, as succeeded by the Big Beat Music culture, in which dress jeans go back to the non dress-jeans denim of Hill-Billies, so this element in rock’n’roll was a factor in their usage as a fashion item from about the 1960s, and hence they bespeak love of worldliness; and whether or not their wearers consciously know of this connection they clearly exhibit it, if not by deliberate choice, then by negligent failure to think about what they do, and how they dress, beyond replicating what the ungodly world does. Thus even though he oozes such worldly lusts and values, rather than the Biblical values of a man who has put himself under God’s directive will, like so many, he is a mix of good and bad, and we must select the good from him, while refusing the bad, with “senses exercised to discern both good and evil” (Heb. 5:14).

¹⁶¹ See my Textual Commentaries Volume 1 (Matt. 1-14), “Preface,” at “Background Story to Commentary,” “Cult capture & escape ...” (<http://www.gavinmcgrathbooks.com>). Though the record of Hosken’s claims are dated to 1979 “Human Biology” classes, at which time he was Chairman of Sciences, he was still listed as being on the academic staff at Avondale College in the same year as the ISCAST convention of 2003 in “Avondale Personnel,” “Academic Staff as at January 2003,” in the previous year’s list of “Sessional Lecturers (2002),” pp. 16,18,21,22 (<http://www.avondale.edu.au/Main::information::handbook::2003::2AvondalePersonnel.p>

This position is not discernibly different to Darwin in *Origin of Species* (1859), where he claims that “the Creator” “originally breathed into a few forms or into one,” and then from this form or forms, life “evolved” “due to secondary causes” from “the laws impressed on matter by the Creator”¹⁶². Hence *the fact that Avondale College would host an ISCAST convention in 2003 is not as surprising as Sarfati thinks*.

However, creationist Jonathan Sarfati was certainly quite correct to speak against ISCAST which is a most vile and religiously liberal organization that wickedly promotes the inter-faith compromise with infidel Jews and infidel Mohammedans, as ISCAST looks at such views without simultaneously seeking to adequately shield and protect Christian readers from their falsehoods and dangers. It also promotes Macroevolution under such titles as, “Why would God use [macro]evolution?”¹⁶³. And in asking, “Does [Macro]Evolution Compromise Human Morality,” it considers the best answer the Christian should look to for guidance on this matter, comes from the virulently anti-creationist and atheist, Richard Dawkins. Thus to the issue of “whether [macro]evolution compromises human morality,” ISCAST wickedly and shockingly claim, “Once we have a scientific hypothesis for how something exists,” by which they mean the highly unscientific Darwinian Theory, “it is tempting to make the philosophical inference that this is also why it exists. Richard Dawkins ... as well as” others “do this in the evolution of human morality.” And what is this theory ISCAST is promoting? It is foolishly alleged “that, once humans started living in large, complex social groups, individuals whose genes made them constantly selfish were punished by the group and therefore produced fewer offspring than individuals whose genes made them believe in an objective moral code”¹⁶⁴.

Jonathan Sarfati was not wrong to say ISCAST is “A vocal ... [macro]evolutionary organization in Australia They spend much time attacking ... creationists” However, on the young earth creationist *Answers In Genesis* website, now known in Australia as *Creation Ministries International*, it was said of this ISCAST

df). He thus had some ongoing level of influence at the time of the ISCAST convention. Also listed under “Senior Lecturers” as at 2003, is “Norman H. Young” (*Ibid.*, pp. 18 & 19), a religious liberal who, for instance, is a preterist who denies the sixth century B.C. dating of the Book of Daniel, which he alleges was written in the second century B.C. .

¹⁶² Darwin’s *Origin of Species*, chapter 14, “Recapitulation & Conclusion.”

¹⁶³ “Darwin and Evolution – Interfaith Perspectives” (2009), Review by C. Sherlock, of *Study of Christianity in an Age of Science and Technology*, Australia (http://www.iscast.org/journal/book_reviews/cposatreview-darwin_interface_per_sherlock.pdf).

¹⁶⁴ “Does Evolution Compromise Human Morality,” *Study of Christianity in an Age of Science and Technology*, Australia, March 2013 (<http://www.iscast.org/node/785>).

conference at Avondale College, “With friends like these, who needs skeptics?”¹⁶⁵ While as an old earth creationist, I would certainly agree with these young earth creationist that ISCAST is a bad crowd, and indeed, I regard it as a most evil and vile organization; for our immediate purposes, the significant point to note here, is that the Seventh-day Adventist’s Avondale College is regarded by these young earth creationists as being among their “friends,” and so they consider they can fairly criticize them as “friends.” This shows *a too close for comfort relationship* between *Answers In Genesis* or *Creation Ministries International* and the Seventh-day Adventist cult, which stands exposed in such works as Anthony Hoekema’s *The Four Major Cults* (1963) and Geoffrey Paxton’s *The Shaking of Adventism* (1977). Notably then, “Jonathan Sarfati” was promoted among these Judaizers as one of the “local lads” when he was “back in Australia,” to be heard on the Jewish Sabbath of Saturday, on 5 May 2012 at Livingston Seventh-day Adventist Church, Canning Vale, Western Australia¹⁶⁶. He is clearly well known and liked internationally in Seventh-day Adventist circles, for instance, he also spoke on Saturday 18 July 2009 at Spartanburg Seventh-day Adventist Church, South Carolina, USA¹⁶⁷.

Indeed, more widely, something of the ongoing cult connection between *Creation Ministries International* and the Seventh-day Adventist cult, is further seen in this type of link to local SDA Churches. In their official literature variously post mailed to me and emailed to me since July 2013, and covering the period up till what was sent as at June 2014; on the one hand, this literature says, “*Creation Ministries International* is a ... non-

¹⁶⁵ Standish, R.R. & Standish, C.D., *The Greatest of All the Prophets*, Highwood Books, Narbethong, Victoria, Australia, 2004 p. 16 (<http://books.google.com.au/books?id=mfkSMgTPvm0C&pg=PA16&lpg=PA16&dq=Jonathan+Sarfati+seventh-day+adventist&source=bl&ots=ATmeK9aj-&sig=xbmUWiB0HPCthIjngu65QaRCtM&hl=en&sa=X&ei=QWQnU9UEKquiQfnpoGQAQ&ved=0CDYQ6AEwBA#v=onepage&q=Jonathan%20Sarfati%20seventh-day%20adventist&f=false>); citing Jonathan Sarfati (<http://answersingenesis.org/3906.asp>), & *Answers In Genesis* Website (AigNews@answersingenesis.com) (emphasis mine). At this time before the split with Ken Ham, the later Creation Ministries International in Queensland, Australia, was known as “Answers In Genesis,” Queensland, Australia. This work by Standish seeks to promote the Seventh-day Adventist cult prophetess, Ellen G. White, and associated SDA Church.

¹⁶⁶ “Question Evolution Tour with Gary Bates and Jonathan Sarfati,” “Hosted by Creation Ministries International,” (<https://www.facebook.com/events/407434552604838/#>); citing “For more details ... <http://creation.com/question-evolution-tour>” which is a Creation Ministries website that was advertizing how “the ‘local lads’ Gary Bates and ... Jonathan Sarfati are back for a ... tour of Australia.”

¹⁶⁷ “The Songs on the Way: Tonight in Spartanburg,” Saturday 18 July 2009, (<http://www.thesongsontheway.com/2009/07/tonight-in-spartanburg.html>).

denominational Christian ministry with wide support among Bible-believing churches ...¹⁶⁸” But on the other hand, the “Creation Ministries International Ministry Calendar 2013,” advertized venues they were at from July 2013 to September 2013, including e.g., in New South Wales, on “Saturday 20 July ..., Gosford-Narara Seventh-day Adventist Church ...;” or in Western Australia, on “Saturday 14 September ..., Swan Valley Seventh-day Adventist Church ...¹⁶⁹.” Or a *Creation Ministries International* email of Sept. 2013 invited me to, “Come and hear ... Carl Wieland¹⁷⁰ ...,” in NSW on the Jews’ Sabbath day (John 19:42; Gal. 4:10; Col. 2:16) of “Saturday 14 September 11.30 am” at “Dapto Seventh-day Adventist Community Centre meeting at Dapto Ribbonwood Centre ...¹⁷¹.” Their “Ministry Calendar 2013” for October to December 2013 advertized “Don Batten” speaking at “Campbelltown Seventh-day Adventist Church” in western Sydney, New South Wales, on “Saturday 12 October” 2013; and “Tas Walker” speaking at “Launceston Seventh-day Adventist Church,” Tasmania, on “Saturday 9 November” 2013¹⁷². Their “Ministry Calendar 2014” for January to May 2014 advertized “Don Batten” for “Glen Huntly Seventh-day Adventist Church,” Melbourne Victoria on “Saturday 15 March” 2014; and “Carl Wieland” for “Hughesdale Seventh-day Adventist Church,” Melbourne, Victoria on “Saturday 17 May” 2014¹⁷³.

Then their “Ministry Calendar” for “April-October 2014” mailed to me in April 2014 advertized “David Catchpoole” at “Chatswood Seventh-day Adventist Church” in NSW on “Sat. 12 Jul;” and “Carl Wieland” in Victoria at “Hughesdale Seventh-day Adventist Church” on “Sat. 17 May” 2014; and in New South Wales, at the “Seventh-day Adventist Church, Guildford,” on “Sat. 5 April” 2014, twice on the Jews’ Sabbath day

¹⁶⁸ “Can you tell the difference between Evolution and Natural Selection?,” *Creation Ministries International*, Queensland, Australia, [undated,] (pamphlet) (emphasis mine).

¹⁶⁹ “Creation Ministries International Ministry Calendar 2013,” *Creation Ministries International*, P.O. Box 4545, Eight Mile Plains, Queensland, Australia, [undated,] (pamphlet).

¹⁷⁰ A Baptist from South Australia, Carl Wieland is Managing Director of *Creation Ministries International* in Australia.

¹⁷¹ *Creation Ministries International*, “CMI-INF Obytes,” “Come and hear ... Carl Wieland ...,” Email of 6 Sept. 2013.

¹⁷² “Ministry Calendar 2013,” in “Ministry Calendar 13/14 dated “September 2013;” also advertizing what times are available for future bookings in the coming year of 2014, *Creation Ministries International*, P.O. Box 4545, Eight Mile Plains, Queensland, Australia, (pamphlet).

¹⁷³ “Ministry Calendar 2014;” also advertizing what times are available for future bookings in the coming year of 2014, *Creation Ministries International*, P.O. Box 4545, Eight Mile Plains, Queensland, Australia, (pamphlet).

(John 19:42; Gal. 4:10; Col. 2:16) of Saturday at both “11.00 am & 2.30 pm,” just in case some of these Judaizers missed the first one; and likewise twice on the Jews’ Sabbath day of “Sat. 24 May” 2014 for the Judaizers at “Dora Creek Seventh-day Adventist Church,” at both “11.00 am & 4.00 pm.” And lest anyone think that they were shy about their Seventh-day Adventist cult connection, and not prepared to “declare their sin as Sodom” (Isa. 3:9), *just for good measure*, it was further announced that in South Australia, the “Ark Van Tour” would be going to “Riverland Seventh-day Adventist Church,” at “Berri,” on the Jews’ Sabbath day of “Sat. 5 April,” 2014 at “11.30 am¹⁷⁴.”

On the one hand, *Creation Ministries International* are not producing “Ministry Calendars” that specifically seek to proselytize Gentile Christians into Judaizing practices such as the Seventh-day Adventist cult’s teachings of keeping Jewish food rules (e.g., Lev. 11; contrary to e.g., Col. 2:16; I Tim. 4:3-5), or keeping “the Jews’ preparation day” of Friday (John 19:42) and associated Jewish “sabbath” (Col. 2:16) “days” (Gal. 4:10; Col. 2:16) of Saturdays. E.g., they do *not* have a caption on their “Ministry Calendars” saying, “Let’s Judaize Gentile Christians by keeping Jewish food rules (Co. 2:16), and ‘the Jews’ preparation day’ on Friday (John 19:42), and Jewish ‘sabbath days’ (Col. 2:16). *OH COME ON! ... LET’S BE JEWISH!!*” But on the other hand, given the claim of *Creation Ministries International* to have the “support” of “Bible-believing churches,” a person receiving this type of literature by post mail or email would certainly be entitled to conclude that they place the Seventh-day Adventist Church in this category; and it is clear that by this type of cult-connection advertisement they are seeking to, and helping to, break down people’s religious resistance to one of the four major cults, to wit, the Seventh-day Adventist cult.

Yet the holy Apostle, St. John, says, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. ... If there come any unto you, and bring not this doctrine, receive him not ..., neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds” (II John 9-11). The Seventh-day Adventist Church “transgresseth, and abideth not in the doctrine of Christ” (II John 9) by e.g., its requirement for Gentiles to “observe” Jewish sabbath “days,” to which the holy Apostle St. Paul says, “I am afraid ..., lest I have bestowed upon you labour in vain” (John 19:42; Gal. 4:10,11; cf. Lev. 23 & 25; Num. 28 & 29). Or following similar work by Judaizers among the Colossians, St. Paul says, “Let no man therefore judge you ... in respect of a holyday, or of the new moon, or of the sabbath days” (Col. 2:16; cf. Isa. 1:13,14; Hosea 2:11). Or among other things, the SDA Church subverts the completed revelation of Holy Scripture by denying that prophets existed only in and around Bible times (Luke 11:49-51; I Cor. 13:8; Eph. 2:20), claiming their cult “prophet” in Ellen G. White received “new revelations of the Spirit.” And so we here see an ongoing cult connection with this young earth creationist organization and its originating ideological mentor of the Seventh-day Adventist Church.

¹⁷⁴ “Ministry Calendar 2014,” “April – October 2014,” *Creation Ministries International*, P.O. Box 4545, Eight Mile Plains, Queensland, Australia (pamphlet).

I consider this cult-connection is also important for understanding the lack of Christian charity they generally show to old earth creationists. E.g., I refer to this issue in the Preface with Don Batten, although in doing so, I give credit where credit is due and also recognize that he has done some excellent creationist work in the genetics area which in broad terms is usable by both young earth and old earth creationists. But the big point I make here is that while we do not know who is, and who is not a Seventh-day Adventist in *Creation Ministries International*, Australia, we do know that whether from covert Seventh-day Adventists who do not declare their religion, or non-SDA's influenced by this cult-connection, *Creation Ministries International*, are picking up on the SDA cult type mentality of hostility towards orthodox Protestants, as seen in their excessive attacks on old earth creationists, e.g., claiming they are "compromisers." Thus this ongoing cult-connection is evident in a number of *Creation Ministries International* meetings being held in SDA Churches, frequently on the Jewish sabbath day of Saturday which follows "the Jews' preparation day" of Friday (John 19:42), and which this Judaizing cult imposes on Gentile Christians contrary to the teaching of Galatians 4:10,11, "Ye observe" weekly Jewish sabbath "days, and" new moon "months, and" annul "times," and sabbatical "years. I am afraid of you, lest I have bestowed upon you labour in vain" (cf. Lev. 23; Num. 28 & 29); for such Gentile Christians, together with Jewish Christians who so use their liberty of Col. 2:16, sanctify Sunday or "the Lord's day" (Rev. 1:10), as the day on which they assemble for a church service (Acts 20:7), or put money aside for a sacrificial financial offering (I Cor. 16:2).

This matter is also of some relevance to the further discussion at Part 1, Chapter 8, section c, "Consideration of violations of the 3rd commandment, 9th commandment, and propagation of schismatic heresies, by those who refuse to 'consider the work of God' (Eccl. 7:13)," *infra*. As has already been noted, the fact that certain young earth creationist *Flood Geology Schoolmen* fail to maintain a suitable broad Protestant spirit, e.g., terminology such as old earth creationist "compromisers," *supra*, is *reflective of values picked up from, and generated in connection with, their cult connection to the Seventh-day Adventist Church*. Moreover, this cult connection appears to have created a situation in which discussion of the constitutional nature of man as a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45) is largely "a no go area" for fear of upsetting their Seventh-day Adventist cult clientele, since SDAs are soul heretics who deny that man has a soul. Paradoxically, this has also acted to create a situation where, at least to date, other soul heretics such as e.g., John Polkinghorne and Hugh Ross, *infra*, are not in general criticized by young earth creationist *Flood Geology Schoolmen* on this area of required Protestant Christian orthodoxy. The implication seems to be that if they do, "they will open the lid on a can of worms" that may end up badly damaging their own support base. *Thus soul heresies are "hushed up" in "a conspiracy of silence" by Theistic Macroevolutionary Darwinists following Polkinghorne, old earth creationist Day-Age Schoolmen following Hugh Ross, and young earth creationist Flood Geology Schoolmen, as at least to date, it seems they are all in some kind of fear that if issues of doctrinal orthodoxy as opposed to heresy on the issue of man's constitutional nature as a dichotomy of body and soul should be raised with respect to these various models, then the issue may "come back to bite them too."* Thus once again we see how the Seventh-

day Adventist Church cult connection to the young earth creationist movement, results in them frequently, though not always, “majoring on minors” and “minoring on majors.”

The Young Earth Creationist *Flood Geology School's* model is *one possible* reading of the Book of Divine Revelation in Gen. 1; but (as discussed in Part 2) from the old earth creationist perspective, its “flood geology” is *an impossible reading* of the Book of Nature.

The Seven Days of Thinking of an extremist Young Earth Creationist on “Flood Geology,” who claims Old Earth Creationists are “compromisers.”

DAY 1	DAY 2	DAY 3
“Since I became a follower of ‘flood geology’ young earth creationism, I’ve lost a lot of things, ...	“I’ve lost a lot of time reading what the Seventh-day Adventist cult’s George McCready Price, and the	“I’ve lost the Biblical focus on the fundamentals of Genesis 1-3 as found in, for example, the Trinitarian

	schismatic heretic, Ken Ham, and what those who agree with them have to say about earth's geology ...	teachings of the first four General Councils including the clarifications of the following fifth & sixth General Councils, and Apostles' & Nicene Creeds, justification by faith, and the primacy of Biblical authority ..., with the schismatic heretic, Ken Ham, teaching me a cult-like mentality of hostility towards orthodox Protestant Christians who are old earth creationists ...
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DAY 4	DAY 5	DAY 6	DAY 7
<p>"I've lost a lot of money on Young earth "Creation Science" DVD videos & books by Ken Ham & others on "flood geology" ... And I've lost contact with orthodox Protestant old earth creationists I've been told are "compromisers" ...</p>	<p>"But of all the things I've lost since becoming a Young Earth follower of people like Ken Ham who says if you don't follow "Creation Science" "flood geology" then you're a "compromiser," ...</p>	<p>"The thing I've lost, that I miss the most, is ...</p>	<p>"... my mind!"</p>

(Chapter 7) *The Sixth of Seven Keys to understanding Gen. 1-11:*
Orthodoxy not heresy.

c] *Body + Soul = A man.*

iii] *Consideration of the heretical views of those
 who deny man is a dichotomy of body & soul.*

C] *The anti-dichotomist heresy of the
 Darwinian macroevolutionist
 John Polkinghorne (b. 1930).*

The religiously liberal views of the “Christian” Darwinian macroevolutionist, John Polkinghorne, have already been more generally discussed. (See my comments on Polkinghorne at Part 1, Chapter 7, section a, subsection iv, “Consideration of the anti-supernaturalist argument of religiously liberal Darwinists;” Part 1, Chapter 7, section a, subsection v, “Consideration of theistic macroevolutionists at both the more liberal and more conservative ends;” & Part 1, Chapter 7, section b, subsection ii, “Consideration of the heretical view of those who deny man’s descent from Adam,” *supra*.)

Let us now make specific reference to Polkinghorne’s heretical views on the human soul and his associated denial of man as a constitutional dichotomy of body and soul (or spirit). Polkinghorne says his “view ... corresponds to a form of ... monism.” He refers to the “concept of the soul, conceived of in a platonic fashion as a spiritual entity, released from ... the fleshly body at the moment of death.” In commenting on this he says that “while there are still body / soul dualists” i.e., those who recognize *the Biblical* teaching of a dichotomy of body and soul, “for many people this has become an extremely problematic way of conceiving of human nature” because “our [macro]evolutionary history appears to link us in a continuous way with our primate ancestry [i.e., allegedly to satyr beasts], which in turn can be traced back through simpler life forms to the bacteria who, for two million years, were the sole living inhabitants of Earth.” In terms of this absurd Darwinian macroevolutionary theory, Polkinghorne says that on the one hand, “it cannot absolutely be ruled out that at some stage, the Creator adjoined a separate and additional spiritual component to complement [macro]evolving bodies of increasing complexity, once those bodies had reached the appropriate stage of development;” but on the other hand, he considers this “idea seems contrived and unpersuasive to many.” It is perhaps no surprise then that Polkinghorne goes on to reach what he calls an “anti-dualist conclusion” i.e., a denial of the constitutional nature of man as being made up of body and soul¹⁷⁵.

What is Polkinghorne’s solution? In the first place he wants to retain some usage of the term “soul,” but he simply means by it “the continuity of living personhood.” He stresses that his “continuity of living personhood” is “not a separate spiritual component.” Rather “the soul must be the ‘real me’” found in human “bodies¹⁷⁶.” This

¹⁷⁵ Polkinghorne, J., *The God of Hope & the End of the World*, *op. cit.*, pp. 104-106.

¹⁷⁶ *Ibid.*, p. 105.

is simply a religiously liberal device of his which means he can still use a word like “soul” and “body” in a religious context, and so *prima facie* “sound orthodox” even though he is not. It is essentially another form of the monist heresy argued by Seventh-day Adventists like the young earth creationist *Flood Geology School’s* Founding Father, George McCready Price, *supra*, which says “Man is a soul” not “Man has a soul.”

Darwin himself was happy to make some kind continued usage of the term “soul” in a manner that did not involve him in recognizing the constitutional nature of man as being that of body and soul. Hence in *Origin of Species* (1859) he says with regard to “unity of type” “morphology” in his theory, that, “This is the most interesting department of natural history, and may be said to be its very soul¹⁷⁷.” Like Polkinghorne, this is an attempt to retain some usage of the term “soul,” but to evacuate it of its theological meaning in the context of man as a dichotomy of body and soul.

Of course, it is true that the term “soul” is sometimes used in different ways in different contexts. E.g., when Darwin says “morphology” is natural history’s “very soul,” one could also say, “very heart,” and in either instance, one is using the word in a metaphoric sense to mean the vital or essential part of something. Thus e.g., one could say, “By 1605, England’s heart and soul was Protestant. The Papists’ Conspiracy under Guy Fawkes to blow up the Protestant King James of the King James Bible, and the Protestant Parliament, was an attempt to horribly try to rip the religious heart out of England. The joy of England’s soul at the thwarting of this Romanist Gunpowder plot was so great, that Bonfire Day remembering its thwarting on 5 November was thereafter annually celebrated with great happiness from one end of England to the other.” Or, “In the 1640s and 1650s, England was at its very heart Anglican, and Anglicanism was the very soul of Protestant Christian England. For Puritan revolutionaries to close down the Anglican Church and martyr the *Supreme Governor of the Church of England*, King Charles the First in 1649, was to brutally try and rip out England’s heart, and cruelly attempt to destroy its very soul.” So too, “soul” can simply mean a person. E.g., “And the sons of Joseph, which were born in Egypt, were two souls (Hebrew, *nephesh*): all the souls (Hebrew, *nephesh*) of the house of Jacob, which came into Egypt, were threescore and ten” (Gen. 46:27); or “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls (Greek, *psyche* / *psyche*)” (Acts 2:41). It can also have the sense of a “life,” e.g., “Deliver my soul (Hebrew, *nephesh*) from the sword” (Ps. 22:20).

But the problem with anti-supernaturalists like Darwin or Polkinghorne, is that they try to make these type of meanings of “soul” *the full and complete meaning*, and so deny that the meaning of “soul” that refers exclusively to man in the context of his constitutional nature as a dichotomy of body and soul. Thus a religious liberal like Polkinghorne, seeks to use one truth, namely, that “soul” can in some contexts refer to “the real ‘me’” (Polkinghorne), i.e., the person’s inner self e.g., “And she was in bitterness of soul (Hebrew, *nephesh*)” (I Sam. 1:10), or “the soul (Hebrew, *nephesh*) of

¹⁷⁷ Darwin’s *Origin of Species* (1859), chapter “Classification,” section, “Morphology.”

Jonathon was knit with the soul (Hebrew, *nephesh*) of David” (I Sam. 18:1); and then use this truth to deny another equally valid truth, namely, that the “soul” can refer to man’s constitutional nature of body and soul.

For when man was first created by God, he was made up of a body “formed ... of the dust” and a “soul (Hebrew, *nephesh*; Greek, *psyche*)” (Gen. 2:7; I Cor. 15:45) (see Gen. 2:7 at Chapter 7, section c, subsection iii, “The anti-dichotomist heresy of Origen’s ... Old Earth Creationist form of the Global Earth Gap School,” *supra*). This duality of man as made up of body and soul / spirit, is then evident in later Old Testament passages. E.g., we read in Gen. 35:18 of how “it came to pass, as her soul (*naphsah*, feminine singular noun, from *nephesh*) was in departing,” “for she died (Hebrew, *methah*, active perfect, feminine singular 3rd person kal verb, from *muth*).” Here the words, “for she died” would be redundant if the meaning was, “as her life was in departing;” as so we know this refers to her “soul ... departing.” Or in I Kgs 17:21,22, we read of how Elijah, “stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child’s soul (Hebrew, *nephesh*, feminine singular noun, from *nephesh*) come into him again. And the Lord heard the voice of Elijah; and the soul (Hebrew, *nephesh*, feminine singular noun, from *nephesh*) of the child came into him again, and he revived (Hebrew compound word, *va* / ‘and’ + *jjechi* / ‘he came alive’ or ‘he revived,’ active imperfect, masculine singular 3rd person kal verb, from *chajah*).” If “soul” in I Kgs 17:22 meant “life,” it would be redundant to say “the life of the child came into him again, and he came alive,” so once again *nephesh* here is evidently referring to the “soul.”

Thus Polkinghorne first takes one meaning of “soul” (or “spirit”), and misuses it to deny another meaning, namely, that man is a dichotomy of body and soul (Eccl. 12:7; Matt. 10:28). Thus he tries to take one meaning “soul” (or “spirit”) and *misuse it to replace, rather than compliment*, its theological usage with regard to man as a dichotomy.

In the second place, Polkinghorne makes a further attempt at *sounding more orthodox* by using the terminology of “dual aspect,” which once again might *prima facie sound more orthodox*, in this instance *sounding more like* the orthodox *duality of body and soul*. He thus refers to a “dual aspect” of “the human soul” by which he means “the continuity of living personhood” in human “bodies,” namely, the biological “carrier of” this “soul” or “real me” in human “bodies,” is the “‘information-bearing pattern’ in which that” biological “matter” in human “bodies” doing this job “is organized.” Thus he refers to “the concept of the soul as the form, or information-bearing pattern, of the body” (emphasis mine). But because the person changes over time and so “this pattern is not static,” i.e., it is modified as we acquire new experiences, insights, and memories,” Polkinghorne thus refers to the difference between this “continuity” and change as “dual aspect.” Hence he describes his monist view as “a form of dual aspect monism¹⁷⁸.” Once again, this is a nonsense device of Polkinghorne’s to simply *try and prima facie sound more orthodox because he is talking about the “soul” and “body” and some form*

¹⁷⁸ Polkinghorne, J., *The God of Hope & the End of the World*, *op. cit.*, pp. 105-106.

of “duality.” *It is confusing language deliberately designed to try and baffle the simple folk who e.g., listening to a sermon using the words “soul” and “body” and “something ‘dual’,” are then meant to think that, “the preacher sounds orthodox doesn’t he?”*

In the third place, Polkinghorne has to deal with the issue of the soul going to heaven or hell – even if on his universalist or near universalist notions, “hell” is nothing more than a reformatory where as soon as anyone “cries ‘uncle’” or “cries quits,” they immediately go up into heavenly rest. For in Polkinghorne’s words, “the gates of hell are locked on the inside¹⁷⁹,” i.e., a person in hell can let himself out at any time. This is very different to Christ’s teaching in the *Parable of Dives and Lazarus* in Luke 16:19-31, which in the Anglican *Book of Common Prayer* (1662) is the Gospel reading for Holy Communion on *The First Sunday After Trinity*. “Dives” is Latin for “rich” or “rich man¹⁸⁰,” and the opening words of Luke 16:19 in the Latin Vulgate are, “*Homo* (man) *quidam* (‘a certain one’ = “There was a certain’) *erat* (he was) *dives* (rich),” i.e., “There was a certain rich man” etc., and hence “Dives” meaning “Rich man” is traditionally used in English as a proper name for this rich man, although he is not specifically named in the actual parable. Since the church tradition of calling him “Dives” is not “contrary to God’s Word” or “against God’s Word” (Articles 20 & 34, 39 Articles), I am happy to use it. In this parable, Dives “in hell ... lift up his eyes, being in torments,” and “cried” out that “Lazarus ... may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.” But his request was refused, and he was told, “thou art tormented. And beside all this, between us and you there is great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence” (Luke 16:23-26). *To the only sensible response, namely, a statement like, “Well, orthodoxy isn’t one of Polkinghorne’s strong points;” I would have to agree!*

Polkinghorne’s solution to his denial of man having a soul, is that God keeps a “Divine memory” of a person. Thus he says, “the pattern that is a human being could be held in the divine memory after that person’s death;” though he says, “the divine remembrance, would be less than fully human.” Hence he thinks “the souls awaiting the final resurrection are held in the mind of God.” Since in Polkinghorne’s monism “the soul” is simply the “information bearing pattern” “of the body” i.e., an element of the whole body, he then refers to “the resurrection re-embodiment of the soul¹⁸¹.” Once again, the language of “resurrection re-embodiment of the soul,” is an attempt by Polkinghorne to *prima facie* sound more orthodox, when in fact he means by this the “resurrection re-creation of the person from God’s divine memory of what they were like.” *At best, these would be clones, since without the survival of the soul, there is no actual continuity of the person, who on this monist view would in fact have ceased to exist. So much for Polkinghorne’s “the real ‘me’”!*

¹⁷⁹ *Ibid.*, pp. 104-105.

¹⁸⁰ Latin, “*dives* (‘rich’ or ‘rich man,’ masculine singular nominative noun, from *dives*).”

¹⁸¹ Polkinghorne, J., *The God of Hope & the End of the World*, *op. cit.*, pp. 107-108, 110.

Polkinghorne's "pattern" of "a human being" that is "held in the divine memory after that person's death" i.e., "the divine remembrance" of him, is he says, something that "would be less than fully human." But more than this, *if Polkinghorne were correct and all that was left of a person was a "divine memory," then any action of the souls / spirits would be nothing more than a fantasy of God!* Are we to believe that "the spirits of just men made perfect" (Heb. 12:23) is simply a Divine fantasy? Surely not! For St. Paul, who regards the "soul" or "spirit" as synonyms (I Cor. 15:45), divides man into a dichotomy of "flesh" and "spirit" (II Cor. 7:1), and says, "to be absent from the body" is "to be present with Lord" (II Cor. 4:8). But if Polkinghorne is to be believed, "to depart, and to be with Christ" (Philp. 1:23) is nothing more than a Divine day-dream of fantasy.

So too, St. John the Theologian (i.e., St. John the Divine,) refers to "souls" "under the altar" who in heaven "cried" out "saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-11). But if Polkinghorne is to be believed, all this dialogue and being dressed in "white robes" is nothing more than a Divine fantasy as God plays around with the "Divine memory" of various persons, and fantasizes what they might say or do. And if this nonsense were taken seriously, God's "Divine memory" fantasy is waiting for more souls to join them in his "dream" after they have been martyred here on earth.

Contrary to the Scriptural teaching of "a great gulf fixed" between heaven and hell, "so that they which would pass from" one to the other "cannot" (Luke 17:26), Polkinghorne claims a person in hell can get out at anytime since "the gates of hell are locked on the inside." If the person is nothing more than a "Divine memory," his location in "heaven" or "hell" is nothing more than a Divine fantasy, and any such so called "repentance of those in hell" is also nothing more than a Divine fantasy of what the person might have done if they had existed to be in hell.

Polkinghorne's denial of the constitutional nature of man as that of a body and soul dichotomy is really an example of religious liberalism running rife. Polkinghorne's position is clearly an absurdity! It is theologically ridiculous! This fantasy is in Polkinghorne's mind, NOT God's mind!!

It should also be remembered that God who created man with a "soul" (Gen. 2:7; I Cor. 15:45, *supra*), did so in connection with man being "*imago Dei*," which is, being interpreted from the Latin, in "the image of God" (Gen. 1:26). Thus the value of a human being relates to his precious soul. In Ps. 139:14-16, we find reference is made in verse 14 to a man's "soul" (Hebrew *nephesh*), in verse 15 his bodily "substance" (AV) or "body" (Hebrew *otsem*), and in verse 16 the human "substance" (Hebrew *golem*). In the Greek Septuagint translation, the order of some parts of these verses are rearranged and some word changes are made. Nevertheless, the basic idea is still conveyed. Thus in verse 14 we read of a man's "soul" (LXX, Greek *psuche / psyche*), and in verse 15 of

his “bones” (LXX, Greek *ostoun*) and the human “substance” (Greek *hupostasis / hypostasis*). These verses teach the basic formula, *soul* (vs. 14) + *body* (vs. 15) = *human substance / being* (vs. 15). This requires the conclusion that the soul (or spirit) originates at conception i.e., when a person is “made” (vs. 15). It is because “the Lord” “formeth the spirit of man within him” (Zech. 12:1), that God is “the Father of spirits” or souls (Heb. 12:9). Thus to kill an unborn child, other than as an act of self-defence to save the mother’s life¹⁸², is an act of murder, and an offence against both God and man.

It is therefore of some interest to note that Polkinghorne first denies that man has a soul, and then goes on to condone abortion murder. Polkinghorne was appointed as Chairman of a four person joint committee with two further joint secretaries, known as the *Committee to Review the Guidance on the Research Use of Fetuses and Fetal Material*. This was a UK government committee appointed under, and making a report to, the Westminster Parliament in London in 1989, entitled, *Review of the Guidance on the Research Use of Fetuses and Fetal Material*¹⁸³. This report notes that “most of the fetal tissue whose potential use is our concern is likely to have become available as a result of therapeutic abortions” performed in the UK under the murderously permissive “1967 Act¹⁸⁴.” The Report’s six “General recommendations” refer at no. “2” to “Research or other use of the live whole fetus, *in utero* [Latin, ‘in the womb’] or *ex utero* [Latin, ‘out of the womb’].” Recommendation “3” says, “Great care should be taken to separate the decision relating to abortion and decisions relating to the subsequent use of fetal tissue.” This third recommendation is thus based on the premise that the permissive murderous abortion laws in place under the 1967 Act will continue, and decisions as to whether or not to use fetal tissue will be decisions made from abortion murders obtained under that Act¹⁸⁵. *This therefore condones the continuing operation of the permissive 1967 abortion murder Act.*

The fact that this Report accepts the ongoing validity in 1989 of this 1967 Act which is part of the mass-murder abortion slaughter in the UK, means that Polkinghorne is necessarily a collaborator with this mass murder of abortion. We thus here see the typical type of link between Darwinian macroevolutionary theory and permissive attitudes to abortion murder which in effect declare, “life is cheap.” Polkinghorne’s religious liberalism means he gives a cloak for such sin under the professed name of

¹⁸² It is lawful to kill in self-defence when this is the least necessary force to stop a would be murderer. Thus the application of this principle to abortion is simply applying the normative rules of self-defence to abortion understood as human killing.

¹⁸³ *Review of the Guidance on the Research Use of Fetuses and Fetal Material*, Presented to Parliament ... July 1989, Her Majesty’s Stationary Office, London, UK, 1989. (Copy held at Macquarie University in Sydney, Australia; call no. R853 H8 G74 / 1989.)

¹⁸⁴ *Ibid.*, sections 2.5 & 2.6, at p. 4.

¹⁸⁵ *Ibid.*, Recommendations 2 & 3, at p. 21.

being a “Christian;” but his denial of the reality of man’s soul in the context of his religiously liberal embrace of Darwinian macroevolutionary theory in fact shows that he has departed from Biblical authority on the issue of: creation (*Apostles’ & Nicene Creeds*), man’s soul (*Apostles’ & Athanasian Creeds*), and the fundamental morals of God’s law in Exod. 20:13, “Thou shalt not kill” (*The Ten Commandments*).

Both the *Apostles’ & Athanasian Creeds* recognize that Christ “descended into hell.” In this Scriptural teaching Christ underwent a triumphal march through hell, in which he “preached *unto*,” in the sense of “preached *against*,” “the spirits in” the “prison” (I Peter 3:19,20) of “hell” (Acts 2:27,31). But if as Polkinghorne claims, the souls of the dead are nothing more than a “Divine memory,” then this makes Christ’s descent into hell nothing more than a Divine fantasy. Since Polkinghorne here denies the teaching of the *Apostles’ & Athanasian Creeds*, he is clearly a heretic; and in harmony with Biblical teaching (I Cor. 11:19; Gal. 5:20,21; II Peter 2:1), we can say that this puts Polkinghorne under the Biblically sound damnatory clauses of the *Athanasian Creed*, so that in the words of that creed, “he cannot be saved,” and “without doubt he shall perish everlastingly.”

The *General Council of Chalcedon* in 451 A.D., refers to “Christ” being “complete in manhood,” and “truly man, consisting” “of a reasonable (rational) soul and body.” So too, the *Athanasian Creed* upholds the Biblical teaching that man is a dichotomy, saying “the reasonable soul and flesh is one man;” and that “our Lord Jesus Christ,” “is” “perfect man: of a reasonable soul and human flesh subsisting.” Since Polkinghorne here denies the teaching of the *Apostles’ & Athanasian Creeds*, he is clearly a heretic; and in harmony with Biblical teaching, once again we can say that this puts Polkinghorne under the Biblically sound damnatory clauses of the *Athanasian Creed*, so that in the words of that creed, “he cannot be saved,” and “without doubt he shall perish everlastingly.”

The Bible teaches that “the works of the flesh” include “murders,” and “they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21). And the Bible also tells us that “murderers” “shall have their part in the lake which burneth with fire and brimstone” (Rev. 21:8). Yet as the Chairman of a UK Government appointed *Committee to Review the Guidance on the Research Use of Fetuses and Fetal Material*, Polkinghorne has condoned the mass murder of unborn children in abortion in the 1989 Government Report presented to the Westminster Parliament, entitled, *Review of the Guidance on the Research Use of Fetuses and Fetal Material*. Thus one of the end roads of Polkinghorne’s denial of man’s constitutional nature as being that of body and soul, is a devaluation of the human soul to the point where as Chairman of a UK Government appointed Committee he condones the abortion slaughter in the UK, and thus is a collaborator in nothing less than *murder, bloody murder!* What saith the Word of the Lord? “Now the works of the flesh are manifest, which are these heresies, murders, ... and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21).

(Chapter 7) *The Sixth of Seven Keys to understanding Gen. 1-11:*

Orthodoxy not heresy.

c] Body + Soul = A man.

*iii] Consideration of the heretical views of those
who deny man is a dichotomy of body & soul.*

D] The anti-dichotomist heresy of Hugh

*Ross's (b. 1945) Old Earth Creationist
form of the Day-Age School: A General
Consideration of Hugh Ross and the
Congregationalist Savoy Declaration &
Baptist Confession; Certain Trinitarian
heresies of Hugh Ross; Specific
Consideration of Hugh Ross's
anti-dichotomist heresy; Is it possible to
get Hugh Ross's Day-Age School out of
its hot-bed of heresy? An alternative
Day-Age School found in Bob Newman's
suggestion?*

(Chapter 7) section c], subsection iii], subdivision D], heading:

A General Consideration of Hugh Ross and the

Congregationalist Savoy Declaration & Baptist Confession.

Hugh Norman Ross (b. 1945) was born in Montreal, Quebec, in Canada, and brought up in Vancouver, British Columbia, in Canada. He is an astrophysicist who is a graduate of British Columbia University and Toronto University in Canada. He is the founder and president of *Reasons To Believe* (RTB), in California, USA¹⁸⁶. As at 2014, I have been familiar with the work of Hugh Ross and his organization over a period of more than twenty years, and though there is much that is good, commendable, and valuable in his and his organization work; when Hugh Ross and his organization goes awry, it is often a case of, “the Devil’s in the detail.” Thus I divide the content of his works into *the good, the bad, and the ugly*. *The good* is much of his work on old earth creationism at the scientific level in which Ross rightly and poignantly perceives that God’s hand is clearly evident. E.g., his cosmological work on The Big Bang pointing to

¹⁸⁶ RTB formerly used a mailing address of P.O. Box 5978, Pasadena, California, 91117, USA; and since material I received during this time e.g., cassette audio recordings, put this RTB address on them rather than their Office address, I refer to them as being from Pasadena when cited in this work. This is also consistent with the fact that Ross recorded at least some of his tapes in Pasadena for he refers to, “here in Pasadena” in *Species Development: Natural Process or Divine Action*, (cassette audio recording,) *Reasons To Believe*, Pasadena, California, USA, 1990 (2 cassettes), at cassette 2, side 2. But from the time of its founding in 1986 till 1992, RTB’s Office was at Sierra Madre Boulevard, California, 91024; then in Jan. 1994 it relocated to 731 East Arrow Highway, Glendora, California, 91740; and since Nov. 2013 it is at 808 Oak Park Rd., Covina, California, 91724. Its website is <http://www.reasons.org>.

a Creator¹⁸⁷, or his teleological work on *Universe Factors* and *Earth's Solar System*¹⁸⁸, are truly magnificent, and in these areas of cosmology and teleology the scientifically learned Dr. Ross is without contemporary peer in his excellence; so that we are grateful to him for his labours in cosmology and teleology, and we thank God for his wonderful work in these areas. Of the five classic arguments from godly reason, the cosmological argument (God as First Cause) and teleological argument (Divine Design), have thus been greatly enriched by the valuable contribution of Hugh Ross.

Sadly, the matter does not end there with Hugh Ross's *good*, for there is also *the bad, and the ugly*. *The bad* includes his general usage of the *New International Version* (NIV), and his linguistically distorted claims about what the Hebrew means when he tries to limit the animals of the sixth creation day to "mammals," or those on Noah's Ark to just "birds and mammals." *The ugly* are his heresies e.g., two of his heresies to do with the soul are irreducible elements of his revised *Day-Age School*, namely, that certain animals are "soulish," and his denial of man as a dichotomy of body + soul / spirit in his trichotomist heresy that man is body + soul + spirit, with the same meaning given to man's "soul" in Gen. 2 as that given to animals in Gen. 1. On the one hand, most of Hugh Ross's heresies and errors can be detached from his old earth creationist work, and so put to one side in still seeing the good that is in his work¹⁸⁹. But on the other hand, the fact that his soul heresies are irreducible elements of his revised *Day-Age School* and thus indissolubly intertwined with fundamental parts of the RTB creation model, means that these cannot be so put to one side, and it is therefore clear that no orthodox Protestant Christian can support or follow his revised *Day-Age School*.

Ross & Rana say, "We have publicly presented the RTB model ... and ... we invite ... those with expertise ... to critique and discuss our model. We have yet to encounter any substantive scientific objections, only philosophical and theological protests ...¹⁹⁰." This statement reveals a perverse viewpoint that the most important thing is to get a scientifically defensible model, in contrast to what are "only ... theological protests" (emphasis mine). In fact, for the religiously conservative Protestant Christian it is the other way around, since primacy must go to Scripture. Thus first and

¹⁸⁷ See Volume 1, Part 2, Chapter 2, section a[i], *infra*.

¹⁸⁸ See Part 2, Chapter 2, section b, subsections i & iii, *infra*.

¹⁸⁹ When this is possible with a creationist model, we may still use it, or those parts of it that one can so detach its errors from. E.g., this is the case with my usage of Jewish infidel writings such as those of Rabbi Abbahu in Volume 2, Part 3. While e.g., he denied the doctrine of the Holy Trinity, this can be detached from his basic creationist model, which is thus still a valuable contribution to the Local Earth Gap School.

¹⁹⁰ Ross, H. & Rana, F. (old earth creationists), "Should Intelligent Design Be Taught in Public Schools," *Staying Connected*, Magazine, Reasons To Believe, California, USA, Sept. 2005, p. 3.

foremost one should seek for a Biblically sound model, and then, in harmony with Scripture, one that is harmonious with the Book of Nature written by the same Almighty God (Ps. 19:1) who gave the Divine revelation (II Tim. 3:16).

The fact that in Evangelical Protestant circles, Hugh Ross would surely be the best known old earth creationist of contemporary times, is in itself one good reason why *the quality of his teachings should be put under the Biblical blow-torch of strict scrutiny* with regard to some relevant key issues. In this context, for our immediate purposes, in broad terms I think one could summarize Hugh Ross's strengths and weakness in three basic statements: "Strong on astro-physics creationist science, weak on Hebrew;" "Strong on anti-macroevolution old earth creationist science, weak on Theology;" "Strong on the broad-brush creationist science of earth's geological layers, patchy on the finer detailed earth science of the Late Pleistocene and Holocene¹⁹¹." Thus I thank God for the valuable contribution made by Hugh Ross in those areas where he is strong; while simultaneously distancing myself from him in those areas where he is weak.

Ross has repeatedly used the *New International Version* in the works of his that I have studied. In my experience, the three most commonly used Bible Versions among Evangelicals are the *Authorized Version* of 1611, the *New King James Version*, and the *New International Version* (although various other "modern version" are also used less frequently than these three). Sadly, this bespeaks the post World War Two movement away from the King James Bible of 1611, which I consider to be the best available English translation and the one that people should be being generally used. I would consider the *New King James Version* to be a blunted blade relative to the *King James Version*, and the *New International Version* is *even blunter*. Though my criticisms of Ross's usage of the NIV are therefore much broader than his usage of it, I consider that it reflects a failure to properly understand the doctrine of the Divine Inspiration of Scripture, since verbal inspiration (Jer. 1:1,4,7,9; II Tim. 3:16) should be reflected in a literal translation such as the AV which uses italics for added words, and one which reflects the differences between the Hebrew, Aramaic, and Greek's usage of a singular "you" (thee, thou, thy, thine) as opposed to a plural "you" (ye, you, your). Moreover both the NKJV's and NIV's Old Testament deny the Divine Preservation of Holy Scripture (in a closed class of Hebrew, Aramaic, Greek, and Latin OT sources); and the NKJV's New Testament Burgonite Majority Text footnotes, and the NIV's New Testament neo-Alexandrian text, both deny the Divine Preservation of Holy Scripture (in a closed class of Greek and Latin NT sources). By contrast, Divine Preservation (I Peter 1:25) is generally upheld in the Neo-Masoretic Received Text of the Old Testament and Neo-Byzantine Received Text of the New Testament in the Authorized (King James)

¹⁹¹ The Pleistocene dates from *c.* 2.6 million B.C. to *c.* 8,000 B.C., in which the *Early Pleistocene* dates from *c.* 2.6 million B.C. to *c.* 850,000 B.C.; the *Middle Pleistocene* from *c.* 850,000 B.C. to *c.* 128,000 B.C.; the *Late Pleistocene I* dates from *c.* 128,000 B.C. to *c.* 68,000 B.C.; and the *Late Pleistocene II* dates from *c.* 68,000 B.C. to *c.* 8,000 B.C. . The Holocene then dates from *c.* 8,000 B.C. to the Second Advent.

Version¹⁹². I have found that those who have been deceived by the NKJV or NIV are marked out by a certain worldliness and theological shallowness; and Hugh Ross is no exception to this finding. Nevertheless, we must “discern both” the “good and evil” (Heb. 5:14) in such men’s Ministry and / or writings, challenging them if and when we can to move over to the Authorized Version.

E.g., in Ross & Rana’s book, *Who Was Adam?* (2005), there is a quote from Shakespeare at the start of every one of the book’s fifteen chapters. While I recognize that Shakespeare made an important literary contribution to the English language and associated culture of the English speaking world, I would consider this level of usage of him at the start of *every* one of *fifteen* chapters to be stylistically *excessive* and in the realm of a fetish. But I still think that overall this book contains a lot of valuable material, and I would rather see quotes from Shakespeare than some of the greatly debased sources used for quotes in various modern publications. Thus at the start of Chapter 3, there is a quote from Shakespeare’s Hamlet, Act III, Scene ii, lines 80-92, which in part includes the words of Hamlet to Horatio, “There is a play tonight before the King, One scene of it comes nears the circumstance Which I have told thee of my father’s death. I prithee [= ‘pray thee’], when thou seest that act afoot, Even with the very comment of thy soul Observe my [*sic*. ‘mine’] uncle ...¹⁹³.”

On the one hand, in the English of Shakespeare’s time, “thee,” “thou,” and “thy” were used like the French personal pronouns in which the second person singular personal pronoun, *tu* (“you” singular), is used in a more informal way, indicating greater intimacy with e.g., friends; and by contrast, the second person plural pronoun, *vous* (“you” plural), is used *both* in a more formal form of address to a person (singular), as well as to multiple persons (plural). This is thus different to the King James Version, which for the sake of accuracy of translation, used an earlier form of “thee,” “thou,” and “thy” *which was archaic in its day* to indicate “you” singular, as opposed to “you,” “ye,” and “your” to indicate “you” plural¹⁹⁴. Nevertheless, on the one hand, when it comes to the great English of Shakespeare of c. 1602, Ross & Rana’s *Who Was Adam?* is happy to accept that the reader can work out the meaning of “thee,” “thou,” and “thy;” but on the other hand, when it comes to the great English of the King James Bible of 1611, it is considered that the reader could not understand such words as “thee,” “thou,” and “thy,” and hence the NIV is used. We here see *a double standard* in which the Authorized King James Version is wrongly taken out of use. And of course, in addition to its lack of

¹⁹² See my Textual Commentaries (<http://www.gavinmcgrathbooks.com> at “Commentary on the Received Text”).

¹⁹³ Ross, H.N. & Rana, F., *Who Was Adam? A Creation Model Approach to the Origin of Man, Reasons To Believe*, NavPress, Colorado Springs, Colorado, USA, 2005, p. 41.

¹⁹⁴ See my Textual Commentaries Volume 1 (Matt. 1-14), “Preface,” at “(8) AV stylistic matters: Anglicization of Words, formal & dynamic equivalence” (<http://www.gavinmcgrathbooks.com>).

accuracy with respect to “you” singular and plural in the underpinning Hebrew, Aramaic, and Greek, there are many other defects in the *New International Version*.

Hugh Ross’s general religious beliefs are somewhat difficult, though not impossible, to nail down. *Prima facie* he has a Congregationalist background referred to in the Biographical Details sections of *The Fingerprint of God* (1989) and *The Genesis Question* (2001) which both say that, “For eleven years he served as minister of evangelism at Sierra Madre Congregational Church” in California, USA. The organization he founded, *Reasons To Believe*, California, USA, is also described in both of these books as being “without denominational affiliation, adhering to the doctrinal statements of the National Association of Evangelicals and of the International Council on Biblical Inerrancy¹⁹⁵.” Neither of these Doctrinal Statements are entirely satisfactory¹⁹⁶. E.g., while I would agree with what the “Statement of Faith” of the National Association of Evangelicals specifically affirms, it is extremely short and fundamentally inadequate. For instance, it nowhere refers to the need to “repent” from sin (Matt. 4:17; Mark 6:12), as most chiefly found in the *Ten Commandments* (Exod. 20:1-17; Rom. 7:7; 13:9; Eph. 6:2,3; I Tim. 1:8-11; Jas. 1:25; 2:10-12); and nowhere upholds justification by faith alone by e.g., saying, “for by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8,9). Yet given the historical backdrop to the rise of Evangelical Protestantism, without such elements of the Gospel, one could hardly refer to something lacking these elements as what is truly an Evangelical “Statement of Faith¹⁹⁷.”

¹⁹⁵ Ross, H., *The Fingerprint of God*, *op. cit.*, p. 235; & *The Genesis Question* (1998, 2nd edition, 2001), *op. cit.*, p. 238-9.

¹⁹⁶ The Doctrinal Statement of the International Council on Biblical Inerrancy is defective in certain particulars. A copy of “The Chicago Statement on Biblical Inerrancy” of “the International Council on Biblical Inerrancy” may be found at <http://www.spurgeon.org/~phil/creeds/chicago.htm>. Notably, it fails to understand the doctrine of Divine Preservation of Holy Scripture (Ps. 12:6,7; Isa. 40:8; Matt. 5:18; I Peter 1:25). It also claims that as at 1978, “English-speaking Christians ... are exceedingly well served in these days with a host of excellent translations.” This therefore includes a number of inaccurate neo-Alexandrian Versions such as the *New International Version* used by Ross which was first published in a completed form in this same year of 1978 by the New York International Bible Society, who had previously published portions of the NIV from 1973 to 1977. In fact, much greater qualification than this is needed in terms of generally upholding the neo-Masoretic Received Text of the AV’s OT and neo-Byzantine Received Text of the AV’s NT.

¹⁹⁷ The National Association of Evangelicals “Statement of Faith” may be found at <http://www.nae.net/about-us/statement-of-faith>. It says in full: “We believe the Bible to be the inspired, the only infallible, authoritative Word of God. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit. We believe in the Deity of our Lord Jesus Christ, in his virgin birth, in his sinless life, in his miracles, in his vicarious and atoning death through his shed blood, in his bodily resurrection, in his ascension to the right hand of the Father, and in his personal return in power and

On the one hand, in fairness to Ross, he exhibits many positive qualities of, and commitments to, the principles of Evangelical Protestantism. But on the other hand, though he refers in *The Fingerprint of God* (1989) to “my church family, Sierra Madre Congregational¹⁹⁸,” he clearly does not subscribe to *The Savoy Declaration* of 1658 which constitutes the historic confession of faith of Congregationalism, even though he was a Congregationalist Minister for 11 years. And though he believes in adult baptism not infant baptism, nor does he subscribe to *The Baptist Confession of Faith* of 1689, also known as the *London Confession*, also known in America as *The Philadelphia Confession* (a Reformed Baptist Confession, which like the Congregationalists’ *Savoy Declaration*, is a revision of the Presbyterians’ *Westminster Confession*). He also has a background in the Baptist Church, and on the basis of what he says in *God’s Mercy in Death* (1987), *infra*, as best I can tell he is a Wesleyan-Arminian Baptist, many of whom have historically followed the *New Hampshire Confession* of 1833, although nor does he follow this confession. Therefore though the statement found in both *The Fingerprint of God* (1989) and *The Genesis Question* (2001) that, “For eleven years he served as minister of evangelism at Sierra Madre Congregational Church,” commonly gives the impression that he supports infant baptism and is Reformed, in fact he supports adult (or “believer’s”) baptism and is Semi-Arminian in the form of a Wesleyan-Arminian. By contrast, when in his magazine, *New Reasons to Believe* (2009) there is an article on old earth creationist, Walter Martin (1928-1989), he is referred to as an “Evangelical Baptist¹⁹⁹.” Why does Ross lack this same candour about himself being a Baptist?

Why is Hugh Ross so shy about stating plainly his religious belief in his Biographical Details sections, which commonly gives the impression that he is a Congregationalist and so Reformed and believes in infant baptism? It looks as though Ross wants to *hunt with the hounds* i.e., the Reformed who uphold infant baptism; *and run with the hares* i.e., the Wesleyan-Arminian Baptists. On the one hand, *providing they do not stray into the sort of heresies that e.g., Ross has gotten himself into on the soul*, I embrace as brethren in Christ, Wesleyan Baptists i.e., those among them who are fellow religiously conservative Protestants. But on the other hand, given that Ross frequently gives the false impression that he is a Congregationalist; let me suggest that the way for Ross to extricate himself from his seeming *embarrassment* in being a

glory. We believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation. We believe in the spiritual unity of believers in our Lord Jesus Christ.”

¹⁹⁸ Ross, H., *The Fingerprint of God*, *op. cit.*, p. xi, “Acknowledgments.”

¹⁹⁹ Samples, K.R., “Remembering Walter Martin,” *New Reasons to Believe*, A Magazine Published by Reasons To Believe, California, USA, Vol. 1, no. 2, Summer 2009, p. 13.

Wesleyan Baptist, is for him to forsake such views and become an infant baptism supporting Reformed Christian! (Of course, there are some other matters that he would theologially need to “pull his socks up” on discussed below, in order for him to be an orthodox Reformed Protestant Christian.)

Reference was also made in the 1996 *Reasons To Believe* magazine to Hugh Ross’s “Sunday morning ‘Paradoxes’ class at Sierra Madre Congregational Church²⁰⁰.” The website of this church says it started in 1881 with “Ministers from various denominations” being “invited” “to preach.” Then in 1886 they decided “to organize themselves as a Congregational Church.” However, when “thirteen people joined, their denominational backgrounds” were “diverse: three Methodists, three Baptists, three Congregationalists, two Presbyterians, and two by confession of faith.” Under the circumstances, *its new name as “the First Congregational Church of Sierra Madre” was clearly very misleading*, since less than a quarter of its membership were specifically Congregationalists²⁰¹. Doctrinally this “Congregationalist” Church is clearly a Baptist Church, which teaches what “is called believer’s baptism,” as opposed to “infant baptism,” and says that, “At SMCC [Sierra Madre Congregational Church] we practice” such “baptism” at their church “by immersion²⁰².” Though the Church’s “Statement of Faith” contains some good material, it is woefully inadequate²⁰³. E.g., it refers to those

²⁰⁰ “Field Report,” *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 10, No. 2, 2nd Quarter, 1996, p. 7.

²⁰¹ “Church History (Sierra Madre Congregational Church)” (http://www.smcnet.org/pages/page.asp?page_id=54184).

²⁰² “Baptism and Church Membership (Sierra Madre Congregational Church)” (http://www.smcnet.org/pages/page.asp?page_id=66413).

²⁰³ The “Statement of Faith” or “What We Believe” says (in full): “**GOD** is one, and apart from Him there is no God. Yet, He exists as Father, Son and Holy Spirit. Jesus is God in human form and offers the only way to peace with God. The Holy Spirit, through the Word of God, convicts us of sin and turns us to Christ. As we repent and give ourselves completely to Christ, the Spirit simultaneously baptizes us into Christ’s Body, the Church. **MAN** was created in the image of God to fellowship with Him, but he (man) chose to go his own independent way. As a result, that fellowship was broken and the image was distorted. **GOD** has acted sovereignly through His grace to bridge the gap that separated rebellious people (that’s all people) from Himself. At the cross of Calvary, He laid on His Son the penalty for all our sin. Jesus, who was totally without sin, paid the price that no one else could pay. **CHRIST** rose bodily from the dead, proving that He has the power to raise anyone from the dead. He now lives to indwell all who recognize their sinfulness, repent, and turn their lives over to His control. **THE CHURCH** includes all people who have personally made this life-changing discovery. These people are not perfect or sinless, but their lives are, by degrees, becoming more and more under the control of the Holy Spirit, expressing His love, joy, peace, and other qualities. Baptism in water signifies our personal identification with Christ and His Church. **THE BIBLE** is the totally trustworthy Word of God to man, written in the

“who recognize their sinfulness” and “repent,” *but does not specify that for the purposes of such repentance, Christian morality is most especially found in The Ten Commandments* (Exod. 20:1-17; Deut. 5:1,6-21; I Tim. 1:8-11). Thus e.g., the Apostle Paul says, “I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet” (Rom. 7:7; citing Exod. 20:17). Without this type of specificity, such as “Thou shalt not kill” (Exod. 20:13; Matt. 5:21,22) e.g., abortion murder (Exod. 21:22,23), or the perverse “enjoyment” of gratuitous violence in movies (Gen. 6:11,13; Matt. 5:22); and “Thou shalt not commit adultery” (Exod. 20:14; Matt. 5:27-32) e.g., whoremongers and sodomites (I Tim. 1:10), or the perverse “enjoyment” of gratuitous sexual scenes or themes in movies (Matt. 5:28); what people are said to be “repenting of,” may not be Biblically defined sin, but something quite different, and even the very opposite of what they should be “repenting of.” *We need the clarity of the Holy Decalogue for the purposes of isolating sin, together with other relevant Scriptures.* “For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet thou kill, thou are become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty” (Jas. 2:11,12).

Since Ross *gives the impression* of being a Congregationalist in the Biographical Details sections of *The Fingerprint of God* (1989) and *The Genesis Question* (2001), and given that he refers in *God’s Mercy in Death* (1987) to being a Baptist, *infra*, I think it reasonable to consider the differences between Hugh Ross and the historic teachings found in the Congregational *Savoy Declaration* 26:4 and associated *Baptist Confession* 26:4 also drawn from the Presbyterian *Westminster Confession*, in order to highlight the degree of misrepresentation being made when he indicates that he is suchlike.

For example, the Congregational *Savoy Declaration* 26:4 and *Baptist Confession* 26:4 are clearly historicist in recognizing the Roman Catholic Pope as the Antichrist. The Congregational *Savoy Declaration* says “There is no other Head of the Church but the Lord Jesus Christ [Eph. 1:22; 4:4; 5:23,23,31,32; Col. 1:18; 2:19]; nor can the Pope of Rome in any sense be head thereof; but is that Antichrist [I John 2:18; cf. Matt. 24:5,24], that man of sin, and son of perdition [II Thess. 2:3], that exalteth himself in the Church against Christ, and all that is called God [II Thess. 2:4], whom the Lord shall destroy with brightness of his coming [II Thess. 2:8].” And the *Baptist Confession* says a similar thing about “The Pope of Rome” as “Antichrist.”

By contrast, in *The Iraq Aggression & End Times Bible Prophecy* (1990), Hugh Ross adopts a Futurist view of Dan. 7:23-25 *et al*, claiming e.g., that “II Thessalonians chapter 2 verse 3” refers to “the coming of the Antichrist” at some future time. In this he wrongly sees the modern State of Israel as some kind of Bible fulfillment of prophecies such as Isa. 11:14; and consequently his Futurism puts a focus on the Jewish State of

words of men. It is, down to the finest detail, everything God intended to say as He inspired men to write it. We preach and teach God’s Word with complete confidence in its historical, scientific, and spiritual reliability” (http://www.smcnet.org/pages/page.asp?page_id=54183).

Israel and its interaction with an alleged still future Antichrist²⁰⁴. By contrast, the Biblically correct Protestant *Historicist School* of the Congregationalist's *Savoy Declaration* 26:4 and *Baptist Confession* 26:4 puts the focus on the Roman Pope as the II Thessalonians chapter 2 Antichrist. Biblical historicism's prophetic focus is on the Pope and in particular his denial of Protestant teachings e.g., his "iniquity" in denying the gospel of justification by faith alone (Gal. 1:8-10; 3:11; II Thess. 2:7; Rev. 14:6); and other "iniquity" (II Thess. 2:7) e.g., his persecution of the saints, as evident in prophetic type in New Testament times with Pagan Roman persecutions of Christians, and then later taken up and continued by Papal Rome in which Romanism has persecuted the saints (Dan. 7:25; Rev. 17:6), such as the proto-Protestant Waldensians and Lollards, or Protestant Marian Martyrs, or French Protestant Martyrs of the St. Bartholomew's Day Massacre of 1572 as recorded in *Foxe's Book of Martyrs*. Thus Hugh Ross is typical of other Futurists in that he presents a false focus in place of the Protestant Historicist's Biblical focus of Antichrist prophecy on the Roman Pope and Roman whore of the Roman Church (Rev. 17); and in doing so he departs from the confessional standards of the Congregational *Savoy Declaration* 26:4 & *Baptist Philadelphia Confession* 26:4.

Hugh Ross also embraces a semi-Romanist form of the error of works of Romanist Proper supererogation, in his concept of a bonus "reward," contrary to Matt. 20:1-16 & Luke 17:5-10. Article 14 of the Anglican *39 Articles* says, "Voluntary works besides, over, and above, God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants" (Luke 17:10). Christ also specifically rejects this type of idea in the *Parable of the Labourers in the Vineyard* in Matt. 20:1-16. Our "reward" (Matt. 5:12) *is nothing less than our full communion with God himself* (Gen. 15:1), procured for us solely by Christ's merits (Rom. 4:2,20). This is known in Reformed theology as "*Soli Deo Gloria* (Latin, 'Glory to God Alone')." We do good works not in order to be saved or procure some "bonus reward," but because we are saved. Christ paid the full price when he "purged our sins" (Heb. 1:3), which includes both our sins of commission (e.g., Matt. 24:48-51), and our sins of omission (e.g., Matt. 25:24-27); and hence at the General Confession at *Morning Prayer* (or Mattins) and *Evening Prayer* (or Evensong) in the 1662 Anglican *Book of Common Prayer*, the congregation prays, "Almighty and most merciful Father, ...we have offended against thy holy laws, we have left undone those things which we ought to have done [sins of omission], and we have done those things which ought not to have done [sins of commission]" Importantly, the genre of a parable makes a specific point, and one must be careful with regard to a parable's meaning beyond that basic point. In this context, the *Parable of the Talents* (Matt. 25:14-30) must be read subject to these other Scriptures, and so the reward given in them must be placed in the context of this life, i.e., if we use our talents for God's service in this life, he will develop them and they will increase.

²⁰⁴ Hugh Ross's *The Iraq Aggression & End Times Bible Prophecy* (1990), (cassette audio recording,) Reasons To Believe, Pasadena, California, USA.

A distinction is made between those who are Reformed (or Calvinist) as opposed to being Arminian or Semi-Arminian. The Congregational *Savoy Declaration* is a modification of the Presbyterian *Westminster Confession*, as is also the *Baptist Confession*, and so these confessions are all Reformed, since the Puritan's divided on certain issues which in time gave rise to different Puritan derived Protestant churches as they developed their claims to be "purifying" Anglican Protestantism (which in her 39 Articles is also Reformed). There was also an Arminian Proper group of Puritan Baptists, although following the preaching of Wesley, this Puritan derived group largely reconstituted themselves as Semi-Arminians in the form of Wesleyan Baptists. While as a Reformed Protestant, I do not agree with either Arminianism Proper or Semi-Arminianism, and I concur with the Dutch Reformed *Synod of Dort* in condemning Arminianism Proper; I also consider that there are Wesleyan Arminians whose understanding of the Gospel *is sufficiently good* for me to still embrace them as fellow religiously conservative Protestants. In the North American context, such Wesleyan Baptists have sometimes, though not always, used the *New Hampshire Confession* of 1833. However, some of the Wesleyan Baptists have developed unBiblical notions of a bonus "reward" as a form of the semi-Romanist concept of works of supererogation.

Hugh Ross clearly embraces a semi-Romanist form of this idea of works of supererogation, in his concept of a bonus "reward." This is a proposition that I, as a Low Church Evangelical Anglican do not accept, although pursuant to e.g., Rom. 14; Col. 2:16; and Article 24 of the Anglican *39 Articles*, I accept that different Protestant Churches can, like the Puritans, legitimately choose different worship traditions and ceremonies within certain parameters. The Congregational *Savoy Declaration* 16:4 says, "They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do" (emphasis mine). And *Savoy Declaration* 16:6 says, "Yet notwithstanding ... believers ... good works are accepted by him; not as though they were in this life wholly unblameable and unproveable in God's sight; but that he looking upon them in his Son is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections." These sections are also found in *Baptist Confession* 16:4,6. While as an Anglican I am certainly no Puritan, let alone a Congregationalist or Baptist, it would seem to me as a religiously conservative Protestant Christian, that if a Congregationalists or Baptists were to understand Congregational *Savoy Declaration* or *Baptist Confession* 16:6 subject to Holy Scripture, and in accordance with Congregational *Savoy Declaration* or *Baptist Confession* 16:4, then the "reward" here referred to would have to be cross-referenced with the *Parable of the Talents* (Matt. 25:14-30), and hence the reward given placed in the context of this life, i.e., if we use our talents for God's service in this life, he will develop them and they will increase.

But in contrast to this Biblical understanding, it is clear that the Baptist-Congregational Sierra Madre Church that Hugh Ross belongs to, does not specifically endorse this Biblical teaching in their "Statement of Faith." Hugh Ross teaches a semi-Romanist form of *Works of Supererogation* in the idea of a bonus "reward" that a

Christian is said to be able to earn for heaven. Thus in *God's Mercy in Death* (1987) Hugh Ross claims, "I Corinthians 3 portray for us an award ceremony. There's a handing out of awards according to the good deeds that have been done. Some will have more; some will have less; some will come through as if by fire, which means all their evil deeds have been erased, but there's not a whole lot left over in terms of good deeds done on behalf of the Lord. ... And [for] the righteous individual, the more we do to glorify God, the greater the rewards. So we can see that for God to extend the life of the righteous can maximize his rewards in heaven²⁰⁵." But contrary to Ross's claims this is certainly not the meaning of I Cor. 3:13-15. While he takes "the day" (I Cor. 3:13), to mean the day of Final Judgment, the Greek *hemera* (or *'emera*) meaning "the day" or "the time," can mean any time it is put to the test. This passage is referring to the soundness of a "man's work" and its ability to stand "the fire" (I Cor. 3:13) of scrutiny by "the fire" of the Holy Ghost (Matt. 3:11; Luke 3:16; Acts 2:3,4; I Cor. 12:13). This scrutiny includes the "fire" of God's inspired Word (II Tim. 3:16 & Rev. 11:5) comprising the "two prophets" (Rev. 11:10) of the Old and New Testaments which are "two candlesticks" (Rev. 11:4; cf. Ps. 119:105). Thus e.g., it is clear that on "the day" or "the time" (I Cor. 3:13) of the scrutiny I am in this book now making of Hugh Ross's claims, that under "the fire" of the Biblical blow-torch of scrutiny, his claims that there are *Works of Supererogation* is "burned" up, and must "suffer loss" (I Cor. 3:15).

Furthermore, the Anglican 39 Articles are unashamedly Reformed or Calvinistic. E.g., in accordance with the teaching of, for instance, Rom. 9-11 and Eph. 1 & 2, Article 17 says, "Predestination to life is the everlasting purpose of God, whereby (before the foundation of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour" Indeed, "His Majesty's Declaration" which King Charles I (Regnal Years: 1625-1649) issued as *Supreme Governor of the Church of England* and which is to this day attached to the front of the 39 Articles (although it has sadly not been generally enforced since the earlier to mid part of the 19th century), was contextually drawn up in 1628 as a response to concerns raised in parliament about Arminianism Proper. Among other things it states that "the Articles of the Church of England" are to be understood "in the plain and full meaning thereof; and ... in the literal and grammatical sense" – which thing was totally ignored and rejected by the semi-Romanist Puseyites Proper (also called, "Anglo-Catholics" or "High Church") and semi-Puseyites (also called "Broad-church") who arose in the 19th century in opposition to traditional Anglican Protestantism (which came to be called, "Low Church Evangelical Anglicanism"). The Puritans who were Arminian Proper and formed the General Baptists were made so unwelcome by the zeal of Reformed Anglicans to uphold the doctrines of grace, that in 1608 some of the General Baptists had gone from Lincolnshire in England to Holland, where they found that their Arminian Proper teachings were in turn condemned in the celebrated *Synod of Dort* in 1618. Hence "His Majesty's Declaration" of 1628 which was just 10 years after the Dutch Reformed Church's *Synod of Dort* (or *Dortrecht*) of 1618-1619 had condemned

²⁰⁵ Hugh Ross's *God's Mercy in Death* (1987), (cassette audio recording,) Reasons To Believe, Pasadena, California, USA.

Jacob Arminius (1560-1609) and Arminianism Proper, was an attempt to first and foremost defend the doctrine of predestination as found in e.g., Articles 9 (total depravity), 10 (enabling), & 17 (election) of the 39 Articles, although it also acted to cover any other departures from established Anglican doctrine.

The Puritans were so named because they claimed to be “purifying” Anglican teaching. In this claim, they internally split over the issue of whether or not the Anglican Church’s Reformed teachings were part of what should be “purified.” On the one hand, the Puritans divided into an Arminian wing most clearly seen in the group which first became the Arminian Proper *General Baptists*, and later after the semi-Arminian preaching and teaching of John Wesley (the founder of Methodism), they were generally reconstituted as Wesleyan semi-Arminian Baptists. But on the other hand, the Puritans also divided into a Reformed wing found in the *Particular Baptists* who later became known as Reformed Baptists, as well as the Reformed Presbyterians and Congregationalists. Therefore the Congregationalists’ *Savoy Declaration* and *Baptist Confession* is of the Reformed tradition. Thus chapter 10 of the Congregational *Savoy Declaration* says: “All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call by his Word and Spirit ... to grace and salvation by Jesus Christ” (10:1). “Elect infants dying in infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth ...” (10:3). “Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved ...” (10:4). *Baptist Confession* 10:1 and 10:4 replicates this, although *Baptist Confession* 10:3 says simply, “Infants dying in infancy, are regenerated and saved by Christ ...” i.e., universal salvation for infants who die is a feature of Reformed Baptists not generally found among other Reformed Protestants.

Thus e.g., in “The 1662 Question,” *English Churchman* of 18 & 25 May 2012, with regard to the words of I John 2:2 that Christ “is the propitiation for our sins: and not for ours only, but also for the sins of the whole world,” I rejected the “claim” of a Puritan writer that “the ‘sins of the whole world’ (I John 2:2) being quoted in the BCP [*Book of Common Prayer* (1662)] (in the Communion Service and Article 31) ... arguably proves ... that the doctrine of limited atonement is not a feature of Anglican Calvinism’.” Hence I say that this “bizarre argument can only stand up if we allow that I John 2:2 teaches general atonement (whether Amyraldianism or Arminianism). Of course, its citation in *The Communion Service* and 39 Articles means exactly what it means in I John 2:2, namely, ‘the whole world’ of both those who by race are Jews or Gentiles *of all ages*, ‘and not for our’ age or local church ‘only,’ thus the elect of the Jewish world and the elect of the Gentile world *of all ages* here are ‘the whole world’ i.e., limited atonement.” The Editor (the Reverend Mr. Peter Ratcliffe), then wisely commented, “We are thankful for this helpful letter.” “We understand” “I John 2:2” “along the same lines as Mr. McGrath²⁰⁶.”

²⁰⁶ McGrath, G.B. (myself), *English Churchman*, A Protestant Family Newspaper, (EC 7845) 18 & 25 May 2012, p. 2 (my reply to an Editorial in EC 7840 &

So too with regard to e.g., I Tim. 2:3,4, “God ... will have all men to be saved, and to come unto the knowledge of the truth,” the Reformed understanding of “all men” is that it refers to “all *types of men*” or “all *kinds of men*” i.e., first, foremost, and irreducibly, those who are racially Jews and Gentiles (Rom. 1:16,17; 9-11). Although in such passages, one may optionally give further elucidation on the meaning of “all *types of men*” by referring to other divisions of mankind as well e.g., male and female (Gal. 3:28), young and old (Acts 2:17), rich and poor (Jas. 1:9-11).

This teaching of limited atonement is one of the five petals in the five-points of the Reformed TULIP, sometimes called, “The Five Points of Calvinism.” Thus the acronym “TULIP” is sometimes used for defining certain key beliefs of the holy Reformed faith.

Total depravity (i.e., inability due to original sin, requiring enabling to be saved
e.g., Ps. 51:5; Jer. 17:9; Ezek. 16:6; John 1:12,13; 6:28,29; 12:32;
Rom. 5:12-14; Eph. 2:5,8,9).

Unconditional Election (e.g., Rom. 8:28-30; 9:11-13,15,21; Eph. 1:4-9).

Limited Atonement (e.g., Lev. 16:17; 23:27; Matt. 1:21; 26:28;
John 10:11,15; Eph. 5:25-27).

Irresistible Grace (e.g., John 1:12,13; 6:28,29; Acts 13:48; Rom. 9:16).

Perseverance of the saints (“once saved always saved,” e.g., John 6:47; 10:27,28;
Eph. 6:18; Philp. 1:6; Rev. 14:12).

Yet it is also clear that Hugh Ross who likes to say in the Biographical Details sections of *The Fingerprint of God* (1989) and *The Genesis Question* (2001) that, “For eleven years he served as minister of evangelism at Sierra Madre Congregational Church,” does not follow this Reformed teaching, and it is also clear that the Baptist-Congregational Sierra Madre Church that Hugh Ross belongs to, does not specifically endorse this Biblical teaching in their “Statement of Faith.” Thus contrary to the misleading name of being a “Congregational Church,” Hugh Ross does not believe these Reformed teachings as found in e.g., chapter 10 of the Congregationalist Church’s *Savoy Declaration*; and though he is a Baptist, nor chapter 10 of the *Baptist Confession*. Hence in *God’s Mercy in Death* (1987) *the bubble bursts* on Hugh Ross’s “Congregationalism” credentials referred to in his books, when he says: “I Timothy 2:4. God wants ‘all men to be saved’ not just some I’m not a five-point Calvinist. I believe in four petals of the TULIP but not the fifth petal. I believe that when Christ died on the cross he shed his blood and was punished for the sins of all, not some, not just those who are gonna’ be saved, but for every single individual, all. It’s God’s desire that ‘all men ... be saved’ [I Tim. 2:4], which means that he died for all²⁰⁷.”

Puritan Alan Clifford’s claims in EC 7841). *English Churchman* is a UK Anglican Newspaper.

²⁰⁷ Hugh Ross’s *God’s Mercy in Death* (1987), (cassette audio recording,) Reasons To Believe, Pasadena, California, USA (emphasis mine).

Ross' claim to "believe in four petals of the TULIP but not the fifth petal" of limited atonement is unsustainable. That is because there can be no such thing as *Unconditional Election* and *Irresistible Grace* on Ross's *general atonement* unless one is a universalist. Does Ross, like Origen, believe every single human being will ultimately be saved? Is Ross a universalist? The general thrust of Hugh Ross's *God's Mercy in Death* (1987) is against such a universalist proposition *unless he is concealing views of a universalists' purgatory* from his listeners. But the fact that the Biographical Details sections of *The Fingerprint of God* (1989) and *The Genesis Question* (2001) both say that, "For eleven years he served as minister of evangelism at Sierra Madre Congregational Church" in California, USA; and beyond this say his *Reasons To Believe* organization is "Evangelical"²⁰⁸," means that Ross commonly gives the impression he is of an infant baptizing Reformed background in connection with a "Congregational Church," when in fact he is a Wesleyan-Arminian Baptist, *infra*. The fact that the Biographical Details sections of his books commonly give the impression that he is Reformed, and nowhere say something like, "Hugh Ross is a Wesleyan Baptist," means that on the issue of his commonly advertized religious belief, Ross is *not a straight shooter*.

This factor of Ross generally *not being a straight shooter* on the detail of his commonly advertized religious belief in the Biographical Details sections of his books, means that it is at least possible that he is also concealing universalist beliefs when he says, "I believe in four petals of the TULIP but not the fifth petal," however, it does not necessarily mean that he is so concealing such universalist beliefs. Notably in this context, Ross also says he believes in The National Association of Evangelicals "Statement of Faith," and this includes the statement, "We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation." Hence on this basis he could not be a universalist and so must be a Wesleyan-Arminian Baptist. Nevertheless, there is a further problem discussed at "Certain Trinitarian heresies of Hugh Ross," *infra*, that he does not always follow The National Association of Evangelicals "Statement of Faith;" and so this re-opens the issue of whether or not he is a universalist? Either way, it is clear from these startling revelations in *God's Mercy in Death* (1987), that he does not accept the Biblical and Reformed teaching of limited atonement and election. *Thus once again, Ross is clearly not doctrinally a Congregationalist relative to the historic confession of faith of Congregationalism which is the Savoy Declaration of 1658; nor a Reformed Baptist relative to the Baptist Confession of 1689.*

Moreover, Ross claims to believe in the "P" petal of the Reformed TULIP i.e., *Perseverance of the saints* (Eph. 6:18; Rev. 14:12). Hence he says, "We cannot lose our salvation. I believe that." But he then makes a most usual qualification, saying, "However, a believer can get dangerously close to the line. If they get too close to the line ..., he [God] will take them before they get too close Don't tempt the Lord." Ross also gives an example of what he means through reference to a couple who "were

²⁰⁸ Ross, H., *The Fingerprint of God*, *op. cit.*, p. 235; & *The Genesis Question*, *op. cit.*, p. 238-9.

moving in a direction of sin that could have endangered their salvation,” by seeking an unBiblical and easy divorce. He claims that in order for “God ... to protect the reward of the righteous” with respect to this “righteous couple” “in their early 30s,” they both died before they got the divorce; since “God is fully prepared to protect the salvation of the righteous,” and in this general context he makes some reference to Ananias and Sapphira being slain by the Lord in Acts 5:1-5²⁰⁹.

The proposition that the perseverance of the saints means that if someone looks like “losing their salvation” God will slay them so that they stay saved is an absolute nonsense! If it were true, why are there any cases of apostasy? Why are not all apostates so slain? The fact that not all apostates are slain is self-defeating for Ross’s Arminian theology (which in his instance is Semi-Arminian,) at this point; although from the Reformed perspective it means that they were “stony ground” believers, who “sprang up” but having “no depth,” then “withered away” (Mark 4:5,6); so that “They went out from us,” because “they were not of us” (I John 2:19) i.e., they were never true believers. The strength of the doctrine of election rests in the infinite power of God, not on the inadequacies of man. Ross is really denying the Almighty power of God, for “the Father is Almighty, the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties: but one Almighty” (*Athanasian Creed*, Anglican 1662 *Book of Common Prayer*). E.g., Christ says, “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (John 10:27,28). The sustaining power of Christ “by” whom “all things consist” (Col. 1:17) ensures the perseverance of the saints, and so they are not in a situation where they are about to “lose their salvation” and so God slays them in order to keep them saved! For “he which hath begun a good work in you will perform it until the day of Jesus Christ” (Philp. 1:6).

Ross has also set aside the Biblical teaching of patriarchy. Biblical patriarchy declares, “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (I Tim. 2:12), and this teaching transcends the cultural values of the day, being based in The Creation (Gen. 1 & 2; I Tim. 2:13) and The Fall (Gen. 3 & I Tim. 2:14). Hence though in New Testament times people were familiar with the idea of both pagan priests and pagan priestesses e.g., the six priestesses of the pagan Roman cult of Vesta, known as the Vestal Virgins; nevertheless, such ancient Greco-Roman world concepts of women priests was rightly rejected by the Ante-Nicene church, since to “ordain women priests” would “abrogate the order of creation,” and “the constitutions of Christ” (*Constitutions of the Holy Apostles* 3:1). Women who set aside such passages as I Tim. 2:12 violate the Tenth Commandment, “Thou shalt not covet” as by “lust” they seek that which God has forbidden them (Rom. 7:7), and they are hell-bound. “Know ye not that the unrighteous” such as those who are “covetous” “shall not inherit the kingdom of God?” (I Cor. 6:9,10). Such women are a great pain to any righteous man in their vicinity e.g., when I have been “caught by surprise” as in a professedly Evangelical Church that should know better, I have come across a women preacher, I have found it necessary to exit the church rather than endure the hurtful pain of listening to her. Yet

²⁰⁹ Hugh Ross’s *God’s Mercy in Death* (1987), *op. cit.* .

the magazine of Ross's organization revels in such feminist lust when it reports how a woman whom it names, "led the Sunday morning 'Paradoxes' class at Sierra Madre Congregational Church in Hugh's absence. Her discussion ... as it relates to Christian faith generated lively discussion²¹⁰."

Furthermore, the Attributes of God include the fact that he is "incomprehensible" meaning "infinite²¹¹." Hence we say in the *Athanasian Creed*, "Such as the Father is, such is the Son: and such is the Holy Ghost. ... The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible. ... And yet ... there are not three incomprehensibles ... but one incomprehensible. So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty. And yet they are not three Almighties: but one Almighty For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord; So are we forbidden by the Catholick Religion: to say there be three Gods, or three Lords" (Anglican 1662 *Book of Common Prayer*). This Divine Attribute of being "incomprehensible" meaning "infinite," includes, though is not exhausted by, reference to *God's absolute perfection*. Hence we read in Job 11:7-10, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him?" For "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3), and hence "as for God, his way is perfect" (Ps. 18:30). For our "Father which is in heaven is perfect" (Matt. 5:48); and in "the Father of lights" there "is no variableness, neither shadow of turning" (Jas. 1:17).

Importantly then, *patience* is a virtue commended to Christians in Holy Scripture (e.g., Col. 1:10,11; II Thess. 1:4; II Peter 1:6). E.g., St. Paul says, "But thou, O man of God, ... follow after righteousness, godliness, faith, love, patience, meekness" (I Tim. 6:11); and St. James says, "let patience have her perfect work" (Jas. 1:4), and he commends by way of godly example "the patience of Job" in the Old Testament (Jas. 5:11). Hence in describing a Divine Attribute St. Paul refers in Rom. 15:5 to, "the God of patience;" so too Holy Moses records that "the Lord passed by ..., and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Exod. 34:6; cf. Num. 14:18; I Tim. 1:16). Since God is "incomprehensible" meaning "infinite," and since he is "the God of patience" (Rom. 15:5) who is "perfect" (Ps. 18:30; Matt. 5:48), and since he is "Almighty" (e.g., Exod. 6:3; Rev. 4:8); it follows that he can never be impatient in the sense of having his Sovereign will frustrated (Micah 2:7 cf. Isa. 50:2; 59:1). Of course, he can and does set a limit to his patience with

²¹⁰ "Field Report," *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 10, No. 2, 2nd Quarter, 1996, p. 7.

²¹¹ See Berkhof's *Systematic Theology*, pp. 59-61 on "The Infinity of God." This also includes the fact that God is omnipotent (all powerful or almighty) and omniscient (all knowing), *infra*.

sinners, but because he is Almighty in his Sovereign power, once that limit is reached he acts in his Sovereign power (Zech. 11:8; I Peter 3:20).

But we find a denial of these Divine Attributes of God in a Trinitarian heresy put forth in Hugh Ross's *The Iraq Aggression & End Times Bible Prophecy* (1990). In this Futurist address he claims there are "twenty-five signs" that "we're coming into that period where the Lord will return." "I believe the thrust of Scripture is that the Lord is waiting for us to complete the Great Commission. He's ready. He's all set to come back I believe he's impatient to return and set up his new international order. He's in a hurry. But what's preventing him from returning? The Great Commission is not yet fulfilled." "The US Centre of World Missions said we can complete the Great Commission and bring about the return of the Lord in ten years, if Evangelicals will simply up their giving for reaching ... unreached peoples from one-tenth of 1% to 1% of our income. That's incredible! ... If we made that 1% ... the Lord would be here in ten years by our doing We can hasten the return of the Lord . . . Why wait? . . . Now if you make it a factor of 5 [i.e., five-fold increase in financial offerings rather than a ten-fold increase], it's gonna' take 20 years. That's still great, let's bring about the Lord in just 20 years, I think I can live than long, and some of you can too²¹²."

It is clearly a denial of the Sovereign power of Almighty God to claim, as Ross here does, that the Second Coming of Christ would now be over and would have occurred ten years after 1990 in 2000 if "Evangelicals" in 1990 had "simply" been prepared to "up their giving" "to 1% of" their "income;" or that Christ would have returned in 2010 if Evangelicals" in 1990 had "simply" been prepared to "up their giving" by "a factor of 5" i.e., 0.5% "of" their "income." It is a denial of the Sovereign power of Almighty God to claim that as at 1990, Christ was "ready" and "set to come back," indeed, "impatient to return," but that though he was "in a hurry" something was "preventing him from returning," namely, "Evangelicals" needed to "up their giving" in money "for reaching" "unreached people."

By contrast, the Biblical teaching of election which Ross denies, teaches us that God has "chosen" and "predestinated" certain elect vessels (Eph. 1:4,5); and these people must first be come into existence as human beings, and be saved, since the "Lord ... is ... not willing that any should perish" (II Peter 3:9). While as an Evangelical I support evangelistic work, both inside and outside the church, Ross has clearly here gone to an extreme, in which he denies the power of Almighty God, claiming he is "impatient" and can do nothing about his impatience. In fact, the Lord is in need of absolutely nothing, and certainly not in need of man. But he graciously chooses to involve men in his work by e.g., calling them to be "evangelists," "pastors," and "teachers" (Eph. 4:11). "The mighty God, even the Lord, hath spoken If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:1,12).

²¹² Hugh Ross's *The Iraq Aggression & End Times Bible Prophecy* (1990), (cassette audio recording,) Reasons To Believe, Pasadena, California, USA (emphasis mine).

Hugh Ross makes reference to II Peter 3:12, “Looking for and hasting unto (Greek, *spseudontas*, ‘hastening’ / ‘hasting [unto]’ or ‘earnestly desiring,’ masculine plural accusative, active present participle, from *spseudo*) the coming of the day of God.” *Prima facie* in II Peter 3:12 Greek *spseudo* could mean either “hasting [unto]” / “hastening” or “earnestly desiring.” E.g., Greek *spseudo* is used to mean “seek eagerly” or “strive after” in Piandrus’s *Pythian* 3:62 & *Olympian* 4 (3) & 13 (31) (5th century B.C.), Thucydides’ *Historicus* 5:16 (5th century B.C.), & Euripides *Hecuba* 1175 (5th century B.C.); or to mean “to be eager to” in Herodotus’s *Historicus* 8:41 (5th century B.C.), Sophocles’ *Ajax* 812 (5th century B.C.), & Theognis’s *Tragicus* 335 & 401 (5th / 4th century B.C.)²¹³. E.g., we read in IV Maccabees 16:20 (Pseudepigrapha) of how “Abraham was earnestly desiring (Greek, *espeuden*, indicative active imperfect, 3rd person singular verb, from *spseudo*) to sacrifice *his son* (Greek, *uion*, masculine singular accusative noun, from *uios*) Isaac” (showing italics for added word) (1st century A.D.)²¹⁴. And *spseudo* is also used transitively in II Peter 3:12, i.e., taking a direct object (accusative) in “the (Greek, *ten*, feminine singular accusative, definite article, from *e*) coming (*parousian*, feminine singular accusative noun, from *parousia*) of the day of God;” and so it can clearly mean “earnestly desiring” at II Peter 3:12 as found in the *Revised Version* of 1881-5²¹⁵, and also its North American equivalent of the *American Standard Version* of 1901. While neither the RV or ASV are based on the best texts, and as a package deal are greatly inferior to the Authorized Version (1611), which is the best available English translation and the one I consider people should generally be using; nevertheless, where there is not a textual issue, the RV and / or ASV are sufficiently literal to be of some potential value in *a relatively small number of instances* where I consider they have a better sense of the text than the AV, of which “earnestly desiring” at II Peter 3:12 is an example.

“Earnestly desiring” is *possibly though not certainly* the meaning of Greek *spseudo* in Acts 20:16, “Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastened (Greek, *espeude*, indicative active imperfect, 3rd person singular verb, from *spseudo*), if it were possible, to be at Jerusalem the day of Pentecost.” Hence Greek *spseudo* is rendered by Moffatt as “he was eager” at Acts 20:16 (Moffatt Bible), and the same type of view is found in the *New English Bible*, *Revised English Bible*, and *New Revised Standard Version*. I consider it an open question as to what the

²¹³ Henry Liddell and Robert Scott’s *A Greek-English Lexicon* 1843, Clarendon Press, Oxford, England, UK, new ninth edition, 1940, at Greek *spseudo*.

²¹⁴ This type of understanding of IV Macc. 16:20 (Pseudepigrapha) is found in the *Revised Standard Version* Apocrypha, Expanded Edition containing the Third & Fourth Books of Maccabees & Psalm 151, Oxford University Press, USA, 1977.

²¹⁵ Unger, M.F. & White, W. (Editors), *Vine’s Complete Expository Dictionary of the OT and NT*, 1st edition by William Vine (1873-1949), Thomas Nelson Publishers, Nashville, Tennessee, USA, 1984 & 1996, p. 292. As with other Greek lexicons and grammars I use, this work is marred by neo-Alexandrianism in which it is claimed these are “the best texts” which underpin the RV (p. 598). In fact, the neo-Byzantine Received Text underpinning the AV is the best NT text.

meaning of *speudo* is at Acts 20:16. While *speudo* could *prima facie* mean either “hastening” / “hasting [unto]” or “earnestly desiring” at II Peter 3:12, the issue here at II Peter 3:12 is not textual, but contextual, and it is clear that we are “looking for ... the coming of the day of God wherein the heavens ... shall be dissolved,” and so we “look for new heavens and a new earth,” and since we “look for such things” (II Peter 3:12-14), this repeated contextual emphasis on us *looking for* best fits with the meaning of Greek *speudo* as “earnestly desiring” in II Peter 3:12 i.e., “Looking for and earnestly desiring the coming of the day of God.” Moreover, beyond the immediate considerations of this verse, more widely, this best fits with other portions of Scripture dealing with the Sovereignty of God. But while here at II Peter 3:12 Greek *speudo* is rendered, “looking for and earnestly desiring the coming of the day of God” in the RV and ASV; and the same type of view is found in the footnote alternatives of both the *New Revised Standard Version* and *New International Version*, through reference to his NIV usage, this view should therefore have been known to Ross. Yet he makes no reference to it.

Notwithstanding the fact that both *The Fingerprint of God* (1989) and *The Genesis Question* (2001) seem to give the impression that Ross has a Congregationalist and thus an infant baptizing Reformed background, as they both say that, “For eleven years he served as minister of evangelism at Sierra Madre Congregational Church” in California, USA²¹⁶; and beyond this say that *Reasons To Believe* is “Evangelical;” Ross is in fact a Baptist, and indeed as best I can tell he seems to be a Wesleyan-Arminian Baptist. The “Statement of Faith” in the wishy-washy Baptist-Congregational Sierra Madre Church that Hugh Ross belongs to seems to allow for either a Reformed or Wesleyan Arminian view, a fact reflected in the fact that from its earlier days it had in it e.g., both Wesleyan Arminian “Methodists” and Reformed “Presbyterians”²¹⁷.

Hugh Ross’s Arminianism has already been discussed, *supra*. Ross’s Baptist views are specifically endorsed by his Sierra Madre Congregational Church²¹⁸. They emerge in his *God’s Mercy in Death* (1987) when he says, “What about baptizing babies? I don’t know what kind of doctrinal toes I’m gonna’ be stepping on here, but let me step on ‘em anyway As it says in Acts 2 [verse 38], ‘Repent and be baptized.’ Repentance comes first, then baptism comes second. Now a newborn baby, I don’t know if they’re repenting or not But there comes a time when they can express it ... when they’re old enough, and then they should be water baptized I believe every ... believer’s baptism should be accompanied by the testimony of the one being baptized.

²¹⁶ Ross, H., *The Fingerprint of God*, *op. cit.*, p. 235; & *The Genesis Question*, *op. cit.*, p. 238.

²¹⁷ “Church History (Sierra Madre Congregational Church)” (http://www.smcnet.org/pages/page.asp?page_id=54184).

²¹⁸ “Baptism and Church Membership (Sierra Madre Congregational Church)” (http://www.smcnet.org/pages/page.asp?page_id=66413).

We have ‘em give their testimony right in the tank ...²¹⁹” i.e., by “the tank” is meant a water-tank which is the place of their full immersion water baptism.

Certainly to my Anglican ears the terminology of being baptized in a “tank” sounds crude and I dislike it, for I much prefer the more dignified terminology of a Baptismal “Font” found in the 1662 edition of Cranmer’s *Book of Common Prayer* which e.g., refers in the rubric, to those to be baptized as being “at the Font.” But such diverse nomenclature is not a fundamental of the faith. Nevertheless, I ask (in a jocular Anglican manner), *When this Puritan says, “I don’t know what kind of doctrinal toes I’m gonna’ be stepping on here, but let me step on ‘em anyway;” and then replaces the Anglican terminology of a “Font” from Cranmer’s prayer book with his Puritan terminology of a “tank,” is this an example of a Puritan pue-rifying Anglican forms?*²²⁰.

More to the point, as a Low Church Evangelical Anglican, I certainly do not share Hugh Ross’s views on baptism, and instead uphold infant baptism. Although I would agree that in a missionary situation where a person of riper years converts and has not been baptized in the name of the Father, Son, and Holy Ghost (Matt. 28:19) as an infant, then he should receive adult baptism. However, even in this situation, if new converts are married with children, then I would consider that their children should also be baptized at the same time. The Baptists fail to understand that the New Testament simply has near the start of each gospel a reference to St. John the Baptist (Matt. 3:1-17; Mark 1:1-11; Luke 3:1-22; John 1:19-34), without explaining the details of what is meant by St. John Baptist baptizing, because baptism had an Old Testament Jewish antecedent. Indeed, that St. John the Baptist was using a pre-Christian Jewish rite of baptism which was in time replaced with the Christian rite of baptism, is a conclusion necessitated by the fact that he declared “Prepare ye the way of the Lord” (Matt. 3:3; Mark 1:2; Luke 3:4; quoting Isa. 4:30) or “Make straight the way of the Lord” (John 1:23; quoting Isa. 4:30) with respect to the then coming public ministry of the Messiah or Christ. Although after Christ started his public ministry there was then a period of overlap between both

²¹⁹ Hugh Ross’s *God’s Mercy in Death* (1987), *op. cit.* .

²²⁰ A “pue” meaning a “stench” or bad smell is an English term derived from the French verb *puer* meaning “to stink.” Thus e.g., “he” / “it” “stinks” is French, “*il pue*,” or “she” / “it” “stinks” is “*elle pue*” (indicative present). My usage here of “pue-rifying” is a very Anglican type of joke, but let me hasten to add that there are many good Puritan derived brethren who would no doubt share my Anglican type of reaction at calling a baptismal font a “tank.” Thus with regard to this “tank” terminology, in an appropriate context, in typically good Anglican humour, I would jokingly laugh at this type of Puritan vulgarity. ... However, I draw the line with certain persons who refer to the Communion elements of bread and wine as “crackers’n’juice,” since I consider such terminology is *unholy and profane*, and so sets aside broad Biblical teaching requiring us to *distinguish between the holy and profane* (e.g., Ezek. 22:26; 44:23; I Tim. 1:9), with reference to the sacrament of Holy Communion (see e.g., Lev. 19:8; Mal. 2:11; I Cor. 11:27,28). Though in an appropriate context, in typically good Anglican humour, I would also add that those who so use the terminology of “crackers’n’juice” have clearly “gone crackers!”

ministries in which the baptisms of St. John the Baptist were in time eclipsed by those of our Lord (John 4:1) “(Though Jesus himself baptized not, but his disciples)” (John 4:2).

In the Old Testament, “the whole assembly of the congregation of Israel” (Exod. 12:6) clearly included the “children” (Exod. 12:26), for they were part of each “house” (Exod. 12:3,4) or “household” (Exod. 12:4). Thus when on the downside, the Israelites grumbled in lack of faith that by starvation there was an intent “to kill this whole assembly with hunger” (Exod. 16:3), by “the whole assembly” were clearly included the children. Or when on the upside, we read at the second giving (Exod. 20:1-17; 32:19) of the Ten Commandments (Deut. 5:1-21), “These words the Lord spake unto all your assembly in the mount of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me” (Deut. 5:22); it follows that by “all your assembly” (Deut. 5:22) are included children (cf. Deut. 5:29; 6:7). These words of Deut. 5:22 to “all” the “assembly” of Israel, refer back to when in Exodus 24, “Moses took ... blood, and put it in basons” and “sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words” (Exod. 24:6,8). Reference is made to this in the New Testament, “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled ... all the people” (Heb. 9:19). This account is given in Heb. 9 as an example of what Heb. 9:10 calls diverse / “divers” Old Testament “washings,” in which the Greek word for “washings” is *baptismos*²²¹. This is the same word found in Heb. 6:2 where it is rendered “baptisms²²².” Thus this Old Testament example of when Moses “sprinkled” “with water” and “blood” “all the people” (Heb. 9:19), which included men, women, and children, is presented as an example of one of the Old Testament “baptisms” (Heb. 9:10).

Consistent with this realization that the New Testament Christian rite of baptism is a continuation of an antecedent form of various Jewish baptisms for which reason no detailed explanation is given in the Gospels of what is meant by St. John the Baptist baptizing; we read of Christian baptism in Acts 2:39, “the promise is unto you, and to your children,” and we then read on in Acts of how baptism was by households i.e., including any children (Acts 16:15). Children are clearly included in the Old Testament type of Christian baptism in I Cor. 10:1,2; since when the children of Israel “were all baptized” as they passed through the Red “sea,” this would have included both those of riper years such as certain teenagers and adults, as well as children such as babies being carried in their mother’s arms. Hence such children must be included in the greater Christian fulfillment of being “baptized” (I Cor. 10:2); and indeed we also read in I Corinthians of how baptism was by households i.e., including any children (I Cor. 1:16). Thus in Matt. 19:14, “Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.”

²²¹ Greek “*baptismois* (dative plural masculine noun, from *baptismos*).”

²²² Greek “*baptismon* (genitive plural masculine noun, from *baptismos*).”

Furthermore, baptism and circumcision symbolize the same spiritual reality (Col. 2:12,13). We read in the Old Testament that God says to Abraham, “And I will establish my covenant between me and thee and thy seed And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised” (Gen. 17:7,9,10); for “If a woman have conceived seed, and born a man child ... in the eighth day the flesh of his foreskin shall be circumcised” (Lev. 12:2,3). And in the New Testament, “So then they which be of faith are blessed with faithful Abraham.” “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” (Gal. 3:10,14). And so since the promise to Abraham which has “come on the Gentiles” (Gal. 3:14) was to both “Abraham” “and” his “seed” (Gen. 17:9) as seen in the outward rite of circumcision which was administered to both converts of riper years or those who became part of a Jew’s household (Gen. 34:20-24; Exod. 12:44,48 cf. Gen. 17:24-27) as well as children (Gen. 17:10-12; Lev. 12:2,3); so too the outward rite of Christian baptism may be administered to both converts of riper years as well as children, for “Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children ...” (Acts 2:38,39).

Contrary to the claim of Baptists that “baptism” necessarily and only means full “immersion” of the body; the Old Testament “washings” or “baptisms” from Greek *baptismos* referred to in Heb. 9:10 clearly include the sprinklings of Exod. 24:8; Heb. 9:19, *supra*; or Num. 19:18-21, when “a person shall take hyssop, and dip it in the water, and sprinkle it And the clean person shall sprinkle upon the unclean ...: and ... he shall purify himself, ... and bathe himself in water” This passage refers to both “the water ... sprinkled upon him” and “he that sprinkleth the water” (Num. 19:20,21); and also a person who shall “bathe himself in water” i.e., immersion (Num. 19:19). Sprinkling is simply one form of pouring, e.g., we refer to “rain pouring down” in which the rain drops are clearly a form of heavy sprinkling, and so this means that under the word “washings” or “baptisms” in Heb. 9:10, *it follows that a baptism may be validly administered by either pouring water or sprinkling water or full body water immersion.*

And the New Testament infers that such different modes of administering baptism were used in different local traditions by its diverse baptismal imagery. For instance, in I Corinthians 10:1,2, where the Israelites, men, women, and children, including the little ones carried in the arms of parents crossed the Red Sea, they “were all baptized unto Moses;” which also seems to imply that some relatively small amount of the water from the walls of the Red Sea occasionally *poured down* either in a heavier manner, or *poured down like light rain* in a lighter sprinkling manner; and in either instance, the water would generally have fallen onto only parts of the Israelites bodies e.g., their heads, and thus these Old Testament Jews were baptized by *pouring water* or *sprinkling water*. This is thus how they were most likely baptized at Corinth (I Cor. 1:16).

By contrast, “buried with him by baptism” (Rom. 6:4), though referring to the spiritual baptism of regeneration rather than the sacrament of baptism, nevertheless seems

to infer an immersionist symbolism. Thus this indicates that St. Paul's symbolism in his Epistle to the Romans is set in a context in which the local tradition of the church at Rome was that of water baptism by *full body immersion*. By contrast again, the imagery of Gal. 3:27, "as many of you as have been baptized into Christ have put on Christ," though once again referring to the spiritual baptism of regeneration rather than the sacrament of baptism, seems to infer something less than full immersion symbolism for the associated symbolic sacrament. That is because it places "baptized" in stylistic parallel with "have put on;" and since the Greek root word for "have put on" is *enduo* and carries the idea of *being clothed*, this would leave parts of the body unclothed e.g., at the very least, parts of the face such as the eyes, nose, and mouth, and probably more than this. Thus this indicates that St. Paul's symbolism in his Epistle to the Galatians is set in a context in which the local tradition of the church at Galatia was that of water baptism to only a portion of the body; e.g., standing in a couple of inches, or several centimetres of water, so the feet were covered in shallow water i.e., like "water shoes," and then water *poured on top of the head* which rolled down onto the top part of the body i.e., like a "water coat" (cf. Acts 8:38,39).

Or by contrast again, the usage of "washings" or "baptisms" in Heb. 9:10 infers a variety of different practices in various local churches. Thus this indicates that the symbolism in St. Paul and St. Apollos's Epistle to the Hebrews, is set in a context in which the local traditions of various Christian Churches probably included a variety of modes of water baptism. Specifically, in different local churches, water "baptism" was probably administered in such diverse ways as: *dipping* a part of the body in water (Mark 7:2; Luke 11:38; Heb. 9:10), *dipping* all the body in water (Num. 19:19; Rom. 6:4; Heb. 9:10), *pouring water* on part of the body by *sprinkling* (Exod. 24:8; Num. 19:20,21; I Cor. 1:16; 10:1,2; Heb. 9:10); or *pouring* water on part of the body by heavy sprinkling which then becomes pouring (I Cor. 1:16; 10:1,2; Gal. 3:27; Heb. 9:10).

Something of this type of variation in local practice is preserved in the Anglican 1662 *Book of Common Prayer*, for we read in the rubric of Cranmer's prayer book at *The Publick Baptism of Infants Service*, that the Minister "shall take the child into his hands" and "shall dip it in the water But if they certify that the child is weak, it shall suffice to pour water upon it" Here to "dip it" allows either dipping of the whole body of the child, or dipping a part of it, if the latter, by tradition, part of the head. And the rules of the Anglican Church now allow the Minister to "pour water" whether or not "the child is weak," since this distinction in the rubric was made purely on the basis of what Article 34 of the Anglican 39 Articles calls "traditions and ceremonies" for which "it is not necessary that" they "in all places" be "one, and utterly like; for at all times they have been divers [or diverse]"²²³. Furthermore, "pour" may be interpreted to mean either

²²³ See e.g., *An Australian Prayer Book* (AAPB) for use together with the *Book of Common Prayer*, 1662, Standing Committee of the General Synod of the Anglican Church of Australia, Sydney, 1978, p. 504 ("Infant Baptism"), says the Minister "takes the child and ... baptizes him. He dips him in the water, or pours water on him" I generally do not support the modern prayer books of e.g., Australia and England, but

pouring from e.g., a shell or other water scooping object, or a light *pouring* by taking water in e.g., the hand, and *sprinkling* it on the child's forehead. And the *Publick Baptism of Such As Are of Riper Years Service* rubric says the Minister shall "take each persons to be baptized by the right hand, and placing him conveniently by the Font, ... shall dip him in the water, or pour water upon him" Thus there are possible variations of possible interpretation and practice here covered, e.g., in the baptism of such as are of riper years, such a person might lean forward and the Minister then moves their head forward so as to dip their forehead in the font, or the person might put their head over the font as the Minister pours water on the back of their head in a heavy sprinkling manner that goes down the front of their head and into the font, or the Minister could, if he so wish, fully "dip" the person's body in a large font (although this is quite rare in Anglican tradition), or lightly pouring water in a light sprinkling manner on their head. Or the Presbyterian *Westminster Confession* 28:3 also shows variation in local practice, for it first says, "Dipping of the person into the water is not necessary" i.e., it does not here say this practice invalidates baptism or is wrong, but simply, "not" a "necessary" mode; and it then says that local Presbyterian custom considers "baptism is rightly administered by pouring or sprinkling water upon the person" (emphasis mine).

Thus contrary to Baptist claims that only full-body immersion is meant by "baptism," the NT passages considered clearly show that "baptisms" (Heb. 9:10) can be validly administered by pouring in which "water" is "sprinkled upon" people (Num. 19:20), or by pouring water in a heavy sprinkling manner, or by dipping water on part (Mark 7:2; Luke 11:38), or all (Rom. 6:3-5) of, the body. For when in Luke 11:38 Jesus had "not ... washed before dinner," in which "washed" is from Greek *baptizo*, this cannot contextually mean that he did not take a bath; but rather, it means that he did not engage in Jewish ceremonial washing rituals of *dipping specified parts of the body*, namely, the "hands" (Mark 7:2,3), into water. Thus consistent with this realization that the New Testament Christian rite of baptism is a continuation of an antecedent form of various Jewish "baptisms" or "washings" (Heb. 9:10), we see that the application of the water in a baptism may only be to part of a body, and thus e.g., "Moses" poured water and blood on people when he "sprinkled" "all the people" "with water" and "blood" (Heb.9:19). Since the "forehead" is specified in Scripture as a part of the body that may be symbolically and invisibly "sealed" to indicate Christian allegiance (Rev. 7:3; 9:4), or on which may be symbolically and invisibly "written" the "name" of God (Rev. 14:1; 22:3,4); it follows that the forehead *may* be selected as an appropriate specified part of the body at which to administer the ordinance of baptism by dipping it into water, or pouring water on it in a heavy sprinkling manner, or pouring water on it in a sprinkling manner. Or in Anglican tradition, in *The Publick Baptism of Infants Service* of the 1662 *Book of Common Prayer*, after baptizing, the Minister "shall make a cross upon the child's forehead" and say, "We received this child into the congregation of Christ's flock, and so sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin,

agree with a small amount of the changes in them. While I support this rubric change, I do so *in the context* of using the *Book of Common Prayer* (1662) services.

the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen." This tradition is consistent with the teaching of Romans 6:3-6, where in the context of baptism we read, "knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

But water on the forehead for baptism is certainly not the only way to administer this holy sacrament, and another part of the head may be used. Thus a baby may also be held with his face pointing upwards, and the Minister may then dip the back and / or top part of the baby's head into the font; and then sign him with the sign of the cross on his forehead. Or a person of riper years such as an adult being baptized, may lean forward and the Minister then puts his hand onto his head and moves the head forward so as to dip his forehead in the font, or the person might put his head over the font as the Minister pours water on the back of his head that goes down the front of their head and into the font. But however it is done (and the specifically style of a given font in a given local church may sometimes be better suited to a particular form of administering baptism), and Anglican tradition is diverse with the 1662 prayer book allowing local tradition to do this in different ways, providing that "nothing be ordained against God's Word" (Article 34, Anglican *39 Articles*). Thus administration of the sacrament of holy baptism is Biblically sound if it is in a Trinitarian doctrinal context "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), and administered by dipping in water – either part or all of the body, or pouring water on part of the body in a heavy sprinkling manner, or pouring water on part of the body in a lighter sprinkling manner.

Significantly then with regard to the mode of baptism, in Scripture physical or temporal washing is sometimes used as a symbol of spiritual washing; and in this context, Christ makes the point that such symbolism need only apply to part of the body; but nevertheless must be applied and not disregarded. Thus in John 13:7-11 Christ washed the disciples' feet as a symbol of their need to be spiritually cleansed in Christ. As with baptism to infants the fuller meaning was not known to them at the time for Christ says, "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7). Then in the application of this symbol of water in foot-washing, Peter first responds at one extreme something like the anti-sacramentalist Salvationists of the Salvation Army, who believe in neither the sacrament of Holy Baptism nor the sacrament of Holy Communion; and thus Peter says, "Thou shalt never wash my feet" (John 13:8). But "Jesus answered him, If I wash thee not, thou hast no part with me." And then Peter swings to the other extreme something like the full immersionists and says, "Lord, not my feet only, but also my hands and my head" (John 13:9). Then contrary to something more in the direction of a full immersionist Baptist type view, Jesus replies, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean" (John 13:10,11). And so Christ here teaches that the object lesson of physical water washing when used to symbolize spiritual washing, which like infant baptism may be to someone who is ultimately not saved like Judas Iscariot, can be properly made to just one part of the body. Thus Christ's teaching of John 13:7-11 has a clear application to the underpinning theology of the sacrament of baptism under the New Testament's new covenant; which also is a physical washing with water that symbolizes a spiritual washing; and so John

13:7-11 is relevant both in terms of mode of baptism to just one part of the body; and also to the fact that the application of the symbolism of washing with literal water is not a guarantee that the person is, or ever will be, truly spiritually washed; any more than circumcision under the Old Testament covenant was a guarantee that the person was, or ever would be, spiritually circumcised.

But while on the one hand, I thus reject anti-sacramentalism such as found in the Salvation Army; and think a Christian must uphold the holy sacrament of baptism (e.g., Matt. 28:19) (and also the holy sacrament of the Lord's Supper e.g., I Cor. 11:23-26); on the other hand, I do not regard the issue of mode of baptism as a fundamental of the faith i.e., whether by dipping – part or all of the body in water, pouring water by heavy sprinkling, or pouring water by lighter sprinkling, whether administered to infants, or administered to converts of riper years including adult converts together with any children they have (my view and that of the 1662 *Book of Common Prayer*), or only to those of riper years (Baptist view). Rather, as an Evangelical Protestant Christian, I consider the baptism that really matters is the spiritual baptism of the Holy Ghost (Mark 1:18; 16:16) i.e., regeneration by the power of the Holy Ghost (Isa. 52:15; Ezek. 36:25; Matt. 3:11; John 3:5-7; I Cor. 6:10; Titus 3:5,6). Thus I understand the “one baptism” of Eph. 4:5 and the *Nicene Creed* to be referring to this spiritual baptism of regeneration, for God says, “I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness ... will I cleanse you” (Ezek. 36:25); Jesus says, “Ye must be born again” (John 3:7); and, “I believe in the Holy Ghost I acknowledge one baptism for the remission of sins” (Rom. 6:3-11) (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*).

Hence on the one hand, I reject Hugh Ross's Baptist views that baptism can only be by dipping of the entire body, and only administered to those of riper years such as teenagers and adults. But on the other hand, I recognize as valid, any such baptism as administered by orthodox Trinitarian and Bible believing Baptist Protestant Christians. In the final analysis, water baptism is simply a symbol, and as an Evangelical of the holy Protestant faith, I maintain that the baptism that really matters is that of regeneration by the Holy Ghost. In the words of Christ, “Ye must be born again.” “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:7,16).

(Chapter 7) section c], subsection iii], subdivision D], heading:
Certain Trinitarian heresies of Hugh Ross.

Sadly Hugh Ross has at times gone into heresy with regard to the doctrine of the Holy Trinity. E.g., as further discussed at Part 1, Chapter 7, section c, subsection iii, subdivision E, heading: “Hugh Ross on devil-human incubus,” *infra*, this includes a Christological Trinitarian heresy in which Ross claims of Christ, that “not until after the

Day of Pentecost was he [Christ] referring to himself as a ‘Son of God’²²⁴.” This type of thing appears to be allowed by his Sierra Madre Congregational Church, which simply says on the Trinity, “**GOD** is one, and apart from Him there is no God. Yet, He exists as Father, Son and Holy Spirit. Jesus is God in human form and offers the only way to peace with God. The Holy Spirit, through the Word of God, convicts us of sin and turns us to Christ. ... **GOD** has acted sovereignty through His grace to bridge the gap that separated rebellious people (that’s all people) from Himself. At the cross of Calvary, He laid on His Son the penalty for all our sin. Jesus, who was totally without sin, paid the price that no one else could pay ...²²⁵.” While this refers to Christ as the “Son” at “Calvary,” which I would have thought should have given Ross cause to pause, it does not say specifically that he was so referred to as the “Son of God,” an ambiguity that Ross appears to have exploited; and there is nothing in these statements about the Son being begotten from eternity, or in the words of the *Nicene Creed*, “the only-begotten Son of God, begotten of his Father before all worlds” (Micah 5:2; John 1:1,14, 3:16-18; 1 John 4:9). It seems that in practice Sierra Madre Church in California, USA, interprets its “Statement of Faith” in such a way that it is not concerned about doctrinal orthodoxy on this issue. *We thus here see some of the potential dangers involved in a church not formally embracing the three catholic creeds e.g., the Nicene Creed.*

Ross’s claim, “not until after the Day of Pentecost was he [Christ] referring to himself as a ‘Son of God;’” is clearly contrary to Scripture and heresy, for “in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might love through him” (I John 4:9). “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). And in the words of Christ spoken long before the Day of Pentecost (Acts 2), “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (John 10:36)! And in the holy Gospel of Saint Mark, which in a setting that starts more than 3½ years (Dan. 9:27) before the Day of Pentecost, Christ says, “The beginning of the gospel of Jesus Christ, the Son of God” (Mark 1:1); and almost two months before the Day of Pentecost (Lev. 23:15-21), this same holy Gospel includes near the end of it the profession of faith by the centurion, “Truly this man was the Son of God” (Mark 16:39)! For the Second Person of the Holy Trinity is the eternally begotten Son of God (Micah 5:2; John 1:1,14, 3:16-18; 1 John 4:9), i.e., there was never a time when he was not “the Son of God,” and so we say in the *Nicene Creed*, “I believe in the only-begotten Son of God, begotten of his Father before all worlds” (Anglican 1662 *Book of Common Prayer*).

Ross claims in the Biographical Details sections of his books to subscribe to The National Association of Evangelicals “Statement of Faith.” One of these is, “We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.”

²²⁴ Hugh Ross’s *The Flood* (1990), (two cassette audio recordings,) Reasons To Believe, Pasadena, California, USA, cassette 1, side 2.

²²⁵ The “Statement of Faith” or “What We Believe” (http://www.smcnet.org/pages/page.asp?page_id=54183).

How can Ross say on the one hand that he believes in the “eternally existent” “Son” who is part of the “one God;” and on the other hand say of Christ, “not until after the Day of Pentecost was he [Christ] referring to himself as a ‘Son of God’”? Clearly these two statements are mutually exclusive. According to Ross, was Christ saying before the Day of Pentecost, “I am the Son of God” (John 10:36), “Before Abraham was I am” (John 8:58), and “I and my Father are one” (John 10:30; cf. Ps. 90:2), in accordance with the National Association of Evangelicals “Statement of Faith;” or was it “not until after the Day of Pentecost” that Christ “was ... referring to himself as a ‘Son of God’”?

In *Evidence of Design* (1990) Hugh Ross further enters the domain of Trinitarian heresy. Ross here says, “The Trinity is an absurd notion if there are only four dimensions” i.e., the three dimensions of space together with the fourth dimension of time, for “God created time.” “The Trinity People who follow other religions are quick to criticize Christianity on that basis. That’s the most common challenge from Muslims with respect to Christianity. ... Well it’s true it’s completely absurd if one insists on interpreting God’s existence in the limited perspective of the four dimensions of the universe. But given the extra dimensions we see mentioned in the Bible, at least two time dimensions, and many more space dimensions in the three we experience, ... then we realize the Trinity is no longer an absurdity, it falls within the realm of possibility, and therefore must be considered.” “Likewise with predestination and free choice.” “There’s no way you can fathom that in just four dimensions. But if you permit a minimal of eight dimensions, it’s no sweat You can resolve the difficulty²²⁶.” Ross later made some similar comments in 1995, saying, “Many sceptics feel compelled to reject Christianity because of its ‘impossible’ doctrines. They point out, for example, that the Trinity is a mathematical contradiction, and so is the idea that God grants his creatures free choice without compromising his complete sovereignty. However, such Biblical teachings are contradictions only if we insist they be resolved within four dimensions of space and time In the equivalent of eleven or more space-time dimensions, these doctrines are easily resolved²²⁷.”

In the first place, this type of nonsense about if one goes to “a minimal of eight dimensions” (1990), or “eleven or more ... dimensions” (1995), then “it’s no sweat” to “resolve the difficulty” of “predestination and free choice;” and “we realize the Trinity is no longer an absurdity” (1990); is a lot of gobbledy-gook, which is why Ross does not proceed to elucidate on it. This type of nonsense is “balderdash designed to baffle brains,” in which people are presumably meant to fawn over Hugh Ross as some kind of “intellectual giant who has gone to eight dimensions and there found that ‘it’s no sweat’ to have ‘predestination and free choice,’ and where ‘the Trinity is no longer an absurdity’.” But it is also *dangerous and heretical gobbledy-gook to claim “The Trinity*

²²⁶ Hugh Ross’s *Evidence of Design* (1990), (two cassette audio recordings,) Reasons To Believe, Pasadena, California, USA, cassette 1, side 1.

²²⁷ Ross’s “A Super Theory of Superstrings Reveals a Super Creator,” *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 9, No. 4, 4th Quarter, 1995, pp. 1-5 at p. 5 (emphasis mine).

... is completely absurd” if one does not view it through this Ross created gobbledy-gook. The classic definitions of the Trinity are found in the first four general councils, as well as the later Trinitarian clarifications by the fifth and sixth general councils, which subject to Article 21 of the Anglican 39 Articles are properly endorsed and remembered only for their Trinitarian teaching, which includes their creeds and anti-Pelagian teaching, as other non-Trinitarian matters they covered are a mix of the good, bad, and indifferent; and the classic definitions of the Trinity are further found in the three creeds, and the Final Rubric of the Communion Service in the 1662 Anglican *Book of Common Prayer*, *infra*. Those who seek to depart from these ten classic definitions of the Holy Trinity would do well to consider the condemnation of the *Sixth General Council of Constantinople III* (680-681) against “those who wish ... to introduce novelty of speech, that, is invention of terms”²²⁸. That is because to change orthodox terminology for the Trinity acts to undermine orthodoxy, whether or not that is the person’s intent. In Ross’s case, I do not consider that is his wilful intent, but it is nevertheless a consequence that easily flows from his attempts to replace orthodox terminology for defining the Trinity with reference to his gobbledy-gook novelty of speech and invention of terms such as “eight dimensions,” or “eleven dimensions” in order to understand the Trinity, and this is also seen in the way he claims that without his novelty of speech and invention of terms, “The Trinity is an absurd notion” (1990), or “the Trinity is a mathematical contradiction” (1995).

Let us first consider what Ross fairly calls, “the most common challenge from Muslims with respect to Christianity,” to wit, “The Trinity,” which in my experience has likewise been a focal point of attack upon Christian doctrine by Mohammedans²²⁹.

E.g., in June 2012 I was speaking with a Mohammedan who denied the Deity of Christ. Amidst a standard set of Islamic claims that I have heard from a number of Mohammedans in which he claimed the Bible has been changed whereas the *Koran* has not²³⁰, he specifically denied the Trinity. He said to me that Muslims read the Bible, and

²²⁸ E.g., Tanner, N.P. (Editor), *Decrees of the Ecumenical Councils*, *op. cit.* (1990), Greek & Latin, with an English translation, p. 130.

²²⁹ See my comments at, “I have also defended the Deity of Christ and Trinity against Mohammedan infidels. ... When they know ... I am a Christian, I have found the third tier of their methodology to *almost always* be some kind of attack on the doctrine of the Trinity;” at Textual Commentaries Vol. 1 (Matt. 1-14), Printed by Officeworks at Parramatta in Sydney, Australia, 2012 (<http://www.gavinmcgrathbooks.com>), Appendix 3, “The Definite Article, subsection a, ‘The Definite Article (‘the’) in Matthew 4:21; 8:23; 9:1; 13:2; 14:22d,” at discussion of the definite article in John 1:1.

²³⁰ Though he gave no specific citations from either Scripture or the *Koran* (which I here provide in brackets for the interested reader), his specific example was that swine was prohibited in the Old Testament (Lev. 11:7; Deut. 14:8), but allowed in the New Testament (Mark 7:19; I Tim. 4:3-5), so that the Bible had been “changed;” whereas the *Koran* had not been “changed” as it forbids swine throughout it (*The Koran*, translated by J.M. Rodwell, *op. cit.*, “swine’s flesh ... is forbidden you” at both p. 356 -

thought he was asking me an unanswerable question when he asked, Where in the Bible did Jesus ever say he was “the Son of God” or that he should be worshipped? I keep a KJV New Testament & Psalms in my top left-hand shirt pocket, and so to his surprise I rapidly pulled *the Sword of the Lord* from its sheath and discussed a number of Biblical passages with him, including e.g., Philp. 2:6-8. And here I note that in John 9:35-38 Christ both referred to himself as “the Son of God” and accepted “worship” of himself, for here we read: “Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.” And in John 20:31 we further read, “these” things in St. John’s Gospel “are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” Thus the Christian believer should emulate the man in John 9:35-38 in saying, “I believe” and in *worshipping* Christ as the Second Person of the Holy Trinity (John 1:1,14; 3:16; 5:18; 8:58; 10:30; 20:28).

Of course, the source for Islamic attack on the Christian doctrine of the Holy Trinity is Mohammed’s *Koran*. Specifically, Mohammed claims in the *Koran* with regard to “Christians,” “And they say, ‘God hath a Son:’ No!” (Sura 2:107,110). “Say: He is God alone: God the eternal! He begetteth not, and he is not begotten” (Sura 112:1-3). “The Messiah, Jesus, son of Mary, is only an apostle of God Believe therefore in God and his apostles, and say not ‘Three:’ (there is a Trinity) ... God is only one God! Far be it ... that he should have a Son!” (Sura 4:169). “Christians Infidels now are they who say, ‘God is the Messiah, son of Mary’ They surely are infidels who say, ‘God is the third of three:’ for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are infidels The Messiah, son of Mary, is but an apostle ... ” (Sura 5:73,76,77,79)²³¹.

As part of his denial of the Trinity, Mohammed also denies the Personhood of the Holy Ghost or Holy Spirit, seemingly by amalgamating references in the Bible at the Annunciation of Mary to the Holy Spirit of God and the angel or spirit of Gabriel, and in

Sura 2:168 & p. 485 - Sura 5:4). In reply I cited Col. 2:16, and explained that whereas in the OT God was primarily working through an elect race, found in the Jewish race; from the NT onwards he is working through both those who by race are Jews and Gentiles, and so these Jewish food rules are not binding on Christians, although Jewish Christians may choose to keep them as part of their cultural heritage. I said that God was free to make such decisions. I find these Judaizing food rules by Mohammad which claim “blood, and swine’s flesh ... and the strangled, ... is forbidden you” (*Ibid.*, p. 485 - Sura 5:4), are reminiscent of the similar Judaizing cult food rules of the Jehovah’s Witnesses and Seventh-day Adventists (Hoekema’s *The Four Major Cults, op. cit.*, pp. 133-134 – SDAs; & p. 249 – JWs who extend Lev. 17:14 to include a prohibition on blood-transfusions).

²³¹ *The Koran*, translated by J.M. Rodwell (1876), *op. cit.*, pp. 29 (Sura 112:1-3); 349-350 (Sura 2:107,110); 428 (Sura 4:169); 494 (Sura 5:73,76,77,79).

this amalgamation making the “holy spirit” refer exclusively to the angel Gabriel. Hence a footnote in Rodwell’s 1876 & 1909 edition says at Sura 2:81, “Muhammad either knowingly rejected the Divinity of the Holy Ghost, or confounded Gabriel announcing the conception with the Holy Spirit that overshadowed Mary. It is probable ... that the two expressions Gabriel and the Holy Spirit, became ... synonymous” to him. Thus in the *Koran*, Mohammed says, “and ... Jesus, son of Mary, ... we ... strengthened ... by the holy spirit [i.e., Gabriel]” (Sura 2:81); and “Jesus the son of Mary ... we strengthened with the holy spirit [i.e., Gabriel]” (Sura 2:254); and he further says of “the Koran The holy spirit [i.e., Gabriel] hath brought it down ... that he may stablish ... the Muslims [i.e., the Mohammedans]” (Sura 16:99,103)²³².

Thus it is clear that in the *Koran*, in general Mohammed denies the Holy Trinity contrary to e.g., the *Athanasian Creed*. And in this broader context, contrary to e.g., the *Nicene Creed*, in particular he denies the Deity of Christ as the only begotten Son of God. And contrary to e.g., the *Apostles’ Creed* which says, “Jesus Christ ... was conceived by the Holy Ghost, born of the virgin Mary I believe in the Holy Ghost ... ;” Mohammed further denies the Personhood of the Holy Ghost by corrupting references to the Holy Spirit of God at the Annunciation, by amalgamating them with references to the spirit or angel, Gabriel (see “Holy Ghost” at Matt. 1:20 & Luke 1:35; & “the angel Gabriel” referred to at Luke 1:26,28,30,35,38).

It should also be understood that the religion of Mohammedanism and the *Koran* to some extent grew out of areas in North Africa and west Asia where anti-Trinitarian heresies had been flourishing in certain quarters. The Arian heresy which in varying degrees denies the full Deity of Christ was condemned by the *General Council of Nicea* in 325 (e.g., John 1:1; 5:18; 10:30,33; Philp. 2:6; Col. 2:9; I Tim. 3:16); and the Pneumatomachian or Macedonian heresy which in varying degrees denies the full Deity of the Holy Ghost (e.g., Acts 5:3,4; I Cor. 3:16; II Tim. 3:16; Heb. 9:14), was condemned by the *General Council of Constantinople* in 381. The Macedonian heretics were so named after their leader, Macedonius; but they are also called the Pneumatomachians which is a Latin form of the Greek word meaning, “fighters against the Spirit.” On the one hand, Mohammed formed a distinctive non-Christian religion in Islam, in which he distinguishes between his new “religion” which he says his followers are to “exalt ... above every religion” (Sura 48:28), and thus he wickedly exalts Mohammedanism above Christianity. Those of this Islamic religion are to meet in a “mosque” (Sura 48:27); and in the *Koran* his followers are called “Muslims” (Sura 3:97), as opposed to “Jews, and ... Christians” (Sura 5:73)²³³. But on the other hand, since Mohammed’s anti-Trinitarianism had its base in Christian heresies which were anti-Trinitarian; we can find

²³² *Ibid.*, pp. 207-208 (Sura 16:99,103 & Rodwell edition footnote saying by “holy spirit” Mohammed means “Gabriel”); 346 (Sura 2:81 & Rodwell edition footnote on “Gabriel and the Holy Spirit” being “synonymous” to Mohammed); 366 (Sura 2:254 & Rodwell edition footnote referring to this same identification as Sura 2:81).

²³³ *Ibid.*, pp. 396 (Sura 3:97), 463 (Sura 48:27,28), 494 (Sura 5:73).

these same basic anti-Trinitarian views of the *Koran* among certain Christian heretics. E.g., the Christian heretic Jehovah's Witnesses cult basically has the same anti-Trinitarian ideas as Mohammed's *Koran*, since the Jehovah's Witnesses likewise deny the Trinity in general, and the Deity of Christ (Mark 1:3 citing Isa. 40:3 and applying "Jehovah" / "Lord" to Christ) and the Personhood of the Holy Ghost in particular (e.g., Gen. 1:2,26; John 14:16,17,26; 15:26; 16:7-14; Acts 16:7; Rom. 8:16,26; I Cor. 12:11).

In John 10:30 Christ says, "I and my Father are one," and by this he means he is of one substance with, and thus "equal with God" the "Father" (John 5:18), and hence pre-existent (John 8:58) and "from everlasting" (Ps. 90:2). The same terminology is used of all three Divine Persons in I John 5:7 where we read, "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Thus all three Persons of the Holy Trinity are of the same substance (Greek, *homoousion, infra*), equal, and from everlasting. Hence e.g., in Philippians chapter 2, we read first of "the Spirit" (Philp. 2:1); then that "Christ Jesus: ... being in the form of God, thought it not robbery to be equal with God" (Philp. 2:6); and then "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philp. 2:11). Since in the Trinitarian context of Philp. 2:1-11 all three Divine Persons are referred to, when we read that the Son of God "thought it not robbery to be equal with God" (Philp. 2:6), this is referring to an equality of the Divine Persons of "Father" (Philp. 2:11), Son (Philp. 2:5,6,11), and "Spirit" (Philp. 2:1) ("the whole three Person are ... co-equal," *Athanasian Creed*). So too e.g., we read of the Holy Ghost as "the eternal Spirit" ("the Holy Ghost eternal," & "the whole three Persons are co-eternal," *Athanasian Creed*) (Heb. 9:14); who is omnipotent (i.e., all powerful, "the Holy Ghost, Almighty," *Athanasian Creed*) (Rom. 15:19; I Cor. 12:11), omniscient (i.e., all knowing, one aspect of, "the Holy Ghost incomprehensible" or infinite, *Athanasian Creed*) (Isa. 41:13,14), and omnipresent (i.e., present everywhere, one aspect of, "the Holy Ghost incomprehensible" or infinite, *Athanasian Creed*) (Ps. 139:7-10).

The Biblical teaching of the Personhood and full Deity of the Holy Ghost is upheld in the *Nicene Creed* which says, "I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets." And also in the *Athanasian Creed* which says e.g., "we worship one God in Trinity, and Trinity in unity; neither confounding the Persons: nor dividing the Substance. For there is one Person of the Father, and another of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal. ... The Father eternal, the Son eternal: and the Holy Ghost eternal. And yet they are not three eternals: but one eternal So the Father is God, the Son is God: and the Holy Ghost is God. And yet they are not three Gods: but one God. ... For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord; so we are forbidden by the Catholick religion: to say there be three Gods, or three Lords And in this Trinity none is afore, or after other: none is greater, or less than another; but the whole three Persons are co-eternal together: and co-equal" ²³⁴

²³⁴ See Berkhof's *Systematic Theology*, pp. 95-98 on the Holy Ghost.

With regard to the Islamic claim of the *Koran* that “Christians ... say, ‘God hath a Son:’ No!” (Sura 2:107,110). “God ... begetteth not, and he is not begotten” (Sura 112:2,3). “Jesus ... is only an apostle of God God is only one God! Far be it ... that he should have a Son!” (Sura 4:169); this is a clear denial of the Biblical teaching that as the Second Divine Person of the Holy Trinity, Jesus is the eternally begotten Son of God. Perhaps we should not be surprised that Hugh Ross considers this element of “The Trinity is an absurd notion” without his nonsensical “minimal of eight dimensions,” since as already discussed, he does not seem to understand the Biblical teaching that the Second Person of the Holy Trinity is the eternally begotten Son of God, i.e., there was never a time when he was not “the Son of God,” and so we say in the *Athanasian Creed*, “we believe That our Lord Jesus Christ, the Son of God, is ... God, of the substance of the Father, begotten before the worlds” (Anglican 1662 *Book of Common Prayer*).

We read in I John 4:9 that “God sent his only begotten Son into the world,” i.e., he was already the “only begotten Son” before his Incarnation (cf. John 3:16-18). We read in John 1:1 that the Second Person of the Trinity already “was” “in the beginning,” and his claim that as touching upon his Deity he was “equal with God” the Father” (John 5:18; cf. John 10:30), means that when he says, “Before Abraham was, I am” (John 8:58), he is in fact stating his eternal pre-existence, for “God” is “from everlasting to everlasting” (Ps. 90:2). Hence it was prophesied in the Old Testament that the Messiah would be One who was “from everlasting” (Micah 5:2). Thus the Second Person of the Trinity was *begotten from eternity*, or in the words of the creeds, “begotten before the worlds” (*Athanasian Creed*) or “begotten ... before all worlds” (*Nicene Creed*), i.e., there was never a time when he was not “the only begotten Son of God.” Hence in saying in the *Athanasian Creed*, “But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: ... the majesty co-eternal. ... The Father eternal, the Son eternal: and the Holy Ghost eternal ... the whole three Persons are co-eternal together;” one is saying that the Second Person of the Trinity is *the Father’s co-eternal Son*. I.e., for the Second Person of the Trinity to be *the Father’s co-eternal Son* necessarily requires that the Son was begotten from eternity. This same idea of *the Son always being the Father’s only begotten Son* is thus also part of the meaning the *Nicene Creed*, “I believe in one God the Father Almighty, ... and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds ...” (Anglican 1662 *Book of Common Prayer*).

The above excerpt from the *Athanasian Creed* also says “the Son of God, is ... of the substance of the Father;” and so too, the *Nicene Creed* says, “I believe ... in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, begotten, not made, being of one substance with the Father” This is also relevant to the Mohammedan denial of the Trinity with regard to the Three Divine Persons being one God, seen in the blasphemous teaching of Mohammed in the *Koran*, “say not ‘Three:’ (there is a Trinity) ... God is only one God! Far be it ... that he should have a Son!” (Sura 4:169); and in his distorted claim as to how Christians explain the Trinity in his words, “Christians ... surely are infidels who say, ‘God is the third of three:’ for there is no God but one God ... ” (Sura 5:73,77).

The teaching of the *Nicene Creed* that “the only-begotten Son of God” is “of one substance (Greek, ὁμοούσιον / *omoousion* / *homoousion*, from *homoousios* = *homo* from *homo-e-on* / ‘same’ + *ousios* / ‘substance’ or ‘being,’ masculine singular nominative noun, from *ousios*²³⁵; Latin, *consubstantialem*, masculine singular accusative adjective,

²³⁵ There were some absurd objections against the *Nicene Council* (325) usage of the term, “of the same substance (*homoousion*)” by the later Synods of Antioch (341 & 344/5) on the basis that “*ousias* (of substance)” and “*homoousios* (same substance)” “were unScriptural” and “novel,” as well as Greek-phobic objections that the word was derived from the Greek tongue of pagan times (e.g., Bettenson’s *Documents*, p. 25 - Council of Nicea, & pp. 41-42 - Synods of Antioch). But this orthodox Trinitarian theology is clearly Biblical (e.g., John 10:30; I John 5:7). And the two components of the Greek compound word *homoousion* are found in the earlier pre-Christian era Jewish Greek of the Septuagint and Christian era Jewish Greek of certain Pseudepigrapha books, and in the Christian Greek of the New Testament. Firstly, the adverb “*homou* (masculine singular genitive of *homo*)” is found in e.g., John 20:4 (*homou* / “together”) or Acts 2:1 (*homothumadon*, ‘with one accord,’ adverb, compound word, *homo* / ‘one’ + *thumos* / ‘emotion’ or ‘passion’). It is also found before this time in Jewish usage in e.g., the Septuagint’s rendering of Job 34:29, “or against a man only (*homou*)” (LXX); or in the 1st century B.C. Apocryphal Book of Wisdom where we read of how, “All good things together (*homou*) came to me” (Wisdom 7:11, Apocrypha); or in Exodus 19:8 we read of how “all the people answered with one accord (*homothumadon*, adverb, compound word, *homo* / ‘one’ + *thumos* / ‘emotion’ or ‘passion’) (LXX). And secondly, the feminine form of *ousia* is found in the New Testament at Luke 15:12 (*ousias*, ‘of substance’ or ‘of goods,’ feminine singular genitive noun, from *ousia*), Luke 15:13 (*ousian*, ‘substance,’ feminine singular accusative noun, from *ousia*); I Thess. 2:14 (*ton* / ‘the [ones],’ feminine plural genitive definite article, from *e* + *ouson*, ‘being,’ feminine plural genitive, active present participle, from *eimi*, = ‘which are’). It also had a pre-Christian usage among the Jews since we read in the 2nd century B.C. Apocryphal book of Tobit of how, “Tobias ... inherited their substance (*ousian*, feminine singular accusative noun, from *ousia*), and his father Tobit’s” (Tobit 14:12,13, Apocrypha). And there is also a contemporary New Testament times usage among the Jews, as in the 1st century A.D. Pseudepigraphal book of III Maccabees, reference is made to informants against the Jews being rewarded by “receiving the substance (*ousian*, ‘substance’ or ‘property,’ feminine singular accusative noun, from *ousia*) of the person charged” (II Macc. 3:28, Pseudepigrapha). If silly objections about “*homoousios* (same substance)” having a pagan Greek usage are to be used as a reason against its usage in the very different theology of orthodox Christianity (referred to in “Ousia,” *Wikipedia*, 2012, <http://en.wikipedia.org/wiki/Ousia>), then one would also have to cease using e.g., the New Testament “*Theos* (‘God,’ masculine singular nominative noun, from *theos*),” since it too was abused by pagan Greeks for their many “gods (*theoi*, masculine plural nominative noun, from *theos*).” For if St. Luke uses the two constituent words of *homo* / “one” or “same” (Acts 2:1) and *ousia* / “substance” (Luke 15:13), one can hardly object on linguistic grounds of pagan Greek use and abuse, to the Christian theological usage of the compound word “*homoousios* (same substance).”

from *consubstantialis* or *consubstantiale*) with the Father (Greek, τῷ Πατρὶ / *tō Patri*, ‘with the Father,’ masculine singular dative noun, from *Patros* or *Pater*; Latin, *Patri*, ‘with the Father,’ masculine singular dative noun, from *Pater*),” is found in the teaching of both the *General Council of Nicea* (325 A.D.) and *General Council of Chalcedon* (451 A.D.)²³⁶, and is an important element of orthodoxy. “And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in unity; neither confounding [/confusing] the Persons; nor dividing the Substance So the Father is God, the Son is God: and the Holy Ghost is God. And yet they are not three Gods: but one God” (*Athanasian Creed*) (see John 10:30; I John 5:7). Because God is “*one Substance*” or “*one [Supreme] Being*” (Greek, *homoousios*) there is *monotheism* (Deut. 5:6,7; 6:4; Gal. 3:20; James 2:19); but because, unlike humans who are one person one being creatures, God is *three Persons* in the *one Being* or *one Substance* (Greek, *homoousios*), there is a Trinity²³⁷.

A key concept in understanding Trinitarian monotheism is found in the Greek, *homoousios* meaning “one Being” or “one Substance.” The conceptual difficulty people have is that they are accustomed to a category of thought in which one person is one being. They see this in human beings all around them, and they see a similar thing in animals where one brain and one animal being go together. But to understand the Trinity they need a different category of thought, for in the case of the Godhead, the Supreme Being of God has not one, but three Persons. This is not like some “three-headed monster” where the three heads are autonomous from each other and might e.g., get into a debate with one another. Rather, the oneness of the Being *encompasses the three Divine Persons*, and though there is an equality of the three Persons, there is order evident in the terms of “Father” and “Son” (I Cor. 11:3). For “God” the Father “sent his only begotten Son into the world” (I John 4:9), and “God sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:17). And this order is further seen in the fact that the Holy Ghost proceeds from the Father (John 14:26) and the Son (John 15:26). This oneness of the Supreme Being is evident in the fact that “the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save of the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God” (I Cor. 2:10,11).

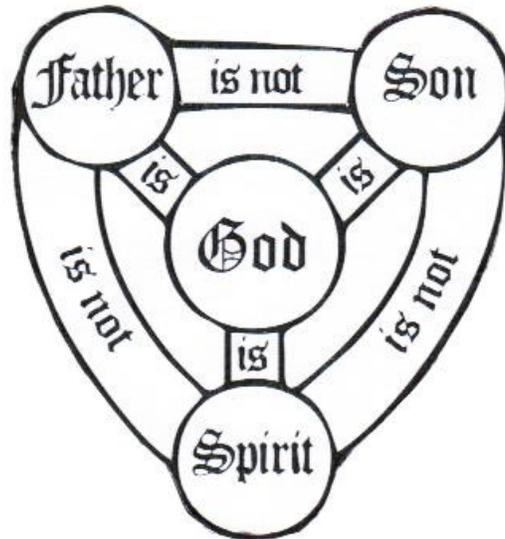
While it is an imperfect analogy since a being is not a geometric figure, nevertheless, as represented in Christian art, the analogy may be used of an equilateral triangle i.e., a triangle with three equal sides. As a geometric figure, it has three equal

²³⁶ Bettenson’s *Documents*, pp. 25 (Council of Nicea) & 51-2 (Council of Chalcedon).

²³⁷ For some further detail on these matters, see my work *The Roman Pope is the Antichrist* (2006, 2nd edition 2010) (<http://www.gavinmcgrathbooks.com>), “Part 1: Prefatory remarks and principles,” section “Doctrinal principles used in this commentary (Optional Reading),” at subsection, “Why has the Historical School of Prophetic Interpretation declined?,” from paragraph starting, “Following in the footsteps of Uriah ...”.

sides which constitute *one* equilateral triangle. So too, the Godhead has three equal Persons, the Father, the Son, and the Holy Ghost, and being of *one Substance* or *one Being* (Greek, *homoousios*) these three Divine Persons are *one* God. On the one hand, this analogy does not explain the issue of how God is *one Substance* or *one Being* (Greek, *homoousios*); but on the other hand, it is a useful analogy for Christian artistic purposes. Hence this analogy thus gives rise to the traditional Christian symbolism of using an equilateral triangle to symbolize the Trinity, Δ . E.g., as I have traveled by train over the Harbour Bridge, at the inner City of Sydney end of the bridge, I have sometimes looked out the window and seen such an artistic symbolic usage of an equilateral triangle made from sandstone, which is on a pinnacle of the Anglican sandstone Church of Holy Trinity, also known as the Garrison Church, or Holy Trinity Garrison Church. (On All Saints' Day, 1 Nov. 2013, Holy Trinity Garrison Church was amalgamated to become what is now one of two churches in the inner city parish of Church Hill, together with St. Philip's Church Hill in York Street.)

And a summary of this, incorporating something of the shape of a triangle, is found in the following diagram sometimes used as a Trinitarian summary. This particular one comes from a series of articles on *The Athanasian Creed* by the retired *Free Church of England* prelate, Bishop Barry Shucksmith (b. 1937), which have appeared in the UK Anglican Newspaper, *English Churchman* in 2014²³⁸.



On the one hand, by the grace of God one must carefully study these matters to understand them, and I accept that this is a “tough issue” to work through. But on the

²³⁸ E.g., this particular one comes from the Right Reverend Dr. J. Barry Shucksmith’s “The Athanasian Creed,” “Part 11,” *English Churchman* (EC 7897), 16 & 23 May, 2014, p. 10 (although he has used it throughout a wider series upholding this creed). Bishop Shucksmith later left the Free C. of E. .

other hand, it is possible to come to a proper understanding of the Holy Trinity if one seeks, by the grace of God, to study Scripture, using consonant godly reason that is not contrary to God's Word, studying carefully the ten classic definitions of orthodoxy on the Holy Trinity, *supra*. These ten classic definitions are: the Trinitarian work of the first four General Councils of 1) Nicea (325), 2) Constantinople (381), 3) Ephesus (431), and 4) Chalcedon (451), which includes the two creeds of these Councils of Nicea and Constantinople, as recorded and approved by the Councils of Ephesus (431) and Chalcedon (451) respectively, which in turn form the basis of the *Nicene Creed* in its now completed Western form (named after, and partly written by, the Council of Nicea), as well as their anti-Pelagian teaching; and the Trinitarian clarifications of the fifth and sixth General Councils of 5) Constantinople II (553) and 6) Constantinople III (681); although subject to Article 21 of the Anglican 39 Articles, these six general councils are properly endorsed and remembered only for this Trinitarian teaching, which includes their creeds and anti-Pelagian teaching, as other non-Trinitarian matters they covered are a mix of the good, bad, and indifferent, and not what these councils are remembered for. There are also the Three Creeds as found in the 1662 Anglican *Book of Common Prayer* & Article 8 of the Anglican *39 Articles*: 7) Apostles', 8) Nicene, and 9) Athanasian; and 10) the Final Rubric of the Communion Service in the *Book of Common Prayer (1662)*. Studying these ten classic definitions of Trinitarian orthodoxy, by the grace of God, one can come to understand such matters.

Thus Henry Bettenson notes with regard to the General Councils, that "Councils I-IV – sometimes I-VI – have been recognized ... by the *Church of England* since the Reformation²³⁹." For example, in 1558-9 Reformation Anglicanism defined "heresy" as, among other things, teaching contrary to "the first four General Councils, or such others as have only used the words of the Holy Scriptures²⁴⁰." And with regard to these words, "such others as have only used the words of the Holy Scriptures," it is necessary that this plurality "such others" includes at least two more, and indeed in Anglican tradition there are two more, to wit, the fifth and sixth general councils; although this same terminology shows how they are placed in a subordinate and adjunct position in Anglicanism, since they are Trinitarian clarifications on the first four general councils, and The Three Creeds are largely drawn from matters in the first four general councils.

The words of Article 21 of the 39 Articles that there is "strength and authority" only in what "may be declared" to "be taken out of holy Scripture" in "General Councils," is also in harmony with classic Anglican interpretation that the Trinitarian clarifications of the 5th and 6th General Councils naturally flow from the work of the

²³⁹ Bettenson's *Documents*, p. 335.

²⁴⁰ Under a Statute passed in the first Regnal Year of Elizabeth I, Reformation Anglicanism defined "heresy" as teaching contrary to: (1) "the words of the canonical Scriptures," (2) "the first four General Councils, or such others as have only used the words of the Holy Scriptures," or (3) whatever is "hereafter ... so declared by the Parliament, with the assent of the clergy in convocation (*Blackstone's Commentaries*, Vol. 4, p. 48).

first four General Councils, and are thus also to be recognized as correct. Therefore, recognition of the Trinitarian teachings of the first to sixth General Councils – which also includes their two creeds and anti-Pelagian teachings (as these anti-Pelagian teachings relate to Christology both in terms of Christ’s sinless human nature being like that of Adam before the Fall, and they also link Christology with soteriology), is a natural outgrowth of the Anglican Protestant theology of the 1662 *Book of Common Prayer* and 39 Articles.

Thus we see some usage of the first to sixth general councils by the Restoration *Church of England* Bishop of Durham (1660-1672), Bishop John Cosin (1594-1672). Bishop Cosin said, “we are at accord with ... the Apostles’ Creed, the Nicene Creed, and the Creed of St. Athanasius; all of which are clearly deduced out of the Scriptures.” And then he further says, “we are at accord with ... All the decrees of faith and doctrine set forth ... in the first four General Councils, as in other Councils, which those first four approved and confirmed, and in the fifth and sixth General Councils ([other] than which we find no more to be General [Councils]) ...²⁴¹.” Or Bishop Barry Shucksmith said in April 2013, “Of the General Councils ..., the first four are of primary importance because of their objects and results The Anglican accepts unhesitatingly the first four, regarding the fifth and sixth as supplementary to the former two ...²⁴².”

²⁴¹ John Cosin’s, “A Letter to the Countess of Peterborough,” *op. cit.*, in Bettenson’s *Documents*, pp. 303-306 at p. 305. More generally, Bishop Cosin’s teachings were not without error e.g., he unsuccessfully sought for the less Protestant 1549 prayer book to be revived in 1660, rather than the more strongly Protestant 1552 prayer book, which as in 1559 was the one revived in 1662; although it must also be said, that once this was done he accepted the validity of the decision to revive Cranmer’s 1552 prayer book by giving his assent to the 1662 prayer book. But given the lack of detailed clarity in what he meant by his support for the 5th and 6th general councils, it is possible, though by no means necessarily so, that he also believed in the error of Mary’s perpetual virginity (Constantinople II, 553), and read down the word “inspiration” (Constantinople III, 681) to mean something less than Divine Inspiration per II Tim. 3:16, i.e., something like The Collect at Communion which says, “Almighty God, ... cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit ...” (1662 Book of Common Prayer). If this is the type of thing Cosins did then I think he was wrong to do so. Either way, certainly I am only endorsing the Trinitarian teachings of these first to sixth General Councils, which also includes their anti-Pelagian teachings as these relate to Christology, and via Christology to soteriology, and their two creeds. Though Bishop Cosins might be criticized for not more clearly defining Anglican support for these first to sixth general councils in these terms; it should also be remembered, that this was part of a letter he was writing which was addressing certain specific things, rather than a more detailed exposition of these six general councils.

²⁴² Bishop J. Barry Shucksmith, *Free Church of England* Bishop (1996-2003) & *Evangelical Connexion of the Free Church of England* Bishop (2003-2008); commenting on Article 21 of the Anglican 39 Articles in: *English Churchman* (EC 7868), 5 & 12 April 2013, p. 8.

Furthermore, the transubstantiation heresy was adopted by the Roman Catholic Church in the Lateran IV Council (1215); and later adopted by the semi-Romanist Eastern Orthodox Churches in the *Synod of Jerusalem* (1672), which in broad terms is the Eastern Orthodox equivalent of the Roman Catholic *Council of Trent*, since like the *Council of Trent* (1545-63) (Romanist), the *Synod of Jerusalem* (1672) (Eastern Orthodox), was primarily called in order to deny and condemn the doctrines of the Protestant Reformation. Hence among other things, Philip Schaff observes this Eastern Orthodox Synod claimed in Article 17 that “the eucharist is both a sacrament and sacrifice, in which the very body and blood of Christ are truly and really” “present under the figure and type” “of bread and wine.” Thus “the Romish doctrine of transubstantiation” “is taught as strongly as words can make it.”²⁴³ In repudiating both transubstantiation and consubstantiation, the Final Rubric of The Communion Service in the Anglican 1662 *Book of Common Prayer* says, “That ... no adoration ... ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporal presence of Christ’s natural flesh and blood. For the sacramental bread and wine remain still in their very substances, and therefore must not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ’s natural body to be at one time in more places than one²⁴⁴.” Hence transubstantiation is a Christological Trinitarian heresy which denies the full humanity of Christ.

Therefore, the usage of these ten classic definitions of the Trinity acts to define the true Biblical doctrine of the Holy Trinity while simultaneously condemning certain Trinitarian heresies that have historically arisen. Thus the religiously conservative Protestant Christian would do well to carefully and prayerfully study these Biblically correct ten classic definitions of Trinitarian orthodoxy.

But at this juncture I note that unlike Lutheran Protestants, Anglican Protestants, and some Protestants of Puritan derivation who study the historic formularies of faith on the Trinity; and sadly like so many Protestants of Puritan derivation, Hugh Ross exhibits a tendency towards a non-appreciation of the excellent work done on Trinitarian matters by the first to sixth general councils and found in the three creeds and 1662 Book of

²⁴³ Schaff, P., *The Creeds of the Greek and Latin Churches*, Hodder & Stoughton, London, 1877 (3 volumes), Volume 2, p. 136; Schaff, P., *A History of the Creeds of Christendom*, with translations, Hodder & Stoughton, London, 1877, pp. 61,64-7.

²⁴⁴ Cf. Cranmer’s *Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood*, 1550, in Wright, C.H.H. (Editor), London 1907 reprinting from *The Remains of Thos. Cranmer*, collected and arranged by Rev. Henry Jenkyns, Oxford University Press, 4 volumes, 1833; reprint of the 1907 edition by Focus Christian Ministries Trust, East Sussex and Harrison Trust, Kent, UK, Printed by Staples Printers Rochester Ltd, Kent, UK, 1987; & Berkhof’s *Systematic Theology*, p. 309.

Common Prayer²⁴⁵. E.g., he says he subscribes to the “doctrinal statements of the National Association of Evangelicals and of the International Council on Biblical Inerrancy,” *supra*. With all due respect to those making these definitions, *they are woefully inadequate relative to, and do not plummet the depths of Trinitarian orthodoxy and beauty, found in the ten classic definitions of Trinitarian orthodoxy, supra*.

Thus e.g., Article 2 of the International Council on Biblical Inerrancy’s “Chicago Statement on Biblical Inerrancy” (1978) says, “We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and the authority of the Church is subordinate to that of Scripture. We deny that church creeds, councils, or declarations have authority greater or equal to the authority of the Bible.” *While that is a correct statement as far as it goes*, it needs to additionally state the type of thing one finds in e.g., the Anglican *Thirty-Nine Articles*, namely, Article 8, “The Three Creeds, Nicene Creed, Athanasius’s Creed, and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture” (emphasis mine); and Article 21, “General Councils ... forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, ... may err, and sometimes have erred Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture” (emphasis mine). *And it should in harmony with this, recognize that the ten classic definitions of the Trinitarian orthodoxy are correct because they state Biblical truth. Sadly, we here see a desire to “reinvent the wheel” on these type of things, and this type of attitude and methodology cannot but have a debasing and superficial effect on men’s understanding of the Holy Trinity, whether or not that is their intent, for such an approach acts to undermine the deeper and richer Trinitarian doctrine of the ten classic definitions, supra*.

So too, on the one hand, in *Bondage of the Will*, Martin Luther first says in Section 22, “The authority of the fathers ... is to be accounted nought,” “as all ... not according to the Word of God” is “to be rent in sunder and cast away.” But on the other hand, two pages later he refers favourably to the church father, Augustine, saying in Section 24, “the elect, and those that fear God, will be amended by the Holy Spirit; the rest will perish Nor does Augustine say, that works of *none*, nor that the works of *all* are crowned, but the works of *some*. Therefore, there will be *some*, who shall amend their lives²⁴⁶.” This type of methodology historically is found among Lutheran Protestants, Anglican Protestants, and some Protestants of Puritan derivation, *which recognizes the paramount authority of Scripture, but also recognizes that the Holy Spirit Dove did not fly directly from the shoulders of the apostles in New Testament times to our own contemporary times without stopping at various points on the way!* Rather, the

²⁴⁵ See also my comments on later councils such as Nicea II (787) at Part 1, Chapter 7, section a, “Religious conservatism,” subsection iv, “Consideration of the anti-supernaturalist argument of religiously liberal Darwinists,” *supra*.

²⁴⁶ Martin Luther’s *The Bondage of the Will*, Translated by Henry Cole of London, UK, 1823; reprint: Sovereign Grace Publishers, Lafayette, Indiana, USA, 2001.

Holy Ghost worked through church history with those who were subject to the Infallible Word of God, and so where church documents have been produced in accordance with Scripture, such as the three creeds or the Trinitarian teachings of the first to sixth general councils; then suchlike may be profitably and valuably consulted. But by not creating this type of balance, persons such as those in the “Chicago Statement on Biblical Inerrancy” (1978), or Hugh Ross, effectively create a situation where those looking at the doctrine of the Holy Trinity produce something which at best, is of a greatly inferior standard, and at worst, either allows or promotes various Trinitarian heresies.

Hence e.g., the National Association of Evangelicals’ “Statement of Faith” that Ross says he subscribes to, simply says on the Trinity, “We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit. We believe in the Deity of our Lord Jesus Christ.” *While that is a correct statement as far as it goes*, it would allow all kinds of heresies, such as e.g., a denial of the equality of the three Divine Persons, monophysitism, or a denial of the double procession of the Holy Ghost. This same type of inadequacy is also found in the Sierra Madre Congregational Church Statement of Faith” which simply says on the Trinity, “GOD is one, and apart from Him there is no God. Yet, He exists as Father, Son and Holy Spirit. Jesus is God in human form and offers the only way to peace with God. The Holy Spirit, through the Word of God, convicts us of sin and turns us to Christ²⁴⁷.” Both of these statements on the Trinity reflect the overly-simplistic attitude of, “Let’s take the easy way out. Let’s not study the wisdom of church history in e.g., General Councils even where what they declared is *taken out of holy Scripture* such as the Trinitarian teaching of the first six general councils, but instead, let’s just ‘reinvent the wheel’ with something shallow and easy and quickly understood, and then smile and tell everyone that all this greater detail doesn’t matter.” It is a slothful theological mentality that in time opens up the church to “damnable heresies” (II Peter 2:1), in which souls are snared and spirituality drops, and the intellectually and spiritually mediocre rise to the top. *I do not like it. I do not want it. But alas, it is all too common in all too many areas of today’s professedly Evangelical Churches, many of whom would e.g., rather spend their time watching some football match than e.g., reading Foxe’s Book of Martyrs!*

This type of “seeking to reinvent the wheel,” by overly simplistic Trinitarian statements such as those one finds in the National Association of Evangelicals’ “Statement of Faith,” or the Sierra Madre Congregational Church’s “Statement of Faith,” *creates the context in which someone like Hugh Ross will come up with his dangerous and heretical gobbledy-gook claim, “the most common challenge from Muslims with respect to Christianity,” is “the Trinity.” “Well it’s true it’s completely absurd* if one insists on interpreting God’s existence in the limited perspective of the four dimensions of the universe. But given the extra dimensions we see mentioned in the Bible, at least two time dimensions, and many more space dimensions in the three we experience, ...

²⁴⁷

The “Statement of Faith” or “What We Believe” (http://www.smcnet.org/pages/page.asp?page_id=54183).

then we realize the Trinity is no longer an absurdity, it falls within the realm of possibility, and therefore must be considered²⁴⁸.”

The reality is that with regard to “the most common challenge from Muslims with respect to Christianity,” namely, “the Trinity,” what is “absurd” is the Mohammedans basic claim in the *Koran* which denies the Holy Trinity in general, and in particular the Deity of Christ as the Son of God, the Divine Personhood of the Holy Ghost, and the unity of the three Divine Persons as being of one “Substance” or one Supreme “Being” (Greek, *homoousion*) and hence as being monotheistic. One ought not to be sidetracking people on this issue by using “novelty of speech, that, is invention of terms” for matters of settled Trinitarian orthodoxy (*General Council of Constantinople III* in 681), by e.g., referring to Ross’s gobbledy-gook about going up to “a minimal of eight dimensions” (1990), or “eleven or more ... dimensions” (1995), without which it is wickedly and heretically claimed, “The Trinity ... is completely absurd.” Rather, *one needs to explain these Trinitarian matters inside the parameters of orthodox theology*. And if Hugh Ross or anyone else is not prepared to do that, but instead, “give liking unto nothing, but what is framed by themselves, and hammered on their anvil²⁴⁹,” then having abandoned the orthodox confessions of Trinitarian faith for others, they must accept in turn their corresponding condemnation by the orthodox for the “damnable heresies” they either peddle or allow under their new and inaccurate (Ross) and / or inadequate (National Association of Evangelicals’ “Statement of Faith” & Sierra Madre Congregational Church’s “Statement of Faith”) Trinitarian formulas (II Peter 2:1). *Why do I say these things? It is because, by the grace of God, I serve God and not man!*

(Chapter 7) section c], subsection iii], subdivision D], heading:
Specific Consideration of Hugh Ross’s anti-dichotomist heresy.

As best I can tell, his heresies aside, Hugh Ross of North America is *broadly speaking* a Wesleyan Baptist, and in North America many such Wesleyan Baptists, especially in the north and north-western states of the USA, have historically followed the *New Hampshire Confession* of 1833. Though as far as I know Ross gives no allegiance to this confession, I nevertheless note that its Article 8 entitled, “Of Repentance and Faith,” says (in part), “We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God ...” (emphasis mine). This clearly does not, like Ross, consider that men and animals have the same “souls,” in which man is then distinguished on a trichotomist view

²⁴⁸ Hugh Ross’s *Evidence of Design* (1990), (cassette audio recording,) Reasons To Believe, Pasadena, California, USA, cassette 1, side 1.

²⁴⁹ KJV Dedicatory Preface with respect to “self conceited brethren.”

in which a man is additionally said to have “a spirit.” This therefore clearly shows that his views do not have the support of these fellow Wesleyan Baptists of North America.

No reference is made to the “soul” in the Sierra Madre Congregational Church’s “Statement of Faith.” Hugh Ross’s soul heresies, in which he claims that certain animals are “soul-ish,” and his denial of man as a dichotomy of body + soul / spirit in his trichotomist heresy that man is body + soul + spirit, with the same meaning given to man’s “soul” in Gen. 2 as that given to animals in Gen. 1, are both irreducible elements of his revised *Day-Age School*. They have been oft repeated and continued by Hugh Ross over the years. E.g., his soul heresies are found in *The Fingerprint of God* in 1989, *The Genesis Question* in 2001, and *In the Days of Noah* in 2010. They cannot be put to one side and ignored in terms of his basic *Day-Age School* or associated claims with respect to the animals that went on board Noah’s Ark, and it is therefore clear that no orthodox Protestant Christian can support or follow his revised *Day-Age School*.

Hugh Ross’s lack of caution to uphold orthodoxy, as seen in his Trinitarian heresies, *supra*, has also been manifested in his straying into other areas of heresy. Whereas he has strayed away into error with regard to the Biblical language of Hebrew; beyond this, his Hebraic linguistic error has then been developed by him into theological heresy. The unsound nature of Hugh Ross’s claims as to what the Hebrew means concerning the animals made on Day 6 (according to Ross, only certain land mammals)²⁵⁰, and animals taken on board Noah’s Ark (according to Ross, only birds and mammals), is discussed in Volume 1, Part 2, Chapter 10, section b, *infra*. But of primary concern for the purposes of this section is not the issue of the implausibility of Ross’s erroneous views as a translation of the Hebrew, but rather, the connected issues of Ross’s unorthodox teachings with regard to the soul.

Thus e.g., the Hebrew *nephesh* is rendered “living” in “living creature” of Gen. 1:24,25 and said to include the “creeping thing,” “and every thing that creepeth on the earth” after his kind. But in Ross’s *In the Days of Noah* (2010), he claims that “*nephesh*” does “not” include, for instance, “cockroaches²⁵¹” i.e., since they are neither birds nor mammals. I consider that whether or not the local creation of Eden in Gen. 1:2b-2:3, did or did not include cockroaches, is an open question. It is possible God had some function for cockroaches inside of Eden, and it is also possible that they were part of the Gen. 1:1; 2:4 creations between the gap in the first two verse of Genesis that existed only outside of the Land of Eden. We simply do not know. But either way, one cannot rule out such a possibility on the erroneous basis that the Hebrew *nephesh* in Gen. 1:24,25 refers to only “birds and mammals” as so called “soul-ish” creatures.

Or in “Bird Thinks It Can Dance: Soul-ish Animals Designed to Bring Joy” (2009), Ross’s belief that “soul-ish animals” i.e., “those endowed with mind, will, and

²⁵⁰ Ross, H., *The Genesis Question*, *op. cit.*, pp. 53-54.

²⁵¹ Ross’s *In the Days of Noah* DVD (Digital Video Disc), Reasons To Believe, California, USA, 2010.

emotions ... to form relationships with humans” in the form of birds and mammals, includes e.g., “an animal’s ability to dance to a beat ... if that animal has forged a strong bond with a human.” E.g., he refers to “Pedro” the “parrot,” whom he says has “served as a music critic,” so that if one plays “rock music, he throws a screeching tantrum, but” if one played “classical music,” he “would bob and sway.” While *I hate the secular music industry’s rock’n’roll because I hate sin*, and so I agree that rock music is bad, (and I am therefore very happy for Ross to give it some *appropriate* bad press,) and that it would inflict evident pain on a parrot is of some interest; I am nevertheless opposed to all this nonsense about a bird being “a music critic,” or birds and mammals being “soulsh creatures” like man. I think making “Pedro” the “parrot” a “soulsh creature” who is “a music critic,” introduces an element of the creepy and kooky into Ross’s work which is unfortunate. That is because for people who are not well-trained in knowing how to “refuse the evil and choose the good” (Isa. 7:16), and “discern both good and evil” (Heb. 5:14) in the wider corpus of something like Ross’s work, they might simply dismiss Ross altogether at the point of his ridiculous claims about birds and mammals being “soulsh creatures.” After talking about “an animal’s ability to dance to a beat ... with a human,” Ross goes on to claim, “God designed soulsh creatures in ways that would later bring joy and laughter to humans²⁵².” This *dancing with animals nonsense* frankly reminds me of the bestial sodomy imagery of *Beauty and the Beast*, although Ross mercifully shies away from cross-species sodomy on this occasion – even though Ross’s fascination with cross-species sodomy is fundamental to his unsustainable views on the Gen. 6 unions. All this type of nonsense about birds and mammals being “soulsh creatures” springs from Ross’s attempt to ram the proverbial “square peg into a round hole” by giving a Day-Age School interpretation to Genesis 1, in which he makes such creatures fit on his Days 5 & 6. *It is bad Hebrew, bad theology, and a bad joke!*

In *The Genesis Question* (1998 & 2001), Ross first claims that the Hebrew *nephesh* in the context of the fifth creation day (Gen. 1:20,21) and sixth creation day (Gen. 1:24) refers to, “the soulshness of the birds and mammals.” He claims that “occasionally, as in Leviticus 11:46, the context connotes the broad definition, [of] land creature ... [which is] meant to include nearly all ‘living’ animals – reptiles, amphibians, insects, birds, and mammals²⁵³.” Ross also says on another occasion, that he is so great an “animal lover,” that when waiting “in the lobby of” a “Tampa hotel” in Florida, USA, “before” his “flight” out, when “a man walked by with a silky white dog,” he and his wife, “Kathy,” “being animal lovers,” “turned and commented on her cuteness²⁵⁴.” And in *The Genesis Question* (1998 & 2001), in some kind of mushy *animal lovers gone mad description* of birds and mammals which seeks to conceptually humanize such animals,

²⁵² Hugh Ross’s “Bird Thinks It Can Dance: Soulsh Animals Designed to Bring Joy,” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 1, No. 3, Fall 2009, pp. 8-9.

²⁵³ Ross, H., *The Genesis Question*, *op. cit.*, p. 49.

²⁵⁴ Ross, H., *Reason To Believe E[mail]-News*, Reasons To Believe, California, USA, 20 May 2014.

Ross says, “Most of the time, the narrower definition, soulish creature, or creature capable of expressing yearnings, emotions, passions, and will, is implied.” “Anyone who has had much contact with birds and mammals realizes that such creatures are uniquely endowed with the capacity to form relationships – with each other and with humans. They have unique ways of expressing their understanding, their choices, and their feelings. ... They show delight and sadness, anger and fear, among other feelings. They form emotional bonds with humans²⁵⁵.”

On the one hand, as part of man’s dominion mandate (Gen. 1:26) of the globe (Gen. 9:1; cf. Gen. 9 & 10), men should not engage in acts of unnecessary *cruelty to animals* (Exod. 20:10; Deut. 14:21; 22:6,7; Prov. 12:10,27). But on the other hand, Ross is an example of *animal lovers gone mad* with his humanization of animals, whom he even considers have the same type of “soul” as men (though in his trichotomy he distinguishes “soulish” men from “soulish” animals on the basis that only man has a spirit). Such are the extremes and excesses of a man who prefers to more modestly simply call himself, an “animal lover,” *supra*. (Ross’s curious tendency to humanize other creatures is also exhibited in his misrepresentation of the Cainite-Sethite unions of Gen. 6 as cross-species sodomy between humans and angels; albeit with the bizarre twist that he thinks offspring came from this cross-species sodomy. In fact offspring could no more come from cross-species angel-human sodomy, Matt. 22:30; than it could come from any other form of sodomy²⁵⁶.)

Ross’s concession that the Hebrew *nephesh* in Lev. 11:46 is “meant to include nearly all ‘living’ animals – reptiles, amphibians, insects, birds, and mammals,” is actually *a forced concession* that he makes in *The Genesis Question* (2nd edition, 2001). Mark Van Bebber (b. 1961) & Paul Taylor’s (b. 1953) *Creation and Time: A report on the Progressive Creationist book by Hugh Ross* (1995) are Young Earth Creationists who looked at this issue. The claim of this book’s title that Ross is a “progressive creationist” is simply not correct, since he does not follow a progressive creationist model as he usually limits microevolution to the taxonomical level of species or below²⁵⁷ i.e., in fairness to Ross, he is clearly an old earth creationist. Paradoxically then, young earth creationists such as Van Bebber & Taylor in fact endorse one possible form of a

²⁵⁵ Ross, H., *The Genesis Question, op. cit.*, pp. 49-50.

²⁵⁶ *Ibid.*, pp. 127-137. Ross refers to “A third interpretation” which he does not specifically endorse, but thinks may prove “helpful,” which he calls “a blending of the prominent opposing views.” In this view, it is alleged that “fallen angels” “invade and possess human males in such a powerful way that the genes in the human semen were altered to produce supernatural Nephilim” (*Ibid.*, p. 136). This idea finds no support in Scripture, nor the experience of the church in dealing with devil-possession where we have no evidence that devils can alter the sexual reproduction human genetics of those whom they possess. Therefore, at this point Ross is clearly “grasping at straws.”

²⁵⁷ See my discussion of Bernard Ramm and Progressive Creation in Part 2, Chapter 4, section c, subsection vi.

progressive creationist model in their claims of speciation from higher taxonomical levels such as Family or Order; although like other young earth creationists, these young earth progressive creationists see it happening at a faster rate than old earth progressive creationists²⁵⁸. While Van Bebbler & Taylor's work is a mix of good and bad, and also contains a number of inaccuracies coupled with unjustified and unwarranted attacks on Hugh Ross's work simply because he is an old earth creationist rather than a young earth creationist; nevertheless, I consider Van Bebbler & Taylor launch a broadly accurate and stinging attack on Ross's claim in *Creation and Time* (1994)²⁵⁹, that the "Hebrew words" in Gen. 1:21-24 limit the animals of the fifth and sixth creation days to just "birds and mammals"²⁶⁰." Hence Ross's reference to the Hebrew *nephesh* in Lev. 11:46 in *The Genesis Question* (2001) is a begrudging attempt to improve the linguistic base of his indefensible views as to what the Hebrew says, the fuller discussion of which I shall leave to Part 2, Chapter 10, section b, *infra*.

Hence for our immediate purposes, I note that Van Bebbler & Taylor (1995) refer e.g., to Ross's claim "that the Hebrew word 'nephesh' represents 'soulful creatures, creatures that can relate to humans, creatures with qualities of mind, will, and emotion. These can only be birds and mammals'." Van Bebbler & Taylor rightly describe Ross's claim as "FALSE" and "incorrect," saying, "Nephesh clearly has a wide range of usage;" and "'Nephesh' is generally used for 'life' or 'soul';" however, they too then go awry by claiming through reference to *The Theological Wordbook of the Old Testament* that this is "soul, but not in the New Testament sense of spiritual but rather as a whole living being"²⁶¹." While it is certainly correct to say that the Old Testament Hebrew *nephesh* can refer to "life" in a quite different way to the New Testament Greek *psuche* / *psyche*, it

²⁵⁸ I distinguish between what are two theoretic types of old earth progressive creationist. One which like the young earth creationists looks to a genetically rich parent stock from which such evolution to lower taxonomical levels beyond Family and Order is said to have proceeded, which could still be called "creationists," much as I disagree with any notion of any form of evolution from anything higher than the taxonomical level of Genus. And another type is like Darwinists in looking to change of higher taxonomical orders through alleged acquisition of new genetic material and information from genetic mutations, for which there is no evidence; and such persons are really a half-way house between a Darwinian macroevolutionary model, and a creationist model.

²⁵⁹ Ross, H., *Creation and Time: A Biblical & Scientific Perspective on the Creation-Date Controversy*, NavPress, Colorado Springs, Colorado, USA, 1994.

²⁶⁰ Van Bebbler, M., & Taylor, P.S., *Creation and Time: A report on the Progressive Creationist book by Hugh Ross*, Eden Communications, Arizona, USA, 1994, 2nd edition, 1995, pp. 86-91.

²⁶¹ *Ibid.*, p. 86; quoting Ross's *Creation and Time* (1994) p. 152; & Harris, R.L., Archer, G.L., & Waltke, B.K., *The Theological Wordbook of the Old Testament*, Moody Press, Chicago, Illinois, USA, 1980, Vol. 2, p. 590.

is simultaneously the case that the Hebrew *nephesh* can in some contexts mean “soul” in exactly the same sense as one finds in the New Testament’s Greek *psuchē* of e.g., man’s dichotomy in Matt.10:28. This fact is an element of orthodoxy in the recognition that Christ “descended into hell” (*Apostles’ & Athanasian Creeds*) with reference to “soul” as Hebrew *nephesh* in Psalm 16:10 and Greek *psuchē* / *psyche* in Acts 2:27,31, as this was the dichotomist argument that routed the heretical Apollinarian trichotomists who denied Christ’s full humanity, and were most justly condemned by the *General Council of Constantinople* (381). (See also e.g., Gen. 35:18 & I Kgs 17:21,22, at Part 1, Chapter 7, section c, subsection iii, subdivisions C, “The anti-dichotomist heresy of the Darwinian macroevolutionist John Polkinghorne ...,” *supra*).

We thus find that there is a failure by both Ross on the one hand, and Van Bebbler & Taylor on the other hand, to understand the need for *contextualization* as to what the meaning of a Hebrew word is. The basic key that all of them miss is that *nephesh* in the sense of “soul” is used *only ever of human beings*, and *never of animals*. Thus in Gen. 2:7 it is redundant to refer to “a living life,” and so the word “living soul (*nephesh*)” refers to a specific “soul” placed in Adam, a fact which is clearly recognized in the New Testament citation of Gen. 2:7 in I Cor. 15:45; and thereafter manifested in Old Testament Scriptures both referring to man’s soul (e.g., Gen. 35:18 & I Kgs 17:21,22), or men as “souls” (e.g., Gen. 12:5; Exod. 12:4). This is one element of man being in the Latin tongue, *imago Dei* i.e., in “the image of God” (see Part 1, Chapter 7, section b, subsection i, “Man’s common descent from Adam,” *supra*). Thus the first concern that here emerges with Hugh Ross is his reference to so called “soulish creatures,” because Biblical speaking, any sense of the meaning “soul” in the Hebrew is applied exclusively to man and NEVER to animals. Thus to claim in any sense that animals are “soulish” is to attack the teaching of man as *imago Dei*, and so being fundamentally distinct from, and different to, animals.

Thus “soul” is only ever applied to human beings, whether in referring to man’s soul (e.g., Gen. 35:18), or men as “souls” (e.g., Gen. 12:5). Hence upon matured reflection, the King James Bible translators realized that the rendering of Rev. 16:3 as “every living thing (Greek, *psuchē*)” in both the *Geneva Bible* of 1560 which was used mainly by Puritan Protestants, and also the *Bishops’ Bible* of 1568 which was used mainly by Anglican Protestants, could not possibly be correct. Hence in the *King James Version* of 1611 this becomes, “every living soul (Greek, *psuchē*),” such was the matured wisdom of the Authorized Version of 1611 which historically became *the* Protestant Bible of English speaking Protestant Christians (a position it held in broad terms till the mid 20th century). Thus the proper meaning of Rev. 16:2,3, is that upon them “which had the mark of the beast,” “every living soul died in the sea” i.e., “every living person” “in the sea” “died” if they “had the mark of the beast,” whether they were swimming in the sea or upon the sea in ships. The failure to benefit from this wisdom of the King James translators who very carefully considered the issue of when to translate the Hebrew and Greek as “soul” and when to render it as something else, has led the “new” versions such as e.g., the *New King James Version* (1982) (NKJV), the *New American Standard Bible* (3rd edition, 1995) (NASB), or *New International Version* (3rd edition, 2011) (NIV), to inaccurately go back to the pre-1611 type of rendering at Rev. 16:3.

Such are the retrograde steps of these so called “modern” versions! Given that Hugh Ross uses the NIV throughout his works therefore poses the question, *Has Ross’s usage of the inferior blade of the NIV been a contributory factor in leading him into heresy?*

Whatever it was, and however it happened, the fact that Ross refers to animals as “soulish creatures” is his first heresy, since the Hebrew *nephesh* or Greek *psuche* in the sense of meaning “soul,” is only ever used of human beings, and never of animals. Put simply, depending on context, human beings may be called a “soul” or said to have a “soul;” but under no circumstances whatsoever is either meaning of “soul” ever applied to animals. Thus to use a term like Ross’s “soulish creatures” for animals, in which Ross considers men and animals have the same type of “soul,” (even though he then distinguishes man from animals on a trichotomist basis that men are said to have a “spirit” that animals do not,) is a heresy that fails to recognize the distinction between men and animals, which is one element of man becoming “a living soul” “in the image of God” (Gen. 1:27; 2:7).

This first soul heresy of Ross’s then inexorably feeds into his second soul heresy. Having violated the boundaries of orthodoxy by using the term “soul” in connection with claiming men have the same type of “soul” as animals in the form of “birds and mammals,” with reference to such animals as “soulish creatures,” Ross then finds an understandable need to distinguish such allegedly “soulish” animals from man. He does this by claiming that unlike this dichotomy of body + “soulish” qualities = “birds and mammals,” man is a trichotomy who additionally has a “spirit,” and so body + “soulish” qualities + spirit = man.

Thus e.g., Hugh Ross says God placed in “earthly Eden ... his unique body-soul-spirit creatures, the human race.” And Ross refers to “the humans’ whole being – body, soul, and spirit;” and then in the associated footnote he refers the reader to Rom. 12:1,2 & Heb. 12:1-28²⁶². Rom. 12:1,2 refers to human “bodies” which Ross would understand to be “soulish” bodies, being presented as “a living sacrifice;” Heb. 12:9 refers to God as “the Father of” men’s “spirits,” and Heb. 12:22 to “the spirits of just men made perfect.” It can only be assumed from context that Ross refers to these Scriptures because he sees “the spirits” of Heb. 12:9,22 which in this life are in the human “bodies” of Rom. 12:1, as distinguishing men from animals. *On one level Ross is correct, since the spirit does distinguish man from animals; but Ross is using this truth to claim that these “spirits” of Heb. 12:9,22 are different to “the souls” of Heb. 13:17, since he is referring to man as a trichotomy of “body, soul, and spirit” in distinction to those animals (i.e., birds & mammals,) which he calls “soulish creatures.” He is thus using one truth (man has a spirit), to deny another truth (spirit and soul may be used interchangeably with respect to man’s constitutional nature as a dichotomy); and this is a common technique of heretics i.e., one Scriptural truth is misused so as to deny another Scriptural truth. Thus in fact these Scriptures that Ross is citing regard man as a dichotomy of body and soul or body and spirit, in which “soul” or “spirit” may be used interchangeably.*

²⁶² Ross, H., *The Genesis Question, op. cit.*, pp. 93 & 221.

Ross's trichotomy leads him to make the following inaccurate statements in *The Fingerprint of God* (1989). "In the Genesis creation account, distinction are made among merely physical animals (invertebrates and lower vertebrates), soulish animals (birds and mammals), and spirit creatures (human beings). ... The key point is that Romans 5:12 is addressing neither physical nor soulish death. When Adam sinned, ... he instantly 'died,' just as God said he would ... Genesis 2:17 Yet he remained alive physically and soulishly. He died spiritually²⁶³."

While Ross is right to say that Adam experienced spiritual death, and this is certainly one element of Rom. 5:12 (e.g., Rom. 6:13), it is also the true that Rom. 5:12 is looking at how physical death and sin "passed upon all men" in that "death reigned from Adam to Moses" (Rom. 5:12,14). The fact that the decree of Gen. 2:17, "in the day that thou eatest thereof thou shalt surely die," did not result in Adam's immediate death does not disprove the fact that physical death is here included (along with spiritual death) in Gen. 2:17. Rather, it demonstrates that a substitute must have been found for Adam, for "without shedding of blood is no remission" (Heb. 9:22) both in the Old Testament types (Heb. 9:20,21), and that which they pointed to as "patterns" in the sacrifice of Christ (Heb. 9:23,24). That substitute type (Heb. 9:22) must have been an animal sacrifice, and since the only animal killed that is referred to in Gen. 3 is the one "the Lord God" used to "make coats of skins" for Adam and Eve when he "clothed them" (Gen. 3:21), it follows that he must have so used this animal, explaining to Adam and Eve that this was a type of the Messiah who was to come (Gen. 3:15). Hence the "everlasting covenant" (Heb. 13:2) was evidently made with Adam on the day of the Fall, and administered in connection with animal sacrifices, as required by other portions of Scripture in Genesis where it is clear that such animal sacrifice is known (Gen. 4:1-5; 8:20), as is the "covenant" of "grace" under which e.g., "Noah was a just man" (Gen. 6:8,9,18), and "became heir of the righteousness which is by faith" (Heb. 11:7). Hence Gen. 2:17 does not, as Hugh Ross claims, disprove that physical death was included in the punishment here and in Rom. 5:12, but rather it proves the fact that the covenant of grace pointing to the work of the Messiah (Gen. 3:15) or "Messias, which is, being interpreted, the Christ" (John 1:41), was made with Adam immediately after the Fall, and indeed on the very "day" of the Fall, since he would otherwise have died on that very "day" (Gen. 2:17).

Thus e.g., we read in Article 35 of the Anglican *39 Articles*, in Book 2, Homily 12, entitled, "Of the Nativity of Christ."

This first man Adam: who, having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did ... most willfully, break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent the Devil. Whereby it came to pass, that as, as before he was blessed, so now he was accursed ...; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death. ... But behold the great goodness and tender mercy of God in this behalf. Albeit man's wickedness and

²⁶³ Ross, H., *The Fingerprint of God*, op. cit, pp. 154-155.

sinful behavior was such that it deserved not in any part to be forgiven, yet, ... he ordained a new covenant, and made a sure promise thereof, namely, that he would send a Messiah or Mediator into the world, which should make intercession, and put himself as a stay between both parties, to pacify the wrath and indignation conceived against sin, and to deliver man out of the ... cursed misery whereinto he was fallen This covenant and promise was first made unto Adam himself immediately after his fall, as we read in the third [chapter] of Genesis, where God said to the serpent on this wise: *I will put enmity between thee and the woman, between thy seed and her seed: he shall break thine head, and thou shalt bruise his heel* (Gen. 3:15). Afterward the selfsame covenant was also more amply and plainly renewed unto Abraham, where God promised him, that *in his seed all nations and families of the earth should be blessed* (Gen. 12:3; 22:18). Again, it was continued and confirmed unto Isaac (Gen. 26:4)

Though this “covenant” theology here connected with the Messiah (Gen. 3:15) and said to be “renewed unto Abraham” was here placed in the Anglican 39 Articles in 1562 & 1570, there was a greater development of this covenant theology with Federalism (as opposed to Augustinianism) among Protestants that continued into the seventeenth century. Nevertheless, it is clear that the basic covenant of grace theology is here present in this Homily from 1562 & 1570, and this includes the recognition that “This covenant and promise was first made unto Adam himself immediately after his fall.”

Thus Hugh Ross’s basic claim is wrong, since while spiritual death is included in the fall, Gen. 2:17 and Rom. 5:12 also clearly include in its orbit human mortality. By contrast, in terms of his trichotomy of body + soul + spirit = man, Ross claims, “The key point is that Romans 5:12 is addressing neither physical nor soulish death. When Adam sinned, ... he instantly ‘died,’ just as God said he would ... Genesis 2:17 Yet he remained alive physically and soulishly. He died spiritually²⁶⁴.” And it is clear that Ross’s incorrect claim is premised upon his trichotomist heresy which wrongly divides man “physically” with a body, “soulishly” with a soul, and “spiritually” with a spirit.

And it is also contextually clear that Hugh Ross once again goes into this second heresy as a consequence of his first heresy, in another section of *The Fingerprint of God* (1989). Thus he further says in discussing the “order of creation events,” that first came the “production of small sea animals,” then the “creation of sea mammals (*nephesh*),” the “creation of birds ... (more *nephesh*),” the “making of land mammals (wild mammals, mammals that can be domesticated, and rodents – still more *nephesh*),” and finally the “creation of mankind (*adam*).” In distinguishing these *nephesh* creatures from man, he first refers to, “the creation of *nephesh*, or soulish animals – those creatures endowed with mind, will, and emotions (namely, birds and mammals)” and then “the creation of *adam*, or ‘spirit’ beings – those creatures endowed with the capacity to respond to God himself²⁶⁵.” Thus it is once again clear that having misinterpreted *nephesh* in the context

²⁶⁴ *Ibid.* .

²⁶⁵ *Ibid.*, pp. 167-8 (emphasis mine).

of animals to mean “soulish” creatures, and thus engaging in the heresy of using the terminology of *the soul* for animals when it properly belongs only to man; he is then led into his second heresy of a trichotomy, since he gives the same meaning to a man’s “soul” in Gen. 2 as that which is given to animals in Gen. 1, and then to distinguish man from animals he uses the idea of the “spirit” in a way that regards *spirit* and *soul* as fundamentally different things. By contrast, in the orthodox understanding of man’s constitutional nature as a dichotomy, *spirit* and *soul* are properly understood as interchangeable terms, and something that a man has but an animal does not.

In Hugh Ross’s *Beyond the Cosmos* (1996), he says, “The first chapter of Genesis distinguishes four life forms, ... (1) plants; (2) animals; (3) animals with ‘soulish’ characteristics, (4) humans endowed with ‘soulish’ characteristics and a spirit²⁶⁶.” This is incorrect as Gen. 1 does not depict man as a trichotomy; and it makes no distinction between “animals” and “animals with ‘soulish’ characteristics,” but covers various animals under the terminology of *nephesh* which in this animal context *does not* mean “soulish.” In Gen. 1:20,21,24, Hebrew *nephesh* means “that hath life (*nephesh*, feminine singular noun, from *nephesh*),” in the wider words, “And God said, Let the waters bring forth abundantly the moving creatures *that hath life*” (Gen. 1:20); or *nephesh* means “living (*kal-nephesh* = *kal* / ‘every’ + *nephesh*, feminine singular noun, from *nephesh*)” of “every living” in the wider words, “And God created ... *every living* creature that moveth, which the waters brought forth abundantly” (Gen. 1:21), and “living (*nephesh*, feminine singular noun, from *nephesh*)” in the wider words, “And God said, Let the earth bring forth the *living* creature after his kind, cattle, and creeping thing, and beast of the earth after his kind” (Gen. 1:24). By contrast, *nephesh* means “soul” in Gen. 2:7 where we read, “man became a living soul (*nephesh*, feminine singular noun, from *nephesh*).”

In the Biblical languages of Hebrew, Greek, and Latin²⁶⁷, it is context that distinguishes the meaning of the Hebrew *nephesh*, Greek, *psuche*, and Latin, *anima*. Thus in the Greek Septuagint, the Hebrew is rendered as “creeping creatures of living (Greek, *zōsōn*, feminine plural genitive, active present participle, from *zōō* / *zōō*²⁶⁸) lives (Greek, *psuchōn*, feminine plural genitive noun, from *psuche*)” = “creeping creatures having life” (Gen. 1:20, LXX); “every life (Greek, *psuchēn*, feminine singular accusative noun, from *psuche*) of living creature (Greek, *zōon*, feminine plural genitive noun, from

²⁶⁶ Ross, H., *Beyond the Cosmos*, NavPress, USA, 1996, p. 117 (emphasis mine).

²⁶⁷ At the point of the Divine Inspiration of Holy Scripture (II Tim. 3:16), the three Biblical languages are Hebrew, Aramaic, and Greek i.e., Hebrew and Aramaic for the OT, and Greek for the NT; but at the point of the Divine Preservation of Holy Scripture (I Peter 1:25), the four Biblical languages are Hebrew, Aramaic, Greek, and Latin i.e., Hebrew, Aramaic, Greek, and Latin for the OT, and Greek and Latin for the NT. See my Textual Commentaries at <http://www.gavinmcgrathbooks.com>.

²⁶⁸ The *zōō* form is used only by Greek grammarians (Liddell and Scott’s *A Greek-English Lexicon*, *op. cit.*, at Greek *zōō*) e.g., Mounce’s *Analytical Lexicon to the Greek New Testament*, *op. cit.*, p. 231.

zoon) creeping creatures” = “every living creeping creature” (Gen. 1:21, LXX); and “the life (Greek, *psuchen*, feminine singular accusative noun, from *psuche*) living (Greek, *zosan*, feminine singular accusative, active present participle, from *zao / zo*)” = “the living creature” (Gen. 1:24, LXX). The Septuagint then uses the same terminology, and indeed the identical terminology of Gen. 1:24 in Gen. 2:7 of man, as Greek, “the soul (Greek, *psuchen*, feminine singular accusative noun, from *psuche*) living (Greek, *zosan*, feminine singular accusative, active present participle, from *zao / zo*),” i.e., “a living soul;” so that the diversity of meaning in the Greek *psuche* of the Septuagint here reflects the diversity of meaning in the underpinning Hebrew *nephesh*. So too in his Latin Vulgate, the ancient church father and doctor, St. Jerome (d. 420), translates the Hebrew as “creature having life (Latin, *viventis*, feminine singular genitive, active present participle, from *vivo*)” (Gen. 1:20); and “living (Latin, *viventem*, feminine plural genitive, active present participle, from *vivo*) creature (Latin, *animam*, ‘life’ = ‘creature,’ feminine singular accusative noun, from *anima*)” (Gen. 1:21,24). He then uses the same terminology as Gen. 1:21,24 in Gen. 2:7 of man, in Latin, “*animam* (soul) *viventem* (living),” i.e., “a living soul;” so that the diversity of meaning in the Latin *anima* of the Vulgate here also reflects the diversity of meaning in the underpinning Hebrew *nephesh*. Hence with respect to the fact that the orthodox understanding of man’s constitutional nature as a dichotomy of body and soul, in which *spirit* and *soul* are properly understood as interchangeable terms, and something that a man has but an animal does not, context determines the meaning in these three Biblical languages with Hebrew *nephesh*, the Greek *psuche*, and the Latin *anima*.

In this context, it should also be noted, the orthodox who are writing in Greek or Latin, may, unlike Ross, therefore sometimes make a distinction between a specifically *animal soul* and a *human soul*. For instance, the Greek writing ancient church father and doctor, St. Basil (d. 379), says one should “make a difference between the soul of cattle and that of man;” and then refers to “the human soul” as opposed to “the soul of beasts.” Thus it would be possible to render the above Greek Septuagint *psuche* as “soul” in Genesis 1 as, “creeping creatures of living souls” (Gen. 1:20, LXX), “every soul of living creature” (Gen. 1:21, LXX), and “the living soul” (Gen. 1:24, LXX), and this is the type of rendering one would need to use to understand St. Basil’s comments, *supra*. But the significant point to recognize is that even if the same terminology of “soul” (Greek *psuche*) is used, a fundamental distinction is made by the orthodox who if using the terminology of an animal “soul,” clearly mean by it *something very different* to a man’s “soul” (and St. Basil does not, like Ross, seek to internally divide animals into those with and without such an animal soul). Hence St. Basil the Great says, “Avoid the nonsense of those arrogant philosophers who do not blush to liken their soul to that of a dog Have they ever been fish? . . . I do not fear to affirm that in their writings they show less sense than fish²⁶⁹.” Thus even if one were to follow the Hebrew, Greek, and Latin tongues in using interchangeable “soul” terminology for either men or animals, which in the linguistic conventions of English has not generally been done, so that there is an

²⁶⁹ Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers*, Second Series, Vol. 8, St. Basil: Letters & Select Works, Eerdmans, Grand Rapids, Michigan, USA, 1968 reprint, pp. 95-96.

immediate linguistic clarity in English that the “soul” refers to men; nevertheless, the orthodox position would still be fundamentally different to that of Hugh Ross, where he has the same sense for “soul” when applied to both animals in Gen. 1 and man in Gen. 2 i.e., mind, will, and emotions (and animals are internally animals into those with and without such an animal soul); so that Ross then distinguishes man from animals, *not* on the basis of a different *soul*, but on a trichotomist basis that man additionally has a *spirit*.

Thus returning to Ross’s soul heresies, we find that reading on in his *Beyond the Cosmos*, that several pages later Ross says, “In referring to some creatures, ones we might call ‘higher animals,’ the author [of Genesis] uses the Hebrew noun *nephesh*. This word singles out ‘soulful’ creatures from other animals by their capacity to form ... emotional attachments to other animals and human beings ... Hebrew ... ‘soul.’ But this Hebrew ‘soul’ must not be confused with the New Testament Greek concept of ‘soul,’ which in many Biblical contexts encompasses what the Hebrew would identify as ‘spirit’²⁷⁰.” Ross’s claim here is contrary to the historic orthodox argument that the Old Testament dichotomy of bodily “flesh” and “soul” in Ps. 16:9,10, is exactly the same as the New Testament dichotomy of bodily “flesh” and “soul” in Acts 2:31, and since (after his soul / spirit first went to the Father, Luke 23:45,46,) Christ’s “soul” alone descended into “hell” (Ps. 16:9,10; Acts 2:16,27,31) (before rejoining his body on the third day), this shows his full humanity contrary to the claims of the Apollinarian trichotomists. Ross’s view here is an attempt to sound more orthodox. But in fact it is an example of the maxim, *O what a web we weave, when at first we try to deceive*. That is because, in fact the effect of this is to launch a further attack on the underpinning theology of Hebrew *nephesh* in Ps. 16:9,10 equating Greek *psuche* in Acts 2:27,31, as used in the great Trinitarian debates and definitions of the Church Fathers’ Era (post NT till Council of Chalcedon in 451), in routing the Apollinarian heretics; and now found in the orthodox teaching in both the *Apostles’ & Athanasian Creeds*, that Christ “descended into hell.”

Thus the implication of Ross’s statement that the “Hebrew ‘soul’” of “*nephesh*” “must not be confused with the New Testament Greek concept of ‘soul,’ which in many Biblical contexts encompasses what the Hebrew would identify as ‘spirit’;” is that Ross appears to be looking for some kind of harmonization of his trichotomist heresy with a formula of words that *prima facie* makes him *sound more orthodox*. He is basically saying that this trichotomy is found in the Old Testament, but that in “many” “New Testament” contexts the “Greek ... ‘soul’” includes the “Hebrew ... ‘spirit’.” Ross clearly believes that this trichotomy is found in *some* New Testament passages since he considers “Romans 5:12 is addressing neither physical nor soulful death. When Adam sinned, ... he remained alive physically and soulfully. He died spiritually” (*The Fingerprint of God*²⁷¹); and he also refers to “the humans’ whole being – body, soul, and spirit,” through reference to “Romans 12:1-2, Hebrews 12:1-28,” in which he is using

²⁷⁰ Ross, H., *Beyond the Cosmos*, *op. cit.*, pp. 120-121.

²⁷¹ Ross, H., *The Fingerprint of God*, *op. cit.*, pp. 154-155.

references to men's "spirits" (Heb. 12:9,22) in their "bodies" (Rom. 12:1) to claim man is a "unique body-soul-spirit" trichotomy (*The Genesis Question*²⁷²).

This means that Ross is claiming the Old Testament Hebrew uses a trichotomy of "body, soul, and spirit" for man's constitutional nature; that the New Testament Greek *sometimes* uses this same trichotomy of "body, soul, and spirit" for man's constitutional nature (Rom. 5:12; Rom. 12:1; Heb. 12:9,22); but that in "many" "New Testament" contexts the "Greek ... 'soul'" includes the "Hebrew ... 'spirit'" and so teaches a dichotomy. *This is an impossible position to hold! It means that he is claiming there are two distinct and mutually contradictory doctrinal teachings in the Bible on man's constitutional nature. One found in the Old Testament and some New Testament passages which regards man as a trichotomy; and another found in some New Testament passages which regards man as a dichotomy. Thus he here pits the Old Testament against the New Testament, and internally pits one part of the New Testament against other parts of the New Testament. This type of claim in itself constitutes a further heresy of claiming rival theologies in God's teaching (I Cor. 1:12,13; cf. 11:18,19), infra.*

This appears to be a late development by Ross, who thinks he can somehow retain his old trichotomist heresy by "improving" it. But he is fundamentally incorrect to think this. He needs to recant i.e., repudiate this idea, completely jettisoning it, and teaching the very opposite, i.e., that man is a dichotomy of body and soul, in which "soul" and "spirit" are interchangeable terms in the context of man as a dichotomy, and animals being in no sense "soulish" or having souls (or at the very least, like St. Basil, *supra*, stating that animals do not have the same souls as those of man). E.g., in harmony with Ps. 16:9,10 and Acts 2:26,27,31, the orthodox recognize that in rejecting the Apollinarian trichotomist heretics, that both the Old Testament (Ps. 16:9,10) and New Testament (Acts 2:26,27,31) have the same teaching that Christ's full humanity is evident in the fact that he was a dichotomy of body and soul, not a trichotomy, so that in the words of two of the catholic creeds, Christ "descended into hell" (*Apostles' & Athanasian Creeds*).

Therefore, if Ross's later claims are to be taken seriously here, it means his position has gone *from bad to worse*. That is because it now involves a third heresy to do with Biblical authority and the Divine Inspiration of Holy Scripture. The misuse of Scripture by the Devil where he decontextualized Ps. 91:11,12 and said to Christ to foolishly "cast" himself "down" from "a pinnacle of the temple" on the basis that, "it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matt. 4:5,6). But Christ replied with the words of Deut. 6:16, "It is written again, Thou shalt not tempt the Lord thy God" (Matt. 4:7). Thus our Lord here taught an important principle of Biblical interpretation found in Article 20 of the Anglican *39 Articles*, to wit, "it is not lawful to ... so expound one place of Scripture, that it be repugnant to another"

With regard to Ross's claims we also find an example of this issue in the way I Cor. 15:45 quotes from Gen. 2:7 saying, "it is written, The first man Adam was made a

²⁷² Ross, H., *The Genesis Question, op. cit.*, pp. 93 & 221.

living soul; the last Adam was made a quickening spirit.” In Gen. 2:7, because it is redundant to refer to “a living life,” the words, “man became a living soul (*nephesh*)” must ultimately refer to a specific “soul” placed in Adam. In this context I Cor. 15:45 clearly recognizes that Gen. 2:7 teaches that man has a “soul (Hebrew *nephesh*; Greek, *psuche*),” and the parallel usage of “soul (Greek, *psuche*)” and “spirit (Greek, *pneuma*)” in I Cor. 15:45 then shows the interchangeability of these terms i.e., man is a constitutional dichotomy of body and soul / spirit. *Thus I Cor. 15:45 clearly shows that the New Testament maintains that the Old Testament teaches man is a dichotomy, and not as Ross claims, a trichotomy.* Moreover, the “divisions” and “heresies” at Corinth (I Cor. 11:18,19), included one in which, “every one of you saith, I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ;” to which the Holy Ghost speaking through St. Paul rhetorically asks, “Is Christ divided? (I Cor. 1:12,13).

Thus the idea of rival theologies inside of Scripture is an example of the type of “heresies” found at Corinth (I Cor. 1:12,13; 11:19); and also the type of thing condemned by Christ in his temptations by the Devil (Matt. 4:5-7). It is contrary to the orthodox teaching, “I believe in the Holy Ghost ... who spake by the prophets” (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*); for it is God, and not man, who speaks in the Holy Bible, and whose Old and New Testaments are the Christian’s two prophets (Rev. 11:3,4). In accordance with the *sola Scriptura* of the Reformation, the “Nicene Creed ... ought thoroughly to be received and believed: for” it “may be proved by most certain warrants of holy Scripture” (Article 8, Anglican *39 Articles*); for “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Thus Ross’s claim of rival theologies inside of Scripture is a denial of the absolute authority of Scripture (II Tim. 3:16). It is the sort of thing that religious liberals do when they claim e.g., “Pauline doctrines are different to Johannine doctrines, and these are both different to Christ’s teachings in the four Gospels.” Hugh Ross’s proposition that the Old Testament Hebrew uses a trichotomy of “body, soul, and spirit” for man’s constitutional nature; that the New Testament Greek *sometimes* uses this same trichotomy of “body, soul, and spirit” for man’s constitutional nature; but that in “many” “New Testament” contexts the “Greek ... ‘soul’” includes the “Hebrew ... ‘spirit’” and so teaches a dichotomy; thus moves Ross into the area of this third heresy.

We thus see how Hugh Ross’s initial attempt to radically distort the natural meaning of the Hebrew *nephesh* in Gen. 1:20-24 in order to make a forced fit of Days 5 & 6 on his Day-Age School model, first got him into the heresy of applying the terminology of the soul to creatures other than man, in which men and animals are said to have the same basic type of soul, in his heretical claim that *nephesh* in Gen. 1 means “soulful animals (birds and mammals)” (*The Fingerprint of God*)²⁷³. Then in order to be able to distinguish man from these “soulful animals” of body + soul, he embraced a second heresy by defining man’s constitutional nature as a trichotomy of “body, soul, and spirit” (*The Genesis Question*)²⁷⁴. And finally in order to seek some kind of

²⁷³ Ross, H., *The Fingerprint of God* (1989), *op. cit.*, p. 154.

²⁷⁴ Ross, H., *The Genesis Question* (2001), *op. cit.*, pp. 93 & 221.

harmonization of his trichotomist heresy with a formula of words that *prima facie* makes him *sound more orthodox*, Ross embroiled himself in a third heresy of rival theologies inside of the Bible in his claim that, the Old Testament Hebrew uses a trichotomy of “body, soul, and spirit” for man’s constitutional nature; that the New Testament Greek *sometimes* uses this same trichotomy of “body, soul, and spirit” for man’s constitutional nature; but that in “many” “New Testament” contexts the “Greek ... ‘soul’” includes the “Hebrew ... ‘spirit’” and so teaches a dichotomy (*Beyond the Cosmos*²⁷⁵). *O what a we weave, when at first we try to deceive!*

Thus the reality that Hugh Ross seems unwilling to accept, is that his starting position of twisting the Hebrew to an unnatural meaning of Days 5 & 6 in Genesis 1 allegedly referring only to “soulish animals (birds and mammals)” is fundamentally flawed. Quite apart from the linguistics issue of this being an indefensible meaning of the Hebrew (further discussed in Part 2, Chapter 10, section b, *infra*), due to the heresy it entails of not distinguishing man from animals on the basis that man has a soul whereas animals do not, (or on one view of the Septuagint’s translation, arguing that man has a fundamentally different soul to the animal soul, *supra*.) Ross was then inexorably driven into these two further heresies, namely, that man is a trichotomy of body, soul, and spirit; and that there are rival theological teachings about this in the Bible which is sometimes trichotomist and sometimes dichotomist.

In *The Flood* (1990), Hugh Ross says, “The test of any scenario or theory is how well it stands up under scholarly scrutiny. So if you’re gonna’ come up with a new theory for the explanation of the Genesis Flood [of Noah], the first thing I would suggest, is try it on an audience of geologists that contains both Christians – Evangelical and Fundamental, and ... includes non-Christians – atheists, agnostics, as well as Theists. And if you can get the whole audience to agree that you’re on the right track, or at least that what you say doesn’t contradict obvious facts of geology and words of the Bible, then you’ve got a legitimate theory. But if they’re saying your theory contradicts everything that we know about the Bible and geology, then I would suggest that’s not a message to bring into the Church. Leave it on the scrap heap we’re we throw all the other scientific theories that don’t work, and Biblical interpretations that don’t work. But what’s been happening today is people have been testing these theories on lay audiences rather than the scholars first. So I say, Give the scholars the first crack at it. And if ya’ think I’m being a little bit chauvinistic, realize that we do that in the Church already on matters pertaining to theology. ... So you already do that in areas that pertain to the words of the Bible. I’m simply suggesting we need to be consistent and do that with the facts of science ...²⁷⁶.”

Hugh Ross’ criteria are certainly not in all particulars my criteria e.g., I regard agnostics and atheist as playing “the fool” (Ps. 14:1), and I would not be concerned *at all*

²⁷⁵ *Beyond the Cosmos* (1996), *op. cit.*, pp. 120-121.

²⁷⁶ Hugh Ross’s *The Flood* (1990), (two cassette audio recordings,) Reasons To Believe, Pasadena, California, USA, cassette 2, side 2 (emphasis mine).

as to what they thought of my creation model in terms of how it was determined. Of course, as an Evangelical, I am desirous for them to hear the Gospel, and repent of their sins; but that is a very different proposition to being prepared to allow the unsaved and unrepentant “unbelieving” who are on their way to hell (Rev. 21:8), to have any kind of constituent role in determining my creationist model. For to give them such a constituent role would then result in a situation of “the blind lead[ing] the blind,” and “both fall[ing] into the ditch” (Luke 6:39). Nevertheless, *these are Hugh Ross’s criteria; and judging him on his own standards*, he has not been following his own advice on “Biblical interpretations that don’t work” with regard to the “words of the Bible.” His views about birds and mammals being “soulless creatures,” and man being a trichotomy of “body, soul, and spirit,” is certainly a “theory” which from the standpoint of Evangelical Protestant Christianity “contradicts everything that we know about the Bible” with regard to man being a dichotomy of soul and body, and man’s soul distinguishing him from animals (Gen. 2:7; I Cor. 15:45). In Ross’s own words, his *nephesh* theory is therefore a “theory” that needs to go “on the scrap heap we’re we throw all the other ... Biblical interpretations that don’t work.”

The heresy of a man as a trichotomy is like the Pelagian heresy of denying original sin and death from Adam, in that it attacks Christology with respect to Christ as the second Adam and so soteriology. That is because it is the descent of Christ’s “soul” into “hell” (Ps. 16:9,10; Acts 2:26,27,31), as found in the words of Article 4 of the *Apostles’ Creed* which says that Christ, “suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell,” that acted to prove the full humanity of Christ as being a dichotomy i.e., body + soul = man, in opposition to the Apollinarian heretics who argued for a trichotomy i.e., body + soul + spirit = man, in which Christ was said by the Apollinarians to have had the Divine Logos in the place of a soul i.e., body + spirit + Logos = Christ. Thus e.g., the *Council of Chalcedon* (451 A.D.) refers to “Christ” being “complete in manhood,” and “truly man, consisting” “of a reasonable soul and body.” Thus those who work against the Biblical definition of man’s constitution as a dichotomy of body and soul, open up the door, and prepare the way for the Apollinarian heresy, whether or not this is their specific intent; and on the tests of orthodoxy any such trichotomists are necessarily unorthodox, since they are attacking the orthodox definition of Christ’s full humanity, whether or not it is their intention to do so; and in Ross’s case I do not think it is his wilful intent, but rather, his theologically negligent intent, to do so. Just as there is no point in coming up with a model for Gen. 1 & 2 that e.g., denies Adam as a historical figure, or denies a historical fall by Adam, there is no point in coming up with a model of Genesis 1 & 2 that denies Adam’s and thus man’s constitutional nature as a dichotomy of body and soul. Though in areas outside of their respective soul heresies, in broad theological terms Hugh Ross is *a lot better* than John Polkinghorne, *in the final analysis, Ross’s trichotomy model is like Polkinghorne’s monist model that denies man has a soul and denies a historic Adam from whom all men are descended, in that like Polkinghorne’s model, Ross’s model is incompatible with an orthodox Christology and thus incompatible with an orthodox Trinity and soteriology.* And like Polkinghorne’s model, Ross’ model is clearly contrary to the classic definitions of Trinitarian orthodoxy which include, for example, the first four general councils (Nicea,

325; Constantinople, 381; Ephesus, 431; & Chalcedon, 451), and the three creeds (Apostles', Athanasian, and Nicene) (Articles 8 & 21, Anglican 39 Articles).

Hugh Ross has certainly done some truly excellent and very valuable scientific work on e.g., cosmology and teleology as discussed in Volume 1, Part 2, Chapter 2, section a, subsection i, & section b, subsections i, iii, & iv, *infra*. It is a pity that he has sullied himself by his unwarranted forays with purportedly new insights into areas that he has not adequately studied. Thus seemingly by negligence rather than wilful intent, he has by his intellectual and spiritual sloth and pig-headedness in not looking carefully into these matters, wandered like a wild boar into the carefully tended theological garden of Trinitarian orthodoxy, found in the ten classic definitions of the first four general councils, together with the Trinitarian clarifications of the fifth and sixth general councils, the three creeds, and Final Rubric of The Communion Service in the 1662 *Book of Common Prayer*. These issues of the soul are areas which for orthodox Protestants are settled matters to do with the Holy Trinity. E.g., the issue of man as a dichotomy of body and soul is fundamental to the full humanity of Christ as taught in Ps. 16:9,10 and Acts 2:26,27,31, and found in the words of the Athanasian and Apostles' Creed, "he descended into hell;" and also found in the Christological Trinitarian definition of the *Fourth General Council of Chalcedon* (451).

I would therefore urge and advise any who feel inclined to go down this kind of pathway of seeking to unsettle this type of settled doctrine, *not to do so*. *These settled Trinitarian teachings are Biblically correct and ought not to be tampered with! Under no circumstances whatsoever should anyone seek to tamper with the doctrine found in these ten classic definitions of the Trinity*. Of course, from the Protestant perspective, it must also be said that some of the non-Trinitarian matters in the first to sixth general councils sometimes contain error in other areas not dealing with the Trinity (which includes their creeds and anti-Pelagian teachings²⁷⁷). Thus we are to uphold the Trinitarian teaching expounded in: 1) the Council of Nicea (325); 2) the Council of Constantinople (381); 3) the Council of Ephesus (431); 4) the Council of Chalcedon (451); 5) the Council of Constantinople II (553); and 6) the Council of Constantinople III (680-1); 7) Nicene Creed; 8) Apostles' Creed; & 9) Athanasian Creed; and 10) The Final Rubric in The Communion Service, Anglican *Book of Common Prayer* (1662).

As previously noted, (though these matters bear repeating,) with regard to the first to sixth general councils, the classic Protestant emphasis is more on the first four General Councils²⁷⁸, since the three creeds are composed in connection with them; e.g., the

²⁷⁷ E.g., Constantinople II (553) wrongly claimed that Mary was a perpetual virgin, contrary to the Biblical teaching that Mary and Joseph had conjugal relations after Christ's birth (Matt. 1:25), and that Jesus was the "firstborn" (Matt. 1:25; Luke 2:7), followed by a number of half-brothers and half-sisters (Matt. 12:46,47; Luke 8:19,20).

²⁷⁸ E.g., in 1558 Reformation Anglicanism defined "heresy" as teaching contrary to: (1) "the words of the canonical Scriptures," (2) "the first four General Councils, or such others as have only used the words of the Holy Scriptures," or (3) whatever is

Nicene Creed (as found in the 1662 *Book of Common Prayer*,) which is named after, and partly written by the *Council of Nicea* (325), and which was recorded and endorsed by the *Third General Council of Ephesus* (431), is based on some refinements to the creed of the *Council of Constantinople* (381), as recorded and endorsed by the *Council of Chalcedon* (451). Thus the fifth and sixth General Councils Trinitarian teachings and clarifications on monophysitism (condemned at Chalcedon in 451) which condemned the monothelites is also very well formulated and part of orthodoxy, for it “be taken out of holy Scripture” (Article 21, Anglican 39 Articles). Hence e.g., Homily 2, Book 2, of Article 35 of the Anglican *39 Articles* says, “Constantine, Bishop of Rome [708-715 A.D.], assembled a Council of bishops in the West Church, and did condemn ... the heresy of the Monothelites, not without a cause indeed, and very justly.” Or the Dutch Reformed derived, Louis Berkhof of the USA, refers to “the Council of Nicea in 321” (first general council), then “the Council of Constantinople in 381” (second general council), then “Theodore of Mopsuestia and Nestorius” (Nestorius was the disciple of Theodore of Mopsuestia, & Nestorianism was condemned by the third general council of Ephesus in 431, & Theodore of Mopsuestia’s writings were one of three Nestorian or semi-Nestorians summarized as “The Three Chapters” and condemned at the fifth general council of Constantinople II in 553), then the “Council of Chalcedon in 451” (fourth general council). Then Berkhof adds, “for some time” “after the Council of Chalcedon,” certain “error was continued by the Monophysites and the Monothelites, but was finally overcome by the Church” (e.g., in the fifth general council of Constantinople II in 553 & the sixth general council of Constantinople II in 680-1). He then says, “The further danger that the human nature of Christ would be regarded as entirely impersonal was warded off by Leontius of Byzantium, when he pointed out that it is not impersonal but in-personal, having its personal subsistence in the person of the Son of God²⁷⁹.” (Leontius of Byzantium died about a decade before the fifth general council of Constantinople II in 553, but his work in “The Three Books Against the Nestorians & Eutychians” played an important role at the council of 553.) Of course, it should also be remembered that the Trinitarian and anti-Pelagian teachings of these General Councils intersects through reference to soteriology e.g., the condemnation of Pelagius’s disciple, Coelestius, by the *Council of Ephesus*²⁸⁰, among other things touches on the fact that in Christology, Christ came with the sinless human nature of Adam before the Fall, rather than the sinful human nature of Adam after the Fall, and that with a sinless human nature Christ overcame where Adam fell.

In Christian love I say to anyone who has embraced Ross’s soul heresies, including while he lives Hugh Ross himself, that he needs to abandon these bizarre, forced, and unnatural meanings of the Hebrew that underpin Ross’s & RTB’s revised Day-Age model, and totally repudiate the three connected heresies that it has gotten Hugh

“hereafter ... so declared by the Parliament, with the assent of the clergy in convocation” (Sir William Blackstone’s *Commentaries on the Laws of England*, Vol. 4, p. 48).

²⁷⁹ Berkhof’s *Systematic Theology*, pp. 306-307.

²⁸⁰ In Augustine’s *De gestis Pelagii*, 23 (Bettenson’s *Documents*, pp. 53-4).

Ross and his teachings into. In coming “to acknowledge our sins before God,” when we “ask those things which are requisite and necessary, as well for the body and the soul” (Mattins & Evensong, Anglican 1662 *Book of Common Prayer*), any such person needs to confess these as the sin of heresy (Gal. 5:20,21) before God in humble prayer through Christ (I John 2:1,2); and to repudiate these three heresies absolutely and without any mental reservation. He also needs to start believing and speaking the very opposite i.e., firstly, to believe and say that man is a dichotomy of body and soul, i.e., “we believe and confess: that ... the reasonable soul and flesh is one man” (*Athanasian Creed*) (Gen. 2:7; I Cor. 15:45). Secondly, to believe and say that the human soul is unique to man and distinguishes him from animals; for which reason the full humanity of Christ is evident in the fact “we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man; ... perfect God, and perfect man, of a reasonable soul and human flesh subsisting;” in which Christ’s humanity “of a reasonable soul and human flesh subsisting” is seen in the fact that he “descended into hell” (*Athanasian Creed*) (Ps. 16:9,10; Acts 2:26,27,31). And thirdly, to believe and say that the Bible always teaches that man’s constitutional nature is a dichotomy of body and soul in both Old and New Testaments, for there are no rival theologies in the Bible on the soul or anything else; for “I believe in the Holy Ghost ... who spake by the prophets” (*Nicene Creed*) (II Tim. 3:16).

(Chapter 7) section c], subsection iii], subdivision D], heading:
*Is it possible to get Hugh Ross’s Day-Age School
 out of its hot-bed of heresy?*

*Subheadings: Point 1; Point 1 Illustration; Summary of Point 1;
 Points 2 & 3.*

Hugh Ross is not the only advocate of a *Day-Age School* model to have been in some kind of deadly sin. For even as Hugh Ross is in the deadly sin of “heresies” with respect to his soul heresies (Gal. 5:20,21; II Peter 2:1); so likewise, in addition to these, his RTB associate, Rana (b. 1963), is in the deadly sin of being a “reviler” (I Cor. 6:9,10)²⁸¹. Or *Day-Age School* advocate, Hugh Miller (1802-1856) who wrote *The*

²⁸¹ While on the upside, Rana has produced some good and useful work, he has also been involved in unrepentant deadly sin. Scripture teaches that we are to “Fear God. Honour the king” (I Peter 2:17); “Thou shalt not revile the gods,” in which “gods” contextually means in the Hebraic poetical parallelism, a “ruler of” the “people” of Israel upholding God’s holy laws (Exod. 22:28; cf. Ps. 82:1,6; John 10:34,35); and “Be not deceived,” such “revilers” “shall not inherit the kingdom of God” (I Cor. 6:9,10). Yet Rana reviles the good and godly Protestant Queen, Elizabeth I (Regnal Years: 1558-1603), who reintroduced Protestantism following the years of the Romish Queen, Bloody Mary (Regnal Years: 1553-1558), and who in the Dedicatory Preface to King James I (Regnal Years: 1603-1625), the Authorized King James Bible of 1611 calls, “that bright Occidental Star, Queen Elizabeth of most happy memory.” Rana most wickedly and unashamedly recounts how as “a joke” in a Senior High School exam paper, he “wrote

Testimony of the Rocks (1856), was in the deadly sin of being an unrepentant murderer (Gal. 5:21; I John 3:15; Rev. 21:8)²⁸².

I now itemize *three broad points*: Ross's Arminianism; Ross's heresies outside those connected with Gen. 1 & 2; & Ross's specific Day-Age School soul heresies. These will be considered in this Volume 1, Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, "Is it possible to get Hugh Ross's Day-Age School out of its hot-bed of heresy?," under the following subheadings: *Point 1; Point 1 Illustration; Summary of Point 1; Points 2 & 3*.

(Chapter 7) section c], subsection iii], subdivision D], heading,
 "Is it possible to get Hugh Ross's Day-Age School out of its hot-bed
 of heresy?," subheading: Point 1.

The Reformed generally distinguish between both individuals and churches that are Reformed (or Calvinist²⁸³) as opposed to those which are Arminian. *As one who is*

that Queen Elizabeth was built like a red-brick out-house," with a "more colourful" term than "out-house" which refers to a toilet in a small building formerly put outside before the days of a sewerage system. For this distasteful, foolish, and non-humorous reviling he was rightly reprimanded by his teacher, Mrs. Hodges (Rana's *Who's Your Daddy?*, DVD, Reasons To Believe, California, USA, 2010). Rana should NEVER HAVE MENTIONED this disgraceful reference to Elizabeth the First, and his unrepentant spirit shows him to presently still be in deadly sin (although he may yet repent of such vileness). "From fornication, and all other deadly sin ... Good Lord, deliver us" (The Litany, 1662 Anglican *Book of Common Prayer*, being the 1662 edition of Cranmer's 1552 Protestant prayer book, reintroduced in its 1559 edition under Queen Elizabeth I as part of the restoration of Protestantism following Romanism).

²⁸² Miller committed the deadly sin of self-murder, dying at his own hand by wickedly shooting himself with a revolver, "Hugh Miller," *Wikipedia* (http://en.wikipedia.org/wiki/Hugh_Miller). Such persons should be denied Christian burial, for which cause the Anglican 1662 *Book of Common Prayer* rubric at the beginning of The Burial Service says, "the Office ensuing is not to be used for any that ... have laid violent hands upon themselves."

²⁸³ Concerning the Reformed usage of the acronym, "TULIP" for "Total depravity," "Unconditional election," "Limited atonement," "Irresistible grace," and "perseverance of the saint," see Part 1, Chapter 7, section c, subsection iii, subdivision D, heading, "A General Consideration of Hugh Ross and the Congregationalist Savoy Declaration & Baptist Confession," *supra*; and also my comments on TULIP in my Textual Commentaries (Matt. 1-14), Volume 1 (2008, revised 2010; Printed by Officeworks at Parramatta in Sydney, Australia), at "Dedication: The Anglican

Reformed, a preliminary question that thus necessarily arises is how to deal with Arminianism in general, and thus Hugh Ross's Arminianism derivatively? This first requires a more general consideration of how one determines who are, and are not, in heresy. In terms of illustration, I shall in due course consider what is the difference between the Arminian, Bob Jones Sr., not submitting to the words of Colossians 2:16, "Let no man ... judge you ... in drink;" and the Reformed *Free Presbyterian Church of Scotland* not submitting to the words of Colossians 2:16, "Let no man ... judge you ... in ... the sabbath days"?

On the one hand, we are called upon by God to defend the gospel of justification by faith alone in the redemptive work of Christ at Calvary when he "gave himself for our sins" before rising again from the dead (Gal. 1:1,4; 3:11,13), against various "heresies" (Gal. 5:20), and so with regard to the gospel teaching, "The just shall live by faith" (Rom. 1:17), we are to "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). In the words of the Apostle Paul in Titus 2:10, "A man that is an heretick after the first and second admonition reject;" and in I Corinthians 5:5,6,11 this same holy Apostle says that for habitual egregious breaches of the moral law the church is to "purge out" the person. But on the other hand, we are called upon by God to recognize the reality of *the holy catholick church* (Apostles' Creed) or the *one catholick and apostolick church* (Nicene Creed), for there is only "one body" and "one faith" (Eph. 4:4,5) in one mystical or universal church (Matt. 16:18; Eph. 5:23-32); and "heresies" include "divisions (*schismata*, neuter plural accusative noun, from *schisma*)" (I Cor. 11:18,19) or "schisms;" for the Greek word *schisma* rendered "divisions" in I Cor. 11:18, goes through the ecclesiastical Latin also as *schisma*, and old French *scisme*, to our English word, "schism." Hence a schismatic who causes needless "divisions" or schisms (I Cor. 11:18), such as the Corinthian schismatics who divided people into saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (I Cor. 1:12), were also in "heresies" (I Cor. 11:19). Thus inside this catholic (catholick) church we are called upon by God to show suitable levels of tolerance and Christian love towards the blemishes and imperfects of our fellow saints (e.g., Rom. 14:5,21). Hence "we know that we have passed from death unto life, because we love the brethren" (I John 3:14). And we are to give people the benefit of the doubt lest we inadvertently injure a brother, for our Lord and Saviour says in the *Parable of the Wheat and Tares* in which "the good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13:38), that we are not to "go and gather the up" the "tares" "lest, while ye gather up the tares, ye root up also the wheat with them" (Matt. 13:27-29).

This means that on the one hand, those who e.g., give recognition to any one who preach "any other gospel" (Gal 1:8) than, "The just shall live by faith" (Gal. 3:11), are in "heresies" (Gal. 5:20); and so as with other heretics (II John 7-11), there must be some kind of religious separation from them (Rom. 16:17). But on the other hand, those who engage in "divisions" or schisms (I Cor. 11:18), dividing the body of Christ's universal or catholick church needlessly (I Cor. 1:12), are also in "heresies" (I Cor. 11:19). Thus on

the one hand, Christ says, “Think not that I am come to send peace on earth: I came not to send peace, but a sword” (Matt. 10:34); but on the other hand, Christ also says, “Blessed are the peacemakers: for they shall be called the children of God” (Matt. 5:9). Seeking to “draw the line” between these two sets of Scriptures is not always an easy matter. But in doing so, I think a necessary step is to first distinguish between heresy and error. Thus whereas “heresy” consists “in the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith²⁸⁴,” by contrast, there are various lesser errors that people may hold which do not constitute heresy even though they do constitute error²⁸⁵. Hence I consider that the balancing out of these different Scriptures means we should have a suitable spirit of broad Protestantism (I Cor. 1:12; 11:18,19) inside the parameters of religiously conservative Protestant Christianity (Gal. 1:8,9; 3:11,13; 5:20)²⁸⁶.

I consider this to be the plenary type of distinction found in the three creeds, *Apostles’, Athanasian, and Nicene*; so that when they are properly understood “by most

²⁸⁴ *Osborn’s Concise Law Dictionary*, 1927, Sixth Edition 1976 by John Burke, Sweet & Maxwell, London, UK, p. 164, “heresy.”

²⁸⁵ Ross clearly fails to appreciate this distinction in his call for a modern day General Council to resolve the debate on the creation date (Ross, H. & Archer, G.L., “The Day-Age Reply,” pp. 189-214 at p. 211; citing Ross’s *Creation and Time*, pp. 159-165; in Editor David Hagopian’s *The Genesis Debate: Three Views on the Days of Creation*, Crux Press, Mission Viejo, California, USA, 2001). The value of the first four general councils is in their articulation of Trinitarian orthodoxy (which includes their creeds and anti-Pelagian teaching), as are the further Trinitarian clarifications of the fifth and six general councils. This Trinitarian doctrine acts to condemn Ross’s soul heresies, and so any such theoretical council would have to condemn Hugh Ross as a heretic. However, I note that in the first place, for orthodox Protestants such councils are now a thing of the past (being limited to Trinitarian matters in the first six general councils), *and so there should be no further “general councils” after the first six*. In the second place, General Councils have no intrinsic authority, but only a derived authority on the basis of their faithfulness to the Word of God, “forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,” it follows that “they may err, and sometimes have erred Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture” (Article 21, entitled, “Of the Authority of General Councils,” Anglican 39 Articles). But this issue of the age of the earth is nowhere stated in Scripture, and so any such resolution would not be binding on good Christian men. For the issue Ross raises has to deal with error and not heresy, since the orthodox may have different views on the creation date and yet still hold to all the fundamentals of the faith. Hence any such General Council would be doubly wrong.

²⁸⁶ This spirit of broad Protestantism with respect to orthodoxy and at times inter-Christian fellowship of saints, and any joint actions; should not be confused with the fact that individual Protestant Churches are free to pursue their non-essential differences.

certain warrants of holy Scripture” (Article 8, Anglican 39 Articles,) e.g., the words of the creed of the *Second General Council of Constantinople* (381) as recorded and endorsed by the *Fourth General Council of Chalcedon* (451) that “the Holy Ghost ... proceedeth from the Father,” must be understood in harmony with the words of John 14:26 where Christ says, “the Holy Ghost, whom the Father will send in my name;” in which Christ then further says, “I will send unto you from the Father, ... the Spirit of truth” (John 15:26). I.e., the words of the earlier creed upon which is based the *Nicene Creed* no more teaches a single procession of the Holy Ghost from the Father alone, than does John 14:26; wherefore the Eastern Orthodox are in heresy to deny the double procession of the Holy Ghost from the Father *and the Son* (Acts 2:32,33; Gal. 4:6).

Or the words of the *Apostles’ & Nicene Creeds*, “I believe in ... Jesus Christ,” requires the saving faith of justification by faith (John 3:16; 9:35,38; Rom. 1:17; 10:8-11). However, because e.g., like the Eastern Orthodox Churches, the Roman Church has substituted for this a dead faith of devils in the mere existence of Jesus Christ (Jas 2:19), or a faith that looks to justification by works (Gal. 2:16; 3:11) via their doctrines of works’ righteousness, they might orally say the *Apostles’ & Nicene Creeds*, just as the Eastern Orthodox say a different form of the *Nicene Creed*, but in the words of Jesus, “Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth night unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men” (Matt. 15:7-9). Thus at the time of the Reformation it was necessary to give relevant clarifications, for example, Article 11 of the Anglican 39 Articles says, “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification” referred to in Article 35. Or the Homilies of Article 35 of the 39 Articles say in Book 1, Homily 3, “Of Salvation” (Part 2), “we be justified by faith only, freely, and without works This faith the holy Scripture teacheth ..., this whosoever denieth is not to be counted for a true Christian man, nor for a setter forth of Christ’s glory, but for an adversary of Christ and his Gospel, and for a setter forth of men’s vainglory” (emphasis mine). And Book 1, Homily 4, “Of Faith” (Part 3), also says, “good Christian people, ... Christ ... saith, ‘The tree is known by the fruit’ [Matt. 12:33]. Therefore let us do good work, and thereby declare our faith to be the lively Christian faith Thy deeds and works must be an open testimonial of thy faith; otherwise thy faith, being without good works, is but the devils’ faith [James 2:19], the faith of the wicked, a fantasy of faith, and not a true Christian faith” (emphasis mine).

In this broad context of distinguishing heresy from error, I consider the issue of Wesleyan Arminianism is the same type of issue as baptismal regeneration in Lutheranism. Wesleyan Arminians are generally found in e.g., Methodist Churches (or a Methodist derived church such as the Uniting Church of Australia which in 1977 was formed from Methodists together with some congregations of a Reformed background in Congregationalists and Presbyterians,) or some Baptist Churches. On the one hand, Reformed Christians are correct to see Luthern baptismal regeneration as logically a form of works’ righteousness, and likewise Wesleyan Arminianism as logically a form of

works' righteousness in which a person's faith is their good work. But on the other hand, if one says to a Lutheran, "Do you believe your baptismal regeneration is a good work meriting salvation?," or if one says to a Wesleyan Arminian, "Do you believe your faith is a good work meriting salvation?," they would both say "No" in perfect sincerity.

Thus it is clear that neither Lutherans nor Wesleyan Arminians consciously make any works' righteousness connection in their heads, since they both affirm that they believe in justification by faith alone, both sincerely believe they reject works' righteousness, and so both are *acting inconsistently* in their stated beliefs of either baptismal regeneration or Wesleyan Arminianism. Given the broadness of the terms in which Galatians 1:8 & 9 defines the gospel of, "The just shall live by faith" (Gal. 3:11), it seems to me that one can still include both Lutherans and Wesleyan Arminians as brethren in Christ and work with them in terms of a spirit of broad Protestantism within religiously conservative Protestant Christianity. Of course in saying this, I also think that we of the holy Reformed faith should, as appropriate, seek to challenge Lutherans to forsake baptismal regeneration, and likewise seek to challenge Wesleyan Arminians to move to the true Reformed understanding of faith. Hence I consider that the baptismal regeneration of Roman Catholicism is fundamentally different in a number of particulars to that of Lutherans; and so too Romish Arminianism Proper is fundamentally different to Wesleyan Semi-Arminianism, because in both instances Romish doctrine and Romish persons are clearly committed to a conscious belief in some form of works' righteousness with denies the Biblical gospel of grace. So too, I would likewise maintain that the Arminianism Proper of Jacob Arminius (d. 1609), or the General Baptists before they became Wesleyan Arminians in the 18th century, is sufficiently aberrant to have been rightly condemned by the Dutch Reformed *Synod of Dort* (1618); and the tolerance I extend to the semi-Arminian Wesleyan Arminians is not something I would be prepared to extend to such Arminians Proper, or indeed to all Semi-Arminians.

Therefore, I distinguish between different types of Arminians. Some Arminians are Wesleyan Arminians who though in error as Semi-Arminians, nevertheless recognize enough of the broad picture of original sin, and hold to a broad enough overview of the Gospel Plan of Salvation and authority of Scripture to uphold justification by faith in a broadly Protestant way. They do not consciously make any works' righteousness connection in their heads, since they affirm that they believe in justification by faith alone, with the consequence that I can accept them as fellow Protestants, albeit ones in error on certain matters. E.g., I would place Bob Jones Sr. (1883-1968) in this category.

Bob Jones Sr. was a Wesleyan Arminian who went from being a Semi-Arminian Methodist Minister to being a Semi-Arminian independent Baptist Minister. As an Arminian, he embraced certain elements of Pelagianism. E.g., he claimed a "baby had no sin" (original sin), and preferred to speak of man's spiritually "dead" or "fallen nature" - but not his *sinful* nature (Ps. 51:5; Rom. 7:14-23). Men before Moses died solely due to our progenitor's sin (Rom. 5:12-14) - and those ignorant of the Mt. Sinai law are not judged by it (Rom. 2:12; but as part of God's common grace all men are able to discern e.g., idolatry, dishonouring parents, murder, adultery, homosexuality, theft, and dishonesty are wrong, Rom. 1:20-32; 2:21-22, 26-27). But Jones claimed, "God doesn't

send you to hell for what Adam did” (original guilt) and so “a little baby” who “died ... would ... go on to heaven” as “the wages of sin is death” (Rom.6:23), and he “didn’t commit a sin.” Jones failed to recognize the defect in this logic i.e., since for humans “the wages of sin is death,” if infants were sinless then they could never die. Jones’ unorthodox opinions that a baby is “innocent” and loses his place “in the kingdom” when he commits his first sin²⁸⁷, is a form of Pelagius’ teaching: “Everything good and ... evil ... is *done by us*, not *born with us*”; and a form of Coelestius’s teachings: “There were men without sin before Christ’s coming” (Jones’ “innocent” babies), and “infants, even if unbaptized, have eternal life” i.e., universal infant salvation. Coelestius’s Pelagian teachings were condemned by the *Third General Council of Ephesus* (431), and the *Fourth General Council of Chalcedon* also condemned Pelagianism in terms of any fallen sinful human beings possibly being without sin in its citation of Heb. 4:15 with its teaching that “Christ ... as regards his manhood” was “like us in all respects, apart from sin” i.e., after the Fall he has been the only sinless human being²⁸⁸. Hence if that were as far as the matter went, Semi-Arminians like Bob Jones Sr. would also have to be condemned. *Yet as is often the case with Wesleyan Arminians, Jones showed some inconsistency of theology* since on other occasions he says man is “born a sinner²⁸⁹.” “Now your heart is a fallen heart. There’s something went wrong when man sinned. Now ‘the heart is deceitful above all things, and desperately wicked’ [Jer. 17:9]. Your heart can lead you astray²⁹⁰.” And “ever since the fall of man,” the world has “been going in the wrong direction. Adam and Eve walked out on God,” and “the whole Adamic race is against God. ‘The natural man’ [I Cor. 2:14] ‘is not subject to the law of God, neither indeed can be’ [Rom. 8:7]²⁹¹.” To some extent, this type of statements saves Bob Jones Sr. from the depths of Pelagius’s teaching, and is certainly not the type of thing found in Coelestius’s Pelagian teachings. Thus as a package deal, Bob Jones Sr. is, like semi-Arminian Wesleyans in general, clearly semi-Pelagian, rather than Pelagian Proper. There is thus a sense in which he teaches against original sin – with respect to original guilt in a baby; and also a sense in which he acknowledges original sin in saying a man in “born a sinner,” and his “heart is ... fallen” because “something went wrong when man sinned.”

²⁸⁷ WOT 105,108,145 cf. 228,418 (no original sin / guilt).

²⁸⁸ In St. Augustine’s *De Peccato originali*, 14 (Pelagius), & St. Augustine’s *De gestis Pelagii*, 23 (Coelestius), in Bettenson’s *Documents*, pp. 53-54; & pp. 51-52 (Council of Chalcedon, citing Heb. 4:15; emphasis mine); & Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 63 & 64 (Council of Ephesus, Canons 1 & 4 against Coelestius), & p. 86 (Council of Chalcedon, citing Heb. 4:15).

²⁸⁹ WOT 439 (original sin).

²⁹⁰ WOT 113 (original sin).

²⁹¹ WOT 127 (original sin).

Like a number of other Semi-Arminians, this inadequate understanding of original sin led Bob Jones Sr., to also embrace the error of bonus rewards e.g., he says, “A deed is not a good deed that’s not done for the glory of God I might give some money to missions But giving my money to that missionary wouldn’t do me one bit of good as far as my salvation’s concerned” – at this point he is orthodox; but then he adds, “And would not give me any reward in time or eternity unless I did it because I loved God” i.e., if it is done by one who “loved God” then he gets some kind of “reward in time or eternity²⁹².” He likewise claimed, “If you are saved, you are saved by grace, through faith, in the atoning blood of Christ. You can’t earn salvation, you can’t earn it in any way You can live a million years and work for God every day, you couldn’t earn salvation. You could earn a reward. God will reward you according to your faithfulness. But you’re saved by grace²⁹³.” Jones here first sounds orthodox when he says, “you couldn’t earn salvation,” but his Semi-Arminian theology gives him an incomplete and inadequate concept of salvation, so that when he says, “You can earn a reward,” i.e., he fails to recognize that if a man is saved, he is saved “to the uttermost” (Heb. 7:25). Indeed, Jones Sr. also said plainly, “Now I believe that there are degrees in heaven and I believe that there are degrees in hell I don’t believe that there’ll be the same degree of punishment there [in hell], and I don’t believe that there’ll be the same degree of rewards in heaven²⁹⁴.” While Jones’ belief in different levels of punishment in hell is correct (Luke 12:47,48); his claim that there will not “be the same degree of rewards in heaven,” is contrary to Scripture (Matt. 20:1-16), for Christ saith, “the last shall be first, and the first last” (Matt. 20:16).

²⁹² WOT 329 (emphasis mine).

²⁹³ WOT 111 (emphasis mine).

²⁹⁴ WOT 347. He further claims such diverse heavenly rewards in WOT 348. In this WOT 348 address Jones also denies the universal Fatherhood of God, contrary to the Biblical teaching that by God’s common grace the pagan Greco-Romans could say, “For we are also his offspring” i.e., “the offspring of God” (Acts 17:28,29) which is all mankind (Acts 17:26; cf. Matt. 5:45b). Jones denies this more general teaching of God’s universal Fatherhood in terms of his common grace to every man, by confusing it with the teaching of God’s limited spiritual Fatherhood in terms of his special grace which is only applicable to Christians, e.g., in John 1:12, “As many as received him,” i.e., Christ, “to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12). This error in Jones’ theology further means he claims, “Now you don’t hear God telling sinners to quit their sin For instance, God doesn’t go up and down ... telling the children of the Devil how to live;” but rather he considers God only addresses Christians with such exhortation to good moral living. Once again, this fails to properly distinguish between God’s common grace and special grace; since it is clear from such passages as Leviticus 18 or Romans 1 & 2; that God does indeed require moral lives of unsaved people via his common grace; though this is qualitatively different to the sanctification in the Spirit or holiness of living of a Christian believer. This type of error clearly emanates from Jones’ inaccurate Arminian belief that salvation is by common grace available to every man, and a corresponding failure to distinguish between God’s common grace which is not unto salvation; and his special grace which is unto salvation.

Bob Jones Sr.'s Arminian bonus "reward" claims, are a claim that Christ did something less than to procure us our full heavenly reward. These Arminian claims deny that he "purged our sins" (Heb 1:3), including therefore both our sins of commission e.g., violations of the Eighth Commandment, "Thou shalt not steal" (Exod. 20:15; Matt. 19:18), by theft of property (e.g., the repentant thief on the cross, Matt. 27:44; Luke 23:39-43); and our sins of omission (Luke 12:47; 19:20-23; I Cor. 7:3-5; James 4:17) e.g., violations of the Eighth Commandment, "Thou shalt not steal" (Exod. 20:15; Rom. 13:9), by robbing God of the honour due to his holy name (Rom. 2:21-24). The teaching of bonus rewards is thus a denial that Christ "ever liveth to make intercession for" us, and is in fact "able also to save them to the uttermost that come unto God by him" (Heb. 7:25). What saith the Scripture? "If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:2,3,20). Thus when we consider that the threefold Reformation Motto: "*sola fide* (faith alone), *sola gratia* (grace alone), *sola Scriptura* (Scripture alone)," expands out to the fivefold form which then also includes "*solo Christo* (Christ alone)" (Gal. 3:13; Philp. 4:8,9; I Tim. 2:5; Heb. 12:24) and "*Soli Deo Gloria* (Glory to God Alone)" (Rom. 4:2,3,20); it is clear that Jones's type of Arminian teaching of so called bonus "rewards" in fact subverts the Reformation teaching of "Christ alone" and "Glory to God Alone." For whether in their Romanist Proper and Arminian Proper form of so called "Works of Supererogation," or their semi-Romanist and semi-Arminian form of a so called bonus "reward" harnessed on top of salvation by a Protestant gospel – albeit one with an inadequate concept of full salvation; this idea that such good deeds are "Voluntary works besides, over, and above, God's commandments, ... cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants" (Luke 17:10) (Article 14, Anglican *39 Articles*).

Moreover, Bob Jones Sr. also embraced other errors, for example, he was an alcohol prohibitionist, who supported the alcohol prohibition era in USA history (1920-1933)²⁹⁵. While the Bible condemns drunkenness (I Cor. 6:10; Gal. 5:21), it condones the moderate consumption of alcohol (Deut. 14:26; Ps. 104:15) E.g., when in abuse of "the Lord's Supper" communicants were treating it as meal and so eating the Communion bread to satisfy their hunger, rather than taking it as a "supper," and drinking so much Communion wine that they were "drunken," St. Paul does not say, "start using grape-juice instead of alcoholic wine," but rather, reminds them that it is a "supper" i.e., just take a small piece of Communion bread and just take a small sip of wine at Holy Communion (I Cor. 11:20-22). This also means that concerns of those with a "weak conscience" (I Cor. 8:12) on the issue of wine (Rom. 14:21), do not properly extend to the usage of a non-alcoholic wine at the Communion Service. And the holy Apostle also says, "have ye not houses to eat and to drink in?" This contextually condones the

²⁹⁵ E.g., WOT 104,108.

drinking of alcoholic wine in one's house (I Cor. 11:20-22); although this must be read subject to the earlier qualification that "drunkards" "shall not inherit the kingdom of God" (I Cor. 6:10); i.e., St. Paul here condones the moderate consumption of alcohol in a believer's home. Hence alcohol prohibitionists are setting aside the Divine injunctions of I Cor. 11:20-22 and creating unnecessary "divisions" (I Cor. 11:18) in the "body" (I Cor. 11:29) of the catholic or universal church. This means that Jones' alcohol prohibitionism was like the ascetics "drink" rules "touch not; taste not, handle not;" whereas Scripture saith plainly "Let no man ... judge you ... in drink" (Col. 2:16,21). But Scripture also urges tolerance on this type of issue to weaker brethren who are like Bob Jones Sr. (Rom. 14:21). Thus on the one hand, I greatly dislike, and thoroughly repudiate, the Semi-Pelagian and Semi-Arminian elements of Bob Jones Sr.'s theology, together with various other errors he held to, such as alcohol prohibition.

But on the other hand, I consider like other Wesleyan Arminians, given that he is a semi-Arminian rather than an Arminian Proper, and a semi-Pelagian, rather than a Pelagian Proper, and a semi-Romanist, rather than a Romanist Proper; and most importantly, given that like other Wesleyan Arminians he has enough of the big broad picture of the gospel of grace with respect to salvation (albeit an inadequate understanding of the full scope of that salvation in terms of our heavenly reward procured by Christ alone), in which he recognizes that any good deed "wouldn't do me one bit of good as far as my salvation's concerned," *supra*, and refers to salvation as a "gift" of Gods' grace accepted by faith with citations from Eph. 2:8,9; I regard his inconsistencies of theology as something like those of the semi-Romanist notions of Lutheran baptismal regeneration. Bob Jones Sr. clearly believed in such broad fundamentals of the faith as the Trinity, man's common descent from Adam, man's fallen nature and mortality due to a historical fall by Adam, *The Apostles' Creed*, Jesus our only mediator, *The Lord's Prayer*, vicarious and substitution blood atonement of Christ, justification by faith, regeneration by the Holy Ghost (or new birth), Biblical authority, patriarchy in the home and church, and *The Ten Commandments*. He clearly taught that man was lost in his sins as found in *The Ten Commandments*, that God the Father sent God the Son into world, born of a pure virgin by the power of God the Holy Ghost, who died in our place and for our sins at Calvary, before rising again the third day, ascending into heaven where he is man's only mediator, and he will come again to judge the quick and the dead. He clearly considered that to be saved, one must turn to Christ in repentance and saving faith, accepting the gift of salvation given by God's grace alone.

Let the reader consider, for example, the following orthodox statement that Bob Jones Sr. makes in one address. He first isolates sin through reference to "the *Ten Commandments*" with specific reference to the Eighth Commandment, "Thou shalt not steal" (Exod. 20:15). He then says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God' [Eph. 2:8]. ... What is grace? Grace is something you don't earn. Now that means you can't earn salvation, you can't pay for it after you get it. It's something you can't earn that's given to you by God. Now 'by grace are ye saved' [Eph. 2:8]. That means you are saved by the mercy and kindness and goodness and graciousness of God. Now how are you 'saved through faith' [Eph. 2:8]? ... What is faith? It's believing something. 'Faith' in the Bible means ... to believe something

... so firmly you commit yourself to it. Now, ‘Believe on the Lord Jesus Christ, and thou shalt be saved’ [Acts 16:31] .” Inside a broader context of him upholding the Trinity and Deity of Christ²⁹⁶; he then closes this address with the following prayer, “Father, we yield ourselves to thee anew, we dedicate our lives anew to this simple statement of the gospel truth, Jesus died for us, he rose from the dead, he ascended into heaven, we’re saved by faith in his atoning blood which he shed on Calvary’s cross; he was faithful and true, we pray in his name. Amen²⁹⁷ .”

Therefore, it seems to me that recognizing what the *Apostles’ Creed* calls “the holy catholic church” (e.g., Matt. 16:18; Eph. 5:31,32; Heb. 2:12), and avoiding “divisions” or schismatic “heresies” (I Cor. 11:18,19) inside the catholic or universal church; requires that in this line-drawing exercise Bob Jones Sr. must still be recognized as a fellow religiously conservative Protestant, and brother in Christ, notwithstanding his schismatic tendencies on something like his alcohol prohibitionism (which views are more generally found among many Puritan derived Protestants in the USA).

Bob Jones Sr. was first a Methodist Minister and then an independent Wesleyan Baptist Minister, and among other things he upheld such broad Protestant standards as *The Ten Commandments*²⁹⁸, *The Lord’s Prayer*²⁹⁹, and the *Apostles’ Creed*³⁰⁰. E.g., he says, “It’s a sin to violate the Ten Commandments³⁰¹.” “When God wrote the Commandments he said, ‘Thou shalt not steal,’ and stopped. He said, ‘Thou shalt not kill,’ and stopped. And then he got to the commandment, ‘Thou shalt not take the name of the Lord thy God in vain,’ he chiseled in marble a comment on that. He said, ‘I will not hold him guiltless that takes my name in vain’ [Exod. 20:7,13,15]³⁰².” Bob Jones Sr.’s commitment to the *Apostles’ Creed* meant that he thus upheld Article 10 of that creed which refers to “the holy catholic church.” He identified as a “Protestant³⁰³,” and embraced religiously conservative Protestants who were e.g., Baptist, Methodist, Presbyterian, Anglican (whom in the common nomenclature of the USA he called

²⁹⁶ E.g., *Word of Truth* 332 (Matt. 19:17 – which he interprets as Christ saying, “If I’m not ‘God,’ I’m not ‘good’”). And throughout these *Word of Truth* addresses Bob Jones Sr. often cites I Tim. 3:16, “God was manifest in the flesh” (e.g., WOT 336).

²⁹⁷ *Word of Truth* 349.

²⁹⁸ E.g., *Word of Truth* 338.

²⁹⁹ *Word of Truth* 108.

³⁰⁰ *Word of Truth* 131.

³⁰¹ E.g., *Word of Truth* 336.

³⁰² *Word of Truth* 112.

³⁰³ E.g., *Word of Truth* 403 & 416.

“Episcopalian”), Congregationalist, Independent, or Lutheran³⁰⁴. For example, he first drew a distinction between “a Roman Catholic” who “believes in an authoritative church,” and “a Protestant” who “believes in an authoritative Bible.” He then said, “I’m not telling you to join a Baptist, or a Methodist, or a Presbyterian, or a what[ever] church, ... go to a church that’s orthodox, a Bible believing Church;” one that is not a “modernistic church,” but one where “the pastor believes the Bible,” and things “such as the virgin both of Christ,” and other “essentials of the faith³⁰⁵.” Thus he refers to the “orthodox” in “Protestant Christianity,” such as “Methodist,” “Presbyterian,” “Baptist,” or “Episcopalian [/ Anglican],” and says they have “all believed the same fundamentals³⁰⁶.” Or in an address to an inter-Protestant congregation at Bob Jones University in about 1953, he said, “I’ve been up and down this country” of the USA, “for over 58 years, and I’ve never had any trouble with a real, spiritually minded, orthodox, born again Baptist, Methodist, Presbyterian, ... Episcopalian [/ Anglican] or anybody else” “If you’re a Baptist, or a Methodist, or a Presbyterian, or ... an Episcopalian [/ Anglican], or whatever you are, never mind to me if you’re on” the “eternal foundations.” “We Protestants have always believed in an authoritative Bible. That’s our authority. We say that, Protestantism says that, the humblest Christian in the world has ... access to God and the Father³⁰⁷.”

Bob Jones Sr. said he was “converted at a Methodist” Church, and later “baptized in a country creek” i.e., he was first a Methodist and then later a Baptist. Yet he says, “orthodox Christians believe all the same fundamentals The most important truth is this. Whatever the Bible says is so Anything contrary to the Word of God cannot be true.” (Cf. the Anglican view that noting should be “contrary to God’s Word” or “against God’s Word,” Articles 20 & 24, 39 Articles. This is not the Puritan regulatory principle view, even though Jones was of a Puritan background. This is also relevant to the fact that as an old earth creationist he recognized an old earth.) “It says, man’s a sinner.” “It says man has to born again.” “I’m a sinner naturally. I’m a Christian supernaturally.” “The Bible makes it plain there’s just one Saviour ..., that’s the Lord Jesus Christ. ... The Bible says, ... ‘There is salvation in’ no ‘other name’ except ‘the name of Jesus Christ’ [Acts 4:10,12].” “He ‘was’ ‘God’ ‘manifest in the flesh’ [I Tim. 3:16].” “He went to the cross and died. Now he took the sins of men, and bore those

³⁰⁴ *Word of Truth* 450 & 451.

³⁰⁵ *Word of Truth* 109.

³⁰⁶ *Word of Truth* 135.

³⁰⁷ Bob Jones Sr.’s *An Unholy Alliance* (Gen. 6:1-6) An Address to Bob Jones University Students, (cassette audio recording,) Bob Jones University, Greenville, South Carolina, USA, [undated, about 1953; i.e., adding together his year of birth, 1883, plus the fact he was preaching by the age of 12 (Johnson, R.K., *Builder of Bridges*, A biography of Bob Jones, Sr., Bob Jones University Press, Greenville, South Carolina, 1969, 1982, p. 22), plus the fact that he here says he has been preaching for “over 58 years,” means the date of address is about 1883 + 12 + 58 = c. 1953] (emphasis mine).

‘sins’ ‘in his’ ‘body on’ a cross [I Peter 2:24]. He died a vicarious substitutional death. ... He was buried. The third say he rose from the dead, literally, bodily He went back into heaven. He’s coming again some day. Now these are the fundamental principles of Christianity; they’re the fundamentals of our faith. Jesus Christ is the only Saviour. Jesus Christ is set forth in the Bible ... where he’s supposed to be.” The “virgin birth of Christ” is part of “Trinitarian” doctrine. “Now these fundamentals are held by all fundamental Christians. You may be a Baptist, you may be a Methodist, you may be a Presbyterian, you may be something else; but if you are orthodox Bible believing Christians, you believe these fundamentals.” “A man which says you’re ‘saved’ ‘by grace’, which I believe, ... ‘by grace you are saved through faith’ [Eph. 2:8], [a] man that believes ... ‘you’re saved by grace through faith in the atoning blood of Christ,’ [then] you’re saved. Then what? Well somebody comes along and says ‘Now you oughta’ be baptized.’ Somebody else says, ‘Well he was baptized when a baby, he was sprinkled.’ ... And ... certain things ... [are] not essential But all of us Christians can stand together on these fundamentals of the faith: inspiration of the Bible, virgin birth, Incarnation, blood atonement, bodily resurrection. We’re not a divided crowd.”

Bob Jones Sr. continued, saying, a Baptist “man was talking to me not long ago, he said, ‘I don’t see how ya’ could go ahead and work with different Christian people.’ He said, ‘I believe in baptism by puttin’ ‘em under water.’ ... ‘Well,’ he said, ‘you put much stress on baptism?’ I said, ‘No, I put much stress on the fundamentals of the faith.’ I said, ‘You fellas are so busy emphasizing that, ... not much need for it. Listen,” a person “can put so much emphasis on something that isn’t essential, until he’ll forget” then “what is essential. There’s greater danger in that. ... I said to this man, ‘You believe a fella oughta’ be saved before he’s baptized?’ He said, ‘Yes.’ ‘Well,’ I said, ‘Wouldn’t you like these fellas to go to heaven before even they walked around a pool?’ Listen, just a minute, we’re not a divided crowd. Orthodox born again Bible believing Christians can stand together, and we better stand together [in] this day and time. ... The danger you face today is not that they’re goin’ change the mode of baptism in your church. That’s not the danger. The danger is they’re gonna’ destroy the fundamentals of ya’ faith ... that’s what we’re facing today. ... So what we need ... [is] to get back to the Bible, [as the] inspired Word of God, ... back to the salvation by grace through faith in the atoning blood of Jesus Christ If you stand for the blood of Christ and you trust Christ as your Saviour, and depend on him to save you, and say, ‘I can’t save myself, I can’t earn it, I can’t pay for it,’ but ‘the gift of God’s eternal life’ [Rom. 6:23], you’ll get to heaven³⁰⁸.”

By contrast, there are other Arminians, such as the preacher Charles Finney of Ohio, USA (1792-1875), whose overview of the Gospel Plan of Salvation is sufficiently distorted that one cannot in any sense extend spiritual recognition to them. Finney was a Semi-Pelagian who subverted justification by faith by first undermining Original Sin. E.g., Martin Luther spent long hours in the confessional trying to recall all his sins until he realized salvation is a GIFT (Rom. 5:15-17; Eph. 2:8,9). But Finney tried to re-

³⁰⁸ WOT 418.

introduce the bondage of *justification by confession* i.e. if a believer has any unconfessed sin he is no longer justified. He referred to the Protestant gospel in which “faith receives an *imputed* righteousness and a *judicial justification*,” so that “Christ’s righteousness is the ground, and that his own” “obedience is not even a condition of his justification;” then said of it, “this is certainly *another gospel* from the one I am inculcating³⁰⁹.” Of course, Protestants consider the justified Christian believer will confess sin in his ongoing Christian life (I John 1:8-2:2). However he does not repeatedly lose and gain his salvation, moving “in and out of being justified,” depending on whether or not he has actually confessed his last sin; and indeed, he can never confess all his sins because we are so sinful that we do not know all the bad things we do, for “Who can understand his errors?” (Ps. 19:12, AV) or “Who can tell how oft he offendeth?” (Ps. 19:12, Psalter, 1662 Anglican *Book of Common Prayer*.)

There is also a schismatic type of USA derived Arminian Baptist which heretically denies the very existence of what the *Apostles’ Creed* calls “the holy catholick church,” or what the *Nicene Creed* calls the “one Catholick and Apostolick Church.” They engage in a good deal of historical revisionism, and while adopting certain Protestant teachings such as the infallibility of Scripture and justification by faith, they say that they are “not Protestant” and then seek to undermine and attack Protestantism. They are essentially cult-like in their mentality of promoting Arminian “independent Fundamentalist Baptist Churches.” On the one hand, they seek to avoid, and strongly condemn, religiously liberal heresies such as the denial of the virgin birth or bodily resurrection of Christ, together with the ecumenical compromise with Roman Catholics and other non-Protestant groups who make no claim to believe in justification by faith, thus *prima facie* giving credence to such passages on heresy as Gal. 1:8,9; 3:11; 5:20,21; & II Peter 1:21-2:1. And in an age when many have engaged in such ecumenical compromise, this is *prima facie* a refreshing change. *But then comes the nasty barb!* For on the other hand, this is not counter-balanced by those Scriptures recognizing the “one” (Eph. 4:4) catholic (Acts 9:31, Greek, *kata* “throughout” + *holos* “all” = *katholikos* from *katholou* / “universal”) “church” (Matt. 16:18; Eph. 5:32; Heb. 2:12); nor associated references to Scriptures on heresies which forbid needless “divisions” (I Cor. 11:19), in which the catholic or universal church is divided. For “every one of you saith, “I am of Paul; and I of Apollos; and I of Cephas; and I of Christ” (I Cor. 1:12), and so this *prima facie* commitment to such passages as Rom. 16:17; Gal. 1:8,9 is then developed into a cult-like warped form of sectarianism centring around Arminian “independent Fundamentalist Baptist Churches.” For by taking elements of religiously conservative

³⁰⁹ Finney’s *Lectures on Systematic Theology*, 1847, Reprint, Eerdmans, Michigan, USA, 1951, pp. 391,393,407,455-7. See my comments on Finney in my book, *The Roman Pope is the Antichrist* (Printed by Parramatta Officeworks in Sydney, Australia, 2006, 2nd edition 2010), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>), Part 1, “Broad Reformation Protestantism. First and Second Stages of the Reformation,” at section “(8) Was there a ‘third stage’ or later stage(s) of the Reformation? - Anglicans & Puritans differ.”

Protestantism, and then seeking to undermine and attack religiously conservative Protestant Christianity, they show themselves to be creators of “divisions” and schismatic “heresies” (I Cor. 11:19,20). Thus their schismatic denial of Article 10 of the *Apostles’ Creed*, “I believe in ... the holy catholic church,” is every bit as heretical as the religiously liberals denial of e.g., Articles 3 & 5 of the *Apostles’ Creed*, which says that Christ “was conceived by the Holy Ghost, born of the Virgin Mary,” and “the third day he rose again from the dead.” And their schismatic denial of Article 10 of the *Apostles’ Creed*, “I believe in ... the holy catholic church,” is every bit as heretical as the ecumenical compromise with those who deny justification by faith, and so do not say Articles 1 & 2 of the *Apostles’ Creed* in a Biblically sound manner, “I believe in God the Father Almighty ... and in Jesus Christ his only Son our Lord,” since to believe in Christ requires one “believe” in the sense of saving faith. And thus we must guard against such schismatic heretics³¹⁰.

This means that as one of the holy Reformed faith, I find that there is no simple answer to the question of, “Does one accept an Arminian as a fellow Protestant inside the boundaries of religiously conservative Protestant Christianity?,” since one must first distinguish between the Arminian Proper and Semi-Arminian, and then among Semi-Arminians one must further distinguish a Wesleyan-Arminian who has a broad overview of the Gospel Plan of Salvation, fundamentals of the faith, and authority of Scripture, e.g., Bob Jones Sr., from another type of Semi-Arminian lacking this e.g., Charles Finney. Put simply, while a Pelagian Proper, such as Coelestius, is always to be condemned, and so he was rightly condemned by the *Third General Council of Ephesus* (430); and while an Arminian Proper, such as Jacob Arminius (d. 1609) is always to be condemned, and so he was rightly condemned by the Dutch Reformed *Synod of Dort* (1618-1619); by contrast, one must scrutinize a given Semi-Pelagian and Semi-Arminian to see if they have enough of the broad overview of the Gospel Plan of Salvation, fundamentals of the faith, and authority of Scripture, to be reasonably regarded as inside the broad parameters of religiously conservative Protestant Christianity; and when this is done, while some like the Wesleyan Arminian, Bob Jones Sr. are inside these broad parameters, others like Charles Finney are not.

Therefore, one must find out what the Arminian (or a given Arminian Church) in question believes on certain matters before one can make a decision on how to deal with him (or a given Arminian Church). Nevertheless, to the extent that there is a Wesleyan-Arminian type of Semi-Arminian who recognizes the big broad-brush picture of man as a fallen, sinful, creature; holds to a broad overview of the Gospel Plan of Salvation and

³¹⁰ See my comments on “A group of Arminian Baptists in the USA, who establish independent churches ... and have been active in proselytizing work around the globe,” and who “reject any suggestion that they are ‘Protestant’,” in my work, *The Roman Pope is the Antichrist* (2006, 2nd edition 2010) (<http://www.gavinmcgrathbooks.com>), “Part 1: Prefatory remarks and principles,” “Doctrinal principles used in this commentary (optional reading),” at “(8) Was there a “third stage” or later stage(s) of the Reformation? - Anglicans & Puritans differ.”

authority of Scripture; and does not consciously make any works' righteousness connection in his head, since he affirms that he believes in justification by faith alone, I can accept suchlike as fellow Protestants, albeit ones in error on certain matters.

(Chapter 7) section c], subsection iii], subdivision D], heading,
 “Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed
 of heresy?,” subheading: Point 1 Illustration.

Point 1 Illustration: What is the difference between the Arminian, Bob Jones Sr., not submitting to the words of Colossians 2:16, “Let no man ... judge you ... in drink;” and the Reformed Free Presbyterian Church of Scotland not submitting to the words of Colossians 2:16, “Let no man ... judge you ... in ... the sabbath days”?

It might also be remarked that some disagree with me on these matters with respect to my broad Protestant qualified embrace of Lutherans³¹¹ and / or certain Semi-Arminians such as Wesleyan Arminians³¹², whom I affirm are certainly in error, but not in heresy, in those areas where they disagree with Reformed doctrine. As I have already observed, this is a difficult line drawing exercise.

And this line-drawing exercise is further complicated by “mixed signals” sometimes sent out by those who have schismatic tendencies. E.g., on the one hand, the

³¹¹ E.g., a Free Presbyterian in Sydney of the *Presbyterian Church of Eastern Australia* who had been brought up in Scotland, and was formerly a member of, and remained familiar with, the *Free Church of Scotland*, once told me of how many of them had been taught to not think of Lutherans as fellow Protestants. In this context, see also my comments, “at Laud’s trial, with respect to those Laud rightly called ‘Lutheran Protestants,’ the Puritans claimed they ‘are of the very same opinion, or with very little difference from those ... [in] Arminianism’,” in my *Textual Commentaries Vol. 1* (Matt. 1-14) (2008, revised 2010; Printed by Parramatta Officeworks in Sydney, Australia), “Dedication: The Anglican Calendar,” section, “b) William Laud,” subsection “Laud’s Arminianism” (<http://www.gavinmcgrathbooks.com>).

³¹² See e.g., statements of *Free Presbyterian Church of Scotland* (FPCS) writers which make no distinction between the Arminianism Proper of Jacob Arminius rightly condemned by the *Synod of Dort*, and the semi-Arminianism of Wesleyan Arminians with e.g., “our open resistance to Arminianism and the methods of American evangelism” (MacSween, D.R., *One Hundred Years of Witness*, Free Presbyterian Publications, Glasgow, Scotland, UK, 1993, p. 112), or MacLean, W., *Arminianism – Another Gospel*, Westminster Standard, 1965, Revised Edition, 1976, Gisborne, New Zealand, pp. 7-10 (“John Wesley, the great apostle of Arminianism in the following” 17th “century”).

teaching of alcohol prohibitionists such as Bob Jones Sr. is schismatic since Colossians 2:16 says, “Let no man ... judge you ... in drink;” although, this passage is also a two-edged sword in urging us to have as much tolerance as possible towards such alcohol prohibitionists, a principle also harmonious with e.g., Rom. 14:21. But on the other hand, Bob Jones Sr. specifically said he upheld the *Apostles’ Creed*³¹³, and so this means he clearly had *some* level of commitment to that creed’s recognition of “the holy catholic church.” As a package deal, the fact that Bob Jones Sr. broadly identified as a “Protestant;” and actively sought to embrace religiously conservative Protestants who were e.g., Baptists, Methodists, Presbyterians, Anglicans, Congregationalists, Independents, or Lutherans, *supra*, means that in this line-drawing exercise I can accept that *most of the time* he is generally inside the boundaries of being a religiously conservative Protestant, even though *occasionally* his views in support of alcohol prohibition caused needless heretical “divisions” (I Cor. 11:18,19). Therefore, Bob Jones Sr. seems to have been *acting inconsistently* with his stated belief in the *Apostles’ Creed* which recognizes “the holy catholic church,” and his spirit of broad Protestantism that he more generally sought to foster; in his extremist Puritan derived views of alcohol prohibition. Thus on the basis of what in general overview of his life and ministry are *inconsistent actions* with respect to his alcohol prohibitionism; and recognizing that there is a two-way spirit of love and tolerance urged in the injunction, “Let no man ... judge you ... in drink” (Col. 2:16); I have a qualified spirit of love and tolerance to those who, like Bob Jones Sr., do so judge, seeking to give them as much latitude as I think is reasonably possible in the circumstances I encounter them, to leave them to so abstain from alcohol, while simultaneously seeking to protect people from their hurtful schismatic tendencies, and also desiring them to forsake their schismatic tendencies. I admit that these type of line-drawing exercises with “weak brethren” (I Cor. 8:12) are not always easy, but we are urged in Scripture to have a spirit of “charity” (I Cor. 13:1-13), and are told, “As much as lieth in you, live peaceably with all men” (Rom. 12:18).

And so likewise, the *Free Presbyterian Church of Scotland* (FPCS) teaching of an overly strict Puritan Sabbath being required for a visitor to take Communion is schismatic since Christ says, “The sabbath was made for man, and not man for the sabbath” (Mark 2:27); and the FPCS position is clearly contrary to the spirit of Colossians 2:16 which says, “Let no man ... judge you ... of the sabbath days,” though once again, this passage is a two-edged sword in urging us to have as much tolerance as possible towards others on sabbatical issues (although we must draw the line at Judaizers who try to get Gentiles to start keeping Jewish sabbath “days,” Gal. 4:10,11 e.g., Seventh Day Baptists or Seventh-day Adventists). Once again then, balancing out these types of Scriptures is not necessarily that easy, and so while affirming that they should forsake such schismatic views; in practice, I seek to extend as much Christian charity as I can towards those with such schismatic tendencies on these issues in harmony with e.g., Col. 2:16. Moreover, the FPCS confessional standards include the Presbyterian *Shorter Catechism* (*Church of Scotland*, 1648) which specifically includes the *Apostles’ Creed*, and so this means the FPCS clearly has *some* level of commitment to that creed’s recognition of “the holy catholic church.” If the schismatic tendencies posed by the FPCS ended at their overly

³¹³ *Word of Truth* 131.

strict Puritan Sabbatarianism, then once again, on the basis of their *acting inconsistently* with their stated belief in the *Apostles' Creed* which recognizes "the holy catholic church," I could once again conceptualize them in the same sort of terms as alcohol prohibitionists like Bob Jones Sr., *supra*.

Indeed, up until the events of 2012 and 2013, this is broadly how I did understand FPCS. I spoke to one FPCS Elder in Sydney before this time, but I took his unduly negative views on Charles II to be essentially of a personal nature to himself, and possibly some others in the FPCS, but not the FPCS itself. Hence I said in 2011:

In general I see many positive qualities in both this man and his *Free Presbyterian Church of Scotland*; but if he is at all representative of it, (and how widely he is I do not know,) then I note that it seems to have succumb to English and Irish Presbyterian views, which are historically at variance with those of the Established *Church of Scotland* with respect to e.g., Oliver Cromwell and the desirability of the Rescissory Act against the *Solemn League & Covenant*. I do not regard this Free Presbyterian Elder as in general a bad man, but I think he is badly misguided on this matter; and he is typical of those Presbyterians derived from the *Church of Scotland* who since the nineteenth century have been increasingly infected with English and Irish Puritan views on Cromwell, and I suspect that "the brains" behind those so "pushing this barrel" in the Scottish context have Scottish secessionist sympathies and aspirations, although I have no positive proof of this suspicion. We thus find that these types of attitudes found in Hamilton's *History of Presbyterianism in Ireland*, results in a virulent form of anti-Anglicanism of the type that the Established *Church of Scotland* wanted to get away from both from the time of the Restoration, and also as part of the Williamite Settlement. Those who deny the religious freedoms of passages of Scripture such as Rom. 14:5,6, or the sentiment of Col. 2:16; and who promote the *Solemn League & Covenant*, "soweth discord among brethren," which things "doth the Lord hate" (Prov. 6:16,19). By the grace of God, they need to "Repent" (Matt. 4:17)³¹⁴.

But since I wrote these comments, certain events of 2012 and 2013 have made me reconsider my more general position of greater tolerance to, and embrace of the FPCS as fellow Reformed Protestants. Specifically, a letter I wrote in *English Churchman* in response to the FPCS, and also a new Catechism issued by FPCS in 2013. My letter published in September 2012 is self explanatory, as in it I say:

I refer to the regrettable desire of the Scottish Government to abrogate the 1707 Treaty of Union as opposed by the Free Presbyterian Church of Scotland

³¹⁴ See my Textual Commentaries Vol. 3 (Matt. 21-25) (2011; Printed by Parramatta Officeworks in Sydney, Australia), "Dedication: The Anglican Calendar," section 5, "The Restoration in the Scottish Context of the Williamite Settlement" (<http://www.gavinmcgrathbooks.com>); citing Hamilton, T., *History of Presbyterianism in Ireland*, 1887, Ambassador, Belfast, Northern Ireland, UK, 1992 reprint.

(FPCS) (EC 7848 p. 1). While I support a Protestant Christian State (Ps. 2:10-12; Isa. 49:22,23) as opposed to the secular state, the FPCS claims about the ignoble Solemn League & Covenant of 1643 are both anachronistic and counterproductive to their noble cause.

The Solemn League & Covenant calling for “the extirpation of ... Prelacy, (that is, church-government by ... Bishops, ...)” saw the closure of the Anglican Church under Cromwell’s republic, the ejection of bishops such as James Ussher, the martyrdom of King Charles I in 1649, and the killings and attempted killings of many Royalist Anglicans e.g., King James translator, Daniel Featly. In 1643 Puritan Roundheads burnt his barns and stables, broke open his Anglican Church, pulled down the baptismal font where infants were baptized with *the sign of the cross* which the Puritans opposed; and put to the torch the Church Communion rails for the Puritans did not believe in kneeling to receive Communion. Earlier that year, while he was conducting an Anglican Church Service, five Puritan Roundheads tried to kill him, but while two Anglican worshippers were murdered, Featly escaped. Later imprisoned, when about to die, he was released on bail just before his death in 1645 at age 63 at Chelsea College, now College Court at the Royal Chelsea Hospital in London, which annually celebrates Royal Oak Day in memory of Charles II in continuation of an Office in the 1662 BCP till 1859.

Both the Anglican Acts of Uniformity and associated prayer books in England (1662) and Ireland (1666) included an oath saying, “I ... do declare, That is it not lawful upon any pretence whatsoever to take arms against the King And ... I do hold there lies no obligation upon me, or on any other person, from the Oath, commonly called *The Solemn League & Covenant* to endeavor any change, or alteration of government in Church or State; and that the same was itself an unlawful Oath, and imposed upon the subjects of this realm against the known laws and liberties of this Kingdom.”

When the Presbyterian Church was Established in Scotland in 1690, the Parliament upheld the Recissory Act of Charles II which per Matt. 22:21; Rom. 13:1-9; Gal. 5:20,21; & I Peter 2:17, regarded as treason and rebellion the Interregnum era to the 1660 Restoration. But desiring to distinguish good and evil, they selected for retention what they considered was the good of the Westminster Confession & Catechisms, while rejecting the evil of the 1643 Solemn League & Covenant. If they had not done so there would have been no 1707 Union but just perpetual warfare. In anachronistically seeking to rewrite history and look favourably on the 1643 Solemn League & Covenant, the FPCS is fundamentally attacking the 1707 Union it seeks to uphold³¹⁵.

³¹⁵ *English Churchman* (7853) 7 & 14 Sept. 2012, p. 2.

As I have discussed elsewhere, a complicating difficulty with Scottish Presbyterians is a division within them between one group which supported sedition against the Crown, and one group that did not. Thus I say in my *Textual Commentaries* Vol. 3 (Matt. 21-25) (2011):

The Scottish Presbyterian Kirk or Church was split into a majority royalist group called “Resolutioners;” and a small minority republican group under ... Samuel Rutherford, called “Protestors,” a name related to Rutherford’s 1652 treatise whose short title is, “A Protest Against ... the Resolutioners.” Both the majority royalist anti-Rutherford Resolutioner Kirk, and the minority republican “Protestor” Kirk of Samuel Rutherford, were closed down by the Congregationalist identifying republicans after they held rival General Assemblies in 1653; although the Puritan revolutionaries then gave their favours to Rutherford. ... English and Irish revolutionary republican Puritan propaganda has always sought to put a strong focus on Samuel Rutherford, both because of the importance of his *Lex Rex* in their sedition against the Crown, and also because it allows them for their propagandist purposes to depict him as a representative of Scottish Presbyterianism which supported Cromwell, while simultaneously concealing the fact that he was the leader of a small minority “Protestor” Kirk repudiated by the majority royalist “Resolutioner” Scottish Presbyterian Kirk. ... And so ... this ... is ... why Charles II’s army at Worcester was basically made up of what after the split would be the majority Resolutioner Scottish Puritan Presbyterian Protestants whose Parliament had recognized Charles I as king, and upon his death, had declared Charles II king³¹⁶.

This means that one group of Scottish Presbyterians who supported the *Solemn League & Covenant* with “the extirpation of ... Prelacy” and thus Anglicanism in “Scotland, ... England and Ireland,” wanted this done by lawful methods, whereas another group identifying with Samuel Rutherford were prepared to do this by the unlawful methods of sedition against the Crown and revolution. The former group controlled the Scottish Parliament; the latter group were at the helm of the Puritan English revolutionaries. Ultimately the two groups came into conflict because after the murder of Charles I by the English Puritan revolutionaries in 1649; the Scottish Parliament declared Charles II his successor in the three kingdoms of England, Ireland, and Scotland; and in time Cromwell came in to attack and subjugate Scotland which was

³¹⁶ See my *Textual Commentaries* Vol. 3 (Matt. 21-25) (2011; Printed by Officeworks at Parramatta in Sydney, Australia), (<http://www.gavinmcgrathbooks.com>); Appendix 5: DEDICATION SERMON. A Sermon preached for Dedication of Vol. 3 (Matt. 21-25) on Thursday 9 June (Royal Oak Day), 2011, at Mangrove Mountain Union Church, Mangrove Mountain (just north of Sydney, near Gosford), New South Wales, Australia. (Oral recorded form presently available at www.sermonaudio.com/kingjamesbible.)

put under Congregationalism (sometimes known as “Brownism”³¹⁷). Importantly, the Scottish Presbyterians of the Williamite Settlement in 1690 recognized that to continue to support the *Solemn League & Covenant* in any form, whether in the form of seeking to legally make England and Ireland Puritan (the non-Rutherford form of Scotland resulting in the Battle of Worcester in 1651 with Cromwell); or the illegal Rutherford form of sedition against the Crown and political revolution, would necessarily lead to conflict and warfare between Scotland and England. Thus in the same way that Charles I was misadvised by Laud, and accordingly first erred in seeking to impose Anglicanism on Scotland from 1637-1640, but then he recognized his error, and accepted that Scotland was Puritan, and he should not further intervene i.e., thereby recognizing that he had been wrong to try and impose Laud’s form of Anglicanism on Scotland as urged by Laud, with all its attendant horrors to a number of godly Scottish Presbyterians; so likewise, the Scottish Presbyterians of the Williamite Settlement recognized they had been misadvised in supporting the *Solemn League & Covenant* with its call for the abolition of Anglicanism in the three kingdoms, and now accepted that England was Anglican (and Established with some Protestant support in Ireland) i.e., thereby recognizing that they had been wrong to try and impose Puritanism on England and Ireland, with all its attendant horrors to a number of godly English and Irish Anglicans. Hence they left in place the Recissory Act of Charles II, and wisely based their Presbyterianism on the earlier Act of 1592. *The Williamite Settlement under the Protestant William III of Orange was a high point of Anglican Protestants from England and Ireland, and Presbyterian Protestants from Scotland, choosing to “bury the hatchet.”* In the words of Psalm 133:1, “Behold, how good and how pleasant it is for brethren to dwell in unity!” *For the FPCS to now try and undo this, is nothing short of “divisions” constituting schismatic “heresies”* (I Cor. 11:18,19).

Thus the *Free Presbyterian Church of Scotland* is now rejecting these wise decisions of Scottish Presbyterians of the Williamite Settlement, and seeking to go back to glorifying the *Solemn League & Covenant* which calls for the abolition of the Anglican Church in England and Ireland. This is foolish and inflammatory. *It means that they have learnt nothing from the past, and seek to perpetuate values that will reproduce the unnecessary and undesirable Protestant conflicts of the past.* It means that they reject the broad Protestant sentiment of the Williamite Settlement of 1690 which e.g., recognized that Scotland was Presbyterian and England was Anglican, and that beyond this, in harmony with the sentiment of the *Toleration Act* of 1689 other Protestants should be tolerated. The *Solemn League & Covenant* was declared by the Restoration Parliaments in England and Ireland to be an unlawful oath because the Crown was legally Anglican Protestant, and so for Charles II or anyone else to have signed such an oath was not binding upon them. Yet the FPCS now seeks to criticize Charles II for not supporting his unlawful oath. This is comparable in type to trying to support King Herod in his unlawful oath to kill St. John Baptist (Matt. 14:1-12; cf. Num.

³¹⁷ Congregationalists were sometimes known as “Brownists,” being so named after Robert Browne (c. 1550-1633), a Puritan Congregationalist church leader urging separation from the Anglican *Church of England*.

30:3,5,6,8,9,12,13; Acts 23:12). Statements such as those in Appendix 3, FPCS *Synod Resolution 7* of the FPCS's 2013 *Catechism*, that "England proved untrue to her solemn oath and turned back to Episcopacy³¹⁸," can only be taken to mean that they regard as legitimate the English Puritan revolutionaries closure of the Anglican Church and imposition of Puritanism on England under the *Solemn League & Covenant*; and this being so, it means that they are necessarily endorsing the seditious claims of Samuel Rutherford and Oliver Cromwell.

Thus in 2013 I was made aware of the FPCS's 2013 *Catechism of the History & Principles of the Free Presbyterian Church of Scotland*. As a consequence of the events of 2012 and this 2013 FPSC Catechism, I found I had to make a reappraisal of the FPCS in which I then found, as I now continue to find, that the FPCS's overly strict Sabbatarian (Col. 2:16) "divisions" are "heresies" (I Cor. 11:18,19; Gal. 5:20) and deadly sins (Gal. 5:20,21) which are in fact *just the tip of the deadly sins' iceberg*. That is because by supporting the *Solemn League & Covenant* under the English Puritan revolutionaries which from 1645-1660 made the Anglican prayer book illegal, and closed down Anglican Churches even before this time, this FPCS Catechism is clearly causing "divisions" which are "heresies" against orthodox Low Church Anglicans (I Cor. 11:18,19; cf. 1:12,13). Moreover, this FPCS Catechism clearly sets aside the Biblical teaching that we are to, "Render ... unto Caesar the things which are Caesar's" (Matt. 22:21) and "Honour the king" (I Peter 2:17); and connected teachings that "every soul" is to "be subject unto the higher powers," "and they that resist shall receive to themselves damnation" (Rom. 13:1,2); for those in "seditions" and "murders" "shall not inherit the kingdom of God" (Gal. 5:20,21). For example, as I have noted elsewhere, "because Charles [the First] would not agree to the Solemn League and Covenant, he was regarded as having met one of the three basic criteria allowing sedition and murder in Rutherford's *Lex Rex*, namely, one has exhausted all lawful courses of action³¹⁹."

The English Puritans had the powerful lever of the House of Commons in their control. Instead of using it to try and take all power to themselves in a Puritan monopoly that sought to abolish Anglicanism as the Established Church and then rule over e.g., the unwilling Anglican land of England which they tried to force convert to Puritanism very much against its wishes; and instead of the

³¹⁸ *A Catechism of the History & Principles of the Free Presbyterian Church of Scotland*, with a Preface by David Campbell, *Convenor of Religion & Morals Committee* of the FPCS dated March 2013, Published by the *Religion & Morals Committee of the Free Presbyterian Church of Scotland*, Original Edition 1942-3, Revised Edition 2013, Printed by the [Imprintdigital.com](http://imprintdigital.com) facility of Imprint Academic, Exeter, England, UK, 2013.

³¹⁹ My Textual Commentaries Vol. 1 (Matt. 1-14), Printed by Parramatta Officeworks in Sydney, Australia, 2012 (<http://www.gavinmcgrathbooks.com>), at Dedication: The Anglican Calendar, section c, i, "Charles the First's Day (30 Jan.), Charles the Second's Day (or Royal Oak Day) (29 May), & Papists' Conspiracy Day (5 Nov.)," subsection "Puseyite distortions."

English Puritans abolishing the House of Lords and killing the King; the English Puritans should have acted in keeping with constitutional law. This would have been a much slower, harder process, but it is what they should have done. They were in a powerful position to bargain with the King and House of Lords at many points; and could, over time, have gotten the concessions they justly sought for with regard to Puritan religious tolerance. Instead of trying to make England Puritan, they should have recognized the fundamental Anglicanism of England, and the legitimacy of having the *Church of England* established. They should have worked with Reformed Anglicans like James Ussher of Ireland, and not against both Laudian Anglicans and [orthodox] Reformed Anglicans alike. They should in a long, patient manner, have worked with King Charles [the First] to bring about the type of religious freedoms procured in 1689. With the powerful lever of the House of Commons, and public petition to Almighty God in prayer, they could have ultimately gained their own religious freedoms. And if they had done that, the Tests Acts against English Puritans which continued after 1689 would not have been necessary for Puritans, (although they would have remained necessary for Papists,) because the Puritans would not have been glorifying a seditious murderer like Oliver Cromwell, or a political revolutionary like Samuel Rutherford. Intra-Protestant history could have been, and would have been, both different and a lot better for this era. There would not now be the historical hagiological divide that exists between traditional Low Church Evangelical Anglicans such as myself, and so many of those derived from English and Irish (and less commonly Scottish) derived Puritan Churches.

But the problem with the megalomaniacal English Puritans was that they wanted all power in their hands, and they wanted the forced conversion of a most unwilling England to Puritanism. They used their own legitimate grievances as a mechanism to lock in the support of the masses of English and Irish Puritans, and thus as a pretext, for sedition and revolution. As seen by, e.g., the *Solemn League and Covenant*, they wanted to abolish Anglicanism, and completely deny it any religious freedom. Their rhetoric to hoodwink English and Irish Puritans was one of their own grievances; but their political ambitions were far greater. They wanted more than control of just the House of Commons. Their greedy eyes and hearts wanted control *per se*. *Alas, hundreds of years on, many English and Irish Church derived Puritans, and some Scottish Church derived ones, still fail to see the wood from the trees*³²⁰.

Let us now consider some of the relevant things we find in the *Free Presbyterian Church of Scotland Catechism* of 2013. Appendix 3 of the FPCS Catechism, reproduces a number of FPCS Synod Resolutions, and while FPCS *Synod Resolution 7* entitled,

³²⁰ My Textual Commentaries (Vol. 2 (Matt. 15-20) (2009; Printed by Parramatta Officeworks in Sydney, Australia), at Dedication: The Anglican Calendar, section “2) The nexus between Charles I’s Day and Charles II’s Day,” subsection “a) General” (<http://www.gavinmcgrathbooks.com>).

“Reformation Attainments, and the Church’s Relation thereto³²¹,” actually dates from 1910, I was previously unaware of it till in 2013 I saw it promoted and endorsed in this 2013 FPCS Catechism. In view of its content, what I had previously taken to be a personal view of the FPCS Elder referred to above with regard to his unduly negative views on Charles II, to my shock and horror, I now realize are in fact the more generally endorsed views of the FPCS. This FPCS *Synod Resolution 7* says, “the Presbyterians of Scotland ... drafted the *Solemn League and Covenant* The direct purpose of the *Solemn League and Covenant* was to secure a basis upon which the Churches ... in Scotland, England, and Ireland, might be united ... and might secure ... ‘ ... the extirpation of Popery and Prelacy’ [prelacy refers to episcopal church government i.e., Anglicanism with Cranmer’s 1552 prayer book in its slightly revised 1559 & 1604 form]. The immediate result of the *Solemn League and Covenant* was the Westminster ... Assembly’s work ... in producing (1) a Directory for Public Worship, (2) a Presbyterial Form of Church Government, (3) a Confession of Faith [i.e., the Westminster Confession], (4) a Larger Catechism, (5) a Shorter Catechism. These documents ... were meant to be the basis of a covenanted uniformity in religion between the Churches ... in the three kingdoms, [and they] were ... adopted by ... the Church of Scotland in ... 1645, 1647, and 1648.” I.e., Cranmer’s prayer book was declared “illegal” under Puritan revolutionary ordinances in 1645, and even before this time Anglican Churches were closed. E.g., under the tyranny of the *Solemn League and Covenant*, the English Puritan revolutionaries set 14 January 1644 as the first Sunday upon which Ely *Church of England* Cathedral was to be closed; and King James Bible translator, John Boyce, was a Prebendary at Ely Cathedral. Under the stress of this event, on that very Sunday, he did lay down and die, and the angels of God came and carried his soul home to his heavenly rest, where the Puritan Revolutionaries could no longer molest and hurt him.

Yet this same *Solemn League and Covenant* is here being endorsed by the FPCS. “King Charles II swore ... he would uphold the Reformed Presbyterian faith” While this is true, it fails to recognize the teaching of the Presbyterian Westminster Confession itself that an unlawful oath is not binding (*Westminster Confession 22:7*, “No man may vow to do anything forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God,” citing Num. 30:5,8,12,13; Mark 6:26; Acts 23:12). Given that no Act had ever passed both Houses of the Westminster Parliament, and received Royal Assent from the King, which abolished the legal Anglican Protestantism of the throne, this was clearly an *unlawful oath* that Charles II was not bound to.

Yet this FPCS *Synod Resolution* in its 2013 Catechism continues, “The British nation had to learn ... that no faith can be placed in the oath of a Jesuit. In the years 1650 and 1660, Charles swore that he would uphold the ... Covenants ..., and in 1661 he caused the Covenant to be burnt by the hand of the ... hangman in London; and at Linlithgow, in 1662, the same proceedings were repeated with fiendish profanity. A [Scottish] parliament was called together in Edinburgh, ... which ... forbade the

³²¹ *A Catechism of the History & Principles of the Free Presbyterian Church of Scotland* (1913), *op. cit.*, pp. 60-67.

Covenants, and passed the infamous Rescissory Act. This Act cut off from the Statute Books [of Scotland] all the Acts of the preceding twenty years in favour of the Presbyterian Church The Presbyterian Church of Scotland was not only disestablished, but outlawed, and a semi-Popish one set up in its place The Presbyterian Church of England fared nothing better. The [Westminster] Parliament [of the Kingdom of England] passed the Abjuration Oath in 1661. The design of this Act was, by abjuring and condemning the Presbyterian practice, to force adherence to the semi-Popish system” i.e., Anglicanism and Cranmer’s 1552 prayer book as revised in its 1662 form. “Both the National Covenant and the Solemn League and Covenant were to be abjured as unlawful oaths” In a clear endorsement of the usurped powers of the English Puritans who enacted the *Solemn League and Covenant* in England by Interregnum Ordinances, this Catechism laments the fact that “England proved untrue to her solemn oath and turned back to Episcopacy.” Following ““1662”” with the removal of ““the Presbyterians in England”” from Anglican Churches, it is claimed, “The pulpits of these godly men were filled with profane ignorant, and openly vicious curates”

In fact, Anglican England greatly rejoiced at the Restoration of 1660, and the demand for Cranmer’s 1552 prayer book as revised in 1559 & 1604; and made “illegal” under the Puritan republic from 1645; was so great that it went through five editions in one year. E.g., it was used in a service before the House of Lords on 10 May 1660; and then in turn Cranmer’s 1552 prayer book was revised in 1661 by the *Savoy Conference* to become the 1662 *Book of Common Prayer*. That Conference consisted of twelve Anglican Bishops, e.g., one of them was John Pearson of Chester (1612-1686) who was a Restoration Bishop of Chester (1672-1686), known for his work on the Apostles’ Creed in Pearson’s *Exposition of the Creed*³²². *Pearson’s Exposition of the Creed* (1659) is a classic Protestant work by a most godly and learned *Church of England* Bishop; and so to simply claim in the *Free Presbyterian Church of Scotland’s Catechism* (2013) that Restoration “pulpits ... were filled with profane ignorant, and openly vicious curates,” is a shocking example of what I Corinthians 6:10 calls the deadly sin “revilers;” and while I am open to the possibility that there were some bad clergymen appointed e.g., Hickeringill, *infra*, with respect to the FPCS failure to also recognize such godly men such as Bishop Pearson, this lack of balance means they give an overly negative view of such men which in fact then becomes an example of the deadly sin of “liars” (Rev. 21:8) who “maketh a lie” (Rev. 21:27; 22:15).

In saying this, I do not seek to “white-wash” the fact that there were *some* bad clergy appointed after the Restoration. E.g., I refer in my *Textual Commentaries* Vol. 1 (Matt. 1-14) (2012) to:

Edmund Hickerlingill (1631-1708). In the desire to extend the orbit of the Uniformity Act, some even in the church, such as Bishop Sanderson, seemed happy to assist ... [certain inappropriate] persons. *Hickerlingill was both shady and unstable* (Jas 1:8). Under the Puritan Revolutionaries of 1640-60, he fought

³²² Pearson’s *Exposition of the Creed*, 1659, 1683, *op. cit.* .

with the Puritan army, then lived in Jamaica, returning to England in 1661. Seemingly to evade the penalties of the 1662 Act of Uniformity, he was ordained an Anglican clergyman by Robert Sanderson, Bishop of London, whom he described as “the Presbyterian bishop.” His religious profession varied from Puritan (Baptist) to Quaker to Deist to Anglican. It is possible he went into Deism because he did “receive to” himself “damnation” (Rom. 13:2) for his sedition as both a Roundhead soldier and a Puritan revolutionary pamphleteer. If so, he may have insincerely adopted Anglicanism after the Restoration for “political” reasons, and so this might explain why for such a man to then become an Anglican clergyman evidently meant nothing, as he continued to write anti-Anglican pamphlets as Vicar of All Saints’ Colchester (1662-1708). The *Encyclopaedia Britannica* (1911) records that “Hickeringill was an active pamphleteer,” and consequently made “to pay heavy fines for slander in 1682” against the Bishop of London, Henry Compton. ... Though Hickeringill then made a “public recantation,” he was deprived of his vicarage from 1685-88, but around the time of Toleration Act allowed to return. His continued presence in the Anglican Church was an amazing testimony to her tolerance. In one of his many vacillations, he published a sermon entitled, “A Sermon preached on the 30th of January: Vindicating King Charles the Martyr and the keeping of the Day. By Edmd. Hickeringill,” Printed & Sold by J. Nutt, London, “1700 ...” ..., for which his text was I Kgs 21:12,13 But the reality is that Hickeringill remained a shady and seedy character to the end, for just a year before his death, in 1707 he was convicted of forgery. Whatever one thinks of him, *the claims of this convicted slanderer and forger should be treated with great caution and reserve, and it should be borne in mind that over time he consistently fluctuated again and again in his claims*³²³.

Clearly then, it is reasonable to refer to evidence of both good clergy (e.g., Bishop Pearson) and *some* bad clergy (e.g., Hickeringill). Yet this is *not* the sort of thing the FPCS are claiming. Rather, they are seeking to speak ill of all Anglican clergymen of the Restoration era, when they claim that after “the Presbyterians in England” were ejected from Anglican Churches, “The pulpits of these ... men were filled with profane ignorant, and openly vicious curates.” Thus the FPCS claims go well beyond shady characters such as Edmund Hickeringill. That the FPCS would promote these type of “divisions” in their 2013 Catechism is thus a clear cut case of schismatic “heresies” (I Cor. 11:18,19).

And with regard to the Williamite Settlement which recognized that Scotland was Presbyterian with the Established *Church of Scotland*, England was Anglican with

³²³ My Textual Commentaries Vol. 1 (Matt. 1-14), Printed by Parramatta Officeworks in Sydney, Australia, 2012 (<http://www.gavinmcgrathbooks.com>), at Dedication: The Anglican Calendar, section c, i, “Charles the First’s Day (30 Jan.), Charles the Second’s Day (or Royal Oak Day) (29 May), & Papists’ Conspiracy Day (5 Nov.),” subsection “A modern Puritan: Charles Spurgeon.”

the Established *Church of England*, and that there should be tolerance to all Protestants; this FPCS Catechism of 2013 says, “in the civil sanction then given to Presbytery [= Presbyterianism], the [Scottish] Parliament of 1690, overlooking altogether ... the Second Reformation” i.e., the era of, and including, the *Solemn League and Covenant*, “went back at once to the Act of 1592, and based its legislation upon that Act alone as being the original charter of the Presbyterian Establishment. Accordingly, it left unrepealed the ... ‘Act Rescissory’ of King Charles [the Second], by which all that the [Presbyterian] Church had done, and all that the State had done for her, in the interval between 1638 and the Restoration [in 1660], had been stigmatised as treasonable and rebellious. Thus [from the FPCS perspective] the ... [Williamite] Settlement failed in adequately acknowledging the ... work done formerly”

While I would accept that the 1690 Scottish Presbyterians recognized that “all that” “had” been “done” in the Interregnum era to the 1660 Restoration was “treasonable and rebellious,” unlike England and Ireland, the Interregnum did not come to Scotland till 1651, and so I think it would be an overstatement to say that they considered “all that the” Scottish “State had done ... in the interval between 1638” and 1651 “had been stigmatised as treasonable and rebellious.” I have deliberately left out much, though not all, of the inflammatory language of this section of the FPCS’s 2013 Catechism, e.g., its references to “the dark period ... of the Stuart dynasty,” though I have referred to some in order to alert the reader to the fact that I have used some “toned down” language in these citations. The *Episcopal Church of Scotland* here referred to as “a semi-Popish one,” was in fact a Puritan Church. It was set up by the Puritan Scottish Parliament, and worked on the premise that Puritans had never agreed on church government e.g., Presbyterians and Congregationalists had different views on this matter, and so this diversity was simply now increased with Puritans of the *Episcopal Church of Scotland*. This was certainly *not* an Anglican Church. Hence these claims show intolerance to fellow Puritans who do not agree with Presbyterian Church government. And the reference to “the semi-Popish system” in England is to the Anglican Church. While I support the ejection of Puritans from Anglican Churches in England at this time, I look with regret upon the fact that the later tolerance of the 1689 settlement was not extended to Puritans as fellow Protestants also back in the 1660s. Thus my support for the 1662 Act of Uniformity in England is qualified by the fact that I think the *Toleration Act* of 1689 should also have come at this time. I also support the Williamite Settlement of the Presbyterian Church in Scotland in 1690. As noted in my *English Churchman* letter, in 1690 the Established *Church of Scotland* wisely upheld the Scottish Rescissory Act of Charles II, and distanced themselves from e.g., the 1643 *Solemn League and Covenant*.

The *Free Presbyterian Church of Scotland* which left the *Free Church of Scotland* in 1893 says in this 2013 FPCS Catechism, “The Free Church in 1843 claimed to be the Church of Scotland free, which meant that she claimed historical continuity with the true Reformed Church of Scotland” (Answer 47). Thus the FPCS identifies itself with “the Free Church ... in 1843 ... at the Disruption” in which “Dr. Thomas Chalmers” was “the Moderator” (Answer 97); at which time, “The Disruption took place because the State ... interfered with the Church courts by insisting on Minster being intruded into congregations against the will of the people” (Answers 43 & 44). And in turn, the FPCS

considers that since 1893 it is the successor of the *Free Church of Scotland*. Hence this Catechism says the FPCS “was formed in 1893” (Answer 1), having “separated from the Free Church [of Scotland] because an Act regarding the Westminster Confession of Faith, called the Declaratory Act, was passed in 1892 by its General Assembly” (Answer 2), which “allowed men to state ... that they” only “believed” in part of this “Confession of Faith,” (Answer 5). Yet it is clear from these comments about the Williamite Settlement of 1690, that the *Free Presbyterian Church of Scotland* is NOT in any realistic sense a successor to the Established *Church of Scotland* of 1690 which refused to imbibe of the sedition and treason sought by the FPCS in their support for the *Solemn League and Covenant* under English revolutionary republicans; and which recognized it as an error for Scotland to have earlier supported it. As recognized in this Schismatic FPCS Catechism of 2013, the *Solemn League and Covenant* sought “‘in the Church of Scotland, ... England and Ireland, ... the extirpation of ... Prelacy’.” This means that the FPCS is endorsing actions to make illegal both the Puritan *Episcopal Church of Scotland* and Anglican *Church of England* and *Church of Ireland* because they have episcopal government; while simultaneously complaining about how the Scottish Parliament denied Presbyterians religious freedom after the Restoration till the 1690 Williamite Settlement, although even here, they are greatly critical of that Settlement because it did not uphold the *Solemn League and Covenant* and e.g., close down the Anglican Church in England and Ireland. *These FPCS views are clearly seeking to foster “divisions” which are schismatic “heresies” (I Cor. 11:18,19) within Protestantism; and as part of this they are also condoning the God dishonouring Rutherford type “seditions” and “murders” (Gal. 5:20,21) of the English Puritan revolutionary republicans of the 1640s and 1650s Interregnum who did “receive to themselves damnation” (Rom. 13:1,2) at the hands of a just and holy God.*

Furthermore, deadly sins exhibiting the bad fruits of a bad tree include the setting aside of the ninth commandment, “Thou shalt not bear false witness” (Exod. 20:16; Rom. 13:9; 16:17). Hence we read that “all liars, shall have their part in the lake which burneth with fire and brimstone:” (Rev. 21:8). And we find that that the inflammatory language of parts of this Schismatic FPCS Catechism of 2013 clearly embraces such falsehood. For example, it claims “King Charles II” was “a Jesuit;” for which there is no reasonable evidence. This further violates the clear word of the Lord, “Thou shalt not revile the gods” (Exod. 22:28); and in this context we are further told that “revilers” “shall not inherit the kingdom of God” (I Cor. 6:9,10). This dishonesty with respect to those targeted by FPSC does not end there. For instance, on the one hand, I would agree with the FPCS 2013 Catechism that Seventh-day Adventists are one of the “Modern Religious Cults” (Section 11), and “the Seventh Day Adventists [*sic.* Seventh-day Adventists, although paradoxically when abbreviated they are called “SDAs” not “SAs”] ... teach dangerous unscriptural doctrine ... ” (Answer 150). But on the other hand, to the claim that “The Seventh Day Adventists [*sic.* Seventh-day Adventists] ... believe in a second opportunity of salvation after death ...,” is simply not correct. Hence we find that the more general usage of unnecessarily inflammatory language in this FPCS 2013 Catechism against those who disagree with them, sometimes spills over into the deadly sins of being “revilers” (I Cor. 6:10) and “liars” (Rev. 21:8).

King Solomon declared, “These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look” (Prov. 6:16,17); e.g., saying “I don’t care if English and Irish Anglicans and Scottish Presbyterians got together in 1690 under the Protestant William of Orange, admitted mistakes on both sides, and sought in a spirit of Protestant Christian love to move forward together. I’m gonna’ keep glorifying the *Solemn League and Covenant* that those Scottish Presbyterians distanced themselves from under the Williamite Settlement, ‘cause I’m proud of the *Solemn League & Covenant*.” King Solomon says, “These six things doth the Lord hate: yea, seven are an abomination unto him: ... a lying tongue” (Prov. 6:16,17) e.g., saying in the FPCS Schismatic Catechism (2013), “King Charles II” was “a Jesuit.” “These six things doth the Lord hate: yea, seven are an abomination unto him:” “hands that shed innocent blood” (Prov. 6:16,17). E.g., the *Solemn League & Covenant* glorifying Puritan Roundheads who attempted to kill the Royalist Anglican King James Bible translator, Daniel Featly, as he preached from his Anglican pulpit in 1643; which cost the lives of two Anglican worshippers in his church; or the actual murder of King Charles the Martyr on 30 January 1649. “These six things doth the Lord hate: yea, seven are an abomination unto him: “An heart that deviseth wicked imaginations” (Prov. 6:16,18); for example, saying in the FPCS Schismatic Catechism (2013), that Restoration pulpits which included godly men like Bishop John Pearson of Chester who produced a classic Protestant work in *Pearson’s Exposition of the Creed* (1659), “The pulpits ... were filled with profane ignorant, and openly vicious curates” “These six things doth the Lord hate: yea, seven are an abomination unto him: “feet that be swift in running to mischief” (Prov. 6:16,18). For example, under the tyranny of the *Solemn League and Covenant*, the English Puritan revolutionaries set 14 January 1644 as the first Sunday upon which Ely *Church of England* Cathedral was to be closed; and under the stress of this event, King James Bible translator and Prebendary at Ely Cathedral, John Boyce, did lay down and die on that very day.

Against this type of backdrop, for Charles II to sign the *Solemn League and Covenant* was an illegal oath because no law had gone through the Westminster Parliament and given assent by the king to change the fact that the throne was legally Anglican Protestant with Anglicanism the Established *Church of England*. Nevertheless, the FPCS Schismatic Catechism (2013) seeks to criticize “King Charles II” who signed the *Solemn League and Covenant* with a commitment to convert to Puritanism in order to get the Puritans on side; (just like he later signed the 1670 French *Treaty of Dover* with a commitment to convert to Popery to get the French on side;) though a man is not bound by an illegal oath, which thing is also recognized by the Presbyterian *Westminster Confession* (which cites Num. 30:5,8,12,13; Mark 6:26; Acts 23:12).

“These six things doth the Lord hate: yea, seven are an abomination unto him: “a false witness that speaketh lies” (Prov. 6:16,19). E.g., endorsing in the FPCS Schismatic Catechism (2013) the usurped powers of the English Puritans who enacted the *Solemn League and Covenant* in England by Interregnum Ordinances, saying, “England proved untrue to her solemn oath and turned back to Episcopacy;” when in fact, no such commitment to the *Solemn League and Covenant* ever passed both houses of the English Parliament and then received the King’s Royal Assent. And it is clear that more

generally, that the average Englishman never made such a commitment to Puritanism, since the English soul was clearly Anglican. For in the words of *The Preface* in the 1662 Anglican *Book of Common Prayer*, it was “under” the “usurped powers” of Interregnum Ordinances, and “by” “undue means” “for mischievous purposes” that “the use of the Liturgy” found in Cranmer’s 1552 prayer book of 1559 & 1604 “came, “during” these “unhappy confusions, to be discontinued.” As it was always legally “enjoined by the Laws of the Land, and those Laws never yet repealed” as at 1662. “These six things doth the Lord hate: yea, seven are an abomination unto him: “he that soweth discord among brethren” (Prov. 6:16,19). For example, rejecting the wise decisions of the Williamite Settlement of 1690, and seeking to go back and glorify the *Solemn League & Covenant* which calls for the abolition of the Anglican Church in England and Ireland; by e.g., saying in the FPCS Schismatic Catechism (2013), “In the years 1650 and 1660, Charles swore that he would uphold the ... Covenants ..., and in 1661 he caused the Covenant to be burnt by the hand of the ... hangman in London; and at Linlithgow, in 1662, the same proceedings were repeated with fiendish profanity. A [Scottish] parliament was called together in Edinburgh, ... which ... forbade the Covenants, and passed the infamous Rescissory Act.”

Therefore, *on the one hand*, it must be admitted that the *Free Presbyterian Church of Scotland* has much in it that is attractive and good, as seen by many of its commitments which are inside the parameters of religiously conservative Protestantism. In an age of religious apostasy and moral decline, it is in many ways refreshing to find a group of professed Protestants who are opposed to so much of the spiritual and moral laxity of contemporary times. Thus the FPCS has many attractive and positive elements to it. *But on the other hand*, the FPCS also clearly promotes a range of schismatic “divisions” (I Cor. 11:18), which entangle it in such deadly sins as schismatic “heresies” (I Cor. 11:19; Gal. 5:20,21), “seditions” and “murders” (Gal. 5:21,21) with associated “damnation” (Rom. 13:1,2), and also the deadly sins of “revilers” (I Cor. 6:10) and “liars” (Rev. 21:8), *supra*. Hence against this backdrop, its refusal to allow religiously conservative Protestant Christian visitors to its Communion Table who do not keep an overly strict Puritan Sabbath (Mark 2:27; Col 2:8-19), can also be contextually adjudged as simply one more example of its being schismatic.

Hence I say in a letter published in *English Churchman* in August 2013:

We live in an age where we religiously conservative Protestant Christians find it necessary to cite Scriptural passages to do with “heresies” (Gal. 5:20) such as the denial of justification by faith (Gal. 1:8,9; 3:11-13) by those in the ecumenical compromise with e.g., Roman Catholics or Eastern Orthodox; or the “damnable heresies” of those who deny the Divine Inspiration and authority of Scripture (II Peter 1:21-2:1) such as religious liberals; or those subverting the completed revelation of Scripture more subtly by denying that prophets existed only in and around Bible times (Luke 11:49-51; I Cor. 13:8; Eph. 2:20), such as the Montanist heretics of the Charismatic or Pentecostal Churches, or cults claiming their own “prophet” such as the Mormon Church, Seventh-day Adventist Church, or Christian Science Church; as well as those who deny the doctrine of

the Trinity e.g., with respect to the full humanity of Christ (II John 7-11) such as the Oriental Orthodox, or the Deity of Christ such as the Jehovah's Witnesses cult.

But it is also to be remembered that "heresies" includes unnecessary "divisions" (Greek *schisma* = schisms) in the body of Christ (I Cor. 1:12,13; 11:18,19). The reconciliation of these two types of Scriptures on heresy, means that within the confines of orthodoxy i.e., religiously conservative Protestant Christianity, we must have a suitable spirit of broad Protestantism. A good example of this is the Protestant Gentleman's Agreement of 1689 under which the 1662 Act of Uniformity was wisely modified by the *Toleration Act* of 1689 so as to give Protestant toleration in Anglican England, and in Scotland Presbyterianism was Established with the condition that the Parliament would uphold the Recissory Act of Charles II which in harmony with Scripture repudiated the illegal oath known as the *Solemn League & Covenant* calling for "the extirpation of ... Prelacy, (that is, church-government by ... Bishops, ...)," i.e., the Anglican Church.

On the one hand, the *Free Presbyterian Church of Scotland* (FPCS) has many good and commendable qualities. But on the other hand, *English Churchman* has made some reference to the FPCS overly strict Sabbatarianism (e.g., EC 7868 & 7872) which in denying visitors Communion who use Sunday public transport is schismatically contrary to the spirit of NT Sabbath teaching (Mark 2:27; Col. 2:16); and I have expressed concern about their glorification of the *Solemn League & Covenant* (EC 7853). FPCS has recently released a new "Catechism" (2013) that among other things glorifies the *Solemn League & Covenant* in Appendix 3, which it says calls for "the extirpation of ... Prelacy" i.e., Anglicanism, describes as "fiendish" the fact "King Charles II" "in 1661" did "cause" this document "to be burnt by the hand of the" "hangman" (Rom. 13:4), and criticizes "the infamous Recissory Act" "of King Charles" II "by which" things the Puritan "Church had done" "in the interval between 1638 and the Restoration, had been stigmatised as treasonable and rebellious." If this glorification of the *Solemn League & Covenant* calling for "the extirpation" of Anglicanism is not an example of "heresies" that are "divisions" or schisms (I Cor. 11:18,19), then what I ask is?³²⁴.

³²⁴ McGrath, G. (myself), "Heresies," *English Churchman* 23 & 30 Aug. 2013 (EC 7878), p. 2.

(Chapter 7) section c], subsection iii], subdivision D], heading,
 “Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed
 of heresy?,” subheading: Summary of Point 1.

Therefore, in the determination of heresy, we can see that there is a necessary line drawing exercise. On the one hand, there are Scriptures which urge intolerance towards, and separation from, religious apostasy and heresy with respect to broad fundamentals of the faith such as all the matters dealt with in *The Three Creeds* (Apostles, Athanasian, & Nicene); and the Trinitarian work of the first to sixth General Councils (Nicea, 325; Constantinople, 381; Ephesus, 431; Chalcedon, 451; Constantinople II, 553; & Constantinople III, 681; although in non-Trinitarian areas, matters dealt with by these six Councils are a mix of the good, bad, and indifferent, and certainly contain some errors); and the Final Rubric of the Communion Service in the 1662 Anglican *Book of Common Prayer*. Or the threefold Reformation Motto, *sola fide* (faith alone), *sola gratia* (grace alone), *sola Scriptura* (Scripture alone), as expanded out to its fivefold form with *solo Christo* (Christ alone), and *Soli Deo Gloria* (Glory to God Alone), (Rom. 1:16,17; 16:17; Gal. 1:6-9; 3:11-13; 5:20,21; II John 7-11). For example, heretical attacks on the absolute authority of the Divinely Inspired (II Tim. 3:16) Word of God (II Peter 1:21 – 2:1); together with separation from immoral persons who set aside Christian moral precepts such as those found in the Holy Decalogue (Exod. 20:1-17; Rom. 7:7; 13:8-10; 16:17; I Cor. 5:11). Thus Christ prays for believers, “Sanctify them through thy truth: thy word is truth” (John 17:17). It is clear that only religiously conservative Protestant Christianity can reasonably said to satisfy these doctrinal requirements. And these Scriptures further teach that those who do not submit to this doctrine of intolerance and some level of suitable separation from religious apostasy and heresy, exhibit the fruit of deadly sin and their souls are damned to hell (Gal. 1:6-9; 3:11-13; 5:20,21; II Peter 2:1).

But on the other hand, there are Scriptures which urge tolerance towards, and union together with, those of the “one faith” in “one body” (Eph. 4:4,5), which is the holy catholic or universal (Acts 9:31) church (Matt. 16:18; Eph. 5:32; Heb. 2:12 & 3:6); in which in a spirit of Christian love (John 13:34) and charity (I Cor. 13); one should be tolerant to diversity (Rom. 14; I Cor. 8; Col. 2:16) inside the mystical body of Christ which is the catholic or universal church of all believers. Thus Christ prays for the church, “that they may be one” (John 17:11). It is clear that this requires a suitable spirit of broad Protestantism. And these Scriptures further teach that those who do not submit to this doctrine of tolerance, love, and some level of suitable spiritual union and oneness (as opposed to organic unity in one temporal church structure here in earth), exhibit the fruit of deadly sin and their souls are damned to hell (I Cor. 11:18,19; Gal. 5:20,21; II Peter 2:1; I John 3:14,15).

I find that drawing the line between these two types of Scriptures on heresy in a manner that is faithful to Almighty God, Father, Son, and Holy Ghost, as set forth in his Divinely Inspired (II Tim. 3:16) and Divinely Preserved (I Peter 1:25) Word, on the first set of Scriptures imposes restrictions requiring the doctrines of religiously conservative Protestantism; and on the second set of Scriptures acts to require a suitable spirit of broad Protestantism. I admit that “drawing the line in the right place” is not always an easy

matter; and I do not claim infallibility. Nevertheless, in seeking to submit to God and so draw the line as best I can (I John 2:25-27), I seek to give as much latitude as I think is reasonably possible in the circumstances I encounter people. I admit that these line-drawing exercises with “weak brethren” (I Cor. 8:12) over issues such as e.g., “drink ..., or ... the sabbath days” (Col. 2:16) are not always easy, but we are told, “As much as lieth in you, live peaceably with all men” (Rom. 12:18). Thus e.g., I have a spirit of tolerance both ways among my Reformed brethren who disagree with me on my broad Protestant embrace of Lutherans and Wesleyan Arminians, i.e., I have a spirit of love and tolerance to Lutherans and / or Wesleyan Arminians who are inside the broad parameters of religiously conservative Protestantism, *supra*; and a spirit of love and tolerance to Reformed Christians who inside the broad parameters of religiously conservative Protestantism disagree with me on my broad Protestant qualified embrace of Lutherans and / or Wesleyan Arminians³²⁵. *C’est ça la différence! C’est la vie!*³²⁶

Therefore applying these principles to Hugh Ross’s Arminianism, which in more specific terms is semi-Arminianism; I would not regard this as an insurmountable barrier to embracing him inside the confines of religiously conservative Protestantism, providing he is more broadly orthodox inside the parameters of religiously conservative Protestant Christianity, *supra*. But at this point, his, and his organization’s embrace of the ecumenical compromise with Roman Catholics and Eastern Orthodox, *supra*, is necessarily fatal. E.g., as a manifestation of the rejection of *sola Scriptura* (II Tim. 3:16), Roman Catholics and Eastern Orthodox reject the gospel of justification by faith alone (Gal. 1:8,9; 3:11; 5:20,21), embrace the deadly sin of “idolatry” with e.g., statues (Roman Catholic) or icons (Eastern Orthodox) of saints which they venerate (Gal. 5:20,21); and accordingly reject the doctrine of *Christ alone* with respect to salvation (Acts 4:10,12; Philp. 3:8,9), and Christ’s work as the only mediator between God and man (I Tim. 2:5; Heb. 12:24).

(Chapter 7) section c], subsection iii], subdivision D], heading,
*“Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed
of heresy?”* subheading: *Points 2 & 3.*

³²⁵ Because they are a relatively small percentage of the Protestant community they are often not referred to, but some people also refer to Amyraldians as “Reformed” on the basis that they believe in election; others make a threefold division of the Reformed, Amyraldians, and Arminians, or a fourfold division of the Reformed, Lutherans, Amyraldians, and Arminians (see e.g., the distinction between “Lutherans” and “the Reformed [or Calvinists]” in the *Peace of Westphalia* of 1648, in Bettenson’s *Documents*, pp. 216-217). Though I regard the Amyraldians as wrong in their belief of a general atonement, and instead uphold the true Reformed teaching of limited atonement, I likewise regard them to be in error but not heresy, and so embrace Amyraldians as fellow religiously conservative Protestants.

³²⁶ French, “That’s the difference! That’s life!”

Point 2. None of the matters dealt with in *Point 1* are necessary elements of Hugh Ross's Gen. 1-11 models. Therefore, whether they are like myself, Reformed, or like Bob Jones Sr. they are Wesleyan Arminians, putting aside the issues dealt with in the following *Point 3* which will consider Ross's anti-dichotomist heresy as it relates to Gen. 1 & 2; Hugh Ross, or anyone else wishing to adopt a revised form of Hugh Ross's *Day-Age School*, *infra*, should start by entirely repudiate all the other heresies which I have isolated in *Point 1*, *supra*.

Point 3. As I have noted in *Point 2*, most of Hugh Ross's heresies and errors can be detached from his old earth creationist work, and so put to one side in still seeing the good that is in his work. But two of Hugh Ross's heresies to do with the soul are irreducible elements of his *Day-Age School* of Gen. 1 & 2, firstly, that men and animals have the same type of soul and that certain animals are "soul-ish," namely, birds and mammals; and secondly, his denial of man as a dichotomy of body + soul / spirit in his trichotomist heresy that man is body + soul + spirit, with the same meaning being given for a man's "soul" in Gen. 2 as that given to animals in Gen. 1 i.e., Ross means by "soul" the *mind, will, and emotions*, whether in men or beasts in the form of birds and mammals.

Ross says, "human beings are the only animals that are body, soul, and spirit. ... While the soul and spirit of a human are functionally distinct, they are not substantively distinct³²⁷." This is a distinction without merit. If Ross's birds and mammals have body + soul, and what makes men different is they are body + soul + spirit, then the spirit of Ross's trichotomy is necessarily both functionally and substantively distinct. This type of thing looks to me like Ross is using a semantic fudge (reminiscent of Polkinghorne's desire to *prima facie sound more orthodox* with a "dual aspect" of monism that sounds more like the dichotomy of body + soul, while simultaneously denying this, *supra*). Such semantic manipulations of a soul heresy are calculated to *prima facie* make the heresy *sound more orthodox*, but in reality are a semantic overlay to an unorthodox model and must be accordingly exposed as terminological "window dressing."

I see three insoluble problems for Ross's model with respect to orthodoxy.

Firstly, Hugh Ross's use of *nephesh* for what he calls "soul-ish" creatures in Gen. 1 i.e., "birds and mammals," has some qualified basis in the Hebrew in that in some contexts, as noted in *Brown-Driver-Briggs Hebrew & English Lexicon*, *nephesh* can refer to various "emotions and feelings," e.g., at Exodus 23:9, "ye know the heart (Hebrew, *nephesh*, feminine singular noun, from *nephesh*) of a stranger" means "ye know the feelings of a stranger³²⁸." But the difficulty with applying even this meaning to Ross's model is that when *nephesh* is so used in the Hebrew, the application is to a *human* quality (cf. *nephesh* in e.g., Lev. 26:16; Deut. 24:15; I Sam. 2:33), *not an animal* quality in general, let alone *an animal quality specifically of birds and mammals*. Therefore, it

³²⁷ Ross, H., *The Genesis Question* (2001), *op. cit.*, p. 55.

³²⁸ *Brown-Driver-Briggs Hebrew & English Lexicon*, at *nephesh*.

would be *contextually incorrect* to render *nephesh* in Gen. 1 as something like “feeling,” i.e., for the fifth day, “And God said, Let the waters bring forth abundantly the moving creatures that hath feeling [*nephesh*, AV correctly reads ‘life’]” (Gen. 1:20), “And God created ... every feeling [*nephesh*, AV correctly reads ‘living’] creature that moveth” (Gen. 1:21); or the sixth day’s “And God said, Let the earth bring forth the feeling [*nephesh*, AV correctly reads ‘living’] creature” (Gen. 1:24). Not only would this be *contextually incorrect* because *nephesh* in this sense is a human quality rather than an animal quality, but it would additionally be *contextually incorrect* because in *the creationist context* of Genesis 1 the most natural rendering into English is that of “life” and “living” as found in the Authorized Version’s rendering of Gen. 1 i.e., “moving creatures that hath life” (Gen. 1:20), “every living creature” (Gen. 1:21), and “the living creature” (Gen. 1:24). Furthermore, I do not in any way, shape, or form, concur with Ross’s associated views as to the meaning of the other Hebrew words he applies to the animals of the fifth and sixth days so as to limit them to birds and mammals.

Secondly, Hugh Ross’s model suffers from the fact that he uses the Hebrew *nephesh* for “soul” or “soul-ish,” by expanding one of its uniquely human meanings relating to *mind, will, and emotions*, so that he then makes the same meaning of soul apply to both the animals of the fifth and sixth creation days in Gen. 1, as well as man in Gen. 2:7. Hence to then distinguish man from animals, Ross develops a trichotomy in which the human “spirit” is equated with the traditional dichotomist concept of the human soul / spirit i.e., he says man is different to animals because he has a “spirit” in a constitutional trichotomy of man as body + soul + spirit, by which he means what the orthodox would call either the soul or spirit in a constitutional dichotomy of man as body + soul / spirit. The problem I see with this is that even if one were to try and make a distinction on Ross’s model e.g., rendering Hebrew *nephesh* as “feeling” for beasts in Gen. 1, and then rendering it as “soul” for man in Gen. 2:7, this would still be a distinction without merit. That is because one is using a concept of *nephesh* in “emotions and feelings” (*Brown-Driver-Briggs Hebrew & English Lexicon*) which contextually applies to men and not animals; so that such a device would not succeed in making the required orthodox distinction of man’s soul *and its associated qualities* being unique to man as opposed to animals. By contrast, in the standard orthodox distinction *nephesh* means one thing in Gen. 1:20,21,24, whether *animal* “life” or *animal* “living” (AV) or even *animal* “souls” (e.g., one possible rendering of the Greek Septuagint), and quite another thing in Gen. 2:7 as a *human* “soul.” While the Hebrew *nephesh* allows this traditional diversity (and in this sense resembles the Greek Septuagint and Latin Vulgate, *supra*), it will now allow for Ross’s type of claims.

Put simply, in the first instance, a revised *Day-Age School* form of Ross’s model would need to completely, totally, and absolutely, repudiate any nexus between animal “souls” or animal “life” in Gen. 1, and human “souls” in Gen. 2:7. And secondly, having done so, it would have to then completely, totally, and absolutely, repudiate any idea of man as a trichotomy, and endorse the orthodox doctrine of man as a dichotomy of body and soul / spirit.

This then brings me to the third and final problem. To achieve these ends and simultaneously produce a revised *Day-Age School* form of Ross's model one would need to radically distort the Hebrew. With all due respect to Hugh Ross, he has already quite radically distorted the natural meaning of the Hebrew to claim that the beasts of the fifth and sixth Edenic creation days are only birds and mammals. To further do so by e.g., using the human quality of "feeling" for *nephesh* in Gen. 1, and then trying to distinguish this as an "animal feeling," when in fact the word means only human feeling, might *prima facie* act to pull a revised *Day-Age School* form of Ross's model "over the line" of broad theological orthodoxy. But there is a third issue of orthodoxy, and that is morality. E.g., the *Catechisms* of the Reformation such as e.g., *Luther's Short Catechism* (1529), or *The Short Catechism* now found in the *Anglican Book of Common Prayer* of 1662, or the Presbyterian *Shorter Catechism* (*Church of Scotland*, 1648), contain not just theological statements of belief such as the *Apostles' Creed*, but also moral statements with *The Ten Commandments*, and this in turn manifests Biblical doctrine. The ninth commandment says, "Thou shalt not bear false witness" (Exod. 20:16; Matt. 19:18; Rom. 13:9); and near the end of the Bible, St. John the Divine thrice says that "liars" (Rev. 21:8) or whosoever "maketh a lie" (Rev. 21:27; 22:15), shall "in no wise enter into" heaven (Rev. 21:27). Therefore any such wilful distortion of the Hebrew to try and bring a revised *Day-Age School* form of Ross's model into what is *prima facie* theological orthodoxy, is simply out of the question.

And to try and develop something like St. Basil's view of the animal "soul" of Gen. 1, as distinct from the human "soul" of Gen. 2 into Ross's type of model, will not work either, for the same basic reason. St. Basil was a young earth creationist who considered there was a time gap in the early part of Genesis 1 in which there was a distinctive prior creation before the later six 24 hour days of Gen. 1, and he specifically identified this distinctive prior creation as that of the heavenly angels³²⁹. Thus he understood the fifth and sixth creation days to refer to a universal animal creation, and so he did not internally divide animals into those with, or without, and animal "soul." Therefore, this type of distinction could not be modified to a Hugh Ross type model, since to claim the Hebrew *nephesh* (or Greek *psuche* of Gen. 1 in the Septuagint) refers only to an animal "soul of birds and mammals," would require *a radical distortion of the Hebrew (or Septuagint Greek)*, of a type and kind that would constitute gross dishonesty. It would not be a distinction based on sound linguistic grounds, but on the basis of trying to contort the Hebrew (or Septuagint Greek) to fit a particular scientific model. Thus one could not adopt such views without setting aside the Ninth Commandment, "Thou shalt not bear false witness" (Exod. 20:16), and therefore being guilty of a deadly sin which would make the person perpetrating such distortions one of the "liars" to be cast into "the lake which burneth with fire and brimstone" (Rev. 21:8).

It is to be noted that the Protestant *Catechisms* of the Reformation such as e.g., *Luther's Short Catechism* (1529) or the *Catechism* now found in the *Anglican Book of Common Prayer* of 1662, all contain the *Apostles' Creed*, Article 4 of which includes

³²⁹ See "Dedication," 1, "The Anglican Calendar," & 2, "St. Basil's Day."

reference to the fact that Christ “descended into hell.” And Article 3 of the Anglican 39 *Articles* entitled, “Of the going down of Christ into Hell,” says, “As Christ died for us, and was buried, so also is it to be believed, that he went down into hell.” The Creed recognizes in this Article the dichotomist distinction of Christological Trinitarian orthodoxy upheld by e.g., the *Council of Chalcedon* in 451 that Christ was “truly man, consisting ... of a reasonable soul and body³³⁰,” since through reference to “flesh” or body and “soul in hell” in Ps. 16:9,10 and Acts 2:26,27,31, this truth was used to flabbergast and route the Apollinarian trichotomist heretics who denied that Christ was fully man, for they “confesseth not that Jesus Christ is come in the flesh,” “and this is that spirit of antichrist, whereof ye have heard that is should come; and even now already is it in the world” (I John 4:3). We cannot, we must not, and by the grace of God we will not, ever walk away from this or any other “doctrine of Christ” (II John 9). To the extent that Hugh Ross’s *Day-Age School* is in soul heresy on this matter, it is comparable to a creationist model that e.g., denied man’s common descent from Adam, which would also put it in Christological Trinitarian heresy since Christ’s standing as the Second Adam is dependant on the reality of the First Adam being man’s progenitor. When a child receives the sacrament of holy baptism in accordance with the Anglican 1662 *Book of Common Prayer*, the *Apostles’ Creed* is gone through and he is “baptized in this faith;” and at his Confirmation “the Bishop” “or some other Minister” says, “To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord’s Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained” It would make a mockery of not only this great symbol of Protestantism, to wit, Cranmer’s 1552 prayer book as restored in 1559 after the Romish Queen Bloody Mary (Regnal Years: 1553-1558) took it away, and now found in the 1662 prayer book; but more generally of orthodox Protestant Christianity, to admit the type of soul heresies found in Ross’s *Day-Age School*.

Thus I am inexorably drawn to the conclusion that *it is not possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy on the soul with his present Day-Age School model*. This is not a conclusion based on the fact that I am not drawn to the *Day-Age School* for other reasons, and if others can come up with a *Day-Age School* model that is inside the parameters of orthodoxy, then I would be happy to acknowledge that fact and providing they are more generally orthodox, embrace them as fellow religiously conservative Protestant Christians, notwithstanding our diverse opinions on the true meaning of certain elements of Gen. 1 & 2. Hence in the following section entitled, “An alternative *Day-Age School* found in Bob Newman’s suggestion?,” I discuss a possible alternative *Day-Age School* model that Ross could move over to, but this would require he jettison and recant his soul heresies completely and absolutely.

Indeed, this position of tolerance to those of a different creation model understanding of Gen. 1 to myself (and other models for Noah’s Flood or the Tower of Babel than myself), is already my position for both young and old earth fellow creationist

³³⁰ Bettenson’s *Documents*, pp. 51-52.

following other models than the old earth creationist *Local Earth Gap School* I endorse. E.g., though in the first instance, I would challenge Ross and those at *Reasons To Believe* to move over to the *Old Earth Creationist Local Earth Gap School* endorsed in this work, if they find they are unwilling or unable to do so; then in the second instance, I would challenge e.g., Hugh Ross and his organization to move over to some other creationist model that keeps them inside the boundaries of orthodoxy, for instance, *The Non-Sequential & Symbolic Creation Days Model*, such as found in *The Framework School*, or *The Chronological & Non-Contiguous Days School* of Bob Newman, or the *analogical days interpretation* of the *Day-Age School*, *infra*. If they did so, though I would still regard them as in error, I would also accept that they were within the boundaries of theological orthodoxy. This is also the type of view that I have of orthodox Protestants in young earth creationist *Flood Geology School*³³¹.

Official material from *Reasons To Believe* of California, USA, on how to become a member of an RTB Chapter, states that as part of the “Membership Process” one must “Read the Reasons To Believe Mission Statement, Core Values, and Statement of Faith³³².” When going to the RTB “Mission Statement,” one finds there is a section entitled, “Our Beliefs,” which says, “Reasons To Believe spokespersons do not attack ideas but rather aim to present research and start a conversation – because people deserve respect and a safe forum for discussing their views³³³.” On one level I would agree with this. But on another level, I think it is also the duty of those in the church who are “masters” (Jas. 3:1) or “teachers” (Eph. 4:11), to seek to keep people *inside the boundaries of orthodoxy*, which in the immediate context of my concerns for a creationist model means *inside the boundaries of orthodoxy on Genesis 1 to 3*. Hence “a safe forum” should ultimately be *a safe theological forum* in which there is a concern to protect a person’s soul from the hurtfulness of heresy. We need to have an environment that is safe from what the holy Apostle, St. Peter calls, “damnable heresies ... that ... bring swift destruction” (II Peter 2:1). For heresy is a deadly sin, and so the holy Apostle, St. Paul says, that those in “heresies” “shall not inherit the kingdom of God” (Gal. 5:20,21). Yet this type of issue is typically lacking in Hugh Ross’s itemizations of what is needed in a creationist model. By contrast, I would ask, *What is the point of having a creationist model that looks to a harmonization between God’s Holy Bible and God’s Book of Nature, if it does not fit inside orthodox theology? What is the point of having a creationist model that e.g., denies a historical fall by Adam and regards Adam and Eve as “representational types” in a Pelagian model, like Polkinghorne, or denies that man is a constitutional dichotomy of body and soul in which the human soul distinguishes man from animals, like Hugh Ross? What is the point of having such an*

³³¹ See Part 2, chapter 4, section c, “The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory.”

³³² “Membership Process,” *Reasons To Believe* of California, USA (<http://www.reasons.org/participate/community>).

³³³ “Our Mission: Engage & Equip,” at “Our Beliefs,” *Reasons To Believe* of California, USA (<http://www.reasons.org/about/our-mission>) (emphasis mine).

unorthodox creationist model, which by definition, can only hurt and harm the orthodox, and which cannot ever bring any lasting or enduring benefit to the church, other than in terms of someone referring to it as heresy in order to point out what orthodoxy is?

In this context, it is a sad commentary on Editor David Hagopian's *The Genesis Debate* (2001) which looks at three creation views, namely "The 24-hour view," of Ligon Duncan III & David Hall, "The Day-Age View" of Hugh Ross & Gleason Archer, and "The Framework View" of Lee Irons & Meredith Kline, that this fundamental issue of the theological orthodoxy of a given model *is never discussed!* Thus, for instance, Ross repeatedly refers in this debate to allegedly "soulish" animals³³⁴, *and this is never challenged by his theologically weak debating opponents.* And in discussing what he calls, "Biblical Evidences for ... creation days" on his model, Ross further distinguishes between "the creation of soulish animals, and last ... the creation of spirit species, mankind;" claiming that "God has" "Adam" "interact with the soulish creation (naming birds and mammals)," and "Adam finds fulfillment in a creature that like him is body, soul, and spirit" i.e., Eve. Thus, "God introduces Adam ... first ... to the soulish physical world (birds and mammals), and finally to the body-soul-spirit world of fellow humans" in his wife³³⁵. Irons & Kline of the Framework School make a generally unrelated comment that "God's heavenly habitation ... exists ... with created spirit-beings³³⁶;" but the basic reality is that *Ross's theologically inadequate debating opponents allow him to go uncriticized for these soul heresies.*

This would be like including Polkinghorne's Darwinian evolution model in "the debate," and never mentioning that it is a religiously liberal macroevolutionary model that denies miracles, and never mentioning that it is a Pelagian model that denies man's common descent from Adam, as created by God with an unfallen nature and bodily immortality, which he lost due to a historical fall. *What, I ask, is the point of having "a debate" on creation models, which omits references to fundamental issues of theological orthodoxy? And what, I ask, is the point of having a model if it does not fit within the parameters of theological orthodoxy? For these and other reasons, I am not impressed with the theological elements of relevant aspects of "The Genesis Debate" (2001).* But there is *one general element of this book that I do like, and that is the recognition of plurality of creationist models by various persons, although I qualify this by saying that another serious defect is the absence from this three-way debate of a fourth view of the Local Earth Gap School model with a serious scientific treatment for Eden's location.* And in this context, though I reject all Global Earth Gap School models, and particularly dislike and reject the Global Earth "Lucifer's Flood" Gap School model, in any such "debate" on Gen. 1-11 models, there would need to be some reference to, and

³³⁴ Hagopian, D. (Editor) *The Genesis Debate: Three views on the days of creation*, Crux Press, Mission Viejo, California, USA, 2001, pp. 75,133,144,145,153,154,194,208.

³³⁵ *Ibid.*, pp. 153-154; 208.

³³⁶ *Ibid.*, p. 238.

representation for them, including some reference to the Global Earth “Lucifer’s Flood” Gap School which continues to have support among some old earth creationists.

Therefore, it is certainly unfortunate that Hugh Ross has entangled himself in the particular *Day-Age School* model that he has, since he has done such excellent work in the areas of cosmology and teleology, and he has succinctly and accurately critiqued a number of areas of Darwinian macroevolutionary theory in favour of old earth creationism. Overall, Ross has clearly made some valuable contributions, and we old earth creationists are better off for much of the work he and his organization has done, than if we lacked these other contributions where he and his organization are inside the theological boundaries of orthodoxy. But in the end we should serve God and not man, and so in the same way that we must distinguish between the good and bad in Origen (d. 254), who likewise soars to some amazingly exhilarating heights of understanding in some areas, and then likewise comes crashing down into heresy in other areas, we must make these kind of distinctions in our assessment of Hugh Ross’s highs and lows.

(Chapter 7) section c], subsection iii], subdivision D], heading:
An alternative Day-Age School found in Bob Newman’s suggestion?

I maintain that the issues that divide creationists, whether old or young earth, and if old earth, various creation models, are secondary issues providing the relevant creation model used remains within the boundaries of theological Protestant orthodoxy i.e., the boundaries of religiously conservative Protestant Christianity. Therefore, in my critique of Hugh Ross’ *Day-Age School* model, I do not wish to convey the idea that I would intrinsically regard a *Day-Age School* model as putting a person outside of orthodoxy; and nor do I wish to deny that a lot of very good work on old earth creationism has been done by Hugh Ross and his organization, *Reasons To Believe*. Thus whilst as a *Local Earth Gap Schoolman* I do not endorse any form of the *Day-Age School*, I note that such an example of a revised *Day-Age School* model which avoids the soul heresies of Hugh Ross, is found in the *analogical days interpretation* of the *Day-Age School* referred to, but not advocated by, Bob Newman. Robert Newman is a Presbyterian Protestant of Virginia, USA. He is the Director of the old earth creationist *Interdisciplinary Biblical Research Institute* (IBRI) of the USA; and he is Emeritus Professor of New Testament at Biblical Theological Seminary, Hatfield, Pennsylvania, USA³³⁷. Like Hugh Ross (b. 1945), as at 2014 Bob Newman (b. 1941) is one of the most important old earth creationists of contemporary times.

Robert Newman formerly followed a form of the *Day-Age School*, though he then changed over to *The Chronological & Non-Contiguous Days School* which will be

³³⁷ IBRI website: <http://www.ibri.org/> . The IBRI website includes a main directory and seven subdirectories, in which one of these subdirectories is entitled, “The Robert C. Newman Library.”

further discussed in Volume 2, Part 3³³⁸. In a book he co-authored, *Genesis One & the Origin of the Earth* (2nd edition, 2007), Bob Newman makes the following observation:

The major objection to the Day-Age view is that if the days are taken to represent astronomical and geological periods of time, then they must overlap. For example, fruit trees are said to be created on day three, birds and sea animals on day five, and land animals and humans on day six. In the fossil record, however, which we accept as a valid testimony to the progression of life on earth, fruit trees appear rather late - after the appearance of birds, sea animals, and most land animals. One must posit, therefore, that the creation of the diverse kinds of plants mentioned in day three is not bounded by day three's "evening" and "morning." This means that God began creating plants in day three, and that he continued plant creation and diversification through days four, five, and six until the appearance of fruit trees. Allowing the days of Genesis to overlap is neither an insuperable nor a fatal problem for the Day-Age view; nevertheless, there is an alternative ...³³⁹.

While Newman no longer subscribes to the *Day-Age School*, when he did, in 1997 Seely described the work of Newman & Eckelmann (as one representative work), Hugh Ross, and Davis Young, as "the three best ... representatives" of the *Day-Age School*. At that time in 1997, Seely said, "Davis Young no longer holds to it"³⁴⁰," and since then, old earth creationists, Robert Newman & Herman Eckelmann Jr. have both abandoned it in favour of *The Chronological & Non-Contiguous Days School*. Nevertheless, Bob Newman is one who formerly held to a *Day-Age School* model, and in this context, it is notable that he thinks an advocate of the *Day-Age School*, such as Hugh Ross, could still work within such a broad model if he moved over to the *analogical days interpretation* of the *Day-Age School* and accepted that, "Allowing the days of Genesis to overlap is neither an insuperable nor a fatal problem for the Day-Age view." The *analogical days*

³³⁸ See Volume 2, Part 3. This view considers the six days are like six photographic snapshots of creation arranged in chronological order, which omit the wider rolling film picture of creation.

³³⁹ Newman, R.C., Phillips, P.G., & Eckelmann, H.J., *Genesis One & the Origin of the Earth*, 1977, *Interdisciplinary Biblical Research Institute*, USA, Second Edition 2007, pp. 60-61 (emphasis mine). This book is a free download at the IBRI website (<http://www.ibri.org/>) under the "The Robert C. Newman Library" directory, at "Books" "Genesis One and the Origin of the Earth" (http://www.newmanlib.ibri.org/NewmanPhillips_Gen1OrigEar/GN1OE-pics-071109-small.pdf)

³⁴⁰ Seely, P.H., "The First Four Days of Genesis in Concordist Theory & in Biblical Context," *Perspectives on Science & Christian Faith*, Vol. 49, No. 2, 1997, pp. 85-95 at p. 85. Davis Young (b. 1941) went from being a Young Earth Creationist, to being an Old Earth Creationist, to being a Theistic Macroevolutionist (Numbers' *The Creationists*, p. 277).

interpretation of the Day-Age School is, for instance, argued by Greg Neyman of *Old Earth Ministries*, Springfield, Ohio, USA³⁴¹.

Notably then, in broad general terms, Hugh Ross has referred favourably to Bob Newman. Contextually, this was when in 2000 Ross was arguing for a Day-Age School view for Day 2 (Gen. 1:6-8) in which he claimed Day 2 refers to the establishment of the water-cycle i.e., the sun evaporates water, it goes up into the clouds, it rains down on the earth, it runs down to the rivers and oceans, the clouds evaporate water, etc. . Ross said, “in fact, one of our colleagues, ... Robert Newman, is both an astronomer and a theologian,” and he “wrote his Masters Thesis in Theology on that very point³⁴².”

And Ross wrote an article in 2000 entitled, “Four Views of the Biblical Creation Account.” The four views are the *Young Earth Creationist* interpretation, *The Day-Age* interpretation, *The Framework* interpretation, and the *analogical days interpretation* of the *Day-Age School*. This latter interpretation broadly equates Bob Newman’s suggestion of a revised *Day-Age School* with overlapping days, *supra*. Ross says of the *analogical days interpretation* of the *Day-Age School*: “*The Analogical Days Interpretation* – According to the Analogical view, the ‘days’ of Genesis 1 are God’s workdays, analogous (but not necessarily identical) to human workdays. They set a pattern for our rhythm of work and rest. The six days represent periods of God’s historical supernatural activity in preparing and populating the earth as a place for humans to live, love, work, and worship. These days are broadly consecutive. That is, they are successive periods of unspecified length. They may overlap in part, or they may reflect logical rather than chronological criteria for grouping certain events on certain days.” Indeed, even on Ross’s stated view of the *Day-Age School* he says, “The six days are taken as sequential but as overlapping and perhaps merging into one another³⁴³.”

In the first instance, *I would strongly recommend to Ross and others that they adopt the Local Earth Gap School Persian Gulf Model endorsed in this work.* But as discussed in Volume 2, Part 3, there is a long history dating from ancient times of creationists using diverse models for various matters in Gen. 1-11. Therefore, if Hugh Ross (or anyone else) found himself unwilling or unable to move away from a Day-Age School model, then in the second instance, I would note that *if e.g., Ross and RTB could develop from the analogical days interpretation a Day-Age School model which did not try to use Days 5 & 6 for “birds and mammals” as so called “soulish” creatures, and not then have men as a trichotomy of body, soul, and spirit, but rather, men as a dichotomy*

³⁴¹ See discussion of *Old Earth Ministries*, Ohio, USA, in the Preface, *supra*.

³⁴² *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, with “The John Ankerberg Show” USA’s compare John Ankerberg, moderating in debate between Kent Hovind (young earth creationist) and Hugh Ross (old earth creationist), Digital Video Disc (two DVDs), Reasons To Believe, California, USA, 2000, DVD 1.

³⁴³ Ross, H., “Four Views of the Biblical Creation Account,” 8 Aug. 2000 (emphasis mine) (<http://www.reasons.org/articles/four-views-of-the-biblical-creation-account>).

of body and soul, since such a model stretched e.g., animal creation from an earlier time with “overlapping days” reaching down to the time of mammals, it would be possible for Ross and RTB to have some kind of Day-Age School model that had been gotten out of their present hot-bed of heresy with respect to soul heresies.

On the one hand, I would consider any such *analogical days interpretation* of the *Day-Age School* or *Day-Age School* model with overlapping days, to be a contorted and unnatural reading of Gen. 1, and certainly an erroneous understanding of the six creation days which I think are contextually quite distinctive, with the work of one day being contextually complete before the work of the following day starts. But on the other hand, if Ross used this type of model with which he clearly already has some background knowledge of, as a mechanism to stay within much of what he has argued for in his presently revised *Day-Age School* creation model, *while simultaneously using this change to abandon his soul heresies*, it would get his Gen. 1-3 creation model out of its hot-bed of heresy. Thus he would then be in what those, who like myself, consider to be the *error* of interpretation of the *analogical days interpretation* of the *Day-Age School* model with its overlapping days of Genesis 1, as opposed to *heresy* of interpretation of Gen. 1. Bearing in mind that the basic test of heresy is *whether or not an error is so great that it is repugnant to a point of doctrine that is essential to the Christian faith*; this would thus be a *big advance* in the right direction for both Hugh Ross and *Reasons To Believe*. That is because the orthodox do not like, but can tolerate errors in a spirit of Christian charity (Rom. 14; I Cor. 8; 13) and Christian brotherly love (Heb. 13:1; I John 3:14); *but the orthodox cannot tolerate heresies* (I Cor. 11:19; Gal. 5:20; II Peter 2:1).

(Chapter 7) The Sixth of Seven Keys to understanding Gen. 1-11:

Orthodoxy not heresy.

c] Body + Soul = A man.

iii] Consideration of the heretical views of those who deny man is a dichotomy of body & soul.

E] The trichotomist heresy of Origen et al may be linked to an overstatement of devils' power in man's world: General; Hugh Ross on devil-possession; Hugh Ross on devil-human incubus; The actual meaning of the sons of God & daughters of men in Gen. 6:2; The “giants” of Gen. 6:4; Is there a close nexus between the mixed marriages of Gen. 6:2 and the “violence” of Gen. 6:11,13 or are they largely unrelated sins?

(Chapter 7) section c], subsection iii], subdivision E], heading:

General.

In the first place, we cannot doubt that “heresies” (Gal. 5:20) were a problem at Galatia; and we are taught that in this *Epistle of Paul the Apostle to the Galatians* that in some instances heresy is the work of devils influencing men, for St. Paul says, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth” (Gal. 3:1). In the second place, we have evidence from church history that devils may, *at least in some instances*, seek to provide a theological framework for aggrandizing themselves and their power through the trichotomist heresy. Where this occurs, the common element of this theological framework appears to be that since man is a constitutional dichotomy of body + soul (spirit), and angels are a constitutional monism of spirit; by the heresy of man being a trichotomy, the unclean spirit attaching himself to the person of body + soul, then in effect claims “body + soul + spirit is the man,” when what the trichotomist heretic is really *promoting* is either the interaction of devils with a man, or a devil-possessed man, misunderstood theologically as a man of body + soul + spirit which is really a man of body + soul + unclean devilish *spirit*.

To the extent that this a covert ruse of devils, found in the overt expression by a heretic of a trichotomy theology, one finds this pattern in a concealed form, one which only overtly manifests itself in the fact that the trichotomist heretic grossly overstates the power and influence of devils in man’s world, as seen by his excessive attributing to devils of their power to possess men and / or otherwise interact with men. The issue raises a number of difficulties since we cannot doubt that Scripture teaches the reality of devils, Satan as the leader of other devils (Job 1:6; Rev. 12:9), their power to devil-possess men (Matt. 8:28-34; Rev. 16:13), and to interact with and influence men with suggestive ideas (Gal. 3:1; I Peter 5:8,9). Thus one must be careful not to cast aspersions on such Biblical truths when looking at relevant trichotomist heretics who grossly overstate the power and influence of devils in man’s world.

It should also be said that while *the temptation* to so overstate the power and influence of devils in man’s world is thus *an added danger* for trichotomist heretics in which devils may seek to exploit the opportunity that the trichotomist heresy offers them by claiming that in addition to man’s body + soul, they are “the spirit” of this trichotomy, *this added element is not necessarily present in a given trichotomist heresy*, and so it is *an added danger* of the trichotomist heresy, rather than a necessary component of a trichotomist heresy i.e., it is a devilish “optional extra.” Thus it should also be recognized that it would also be possible either for one who was not a trichotomist to also somehow go into this error of overstating devils’ power in man’s world; or for a trichotomist heretic to not so make this connection. Hence while I have not studied a sufficient number of trichotomist heretics to know how common this *added danger* of the element of grossly overstating the power and influence of devils in man’s world is amongst trichotomist, *and I am not claiming that this element is necessarily always present with a trichotomist or necessarily always absent from a dichotomist*; nevertheless, I have found this nexus in ancient times in Origen, and in contemporary modern times in two case studies of trichotomists that I have undertaken. These studies show this nexus is certainly present on these three occasions (in ancient times, Origen; &

in modern times, Bob Larson & Hugh Ross), and therefore potentially present in more, though due to prioritizations within my time constraints, I have not further researched this issue, and so I do not know the wider extent of how many times this devilish “optional extra” has been so attached to a trichotomist heresy. Hence on my limited number of three relevant case studies, I consider it to be an open question as to how representative of trichotomist heretics in general these three trichotomists are in their overstatement of devils’ power in man’s world.

A fourth trichotomist heretic I have looked at is Apollinarius (d. c. 390) who denied the full humanity of Christ by first claiming a trichotomy of spirit + body + soul = man, and then saying that instead of a soul, Christ had the Divine Logos i.e., spirit + body + Logos = Christ. The heretical Apollinarians were rightly condemned by the *General Council of Constantinople* in 381. However the information I have seen preserved on his teachings is largely concerned with the issue of his trichotomist heresy as it specifically applies to Christology, rather than a wider discussion of his theology in other areas, and so on what I have seen it is not possible for me to undertake a broad case study on his views about angels or devils in a more general way. But one matter of interest comes from the writings of Gregory of Nyssa (d. 394) who fell from grace and went from being an orthodox defender of the Trinity and indeed one of the orthodox Trinitarian representatives at the *Council of Constantinople* (381), to becoming a heretic. In the words of St. Paul, “thou standest by faith. Be not highminded, but fear” (Rom. 11:20).

But elements of Gregory of Nyssa’s better writings are to be found in his dissertation *Against Apollinarius*, in which he reports Apollinarius as saying, “we should not subject angels as slaves to men.” What Apollinarius appears to have meant from this extracted quote of his by Gregory of Nyssa, is that if Christ were fully human then the words of Heb. 1:6, “and let all the angels of God worship him,” mean that angels are made “slaves” of a man. Hence the reply of Gregory of Nyssa is, “When he brings the first-born into the world, it is said, ‘let all the angels of God worship him’ [Heb. 1:6]. Only one entry into this world is possible, human birth If all the angels worship the entry [of Christ] into the world – and his entry is through the flesh . . . the angels acknowledge his transcendent lordship. Thus let [Apollinarius] who brings forth such vain ideas be silent . . .³⁴⁴.” Put simply, Christ was fully God (John 1:1-5,14; 20:28) and fully man (John 1:14; Acts 2:27,31), and it is Christ’s Deity that the angels worship, and not his humanity.

Thus Gregory of Nyssa was certainly correct to condemn these errors of Apollinarius; and so it is with sadness that we learn that like the prophet Balaam who at one time did well for God’s truth (Num. 24:1-25), but at another time opposed God’s truth (Deut. 23:4 & Josh. 24:9,10); Gregory of Nyssa started well in upholding orthodox Trinitarian truths, but he later fell from grace and finished poorly. His demise from

³⁴⁴ Gregory of Nyssa’s *The Treatise Against Apollinarius*, edited by Friedrich Mueller, Greek Text of Werner Jaeger, *Gregorii Nysseni Opera*, Leiden, Holland, 1958, pp. 131-233, at p. 202 (emphasis mine); cited in, *Against Apollinarius by Gregory of Nyssa* (<http://www.sage.edu/faculty/salomd/nyssa/appolin.html>).

defender of orthodoxy to heretic, thus teaches us, “be not high-minded, but fear,” for “thou standest by faith” (Rom. 11:20)³⁴⁵.

The orthodox position is that Christ is both fully God and fully man. “For the right Faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the worlds: and man, of the substance of his mother, born in the world; perfect God, and perfect man: of a reasonable soul and human flesh subsisting; equal to the Father, as touching his Godhead: and inferior to the Father, as touching his manhood. Who although he be God and man: yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh: but by taking of the manhood into God; one altogether, not by confusion of substance: but by unity of Person. For as the reasonable soul and flesh is one man: so God and man is one Christ” (*Athanasian Creed*, Anglican 1662 *Book of Common Prayer*). Thus because Apollinarius failed to recognize that in Heb. 1:6 “all the angels of God worship” Christ because of his Deity as the fully Divine Son of God, and *not because of his humanity* as

³⁴⁵ The Cappadocian Trinitarians under the leadership of Bishop Basil the Great of Caesarea (d. 379), together with Basil’s brother, Gregory of Nyssa (d. 395), and Basil’s friend, Gregory Nazianzus (d. 389), upheld orthodox Trinitarian teachings on the Holy Ghost later endorsed by the *Council of Constantinople* (381). Gregory of Nyssa’s orthodox work on the Trinity, was that of one who was a lesser luminary standing in the reflected glory of the greater luminary of his brother, St. Basil the Great. On the one hand, Gregory lacked our benefit of a codified statement such as the *Athanasian Creed*, with its centuries of endorsement by great Christian luminaries such as Luther, Calvin, and Cranmer; but on the other hand, he had the benefit of the completed Word of God, which is sufficient. Gregory of Nyssa lost his focus on God and the authority of Scripture. He became increasingly entangled in a compromised and ungodly mix of semi-Christianity and semi-pagan Greek Platonic ideas, connected with the errors promulgated in the writings of Origen (d. 254). Thus Gregory was sadly sucked into the vortex of heresy. Like Origen, Gregory of Nyssa denied that the constitutional nature of man was a dichotomy of soul (or spirit) and body (soul + body = man), and claimed that man was a trichotomy of soul, spirit, and body (soul + spirit + body = man) (Berkhof’s *Systematic Theology*, p. 191). He also adopted Origen’s universalism, and thus denied the Day of Judgment (*Encyclopaedia Britannica CD99, op. cit.*, “Gregory of Nyssa”). E.g., in *The Great Catechism*, chapter 26, he claimed that in the process of “the evil of our nature” having “been expelled,” “when there has been a restoration of those who are now lying in sin,” that finally “a harmony of thanksgiving will arise from all creation, as well from those who in the process of purgation have suffered chastisement, as from those who needed not any purgation at all.” For “in those points in which” Christ “was mingled with humanity, ... such as birth, ... and advancing even to the taste of death, he accomplished all these results before mentioned, freeing both man from evil, and healing even the introducer of evil himself” (<http://www.biblicaluniversalist.com/QuotesFromGregoryOfNyssa.html>). His denials of: man as a dichotomy of soul and body, and Judgement Day via his claim of universal salvation for men; are both heresies condemned in the *Athanasian Creed*.

one who is also fully man, Apollinarius heretically claimed that if Christ were fully man then in Heb. 1:6 angels are made “slaves to men” because Christ was a man.

On the one hand, the proposition of Apollinarius that Christ could not be fully human because it would mean that Heb. 1:6 would “subject angels as slaves to men” and this “should not” be done; is an example of a deflated view of Christ’s humanity by Apollinarius producing an inflated view of angels, since his argument appears to have been that angels should not, as it were, “stoop so low” as to worship the fully Divine Son of God *if he was also fully human*. But on the other hand, *whether or not Apollinarius developed any more widespread inflated view of angels, specifically with regard to fallen angels so as to grossly overstate the power and influence of devils in man’s world, is, to the best of my knowledge, something that we do not have sufficient information on his wider teachings to safely comment upon*. Therefore I leave the matter as an open question as to whether or not the trichotomist heresy of Apollinarius did or did not further link to an overstatement of devils’ power in man’s world. But either way, and whatever the more general extent is of a link between instances of the trichotomist heresy and a corresponding overstatement of devils’ power in man’s world in; there can be not doubt that this is *an added danger* for a trichotomist heretic, although it would of course be also possible either for one who was not a trichotomist to also somehow go into this error of overstating devils’ power in man’s world, or for a trichotomist heretic to not so make this connection. Nevertheless, I think it is notable that such a nexus certainly does exist in three instances that I have investigated, namely, in ancient times, Origen (d. 254), and in modern times, Bob Larson (b. 1944) and Hugh Ross (b. 1945). *This clearly shows that such a nexus may be present, even if it is not always so present*.

It is clear that in the trichotomist heresy of Origen (d. 254), there is a nexus with his trichotomism and an overstatement by him as to devils’ power in man’s world. For Origen claims that pre-existent spirits which are fallen angels, sometimes are joined to a human being in a mother’s womb to become men of body + soul + spirit in this world, and sometimes they become the unclean spirits or devils of this world. Thus he clearly blurs the distinction between men and angels in general, and men and devils in particular; and in doing so, grossly overstates the power and influence of devils in man’s world.

The heresy of Origen that salvation extends beyond “us men” is condemned in e.g., the *Nicene Creed* which is primarily based upon the creed of the *Second General Council of Constantinople* (381) as recorded and endorsed by the *Fourth General Council of Chalcedon* (451). This creed of the 150 church fathers of the *Second General Council of Constantinople* (381), which in turn was also partly based on the earlier creed of the 318 church fathers of the *First General Council of Nicea* (325) which was recorded and endorsed by the *Third General Council of Ephesus* (431), says in the original Greek, “*di*’ (= *dia*, ‘for the sake of’) *emas* (us) *tous* (‘the’ redundant in English translation) *anthropous* (men) *kai* (and) *dia* (for the sake of) *ten* (‘the’ redundant in English

translation) *emeteran* (our) *soterian* (salvation)³⁴⁶,” i.e., “for us men and for our salvation,” as now found in the words of the *Nicene Creed* that “the only-begotten Son of God, ... for us men and for our salvation came down from heaven, ... and was made man, and was crucified also for us ...” (1662 Anglican *Book of Common Prayer*). And the heresy of Origen that man is a trichotomy of body and soul and spirit is e.g., condemned in the *Fourth General Council of Chalcedon’s* (451) definition of Christ’s humanity as a constitutional dichotomy, in which it is said he is “truly man, consisting also of a reasonable soul and body³⁴⁷.” And this is also found in the *Athanasian Creed* which says, “the reasonable soul and flesh is one man,” and Christ was “perfect man: of a reasonable soul and human flesh subsisting.” “This is the catholick faith: which except a man believe faithfully, he cannot be saved” (1662 Anglican *Book of Common Prayer*). And thus e.g., we find that in the *Fifth General Council of Constantinople II* (553), Canon 11 rightly seeks to “anathematize” “heretics” such as “Origen;” and the *Sixth General Council of Constantinople III* (681) rightly upholds this condemnation of “Origen” and other Trinitarian heretics³⁴⁸.

It is therefore notable that in addition to this example from ancient times of Origen (d. 254), when I have studied in depth two modern examples of the trichotomist heresy, I have also found a similar type of nexus between the trichotomist heresy and an

³⁴⁶ E.g., Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 24 Creed of Constantinople (Greek), cf. p. 83 (Chalcedon); & cf. the Creed of Nicea at p. 5, which was recorded and endorsed by the Council of Ephesus, pp. 3 & 50.

³⁴⁷ Bettenson’s *Documents*, p. 51; & Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 86.

³⁴⁸ *Ibid.*, p. 119 (Constantinople II, Canon 11), & pp. 124-125 (Constantinople III referring to “the fifth ... synod” of Constantinople II). I use such anathemas of the fifth and sixth general councils with particular caution, as I do also earlier general councils, since subject to the requirements of Article 21 of the Anglican 29 Articles, *in non-Trinitarian areas they were a mix of good, bad, and indifferent*. Thus e.g., the fourth council erred in seeking to create and bolster an overly large ecclesiastical apparatus that had a dual focus on Rome in much of the West and East, and Constantinople in much of the East (Bettenson’s *Documents*, pp. 82-83, Canon 28; Tanner, N.P., *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 99-100, Canon 28); when in fact no such large ecclesiastical apparatuses were desirable, and e.g., the Western churches of the British Isles were at this time neither subject to Rome, nor should they have been (see e.g., Article 37 of the Anglican 39 Articles.) And so too, these fifth and sixth councils are sometimes sadly intermingled with certain errors, e.g., the 5th general council erred in its claims of “Mary” as “ever-virgin,” and the 6th general council erred in its claim of “inspiration” for the first four general councils as “God-inspired” (Bettenson’s *Documents*, p. 92 – 5th council; & Tanner’s *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 114,125 – 5th & 6th councils). Therefore, it is clear than in such matters they were “not governed with the Spirit and Word of God,” and so both the 5th & 6th general councils “erred” (Article 21 of the Anglican 39 Articles).

overstatement as to devil's power in man's world. Firstly, in a case study of Bob Larson (b. 1944), formerly of Denver Colorado, USA, and now of Scottsdale, Arizona, USA; and secondly, in a case study of Hugh Ross (b. 1945) of California, USA.

The first contemporary case study on Bob Larson may be found in my Textual Commentaries Volume 4 on Matt. 26-28, in the Preface section, "Defence of Evangelical Protestant truth," subsection b, "The NT teaching that apostles, prophets, and tongues end c. 100-110 A.D., but that devil-possession and exorcists continue till Christ's return," and subsection c, "A Case Study on Bob Larson Ministries, USA³⁴⁹." As explained in that section, Bob Larson has done some good work in certain areas e.g., Larson's *Book of Rock* (1987); his spiritual stand against e.g., the Mormon cult, Jehovah's Witnesses cult, or occult; and his moral stands on issues such as generally upholding the moral values of the Ten Commandments," seen in, for instance, his opposition to fornication, drugs, the abortion slaughter, euthanasia, suicide, pornography, and homosexuality. On the upside, Larson exhibits a number of the positive qualities of Evangelical Protestantism. But on the downside, he also exhibits a number of the negative qualities of religious apostasy from Evangelical Protestantism as seen in e.g., his embrace of the ecumenical compromise with Roman Catholics, Eastern Orthodox, Charismatics, and Pentecostals.

While I leave more detailed study of the Bob Larson Case Study to the good Christian reader as to what I say in my *Textual Commentaries* Vol. 4 (2012), for our immediate purposes I note that on Larson's bad side, he first develops a trichotomist heresy in which he claims that because soul + spirit + body = man, a Christian can have their "spirit" saved, while simultaneously their "soul" is devil-possessed. He then comes up with a number inaccurate claims to the effect that so becoming devil-possessed is a relatively easy thing, with devil-possession potentially flowing from such things as e.g., biological transfer from an ancestor, a "curse" picked up from a "blood-transfusion," or a person's fleshly sins such as unwarranted "anger." All of these false claims are encased in a wider message of "the devil inside, the devil inside, every single one of us, the devil inside." Larson then uses this to urge people to come to him for an exorcism.

There are a number of theological problems with Larson's claim, the greater detail of which I will not now here repeat. But I note that while Christ performed public exorcisms (Mark 1:20-28), such signs together with his miracles, were used for showing his Messiahship (Isa. 35:4-6 & Matt. 11:2-6), and likewise the apostles sometimes performed miracles for these purposes, as indeed did Moses in order to establish his credentials with Pharaoh (e.g., Exod. 7:8,9). E.g., we read "that they brought forth the sick unto the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:15,16). But once this establishment of credentials was done, even within New Testament times such miracles decreased; so that while later New Testament believers could first administer the best

³⁴⁹ See Textual Commentaries Vol. 4 (Matt. 26-28), Printed by Officeworks at Parramatta in Sydney, Australia, 2012 (<http://www.gavinmcgrathbooks.com>).

available medicine of the day, “i.e., “anointing him with oil” (James 5:14; cf. Luke 10:34), and then pray for God’s healing (James 5:15), there was no longer a guaranteed cure as in earlier times when St. Peter “healed every one” who came to him (Acts 5:16). Thus St. Paul had “a thorn in the flesh” (II Cor. 12:7-9), and he says to St. Timothy, “Trophimus have I left at Milteum sick” (II Tim. 4:20).

Therefore, the type of public element that Christ had to some exorcisms is no longer appropriate as it was connected with establishing his credentials as the Messiah. Hence unless a devil were to cry out at a man preaching in public, or while he was conducting a church service (neither of which I have heard of in contemporary times although theoretically these scenarios might occur, and unbeknown to me they might have already occurred), when an exorcism is now done I consider it should normatively be done in private, although a relatively small number of believers may be present with the exorcist to pray with him and for the devil-possessed person. Hence the very showy and public exorcisms undertaken by Bob Larson are in an inappropriate public forum. *But far more serious than this criticism of Bob Larson, is the fact that devil-possession can only occur if a person very clearly and definitely does something to give himself over to the power of a devil.* This is qualitatively different to Satan through his devils “whispering in someone’s ear” (e.g., I Peter 5:8,9) i.e., giving a suggestion to do something wrong (Matt. 16:22,23), which the person must then resist in the same way that he would resist a temptation of his own sinful lust. *Thus Larson’s claim that saved Christians can be devil-possessed, because man is a trichotomy of soul + spirit + body, and so a Christian’s “spirit” can be saved while simultaneously their “soul” is devil-possessed; and that such devil-possession can come from such things as e.g., a “curse” picked up from a “blood-transfusion,” or a person’s fleshly sins such as unwarranted “anger;” is clearly a gross overstatement of the power and influence of devils in man’s world (Matt. 12:44. A true believer cannot be devil-possessed because “we” “have” “confidence toward God.” And “we should believe on the name of his Son Jesus Christ,” and “he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us” (I John 3:21,23,24). For “greater is he that is in you, than he that is in the world” (I John 4:4).*

*(Chapter 7) section c], subsection iii], subdivision E], heading:
Hugh Ross on devil-possession.*

The second contemporary case study is that of Hugh Ross in California, USA. As discussed at Part 1, Chapter 7, section c, subsection iii, subdivision D, Heading, “Specific Consideration of Hugh Ross’s anti-dichotomist heresy,” *supra*, Ross denies that man is a constitutional dichotomy of body + soul / spirit, claiming rather that he is a trichotomy of body + soul + spirit. He also denies the monist constitutional nature of angels as *spirits* in his claims that the mixed marriages of Gen. 6:1-4 were between devils and female human beings who produced the offspring of “giants.”

I have already said of Hugh Ross's strengths and weakness. "Strong on astrophysics creationist science, weak on Hebrew." "Strong on anti-macroevolution old earth creationist science, weak on Theology." "Strong on the broad-brush creationist science of earth's geological layers, patchy on the finer detailed earth science of the Late Pleistocene and Holocene³⁵⁰." On the one hand, Ross is capable of careful thought as seen by the large amount of good work he has done on old earth creationism, and some of the better work he has done on the Late Pleistocene and Holocene. But on the other hand, he does not always show such careful thought. This is e.g., seen in the fact that he is not always careful to make a clear distinction between that which is "holy" and Christian, as opposed to that which is *unholy* and unChristian. This distinction is e.g., taught to us in the Fourth Commandment of the Holy Decalogue (Exod. 20:8-11), in which we learn to distinguish between the "holy" (Exod. 20:8) as opposed to the "unholy and profane" (II Tim. 1:9; cf. "profane" in Matt. 12:5). Hence in discussing the books of infidel and heathen religions, Hugh Ross calls them the "holy books of religions of the world³⁵¹." God declares, "Woe unto them that call evil good, and good evil" (Isa. 5:20); and Hugh Ross needs to *think a lot more carefully* before he calls infidel and heathen books, "holy," which is something *he should never do*. Of course, all of us mistakes, we do not always think things through as carefully as we should, "for there is no man that sinneth not" (I Kgs 8:46). Nevertheless, in Hugh Ross's case, this type of thing *has become an all too common failure to be careful about that which the Bible designates as evil*, and so seems to be part of a wider disposition on his part *at times* to be *too superficial* in his examination of relevant Biblical matters. This fact remains so, even though, paradoxically, at other times he is a lot more careful about what the Bible says. Like any man, he needs *to stop, look, and listen to the Word of God* with great care. At the very least, he needs to change his terminology to something like, "the religious books of the world's non-Christian religions;" although he may, if upon matured reflection he was comfortable in doing so, in time progress to a more robustly Christian terminology something like, "the religious books of the world's infidel and heathen religions."

In Ross's oral recording *Species Development* (1990)³⁵², at the Questions and Answers time segment, he takes a question from a non-Christian man who has been reading over literature produced by Hugh Ross on devil-possession. He refers to the fact that according to Hugh Ross's literature "poor self-esteem" is a "welcome mat" for devil-

³⁵⁰ The Late Pleistocene dates from *c.* 128,000 B.C. to *c.* 8,000 B.C.; and the Holocene dates from *c.* 8,000 B.C. to the Second Advent. And as explained in Volume 1, Part 2, Chapter 3, section f, I further distinguish between *Late Pleistocene I* from *c.* 128,000 B.C. to *c.* 68,000 B.C., and *Late Pleistocene II* from *c.* 68,000 B.C. to *c.* 8,000 B.C. .

³⁵¹ Ross, H., *Dinosaurs, Cavemen & the Fossil Record*, (cassette audio recording,) *Reasons To Believe*, Pasadena, California, USA, 1990 (2 cassettes), at tape 2, side 1 (emphasis mine).

³⁵² Ross, H., *Species Development* (1990) *op. cit.*, at Questions & Answers on cassette 2, side 2.

possession, and asks for some clarification on the matter. Hugh Ross replies that the “list” is “fairly broad,” and because there are only a “limited number of demons,” unless a person had “a few welcome mats” out, “nobody” meaning no devil “will take ya’ up on it.” But “the more welcome mats ya’ have out there, the greater the probability that a demon will take ya’ up on it.” Hence Ross claims that if one goes over his “check list,” if one has “a dozen then” there’s there is “a fair risk of a demon taking advantage of the invitation,” and he also considers that there are “those” which are “more significant than others,” e.g., “playing with Ouija boards for a five years.”

While I would accept Ross’s claim that “playing with Ouija boards for a five years,” or I would say, for *anytime whatsoever*, puts a person *in the Devil’s playground* and so opens him up to the Satanic spiritual world, and thus the possibility of devil-possession; at the other end of the spectrum, I would say Ross’s claim that “poor self-esteem” is a “welcome mat” for devil-possession, is an absolute absurdity. To some extent, when he is put under even the mild scrutiny of this questioner, Ross tries to side-shuffle away from this supercilious claim, by saying that *he does not think* a devil would “take ya’ up on” this “welcome mat,” because there are too few devils per the human population. But this is an unsatisfactory response for a number of reasons. In the first place, it would mean that at times when the human population was very small, e.g., after Noah’s Flood when there were only “eight souls” (I Peter 3:20); or for some time after the Flood when the human population was growing but still relatively small compared to modern times; then on Ross’s argument the smaller numbers would mean a devil would almost certainly “take ya’ up on” this “welcome mat.” And in the second place, it would mean that *if in contemporary times a devil did want to* “take ya’ up on” this “welcome mat” of having “poor self-esteem,” then *he could do so* i.e., the power to make such a decision would rest with a devil and not with a man who had “poor self-esteem.”

Ross’s basic claim that “poor self-esteem” is a “welcome mat” for devil-possession if “a demon will take ya’ up on it,” is absolute balderdash! It is one thing to say that “the god of this world hath blinded the minds of them which believe not” (II Cor. 4:4), a fact that is daily witnessed. It is one thing to say that due to their failure to “seek the Lord, if haply they might feel after him, and find him” (Acts 17:27), or due to their folly in e.g., being an atheistic “fool” who “hath said in his heart, There is no God” (Ps. 14:1), the ungodly masses are easily manipulated as devils “whisper in their ear” (I Peter 5:8,9) some idea which they take to be “their great brain speaking to them” (Matt. 16:22,23), so that they are easily “led by the nose” by devils; for this is a process we daily see happening with e.g., Western World secularist politicians in their attitudes and laws on e.g., permissive: abortion, pornography, or sodomy laws. But it is another thing to say that these, or anyone else, are specifically devil-possessed, or have opened themselves up to be devil-possessed if a devil decides to “take ya’ up on” a “welcome mat” like “poor self-esteem.” A man must specifically put himself under Satanic spiritual power in order to risk devil-possession, by very clearly entering onto *the Devil’s playground* by e.g., playing with a Ouija board, or going to an astrologer to “read their stars,” or going to a séance (Deut. 18:10-12; Isa. 8:19,20; 47:12,13; Gal. 5:20; Rev. 21:8).

Therefore, with regard to this non-Christian's question to Hugh Ross in connection with Ross's literature in which he says "poor self-esteem" is a "welcome mat" for devil-possession, *Ross's response clearly exhibits an overstatement of devils' power in man's world.* On the one hand, in harmony with Gen. 1:26, people should be told that because they are in "the image of God" (I Cor. 11:7) and "made after the similitude of God" (James 3:9), they should not have "poor self-esteem," and this is clearly of relevance to the question of Ross's non-Christian questioner. Moreover, if they are saved Christians, then additionally in Christ, all believers are "chosen" and "royal" people (I Peter 2:9), for "Jesus Christ ... hath made us kings and priests unto God" (Rev. 1:5,6), and so most assuredly a Christian believer should not have "poor self-esteem." *But on the other hand, a person needs to be very clearly told that he cannot under any circumstances be devil-possessed unless he very clearly puts himself under Satanic power.* E.g., because upon his election to Pope a Roman Catholic Bishop claims he is "the vicar of Christ" with a "universal" jurisdiction, he commits the unforgivable sin of "blasphemy against the Holy Ghost" (Matt. 12:31,32) since the Holy Ghost is the only universal vicar of Christ (John 15:26; 16:13,14); and thus every Pope is "the son of perdition" and devil-possessed by Lucifer himself (II Thess. 2:3,9; cf. Judas Iscariot in John 13:26,27; 17:12) since 607 A.D. when the first Pope, Boniface III, got a decree from Phocas making the Bishop of Rome "universal bishop."

For the Christian there is also the relevant teaching that a devil which has "gone out of a man" must find the "house" to be "empty" in order to "return into" it (Matt. 12:43,44); and because for a Christian the house is inhabited by the Holy Ghost it is thus impregnable to devil-possession (I John 3:24; 4:4). For "greater is he that is in you, than he that is in the world" (I John 4:4), and "If God be for us, who can be against us?" (Rom. 8:31); for if we are saved "God with us" (Matt. 1:23) in the form of Christ dwells with us, i.e., "Christ in you, the hope of glory" (Col. 1:27). Hence while appropriate pastoral work should be undertaken for a person with "poor self-esteem," to claim as does Hugh Ross that this is a "welcome mat" for devil-possession, and that *if a devil wanted to he could "take ya' up on" it and devil-possess such a person, is an absolute falsehood, and grossly overstates the power and influence of devils in man's world.*

(Chapter 7) section c], subsection iii], subdivision E], heading:
Hugh Ross on devil-human incubus.

Moreover, we find this same sort of overstating of the power and influence of devils in man's world in Hugh Ross's view on incubus between male devils and female humans. In *The Flood* (1990), Ross refers to three passages, I Cor. 11:10, "For this cause ought the women to have power on her head because of the angels;" II Peter 2:4 (showing AV's italics for added words), "For if God spared not the angels that sinned,

but cast them down to hell (Greek, *tartarosas*, from *tartaroo*³⁵³; Latin Vulgate, *tartarum*, from *tartarus*³⁵⁴), and delivered *them* into chains of darkness, to be reserved unto judgment;” and Jude 6, “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”

Ross claims, “there’s this reference in I Corinthians 11:10 warning women to watch their behaviour ... in the context of sexual morality ... because of the angels. Not just because of men ... you’ve gotta’ worry about the demons. And [in] the Book of Jude [Jude 6] there’s a reference about demons *leaving ‘their’ ‘estate’* It’s in the context of bestiality, and just like a human being leaves his estate when he has sex with an animal that’s not his species, likewise, a demon would be leaving his estate when he has sex with a woman.” Then with reference to II Peter 2:4 he claims that “Tartarus” or the “abyss” is used for any such devils; with the consequence that because devils do not want to go to “Tartarus” they have ceased to have devil-human hybrids as they allegedly did in Gen. 6:1-4³⁵⁵.

Ross’s wider claims on Gen. 6:1-4 will be considered in due course, *infra*. But the first thing to note is his claim that, “there’s this reference in I Corinthians 11:10 warning women to watch their behaviour ... in the context of sexual morality ... because of the angels. Not just because of men ... you’ve gotta’ worry about the demons.” The issue of what is meant by I Cor. 11:10 is open to some debate, and I shall not now enter the greater details of that debate. That is because we can sometimes clearly determine what a passage does not mean, even if we cannot agree on what it does mean. It is clear from the words of Christ that “in the resurrection of the dead,” human beings “neither marry, nor are given in marriage, but are as the angels of God in heaven” (Matt. 22:30), i.e., they lack sexual desire. As the guardian angels of Christian believers (Ps. 91:11,12), they accompany a believing woman in any situation, e.g., when she is naked, or semi-naked, and if as Ross claimed, “the angels” could have a sexual desire, this would necessitate they not be with the woman at certain points in time, and this in turn would mean they could not guard her from e.g., devils waiting for such an opportunity. Clearly the interpretation brought to I Corinthians 11:10 by Ross is absurd. The words, “For this cause ought the woman to have power on her head because of the angels,” clearly does NOT mean that a woman’s “gotta’ worry about the demons” taking a sexual interest in her. For a woman to so give herself over to devils requires a very conscious and deliberate choice on her part, and is not something that can happen without some very deliberate acts of contact with the Satanic world e.g., by witchcraft or sorcery. Thus

³⁵³ Greek at II Peter 2:4, “*tartarosas* (‘casting down to hell’ = ‘cast [them] down to hell,’ masculine singular nominative, active aorist participle, from *tartaroo*).”

³⁵⁴ Latin Vulgate at II Peter 2:4, “*tartarum* (‘hell,’ masculine singular accusative noun, from *tartarus*).”

³⁵⁵ Hugh Ross’s *The Flood* (1990), (two cassette audio recordings,) Reasons To Believe, Pasadena, California, USA, cassette 1, side 2.

once again, this time with I Corinthians 11:10, we see Ross *grossly overstating the power and influence of devils in man's world*.

Moreover, we again see this overstating of the power and influence of devils in man's world, in Hugh Ross's view that in Gen. 6:1-4 male devils engaged in incubus with female human beings in order to produce "giants;" although in this particular instance, this error is also found among others who are not in a trichotomist heresy. Hugh Ross claims that "the sons of God" in Gen. 6:2,4 refers to fallen angels on the basis that in "complete lists of all the Bible references to" the "terms" "sons of God" in the "Old Testament," besides Gen. 6:2,4, there is only Job 1:6; 2:1; 38:7³⁵⁶.

But his immediately reads too much into the text of Job. Job 38:7 is clearly referring to unfallen angels, "When the morning stars sang together, and all the sons (Hebrew, *kal-b'ney*, *kal*, 'all' + *b'ney*, 'the sons,' masculine plural noun, from *ben*³⁵⁷) of God (Hebrew, '*Elohiym*, masculine singular proper noun, from '*Elohiym*³⁵⁸) shouted for joy". At Job 38:7, the key Hebrew words, "the sons of God" are rendered in the Greek Septuagint as Greek, "*angeloi* ('the angels,' masculine plural nominative noun, from *angelos*)" (LXX); and in the Latin Vulgate as Latin, *fili* ('the sons,' masculine plural nominative noun, from *filius*) *Dei* ('of God,' masculine singular genitive noun, from *Deus*)" (Vulgate).

Job 1:6; 2:1 also refer to "the sons of God." Job 1:6 says, "Now there was a day when the sons (Hebrew, *b'ney*, 'the sons,' masculine plural noun, from *ben*) of God (*ha'Elohiym*, a compound word, *ha*, 'the' + *Elohiym*, 'God,' masculine singular proper noun, from '*Elohiym* i.e., 'of the God' = 'of God'³⁵⁹) came to present themselves before the Lord, and Satan came also among them;" and Job 2:1 says, "Again there was a day when the sons (Hebrew, *b'ney*, 'the sons,' masculine plural noun, from *ben*) of God (*ha'Elohiym*, a compound word, *ha*, 'the' + *Elohiym*, 'God,' masculine singular proper noun, from '*Elohiym* i.e., 'of the God' = 'of God'³⁶⁰) came to present themselves before the Lord, and Satan came also among them to present himself before the Lord." In the

³⁵⁶ Ross, H., *The Genesis Question*, *op. cit.*, pp. 131-2; & Appendix C, pp. 203-204.

³⁵⁷ Unlike in Greek and Latin, there is no specific genitive case in Hebrew. Rather, such as occurs here, in Hebrew one can have a *noun construct chain* in which the placement of two nouns together implies the word "of" on the second noun, which is thus a genitive, and the construct form for *ben* in such a construct chain drops the "m" ending. See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, pp. 97,103; & James Martin's *Davidson's Introductory Hebrew Grammar*, *op. cit.*, pp. 61-64.

³⁵⁸ See previous footnote.

³⁵⁹ See two footnotes earlier.

³⁶⁰ See three footnotes earlier.

Greek Septuagint this is rendered at both Job 1:6 and Job 2:1 as, Greek, “*oi* (‘the,’ masculine plural nominative definite article) *angeloi* (‘angels,’ masculine plural nominative noun, from *angelos*) *tou* (‘the,’ redundant in English translation, masculine singular genitive definite article) *Theou* (‘of God,’ masculine singular genitive noun, from *Theos*)” (LXX). In the Latin Vulgate, this is rendered at both Job 1:6 and Job 2:1 as Latin, “*fili* (‘the sons,’ masculine plural nominative noun, from *filius*) *Dei* (‘of God,’ masculine singular genitive noun, from *Deus*)” (Vulgate).

There is a certain ambiguity in the text of Job 1:6; 2:1 which means it can be read two broadly different ways. In both passages reference is made to angels as “the sons of God,” and then it is said, “Satan came also among them.” On the view which Ross takes the meaning is that Satan was one of these “sons of God.” This is one possible meaning. But on the other view, this could mean that “the sons of God” refers to unfallen angels, and Satan is not himself said to be one of “the sons of God,” but rather, in both instances it is said, “Satan came also among them.” If so, Satan may have come as an invited guest; or he might have come something like “the man which had not on a wedding garment” (Matt. 22:11) when he came to “a marriage” (Matt. 22:2) in Christ’s Parable of the Marriage Feast (Matt. 22:1-14) i.e., as an intruder or “gate-crasher” who presumes to come among those who are called to be there. Or he may have been invited, but is still distinguished from the unfallen angels who are called, “sons of God.” Thus this also is one possible meaning, with different possible alternatives as to whether or not Satan came invited or uninvited. Given this ambiguity, the best one could say for Ross’s view is that *one possible meaning* of Job 1:6; 2:1 is that “the sons of God” may refer to fallen angels; to which one would have to add the qualification, *but another possible meaning* of Job 1:6; 2:1 is that “the sons of God” refers to unfallen angels, and Satan also comes as an additional figure.

Another concern about Hugh Ross’s “complete lists of all the Bible references to” the “terms” “sons of God” in the “Old Testament,” in which in *The Genesis Question* (1998 & 2001) he says that besides Gen. 6:2,4, there is only Job 1:6; 2:1; 38:7³⁶¹; is that a decade earlier in *The Flood* (1990) and *Noah and the Ark* (1991), he also recognized that the terminology “sons of God” is found in Hosea 1:10.

Thus some 10 years earlier, Hugh Ross said: “Let me deal with ... this whole issue of ‘sons of God’ [Gen. 6:2] ... and they gave birth to the Rephaim [Gen. 14:5; 15:20] That’s a question people go on with ... ‘What’s goin’ on here in the first few verses of Genesis 6?’ ‘Who are these Rephaim?’ ‘Who are these ‘sons of God’? ... The suggestion we give ... is to go through the whole of the Bible and pick up every reference you can find to ‘sons of God’ ... ‘sons of men,’... [and] ‘Rephaim’ The Rephaim ... have alternate names that you see in the English, ... the Hebrew word is *R^epha’iym*, but they come across in the English as ‘Nephilim’ [in the NIV’s Gen. 6:4 which is the Bible used by Ross, although this is Hebrew *n^ephilym* not Hebrew *R^epha’iym*], Anakim, Anakites, giants ...; the offspring of demons and women

³⁶¹ Ross, H., *The Genesis Question, op. cit.*, pp. 131-2; & Appendix C, pp. 203-204.

When you do a study of ‘the sons of God’ you find ... ‘sons of God’ refer to human beings who’ve received ... baptism and the Holy Spirit Jesus refused to refer to any human being as ‘a son of God’ until after the Day of Pentecost [Acts 2], the disciples were ‘sons of men,’ he referred to himself as a ‘son of man,’ not until after the Day of Pentecost was he referring to himself as a ‘Son of God’ or his disciples as ‘sons of God.’ Only once before the Day of Pentecost is ‘sons of God’ ever used to refer to human beings, that’s in Hosea 1:10 & 11. But it’s a prophecy, for Hosea’s telling the Jews that a day will come in the future when they will become ‘sons of God;’ but right now, they’re not ‘sons of God.’ Now with that understanding, we would appreciate that it’d be impossible for ‘the sons of God’ in Genesis 6 to be human beings because the Day of Pentecost hadn’t arrived yet; they would have to be non-human beings. Then there’s this reference in First Corinthians 11:10 ...³⁶².” Likewise in *Noah and the Ark* (1991) Ross says, “The only reference I know of in the Old Testament where men are called ‘sons of God’ is Hosea 1:10 and there it refers to how Jews in the future will one day become ‘sons of God.’ What am I saying? Based on this word study we’re really looking at ‘the sons of God’ at being angels, and obviously the context” in Gen. 6 “tells us that they were evil angels ... the demons³⁶³.”

Before considering the Hosea 1:10,11 passage, it must be said that Ross’s claim is quite false that Jesus “refused to refer to any human being as ‘a son of God’, ... not until after the Day of Pentecost was he referring to himself as a ‘Son of God’ or his disciples as ‘sons of God.’” This type of claim appears to be allowable inside the wishy-washy inadequate “Statement of Faith” of Hugh Ross’s Sierra Madre Congregational Church in California, USA, although I would have thought that its word, “God ... laid on His Son the penalty for our sin” “at the cross of Calvary,” might have given Ross some cause to pause³⁶⁴. With respect to Christ himself, as the pre-existent Second Person of the Holy Trinity he has *always* been the Son of the First Person, he is “neither made nor created, but” “begotten from eternity” (*Athanasian Creed*) (Micah 5:2; John 1:1,14, 3:16-18; 1 John 4:9). For “God sent his only begotten Son into the world” (I John 4:9); and “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:16,17).

Therefore, Ross has here once again strayed into heresy, for Christ most assuredly was “the Son of God” from all eternity, not simply after the Day of Pentecost. Hence as

³⁶² Hugh Ross’s *The Flood* (1990), (two cassette audio recordings,) Reasons To Believe, Pasadena, California, USA, cassette 1, side 2 (emphasis mine). Cf. Ross, H., *The Genesis Question, op. cit.*, p. 129, where Ross regards both the Rephaims and Anakims as being the same as “the giants” of Gen. 6:4.

³⁶³ Hugh Ross’s *Noah and the Ark* (1991), Video, Trinity Broadcasting, Reasons To Believe, Pasadena, California, USA.

³⁶⁴ The “Statement of Faith” or “What We Believe” (http://www.smccnet.org/pages/page.asp?page_id=54183).

found in the Anglican 1662 *Book of Common Prayer*, the *Nicene Creed* says, “I believe in one God the Father Almighty, ... and in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds;” “For the right Faith is that we believe and confess: that our Lord Jesus Christ, the Son of God is God and man; God, of the substance of the Father, begotten before the worlds: and man, of the substance of his mother, born in the world” (*Athanasian Creed*). The Latin derived terminology, “begotten before all worlds” in the *Nicene & Athanasian Creeds*³⁶⁵, means “begotten before all eternity” i.e., “begotten eternally” since the Second Person of the Holy Trinity was always the only begotten Son of the Father³⁶⁶.

Thus long before Pentecost, St. Mark starts his Gospel with the words, “The beginning of the gospel of Jesus Christ, the Son of God” (Mark 1:1); or St. Peter declared his faith in Christ, saying, “Thou art the Christ, the Son of the living God” (Matt. 16:16), and Christ commends this (Matt. 16:17). The Gospel reading at Communion for St. Peter’s Day (25 July) in the Anglican *Book of Common Prayer* (1662) is Matt. 16:13-19, and it makes the point that when Christ says, “upon this rock I will build my church” (Matt. 16:18), this flows on from the Apostle Peter’s profession of faith, “Thou art ... Christ, the Son of the living God.” I.e., it is upon Christ as rightly professed by St. Peter to be “Christ” and “Son of ... God,” that the church is built. Since “the Son of ... God” is “Christ” the “rock” on which the church is built, for “other foundation can no man lay than that is laid, which is Jesus Christ” (I Cor. 3:11), and “Jesus Christ” is “the chief corner stone” (Eph. 2:20); it follows that recognition of “Christ” as “the Son of ... God” here long precedes the Day of Pentecost. Indeed, in the wider context of St. Matthew’s

³⁶⁵ *Athanasian Creed*, Latin, “ante (before) saecula (ages) genitus (begotten);” *Nicene Creed*, Latin, “natum (begotten) ante (before) omnia (all) saecula (ages).”

³⁶⁶ The 1662 prayer book *Nicene Creed* is rendered from the more refined later Western Latin form, rather than the earlier Greek form upon which it is broadly based. Although it is very largely derived from the creeds of the Councils of Nicea (325) and Constantinople (381), the *Nicene Creed* is named after, not written by, the *Council of Nicea* (325). E.g., in both their Greek and Latin forms, the *Nicene Creed* reads, “I believe” (Greek, *pisteuo* or Latin, *Credo*), whereas the antecedent creeds of Nicea and Constantinople used, “We believe (Greek, *pisteuomen*; if translated into Latin, *credimus*),” as they were statements of faith by those fathers (plural) present at the councils. Since the Reformation Anglican basis for the acceptance of all three creeds is that “they may be proved by most certain warrants of Holy Scripture” (Article 9, 39 Articles), the usage of the later Western Latin form is perfectly proper since it is Biblically correct. E.g., the “I believe” reflects the *evangelical emphasis* of personal saving faith in the words, “I believe ... in one Lord Jesus Christ.” Thus unlike the earlier Greek form upon which the *Nicene Creed* is broadly based, the Latin and English Anglican forms of the *Nicene Creed* include the words, “God of God,” Latin, “*Deum de Deo*” (found in the earlier Creed of Nicea, 325), as well as, “and the Son,” Latin, “*Filioque*.” In the context of the liturgical saying of the creed, the later Western Latin form known as the *Nicene Creed* is an improvement on the earlier Greek form, and so it was wisely adopted in the 1662 Anglican prayer book.

Gospel, we then read by way of example *before Pentecost*, the centurion at the cross declared his faith, saying, “Truly this was the Son of God” (Matt. 27:54). This makes the claim of Ross look pretty silly, that “... not until after the Day of Pentecost was he [Christ] referring to himself as a ‘Son of God’.” (Cf. e.g., Matt. 3:17; 4:3,6; 8:29; 14:33; 17:5; 22:41-45; 26:63,64; Mark 15:39; Luke 1:35; 3:38; John 1:49; 5:25; 6:69; 10:36).

Furthermore, Christ never “refused to refer to any human being as ‘a son of God’,” as Ross here claims. We nowhere read, “Christ refused” to use this terminology, nor anywhere where this is the natural inference or implication of the passage. Indeed, quite to the contrary we read in John 1:12,13, “as many as received him, to them gave he power to become the sons (*tekna*, neuter plural accusative noun, from *teknon*) of God (*Theou*, masculine singular genitive noun, from *Theos*), even to them that believe on his name;” and it is clear that there were such believers before the Day of Pentecost. E.g., in a passage that both uses “Son of God” for Christ before Pentecost, and in connection with John 1:12 shows that there were believers who were “sons of God” before Pentecost, we read in John 9:35-38, “Jesus ... said unto him, Dost thou believe on the Son of God? He answered and said, Who is he Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.”

Or in John 10:34 Christ cited the first part of Psalm 82:6, saying, “Is it not written in your law, I said, Ye are gods?;” and then in looking up Ps. 82:6 one reads, “Ye are gods (Hebrew, *'elohiym*, masculine plural noun, from *'elohiym*) and all of you are children (Hebrew, *ub^eney*, compound word, *u*, ‘and,’ conjunction revowelled before “*b*” from *v^e*,³⁶⁷ + *b^eney*, masculine plural noun, from *ben*) of the most High.” Hence the parallelism of “gods” and “sons of the most High” equates “gods” (Hebrew, *'elohiym*) and “sons (Hebrew, *ben*)” of God in the human realm with these judges / rulers of Ps. 82 “unto whom the word of God came” (John 10:35); and so this means that when Christ says “I am the Son of God” he is saying that he is “God (Hebrew, *'Elohiym*);” for he initially said, “I and my Father are one” (John 10:30). The significant point of this dissertation for our immediate purposes is that the stylistic parallelism of Ps. 82:6 with John 10:34,36 requires that Christ regards “sons of the most High” in Ps. 82:6 as meaning “sons of God,” in order for the stylistic parallelism to work in John 10:36, when he says, “I am the Son of God.” Thus Christ’s teaching certainly was not, as Hugh Ross claims, one in which “Jesus refused to refer to any human being as ‘a son of God’ until after the Day of Pentecost [Acts 2], the disciples were ‘sons of men,’ he referred to himself as a ‘son of man,’ not until after the Day of Pentecost was he referring to himself as a ‘Son of God’ or his disciples as ‘sons of God.’³⁶⁸.”

³⁶⁷ See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 44.

³⁶⁸ Hugh Ross’s *The Flood* (1990), (two cassette audio recordings,) Reasons To Believe, Pasadena, California, USA, cassette 1, side 2.

With specific reference to this element of Jesus' disciples we find a similar comment in Hugh Ross's *Noah and the Ark* (1991)³⁶⁹, where he says, in the "whole Old and New Testament," the term "sons of God" refers to "angels" and "it can only refer to human beings who have been baptized in the Holy Spirit. As you see in the Gospels, Jesus talks about ... his disciples as being 'sons of men,' he doesn't refer to his disciples as 'sons of God' until after the Day of Pentecost when the baptism of the Holy Spirit began to take effect. Then they were referred to as 'sons of God'."

As already observed, in St. John's Gospel we read at John 1:12,13, "as many as received him, to them gave he power to become the sons (*tekna*, neuter plural accusative noun, from *teknon*) of God (*Theou*, masculine singular genitive noun, from *Theos*), even to them that believe on his name." The Gospel then gives us a number of examples of those who believed on Christ, e.g., "Nathanel ... saith unto him, Rabbi, thou art the Son of God" (John 1:49), and thus Nathanel contextually showed that he had "become" one of "the sons of God" (John 1:12). Or in St. Matthew's Gospel Christ says in *The Sermon on the Mount*, "Blessed are the peacemakers: for they shall be called (Greek, *klethesonatai*, indicative passive future, 3rd person plural verb, from *kaleo*) the children (or 'the sons,' *uioi*, masculine plural nominative noun, from *uios*) of God (*Theou*, masculine singular genitive noun, from *Theos*)" (Matt. 5:9). Though the future tense is used, there seems no good contextual reason to limit this to the time after Pentecost, for we read that Jesus was here teaching "the multitude" and "his disciples" (Matt. 5:1), so that the more natural meaning is that they could act upon this and be such "children" or "sons of God" long before the Day of Pentecost. Or likewise in St. Luke's Gospel, Jesus "lifted up his eyes on his disciples, and said, ... love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be (Greek, *esesthe*, indicative future, 2nd person plural verb, from *eimi*) the children (or 'the sons,' *uioi*, masculine plural nominative noun, from *uios*) of the (*tou*, masculine singular genitive definite article, from 'o / ho) the highest (*upistou*, masculine singular genitive adjective, from *upistos*) (Luke 6:20,35). Though the future tense is also used here, once again the context indicates that if his disciples were to act on this long before the Day of Pentecost then they would be such "sons" or "children of the highest" (on the usage of "the highest" cf. Ps. 82:6 & John 10:34,36).

Let us now return to the question, What happened between 1990 and 2001 to make Hosea 1:10,11 disappear from Ross's Bible list on "sons of God"? Why is it that in Ross's "complete lists of all the Bible references to" the "terms" "sons of God" in the "Old Testament," in *The Genesis Question* (1998 & 2001) there is no reference to Hosea 1:10; whereas about ten years earlier in *The Flood* (1990) and *Noah and the Ark* (1991), he recognized that the terminology "sons of God" is found in Hosea 1:10,11? Though I would recommend the good Christian reader use the Authorized King James Version of 1611; and not the *New International Version* used by Hugh Ross *et al*, I note that the key words also stayed in Ross's NIV at Hosea 1:10 between 1990 and 2001. Thus Hosea 1:10,11 has remained, even though the NIV's feminist language 3rd edition of 2011 has

³⁶⁹ Hugh Ross's *Noah and the Ark* (1991), Video, Trinity Broadcasting, Reasons To Believe, Pasadena, California, USA.

perverted the masculine gendering of the Hebrew found in the earlier NIV's 1st edition (1978 & 1979) and 2nd edition (1984), to a non-patriarchal language form, as part of their ungodly gender-bender policy. Thus though "sons of ... God" stayed at Hosea 1:10 in the NIV's 1st (1978) and 2nd (1984) editions, this became "children ... of God" in the NIV's 3rd edition (2011)³⁷⁰.

And the lack of theological depth of the NIV means that important established English language Trinitarian theological terms of orthodoxy such as "only begotten Son" at John 3:16 (AV) (or I John 4:9), are changed in the main text of the NIV to "one and only Son." And while the NIV's 1st (1978) and 2nd (1984) editions made the begrudging concession of stating the established English language orthodox Trinitarian terminology in a footnote at e.g., John 3:16, I say "begrudging concession," since on such an issue I consider the established English language orthodox Trinitarian terminology should have been put in the main text; we find that even this footnote has now been removed in the NIV's 3rd edition (2011), which thus now makes no reference to the established English language orthodox Trinitarian terminology. *Such are the ever escalating effects of debasement evident in the downwards slippery-slide of the NIV.*

Certainly with respect to the NIV's removal of the established English language Trinitarian theological terms of orthodoxy such as "only begotten Son" at e.g., John 3:16, the NIV supporters may reply that the established Trinitarian theological terms of orthodoxy are in the Greek and Latin, in this instance at John 3:16, *monogenes*, meaning "only begotten," is thus simply being rendered differently. On the one hand, I would accept that there is *some* validity to such a claim, e.g., both Tyndale's New Testament (1526) and Matthew's Bible (1537) renders *monogenes* at John 3:16 as "only," thus reading, "God so loved the world, that he gave his only Son ... " (Tyndale, 1526), and "For God so loveth the world that he hath given his only Son ... " (Matthew's Bible, 1537). And the Latin form of this in the *Apostles' Creed*, which is *unicum* from *unicus*³⁷¹, is found in Article 2 of the *Apostles' Creed* as, "I believe ... in Jesus Christ his only Son our Lord." By contrast, the Greek *monogenes* is rendered into English as "only begotten" for "only begotten Son," at e.g., John 3:16 in the Geneva Bible (1560), Bishops' Bible (1568), and King James Version (1611). And from the underpinning Greek which as in John 3:16 is likewise found in the *Nicene Creed* as *monogene* from *monogenes*³⁷², it is rendered into Latin the same at John 3:16 in the Latin Vulgate as in

³⁷⁰ Ross's works I am here considering were written before 2011, and so any references I make to the NIV's 3rd edition of 2011 were not relevant to these works.

³⁷¹ Latin "*unicum* ('only,' masculine singular accusative adjective, from *unicus*)."

³⁷² The Greek of John 3:16 & creed of the 150 fathers of the Council of Constantinople (381), as recorded and endorsed by the Council of Chalcedon (451), and forming the base for the later *Nicene Creed* (named after, and partly written by the Council of Nicea, 325, which as approved and recorded by the Council of Ephesus in 431, likewise here uses the same Greek), is "*monogene* ('only begotten,' masculine singular accusative adjective, from *monogenes*)."

Nicene Creed as *unigenitum* from *unigenitus*³⁷³, in the words of the *Nicene Creed*, “I believe ... in one Lord Jesus Christ, the only-begotten Son of God” (1662 Anglican *Book of Common Prayer*)³⁷⁴. But on the other hand, it is simultaneously the case that for centuries now, the established English language Trinitarian theological terms of orthodoxy have traditionally been found in this English translation comparison and contrast of the Son being, the “only Son” of “the Father” (*Apostles’ Creed*, 1662 *Book of Common Prayer*), or “the only-begotten Son of” “the Father” (1662 *Book of Common Prayer*).

Therefore, I do not *intrinsically* object to *alternative* English translations of the Greek or Latin *such as we find are used in the traditional English language form of orthodoxy* so as to give a comparison and contrast for the purposes of clarification. Hence I do not object to someone saying e.g., “At John 3:16, ‘only begotten Son’ as found in the Authorized Version of 1611 or *Nicene Creed*, comes from the Greek *monogenes* and means ‘only Son’ as found in the translations of John 3:16 by Tyndale in 1526 and Matthew’s Bible in 1537, or as found in the *Apostles’ Creed*.” So likewise e.g., the Greek *homoousion* (transliterated into the Greek derived Latin form as *omousion*)³⁷⁵ and rendered “substance” in the *Nicene Creed*, “I believe ... in one Lord Jesus Christ, the only-begotten Son of God, ... being of one substance with the Father” (1662 Anglican *Book of Common Prayer*), is sometimes also rendered as “essence,” or as one Supreme “Being,” or as “consubstantial” (Latin, *consubstantialis*). Thus multiple English forms may sometimes be used for the underpinning Greek or Latin terms, *providing they are used together rather than as replacements for the established English language orthodox Trinitarian terminology*. Thus it is one thing to use “only Son” in conjunction with “only begotten Son” since this type of usage is part of the established English language orthodox Trinitarian terminology, *but it is quite another thing to jettison the established English language orthodox Trinitarian terminology*, and then replace it with something different again, such as the NIV’s “one and only Son.” This type of thing that the NIV is doing can only cause unnecessary confusion, and “God is not the author of confusion” “in” the “churches of the saints” (I Cor. 14:33). And this NIV unnecessary confusion has been magnified and made even worse by their third edition of 2011, which removes the footnote reference at their new terminology to any of the established English language orthodox Trinitarian terminology. Thus this NIV

³⁷³ The Latin of John 3:16 in the Vulgate & in the Latin translation of the creed of the 150 fathers of the Council of Constantinople (381), which forms the base for the later Western Church’s *Nicene Creed* (named after, and partly written by the Council of Nicea, 325, which likewise here uses the same Latin in the Latin form given by the church father, St. Hilary, d. 367, but this is absent in the Latin form of others), is “*unigenitum* (‘only begotten,’ masculine singular accusative adjective, from *unigenitus*).”

³⁷⁴ For the underpinning Greek and Latin of the creed of Nicea (325) and creed of Constantinople (381), see Tanner, N.P. (Editor), *Decrees of the Ecumenical Councils*, *op. cit.* (1990), Greek & Latin, p. 5 (creed of Nicea), & p. 24 (creed of Constantinople).

³⁷⁵ *Ibid.*, p. 24 (creed of Constantinople).

translation can only result in more and more confusion as their readers are detached from the Christian cultural heritage of English speaking Protestants established over hundred of years, by first the devaluation (NIV's 1st, 1978, & 2nd, 1984, editions), and then the complete jettisoning (NIV's 3rd edition, 2011), of the established English language orthodox Trinitarian terminology at e.g., John 3:16.

But for all that, to the extent that Christ is always referred to in the NIV as the "Son" of "God" at John 3:16, this acts to raise the question, How can the New International Version using Hugh Ross claim, "not until after the Day of Pentecost was he referring to himself as a 'Son of God'"? For it is contextually clear that in reading or listening to the reading of St. John's Gospel, a believer would be meant to think of Christ as "the Son of God" from *long before Pentecost*. Hence notwithstanding the fact that while Ross's NIV has some serious problems and should really be gotten rid of in favour of the King James Bible, *it is not as bad on this issue as Hugh Ross himself is*. And this is also seen in the fact that the NIV does not omit Hosea 1:10,11. And so we now return to the question, What happened between 1990 and 2001 to make Hosea 1:10,11 disappear from Ross's Bible list on "sons of God"?

Certainly this passage is also still in my King James Bible which reads at Hosea 1:10, "Ye are the sons (Hebrew, *b^eney*, 'the sons,' masculine plural noun, from *ben*) of the living God (Hebrew, '*el-chay*, hyphenated words, '*el*, 'of God,' masculine singular noun, from '*el*³⁷⁶ + *chay*, 'the living,' masculine singular noun, from *chay*)." In *The Flood* (1990), Hugh Ross claims that "Only once before the Day of Pentecost is 'sons of God' ever used to refer to human beings, that's in Hosea 1:10 & 11. But it's a prophecy, for Hosea's telling the Jews that a day will come in the future when they will become 'sons of God;' but right now, they're not 'sons of God.' Now with that understanding, we would appreciate that it'd be impossible for 'the sons of God' in Genesis 6 to be human beings because the Day of Pentecost hadn't arrived yet; they would have to be non-human beings." And he says the same thing in *Noah and the Ark* (1991).

In order to assess Ross's claim, let us first consider the wider context of Hosea chapter 1:4-11. In Hosea 1:3 Hosea had a son, and in Hosea 1:4 we read, "And the Lord said unto" Hosea, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." "Captain" "Jehu" went out to *prima facie* do the Lord's will (II Kgs 9:5,7). "And Joram king of Israel and Ahaziah king of Israel went out, each in his chariot, and they went out against Jehu, and met him And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (II Kgs 9:21,22). "And Jehu drew a bow . . . and smote Jehoram" (II Kgs 9:24); he gave orders to "smite" "Ahaziah" who "died" (II Kgs 9:27); and "Jehu slew all that remained of the house of Ahab in

³⁷⁶ Unlike in Greek and Latin, there is no specific genitive case in Hebrew. Rather, such as occurs here, in Hebrew one can have a *noun construct chain* in which the placement of two or more nouns together implies the word "of." See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 97.

Jezeel” (II Kgs 10:11), in accordance with “the word of the Lord” (II Kgs 10:10; cf. I Kgs 21:20,21); and “Jehu said to the guard and to the captain, Go in, and slay them” “that went to the city of the house of Baal” (II Kgs 10:25). But for all that, “from the sins of Jeroboam ... who made Israel to sin, Jehu departed not ... to wit, the golden calves that were in Bethel, and that were in Dan” (II Kgs 10:29). Thus on the one hand, “the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.” “But” on the other hand, “Jehu took no heed to walk in the law of the Lord” (II Kgs 10:30,31). And so because his motive was impure, as seen in his subsequent idolatry, i.e., Jehu simply sought his own political power, in the longer terms God says, “I will avenge the blood of Jezebel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel” (Hosea 1:4). This is a prophecy of the imminent destruction of the northern “house of Israel.” It was fulfilled with the Assyrian captivity of the northern “house of Israel” in the late 8th century B.C. .

Then in Hosea 1:6,7 we read that Hosea fathered “a daughter. And God said unto him, Call her name Loruhamah” (meaning, *not having obtained mercy*), “for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.” A contrast is here made with the loss of the northern “house of Israel” (Hosea 1:6) which was destroyed, and whose mixed-race descendants became the Samaritans; and the southern “house of Judah” which God said he would miraculously “save” in which the Jews would not employ military means (Hosea 1:7). This was fulfilled around the turn of the 8th and 7th centuries B.C. in II Kgs 19:35,36, when “the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.”

Then in Hosea 1:8,9 we read that Hosea fathered “a son. Then said God, Call his name Loammi” (meaning *Not my people*), “for ye are not my people, and I will not be your God.” This was fulfilled with the Babylonian Captivity which started under King Nebuchadnezzar near the end of the 7th century B.C. (II Chron. 36:5-7; Dan. 1:1,2); and near the beginning of the 6th century B.C. (II Chron. 36:10-21).

Then we read in Hosea 1:10,11, “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there is shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.”

This was partially fulfilled with the return of the Jews from the Babylonian Captivity in the latter part of the 6th century B.C. (II Chron. 36:22,23; Ezra 1:1-11), who did “appoint themselves one head” (Hosea 1:11) in “Zerubbabel” (Ezra 2:1). But

“Zerubbabel the son of Shealtiel” (Ezra 3:2) was an imperfect fulfilment of this prophecy, in part because “Shealtiel” (Ezra 3:2) or “Salathiel” was one of “the sons of Jehoiakim” (I Chron. 3:17), and so he could never be king (Jer. 22:24,30). Hence its greater fulfilment is in Christ, who makes both Jewish Christians and Gentile Christians “one fold” under “one shepherd” (John 10:16). Christ is the “one head” (Hosea 1:11), because “he is the head of the body, the church” (Col. 1:18; cf. 2:19). For he is “head over all things to the church” (Eph. 1:22); for “there is one body (Eph. 4:4), and “Christ is the head of” the body,” that is, “the church” (Eph. 5:23). Thus Christ is the “one head” (Hosea 1:11) of the universal or catholic church (Eph. 5:31,32), referred to in the *Apostles’ Creed* as “the holy catholic church;” and in the *Nicene Creed* as the “one catholic and apostolick church” (Anglican *Book of Common Prayer* of 1662).

Moreover, “the children of Israel,” meaning the elect Jewish race in the north, could not “be gathered together” (Hosea 1:11) since contextually God had already made them “cease” to be a “kingdom” (Hosea 1:4). Therefore “the children of Judah and the children of Israel” in Hosea 1:11, must in its greater fulfilment ultimately point to the Christian Church as comprised of both those who by race are Jews and those who by race are Gentiles; although in its lesser fulfilment this was typed by the racial “children of Judah” returning from the Babylonian Captivity in the latter part of the 6th century B.C. .

Furthermore, the words, “the number of the children of Israel shall be as the sand, which cannot be measured or numbered” (Hosea 1:10), necessarily looks to the greater fulfilment (Gen. 15:5,6; 22:17,18) when Jews and Gentiles became “the house of Israel and ... the house of Judah” under the “new covenant” (Heb. 8:8) in the “blood of Christ” (Heb. 9:14; cf. 9:22) under “the new testament” (Heb. 9:15). Thus in the New Testament the Christian Church became the “Israel” of God (Heb. 8:10), for “if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:29). Hence these words of Hosea 1:10,11 apply in their greater fulfilment to “us, whom he hath called, not of the Jews only, but also of the Gentiles.” “As he saith also in Osee” or Hosea, “I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass that in the place where it was said unto them. Ye are not my people; there shall they be called the children (Greek, *uioi*, or ‘the sons,’ masculine plural nominative noun, from *uios*) of the living God” (Greek, *Theou*, masculine singular genitive noun, from *Theos*)” (Rom. 9:24-26; quoting Hosea 1:10; 2:23; with reference to 14:3,4).

Let us further consider the constituent parts of this Rom. 9:24-26 quote from Hosea 1:10 and Hosea 2:23; with reference to Hosea 14:3,4. Hosea 14:3,4 says of God, “in thee the fatherless findeth mercy (Hebrew, *j^erucham*, ‘he findeth mercy’ = ‘findeth mercy,’ 3rd person masculine singular, imperfect passive pual verb, from *racham*³⁷⁷);”

³⁷⁷ The Hebrew imperfect is here being used for *an action that is still incomplete*, and in this context is being used to indicate *a customary action* i.e., “the fatherless” who look to God customarily “find mercy” from him. In Hebrew the pual verb is used with the passive voice (in the same way the piel verb is used with the active voice,) to express an *intensive* action; Pratico & Van Pelt, *Basics of Biblical Hebrew*

and God says, “I will heal their backsliding, I will love them (Hebrew, *'o_habem*, compound word, *'o_hab*, ‘I will love,’ 1st person common singular, imperfect active kal verb, from *'a_hab* + *e_m*, ‘them,’ 3rd person masculine plural pronominal suffix; Greek Septuagint, two words: *agapeso*, ‘I will love,’ indicative active future, 1st person singular verb, from *agapao* & *autous*, ‘them,’ masculine plural accusative, personal pronoun from *autous-e-o*) freely.” Thus when “the fatherless findeth mercy” they become beloved. Hence through reference to Hosea 14:3,4, when St. Paul translates Hosea 2:23 in connection with Hosea 1:10 in which the Gentiles are no longer “fatherless” (Hosea 14:3) because they are now “the sons of the living God” (Hosea 1:10), he does so through reference to Hosea 14:3,4 by contextually uniting these two concepts of finding “mercy” and being beloved (“I will love them”) (Hosea 14:3,4), and uses the same Greek root word for love, *agapao*, found in the Septuagint at Hosea 14:4. Hence we read at Hosea 2:23, “... And I will have mercy upon (Hebrew, *v^erichamtiy*, compound word, *v^e*, ‘And,’ a conjunction + *richamtiy*, ‘I will have mercy upon,’ 1st person common singular, perfect active piel verb, from *racham*³⁷⁸) upon her that had not obtained mercy (two words, *'et-lo' ruchamah* = word 1: *'et-lo'*, hyphenated words, *'et*, a definite direct object marker, not translated + *lo'*, ‘not’ word 2: *ruchamah*, ‘her that had obtained mercy,’ irregular 3rd person feminine singular, passive perfect pual verb, from *racham*³⁷⁹); and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.”

In order to help alert the reader to the fact that he is doing something with the Hebrew text of Hosea 2:23, i.e., interpreting “mercy” through Hosea 14:3,4 which uses the root Greek word, *agapao* (love), in the Septuagint translation of the Hebrew at Hosea 14:4; St. Paul changes the Hosea 2:23 a-b word order to a b-a word order. Thus whereas Hosea 2:23 reads in a-b word order, “[a] I will have mercy upon her that had not obtained mercy; and [b] I will say to them which were not my people, Thou art my people;” by contrast, Rom 9:25 reads in b-a word order, “As he saith also in Osee, [b] I will call them my people, which were not my people; and [a] her beloved (Greek, *egapemenen*, ‘having been loved’ = ‘beloved,’ feminine singular accusative, passive perfect participle, from *agapao*), which was not beloved (Greek, *egapemenen*, ‘having been loved’ = ‘beloved,’ feminine singular accusative, passive perfect participle, from *agapao*).”

Grammar, op. cit., pp. 129-130 (the imperfect verb); 328-330 (the imperfect passive pual verb).

³⁷⁸ The Hebrew perfect is here being used for what is *a completed action* in the mind of God, and thus is *contextually a future perfect*. In Hebrew the piel verb is used with an active voice (in the same way the pual verb is used with the passive voice,) to express an *intensive* action; Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, p. 129 (the perfect verb); pp. 307-309 (the perfect active piel verb).

³⁷⁹ *Brown-Driver-Briggs Hebrew & English Lexicon*, at *racham*. In Hebrew the pual verb is used with the passive voice (in the same way the piel verb is used with the active voice,) to express an *intensive* action; Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, p. 328.

The significant point to emerge from this is that through reference to the Hosea 14:3,4 teaching, “in thee” i.e., in “God” (Hosea 14:1,2), “the fatherless findeth mercy,” and so God says, “I will love them freely,” in Rom. 9:25 St. Paul clarifies the fact that those of Hosea 2:23 have “obtained” a “mercy” (Hosea 2:23, Hebrew) that makes them “beloved” (Rom. 9:25, Greek, drawing on Hosea 14:4, LXX) since they are no longer “fatherless” (Hosea 14:3). Thus with reference to “not ... the Jews only, but also ... the Gentiles” (Rom. 9:24), as stated in Hosea 1:10 as quoted in Rom. 9:26, “And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children (or ‘the sons,’ Greek, *uios*; translating Hebrew, *ben*) of the living God” (Greek, *Theos*; translating Hebrew, *’el*).”

Therefore the Jews as the elect race of God, being delivered from the Babylonian Captivity under Zerubbabel, are “the sons of the living God” in Hosea 1:10 *as a prophetic type* that pointed forward to the greater deliverance of God when both Jews and Gentiles would become “the sons of the living God” (Hosea 1:10) under the “new covenant” (Heb. 8:8), with the Christian Church as the “Israel” of God (Heb. 8:10). This greater fulfilment of Hosea 1:10 is clearly recognized in Rom. 9:24-26 under which all Christian believers, both Jews and Gentiles, are “the sons of God, even them that believe on his name” (John 1:12). “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (I John 3:1).

Therefore Hugh Ross’s interpretation of Hosea 1:10,11 is clearly faulty. *Given that “the sons of ... God” in Hosea 1:10 refer in their lesser fulfilment and prophetic type to the elect race of Jews who returned from the Babylonian Captivity in the latter part of the 6th century B.C., it follows that we here have a clear instance of the elect race of Jews being called, “the sons of God.” Hence on this basis, one can certainly argue from the Old Testament that “the sons of God” in Gen. 6:2,4 are the elect race of Sethites.*

I leave the reader to ponder that recurring question, What happened between 1990 and 2001 to make Hosea 1:10,11 disappear from Ross’s Bible list on “sons of God”? Why is it that in Ross’s “complete lists of all the Bible references to” the “terms” “sons of God” in the “Old Testament,” in *The Genesis Question* (1998 & 2001) there is no reference to Hosea 1:10; whereas about ten years earlier in *The Flood* (1990) and *Noah and the Ark* (1991), he recognized that the terminology “sons of God” is found in Hosea 1:10,11?

(Chapter 7) section c], subsection iii], subdivision E], heading:

The actual meaning of the sons of God & daughters of men in Gen. 6:2.

Subheadings: General; View 1; View 2; View 3; Which view is correct?; The “giants” of Gen. 6:4; Is there a close nexus between the mixed marriages of Gen. 6:2 and the “violence” of Gen. 6:11,13 or are they largely unrelated sins?

(Chapter 7) section c], subsection iii], subdivision E], heading,
 “The actual meaning of the sons of God & daughters of men
 in Gen. 6:2,” subheading: General.

In Gen. 6:2 we read, “That the sons of God (Hebrew, *b^eney-ha’Elohiym*, hyphenated words, *b^eney*, ‘the sons,’ masculine plural noun, from *ben*; + *ha’Elohiym*, a compound word, *ha*, ‘the’ + *Elohiym*, ‘God,’ masculine singular proper noun, from *Elohiym* i.e., ‘of the God’ = ‘of God’³⁸⁰) saw the daughters of men that they were fair.” In ancient times the Greek Septuagint translators rendered the key Hebrew words as, Greek, “*oi* (‘the,’ masculine plural nominative definite article) *uioi* (‘sons,’ masculine plural nominative noun, from *uios*) *Theou* (‘of God,’ masculine singular genitive noun, from *Theos*)” (LXX); although the textual apparatus of Rahlfs-Hanhart (1936 & 2006) says this was changed to Greek, “*oi* (‘the,’ masculine plural nominative definite article) *angeloi* (‘angels,’ masculine plural nominative noun, from *angelos*) *Theou* (‘of God,’ from *Theos*),” in *Codex Alexandrinus* (5th century, British Library, London, UK), but “in his correction” of the text, the scribe of *Codex Alexandrinus* “has so completely set aside the” surrounding “original text that it is no longer recognisable” as Gen. 6:2, and so this is clearly a very corrupted reading. So too, in ancient times the key words of the Hebrew text are followed by St. Jerome in the Vulgate as Latin, “*fili* (‘the sons,’ masculine plural nominative noun, from *filius*) *Dei* (‘of God,’ masculine singular genitive noun, from *Deus*)” (Vulgate).

There are three main views that have been put forth for “the sons of God” and “daughters of men” in Gen. 6:2. *View 1* is that these were devils (sons of God) and human (daughters of men) incubus unions producing half-Adamite devil-human hybrids (Hugh Ross *et al*). *View 2* is that these were *sons of princes*, or *mighty men* (sons of God) and weaker women (daughters of men) (Onkelos *et al*); and *View 3* is that these were Sethites (sons of God) and Cainites (daughters of men) (St. Jerome, St. Augustine, *et al*). Both *Views 2 & 3* are allowed by the Septuagint which appears to have been translated in such as ways as to facilitate either *View 2* (see Ps. 29:1, LXX, *infra*) or *View 3* (see Deut. 14:1, LXX & Hosea 13:4,14, LXX, *infra*), though it specifically precludes *View 1* (compare Gen. 6:2,4, LXX with Job 1:6; 2:1; 38:7, LXX, *infra*).

³⁸⁰ Unlike in Greek and Latin, there is no specific genitive case in Hebrew. Rather, such as occurs here, in Hebrew one can have a *noun construct chain* in which the placement of two (or more) nouns together implies the word “of.” See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 97.

The fact that the Septuagint facilitates two different ancient Jewish views, namely, *Views 2 & 3*, and then *View 1* is also found in e.g., the ancient Jewish Pseudepigraphal *Book of Jubilees* (c. 100 B.C.)³⁸¹, reminds us, that there was no such thing as *the Jewish view* on these type of things in the writings of ancient or later times. Indeed, there was also a multiplicity of other ancient Jewish views which are less well known among Christians, and which seem to lack sufficient credulity to ever gain much, if any, acceptance among Christians.

Thus in the ancient to early mediaeval Jewish *Midrash Rabbah* at the *Genesis Rabbah* (c. 400-600 A.D.) of 26:5, over half a dozen views of who “the sons of God” and “daughters of men” are, is put. The first one is the *View 2* discussed below, in which in commenting on “the sons of God” at Gen. 6:2, “Rabbi Simeon ben Yohai called them the son of nobles.” Elucidating on this he “said: If demoralization does not proceed from the leaders, it is not real demoralization,” that is, such marriages produced wider demoralization, here presumably including Sethite-Cainite marriages, from the bad example of the leadership i.e., *View 3* discussed below (cf. Ezra 9 & 10 in which, “the hand of the princes and rulers hath been chief in this trespass,” Ezra 9:2). Another view is put by “Rabbi ‘Azariah” who “said in Rabbi Elvi’s name,” that these refer to “the priests” (cf. Lev. 21:10,13-15; & Ezra 9 & 10 in which, “among the sons of the priests there were found” some “that had taken strange wives,” Ezra 10:18). Another view is put by “Rabbi Hanina and Resh Lakish,” who in answer to the question of, “why are they called the sons of God?,” they “said: Because they lived a long time without trouble or suffering,” i.e., as though they were divine. Another view is put by “Rabbi Huna” who “said in Rabbi Jose’s name: It was in order that men might understand [astronomical] cycles and calculations” i.e., a long life was required by them in order to make the necessary astronomical observations (cf. Josephus’s *Antiquities* 1:3:9, where Josephus thinks *one* of the reasons for the antediluvians long life-spans was, “God, afforded them a longer time of life on account of their virtue and the good use they made of it in astronomical and geometrical discoveries ...”). Another view was put by a group of unnamed “Rabbis” who “said: It was in order that they might receive their own punishment and that of the generation that followed them,” i.e., by their long life as “sons of God” they became more fully liable to receive flow on punishments that their sins warranted.

Another view was put by “Rabbi Judan” who with regard to the words of Gen. 6:2, “the sons of God saw that the daughters of men [1] that they were fair; [2] and they took them wives [3] of all which they chose,” “said ... [1] *For they were fair*, ... refers to virgins” (cf. Gen. 24:16; Deut. 22:13-21); “[2] *And they took them wives*, refers to married women” i.e., adultery with other men’s wives (cf. Exod. 20:14); and “[3] *Whomsoever they chose* ... means males and beasts” i.e., male homosexual sodomy and bestial sodomy (cf. Lev. 18:22;23; 20:13,15). Commenting and developing this third idea of sodomy with man and beast, “Rabbi Huna said in Rabbi Joseph’s name: The generation of the Flood were not blotted out from the world until they composed nuptial

³⁸¹ Cited in *Brown-Driver-Briggs Hebrew & English Lexicon*, at ‘*Elohiym*.

songs in honour of pederasty and bestiality,” i.e., homosexual marriage (marriage between two males) and bestial marriage (cross-species marriage with animals). Another related view developing the idea of both homosexual sodomy and cross-species sodomy, in this instance, cross-species homosexual sodomy with angels, is given by “Rabbi Joshua ben Levi ... in Bar Padiah’s name,” who said Gen. 6:2 is followed by the words of Gen. 6:7, “*And the Lord said: I will blot out man ...*: The whole of that night Lot prayed for mercy for the Sodomites. They [the angels] would have heeded him, but as soon as they [the Sodomites] demanded, *Bring them out unto us, that we may know them* (Gen. 19:5) – for intercourse – they [the angels] said, ‘*Hast thou here any besides?*’ (Gen. 19:12). Hitherto you may have pleaded in their defence, but you are no more permitted to do so” (Gen. 18 & 19)³⁸².

Certainly some good morals come across in a number of these ancient to early mediaeval Jewish views of Gen. 6:2, such as focusing on some of the details in the mixed marriages of Ezra 9 & 10; or the dangers of tolerance to homosexuality and bestiality in time leading to the possibility of homosexual sodomite marriage (presently being advocated with tragic success in various parts of the Western World³⁸³), as well as bestial sodomite marriage (already found in qualified form in some of the images of the Frenchman Charles Perrault’s 1697 “Beauty and the Beast,” as put into animated form by the known to be pro-homosexual sodomite Disney company in its 1991 “Beauty and the Beast”). But without critiquing in detail the defects I see in these minority Jewish views, I would draw the readers attention to the subsection, “Which view is correct?,” *infra*. While in “Which view is correct?,” *infra*, I deal in specific terms with the three *main* or *more common* views (*View 1, View 2, & View 3*), it is simultaneously the case, by looking at contextual arguments, I thereby show that these, and any other views, are also therefore incorrect.

(Chapter 7) section c], subsection iii], subdivision E], heading,
 “The actual meaning of the sons of God & daughters of men
 in Gen. 6:2,” subheading: View 1.

One view is that the unions of Gen. 6:2 were between devils (sons of God) and female humans (daughters of men) in incubus unions, which produced half-Adamite devil-human hybrids (Ross *et al*). The corrupted Greek Septuagint text of *Codex Alexandrinus* at Gen. 6:2, shows some ancient support for Hugh Ross’s view that Gen. 6:2 refers to unions between devils and humans. This theory looks to the terminology of

³⁸² Freedman & Simon (Editors), *Midrash Rabbah*, with a Foreword by Rabbi I. Epstein, in ten volumes, Soncino Press, London, England, UK, 1939, Vol. 1, Midrash Genesis translated by Rabbi I. Epstein, Midrash Genesis 36:5 on Gen. 6:2ff, pp. 213-214.

³⁸³ See my sermon of 21 Nov. 2013, at Mangrove Mountain Union Church, NSW, Australia, “8 hate attacks on marriage 6/8,” “Homosexual – Part 1” oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>.

“sons of God” in Job 1:6; 2:1; 38:7. This view has been followed by others e.g., in ancient times the Jewish writers of the Pseudepigraphal *Book of Enoch* (2nd to 1st centuries B.C., Pseudepigrapha) and the Jewish writer, Philo of Alexandria (c. 15-10 B.C. – c. 45-50 A.D.)³⁸⁴; although it was a view rejected by the ancient Jewish translators of the Greek Septuagint (see discussion of Septuagint at subheadings: *Views 2 & 3*, & *Which view is correct?, infra*).

While I shall further discuss these matters at subheading, “Which view is correct?,” *infra*, it is to be noted that our Lord taught that “the angels of God” do not enter “marriage” (Matt. 22:30), and so contextually rejected the type of idea found in such Jewish writings as the *Book of Enoch* (2nd to 1st centuries B.C., Pseudepigrapha) and *Book of Jubilees* (c. 100 B.C., Pseudepigrapha). Moreover, the New Testament affirms that both fallen (Matt. 8:16) and unfallen (Heb. 1:14) angels are “spirits,” and as Christ observed, “a spirit hath not flesh and bones” (Luke 24:39). Hence *View 1* can be ruled out on e.g., the basis of the monist constitutional nature of angels as “spirits.”

As far as Hugh Ross is concerned in his “complete lists of all the Bible references to” the “terms” “sons of God” in the “Old Testament” (2001), Gen. 6:2,4 and these three passages in Job, are the only times this terminology occurs in the Old Testament³⁸⁵. But Ross’s reliance on the unreliable *New International Version* and his connected failure to look at the Hebrew text, and also its understanding in ancient times in both the Greek Septuagint and Latin Vulgate, means he has here gone awry.

(Chapter 7) section c], subsection iii], subdivision E], heading,
 “The actual meaning of the sons of God & daughters of men
 in Gen. 6:2,” subheading: *View 2*.

A second view is that the unions of Gen. 6:2 were between *sons of princes*, or *mighty men* (sons of God) and weaker women (daughters of men). This view was e.g., followed in ancient times in the ancient Jewish Aramaic *Targum of Onkelos* (3rd to 5th century A.D.)³⁸⁶.

Two relevant passages are Psalm 29:1 and Psalm 89:6. In the King James Version, Psalm 29:1 reads, “Give unto the Lord, O ye mighty (Hebrew, *b^eney ’Eliym*, i.e.,

³⁸⁴ Cited in *Brown-Driver-Briggs Hebrew & English Lexicon*, at *’Elohiym*.

³⁸⁵ Ross, H., *The Genesis Question*, *op. cit.*, Appendix C, pp. 203-204.

³⁸⁶ Cited in *Brown-Driver-Briggs Hebrew & English Lexicon*, at *’Elohiym*. The OT is written in Hebrew and Aramaic; and Targums are Aramaic Jewish translations of Hebrew Scriptures. They were finally fixed in the 5th century A.D., and perhaps the best known Targum, which is possibly also the oldest Targum, is the Targum of Onkelos, which may have reached its final form in the 3rd century A.D. . This Targum of Onkelos on the Pentateuch was e.g., included in the Complutensian Bible of 1514-17.

two separate words, *b^eney*, ‘[O] sons,’ masculine plural noun, from *ben* & ‘*eliym*, ‘of the gods,’ masculine plural noun, from ‘*el*³⁸⁷), give unto the Lord glory and strength.” Marking out the relevant A-B poetical parallelism between (A) heaven and (B) earth, Ps. 89:5,6 reads, “[A: heaven] And the heavens shall praise thy wonders, O Lord: [B: earth] thy faithfulness also in the congregation of the saints. [A: heaven] For who in the heaven can be compared unto the Lord? [B: earth] Who among the sons (Hebrew, *bib^eney*, compound word, *bi*, ‘among,’ preposition + *b^eney*, ‘the sons,’ masculine plural noun, from *ben*) of the mighty (Hebrew, ‘*eliym*, ‘of the gods,’ masculine plural noun, from ‘*el*³⁸⁸) can be likened unto the Lord?” At Ps. 89:6, in ancient times the Greek Septuagint translators considered the Hebrew ‘*el* can have a plural form but singular meaning as “God,” seen in their translation as Greek, “*uiois* (‘the sons,’ masculine plural dative noun, from *uios*) *Theou* (‘of God,’ masculine singular genitive noun, from *Theos*)” (LXX). So too, in ancient times St. Jerome considered the Hebrew ‘*el* can have a plural form but singular meaning as “God,” seen in the Latin Vulgate translation as Latin, “*filiis* (‘the sons,’ masculine plural ablative noun, from *filius*) *Dei* (‘of God,’ masculine singular genitive noun, from *Deus*)” (Vulgate).

The issue of whether Ps. 29:1 & 89:6 refers to men or angels has been the focus of some debate. With regard to Ps. 29:1, the Geneva Bible (1560) says, “The prophet exhorteth the princes and rulers of the world,” and Brown’s Bible of (1778) says, “David exhorteth princes to give glory to God³⁸⁹.” I consider the general thrust of Ps. 29 supports this view since the concern is with what is happening here on earth, “The Lord will give strength unto his people; the Lord will bless his people with peace.” And though e.g., the Geneva Bible (1560) considers Ps. 89:6 refers to “angels;” by contrast, as seen by the Hebraic poetical A-B heaven-earth pattern, *supra*, I consider that once again the reference to “the sons of the mighty” or “the sons of the gods” must be to those here on earth.

³⁸⁷ Unlike in Greek and Latin, there is no specific genitive case in Hebrew. Rather, such as occurs here, in Hebrew one can have a *noun construct chain* in which the placement of two (or more) nouns together implies the word “of.” See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 97.

³⁸⁸ See previous footnote.

³⁸⁹ Brown’s *Study Bible* of 1778, also called *The Self-Interpreting Bible*, with notes on the Authorized King James Version by the Reverend Mr. John Brown (1722-1787) of Haddington in Scotland, a Presbyterian Minister. Brown’s *Study Bible* was an influential Protestant work throughout the 19th century. It went through numerous reprints, and my copy has some added notes by Rev. Dr. Henry Cooke of Ireland (1788-1868) (Author of *The Voluntaries in Belfast*), and Rev. Dr. Josiah Porter (1823-1889) (Author of *Five Years in Damascus, Handbook of Syria & Palestine, Pentateuch & the Gospels, Great Cities of Bashan*; and a contributor to the *Encyclopaedia Britannica*). These added notes of Cooke and Porter always follow an earlier marked out section showing Brown’s commentary. Printed by Gresham in London & Glasgow, UK, undated [mid to late nineteenth century].

Hugh Ross generally quotes from the *New International Version*, and the NIV here retains the AV's meaning at Ps. 89:6 (NIV 1st ed., 1978 & 2nd ed., 1984³⁹⁰), though the NIV specifically makes this a reference to angels in Ps. 89:6 (NIV 1st ed., 1978, 2nd ed., 1984, & 3rd ed., 2011); but then in the feminist language third edition of the NIV, this has been changed to also become a reference to angels at Ps. 29:1 (NIV, 3rd ed., 2011). While the reason for the change in 2011 is unclear, perhaps it was thought that the patriarchal imagery of strong male rulers as the "mighty" of the earth being addressed to "Give unto the Lord the glory due unto his name" (Ps. 29:1,2, AV), was inconsistent with their desire to pervert the Word of God with feminist language and corresponding anti-patriarchal images, lest their poor readers think any of them as "the type of Bible translator who puts himself under God's directive will in humble submission to the authority of Scripture." After all, they would not want their readers to think they believed in such Bible passages as I Timothy 2:11-14 or I Cor. 14:34,36,37 now would they? E.g., the latter of these reads, "Let your women keep silence in the churches: for it is not permitted unto them to speak What? Came the Word of God out from you? Or came it unto you only? If any man think himself . . . spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

The NIV has certainly made increasing concessions to the sex role perverts, commonly called feminists, in its latest 2011 edition, as is also apparent in its increased promotion of abortion. The NIV 1st & 2nd editions were bad enough on this issue, for they sought to create pro-abortion verses in their footnote readings at Numbers 5:21,22,27; but since 2011, these sly and highly inaccurate NIV footnote readings have become their main text readings, with no footnote alternatives³⁹¹.

The application of Ps. 29:1 to man was clearly made in ancient times in the Greek Septuagint, whose translators considered the Hebrew *'el* can have a plural form but singular meaning as "God." Hence the Septuagint renders Ps. 29:1 as Greek, "*uioi* ('sons,' masculine plural nominative noun, from *uios*) *Theou* ('of God,' masculine

³⁹⁰ Ross's works I am here considering were written before 2011, and so any references I make to the NIV's 3rd edition of 2011 were not relevant to these works.

³⁹¹ See my sermon of Thurs. 17 February 2011 at Mangrove Mountain Union Church, NSW, Australia, "An Exegetical Trilogy on I & II Thessalonians," on II Thess. 3:14, "The Doctrine of Scripture - The 'Word' of II Thess. 3:14 & Ps. 119:140 'is very pure'," in my Textual Commentaries Vol. 3 (Matt. 21-25), Appendix 8, "A Sermons Bonus" (<http://www.gavinmcgrathbooks.com> at "Commentary on the Received Text"), oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>. N.b., this sermon was preached before the third edition of 2011 became available. And also my sermon of 5 Dec. 2013, at Mangrove Mountain Union Church, NSW, Australia, "8 hate attacks on marriage 8/8," "The Conclusion of the Matter" oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>.

singular genitive noun, from *Theos*)” in “Bring to the Lord, ye sons (*uioi*) of God (*Theou*), bring to the Lord young rams; bring to the Lord glory and honour.” This interpretative view that to “give unto the Lord” included making sacrifice of “young rams,” thus shows they considered the “sons (*uioi*) of God (*Theou*)” in Ps. 29:1 to refer to men and not angels; and this rendering is clearly cross-referable to Gen. 6:2 in the Greek Septuagint, *supra*. This same recognition of men not angels seen in the reference to sacrifice, is further found in ancient times in the Latin Vulgate where we find that St. Jerome also considered the Hebrew *'el* can have a plural form but singular meaning as “God.” Hence the Vulgate renders Ps. 29:1 as Latin, “*fili* (*'sons,* masculine plural nominative noun, from *filius*) *Dei* (*'of God,* masculine singular genitive noun, from *Deus*),” in the wider words, “Bring to the Lord, O ye sons (*fili*) of God (*Dei*), bring to the Lord the offspring of rams; bring to the Lord glory and honour;” and the rendering is also clearly cross-referable to Gen. 6:2 in the Latin Vulgate, *supra*.

Given the general focus of this Psalm on God’s power on the earth, seen in e.g., God’s power “upon the waters” (Ps. 29:3), or the way he “breaketh the cedars” of the forest” (Ps. 29:5), he “shaketh the wilderness” (Ps. 29:8), and “maketh the hinds to calve” (Ps. 29:8), with a final conclusion on how “the Lord will give strength unto his people;” and “bless his people with peace;” the address of Ps. 29:1 to the “the sons of gods” (Hebrew) on earth meaning the “mighty” (AV) is surely to the “princes and rulers of the world” (Geneva Bible 1560), which “princes” “David exhorteth” “to give glory to God” (Brown’s Bible of 1778). Hence I think both the Greek Septuagint and Latin Vulgate here make a correct identification of Ps. 29:1 as addressing men and not angels.

A connected usage of “mighty” for the root Hebrew word *'el* is regarded by some to exist at Joshua 22:22, where the AV’s “The LORD God (Hebrew, *'el*) of gods” is rendered in Matthew’s Bible (1537) as, “The Mighty (Hebrew, *'el*) God Jehovah.” Or this root Hebrew word is found as “mighty” in Job 41:25, “When he raiseth up himself, the mighty are afraid;” and in Ps. 50:1, “The mighty God, even the Lord, hath spoken;” or Ezek. 31:11, “I have therefore delivered him into the hand of the mighty one.” Or as “strong” in “The strong (Hebrew, *'el*) among the mighty (Hebrew, *gibbor*) shall speak” (Ezek. 32:21); or as “great” in “Thy righteousness is like the great mountains” (Ps. 36:6).

And of a similar notable usage, though Hebrew *'Elohiym* is more commonly rendered “God,” it too can be translated in similar ways as e.g., “mighty.” Thus looking at relevant Hebrew and Greek root words in connection with the root Hebrew word, *'elohiym*, this is so used at Gen. 23:6, “Hear us, my lord: thou art a mighty prince among us.” Or as “great” or “very great” in Gen. 30:8, “With great wrestlings have I wrestled;” and in I Sam. 14:15, “and the earth quaked: so it was a very great trembling.” It is once used for “judges” in Exod. 21:6, and thrice used for “judges” in Exod. 22:8,9; and for rulers who are called “gods” in Exod. 22:28 and Ps. 82:1,6. E.g., Ps. 82:6,7 says, “I have said, Ye are gods (Hebrew, *'elohiym*)’ and all of you are children (Hebrew, *ben*) of the most High. But ye shall die like men (Hebrew, *'adam*), and fall like one of the princes.” Christ refers to this passage in John 10:34,35, saying to the Jews, “Is it not written in your law, I said, Ye are gods (Greek, *theos*, in a plural form)? ... he called them gods (Greek,

theos, in a plural form) unto whom the Word of God (Greek, *Theos*, in a singular form) came”

We have now considered the Old Testament usage of “sons of gods” in Ps. 29:1 for “mighty” princes and rulers; the usage of both the Hebrew *’el* found in Ps. 29:1 for similar things to the Hebrew *’elohiym* in terms of a meaning of “mighty” or “great;” and further meanings of *’elohiym* as “judges” and “gods” in the sense of rulers. Having done so, while I shall further discuss these matters at subheading, “Which view is correct?,” *infra*, and further consider the issue of the “giants” at subheading “The ‘giants’ of Gen. 6:4,” *infra*; I here note that *View 2* which considers “the sons of God” in Gen. 6:2 means *sons of princes*, or *mighty men*, can be ruled out because there is a difference between the “giants” and “mighty men” in Gen. 6:4, whose relevant powers are evidently greater than those of “the sons of men.”

(Chapter 7) section c], subsection iii], subdivision E], heading,
“The actual meaning of the sons of God & daughters of men
in Gen. 6:2,” subheading: *View 3*.

A third view is that at Gen. 6:2 “sons of God” refers to Sethites, and “daughters of men” refers to Cainites. This view has been taken by e.g., the ancient church Greek writing father and doctor, St. John Chrysostom (d. 407), the ancient church Latin writing fathers and doctors, St. Jerome (d. 420) and St. Augustine (d. 430), and the Protestant Reformers, Martin Luther (d. 1546) and John Calvin (d. 1564)³⁹². Thus e.g., a sidenote in Matthew’s Bible (1537) says at Gen. 6:2, “The sons of God are the sons of Seth which had instruct[ion] ... in the fear of God. The sons of men are the sons of Cain instruct[ed] ... to all wickedness.”

Repeating the basic claim he made a year earlier in *The Flood* (1990), in *Noah and the Ark* (1991) Ross says he knows of “only” one reference to “the sons of God” as humans in the Old Testament, namely, Hosea 1:10³⁹³. But having later learnt of another in Deut. 14:1 he sought to dismiss it by making a distinction without merit. Thus in *The Genesis Question* (2001), Hugh Ross dismisses Deut. 14:1 & 32:5 on the basis that “neither of the two Deuteronomy phrases is identical to the ‘sons of God’ phrase used in Job and Genesis³⁹⁴.” Deut. 14:1 says of the Israelites, “Ye are the children (Hebrew,

³⁹² Cited in *Brown-Driver-Briggs Hebrew & English Lexicon*, at *’Elohiym*.

³⁹³ Hugh Ross’s *The Flood* (1990), (two cassette audio recordings,) Reasons To Believe, Pasadena, California, USA, cassette 1, side 2 (emphasis mine); & *Noah and the Ark* (1991), Video, Trinity Broadcasting, Reasons To Believe, Pasadena, California, USA.

³⁹⁴ Ross, H., *The Genesis Question*, *op. cit.*, pp. 131 & 225.

baniym, masculine plural noun, from *ben*) of the Lord your God (Hebrew, 'Eloheykem, compound word, 'Elohey, 'God,' masculine plural proper noun, from 'Elohiym + kem, 'your,' 2nd person masculine plural pronominal suffix)." *Ross's claims are a distinction without merit at Deut. 14:1.* The Hebrew terminology is clearly the same in its application of the key words, "the sons (*ben*) of God ('Elohiym)" to the elect race of Israel, and so despite what Ross says, the Hebrew of Deut. 14:1 would support a similar application of "the sons (*ben*) of God ('Elohiym)" to the elect race of Seth in Gen. 6:2. Hence in ancient times, the Greek Septuagint translated Deut. 14:1 as Greek, "Yioi ('the sons,' masculine plural nominative noun, from *uios*) ... tou ('the,' redundant in English translation, masculine singular genitive definite article) Theou ('of God,' masculine singular genitive noun, from *Theos*)" (LXX); and so too the Latin Vulgate translates Deut. 14:1 as Latin, "*fili* ('the sons,' masculine plural nominative noun, from *filius*) ... Dei ('of God,' masculine singular genitive noun, from *Deus*)" (Vulgate).

Deut. 31:30 & 32:3,5,6 says, "And Moses spake in the ears of all the congregation of Israel ... ascribe ye greatness unto our God (Hebrew, *le'loheynu*, compound word, *le*, 'unto' + 'lohey, masculine plural noun, from 'Elohiym + *nu*, in *eynu* suffix form, 'our' 1st person common plural pronominal suffix). They have corrupted themselves, their spot is not the spot of his children (Hebrew, *banayv*, compound word, *banay*, masculine plural noun, from *ben* + *v* in *ayv* suffix form, 'his' 3rd person masculine singular pronominal suffix): they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee?" In the Greek Septuagint the key words in Deut. 32:3,5 are Greek, "*to* (redundant in English translation, masculine singular dative definite article) Theo ('unto God,' masculine singular dative noun, from *Theos*)," and "*tekna* ('children,' neuter plural nominative noun, from *teknon*);" and in the Latin Vulgate the key words in Deut. 32:3,5 are Latin, "*Deo* ('unto God,' masculine singular dative noun, from *Deus*)," and "*fili* ('children,' masculine plural nominative noun, from *filius*)."

The combination of Deut. 14:1 and 32:5 is quite striking for showing that the elect race of Israel are still "the sons of God" by national election even when they are in apostasy, since their national election is racial. (This is different to spiritual election for the purposes of salvation, which was always with a smaller group on a personal basis of saving faith; Gen. 6:8,9,18 & Heb. 11:7; John 8:39-45; Rom. 2:29; 9:6.) This makes an application of "the sons of God" in Gen. 6:2,4 to the elect race of Seth who were evidently in spiritual apostasy, a contextually natural meaning of the Hebrew inside the Pentateuch written by Holy Moses through reference to Deut. 14:1 and Deut. 32:5.

Wider Old Testament references also support this conclusion. Though not included in Ross's "complete lists of all the Bible references to" the "terms" "sons of God" in the "Old Testament"³⁹⁵, Ross has taken an English Bible translation approach, based on the highly unreliable *New International Version* (NIV), rather than an Old Testament Hebrew Bible approach, since unlike Greek and Latin where there is a specific genitive case, in Hebrew one uses a *noun construct chain* in which the placement of two

³⁹⁵ *Ibid.*, Appendix C, pp. 203-204.

nouns together implies the word “of”³⁹⁶,” so that to the question, “Whose ‘son’ is Ephraim in Hosea 13:13?,” the answer on the basis of Hosea 13:4 would have to be, “He is ‘the son (Hebrew, *ben*) of God (Hebrew, ‘*Elohiym*’).” In Hosea 13:4,12,13, we read, “I am the Lord thy God (Hebrew, ‘*Eloheyka*, compound word, ‘God,’ ‘*Elohey*, masculine plural noun, from ‘*Elohiym* + *ka* in *eyka* suffix form, ‘thy,’ 2nd person masculine singular pronominal suffix)” The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son (Hebrew, *hu’-ben*, hyphenated words, *hu’*, ‘he,’ 3rd person masculine singular personal pronoun = ‘he [is]’ + *ben*, masculine singular noun, from *ben*)” (showing / showing AV’s italics for added word). In the Greek Septuagint (though the passage is textually corrupted,) the relevant words remain Greek, “*uios* (‘son,’ masculine singular nominative noun, from *uios*)” (Hosea 13:13, LXX) and “*Theos* (masculine singular nominative noun, from *Theos*)” (Hosea 13:4, LXX); and in the Latin Vulgate the relevant words are Latin, “*filius* (‘son,’ masculine singular nominative noun, from *filius*)” (Hosea 13:13, Vulgate) and “*Deus* (masculine singular nominative noun, from *Deus*)” (Hosea 13:4, Vulgate).

One of the notable features of this passage in Hosea 13 is that like the elect race of Israel in Deut. 32:3,5, we see that the elect tribe of Hosea 13:13 remains “the son (Hebrew, *ben*) of God (Hebrew, ‘*Elohiym*)” (Hosea 13:4,14) even when in apostasy; for Ephraim is here “bound up” in “iniquity” and “an unwise son” (Hosea 13:13,14), but due to tribal election inside the racial election of Israel, he is still “the son (Hebrew, *ben*) of God (Hebrew, ‘*Elohiym*)” (Hosea 13:4,14). This therefore once again shows how an apostate elect race of Seth could still be called, “the sons (Hebrew, *ben*) of God (Hebrew, ‘*Elohiym*)” in Gen. 6:2, and an apostate elect race of Shem (Gen. 9:27) could still be called, “the sons (Hebrew, *ben*) of God (Hebrew, ‘*Elohiym*)” in Gen. 6:4 at the time of the Tower of Babel (Gen. 11:1-9).

Notably, the fact that on the one hand the Greek Septuagint uses “sons of God” in Gen. 6:2,4 and Ps. 29:1 (see Subheading: *View 2, supra*), and this same basic idea with “sons of God” in Deut. 14:1; Hosea 13:4,14, and “children of God” in Deut. 32:3,5; but on the other hand, it uses “angels” in Job 38:7 and “angels of God” in Job 1:6; 2:1, *supra*; must surely indicate that the Septuagint also regards Greek, “*uioi* (the sons) *Theou* (of God)” in Gen. 6:2 and “*oi* (the) *uioi* (sons) *tou* (‘of the,’ redundant in English translation) *Theou* (of God)” in Gen. 6:4 as referring to human beings³⁹⁷. Hence the need for the

³⁹⁶ See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar, op. cit.*, p. 97.

³⁹⁷ Of the Apocrypha, “Hierome [Jerome] saith,” “the church doth read” them “for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine” (Article 6, Anglican 39 Articles). These non-inspired Apocryphal books of the Greek Septuagint also show an application to man in the Book of Wisdom which uses “*uios* (the son) *Theou* (of God),” in Wisdom 2:18 (Apocrypha), “For if the just man be the son (*uios*) of God (*Theou*), he will help him;” and “*uiois* (‘the sons’ or ‘the children’) *Theou* (of God),” in Wisdom 5:5 (Apocrypha), “How is he numbered among the children (*uiois*) of God (*Theou*), and his lot is among the saints!” Hierome’s Latin Vulgate also reads at Wisdom 2:18 (Apocrypha), “*filius* (the son) *Dei* (of God),” and at Wisdom 5:5 (Apocrypha), “*filius* (the sons) *Dei* (of God).”

corrupter scribe of *Codex Alexandrinus* to change the Septuagint's entire passage at Gen. 6:2, and in this context make the reference to "angels" (Subheading: *View 1, supra*).

(Chapter 7) section c], subsection iii], subdivision E], heading,
 "The actual meaning of the sons of God & daughters of men
 in Gen. 6:2," subheading: Which view is correct?

At this point a most important issue needs to be considered that it totally lacking in Hugh Ross's dissertation (View 1) or the claims of Onkelos (View 2), supra. And that is the issue of immediate context. For while it is clear that terminology of "the sons of God" can prima facie refer to either angels (Job 1:6; 2:1; 38:7) (View 1), or sons of princes, or mighty men (View 2), or men of the elect race (Deut. 14:1 & 32:3,5; Hosea 13:4,13) and hence Sethites (View 3), the ultimate issue is not what CAN "the sons of God" means in an abstract vacuum, but rather, What DOES it mean in the CONTEXT of Gen. 6:2,4?

In the first place I note we read in the Divine judgment of Gen. 6:3 on the Gen. 6:2 unions of "the sons of God" with "the daughters of men," that God says, "My Spirit shall not always strive with man (Hebrew, *ba'adam*, compound word, *b*, preposition 'with' + *a*, 'the,' redundant in English translation, definite article from *ha* + '*adam*, 'man,' masculine singular noun, from '*adam*), for that he also is flesh (Hebrew, *basar*, masculine singular noun, from *basar*): yet his days shall be an hundred and twenty years" (Gen. 6:3). Thus God reduced the life span of these miscegenationists down to a maximum of 120 years; a decree we also see later applied to Moses (Deut. 34:7), who took a wife of "Midian" (Exod. 2:16,21) or Ethiopia (Num. 12:1), for we find "Cushan" and "Midian" in Hebraic parallelism in Hab. 3:7, being located on a joint Hamite-Semite region along the west of Arabia; and so there was also applied the penalty of ten bastardy generations (Deut. 23:2) to Moses' racially mixed marriage (Exod. 2:22; I Chron. 26:24). But when "Miriam and Aaron spake against Moses because of the Ethiopian woman," God judged them (Num. 12:1-15), because of God's anointed rulers it is said, "Thou shalt not revile the gods, nor curse the ruler of thy people" (Exod. 22:28); so that even the Apostle Paul had to retract his comments spoken against "the high priest Annanias" when he called him a "whited wall" (Acts 23:1-5).

Thus the judgment for the mixed marriages falls on "man" in general who is Adamite, and "flesh" (Gen. 6:3). Hence in Gen. 6:5, "God saw that the wickedness of man (Hebrew, *ha'adam*, compound word, *ha*, 'the,' definite article redundant in English translation + '*adam*, 'man,' masculine singular noun, from '*adam*³⁹⁸) was great in the

³⁹⁸ The previous word is "the wickedness (Hebrew, *ra'ath*, feminine singular noun, from *ra'*)." Unlike in Greek and Latin, there is no specific genitive case in Hebrew. Rather, such as occurs here, in Hebrew one can have a *noun construct chain* in which the placement of two (or more) nouns together implies the word "of;" and hence

earth;” and in Gen. 6:7 “the Lord said, I will destroy ... both man (Hebrew, *me’adam*, compound word, *me*, ‘both,’ preposition from *min* + ‘*adam*, ‘man,’ masculine singular noun, from ‘*adam*), and beast, and the creeping thing, and the fowls of the air” i.e., there is nothing here said about fallen angels or any devil-human hybrid offspring. To say in Gen. 6:5 that God’s concern was with “the wickedness of man” which is Hebrew ‘*adam*, and in Gen. 6:3,7 that the judgment falls on “man” which is Hebrew ‘*adam*, is to say that it falls on Adamites (Gen. 6:3,5,7), and to say that it falls on “flesh” (Gen. 6:3) which is Hebrew *basar*, and always refers to the flesh of a body³⁹⁹, is to say that it does not fall on the “spirit” beings of angels, for both fallen (Matt. 8:16) and unfallen (Heb. 1:14) angels have a monist constitutional nature as “spirits.” (See Part 1, Chapter 7, section c, subsection ii, “The monist constitutional nature of angels as spirit beings,” *supra*.) This must rule out both any possibility of angels who are neither Adamite nor flesh, and any possibility of half-Adamite offspring (*View 1*); and also by its generality *to all mankind* this must rule out the possibility that this was a sin limited to a group of corrupt rulers who were “the mighty” ones that “took them wives of all” the weaker women “which they chose” (Gen. 6:2). There could not, as e.g., Ross claims, have been unions of fallen angels with human woman producing angel-human hybrids, since they are all corporately called in the Hebrew of Gen. 6:3,5,7 ‘*adam*, which refers to “man” as Adamites, *not* “angels” or “half-Adamites” (*View 1*). And likewise, there could not, as e.g., Onkelos claims, have been limited unions of “the mighty” princes of the earth with some weaker women, since they are all corporately called in the Hebrew of Gen. 6:5,7, ‘*adam*, which refers to “man” as Adamites *in general*, *not* the simply the political leaders of the Adamites (*View 2*).

This is also recognized in the Greek Septuagint which reads at Gen. 6:3, Greek “*tois* (‘the,’ masculine plural dative definite article from ‘*o / ho*, redundant in English translation) *anthropois* (‘men,’ masculine plural dative noun, from *anthropos*) *toutois* (‘these,’ masculine plural dative demonstrative pronoun, from *outos-aute-touto*),” and “*sarkas* (feminine plural accusative noun, from *sarx / sarkos*);” in the wider words, “And the Lord God said, My Spirit shall certainly not remain among these (*toutois*) men (*tois anthropois*) for ever, because they are flesh (*sarkas*), but their days shall be an hundred and twenty years” (LXX). The root Greek word *anthropos* is also used in the Septuagint at Gen. 6:5 as “*ton* (-) *anthropon* (‘of man,’ masculine plural genitive noun, from *anthropos*),” and Gen. 6:7 as “*ton* (-) *anthropon* (‘man,’ masculine singular accusative noun, from *anthropos*).” So too, the Latin Vulgate refers at Gen. 6:3 to Latin, “*homine* (‘man,’ masculine singular ablative noun, from *homo*)” and “*caro* (‘flesh,’ feminine singular nominative noun, from *caro*)” (Vulgate). The root Latin word *homo* is also used in the Septuagint at Gen. 6:5 as “*hominum* (‘of man,’ masculine plural genitive noun, from *homo*),” and Gen. 6:7 as “*hominem* (‘man,’ masculine singular accusative noun, from *homo*).” Thus in ancient times the translators of the Greek Septuagint and Latin Vulgate recognized that God’s concern was with the sin of “man” (Gen. 6:5), and

my genitive rendering, “of man.” See Pratico & Van Pelt, *Basics of Biblical Hebrew Grammar*, *op. cit.*, p. 97.

³⁹⁹ See *Brown-Driver-Briggs Hebrew & English Lexicon*, at *basar*.

that his judgments of Gen. 6:2,7 were specifically on *man* who as part of his dichotomist constitutional nature has *flesh*, and not on angels who in their constitutional nature are exclusively *spirit*, and not on some allegedly half-Adamite devil-human hybrids (*View 1*), or simply on the political leadership of the Adamites (*View 2*). Thus the picture of Gen. 6:1-3 is most naturally applied to Sethite-Cainite mixed marriages (*View 3*)⁴⁰⁰.

A second contextual factor requiring that these mixed marriages were between Sethite and Cainite human beings (*View 3*) is the immediate context of the genealogies. First we read of the Cainites genealogy in Gen. 4:16-24; then immediately after of the Sethites genealogy in Gen. 4:24 to 5:32; and then immediately after this of the unions between “the sons of God” and “daughters of men” in Gen. 6:1,2. Thus the natural stylistic conclusion to draw is that these were between these two racial groups, with “the sons of God” being the elect race of Seth in spiritual apostasy, and “the daughters of men” being the Cainite race.

A third contextual factor requiring that these mixed marriages were between Cain’s race and Seth’s race (*View 3*), is the post-flood solution. Two issues are specifically itemized in Gen. 6, firstly the unions between “the sons of God” and “daughters of men” in Gen. 6:1,2. Here a contrast is made with “Noah” who was “perfect in his generations” and “begat three sons, Shem, Ham, and Japheth” (Gen. 6:9,10) i.e., he did not have half-caste or quarter-caste children, but was “perfect in his generations.” And the second issue isolated is that “the earth was filled with violence” (Gen. 6:11,13). The post-flood solution to the “violence” of Gen. 6:11,13, is that murderers are to be executed (Gen. 9:6) and animals that kill men are to also be killed (Gen. 9:5). This latter provision *may imply* that some antediluvians trained hunting animals to kill men (see Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11,” at section c, “Was Noah’s Flood anthropologically universal?,” with respect to Nimrod, *supra*); although this is by no means a necessary conclusion, and may simply flow from the focus on recognizing the sanctity of *human* life, because unlike animals which may be eaten (Gen. 9:3), “man” is “in the image of God” (Gen. 9:6). The post-flood solution to the mixed marriages of Gen. 6:1,2 is to have racial segregation, primarily in the form of racially segregated nations made up of racial “families” from Japheth, Shem, and Ham (Gen. 10), but also in some contexts for white Japhethites and Jewish Semites to have certain Hamitic servant races (Gen. 9:20-27). Thus the post-flood solution of racial segregation points back to the pre-flood problem of racial desegregation in Gen. 6:1 facilitating the racially mixed marriages of Gen. 6:2 (*View 3*). Thus the racial segregation of Gen. 9 & 10 is the God imposed solution to the racial desegregation and racially mixed marriages of Gen. 6, just like the penalty making murder a capital crime in Gen. 9:6 is the God imposed solution to the violence of Gen. 6.

If then the Hebrew *b^eney-ha’elohiym* of Gen. 6:2 means “the sons of God” as Sethites, it follows that the Sethites were the instigators of this Sethite-Cainite mixed races society of antediluvian times. For it was the Sethites who “took them wives of all

⁴⁰⁰ See also Hebrew *’enowsh* (men) at Gen. 6:4, discussed in Volume 1, Part 2, Chapter 19, section c, *infra*.

which they chose” among the Cainite women (Gen. 6:2), which in turn gave rise to the political “giants” (Gen. 6:3) of the anti-racist new world order which opposed: race-based nationalism, racial segregation, and anti-miscegenationist values. Thus these spiritually and morally corrupted Sethites remind us of the Latin maxim, *Corruptio optima pessima* i.e., *The corruption of the best is the worst!*

(Chapter 7) section c], subsection iii], subdivision E], heading,
 “The actual meaning of the sons of God & daughters of men
 in Gen. 6:2,” subheading: The “giants” of Gen. 6:4.

Ross further claims that the “giants (Hebrew *n^ephiliym*)” of Gen. 6:4 refers to the hybrids of unions between devils and human females⁴⁰¹. But such a possibility is clearly ruled out by the fact that we have already seen that the mixed marriages of Gen. 6:2 must refer to unions between Cain’s race and Seth’s race, and the teaching of Gen. 6:3,5,7, that God’s concern and associated judgment fell on Adamites in general (Hebrew *adam*), and not on fallen angels and half-Adamite devil-human hybrids. Nevertheless, in support of his incubus and half-Adamite devil-human hybrids claims, Hugh Ross refers to Jude 6.

In II Peter 2:4 & Jude 6, devils are referred to as being in “chains” (II Peter 2:4; Jude 6) in “hell,” which at II Peter 2:4 is Greek, *tartaro^o*⁴⁰²; and in the Latin Vulgate is, *tartarum*, with the Latin root word giving rise to our English form of this as “tartarus⁴⁰³.” In Jude 6 a past event is required since we read, “the angels which kept not their first estate, but left their own habitation, he hath reserved (indicative active perfect, 3rd person singular verb, from *tere^o*) in everlasting chains under darkness unto the judgment of the great day.” However, in II Peter 2:4 the relevant verb and participle structures are all aorists. In the AV, II Peter 2:4 reads, “For if God spared (*epheisato*, indicative middle aorist, 3rd person singular verb, from *pheidomai*) not the angels that sinned (*amartesan^{ton} / hamartesan^{ton}*, masculine plural genitive, active aorist participle, from *amartano^o / hamartano^o*), but cast them down to hell (*tartaros^{as}*, ‘casting down to hell’ = ‘cast [them] down to hell,’ masculine singular nominative, active aorist participle, from *tartaro^o*), and delivered (*paredoken*, indicative active aorist, 3rd person singular verb, from *paradidomi*) them into chains of darkness, to be reserved (‘being reserved’ = ‘to be

⁴⁰¹ Ross, H., *The Genesis Question*, op. cit., pp. 133-136.

⁴⁰² Greek at II Peter 2:4, “*tartaros^{as}* (‘casting down to hell’ = ‘cast [them] down to hell,’ masculine singular nominative, active aorist participle, from *tartaro^o*).”

⁴⁰³ Latin Vulgate at II Peter 2:4, “*tartarum* (‘hell,’ masculine singular accusative noun, from *tartarus*).”

reserved,' *teroumenous*, masculine plural accusative, passive present participle, from *tereo*⁴⁰⁴) unto judgment" (showing AV's italics for added words).

Thus while these aorists could be rendered in the past tense as in the AV, they could also be understood as the gnomic aorist stating a timeless present fact⁴⁰⁵, i.e., "For if God s pares not the angels that sin, but casts them into hell, and delivers them into chains of darkness, to be reserved unto judgment" (showing italics for added words) etc. . But do we have any reason to believe that this could be an action that God takes at various times and any time? It is to be noted that in Luke 8:30,31, the "devils" "besought" "Jesus" "that he would not command them to go out into the deep (Greek, *abysson*, feminine singular accusative noun, from *abyssos*);" and Jesus "suffered them" instead to go into "an herd of many swine" (Luke 8:32). The implication of this seems to be that they were saying to Christ that their conduct had not gone beyond the limits set by God, since this man had put himself under Satanic power, and so they should not be sent to hell, but rather left to roam on earth, and Christ accepts this claim. In this context, we also find that while Satan is presently free, so "the Devil as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8), a point will come at the Second Advent where he too will have "a great chain" put around him in "the bottomless pit (Greek, *abyssou*, feminine singular genitive noun, from *abyssos*)" (Rev. 20:1). If then this is the meaning of II Peter 2:4, there is no one specific event being here isolated, but a general principle being stated, namely, that if and when devils "go over the line" of

⁴⁰⁴ This is the majority Byzantine text reading (see von Soden's 1913 textual apparatus at II Peter 2:4 showing residual K group support, & Robinson & Pierpont Byzantine Textform of 2005; e.g., Codex K 017, 9th century; & Minuscule 69, 15th century (which is Byzantine text outside the Pauline Epistles); & the early mediaeval Greek writer, Procopius, who died in the 6th century (probably born between 490-507 at Caesarea in modern day Israel, his last book covers events till 560, so he died sometime after this). In accordance with neo-Byzantine principles of textual analysis, since there is no good textual argument against it, it must stand as the correct reading. However, a minority Greek reading is "*teteremenous* (masculine plural accusative, passive perfect participle, from *tereo*)" (found in the mediaeval Greek church writer, Theophylact of Ochrida, died in 1109). But either way, the reading will still be, "to be reserved." This minority Byzantine reading was adopted by the great neo-Byzantine textual analyst, Erasmus (1516 & 1522) as "a textual trademark" to identify his work through a series of such "textual trademarks" which make no difference to the meaning in the English (or other language) translation, but which identify an Erasmusian Greek text; and were followed by the neo-Byzantine textual analysts Stephanus (1550), Beza (1598), and Elzevir (1633). But my views on such "textual trademarks" are well known to the readers of my textual commentaries in the Appendix A of each volume. *I do not support them*. For further details on the Neo-Byzantine School, see my Textual Commentaries (<http://www.gavinmcgrathbooks.com>).

⁴⁰⁵ See the *gnomic aorist* in: Daniel Wallace's *Greek Grammar Beyond the Basics*, *op. cit.*, p. 562; & Richard Young's *Intermediate New Testament Greek*, *op. cit.*, p. 124.

the limits set by God, they will be chained in hell till the Day of Judgment. If so, this is an ongoing process, so that if devils go beyond a certain limit they lose their freedoms to tempt men into sin and are put into the jail-house of hell. On the basis of Luke 8:30-32, my view is that II Peter 2:4 refers to an ongoing process rather than one particular historical event i.e., if devils go over the line of what God permits, they will be arrested by one or more policing angel and put in chains in hell.

Hence while the aorists of II Peter 2:4 may be rendered as past tenses so that the verse's meaning is the same as that of Jude 6 which looks to a past event in which it is said of certain fallen angels, "he hath reserved (indicative active perfect, 3rd person singular verb, from tereō)" them "in everlasting chains under darkness unto the judgment of the great day;" I shall stipulate that since I see no contextual Biblical reason to limit it to a past event, I regard its meaning to be that of a timeless present fact. But with regard to Jude 6, though it clearly looks to a past event, it is also the case that it is not clearly pinned down in time to an indisputable event in the context of the passage, so that some diversity of opinion may emerge as to what this past event was. Thus it seems to me that there are two classes of devils, one group who are in "chains" (II Peter 2:4; Jude 6) in "hell" (II Peter 2:4), and the other group who are free to roam on earth. I thus disagree with the view of e.g., Louis Berkhof *et al*, that there is only one class of fallen angels, and that they "drag their chains with them wherever they go, II Pet. 2:4; Jude 6⁴⁰⁶." Such an interpretation of the "chains" in II Peter 2:4 and Jude 6 not only effectively *explains away* the chains, but also is shown to be in error by Rev. 20:1, where after Christ's Second Coming Lucifer is chained in hell at the start of the millennium, and it is clear that it is not till the millennium has "expired," that "Satan shall be loosed out of his prison" (Rev. 20:1,7).

On the one hand, the events of Jude 6, are not specified to a time e.g., "in the days of Noe" (cf. Luke 17:26), or "in the days of Adam," or "before God made Adam." But on the other hand, the fact that Jude 6 is followed by Sodom and Gomorrah in Jude 7, means Jude 6 may have occurred at a number of times before Sodom and Gomorrah, e.g., one might conjecture this happened at the Tower of Babel (Gen. 11:1-9).

Given that the event of Jude 6 is not clearly pinned down in time in the context of the passage, while Ross *et al* exploit this ambiguity to claim this occurred with the "giants" of Gen. 6:3 in antediluvian times leading up to Noah's Flood, even if this time is allowed *as one possibility*, Ross *et al* are still *reading too much into the text*. If the events of Jude 6 are speculatively said to have occurred in Noah's time, there is still nothing in Jude 6 to indicate that they cohabited with female human beings in Gen. 6:2 or were then "giants" of Gen. 6:3. Rather, it would simply mean they were active at that time and in some way exceeded the limits set by God, and so were put in the jail-house of hell. For there is nothing in the text of Jude 6 that says the ones who "kept not their first estate" were ever on the earth at any time, and they may have been cast down to hell and placed "in everlasting chains" going straight from heaven to hell. We simply do not know. We are thus left with an open question. Did the fallen angels of Jude 6 go

⁴⁰⁶ Berkhof's *Systematic Theology*, p. 149.

straight from heaven to hell, or did they first engage in some forbidden activity on the earth?

However, there are other times that could be speculatively said to be this time of Jude 6. E.g., in both ancient times (e.g., Origen, Irenaeus, Athanasius, and Augustine) and modern times (e.g., Pember, Dake, & Custance), some have argued for a “premundane fall of angels” i.e., a fall of angels preceding Adam’s fall; in the case of modern times writers such as Pember, Dake, and Custance, linking this to a global earth Gap School destruction event in Gen. 1:2. On the one hand I would certainly agree that the Fall of Lucifer himself had to proceed the Fall of Adam, since he devil-possessed a serpent in the Garden of Eden so as to tempt Eve (Gen. 3). But on the other hand, with respect to the type of thing conjectured by *Global Earth “Lucifer’s Flood” Gap Schoolmen* such as Pember, Dake, and Custance, I would once again consider that it would be *reading too much into the text* to claim that any such fall of angels was connected with the destruction event in Gen. 1:2. Moreover the fall of angels, other than Lucifer, could have occurred *after* the creation and fall of man. It is clear that Adam first had Cain and Abel *after the Fall*, and that they reached manhood before the birth of Seth when Adam was 130 years old (Gen. 4:1,2; 4:25; 5:3); and so that this would still mean that Adam could have been in a state of original righteousness in Eden for anything up to about 100 years. *Thus within the limits of about a century, we simply do not know how long Adam lived before the fall.* Clearly the fall of angels *could* have occurred during this time, and if so, not only Lucifer’s fall, but their fall also, Rev. 12:4, preceded that of Adam. But really we do not know for sure exactly when the fall of angels occurred, we only know for sure that the fall of Lucifer, their ring-leader, preceded the fall of Adam, as seen by the actions of Satan in devil-possessing a serpent and speaking through that creature in Eden (Gen. 3:1-6; cf. Rev. 12:9). But irrespective of exactly when the greater body of angels fell it is therefore also possible that when “the angels” “sinned,” they were in heaven, and so certain of the fallen “angels” in “chains” may have been in a group that was “cast” “down into hell” (II Peter 2:4) from heaven i.e., without first going to the earth. Since II Peter 2:4 refers to a timeless event it can in this context still be used to help understand elements of Jude 6. But at the end of the day, we are left with an open question, to wit, *Did the fallen angels of Jude 6 go straight from heaven to hell, or did they first engage in some forbidden activity on the earth?*

Thus four possible diverse conjectures for Jude 6 seem to be: a fall of angels in between the first two verses of Genesis (if so, in my opinion with no impact on the destruction event of Gen. 1:2), a fall of angels after the creation of man but within about 100 years of man’s creation, devilish activity in Noah’s time, or devilish activity at the Tower of Babel. However, the reality is that whenever Jude 6 occurred, there is nothing in the text of Jude 6 to indicate that these fallen angels cohabited with female human beings, or appeared on the earth as “giants.” Indeed, it is an open question as to whether these fallen “angels” in “chains” (Jude 6) went straight from heaven to hell, or first engaged in some forbidden activity on the earth.

Therefore even if in theory one allows the conjecture of Ross *et al* that both Jude 6 and / or II Peter 2:4 have some reference to Noah’s time, the most one could then say is

that heightened devilish activity occurred during this time which in some way violated the limits set by God. But *whatever that activity was, it was not cohabiting with female human beings who then bore hybrid devil-human “giants”* since the context of Gen. 6:1-4 requires that these mixed marriages of Gen. 6:2 were between Cain’s race and Seth’s race. Put simply, Ross’s view *grossly overstates the power and influence of devils in man’s world*. Unlike in his earlier form found in *The Flood* (1990) and *Noah and the Ark* (1991), in his later revised form found in *The Genesis Question* (2001), Ross seeks to *float the idea* of a possibly “blending of the ... opposing views,” in which he engages in “hypothesizing a special kind of demon possession” in which the “sons of God in Genesis 6 are presumed to be fallen angels who invade and possess human males in such a powerful way that the genes in the human semen were altered to produce the supernatural Nephilim⁴⁰⁷.” This notion of what might be called, “Satanistic macroevolution,” in which devils alter genetic material and macroevolve a hybrid race of giants sounds to me like an Alice in Wonderland type fairytale. There is nothing in Scripture to support this type of fairytale, and once again, we see Ross *grossly overstates the power and influence of devils in man’s world*, to the point of supporting a model of Satanistic macroevolution of a new species *contrary to the laws of genetics*.

Therefore, any Biblically defensible concept of the “giants” in Gen. 6:4 must relate this to human marriages between Cain’s race and Seth’s race. In Gen. 6 we further read that “the earth was filled with violence” (Gen. 6:11,13), raising the question, Were the mixed marriages of Gen. 6:2 and the “violence” of Gen. 6:11,13 broadly related or unrelated sins? The issue of the “giants (Hebrew *n^ephiliym*),” seems to indicate that *at least to some extent*, they were related matters, for we read that these “giants” arose after the mixed marriages of Gen. 6:2, and returned “after that, when” once again “the sons of God came into unto the daughters of men” at the Tower of Babel, “and they bare children to them, and the same became mighty men which were of old, men of renown” (Gen. 6:4; cf. 10:8-10; 11:1-9).

We shall further consider this question in the next subsection (see Part 1, Chapter 7, section c, subsection c, subdivision E, at Heading: “Is there a close nexus between the mixed marriages of Gen. 6:2 and the ‘violence’ of Gen. 6:11,13 or are they largely unrelated sins?,” *infra*). But first it is necessary to consider some further matters of relevance to “the sons (Hebrew *ben*) of God (Hebrew *’Elohiym*)” in Gen. 6:1-4.

The reference to “giants (Hebrew *n^ephiliym*)” in Gen. 6:4 is not in my opinion to literal physical “giants (Hebrew *n^ephiliym*)” such as e.g., one finds in the Exodus period when the “Children of Israel” came across “giants (Hebrew *n^ephiliym*)” who were “the sons of Anak,” (Num. 13:32,33); or the giant Goliath whom David slew (I Sam. 17). Rather, I think that in Gen. 6:4 the indications are that these were political “giants (Hebrew *n^ephiliym*),” who were “mighty men (Hebrew *gibb^wwr*)” in connection with their political power; rather than mighty men because they were physically large like “Goliath of Gath, whose height was six cubits and a span” (I Sam. 17:4) i.e., about 9½ foot or about 290 centremetres tall.

⁴⁰⁷ Ross, H., *The Genesis Question*, *op. cit.*, p. 136.

Our better understanding of these “giants (Hebrew *n^ephiliym*)” in antediluvian times comes from the greater elucidation in Scripture on their reappearance in Gen. 6:4. For here we are told that they first appeared in antediluvian times, but then came back “also after that, when” a second time “the sons (Hebrew *ben*) of God (Hebrew *'Elohiym*) came in unto the daughters of men, and they bare children to them, the same became mighty men (Hebrew *gibb^wwr*) which were of old, men of renown.” This means that the “giants (Hebrew *n^ephiliym*)” of antediluvian times are used synonymously with the “giants (Hebrew *n^ephiliym*)” and “mighty men (Hebrew *gibb^wwr*)” on this second occasion in Gen. 6:4, and this combination of these two descriptions of them thus has some Hebraic stylistic similarities to the usage of *'el* and *gibb^wwr* in Ezek. 32:21, “The strong (Hebrew *'el*) among the mighty (Hebrew *gibb^wwr*) shall speak.” To the question, “When did this second time occur in which “the sons (Hebrew *ben*) of God (Hebrew *'Elohiym*) came in unto the daughters of men,” the answer is provided for us through reference to a similar though not identical “mighty (Hebrew *gibb^wwr*)” one in Gen. 10:8-10, the movement of people “from the east” to “Babel” (Gen. 11:2,9), and the action of “the people” being “one” at “the tower” of “Babel” (Gen. 11:5,6,9).

Gen. 10:8-12 is not an example of Gen. 6:4 unions since “the sons of God” would be male Semites in the chosen line of later Abraham, who had unions with females of another race; however, we are specifically told that one of “the sons of Ham” was “Cush” (Gen. 10:6), “And Cush begat Nimrod.” But Nimrod is clearly an example of a similar type of political “giant” that had earlier existed in antediluvian times, for we read that “he began to be a mighty one (Hebrew *gibb^wwr*) in the earth” (Gen. 10:8). “And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city” (Gen. 10:10-12).

There are four contextual factors linking the second lot of mixed marriages in Gen. 6:4, Nimrod in Gen. 10:8-12, and the Tower of Babel in Gen. 11:1-9. Firstly, with regard to “Nimrod,” the words that “the beginning of his kingdom was Babel, and Erech, and Accad, ... in the land of Shinar” (Gen. 10:9,10), show the early origins of an empire whose “beginning ... was Babel and Erech, and Accad” Since Erech was a Mesopotamian city⁴⁰⁸ which was south-east of Babel or Babylon⁴⁰⁹; and Accad included an area which was north-east east of Babylon which was approximately in the area where the Tigris and Euphrates Rivers are closest together, and through which one can come from Accad to Babel⁴¹⁰; the words “they journeyed from the east” and “found a plain in

⁴⁰⁸ Erech (Uruk) is north-west of Ur or Tall Al-Muqayyer in modern south-east Iraq.

⁴⁰⁹ Babylon is south of Baghdad in modern central Iraq.

⁴¹⁰ Accad (Akkad) included an area proximate to Baghdad in modern central Iraq.

the land of Shinar” which became “Babel” (Gen. 11:2,9), are thus naturally applied to Nimrod whose influence reached east of Babel to Erech and Accad in the immediate context of Gen. 10 & 11.

Secondly, “the people” at the Tower of Babel are said to be “one” (Gen. 11:6) at “Babel” (Gen. 11:9); and it is clear from Gen. 10:10-12 that “the beginning of” Nimrod’s “kingdom was Babel,” and he thereafter sought to politically unify diverse groups throughout the Middle East. Thus the common link to “Babel” and the common desire of political unification points to these two passages being connected. This fact is heightened when it is recognized that very few biographical details are given about figures in the Gen. 10 *Table of Nations*, and so the fact that what is written on Nimrod is more than on anyone else indicates his importance to racial matters.

Thirdly, Gen 6:4 has a focus on “giants (Hebrew *n^ephilym*)” which is used as a synonym for the “mighty men (Hebrew *gibb^wwr*);” and the only specific example we are given of “a mighty one (Hebrew *gibb^wwr*)” is Nimrod in Gen. 10:8. Hence it is reasonable to conclude that he was not only similar to, but also in some way connected with some of these “mighty men,” and so this helps to explain the presence of other politically “mighty men” (Gen. 6:4) at the Tower of Babel (Gen. 11:1-9).

Fourthly, after the Tower of Babel Story, the focus is on a racially pure line from Shem that leads to Abraham, making the point that the Semitic line which became the Jewish race descended from Abraham was racially pure. Hence the Tower of Babel Story points to both Jewish Semitic racial purity and the origins of e.g., the Hebrew tongue.

The combined effect of these four factors, when put together, means that I support the traditional picture of the Tower of Babel (Gen. 11:1-9) which links this Gen. 11 story with the Gen. 10 story of Nimrod (Gen. 10:8-12). Hence Nimrod’s expansion in Gen. 10:10-12 is part of an important historical backdrop to the Tower of Babel Story in Gen. 11:1-9, and *vice versa*. Thus I also consider that in Gen. 6:4, the “giants (Hebrew *n^ephilym*)” were *political* giants who arose from violating God’s laws on race mixing by amalgamating the two racial groups and their lands into one; and so too, the “giants (Hebrew *n^ephilym*)” or “mighty men (Hebrew *gibb^wwr*)” connected with the second time “the sons of God came in unto the daughters of men” (Gen. 6:4), were *political* “giants” or “mighty men” (Gen. 6:4) who worked with the “mighty one” of “Nimrod” (Gen. 10:8) at the Tower of Babel, in his desire to make “the people” “one” (Gen. 11:6).

This recognition also helps provide one element of the *raison d’être* for why the terminology of “the sons of God” and “daughters of men” is used in Gen. 6:2, namely, so that the same terminology can be used for the reoccurrence of this same basic problem at the Tower of Babel in Gen. 6:4. Thus because “the sons of God” means the elect race, it applies to Sethites in Gen. 6:2 (Gen. 4:24-5:32), but in Gen. 6:4 to relevant Hebrew Semites in Abraham’s ancestral line (Gen. 9:26; 10:22,24; 11:10-32) at the Tower of Babel; and because the converse “daughters of men” are those outside the elect race, it applies in Gen. 6:2 to Cainites (Gen. 4:16-24), but in Gen. 6:4 to others outside the elect

race at the Tower of Babel. Thus the commonality of the issue is isolated by the terminology of “the sons of God” and “daughters of men” which is intended to have both a sufficient specificity to identify the Sethites and Cainites in Gen. 6:2, and simultaneously a sufficient non-specificity to allow for a related and comparable application with a different set of similar specifics in Gen. 6:4 with respect to the events at the Tower of Babel. Thereafter in the Pentateuch, it means that the elect race of Israel descended from Abraham became “the sons of God” (Deut. 14:1), and so the Children of Israel are also thus warned against racially mixed marriages.

(Chapter 7) section c], subsection iii], subdivision E], heading:

Is there a close nexus between the mixed marriages of Gen. 6:2 and the “violence” of Gen. 6:11,13 or are they largely unrelated sins?

We are now in a much better position to understand the “giants (Hebrew *n^ephiliym*)” of Gen. 6:4 as political “giants.” Gen. 6:2-4 says, “the sons (Hebrew *ben*) of God (Hebrew *'Elohiym*) saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man (Hebrew *'adam*), for that he also is flesh (Hebrew *basar*): yet his days shall be an hundred and twenty years. There were giants (Hebrew *n^ephiliym*) in the earth in those days; and also after that, when the sons (Hebrew *ben*) of God (Hebrew *'Elohiym*) came in unto the daughters of men, and they bare children to them, the same became mighty men (Hebrew *gibbor*) which were of old, men of renown.” These were *political* “giants” or “mighty men” (Gen. 6:4), who in both antediluvian times and at the Tower of Babel, were seeking the elimination of all forms of racial discernment and discrimination, and thus the destruction of the God ordained holy laws on race-based nationalism, and God ordained holy prohibitions on inter-racial marriage; and we have a specific example of “a mighty one” in “Nimrod” (Gen. 10:8) at “the tower” of “Babel” (Gen. 11:5,9). In turn, this conclusion now helps us to better consider the question, *Were the mixed marriages of Gen. 6:2 and the “violence” of Gen. 6:11,13 broadly related or unrelated sins?*

It is clear from the example of Nimrod’s kingdom, that “the new world order” was a violent empire that sought to unify diverse groups in Gen. 10:8-12. It is therefore reasonable to conclude that at least in the first instance, the “violence” that “filled” “the earth” (Gen. 6:11,13) was in some way connected with this anti-racist and anti-patriotic, agenda. Thus some form of enforced racial desegregation, coupled with “the legal” violence of anti-racist laws aimed at eliminating racial discernment and discrimination, must be deemed *at least to some extent*, to be part of the political corruption found in the words, “The earth also was corrupt before God, and the earth was filled with violence” (Gen. 6:11). This is broadly similar in type to the sort of thing seen in e.g., the USA racial desegregation movement, where in the first instance, the instruments of government were greatly abused and misused to impose forced racial desegregation in southern states; and this was then coupled with follow up laws that used the violence of the legal system against white patriots with anti-racist laws seeking to prevent racial

discrimination in e.g., the work place, and also coupled with international desegregation via the immigration policy flooding the USA with coloureds and non-Protestants. And as in antediluvian times, this violence against the righteous man and righteous society, was a precursor to other violence e.g., in the USA case, this is seen in the following abortion slaughter of tens of millions of unborn babies, as well as much other wickedness which necessarily ensued, once the good, godly, and discerning men of the land had been gotten out of relevant positions of power via such wicked anti-racist acts of violence, and associated generation of an anti-white supremacist and anti-white patriotic sentiment of lust and vileness under the name of alleged “human rights” to practice, celebrate, and impose, such gross and grotesque forms of evil upon society. In antediluvian times, it is possible that this included the training of hunting animals to kill human beings, since Gen. 6:4; 9:5; 10:8,9 may indicate that Nimrod so trained leopards as hunting animals, however, this is by no means clear or certain (see Volume 1, Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11,” at section c, “Was Noah’s Flood anthropologically universal?,” *supra*).

This antediluvian “violence”(Gen. 6:11,13) being in some way connected in the first instance with this anti-racist, anti-patriotic, and anti-race based nationalism agenda, it would be reasonable to conclude that the action of God’s judgment with Noah’s Flood was brought about specifically in connection with the Sethite-Cainite racially mixed marriages of Gen. 6:2, and God’s actions at the Tower of Babel were likewise brought about in connection with the mixed marriages of Gen. 6:4. On the one hand, this does not mean that other forms of “violence” were not also occurring on “the earth” (Gen. 6:11,13), as seen in the generality of the prohibition on murder in the post-flood solution imposed of making murder a capital crime in Gen. 9:6 (cf. Exod. 21:12; Lev. 24:17; Rom. 13:4,9; Rev. 13:10). But on the other hand, it does mean that *at least to some extent*, there appears to have been a nexus between the mixed marriages of Gen. 6:2 and some of the “violence” of Gen. 6:11,13; and that seemingly from this initial example of anti-racist violence, other forms of violence in time developed.

The moral lesson for our times is clearly instructive, albeit, as unpopular a message among some as Noah was among the antediluvians! As already partially referred to, one sees a similar situation in the history of the Western World in post World War Two times, when violence was used in the United States of America against racial segregationists so as to introduce coloureds into white schools, or to generally desegregate; and the “legal” violence of the legal system was used against white racists most especially from the time of Brown’s case (1954). Immigration was also used to cruelly hurt and injure the righteous man who upheld white Christian race-based nationalism in accordance with Gen. 9 & 10. This then led to a more general withdrawal of God’s Spirit from law and society, for “the Lord said, My Spirit shall not always strive with man” (Gen. 6:3), seen in many other immoral actions of e.g., feminism, fornication, the violence of the abortion slaughter, or the rise of Big Beat Music. Big Beat Music is a morally and spiritually debilitating form of so called “entertainment,” and from rock’n’roll came the later spin-offs which now give us rock’n’roll, pop, metal or heavy metal, Rhythm & Blues, Rap or Hip Hop, and Punk. Thus music has a pulsating, brain deadening, beat, that gets people switched on at a physical fleshly lusts level, and then

images and lyrics are used to focus the listeners on worldly lusts, for example, there is an inordinate focus on sexual relationships; and terminology such as “rock idols” or “sex, drugs, and rock’n’roll,” tells us what some of these lust idols are. Not without good philosophical cause are anti-racist laws aimed at those supporting white race-based nationalism in a broadly white Protestant Christian society, placed at the head of legal lists which then continue on with anti-discrimination on the basis of, e.g., feminist lusts, or fornication, or more specifically, against sodomites. For “The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy,” such as unborn children in the womb, “and to slay such as be of upright conversation” (Ps. 37:14), such as white race based Christian culture nation supporting patriots and patriarchal sexists.

Thus in antediluvian times, as God’s Spirit withdrew more and more (Gen. 6:3) from this racial desegregationist society flowing from their primary sin as manifested in racial desegregation and racially mixed marriages (Gen. 6:1,2); other forms of violence also seem to have become more common as a flow on consequence of this, so that “the earth was filled with violence” (Gen. 6:11,13). *Thus one must discern the wood from the trees; for the underpinning causal factor was the racial desegregation and racially mixed marriages of Gen. 6:1,2, and connected withdrawal of God’s Spirit in Gen. 6:3, so that the other later increased violence was a symptom or fruit of this underpinning problem.* This conclusion is also consistent with the fact that murder was known to be connected with Cain’s race from its very outset, yet the world was not destroyed for this, as seen in Cain’s murder of Abel (Gen. 4:8-15); and then found later among the Cainites with the bigamist Lamech (Gen. 4:19,23,24) who further set aside God’s law on monogamy (Gen. 2:24, “cleave unto his wife,” singular; cf. eight went into the ark, Gen. 7:13, I Peter 3:20 i.e., monogamy among those saved in the ark). Thus the intensity of even the murderous violence of Cain’s race in Gen. 4 was still held in check to the point that the Flood was not needed, until the greater withdrawal of God’s Spirit flowing from the racial desegregation and racially mixed marriages (Gen. 6:1-3), which only then mounted to their later unprecedented levels of violence (Gen. 6:11,13).

Thus “all flesh had corrupted his way upon the earth” (Gen. 6:12), with the anti-racists emboldened more and more to increasingly use “violence” (Gen. 6:11,13) in the pursuit of enforced racial desegregation as part of the political agenda of these political “giants” (Gen. 6:4). This was later also manifested in Nimrod empire type “violence” (Gen. 6:11,13) to unite diverse racial groups (Gen. 10:2-12) and make them “one” (Gen. 11:6). This sin was seen most chiefly in generalized miscegenation resulting in inter-racial marriages between “the sons of God” and “daughters of men” in both antediluvian times (Gen. 6:2) and later at the Tower of Babel (Gen. 6:4). The grotesque tyranny of these political “giants” or “mighty men” (Gen. 6:4) behind this anti-racist programme, such as “Nimrod” who was “a mighty one in the earth” (Gen. 10:8), was brought to an end by the Divine intervention of God’s judgment. This in turn is a prophetic type of a similar scenario in connection with the Final Judgment at Christ’s Second Advent (Dan. 2:43,44; Matt. 24:37-39).

Matthew’s Bible (1537) combined the work of William Tyndale and Myles Coverdale, as edited by John Rogers, an Anglican Protestant clergyman who as recorded

in *Foxe's Book of Martyrs* became on 4 Feb., 1555 the first Marian Martyr who died for his Protestantism under the Romish Queen, Bloody Mary. Matthew's Bible includes a Dedication to "the most noble and gracious ... King Henry the Eighth" (Regnal Years: 1509-1547), who in conjunction with Archbishop Thomas Cranmer, under God, started the English Reformation. *A sidenote in Matthew's Bible (1537) says at Gen. 6:2, "The sons of God are the sons of Seth which had instruct[ion] ... in the fear of God. The sons of men are the sons of Cain instruct[ed] ... to all wickedness."* The proposition that Noah's Flood was thus brought about because of the fornication of the Sethites and Cainites – for these mixed marriages were invalid unions and the spawn that came forth from their loins was of bastard birth (Deut. 23:2), finds support in the Anglican *Thirty-Nine Articles*, in Article 35, Book 1, Homily 11, entitled, "Against Whoredom and Adultery." The good Christian reader should understand that this homily uses one form of the word "manslaughter" as a synonym for intentional "murder," rather than what later became the common meaning of "manslaughter" as accidental murder; and regards the mixed marriages of Gen. 6:2 as "fornication" or "whoredom" since they were invalid unions (Deut. 23:2). For men who go unto such a woman are "whoremongers" (I Tim. 1:10), and such woman are "whores." (Although if a whore prostitutes herself, Deut. 23:17,18, she may *also* be called a "harlot," Gen. 38:15; Lev. 21:14, or a "prostitute," Lev. 19:29.)

Thus we read in Article 35 of the Anglican *39 Articles*, in Book 1, Homily 11, entitled, "Against Whoredom and Adultery": "In the first book of Moses we read that (Gen. 6 & 7), when mankind began to be multiplied upon the earth, the men and women gave their minds so greatly to fleshly delight and filthy pleasure, that they lived without all fear of God. God, seeing this their beastly and abominable living, and perceiving that they amended not, but rather increased daily more and more in their sinful and unclean manners, repented that he ever had made man; and, to shew how greatly he abhorred adultery, whoredom, fornication, and all uncleanness, he made all the fountains of the deep earth to burst out, and the sluices of heaven to be opened, so that the rain came down upon the earth by the space of forty days and forty nights; and by this means destroyed the whole world and all mankind, eight persons only excepted, that is to say (II Peter 2:5), Noe, the *preacher of righteousness* (as St. Peter calleth him), and his wife, his three sons and their wives. O what a grievous plague did God cast here upon all living creatures for the sin of whoredom! For the which God took vengeance not only of man, but also of beasts, fowls, and all living creatures. Manslaughter was committed before (Gen. 4); yet was not the world destroyed for that: but for whoredom all the world, few only except, was overflowed with water, and so perished. An example worthy to be remembered, that ye may learn to fear God" (emphasis mine).

(Chapter 7) d] The orthodox may use the writings of the unorthodox in areas where a heretic is orthodox, if they find something of value in such writings.

By "the orthodox" I mean religiously conservative Protestant Christians; and by "orthodox" in the words of this section referring to "the writings of the unorthodox in

areas where a heretic is orthodox,” I am referring to the writings of ancient or later Jewish or Christian writers *where they do not conflict* with religiously conservative Protestant Christian orthodoxy as seen in e.g., the type of areas of intersecting agreement in the major Protestant Confessions of the 16th and 17th centuries, e.g., Lutheran *Formulae of Concord*, Anglican *39 Articles*, and Presbyterian *Westminster Confession*, and Baptist *London Confession*. Of course, e.g., any ancient or later Jewish writers would of necessity be more generally unorthodox in their tragic rejection of Christ as the Messiah, and in their associated denial of the authority of the New Testament as the Divinely Inspired Word of God (II Tim. 3:16). Or likewise, any unorthodox Christian would by definition be heretical in matters connected with his unorthodoxy. Hence one of the Collects for Good Friday in the Anglican *Book of Common Prayer* of 1662 rightly prays for both Christian heretics and Jews (and others), “O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews ... and hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, ... that they may be saved among the remnant of true Israelites, ... under ... Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*” Thus in praying for Christian “hereticks,” so long as they live, we are praying for men like John Polkinghorne and Hugh Ross, *supra*; and in doing so, we also pray in the words of *The Lord’s Prayer*, “Thy will be done, in earth as it is in heaven,” for all things are subject to God’s Divine pleasure and will.

Some of Origen heresies have been discussed at Part 1, Chapter 7, section c, subsection iii, subdivision A, “The anti-dichotomist heresy of Origen’s (d. 254) Old Earth Creationist form of the Global Earth Gap School,” *supra*. However, the writings of the ancient Greek writer, Origen (d. 254), contain a mix of orthodox and unorthodox views. Thus parts of them are valuable, and have historically been consulted by the orthodox. This is seen in the writings of the church father and doctor, St. Jerome (d. 420)⁴¹¹, who opposed Origen’s heresies. But St. Jerome did more than simply oppose Origen’s heresies such as his trichotomist opinions on pre-existent souls. He simultaneously did what later Protestant writers did in e.g., the Anglican Homilies of the *Thirty-Nine Articles*, or Berkhof’s *Systematic Theology*, *supra*, in that he distinguished between the good and the bad in Origen’s writings.

This is a Biblical principle of refusing the evil and choosing the good (Isa. 7:15,16; Heb. 5:14). Thus e.g., on the one hand, St. Jerome, rightly rejects Origen’s view on pre-existent souls, saying, “It is impossible that you should hold the opinion of Origen,” “and other heretics that it is for the deeds done in a former life that souls are confined in earthly and mortal bodies. This opinion is indeed, flatly contradicted by the

⁴¹¹ With St. Ambrose (d. 397), St. Augustine (d. 430), and St. Gregory the Great (d. 604); St. Jerome (d. 420) is one of the four ancient and early medieval Latin writing doctors of the Western Church. When the eight ancient and early medieval doctors are considered, this also includes the four Greek writing doctors of the Eastern Church, St. Athanasius (d. 373), St. Basil the Great (d. 379), St. Gregory Nazianzus (d. c. 390), and St. John Chrysostom (d. 407).

Apostle who says of Jacob and Esau that before they were born they had done neither good nor evil (Rom. 9:11)⁴¹².” Likewise, Jerome fairly describes Origen’s denial of a *bodily* resurrection as “poison⁴¹³.” But on the other hand, where Origen’s view do not conflict with orthodoxy, Jerome is happy to cite them. E.g., in his “Preface to the translation of Origen’s two homilies on the Song of Songs,” Jerome says, “Origen, whilst in his other books ... has surpassed all others, has in the Song of Songs surpassed himself. He wrote ten volumes upon it,” “and I have translated these two short treatises, which he composed in the form of daily lectures for those who were still like babes and sucklings, and I have studied faithfulness rather than elegance. You can conceive how great value the larger work possesses, when the smaller gives you such satisfaction⁴¹⁴.”

St. Jerome clearly stated his methodological approach to Origen in his Letter to Tranquillinus. Here in Letter 62, Jerome says, “you ask me,” “for an opinion as the advisability of reading Origen’s works. Are we, you say, to reject him altogether,” “or are we,” “to read him in part? My opinion is that we should sometimes read him for his learning just as we read Tertullian,” “and some other church writers,” “and that *we should select what is good and avoid what is bad in their writings* according to the words of the Apostle, ‘Prove all things, hold fast that which is good’ (I Thess. 5:21). Those, however, who are led by some perversity in their dispositions to conceive for him too much fondness or too much aversion seem to me to lie under the curse of the prophet, ‘Woe unto them that call evil good and good evil; that put bitter for sweet and sweet for bitter!’ (Isa. 5:20). For *while the ability of his teaching must not lead us to embrace his wrong opinions, the wrongness of his opinions should not cause us altogether to reject the useful commentaries which he has published on the Holy Scriptures*⁴¹⁵.”

This same type of approach as found in St. Jerome’s writings, is also found in the Homilies of Article 35 of the Anglican *39 Articles*. The Anglican Protestant tradition recognized a universal sainthood of all believers (e.g., Eph. 1:1; Philp. 1:1; Rev. 14:12), although some are selected from this as ensamples or examples (Philp. 3:17; I Thess. 1:7; II Thess. 3:9; I Tim. 4:12; Titus 2:7; Heb. 11:1-12:2; I Peter 3:4-6; II Peter 5:3), who like spokes on a bicycle wheel connected to the hub, point us at the wheel’s hub unto Jesus (John 13:15; Heb. 12:2; I Peter 2:21). Such saints are found in e.g., the 1662 Anglican Calendar, basically derived from the 1561 Calendar; and its contextual matching half of Foxe’s *Book of Martyrs* (1559 Latin edition, 1563 1st English edition), which Queen Elizabeth I ordered a copy of to be chained into every Anglican Church in England. In this Anglican Protestant tradition, the honorific titular prefix “St.” is sometimes used for

⁴¹² Wace, H. & Schaff, P. (Editors), *Nicene and Post-Nicene Fathers*, Vol. 6, St. Jerome: Letters & Select Works, James Parker & Co., Oxford and Christian Literature Co., New York, USA, 1893, p. 284 (Letter 144).

⁴¹³ *Ibid.*, p. 436 (Pamachus 25) cf. e.g., pp. 428,432-6.

⁴¹⁴ *Ibid.*, p. 485 (Jerome to Damasus, 383 A.D.).

⁴¹⁵ *Ibid.*, pp. 133-4 (Letter 62:2) (emphasis mine).

any New Testament saints, together with *prominent* “saints” from the first five centuries in general, or less commonly first six centuries, and for “saints” after this time only in a localized context e.g., the name of a church.

Therefore, when we read in the Anglican Homilies of the 39 Articles’ Article 35, Book 1, Homily 3, reference to “old and ancient authors, both Greeks” (i.e., Greek writers) “and Latins” (i.e., Latin writers) as “St. Basil, a Greek author,” and “St. Ambrose, a Latin author;” as well e.g., “St. Chrysostom,” “St. Augustine,” “St. Hierome” (Jerome), and “Origen,” the fact that neither here nor anywhere else does Origen ever have the honorific titular prefix “St.” is significant; since he was a heretic. Yet within this Protestant tradition, the fact that in the Anglican Homilies, “Origen” is a prominent ancient writer of the first five centuries, favourably referred to on a number of occasions where his theology was orthodox, but never given the honorific titular prefix “St.,” is thus an indicator of some serious concerns about some elements of his theology.

So too one finds a similar methodology by Louis Berkhof (d. 1957). This USA American Reformed theologian of Dutch Reformed descent, Louis Berkhof, uses this type of methodology in his *Systematic Theology* as found in St. Jerome and the Homilies of Article 35 of the Anglican 39 Articles. Thus on the one hand, in discussing “The Origin of the Soul in the Individual,” he notes that Origen held to the erroneous idea of pre-existent souls, saying, “Origen was the chief representative of” the “view” “of the pre-existence of the soul,” “and combined it with the notion of a pre-temporal fall” of devils. Thus “Origen ... advocated the theory that the souls of men existed in a previous state, and that certain occurrences in that former state account for the condition in which those souls are now found. Origen looks upon man’s present condition with all its inequalities and irregularities, physical and moral, as a punishment for sins committed in a previous existence.” But on the other hand, in discussing “creation in general,” Berkhof also notes that “Origen” held the orthodox view of “the doctrine of creation *ex nihilo*” “as a *free* act of God.” However, Berkhof rejects what he calls Origen’s “idea of an eternal creation,” by which in a poorly worded usage of the term “creation,” he actually means Origen’s idea of eternal elements that Origen heretically denies were created by God⁴¹⁶.

In broad-brush terms, I concur with the methodological approach to Origen used by such writers as the church father and doctor, St. Jerome (d. 420), the Reformation Anglican Homilies of the *Thirty-Nine Articles* (1562 & 1570), and Louis Berkhof (d. 1957). Hence one must sift the gold from the dross in Origen’s writings, much like one sifts the gold from the dross in the Apocrypha. It is with these type of qualifications that I use Origen’s writings in this work. And I also apply a similar methodology to other writers for whom I have a similar ambivalence, e.g., I say of Bernard Ramm who is discussed at Part 1, Chapter 4, section c, “Was Noah’s Flood anthropologically universal?,” that “the only book of his that I would recommend as generally containing far more good than bad, ... is *Protestant Christian Evidences* (1953),” *supra*.

⁴¹⁶ Berkhof’s *Systematic Theology*, pp. 126,196,197. See Volume 2, Part 3, Chapter 6, section e.

So too, on one level, my overview of Hugh Ross is thus broadly similar to my overview of Origen; although on another level, I see them differently since Origen exhibited erratic and frequent fluctuations that are clearly absent in Hugh Ross. But like Origen, *when Hugh Ross is good, he can be very good, and too good to ignore* e.g., in his scientific cosmological and teleological arguments (discussed in Volume 1, Part 2, Part 2, Chapter 2, section a[i], & Part 2, Chapter 2, section b, subsections i & iii, *infra*); but *when he is bad, he can be very bad, and his heresies cannot be ignored and must be denounced*. E.g., Hugh Ross's heretical denial of man's dichotomist constitution by the trichotomist heresy is discussed in Volume 1 at Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading "Specific Consideration of Hugh Ross's anti-dichotomist heresy," *supra*.

Thus when looking at writers such as Bernard Ramm or Hugh Ross, both of whom clearly embrace heresies, and both of whom also clearly provide some very useful and good material; I think the good Christian reader should remember how the orthodox church father and doctor, St. Jerome (d. 420), found it necessary to remind people that even though Origen (d. 254) was a heretic with regard to certain matters, such as his trichotomist heresy; that there was nevertheless, still much in other parts of Origen that were good and useful, and so we should select the good and refuse the evil from Origen. And as Article 6 of the Anglican *39 Articles* reminds us, Jerome / Hierome found it necessary to make the same sort of distinctions with the Apocrypha, for these "other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine." And so with this type of methodology used for Origen as endorsed in Article 35 of the Anglican *39 Articles*, and wisely put forth by one of the Western Church's four traditional ancient and early mediaeval doctors, St. Jerome, still "ringing in our ears," *I too would now wish to remind the good Christian reader that notwithstanding his heresies and errors, there is still a lot of material that is useful and good in Hugh Ross's works that can be selectively taken out and used*. Thus I use this same technique with Hugh Ross as St. Jerome used with Origen in e.g., Part 2, Chapter 2, section b, subsections i & iii, *infra*. That is because Ross's works are also a mix of good and bad, and so I select the good, but refuse the bad from them.

Hugh Ross thus exhibits *the good, the bad, and the ugly*. Looking at these in reverse order, the *ugly* includes his trichotomist heresy which denies the dichotomist constitutional nature of man as that of body and soul / spirit; his overstatement as to the power of devils to possess human beings, as seen in his claim that "poor self-esteem" is a "welcome mat" which allows "a demon" to "take ya' up on it" if he so chooses; and also Ross's ecumenical compromise with non-Evangelicals, who are certainly not religiously conservative Protestant Christians. Thus e.g., in Kenneth Samples article in the *Reasons To Believe* (RTB) magazine, *New Reasons to Believe* (2009), Samples says he was involved in "assisting Martin as a research specialist on Seventh-day Adventism and Roman Catholicism. He was a mentor to me Because of my work with Martin I was subsequently able to publish a number of articles that addressed different theological aspects of Seventh-day Adventism and Roman Catholicism. I admired Walter Martin

...⁴¹⁷.” And in a further RTB website article by Samples, he says, “Some people vigorously criticized Martin when he asserted that Seventh-day Adventism and Roman Catholicism shouldn’t be categorized as non-Christian cults As one of his research assistants, I adopted and defended Martin’s views on Adventism and [Roman] Catholicism. Accordingly, some of Martin’s critics also publicly criticized my positions. ... Hugh Ross-exhibits Martin-like” qualities⁴¹⁸.

For a better treatment of the Seventh-day Adventist cult I would recommend the good Christian reader consider the work of Anthony Hoekema’s *The Four Major Cults* (1963)⁴¹⁹; and for a better treatment of Romanism that he consider e.g., the Anglican *39 Articles* & Gal. 1:6-9; 2:16 (a false gospel of works’ righteousness as opposed to the “gospel” of “grace”); 1:4; 3:11-13 (the true gospel of justification by faith and redemption in Christ’s atonement); 5:20,21 (idolatry e.g., Mariolatry & “heresies” e.g., a false gospel of works’ righteousness), and my book, *The Roman Pope is the Antichrist* (2006 & 2010)⁴²⁰. Notably, Seventh-day Adventists have an extra-Biblical source of authority in their false prophetess, Ellen White; and Romanists have an extra-Biblical source of authority in the Roman Pope and false prophet of Romish Councils. Yet Ross claims RTB subscribes to the “doctrinal statements of ... the International Council on Biblical Inerrancy,” *supra*; in which Article 2 (1978) says, “We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and the authority of the Church is subordinate to that of Scripture. We deny that church creeds, councils, or declarations have authority greater or equal to the authority of the Bible.” This is clearly at radical variance with Ross’s RTB producing articles in favour of Seventh-day Adventism and Roman Catholicism both of which Churches over-rule Scripture with their false prophets.

This is very different to the Reformed Anglican usage of *the Trinitarian teachings* of the first four general councils (which includes their creeds and anti-Pelagian teaching), together with *the Trinitarian clarifications on them* by the fifth and sixth general councils endorsed in this work, *supra*. For it recognizes in harmony with Article 21 of the Anglican 39 Articles, entitled, “Of the Authority of General Councils,” that “General

⁴¹⁷ Samples, K.R., “Remembering Walter Martin,” *New Reasons to Believe*, A Magazine Published by Reasons To Believe, California, USA, Vol. 1, no. 2, Summer 2009, p. 13.

⁴¹⁸ “Reasons to Believe: In Memory of Walter Martin ..., Part 1 (of 3),” (<http://www.reasons.org/articles/in-memory-of-walter-martin-1928-1989-the-original-bible-answer-man-part-1-of-3>).

⁴¹⁹ Hoekema’s *The Four Major Cults*, *op. cit.* .

⁴²⁰ McGrath, G.B. (myself), *The Roman Pope is the Antichrist* (Printed by Officeworks at Parramatta in Sydney, Australia, 2006, 2nd edition 2010), With a Foreword by the Reverend Sam McKay, Secretary of the Protestant Truth Society (1996-2004) (<http://www.gavinmcgrathbooks.com>).

Councils ... when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes had erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.” And Article 8 of the Anglican 39 Articles, entitled, “Of the Three Creeds,” “The Three Creeds, Nicene Creed, Athanasius’s Creed, and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.” Given that nothing should be “contrary to God’s Word” or “against God’s Word” (Articles 20 & 34, 39 Articles), it is of course quite legitimate to sometimes use words not specifically found in Scripture, e.g., the very word, “Trinity;” or these councils usage of the Greek *homoousion*⁴²¹, rendered “substance” in the *Nicene Creed*, “I believe ... in one Lord Jesus Christ, the only-begotten Son of God, ... being of one substance with the Father” (1662 Anglican *Book of Common Prayer*), also sometimes rendered as e.g., one Supreme “Being,” or “consubstantial” (Latin, *consubstantialis*).

We thus see the Protestant authority of Scripture is paramount, so that e.g., the “Nicene Creed” “may be proved by most certain warrants of holy Scripture” (Article 8, Anglican 39 Articles), from which point we see that the Western Church’s *Nicene Creed* as developed and found in Cranmer’s Anglican *Book of Common Prayer* (1662) is a refinement from the earlier creed of the *First General Council of Nicea* (325) which was recorded and endorsed by the *Third General Council of Ephesus* (431), and creed of the *Second General Council of Constantinople* (381) as later recorded and endorsed by the *Fourth General Council of Chalcedon* (451); and so this leads us into a greater appreciation and study of these four General Councils, but *we then limit our interest and endorsement of them to Trinitarian matters* for our authority is “the Word of God” and what may “be taken out of holy Scripture” (Article 21, Anglican 39 Articles). Other non-Trinitarian matters they deal with are a mix of the good, bad, and indifferent, but these other matters *are not what these four general councils are remembered for, since they are remembered for their orthodox statements of Trinitarian doctrine* (and in this connection, we also then derivatively find relevant the Trinitarian clarifications on them in the following fifth and sixth general councils, to which we apply the same qualification of limiting our interest and endorsement of them to their Trinitarian doctrine). This Anglican *Protestant* methodology is therefore quite different to the usage of these same four (or six) general councils in Roman Catholicism or Eastern Orthodoxy i.e., on the issue of what Article 21 of the Anglican 39 Articles calls, “the Authority of General Councils,” these Protestant Articles uphold Biblical authority, rather than any alleged intrinsic “council authority;” and this Protestant approach also correspondingly only endorses the value of these first six general councils with regard to their truly excellent Biblical Trinitarian teaching.

Furthermore, in an official *Reasons To Believe* website article by Kenneth Samples dated 2000, Samples refers to “All of Christendom” which he defines as

⁴²¹ Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 24 (creed of Constantinople).

“Roman Catholic, Eastern Orthodox, and Protestant⁴²².” On the one hand, such terminology might be sometimes used, providing in the wider context of the author’s writings or connected documents it was also clear that Roman Catholicism and Eastern Orthodoxy were understood to be apostate forms of Christianity (as would also be some forms of professed Protestantism such as those in religious liberalism)⁴²³. However, Samples makes no such qualifications, and indeed, as we have already seen, he says he has “defended ... views on ... [Roman] Catholicism” which “asserted that Roman Catholicism shouldn’t be categorized as non-Christian,” for which “some ... publicly criticized my position⁴²⁴.” Thus in the context of Samples’ RTB articles and writings, his statement that “All of Christendom” means “Roman Catholic, Eastern Orthodox, and Protestant,” can only be reasonably taken to mean that he, and the organization that he represents in these official RTB publications, embraces the ecumenical compromise with Roman Catholics and Eastern Orthodox. An RTB *Staying Connected* magazine edition of 2006 claimed Ken Samples “Expertise has proven to be an invaluable asset to the ministry, providing RTB with solid theological grounding⁴²⁵.” Suffice to say, I do not share RTB’s enthusiasm for Samples’ “theological grounding.” E.g., both Roman Catholics and Eastern Orthodox engage in Mariolatry and other forms of idolatry, and we read in Gal. 5:20,21 that those in “idolatry” “shall not inherit the kingdom of God.” And both Roman Catholics and Eastern Orthodox deny “the just shall live by faith” (Gal. 3:11) in favour of works’ righteousness, though St. Paul says, “if any man preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal. 1:8). So how basic are such teachings to the defence of the gospel against apostate Christian groups like the Roman Catholic Church and Eastern Orthodox Churches?

In this context of the RTB ecumenical compromise with Roman Catholicism referred to by Samples, is the issue of Jeff Zweerink (b. c. 1969) of Missouri, USA, who joined the RTB staff in 2005. As a sophomore (second year) student at Iowa State University, USA, in 1988, he heard a lecture by Hugh Ross which gave him an enhanced

⁴²² Samples, K.R., “Thinking About The Incarnation: The Divine Word Became Flesh,” *Reasons To Believe Articles*, 1 Oct. 2000 (<http://www.reasons.org/articles/thinking-about-the-incarnation-the-divine-word-became-flesh>).

⁴²³ For a more detailed discussion of these principles, see my Textual Commentaries Vol. 1 (Matt. 1-14), Printed by Parramatta Officeworks in Sydney, Australia, 2012 (<http://www.gavinmcgrathbooks.com>), at Preface section 10, “Miscellaneous Matters,” subsection a, “Christians: Professed Christians and True Christians.”

⁴²⁴ “Reasons to Believe: In Memory of Walter Martin ..., Part 1 (of 3),” (<http://www.reasons.org/articles/in-memory-of-walter-martin-1928-1989-the-original-bible-answer-man-part-1-of-3>).

⁴²⁵ “Happy 20th Anniversary, RTB!,” (1986-2006 20th Anniversary,) *Staying Connected*, Magazine, Reasons To Believe, California, USA, June 2006, p. 2.

interest in the relationship between science and Christian theology. He later became a teacher at Loras Roman Catholic College in Dubuque, Iowa, before going to the University of California at Riverside and then University of California Los Angeles⁴²⁶. With respect to Zweerink's time at Loras Roman Catholic College, the Loras College website under "spiritual life," states that "Loras College" has a Roman "Catholic identity" as a Popish "Diocesan College" of the Roman Church; and is "explicitly orientated to promote service of" the Roman "church." This section on the college's Romish "spiritual life" includes e.g., citations of "Ecclesia de Eucharista, Encyclical Letter of Pope John Paul II, On the Eucharist in its Relationship to the Church, # 20," "Pacem in Terris, Encyclical Letter of Pope John XXIII, ..., # 167," and the "Catechism of the [Roman] Catholic Church, # 1996⁴²⁷."

In September 2013 I sent an email to RTB asking, "With respect to Jeff Zweerink of RTB, could you please advise 1) His year of birth; 2) the ethnicity of the name 'Zweerink,' & 3) what religion he is in denominational terms." Besides saying that RTB regards him as a "practicing Christian," these more specific detailed questions were met with a wall of silence on the basis that such "questions are ... of a private nature and not applicable in equipping for scientific apologetics⁴²⁸." On the one hand I would accept that we can potentially use some evidential work produced by a non-Protestant where there are relevant points of intersecting agreement, e.g., in this work, I make reference to the laws of genetics as first discovered by the Roman Catholic monk, Gregory Mendel (d. 1884); or the work of the heretic, Origen (d. 254); or the work on $E = mc^2$ and the Big Bang pointing to a Creator by the Deist of a Jewish background, Albert Einstein (d. 1955). But on the other hand, we should know about a person's religious belief in order to be on our guard against any falsehoods e.g., Roman Catholicism seeks to point people to the alleged authority of the Roman Church as opposed to the Biblical authority of Protestantism (II Tim. 3:16), or soul heretics like Origen denied e.g., that man was a dichotomy of body and soul (Matt. 10:28), or those in Judaism seek to deny that Jesus Christ of Nazareth is the promised Old Testament Messiah (II Cor. 3).

Therefore, I do not accept this RTB claim that e.g., Zweerink's religious background or values are purely of a "private nature," and that whether or not he is an orthodox Protestant is "not applicable in equipping for scientific apologetics." Nevertheless, I do make some relatively limited reference to some of Zweerink's writings in this work, although in doing so, I note that I always find his articles to make the least usage of the Bible, and show the least Biblical knowledge, of any of the RTB's main writers. Given that *Reasons To Believe* is an organization that claims to be pointing

⁴²⁶ "Introducing Reasons To Believe's Newest Scholar Jeff Zweerink," *Staying Connected*, Magazine, Reasons To Believe, California, USA, Sept. 2005, p. 2.

⁴²⁷ Loras Roman Catholic College, Directory for "Spiritual Life," under "[Roman] Catholic Identity" (<http://www.loras.edu/Spiritual-Life/Catholic-Identity.aspx>).

⁴²⁸ RTB return email of Wed. 4 Sept. 2013 of A. Young, Reasons To Believe Ministry Care Manager & Publicist; in reply to my email of Tues. 3 Sept. 2013.

people to Christian faith, I think it is reasonable for us to ask what is Zweerink's religious belief about e.g., the gospel of "grace" (Gal. 1:6; 5:4), "The just shall live by faith" (Gal. 3:11) in "Christ" who "hath redeemed us" when he hung on Calvary's "tree" (Gal. 3:13) and "gave himself for our sins, that he might deliver us" (Gal. 1:4), before "God the Father ... raised him from the dead" (Gal. 1:1)? For "if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9). Does Zweerink preach this Biblical Protestant gospel, or does he preach a false gospel of justification by a combination faith and works? Does he accept that "Jesus" is "the mediator of the new covenant" (Heb. 12:24), or does he deny that "there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5), by e.g., praying to Mary and other so called Saint mediators, and going to a Popish priest as an alleged "mediator" in the Romish confessional? Does he believe in Scriptural authority (II Tim. 3:16) or e.g., Roman Church authority, or e.g., allegedly "new revelations of the Spirit" by Charismatic or Pentecostal "prophets" in the Montanist heresy? Is e.g., Zweerink a Papist, or a Montanist? To date the evasive and secretive response of RTB to such direct questions has been to "be tight lipped," "side-shuffle away from the questioner," and "not look the questioner in the eye," as they "look shamefacedly down at the ground." *So why are they so touchy about stating plainly the religious beliefs of Zweerink? What's the real story behind the secrecy over Zweerink? Are RTB seeking to specifically hide something about Zweerink himself, or are they just putting in place a policy that allows them to more generally hide things with respect to other persons at RTB, or potentially, to more generally hide things about other persons who may be employed in the future as RTB lecturers? Instead of keeping such "things" "hidden" "in a" dark "corner" (Acts 26:26), why does RTB not "come clean" with a transparent policy that tells people what their lecturers really believe in their quest to give people "reasons to believe"?*

Also in this context of the RTB ecumenical compromise with Eastern Orthodox referred to by Samples, *supra*, it is of note that Ross himself was happy to give a lecture in a Russian Orthodox Theological College in St. Petersburg in 1996, although this Eastern Orthodox College cancelled Ross's lecture at the last moment. *Was this because they found out that Ross's model is connected with soul heresies and thus unusable as a creationist model?*⁴²⁹ Given that since the *Synod of Jerusalem* (1672), which is the Eastern Orthodox equivalent to the Roman Catholic *Council of Trent* (1545-63), the Eastern Orthodox Churches such as the Russian Orthodox Church have formerly denied and rejected the Reformation and such Protestant teachings as, "The just shall live by faith" (Gal. 3:11) with some "other gospel" (Gal. 1:8,9) of works' righteousness (Gal. 2:16), such hankering after the spiritual recognition of an Eastern Orthodox Church is clearly wrong (Rom. 1:17; 16:17). Moreover, Article 8 of the Anglican 39 Article says, "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture." The *Athanasian Creed* upholds the double procession of the Holy Ghost from the Father (John 14:26) and the Son (John 15:26; Gal. 4:6), saying, "The Holy Ghost is of the Father and of the Son: neither made,

⁴²⁹ "Field Report," *Facts & Faith*, Magazine, Reasons To Believe, California, USA, Vol. 10, No. 2, 2nd Quarter, 1996, p. 7.

nor created, nor begotten, but *proceeding*” (emphasis mine). This Trinitarian teaching was denied at the time of the *Great Schism* in 1054, which gave rise to first the Greek Orthodox Church, and then in time the other Eastern Orthodox Churches e.g., the Russian Orthodox Church. Scripture teaches that those involved in “heresies” “shall not inherit the kingdom of God” (Gal. 5:20,21), and in recognition of the Biblical teaching about “damnable heresies” (II Peter 2:1, emphasis mine), the *Athanasian Creed* declares that such heretics “cannot be saved.” But we are also told by the holy Apostle, St. John, that with regard to those who so “transgresseth, and abideth not in the doctrine of Christ” on such matters, that “he that biddeth him God speed is partaker of his evil deeds” (II John 9 & 11). Thus Ross’s RTB spiritual flirtation with the Eastern Orthodox Trinitarian heretics has *once again involved him in Trinitarian heresy* since “he that biddeth him God speed is partaker of his evil deeds” (II John 11).

Ross’s *Reasons To Believe* has also entered into the area of the inter-faith compromise with those who make no profession to being Christian. The Bible condemns the sin of witchcraft or sorcery e.g., we read that “the works of the flesh” include “witchcraft,” and “they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21); and that “sorcerers” “shall have their part in the lake which burneth with fire and brimstone” (Rev. 21:8). That which is commonly being called “Halloween” is a witch’s festival in which children are encouraged to dress up in bizarre ways and celebrate this witches festival. I have described it in a sermon as “the Devil’s diversion, ... an evil celebration of witchcraft;” saying “this is the Devil’s counterfeit ... to stop people from thinking about, and celebrating, the truthfulness of Protestantism with Reformation Day on the Eve of All Saints’ Day [31 October], and also to set the tone to detract from the Christian focus on All Saints’ Day [1 November]⁴³⁰.” Yet we find in the November 2012 edition of the *New Reasons To Believe*, that the so called “Educator’s Help Desk,” has a sex role perverted feminist proudly talking about how she brought up her “daughter,” to practice such evil. Thus she says that, “At age 4, she dressed up ... for Halloween;” and then in terms of the so called “trick’n’treat” door-knocking by children celebrating this witch’s festival, she says with reference to her daughter, “Imagine a 4-year-old in a pith helmet knocking on your door⁴³¹.” To those who say such dabbling in witchcraft festivals is “fun,” the Word of God is unequivocal. “Abstain from all appearance of evil” (I Thess. 5:22). For what saith the Word of the Lord on witchery? “There shall not be found among you ... a witch For all that do these things are an abomination unto the Lord” (Deut. 18:10,12).

Summary. In broad summary of Hugh Ross, on the one hand, *most of Hugh Ross’s heresies and errors that we have considered can be detached from the*

⁴³⁰ See my sermon of 28 Nov. 2013, at Mangrove Mountain Union Church, NSW, Australia, “8 hate attacks on marriage 7/8,” “Homosexual – Part 2” oral recorded form presently available at <http://www.sermonaudio.com/kingjamesbible>.

⁴³¹ Krista Kay Bontrager at the “Educator’s Help Desk,” *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 4, No. 4, November 2012, p. 17 (column 1).

fundamental points he makes in his old earth creationist works, and so we can put them to one side and still benefit from the good that is in his works. But on the other hand, his soul heresies in which he claims that certain animals, to wit, birds and mammals, have the same “soulish” qualities as men, and his denial of the constitutional nature of man as a dichotomy of body + soul / spirit in his trichotomist heresy that man has a constitutional nature of body + soul + spirit *are irreducible elements of his revised Day-Age School creationist model. They cannot be put to one side and ignored in terms of his basic Day-Age School or associated claims with respect to the animals that went on board Noah’s Ark. It therefore follows that no orthodox Protestant Christian can endorse or embrace his revised Day-Age School, and so this element of his fundamental work is unusable.*

The *bad* includes Ross’s denial of the monist constitutional nature of angels as that of spirits, and associated claims of devil-human incubus producing offspring in Gen. 6:1-4; his indefensible claims as to the purported meanings of certain Hebrew words which in turn links to his revisionist Day-Age School that considers only “birds and mammals” as purportedly “soulish” animals were made on the fifth and sixth days, with only such so called “soulish” birds and mammals then being taken onto Noah’s Ark; his usage of feminist language in his books (though thankfully not all his recordings); and his general usage of the *New International Version* rather than the *Authorized (King James) Version* of the Bible.

But the *good* in Hugh Ross’s work is also very real. E.g., with regard to his work on the meaning of Gen. 10:25, “Peleg; for in his days was the earth divided,” I have already said, “it is a pleasure to read the suggestion put forth by old earth creationist, Hugh Ross⁴³².” And there are other such excellent pieces of old earth creationist work in the wider writings of the astro-physicist, Hugh Ross, that I refer to in this work, most especially, the general excellence with which this astronomer has presented the cosmological and teleological arguments.

In this context, I would note that in part as an outgrowth of his good organizational and promotional skills, and his entrepreneurial salesmanship and zeal; in part because he has had the good fortune of getting a publishing company behind him, (a number of his books come from NavPress, USA); and in part because he compromises elements of Evangelical Protestant truth in the ecumenical compromise with non-Evangelical Protestants, and also soft-peddles on issues of repentance from sin in the form of racially mixed marriages as itemized in Gen. 6⁴³³; Hugh Ross has been able to

⁴³² See at Volume 1, Part 1, Chapter 6, “The Fifth of Seven Keys to understanding Gen. 1-11,” section b, “Consideration of the global earth argument for Gen. 11:1-9,” *supra*.

⁴³³ See e.g., the filthy, dirty, and disgusting picture, promoting miscegenation in *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 3, No. 2, June 2011, p. 17 (column 1). More broadly, let the reader also note how in a fictional “Artist’s Conception of a Distant Planetary System,” a smaller planet next to the middle of a larger planet is used as subliminal pornography of a naked female breast in *New Reasons To Believe*, Magazine, Reasons To Believe, California, USA, Vol. 3, No. 4,

gain a certain international prominence and popularity as an old earth creationist spokesman. Indeed, at the level of “popular Evangelical Christian culture” (which contains a mix of good with much that is worldly and not subject to God’s Word,) *Hugh Ross would surely be the best known old earth creationist of contemporary times. This fact alone warrants a contemporary work on old earth creationism such as this book, undertaking a more detailed analysis on Hugh Ross and his associated organization Reasons To Believe, than I have undertaken on any other contemporary old earth creationist,* with special reference to *the quality of his doctrine* as, by the grace of God, I have sought to *put his teachings under the Biblical blow-torch of strict scrutiny* with regard to some relevant key issues.

And so too, in part as an outgrowth of their good organizational and promotional skills, and entrepreneurial salesmanship and zeal; in part because they have had the good fortune of getting publishing companies behind them; and in part because they compromise elements of Evangelical Protestant truth in the ecumenical compromise with non-Evangelical Protestants, and also soft-peddle on issues of repentance from sin in the form of racially mixed marriages as itemized in Gen. 6⁴³⁴; the Young Earth Creationist Institutes of *Flood Geology School* have also been able to gain a certain international prominence and popularity as young earth creationist spokesmen. And once again, at the level of “popular Evangelical Christian culture” (which contains a good deal that is worldly and not subject to God’s Word,) these *Flood Geology School* institutes would be the best known young earth creationists of contemporary times.

In this context, in the “popular Evangelical Christian culture” battle over creationism, Hugh Ross has borne much of the brunt of a good deal of bigoted and unBiblical criticism from young earth creationists for his excellent views on such things as e.g., The Big Bang demonstrating the Gen. 1:1 Biblical teaching of creation *ex nihilo* (Latin, creation ‘out of nothing’) and so unmistakably pointing to a Creator God, and his preparedness to accept the broad picture of the geological record with his broadly correct

Nov. 2011, p. 5. Subliminal immorality is also found in the many pictures promoting miscegenation through the lack of its more general condemnation in connection with the mixed race Fazale Rana (nickname, “Fuz,” as in, “his theology on the human soul is very fuzzy”), who as a half-caste Indian is about a quarter-caste Dravidian (since those of northern India are Caucasian admixed from Aryan tribes with Dravidians to begin with).

⁴³⁴ See e.g., the filthy, dirty, and disgusting promotion of miscegenation, and denial of the Biblical teachings of Gen. 9:25-27 in Don Batten & Carl Wieland’s “How did all the different ‘races’ arise?” (Creation Ministries, Queensland, Australia, 2008, subheading, “Is black skin due to the curse on Ham?,” pp. 23-24); and their associated nonsense claim that the relevant separation of man came from the Tower of Babel (*Ibid.*, pp. 16-19). They also claim that “The Neandertals of Europe, now extinct” were “fully human,” and simply “show evidence of rickets, a symptom of vitamin D deficiency” (*Ibid.*, p. 17).

understanding of it inside the paradigm of old earth creationism as opposed to macroevolution. As further discussed at Part 1, Chapter 8, section c, “Consideration of violations of the 3rd commandment, 9th commandment, and propagation of schismatic heresies, by those who refuse to ‘consider the work of God’ (Eccl. 7:13),” *infra*, some truly outrageous criticisms made by certain young earth creationists against Hugh Ross because he is an old earth creationist have gone into the very domain of blasphemy. Thus I would urge the good Christian reader “not to throw the baby out with the bathwater” when dealing with the unorthodox writings of Hugh Ross (b. 1945) when dealing with the unorthodox writings of Origen (d. 254) from ancient times. That is because *in areas where they are orthodox, unorthodox writers such as Origen or Hugh Ross may still, and certainly in their particular instances most assuredly do, make valuable contributions that we ought not to be ignorant of or ignore.* “For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:13,14). Thus let us by the grace of God, “refuse the evil, and choose the good” (Isa. 7:16).

So too, in Volume 2, Part 3, I refer to various Jewish and Christian writers from ancient times onwards. This includes a mix of orthodox Christians, together with unorthodox Christians; and Jews who tragically denied that Jesus Christ was the Old Testament Messiah or Christ, and who correspondingly did not accept the authority of the New Testament; for “their minds were blinded: for until this day remaineth the ... vail untaken away in the reading of the old testament; which vail is done away in Christ” (II Cor. 3:14). In this process I sometimes agree and sometimes disagree with various ancient or later Jewish and Christian writers, but even where any such Jewish or Christian writers are unorthodox in certain areas; I more generally select the good, but refuse the bad from their writings i.e., I only look with favour on their comments where they do not conflict with religiously conservative Protestant Christian orthodoxy, and also are of some value to the creationist model I endorse. E.g., in this context I consider that a most valuable contribution was made to elements of Gen. 1 & 2 by the ancient Jewish writer, Rabbi Abbahu (d. 320) of Caesarea.

But where such Jewish or Christian writers are of no such value to the creationist model I endorse, providing their views on the matter I cite them on does not conflict with religiously conservative Protestant Christian orthodoxy, I do not condemn them as unorthodox on such matters; rather, I simply regard them as erroneous and disagree with them on those matters. Thus what various ancient or later Jewish or Christian writers say on a range of matters might be good, bad, or indifferent. But I think it important to distinguish between where any such writings are orthodox or unorthodox. Put simply, let us by the grace of God, be among “those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:14). *In short, let us uphold orthodoxy and not heresy in any creationist model of Gen. 1-3!*

CHAPTER 8

The Seventh of Seven Keys to understanding Gen. 1-11.

- a] What is Natural Law? And what is the Book of Nature?*
- b] Consideration of violations of the 1st & 2nd commandments by those who deny that nature teaches there is a God (Rom. 1:19-23).*
- c] Consideration of violations of the 3rd commandment, 9th commandment, and propagation of schismatic heresies, by those who refuse to “consider the work of God” (Eccl. 7:13).*

(Chapter 8) a] What is Natural Law? And what is the Book of Nature?

The Book of Nature refers to the natural temporal world as created by God, to the extent that it is discoverable by natural law or godly reason. E.g., what is discoverable by man from the Book of Nature from his position here in the Milky Way Galaxy about distant galaxies, is relatively limited when compared with what he can discover from the Book of Nature about the planet earth. The term “natural law” is a synonym for “reason,” although in the Biblical context this is necessarily *Godly Reason*. Such natural law is sometimes applied specifically to the study of God’s Book of Nature (Job 12:7-9; Ps. 19:1); although this may also include the usage of natural law for the discernment of certain moral principles of God’s law (Rom. 1:18-27; I Cor. 11:14,15).

Such godly reason is necessarily Divine revelation regarding with respect to the Holy Bible. God’s Holy Bible and God’s Book of Nature are complimentary, not competing revelations, and so both of these volumes should be read by the godly man. However, only in the Protestant Christian’s Holy Bible does one get a specific Divine revelation from the Creator, as opposed to the natural revelations from the Book of Nature, and so the Holy Bible must always be given the priority in terms of our understanding of the world. Natural Law is sometimes juxtaposed with the Bible’s Divine Law i.e., “Natural Law and Divine Law” when one is considering moral issues as found in Scripture and consonant reason. E.g., nature teaches that to deny the Creator, engage in idolatry, or engage in homosexual acts are all immoral (Rom. 1:18-27); yet these same truths are also evident in the moral code of the Divinely revealed Ten Commandments which recognizes the Creator in e.g., the First (Exod. 20:2-3) and Fourth (Exod. 20:8-11) Commandments; prohibits idolatry in the Second Commandment (Exod. 20:4-6); and upholds the heterosexual institution of marriage (Gen. 2:20-24) as the only legitimate forum for inter-personal sexual relations in the Seventh Commandment (Exod. 20:14), and so among other things this prohibits such sins as homosexuality (I Tim. 1:10).

However, in the context of this work, I will generally be juxtaposing natural law with Divine Revelation on issues dealing with Gen. 1-11 i.e., what may be determined on

the basis of what the Bible says and consonant reason concludes. Thus I maintain that “it is not lawful ... to” use natural law or reason in a manner “that is contrary to God’s Word written” (Article 20, Anglican *39 Articles*), i.e., “so that nothing be” done that is “against God’s Word” (Article 34, Anglican *39 Articles*).

*(Chapter 8) b] Consideration of violations of the 1st & 2nd commandments
by those who deny that nature teaches
there is a God (Rom. 1:19-23).*

Some reference has already been made at e.g., Part 1, Chapter 7, section a, subsection i, “Religious conservatism: I believe in miracles!” & subsection iv, “Consideration of the anti-supernaturalist argument of religiously liberal Darwinists,” *supra*, to the denial by some of miracles i.e., supernatural acts of God. E.g., the religiously liberal macroevolutionist, Walter Hearn, is critical of those who argue for “‘divine intervention’,” and instead supports the macroevolutionary theory of “Howard van Till,” who seeks “to champion a ... view of ... a world created by God with the capacity to do whatever God wants it to do” i.e., no miracles, with everything working on a macroevolution model of Darwinian evolution by natural laws which are said to have done exactly what God wanted them to do⁴³⁵.

Such benighted and misguided “Christian” persons as Walter Hearn and Howard van Till, have in fact internalized and accepted the broad categories of thought used for a false form of natural law or reason which is part and parcel of the anti-supernaturalist and anti-Christian secular state that arose in the later 18th and 19th centuries, and which tragically dismantled the religiously conservative Protestant Christian State which recognized miracles in such lands as the United Kingdom and United States of America.

The anti-supernaturalists have moved in and taken over various university or college Biology Departments, and sundry “scientific” journals. These propagandists disallow any theory other than Darwin’s. They have denied “the invisible things of” “God” “from the creation of the world” which “are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. 1:19,20) for what they have done in their “science falsely so called” (I Tim. 6:20). These anti-supernaturalists have sought to cover up the evidences of God’s fingerprints seen in creation. But time and time again, the marks of his handiwork shine through, and other people catch a glimpse of God’s mighty character. But though various people thus recognize the powerful hand of God at work in the process of creation, this is simultaneously hidden from the eyes of those blinded by the secular ideology of anti-supernaturalism.

⁴³⁵ Hearn, W.R., *Being a Christian in Science*, *op. cit.*, p. 75.

Thus we have seen the sad and lamentable closing down of old earth creationist academics from the nineteenth century on in secular universities and elsewhere. Sadly gone without successors are such men as William Buckland (1784-1856) of Oxford University, Adam Sedgwick (1785-1873) of Cambridge University, Pye Smith (1774-1851) of London University, and Roderick Impey Murchison (1792-1871) of Edinburgh University. Though some may correspondingly call me, “a sentimental bloke,” in the sense of one “having or showing tenderness” (Webster’s Dictionary), *I for one miss their absence*; I miss not having godly old earth creationists such as the Anglican Protestant clergymen, William Buckland and Adam Sedgwick, or the Congregationalist Protestant clergyman, Pye Smith, in places of power and influence.

As will be more fully discussed in Part 2, Chapter 4: “Teleology (Design): “God created” (Gen. 1:1): Biological life forms: creation, not macroevolution – mind the gap,” section c, “The generally United Creationist School view on genetics of both old earth and young earth creationists: scientific laws of genetics support creation and refute macroevolutionary theory,” the Darwinian theory was fundamentally crippled by Mendel’s laws of genetics. The ridiculous attempt to *maintain the farce* of Darwinism in the subsequent neo-Darwinist model of “genetic mutation,” is a sick joke by most bigoted anti-scientific anti-supernaturalists, who can only *maintain the farce* by disregarding the scientific laws of genetics.

Darwinism has led to the violation of the first commandment, “I am the Lord thy God,” “Thou shalt have no other gods before me” (Exod. 20:2,3). It has led to the associated violations of the second commandment, “Thou shalt not make, bow down to, nor serve, any graven image” (Exod. 20:4-6), and tenth commandment, “Thou shalt not covet” (Exod. 20:17), as men have made the “vain deceit” of this “philosophy” (Col. 2:8) a lust idol (Eph. 5:5; Col. 3:5). This philosophical lust idol denies the creative acts of God found in the opening words of the Bible, “In the beginning God created the heaven and the earth” (Gen. 1:1), and also the teaching of the fourth commandment concerning man and his Edenic home, that “in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it” (Exod. 20:11; cf. Gen. 2:7; Heb. 4:4).

It should also be remembered that the Devil can present the same basic deception in different ways at different times. A non-scientific form of the transmutation theory as pagan Greek mythology is found in the sixth century B.C. . The Professor of Classics at University College, Swansea, south Wales, UK, Benjamin Farrington said, “Anaximander, in the sixth century B.C., teaches a theory of [macro]evolution.” “Anaximander” claimed “that living things had been produced in the course of the natural process, ... that ‘the first animals were produced in moisture, and were covered with a spiny tegument; in course of time they reached land; when the integument burst they quickly modified their mode of life;’ and that ‘living creatures were born from the moist element when it had been evaporated by the sun; man, in the beginning resembled

another animal, to wit, a fish⁴³⁶.” Thus e.g., in his book, *Darwin: Before and After* (1958), Robert Clark notes the presence of macroevolutionary type thought in the ancient Greek philosopher, Anaximander (610 B.C. – 546/5 B.C.). He says, “Anaximander ... suggested ... the first men had been derived from a species of fish Finally, these ... creatures reached the sea shore and, preferring the dry land to their natural habitat, they changed their ways and turned into men ...⁴³⁷.” *Thus in broad terms, neither Lamarck nor Darwin were the first to come up with these type of ideas of a macroevolutionary process of increasing complexity that resulted in animals turning into men idea!*

Likewise, the later neo-Darwinian concept of *genetic* mutation in order to allegedly explain Darwin’s “mutations⁴³⁸,” which Darwin himself did not specifically link to genetics, followed by and harnessed to, the Darwin-Wallace mechanism of “natural selection” by “survival of the fittest” (1858), also finds a precedent in the ancient Greek philosopher, Empedocles (c. 490 B.C. – 430 B.C.). He was a self-styled god who evidently accepted the Devil’s delusion, “ye shall be as gods” (Gen. 3:5); before his delusion of grandeur led him to finally commit suicide by throwing himself into the volcano atop Mount Etna in Greece. But before he so perished everlastingly, he developed a macroevolutionary theory in which all matter was said to be composed of four elements: air, water, fire, and earth; and in which nothing new comes into existence, nor is anything destroyed; but rather, these four elements are said to macroevolve by transmutation, depending on what the ratio of the four substances is relative to one another. In this context, he considered two forces, “love” and “strife” / “hate” acted to bring these substances together, or to separate them i.e., “love” made them intermingle, whereas “strife” / “hate” made them withdraw and separate. Thus he considered that at the beginning of creation, “love” brought the four elements together to form the cosmos; but “strife” / “hate” then entered, and so partial combinations evolved into existence. E.g., Empedocles considered that where just fire and water were mingled together, the result was springs and volcanoes⁴³⁹. Empedocles theory which lacks credulity is as credible as neo-Darwinism, and it too evidently attracted some supporters in its day⁴⁴⁰.

⁴³⁶ Farrington, B., *Science and Politics in the Ancient World*, Allen & Unwin, London, England, UK, 1939, pp. 19-20 (emphasis mine) (NSW State Library, Sydney, Shelf mark DS 120 / 31).

⁴³⁷ Clark, R.E.D., *Darwin: Before and After*, An Examination & Assessment, Paternoster Press, London, UK, 1958, pp. 7-8.

⁴³⁸ See e.g., “mutations,” in Darwin’s *Origin of Species* (1859), chapter 10, “On the Geological Succession of Organic Beings,” section “On the Forms of Life changing almost simultaneously throughout the World, & section “On the Affinities of extinct Species to each other, & to living forms;” & chapter 14, “Recapitulation & Conclusion.”

⁴³⁹ *Encyclopaedia Britannica CD99, op. cit.*, “Empedocles.”

⁴⁴⁰ Cf. Volume 1, Part 2, Chapter 4, section c, subsection iv, *infra*.

Elucidating on Empedocles' theory in *Darwin: Before and After* (1958), Robert Clark says, "Empedocles propounded a" "scheme" in which "strange changes took place in prehistoric plants as a result of which they produced parts of animals instead of leaves and flowers. All kinds of gruesome parts were formed – heads, arms, shoulders, and eyes without sockets. Then" in the interaction between the two forces of love and strife / hate, "love triumphed over hate and the parts sought each other out. But since they became joined to one another by chance, they produced bizarre monsters only. Some of these were animals with heads of men and men with heads of animals. Quasi-human creatures were there, in the disordered medley, with double chests and two heads. These extraordinary monsters soon died out, for they could neither live for long nor propagate their kind. Gradually, once again by chance, forms capable of reproduction arose. Among these the fittest survived and the rest passed into oblivion⁴⁴¹."

On the one hand, Clark says, "In ancient times [macro]evolutionary views of this kind" by "Anaximander" and "Empedocles" "were only vaguely expressed in words"⁴⁴²." But on the other hand, it is surely notable that such macroevolutionary type views were known in the Greco-Roman world when God's penman, the holy Apostle St. Paul, said of these and other pagan idolaters, "that, when they knew God" from natural law or reason, "they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:20-23). *Thus while these words of Rom. 1 are not exhausted by the examples of macroevolutionary type theory found in the ancient Greek philosophers of Anaximander (d. 546/5 B.C.) and Empedocles (d. 430 B.C.), they certainly include such anciently known examples of some form of transmutation theory, albeit in a "pre-scientific" garb.*

While the modern macroevolutionary Darwinian theory of evolution is not the same as the pagan Greek philosophers Anaximander and Empedocles, since it comes in a "modern scientific" garb which uses *some* valid scientific observation with respect to microevolution within a taxonomical genus, species, or subspecies, which results from the rearrangement or loss of pre-existing genetic material; which Darwinists then wrongly extrapolate to macroevolution beyond a genus which requires new genetic material and new genetic information, for which there is no known natural process. E.g., as part of this selective scientific observation, unlike Anaximander and Empedocles, Darwin looked to evidence for the subspeciation and speciation of certain creatures from the taxonomical level of genus or below with e.g., dog breeds or Galapagos Finches. Nevertheless, it is also true that Darwinian theory of "natural selection" through "survival of the fittest" uses *some* similar categories of thought as Anaximander and Empedocles. Thus while Darwinism (by which I also mean neo-Darwinism,) is in some way different to the theories of Anaximander and Empedocles, it also shows some remarkably similar categories of thought; and Darwinism is essentially just as plausible as Anaximander and

⁴⁴¹ Clark's *Darwin: Before and After*, *op. cit.*, p. 8 (emphasis mine).

⁴⁴² *Ibid.* .

Empedocles i.e., they are all ridiculously implausible theories. Nevertheless, we are reminded by this of some of the ancient spiritual battle lines behind the contemporary *creation verses macroevolution* debate, with its ancient antecedents from Biblical times. The reality is that modern day violations of the First and Second Commandments of the Holy Decalogue are frequently facilitated by the Darwinian theory. Robert Clark is surely correct when he concludes, “the so-called ‘[macro]evolutionary outlook’ is still exactly what Darwin made it – a substitute god⁴⁴³.”

*(Chapter 8) c] Consideration of violations of the 3rd commandment,
9th commandment, and propagation of
schismatic heresies, by those who refuse
to “consider the work of God” (Eccl. 7:13).*

The Greek word rendered “worlds” in Heb. 1:2 & 11:3 is *aionas*, and can also mean “ages.” In the Bible, we are not given the details of the “generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens” (Gen. 2:4) of the “worlds” or “ages” (Heb. 1:2; 11:3) in the time-gap between Gen. 1:1 and Gen. 1:2. We are simply given, as it were, a series of empty boxes of no specific number and told, “The heavens declare the glory of God; and the firmament sheweth his handywork” (Ps. 19:1); “speak to the earth, and it shall teach thee” (Job 12:8). Thus while there is no significance in the number of empty boxes I here supply below, we are simply given a pattern of an unspecified number of empty boxes which we are told are this succession of “worlds” (Heb. 1:2; 11:3) over various “generations of the heavens and of the earth” (Gen. 2:4), and we are then left to “speak to the earth, and it shall teach thee” (Job 12:8) of these worlds through the work of geology. That is, we must study the Book of Nature to understand the worlds that existed before the time of the six 24 hour Edenic creation (Gen. 1:2b-2:3), and the world that existed beyond the boundaries of the Land of Eden in south-west Asia (Gen. 2:8-14), i.e., *The King’s Royal Parklands* in the old out-of-bounds region beyond Eden that man was graciously permitted to go into under the post-flood dominion mandate of Noah (Gen. 9:1; 10), which was an area that evidently had within it a cycle of life and death (Gen. 2:4) with dangerous animals (Gen. 9:5), that Jehovah likes to “play” with (Job 41:1,4,5). E.g., the Lord can take an animal not broken in, and ride upon him if he so choose (Mark 11:2,7). But for soteriological or other purposes connected with man, such things as death (Gen. 2:17), or “thorns ... and thistles” (Gen. 3:18), are only bad things in the context of their entrance into man’s world with special reference to man’s mortality (Gen. 2:17; Rom. 5:12) and the effect of man’s sin (e.g., Gen. 3:18) (See Volume 1, Part 1, Chapter 4, “The Third of Seven Keys to understanding Gen. 1-11,” section a, “Global or Local ‘heaven and ‘earth’ for pre-Adamite flood, Gen. 1:2b-2:3 creation, & Noachic flood?,” *supra*).

⁴⁴³ *Ibid.*, p. 187.

Hence unlike the story of Eden’s creation in Gen. 1:2b-2:3, we must fill in these blank boxes on the basis of godly reason or natural law, and determine the number and content of such “worlds” or “ages” that have existed in “the heavens” by scientific research, and the number and content of such “worlds” or “ages” that have existed on “the earth” by geological research. We thus start with a blank grid something like the following in which we are left to supply the exact number of “worlds” or “ages” and content of these “worlds” or “ages” from such scientific research:

Providing we recognize the broad Biblical principles, i.e., God “created” (Gen. 1:1) these “worlds” which “were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3), and that there were multiple “generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens” (Gen. 2:4); then God has given us men an unfettered discretion to study and build up appropriate pictures of these temporal “worlds” (Heb. 1:2; 11:3) created in the time-gap between the first two verse of Genesis, and also in the old out-of-bounds region beyond Eden of *The King’s Royal Parklands*, in which since the time following Noah’s Flood we now live.

As part of the privilege of being a geological discoverer, such researchers are permitted to create names for their findings (providing they do not use stupid or immoral names). E.g., the old earth creationist, Roderick Impey Murchison (1792-1871), discovered and in 1835 named *The Silurian Age* (c. 438-408 million B.C.). He so named it in memory of the Silures, a British tribe who fiercely but unsuccessfully resisted the advances of the Roman Empire for about 30 years, before being overcome and incorporated into Roman Britain by 78 A.D. . The Silures lived in much of central and southeastern Wales where rocks from this era are well formed and preserved. He thus helped to “fill in the blanks” for one of the many “worlds” or “ages” in planet earth’s history (of which the following are an extract).

?	?	Murchison’s work on the Silurian Age (c. 438 to 408 million B.C.)	?	?
?	?	?	?	?

While I shall leave a more detailed discussion of this fascinating exercise of “filling in the blanks” till Part 2, Chapter 3, section f, “The generally united Gap School view: filling in the blanks in the ‘worlds’ ... of ... Heb. 1:2; 11:3 ...,” *infra*; for the purposes of Part 1 some small example is needed in order to consider this matter further. E.g., let us consider some small element of the work done on just one of these boxes by the old earth creationist and geologist, Roderick Impey Murchison, in his work on the Silurian World or Silurian Age.

As numerous creationists have pointed out, e.g., Whewell, Sedgwick, and Murchison, the creation of various creatures points to a Creator. At the taxonomical level of genus or below, i.e., genus, species, or subspecies, various species appear suddenly and well formed in different geological layers, although some microevolution within a genus may sometimes subsequently occur as a result of the Creator’s making a genetically rich parent stock of a given creature. Thus Murchison noted there is clearly a beginning to, e.g., plants and fish in the Silurian Period (c. 438-408 million B.C.)⁴⁴⁴. Unlike the later six 24 hour day creation of the Edenic world in which the fish of Day 5 (Gen. 1:20-23) came after the plants of Day 3 such as “the fruit tree” (Gen. 1:9-13); in the “worlds” or “ages” of Gen. 2:4 in the time-gap between Gen. 1:1 and Gen. 1:2, we learn that sea creatures were created by God long before the first fruit trees. Against this backdrop, we interestingly learn that the Silurian Age marks God’s first creation of land plants and jawed fish. We are thus enriched in our understanding of this *Silurian World* of c. 438-408 million B.C. by these discoveries in the Silurian strata of plants and animals entombed in the geological layers between the first two verses of Genesis. *Glory be to God!*

We read in Holy Writ, “God hath deprived” “the ostrich” “of wisdom, neither hath he imparted to her understanding” of certain things (Job 39:13,17). When it feels threatened, the ostrich lies down on the ground with outstretched neck, and this practice is known with *a certain amount of artistic license* as, “the ostrich burying its head in the sand.” Let us now consider the recalcitrant views of some of those who *like the ostrich choose to bury their heads in the sand*.

The founding father of the young earth creationist *Flood Geology School*, George McCready Price (d. 1963), was a cult member of the Seventh-day Adventist Church, whose prophetess, Ellen G. White (d. 1915), claimed that in the context of a global creation, “during one of her visions ... she was ‘carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week’⁴⁴⁵.” Hence Ronald Numbers observes that “White’s authoritative descriptions of times past made most Adventists, including Price, unwilling to entertain interpretations of Genesis, such as the” old earth

⁴⁴⁴ Murchison, R.I. *Siluria*, John Murray, London, UK, fourth edition, 1867, pp. 476-506.

⁴⁴⁵ Numbers’ *The Creationists*, p. 74.

creationist “day-age and gap” schools. In this context, Price claimed the old earth creationist “gap” school “involved too much ... ‘dodging and twisting’;” and the old earth creationist “day-age” school was “nothing less than ‘a libel on Moses’ ... since, according to that view, the seventh day of creation was not a literal day⁴⁴⁶.” See also Part 1, Chapter 7, section c, subsection iii, subdivision B, Heading “Price’s heretical denial of ‘the holy catholic church’ (Apostles’ Creed) found among other Young Earth Creationist ‘flood geology’ followers,” *supra*.

On the one hand, I would agree with Price that the *Old Earth Creationist Day-Age School* is an incorrect interpretation; and I would only agree with the *Old Earth Creationist Global Earth Gap School* to the extent that it concurs with the *Old Earth Creationist Local Earth Gap School*. But on the other hand, as I note in Volume 2, Part 3, there were both Jewish and Christian writers who in ancient times regarded the creation days as symbolic periods of times. While other ancient Jewish and Christian writers disagreed with them, and I would say correctly so, they did not use the issue as one to determine orthodoxy on, and did not use such extreme language as Price’s “a libel on Moses.” *However, this is the type of sentiment sometimes picked up subconsciously by young earth creationist Flood Geology Schoolmen as a consequence of the cult-connection of their model to the Seventh-day Adventist cult.*

As further discussed in Volume 2, Part 3, ancient Jewish and Christian writers had different creationist models just like modern Jewish and Christian writers do. However, in harmony with Biblical principles, these matters were not deemed tests of orthodoxy, and so six ancient and early mediaeval general councils (325 to 681), or Christian creeds from ancient and early mediaeval times which touched on relevant matters, while upholding creation, steered clear of inhibiting Christians from adopting any particular creationist school. Rather they put the emphasis on not violating broad doctrines of orthodoxy such as, for instance, creation, the Holy Trinity, man’s common descent from Adam; original sin and human death originating with Adam; man’s constitutional nature as being that of body and soul; Christ being fully God and fully man, and so as touching upon his humanity, having both a reasonable soul and body; and Christ coming as the second Adam with the sinless human nature of the first Adam before the Fall, and so overcoming where the first Adam failed and fell into sin, rather than where Adamites after the fall always fail and fall into sin, and thus condemning e.g., the Pelagianism of Pelagius’s disciple, Coelestius, who by not making this Christological distinction between the sinless human nature of Christ and sinful human nature of fallen men, among other Pelagian heresies, claimed, “That a man can be without sin, if he choose⁴⁴⁷,” that

⁴⁴⁶ *Ibid.*, pp. 74-5.

⁴⁴⁷ The anti-Pelagian teaching of the *Third General Council of Ephesus* (431) rightly condemned Coelestius, see I Kgs 8:46; Ps. 130:3; Prov. 20:9; Eccl. 7:20; Rom. 7:7-25; Gal. 6:13; I John 1:8; in St. Augustine’s *De gestis Pelagii*, 23 (Bettenson’s *Documents*, pp. 53-54). The Eastern Orthodox Churches claim to believe in this *Third General Council of Ephesus*, yet contrary to its anti-Pelagian teachings they devalue Original Sin by claiming that sinless perfection is possible for fallen men; and indeed

“the law, as well as the Gospel, leads to the Kingdom” i.e., justification by works is possible through “the law,” and that “there were men without sin before Christ’s coming⁴⁴⁸.” Hence the type of comments made by Price with regard to the *Old Earth Creationist Day-Age School* as it being “a libel on Moses,” is clearly unwarranted. While the *Day-Age School* is in my opinion incorrect, providing that unlike Hugh Ross, *supra*, a person were to stay within the boundaries of orthodoxy, then such a person would by definition be theologically orthodox, albeit incorrect in his understanding of certain elements of Gen. 1 & 2.

Sadly, the unwarranted extremist language of Price in referring to the *Old Earth Creationist Day-Age School* as “a libel on Moses,” has come to typify *some* later Young Earth Creationist discourse, which is even more excessive than Price’s, as such young earth creationist *Flood Geology School* advocates pick up on this cult sentiment as a consequence of the cult-connection to Seventh-day Adventism. In Mark Van Bebber & Paul Taylor’s *Creation and Time: A report on the Progressive Creationist book by Hugh Ross* (1995), (the title of which book is not an accurate description of Hugh Ross who is an old earth creationist rather than a progressive creationist like e.g., Bernard Ramm,) we find that certain such young earth creationist writers refuse to fully and properly accept

they claim that such a person then becomes a “Saint.” See Clendenin, D.B. (Editor), *Eastern Orthodox Theology*, Baker, Michigan, USA, 1995, pp. 42,57-58,70,124; & *Eastern Orthodox Christianity*, Baker, Michigan, 1994, USA, pp. 132-133. This Eastern Orthodox idea of sinless perfection further attacks the associated carry-on anti-Pelagian Christological work of the *Fourth General Council of Chalcedon* (451) which with reference to such passages as Heb. 4:15 upheld the Biblical teaching that “Christ ... as regards his manhood” was “like us in all respects, apart from sin” i.e., after the Fall he has been the only sinless human being (Bettenson’s *Documents*, pp. 51-52).

⁴⁴⁸ *Third General Council of Ephesus* (431) see Gal. 2:16; 3:11-13; I Kgs 8:46; Eccl. 7:20; in St. Augustine’s *De gestis Pelagii*, 23 (Bettenson’s *Documents*, pp. 53-54). The Roman Catholic Church claims to believe in this *Third General Council of Ephesus*, yet contrary to its anti-Pelagian teachings they devalue Original Sin by teaching justification by works i.e., Coelestius’s claim “the law ... leads to the Kingdom;” and Romanism further follows Coelestius’s claims that there was *a human being without sin before Christ’s coming* in Mary the mother of Jesus, with their teaching of the Immaculate Conception of the Virgin Mary (1854), which claims she had a sinless human nature without any stain of Original Sin. In the context of the Christological matters dealt with by the *Council of Ephesus*, this Roman Catholic claim clearly undermines Christ’s uniqueness in being like us yet “without sin” (Heb. 4:15). This Roman Catholic idea of the Immaculate Conception in which it is claimed that Mary was sinless, also further attacks the associated carry-on anti-Pelagian Christological work of the *Fourth General Council of Chalcedon* (451), which with reference to such passages as Heb. 4:15 upheld the Biblical teaching that, “Christ ... as regards his manhood” was “like us in all respects, apart from sin” i.e., after the Fall he has been the only sinless human being (Bettenson’s *Documents*, pp. 51-52).

the Biblical teaching, “Consider the work of God: for who can make that straight, which he hath made crooked?” (Eccl. 7:13). “For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?” (Isa. 14:27). “Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat” (Job 38:41). “Doth the eagle mount up at thy command, and make her nest on high? She ... seeketh the prey ... Her young ones also suck up blood: and where the slain are, there is she” (Job 39:27-30).

Since John Whitcomb & Henry Morris’s *The Genesis Flood* (1961), both of these figures have been very popular writers among young earth creationists. Van Bebber & Taylor’s *Creation and Time: A report on the Progressive Creationist book by Hugh Ross* (1995) includes a Foreword with an endorsement by John Whitcomb who says, “people ... will find this book to be not only Biblically and scientifically sound, but also an excellent model of gracious confrontation⁴⁴⁹.” In criticizing Hugh Ross for his belief in old earth creationism, Van Bebber & Taylor (1995) refer favourably “to ... Henry Morris’s claim that a good, loving and merciful God would not create the world through billions of years of death, pain and suffering” which was “all prior to man’s original sin⁴⁵⁰.” The proposition that Henry Morris (d. 2006) or anyone else can dictate to God what he must do to be “good, loving, and merciful,” is arrogant impiety and an outrageous blasphemy contrary to the Third Commandment against the God (Exod. 20:7) who “will do all” his “pleasure” (Isa. 46:10). For “none can stay his hand, or say unto him, What doest thou?” (Dan. 4:35; cf. Job 9:12). “Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity” (Isa. 40:21-23).

And so too, the young earth creationist *Flood Geology School* advocating *Institute for Creation Research* (ICR) President, John Morris (b. 1946), who is the son of Henry Morris (1918-2006)⁴⁵¹, has claimed in the December 2010 edition of the ICR’s *Acts & Facts*, that “if ... scientists extrapolating present process *are* right and the universe *is* old, then God *has* lied to us, for He clearly said He created all things in six days, not too long ago” (Morris’s emphasis)⁴⁵². For Morris to e.g., so totally rule out any possibility of a time-gap between the first two verses of Genesis, notwithstanding the clear contextual

⁴⁴⁹ Van Bebber & Taylor’s *Creation and Time: A report on the Progressive Creationist book by Hugh Ross*, *op. cit.*, p. 4.

⁴⁵⁰ *Ibid.*, p. 42.

⁴⁵¹ Numbers, R., *The Creationists*, pp. 267, 289-290.

⁴⁵² Quoted in Zweerink, J. (old earth creationist), “Young-Earth Issues – Is God lying?,” 28 Jan. 2011, *Reason To Believe*, California, USA (<http://www.reasons.org/articles/young-earth-issues-is-god-lying>).

support for such an understanding in Gen. 1:1,2 & Gen. 2:4, coupled with such later Scriptures as Heb. 1:2 & 11:3; reminds me of the ways the Jews refused to accept that Christ was the Promised Messiah because they totally ruled out any possibility of a time-gap between Isa. 61:1,21 up to the words, “To proclaim the acceptable year of the Lord” (Isa. 61:2; Luke 4:19) dealing with the First Advent, followed by a time-gap till the Second Advent with the words, “and the day of vengeance of our God” (Isa. 61:2).

This is particularly noteworthy when we consider that as further discussed in Volume 2, Part 3 of this work, by contrast, the early verses of Gen. 1 were understood to refer to the material creation of a dark flooded earth by the church father and doctor, St. Augustine (d. 430), Bishop of Hippo, who is honoured in the Anglican 1662 *Book of Common Prayer* with a black letter day on 28 August, and numerous favourable citations in the Homilies of Article 35 of the Anglican 39 Articles; and the church father and doctor, St. John Chrysostom (d. 407), Archbishop of Constantinople, who is honoured in the Anglican 1662 *Book of Common Prayer* with “A Prayer of Saint Chrysostom” at Morning and Evening Prayer, and once again, numerous favourable citations in the Homilies of Article 35 of the Anglican 39 Articles. Both St. Augustine and St. Chrysostom considered there was a time-gap between the events at the start of Genesis 1 and the subsequent six day creation; although they do not specify how long they think this time gap was. Moreover, the church father and doctor, St. Jerome (d. 420), is honoured in the Anglican 1662 *Book of Common Prayer* with a black letter day on 30 September, favourable reference in Article 6, and numerous favourable citations in the Homilies of Article 35, of the Anglican 39 Articles. Now St. Jerome was a young earth creationist, though he believed that there was a time gap in the first part of Genesis 1, during which time there was an angelic creation with an invisible heaven. And so he says in his commentary on Titus 1, “Six thousand years of our world are not yet fulfilled; and what prior eternities ... shall be thought to have existed; in which angels ... may have served God” Now if one accepts St. Jerome’s calculations for the time-gap at the start of Genesis 1, which is “prior eternities” and thus certainly millions and billions of years; with the different view of St. Augustine and St. Chrysostom that Gen. 1:1,2 refers to the material creation of a dark flooded earth; while none of the views as expressed by these church doctors is the same as the contemporary old earth creationist Gap School, nevertheless, the proposition of an old earth of billions of years is seen to be *harmonious with certain key broad categories of thought* of different ancient church fathers and doctors i.e., the key broad category of thought of St. Austin and St. Chrysostom that there is a distinctive prior creation of the earth in Gen. 1:1,2; and the key broad category of thought of St. Jerome that there is a distinctive prior creation in the first part of Gen. 1 that spans “prior eternities,” and thus reasonably millions and billions of years. Yet Morris is bold to assert, that if perchance, Genesis 1 be understood in such a Gap School way that is harmonious with these categories of thought in these ancient and holy doctors, St. Austin, St. Chrysostom, and St. Jerome, “then God *has* lied to us.”

We here see in John Morris’s arrogant refusal to accept any possibility of an old earth being compatible with the teachings of Genesis 1, what is in fact, a lack of preparedness for a man to humbly submit himself to God’s Sovereignty, and recognize that while God’s Word is infallible, we are not. Instead, with a haughty spirit he

wickedly alleges that if *his interpretation of Scripture* as requiring a young earth creationist flood geology model is wrong, then “God *has* lied.” This is itself a lie which shockingly violates the ninth commandment. The God who thundered from Mount Sinai the Holy Decalogue, said in the ninth commandment, “Thou shalt not bear false witness” (Exod. 20:16; Rom.13:9); and it is “impossible for God to lie” (Heb. 6:18); wherefore, to make this arrogant claim John Morris has also horribly violated the third commandment, “Thou shalt not take the name of the Lord thy God in vain” (Exod. 20:7). *Put simply, John Morris has committed the deadly sin of blasphemy!* (See “abominable” in Rev. 21:8; with blasphemy as *one* example of this in Rev. 2:9; 13:1,5,6; 16:9,11, 21; 17:3.)

Yet as if these shocking blasphemies of Henry Morris and his son, John Morris, were not bad enough, Van Bebber and Taylor engage in some of this type of thing “off their own bat,” as part of what John Whitcomb calls “an excellent model of gracious confrontation,” *supra*. Young earth creationist *Flood Geology School* advocate, Ken Ham (b. 1951), whom Ronald Numbers in *The Creationists* calls “a master propagandist⁴⁵³,” is obviously also impressed since he says of Van Bebber and Taylor’s work, “The teachings of Hugh Ross, including his beliefs in a local Flood and a race of spiritless men ... before Adam ..., are ... nothing new, but ... are permeating through the Christian world Mark Van Bebber and Paul Taylor, in this comprehensive critique have pointed out the errors of the Ross teachings ...⁴⁵⁴.”

The Bible teaches that we should be *reasonable* men. This is clear in the holy Apostles St. Paul’s desire that “we may be delivered from unreasonable and wicked men for all men have not faith” in II Thess. 3:2 and he then addressed believers i.e., men who do “have ... faith” in verses 3-5. Thus the implication is that men of “faith” will be *reasonable* men. Hence these sort of unreasonable attitudes causing needless “divisions” “in the church” ought not to be tolerated or continued (I Cor. 11:19) among those who profess and call themselves Christians inside what the *Apostles’ Creed* calls, “the holy catholic church” (Matt.16:18; Acts 9:31; Eph. 5:31,32).

Yet under the title, “*Christ – sadistic or totally good and loving?*,” Van Bebber and Taylor claim, “If Christ, the Creator ... used million of years of suffering and death to make the animals, how can he be all-loving and all-good? Under the Progressive Creation scenario, Christ designed the animals to devour each other, ripping with claws and teeth. He then further allowed these innocent creatures (with no connection whatsoever to man or sin) to die by the trillions for millions of years due to every catastrophe conceivable. God allowed (or possibly even sent) a multitude of afflictions down on these animals, including diseases of all sorts, plagues, volcanoes, earthquakes, bombardments from outer space, floods, etc. . As a result, animals of many types were killed to extinction. Thus, the” old earth creationist “scenario involves a process of elimination, death by fang and claw – cold and unmerciful to the weak. Could even a

⁴⁵³ Numbers, R., *The Creationists*, p. 332.

⁴⁵⁴ Van Bebber & Taylor’s *Creation and Time: A report on the Progressive Creationist book by Hugh Ross, op. cit.*, p. 4.

sadist think of a more cruel and ugly way to produce the animals ...? What a horrible thing to accuse Jesus Christ of doing! It is shocking that Old Earth “Creationism defends this as the process that Jesus set up and ruled till the creation of man. Our Creator’s true nature is incompatible with this plan. *God is love! ...*⁴⁵⁵.” “If the Bible is God’s Word (as it repeatedly claims), and if Ross’s old earth “Creationism is true” e.g., “local Flood” and “eons” of death, disease, and degeneration before Adam – no humans until the last moment of billion-of-years,” “then God has been deceptive⁴⁵⁶.”

I find what the young earth creationist *Flood Geology Schoolmen*, Van Bebbler and Taylor have here said, with the condonation of their fellow young earth creationist *Flood Geology Schoolmen*, Whitcomb and Ham, to be *absolutely shocking and appalling*. It is both *arrogant and impious*. It is altogether vile and horrible. To humanize animals and then describe God as “unmerciful,” “horrible,” “shocking,” and “deceptive,” is a blasphemy against God. *Put simply, John Whitcomb, John Morris, Ken Ham, Mark Van Bebbler, and Paul Taylor have all committed the deadly sin of blasphemy!* (See “abominable” in Rev. 21:8; with blasphemy as *one* example of this in Rev. 2:9; 13:1,5,6; 16:9,11, 21; 17:3.)

This type of attribution of moral qualities to animals in this reference to “innocent creatures” nonsense, is *even worse* that Hugh Ross’s animal love affair with “birds and mammals.” It makes Ross’s mushy *animal lovers gone mad description* of “birds and mammals” as “soulish animals” “expressing yearnings, emotions, passions, and will,” *look tame in comparison*. The reality is, that whether it is expressed in its less grotesque form by old earth creationist, Hugh Ross, or in its more grotesque form by young earth creationists Whitcomb, Morris Jr., Ham, Van Bebbler, and Taylor; the idea that one should humanize animals with these type of “animal rights” ideas is very unBiblical and very wrong. That is because man is made in the image of God with a reasonable (Job 9:14,21; Eccl. 7:25,27,28) soul (Gen. 1:26; 2:7; I Cor. 15:45), whereas animals are not. Animals may be killed and / or eaten at God’s pleasure, “For every beast of the forest is mine, and the cattle upon a thousand hills,” saith the Lord, “If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof” (Ps. 50:10,12). Hence the impiety of saying, “God has been deceptive” (Van Bebbler & Taylor) is a blasphemous outrage against a holy God, whose perfection of character means it is “impossible for God to lie” (Heb. 6:18). Whether this element of only man having a reasonable soul is perverted in the more moderate form of Ross’s “animal rights;” or is in effect completely denied by the founding father of the young earth creationist *Flood Geology School*, George McCready Price, as then developed in this more extreme form of “animal rights” by Whitcomb, Morris Jr., Van Bebbler, and Taylor; the reality is that in both of these instances there is a fundamental failure to make this Biblical distinction between man and animals. Man is made in the image of God, known in the Biblical tongue of Latin as, *imago Dei*, animals are not; man has a human soul unique to Adamites which animals do

⁴⁵⁵ *Ibid.*, pp. 21-22 (emphasis mine).

⁴⁵⁶ *Ibid.*, p. 85 (emphasis mine).

not possess⁴⁵⁷. There is nothing wrong with God creating beautiful killing machines like “the eagle” whose “young ones” “suck up blood” (Job 39:27,30), or intricately designed stinging machines like the wasp. His glory is seen in creatures like “leviathan” the crocodile, with whom he made “a covenant,” to “take him for a servant for ever” (Job 41:4), so that he will bring the crocodile over his destruction of successive worlds.

There is only a problem when man is in such a world. But these worlds of carnivores, omnivores, and creatures dangerous to man that existed in the time-gap of Gen. 1:1-1:2; and which existed outside of Eden, originally had nothing to do with man. God created the wonderful World of Eden for man to live in, in six 24 hour days in Gen. 1:2b-2:3 with a fruitarian man and vegetarian animals (Gen. 1:29,30); and he will one day restore man to such an Edenic World in which “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together” (Isa. 11:6). But man’s world of the First Eden was a segregated area in south-west Asia (Gen. 2:8-14), and beyond Eden was out-of-bounds to man. The rigidity of the segregation enforced by Divine Decree was so great over the Land of Eden, that he could kill all of its inhabitants by an anthropologically universal and geographically local flood, and they dare not, and could not, exit the area of Eden. For before the expiration of Noah’s Flood, what God did in the old out-of-bounds area beyond Eden, or after the Second Advent what God does in any out-of-bounds area beyond the Second Eden with, for instance, his pet crocodiles (Job 41:4), *is all of God’s business, and none of man’s business, unless God chooses to make it the business of one or more men.*

Of course, it is true that following the Fall, in time the area of old Eden came to increasingly resemble the area in the old out-of-bounds area beyond Eden, and then after Noah’s Flood, God most graciously and generously allowed man to go into *The King’s Royal Parklands* which were the old out-of-bounds region, and which included creatures which were potentially harmful and dangerous to man (Gen. 9:5). But rather than speaking ill of God for expanding man’s dominion mandate from the Edenic World (Gen. 1:26; 2:10-14) to the Global World (Gen. 9 & 10), and so generously allowing fallen man to go into the old out-of-bounds region of *The King’s Royal Parklands* (Gen. 9:1), we ought to speak thankfully of God’s great generosity and kindness for this, as well as his added generosity in telling us of a succession of “worlds” he had “created” over multiple “generations of the heavens and of the earth” (Heb. 1:2; 11:3; Gen. 2:4) in the time-gaps in the first two verses of Genesis; and then giving us command to *go fill in the blanks with regard to earth’s history via geology* in his words, “speak to the earth, and it shall teach thee” (Job 12:8). Put simply, *the whole attitude of young earth creationist Flood Geology School advocates like Whitcomb, Morris Jr., Ham, Van Bebbber, and Taylor is wrong. They need to recognize that since the fulfilling of the Job 12:8 mandate with the rise of the science of geology from the nineteenth century, what we now know about “the worlds” “God” “framed” (Heb. 11:3) when he created them in the time-gap between*

⁴⁵⁷ At the point of the Divine Inspiration of Scripture (II Tim. 3:16), the three Biblical languages are Hebrew, Aramaic, and Greek; and at the point of Divine Preservation of Scripture (I Peter 1:25), the four Biblical languages are Hebrew, Aramaic, Latin, and Greek.

Gen. 1:1 and Gen. 1:2 over multiple “generations of the heavens and of the earth” (Gen. 2:4) has massively increased. Rather than arrogantly “strutting their stuff” against God, they ought to bow down low at the throne of grace, and give glory to the Trinitarian Creator of heaven and earth.

It must be admitted that it is extremely unfortunate that these scientific discoveries occurred around the time that the Protestant Christian State was being dismantled in favour of the anti-supernaturalist and anti-Biblical secular state, with the consequence that they were frequently overlaid with spurious macroevolutionary interpretations of Darwinism. Moreover, the pushing out of the godly from positions of power in e.g., politics, the judicature, and the academic world, meant the development work necessary on a Local Earth Gap School model such as in broad terms advocated by Pye Smith (1774-1851) and Henry Alcock (1837-1915), with the determination of a suitable location of the Edenic World, simply did not occur as it should have in the formal areas of academia. Nevertheless, the basic facts about these worlds, minus their forced and imported macroevolutionary interpretations, stand up under strict scrutiny; as indeed does the generality of the earlier geological work done by old earth creationists such as William Buckland (1784-1856), Adam Sedgwick (1785-1873), and Roderick Impey Murchison (1792-1871).

We should not be like a bigoted vegetarian young earth creationist Flood Geology School advocate member of the Seventh-day Adventist cult, who holds up a piece of lettuce and insists that as a good Seventh-day Adventist follower of George McCready Price’s “flood geology,” like Adam he never eats animals; and is then given a microscope under which he sees all kinds of living microscopic animals on his piece of lettuce, with the consequence that he smashes the microscope to pieces and walks off in a huff. Rather, we should in humility bow down low before a holy, awesome, and terrible God, and recognize that he will do all of his holy pleasure.

The reality is, that animals do not possess qualities that make them “innocent” as Van Bebber & Taylor claim. They “praise” “the Lord” by simply obeying God’s laws when they follow their instincts (Ps. 148:7,10,13); the way the “sun,” “moon,” “stars,” “mountains, and all hills, fruitful trees, and all cedars” also “praise” “the Lord” by obeying the laws God has made for them (Ps. 147:3,9). There is no comparison between man and animals, and for God to have “designed ... animals to devour each other, ripping with claws and teeth,” in ecological systems that included “death by fang and claw” (Van Bebber & Taylor), is not a problem *so long as man with a soul and in the image of God is not present either because he has not yet been created, or because he has been created and is living in a segregated Edenic world which is inaccessible to them.*

Those who like the old earth creationist astrophysicist, Hugh Ross, who with his generally excellent work in cosmology and teleology is discussed in Volume 1, Part 2, *infra*, have recognized the Biblical teaching that, “the heavens declare the glory of God; and the firmament sheweth his handywork” (Ps. 19:1), are helping to “fill in the blanks” of what some of the “worlds” were like in the time-gap between the creation of “heaven” and “earth” in Gen. 1:1. And old earth creationists William Buckland, Adam Sedgwick,

and Roderick Impey Murchison, have helped to “fill in the blanks” of what some of the “worlds” on the earth were like in the time-gap between Gen. 1:1 and Gen. 1:2; and thus their geological work has been as obedient children of God’s holy command, “speak to the earth, and it shall teach thee” (Job 12:8). *Men like old earth creationist astrophysicist, Hugh Ross, in the area of astronomy and the heavens* (although I put a caveat in some of Ross’s views on planetary formation⁴⁵⁸); *and old earth creationist geologists like William Buckland, Adam Sedgwick, and Roderick Murchison, have reported their scientific findings relative to broad Biblical teaching with diligence, honesty, and humility, and for these broad-brush purposes in accordance with Scripture* and before a holy God whom they seek to honour in these areas. (Of course, there have been others who have misinterpretively added false and spurious claims about these worlds having animals and plants they claimed macroevolved.)

Therefore, for young earth creationist *Flood Geology Schoolmen* such as John Whitcomb, John Morris, Ken Ham, Mark Van Bebber, or Paul Taylor to make or condone these kind of criticisms and claims, is to criticize those who have obeyed God’s holy will, and to add to this the sin of blasphemy against a holy God. To blaspheme God is a violation of the third commandment of the Holy Decalogue (Exod. 20:7; Rom. 2:24). The Old Testament prophet, Holy Ezekiel, denounced those who “blasphemed” “the Lord God,” and committed various “abominations” (Ezek. 20:27,30). And the New Testament prophet, St. John the Divine, also denounces those who commit “blasphemy” (Rev. 2:9; 13:1,5,6; 16:9,21; 17:3), such as those who “blasphemed the God of heaven” (Rev. 16:11); and in the Book of Revelation this is thus contextually one example, though by no means the only such example, of those who in Rev. 21:8 are “abominable” and “shall have their part in the lake with burneth with fire.” *Put simply, John Whitcomb, John Morris, Ken Ham, Mark Van Bebber, and Paul Taylor have all committed the deadly sin of blasphemy!*

Though no analogy is perfect, and as a broad package deal I think young earth creationist *Flood Geology Schoolmen* like Whitcomb, Morris Jr., Ham, Van Bebber & Taylor are *generally* a lot better than religious liberals, nevertheless, to some extent, these type of comments made by e.g., Van Bebber & Taylor remind me of the sentiments and impious attitudes of religious liberals. When e.g., they say, “If Christ, the Creator ... used million of years of suffering and death to make the animals, how can he be all-loving and all-good?” Thus, the” old earth creationist “scenario involves a process of elimination, death by fang and claw – cold and unmerciful to the weak. Could even a sadist think of a more cruel and ugly way to produce the animals ...? What a horrible thing to accuse Jesus Christ of doing! ... Our Creator’s true nature is incompatible with this plan. *God is love!*⁴⁵⁹,” there are elements in the sentiment in this type of thing reminds me of certain religious liberals who deny the atonement. There are religious

⁴⁵⁸ See e.g., Volume 1, Part 2, Chapter 2, section b, subsection iv, “‘God created ... the earth’ (Gen. 1:1): Earth-Sun-Moon system,” *infra*.

⁴⁵⁹ Van Bebber & Taylor’s *Creation and Time, op. cit.*, pp. 21-22 (emphasis mine).

liberals who heretically deny that God the Father sent God the Son into the world (John 3:13; 13:1) to die in our place and for our sins, as “the Lamb of God, which taketh away the sin of the world” (John. 1:29), for he came “to give his life a ransom for many” (Mark 10:45). They deny that when he “was crucified ... for us under Pontius Pilate,” and “suffered,” that it was “for us men and for our salvation,” by which we have “the remission of sins” (*Nicene Creed*). These religious liberals blasphemously allege that God the Father is “a child abuser” if he really did send God the Son into the world to die for us on Calvary’s cross. In *some* ways a similar distortion in misrepresenting God in terms of a twisted and sick form of “love” that suits the mind of the one making the judgment, rather than in terms of the authority of Scripture and reason that is consonant with this, is found in e.g., the claims of Van Bebber & Taylor about what a “God” of “love” allegedly would and would not do. *Such persons have arrogantly sought to tell God what he must be or do to suit their purported ideas of “love,” when they would do better do humbly submit to his infallible and perfect judgments in these, and all other matters.* “Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.” “Let” those of the universal church which now is “Israel hope in the Lord from henceforth and for ever” (Ps. 131:1,3; cf. the church as Israel in “Abraham’s seed” in Gal. 3:29; and the “Israel” to whom the “new covenant” is addressed in Heb. 8:10-13).

Thus such young earth creationist *Flood Geology School* advocates *are in deadly sin*; and the warning of Rev. 21:8 is against *willfully unrepentant persons* in the deadly sin of being “abominable,” for they “shall have their part in the lake which burneth with fire and brimstone;” and one contextual example of being “abominable” (Rev. 21:8), though not the only contextual example of this in the Book of Revelation, is the sin of having “blasphemed God” (Rev. 16:21). Our Lord and Saviour, Jesus Christ warned, “That every idle word that men shall speak, they shall give account thereof in the day of judgment” (Matt. 12:36). When God thundered on Mount Sinai the Holy Decalogue, when he came to the Third Commandment he first said, “Thou shalt not take the name of the Lord thy God in vain.” But he did not stop there. He then chiseled into stone these words of warning, “for the Lord will not hold him guiltless that taketh his name in vain” (Exod. 20:7). Therefore, I solemnly urge any beloved brethren in Christ who are young earth creationist *Flood Geology Schoolmen*, not to go down these pathways of blasphemy, and if they already have done so, to earnestly seek God’s mercy in forgiveness through the atoning merits of Christ, and the strengthening power of the Holy Ghost to never go there again. For when the God of heaven, the God of earth, and the God of hell, first forewarns against the sin of blasphemy (Rev. 2:9; 13:1,5,6; 16:9,21; 17:3), and then says, the “abominable, ... shall have their part in the lake with burneth with fire” (Rev. 21:8), *he is not playing games!*

Van Bebber & Taylor criticize Hugh Ross on the basis that he “paints a picture of young-earth creationists dividing the church and causing great harm.” They then say that Ross’s claims are “false,” on the basis that Ross “equates” “young-earth creationists” “with ‘the ‘circumcision party’ ... that insisted that all Gentile converts must become Jewish prior to being Christian,” as dealt with at the “council of Jerusalem” in Acts 15. Van Bebber and Taylor reply that, “we know of no” such young earth “creationist who

makes belief in a young earth a requirement for salvation⁴⁶⁰.” Nevertheless, in view of the type of statements we have looked at which blaspheme Almighty God, I would have to say that any such young earth creationist *Flood Geology School* advocates, *I do not say all young earth creationist Flood Geology Schoolmen per se*, are among those “that soweth discord among brethren,” which thing “doth the Lord hate” (Prov. 6:16,19), as indeed he “doth” “hate” “a false witness that speaketh lies” (Prov. 6:16,19). In this context, the common *Flood Geology Schoolman* claim of e.g., Ken Ham⁴⁶¹, Jonathan Sarfati⁴⁶², Don Batten⁴⁶³, and others, that an old earth creationist is by virtue of that fact intrinsically a “compromiser,” puts them in deadly sin, both with respect to being liars (Rev. 21:8, 27; 22:15), and also what I Cor. 6:10 calls in the Greek, *loidoros*, meaning “revilers” (Authorized Version) or “slanderers” (Anglican 1662 Book of Common Prayer)⁴⁶⁴. *Such young earth creationist Flood Geology School advocates need to “walk circumspectly, not as fools, but as wise”* (Eph. 5:15).

An example of this type of thing is also found with young earth creationist *Flood Geology Schoolman*, Kent Hovind (b. 1953). The Bible teaches that we are to be reasonable men, for it says that we need to be “delivered from unreasonable ... men” (II Thess. 3:2) such as Hovind. He is promoted on a website called, “Creation Science HALL OF FAME,” which describes him as “an American young earth creationist, ... considered by many to be one of the foremost authorities on science and the Bible⁴⁶⁵.” But it is clear that this organization promoting Hovind is in the hands of those who freely set aside the ninth commandment, “Thou shalt not bear false witness” (Exod. 20:16; Matt. 19:18; Rom. 13:9), for we see them “speaking lies in hypocrisy; having their conscience seared with a hot iron” (I Tim. 4:2), in their 2013 claim signed by “Nick Lally, Chairman, Board of Directors, Creation Science Hall of Fame,” that “Hugh Ross

⁴⁶⁰ *Ibid.*, pp. 115-117.

⁴⁶¹ See e.g., Zaimov, S., “[Young Earth] Creationist Ken Ham blasts Robert Jeffress for anti-young earth remarks,” *Christian Post - United States [of America]*, 8 March 2013; reporting on the claims of Ken Ham of Nashville, Tennessee, USA, the founder of “Answers in Genesis” USA, made on 19 Feb. 2012 (<http://www.christianpost.com/news/creationist-ken-ham-blasts-robert-jeffress-for-anti-young-earth-remarks-91494/>).

⁴⁶² Sarfati’s *Refuting Compromise ... as popularized by ... Hugh Ross* (2004).

⁴⁶³ Don Batten’s “Creation Problem,” *op. cit.* .

⁴⁶⁴ So rendered in the *Commination*, where with reference to Rom. 1:31; I Cor. 5:11; 6:9,10; the Minister says, “Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners,” and the people say, “Amen” (emphasis mine).

⁴⁶⁵ “Creation Science HALL OF FAME,” at “Kent E. Hovind” (<http://creationsciencehalloffame.org/living/kent-hovind/>).

[is] teaching a mixture of [macro]evolution and Christianity” in his creation model of Gen. 1-3. This nonsense was exposed by old earth progressive creationist, Major Greg Neyman (Retired), of *Old Earth Ministries*, Springfield, Ohio, USA, in October 2013, when the Major wittily and accurately refers to this so called “Creation Science Hall of Fame” as a “Creation Science Hall of Shame.” Major Neyman (Retired) rightly says in critique of this claim, that “Hugh Ross of *Reasons To Believe* ... is ... ‘teaching a mixture of [macro]evolution and Christianity’” in his creation model of Gen. 1-3, that “in fact, his organization writes many articles against [macro]evolution⁴⁶⁶.”

Furthermore, Kent Hovind has set aside both the eighth commandment, “Thou shalt not steal” (Exod. 20:15; Matt. 19:18; Rom. 13:9), and ninth commandment, “Thou shalt not bear false witness” (Exod. 20:16; Matt. 19:18; Rom. 13:9), which Christ combined when in contextually itemizing certain precepts of the Holy Decalogue he said, “Defraud not” (Mark 10:19). That is because, Hovind has acted contrary to the Biblical teaching that Christians are to pay tax. For in answer to the question, “Is it lawful to give tribute unto Caesar, or not?,” Christ replies, “Render therefore unto Caesar the things which are Caesar’s and unto God the things that are God’s” (Matt. 22:17,21); and so too the Apostle Paul says, “render therefore to all their dues: tribute to whom tribute is due; custom to whom custom⁴⁶⁷.”

But contrary to such Scriptures, Kent Hovind of the USA, sought to evade paying his taxes. E.g., in 1996 he filed for “bankruptcy ... claiming he was not a citizen of the

⁴⁶⁶ Grey Neyman’s “Creation Science Rebuttals,” “Creation Science Hall of Shame,” 15 Oct. 2013, *Old Earth Ministries*, Ohio, USA (http://www.oldearth.org/CSHOF_shame.htm).

⁴⁶⁷ It might be remarked that the USA secular state was itself formed when setting aside such Scriptures, in an act of sedition against the Protestant Christian State. But as I note in my Textual Commentaries, Vol. 3, (Matt. 21-25) (2011; Printed by Officeworks at Parramatta in Sydney, Australia), Preface, “Impact of Oliver Cromwell on American Revolution & more widely the secular state,” (<http://www.gavinmcgrathbooks.com>); concerning “what good Protestant Christians in the United States of America are to do, if being subject to the Word of God they do not support what happened at the time of American Revolution? The following section from Sir William Blackstone’s *Commentaries on the Laws of England* (1765-9) [Vol. 4, pp. 77-78] is instructive. ‘... The king ... is the king in possession, ... for it is held that a king *de facto* and not *de jure*, or in other words an usurper that hath got possession of the throne, is a king within the meaning of the statute [of Henry VII]; as there is a temporary allegiance due to him, for his administration of the government, and the temporary protection of the public: and therefore treasons committed against ... [him] were punished Nay further, as the mass of people are imperfect judges of title, the law compels no man to yield obedience to that prince, whose right is by want of possession rendered uncertain and disputable, till Providence shall think fit to interpose in his favour ... and therefore, till he is entitled to such allegiance by possession, no treason can be committed against him’” (emphasis mine).

United States [of America] and that he did not earn income. Hovind was found to have lied about his possessions and income. He claimed that as a minister of God everything he owns belonged to God and he is not subject to paying taxes to the United States on the money he received for doing God's work. On June 5, 1996, the Court dismissed Hovind's bankruptcy case⁴⁶⁸." In an ongoing series of similar events, in 2002 Hovind had not paid his taxes, and unsuccessfully sued the USA government ("Inland Revenue Service") for harassment in trying to make him pay taxes⁴⁶⁹. Finally, in 2006 Hovind was charged in the *District Court in Northern Florida* in Pensacola, USA. The charges included e.g., the paying of employees without relevant tax deductions totally \$473,818⁴⁷⁰. Before receiving these jail sentences, according to Mark O'Brien of Florida's *Pensacola News Journal*, "The saddest thing" about the case was that "had" Hovind and his wife "cooperated with the" USA government "agents, they probably wouldn't be worrying about prison sentences now⁴⁷¹." But in June 2007, Hovind's wife, Jo, was sentence to one year imprisonment and ordered to pay \$8,000 fines⁴⁷²; and earlier that year in January 2007, Kent Hovind was sentenced to 10 years imprisonment and ordered to pay over \$600,000⁴⁷³. In the courtroom Hovind shed tears, but these seem to have been crocodile tears aimed at Hovind's desire to evade a prison sentence, since audio-recordings posted on line by Florida's *Pensacola News Journal*, included tax evader, Kent Hovind, in a "conversation with ... his son, Eric Hovind, planning to hide a motor vehicle title and property deed to prevent the government from collecting the

⁴⁶⁸ "Kent Hovind," *Wikipedia* (http://en.wikipedia.org/wiki/Kent_Hovind); citing *In re Hovind*, case no. 96-04256, USA Bankruptcy Court for the Northern District of Florida (Pensacola Division), 197 B.R. 157 (Bankr. N.D. Fla, 1996); "The Hovind Bankruptcy Decision" (1998) (www.talk.origins); Mike Drach's "... the Taxman: The Weird Ideas of Tax Cheaters" (www.DigitalJournal.com; archived from original 2006-05-21); & *In re Hovind*, 197 B.R. 157, at 161.

⁴⁶⁹ *Ibid.*, citing Stewart Michael's "Park owner pleads not guilty to tax fraud: Evangelist says he's owned by God," *Pensacola News Journal*, Florida, USA, 18 July 2006 (archived from the original 2006-07-21).

⁴⁷⁰ *Ibid.*, citing Stewart Michael's "Evangelist arrested on Federal charges," *Pensacola News Journal*, Florida, USA, 14 July 2006.

⁴⁷¹ *Ibid.*, citing Mark O'Brien's "Hard to believe ... didn't know of a basic tax law," *Pensacola News Journal*, Florida, USA, 30 Nov. 2006.

⁴⁷² *Ibid.*, citing "Creationist theme park owner's wife sentenced," Associated Press, ABC Action News 29 June 2007.

⁴⁷³ *Ibid.*, citing Stewart Michael's "10 years for 'Dr. Dino'," *Pensacola News Journal*, Florida, USA, 19 Jan 2007.

property to pay for owed debt⁴⁷⁴.” As at 2014, Kent Hovind is “a jail bird” at the *Federal Correctional Institution* in New Hampshire, USA, where he is presently scheduled for release on 11 August 2015⁴⁷⁵.

Some seven years before he was criminally convicted and bound over for a prison sentence, young earth creationist, Kent Hovind, appeared in a televised debate with old earth creationist, Hugh Ross in 2000. Titus 3:10 says, “A man that is an heretick after the first and second admonition reject;” and in debate between old earth creationist, Hugh Ross, and young earth creationist, Kent Hovind, Hovind said to Ross with respect to animal death before the Fall of Adam, “you’ve got death before sin, now you’ve crossed over the line, where that’s a heretical doctrine Titus chapter 3 [verse 10] say’s I’m meant to warn you twice, and then ‘reject’ you, so there’s my first warning⁴⁷⁶.” As further discussed in Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading “Is it possible to get Hugh Ross’s Day-Age School out of its hot-bed of heresy?,” *supra*, it is important to distinguish between heresy and error. On the one hand, we need to guard against heresy; but on the other hand, we need to guard against those who too freely raise the charge of heresy, labelling errors or anything they do not agree with as “heresy,” and thus being themselves guilty of that species of “heresies” connected with unnecessary “divisions” in the body of Christ (I Cor. 11:18,19 e.g., 1:10-13). Both forms of heresy are dangerous and destructive. E.g., on the one hand, we live in an age where due to the ecumenical compromise, Protestants have often failed to condemn the heresy of a false gospel of justification by works found in e.g., Roman Catholicism and Eastern Orthodoxy; but on the other hand, there are certain independent Wesleyan Arminian Baptist Churches (I do not say all independent Wesleyan Arminian Baptist Churches), which go to the other schismatic extreme by saying “we will not call ourselves Protestants,” “we do not believe in the catholick church of the Apostles’ Creed,” and they then seek to undermine Protestantism with various unnecessary divisions, so as to weaken the unity of religiously conservative Protestant Christianity, and thus be as one who “soweth discord among brethren” (Prov. 6:16). That Kent Hovind has such a schismatic proclivity is evident in his absurd sectarian claim, “The more you read the Bible, the quicker you become a Baptist, basically is what happens⁴⁷⁷.”

As previously stated, “heresy” consists “in the holding of a false opinion repugnant to some point of doctrine essential to the Christian faith;” by contrast, there are various lesser errors that people may hold which do not constitute heresy even though they do constitute error. *Hence in balancing out different Scriptures on heresy, we*

⁴⁷⁴ *Ibid.*, citing Stewart Michael’s “10 years for ‘Dr. Dino,’” *op. cit.*, & “Kent Hovind jail phone calls (2006).”

⁴⁷⁵ *Ibid.* .

⁴⁷⁶ *The John Ankerberg Debate: Young-Earth Vs. Old-Earth*, DVD, *op. cit.*, 2000, DVD 2, Segment 7.

⁴⁷⁷ *Ibid.* .

should have a suitable spirit of broad Protestantism (I Cor. 1:12; 11:18,19) inside the parameters of religiously conservative Protestant Christianity (Gal. 1:8,9; 3:11,13; 5:20). E.g., Trinitarian orthodoxy (I John 4:2,3; II John 7,9-11) includes the Biblically sound Trinitarian teaching of the first four general councils in their articulation of Trinitarian orthodoxy (which includes their creeds and anti-Pelagian teachings), and further includes the Trinitarian clarifications to these first four general councils made by the fifth and six general councils (Article 21, cf. Articles 1-9, Anglican *39 Articles*).

It is clear that with respect to *the nexus between death and sin*, in looking at orthodoxy as found in the anti-Pelagian teachings of the *Third General Council of Ephesus* (431) in its condemnation of Coelestius⁴⁷⁸, and *Fourth General Council of Chalcedon* (451) in its endorsement of Heb. 4:15 with its teaching that “Christ ... as regards his manhood” was “like us in all respects, apart from sin” i.e., after the Fall he has been the only sinless human being⁴⁷⁹, that the concerns of orthodoxy are the things found in the teachings of Pelagius’s disciple, Coelestius. For instance, the great anti-Pelagian defender of orthodoxy, St. Austin (Augustine) who died in 430 A.D. about one year before the Council of Ephesus, records that Coelestius claimed, “Adam was created mortal, and he would have died, whether he sinned or not” i.e., a Pelagian failure to recognize the nexus between Adam’s sin and human mortality (Gen. 2:17; Rom. 5:12; I Cor. 15:22); “Adam’s sin injured himself alone, not the human race” & “It is not through the death or the fall of Adam that the whole human race dies ...” i.e., a Pelagian failure to recognize that Adam’s primal sin resulted in sin and death to all his race i.e., the human race (Rom. 5:12-14; I Cor. 15:22, 45,47,49); “There were men without sin before Christ’s coming,” “new-born infants are in the same condition as Adam before the fall,” “That infants, even if unbaptized, have eternal life,” that is, universal infant salvation, & “That a man can be without sin, if he choose” i.e., a Pelagian failure to recognize that due to original sin men have fallen from original righteousness (Gen. 2:25, 3:7.-10; Eccl. 7:29) and are conceived in sin (Ps. 51:5) with sinful human natures (Jer.17:9; Rom. 6 & 7), so that sinless perfection is not possible (II Chron. 6:36; Rom. 7:-7-25; I John 1:8); and “The Law, as well as the Gospel, leads to the Kingdom,” & “That rich men who have been baptized” must further “give up all they have” and if they do not they cannot “enter the kingdom of God⁴⁸⁰” i.e., a Pelagian failure to recognize that due to original sin, “all our righteousnesses are as filthy rags” (Isa. 64:4), and so we cannot possibly earn our salvation “by the works of the law, but by the faith of Jesus Christ” (Gal. 2:16).

⁴⁷⁸ See Bettenson’s *Documents*, pp. 53-54 (Coelestius’ Pelagian teachings as recorded by St. Austin); & Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 63 & 64 (Council of Ephesus’ condemnation of Coelestius).

⁴⁷⁹ Bettenson’s *Documents*, pp. 51-52 (Council of Chalcedon, citing Heb. 4:15); & Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, p. 86 (Council of Chalcedon, citing Heb. 4:15).

⁴⁸⁰ In Augustine’s *De gestis Pelagii*, 23; in Bettenson’s *Documents*, pp. 53-54.

As further discussed in Volume 2, Part 3, it is notable that while there were known Jewish and Christian creation models around that considered God had created a succession of worlds in Gen. 1:1,2, e.g., the Jewish Rabbi Abbahu (d. 320) or Origen (d. 254), this issue was never regarded as a matter of orthodoxy, and so while Origen was rightly condemned for his religious universalism and soul heresies, *infra*, he was never condemned for these views, with orthodoxy simply requiring submission to the creationist teachings now found in the *Nicene Creed* i.e., “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son Amen.” Thus beyond recognition of creation, the issues of orthodoxy are connected with such matters as Adam being made in original righteousness (Gen. 1:26; 2:25; 3:7,21; Eccl. 7:29) with conditional bodily immortality (Gen. 2:15-17); so that human sin and death is due to the Fall of the first Adam, with Christ as the Second Adam coming like the First Adam with a sinless human nature (II Cor. 5:21; Heb. 4:15; 7:26; I Peter 1:19), and overcoming where the first Adam failed (Rom. 5:12-21; I Cor. 15:22,45,49). Therefore man’s sinfulness and mortality due to Adam’s sin (Rom. 5:12-14; 6:23; I Cor. 15:22) is the broad relevant test of orthodoxy with respect to *the nexus between death and sin*.

Thus the third general council, the *Council of Ephesus* in 431, condemned in its canons the Pelagian claims “of ... Coelestius” in the Preface to its canons, and then its canons⁴⁸¹. And in harmony with this type of recognition of orthodoxy, Article 9 of the Anglican *Thirty-Nine Articles* says, “Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God’s wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.”

Origen (d. 254) held a mix of orthodox and unorthodox views. E.g., as discussed in Part 1, Chapter 7, section c, subsection iii, subdivision A, at heading “The anti-dichotomist heresy of Origen’s (d. 254) Old Earth Creationist form of the Global Earth Gap School,” *supra*, he was clearly a heretic whose soul heresies impacted on Christological Trinitarian teaching of Christ as the Second Adam in relation to Soteriology (or the Plan of Salvation). Thus e.g., the Trinitarian teachings of the Fifth General Council of Constantinople in 553, includes in Anathema 11 the condemnation of “Origen, ... and ... other heretics.” “Origen” is here placed with e.g., “Arius” (denial of Christ’s full Deity), “Eunomius” (Arian heretic denying that the “Son of God” is “of one

⁴⁸¹ Tanner (Editor), *Decrees of the Ecumenical Councils*, *op. cit.*, pp. 63-64.

substance with the Father,” *Nicene Creed*, John 1:1-14; 10:30), “Macedonius” (denial of full Deity of Holy Ghost), “Apollinarius” (denial of Christ’s full humanity by claiming man was a trichotomy of spirit + body + soul), “Nestorius” (denial of full Deity of Son of God by denying that Mary was the “God-bearer,” Greek, *Theotokos*, Matt. 1:23), and “Eutyches” (denied Christ had two natures, being “God and man,” “one altogether, not by confusion of substance: but by unity of Person,” *Athanasian Creed*). This Anathema 11 also contextually condemns “other heretics who have already been condemned and anathematized ... by the four holy synods” i.e., the first four general councils⁴⁸².

As further discussed in Volume 2, Part 3, though Origen believed a succession of worlds were created and destroyed, *he was never condemned as a heretic for this view*. On such an issue the definitions of orthodoxy in the Trinitarian and associated creedal teachings of the first six general councils were tolerant. He was only condemned when he was clearly a heretic, for instance, his soul heresies which attacked Christological Trinitarian teaching of Christ as the Second Adam in relation to Soteriology, such as the fact that Christ is “perfect God, and perfect man: of a reasonable soul and human flesh subsisting” (*Athanasian Creed*), and it was not for fallen angels, but “for us men and for our salvation” that the “only begotten Son of God” “came down from heaven, ... and was made man, and was crucified also for us ...” (*Nicene Creed*). This is significant because it clearly shows that the type of view held by old earth creationist Gap Schoolmen of a succession of “worlds” (Heb. 1:2; 11:3) in “the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens” (Gen. 2:4) in the time-gaps of Gen. 1:1,2; are not the type of thing defining orthodoxy or heresy. And this type of recognition is also found after the Reformation in, e.g., the Anglican *Thirty-Nine Articles*.

This means that in terms of orthodoxy, the Biblical teaching of e.g., Romans 5 & I Cor. 15, as manifested in such historic definitions of orthodoxy, *supra*, is that the issue of how animal death relates to the Fall is a matter that people may be *in error* on, but *not in heresy* on. This cuts both ways i.e., tolerance to both young earth and old earth creationists. If Adam had not sinned, would he have in any sense experienced animal death in the World of Eden? *Prima facie*, it is possible that either the animals in Eden would also have been given some kind of bodily immortality, or as they aged God would have moved them out and replaced them with other ones at certain points. This means the issue is conjectural. Perhaps there was also a distinction between different types of animals that were and were not so given some kind of bodily immortality. E.g., on the one hand, for various insects, *possibly* unknown to man, God *might* have far more easily moved them out of Eden at various times and replaced them with new ones without man consciously detecting this. But I admit that all this type of detail on insects is speculative, and possibly I am wrong, and possibly they would have been given some kind of bodily immortality. *Really, we just do not know*. But if there was such a distinction among animals, then possibly unlike insects, given that men in the world of Eden would have gotten to know this or that domestic animal in some way, and so had some kind of attachment to it, such domestic or tame creatures may have been given

⁴⁸² *Ibid.*, p. 119.

some kind of conditional bodily immortality *for man's sake*. Of course, it is also possible that God would have not done this, so as to teach man that he makes a distinction between men and animals. For while “God shall wipe away all tears from” the “eyes” of the redeemed in the New Eden (Rev. 7:17; 21:4), it is also possible that with sinless human natures in either the old or new Eden, the issue of such animal attachment will be perceived differently. Certainly there is *some* evidence from Scripture, *depending on one's interpretation* of certain passages, that at least *some* animal death would not cause men with sinless human natures to sorrow, as seen in the issue of eating of fish (Ezek. 47:9,10; Luke 24:42). Thus we really do not know enough about this matter to be sure, and so different men may potentially make different speculations on this type of issue. Relevant esoterically questions include, *Either in the old Eden of Adam and Eve, or the new Eden of the redeemed, would it be possible for a man with a sinless human nature to accidentally, and unknowingly, or even deliberately, tread on an ant and so kill it? If so, would this pose any theological problems?*

Thus on the information presently available to me from the Holy Bible and the Book of Nature, with regard to a nexus between sin and death, I would only be confident of the issues of spiritual death to men (Rom. 6:13; Eph. 2:1,5; Col. 2:13) and human mortality and sin being connected to Adam's primal sin (Gen. 2:17; Rom. 5:12; 8:18-23; I Cor. 15:22). We cannot doubt that this same Greek word, *kosmos*, used for “world” in Rom. 5:12, is used for a local world in Rom. 1:8 (in that instance the ancient Greco-Roman world, cf. Luke 2:1). And while it is true that after Noah's Flood, man's “world” was expanded to the formerly out-of-bounds region of the King's Royal Parklands where there had been death from carnivores and omnivores for multiplied hundreds of millions of years, such carnivorous and omnivorous death and danger (Gen. 9:5) still only entered into man's world because of the primal sin of Adam, since if Adam had not sinned, man would have remained segregated from it (Isa. 11:9; 65:24). Thus I think the teaching of Rom. 5:12 requires a rigid segregation line around Eden relative to the formerly out-of-bounds to man region of the King's Royal Parklands; since human mortality from e.g., dangerous animals, or volcanoes etc., could otherwise have claimed man.

We read that at the time of the Fall, the plants of Eden were cursed by God for Adam's sin (Gen. 3:18), and “the serpent” was “cursed” so “upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (Gen. 3:14). Once again, as a local earth gap schoolman, I would have the same type of understanding of this verse as both old earth creationist global gap schoolman and certain young earth creationist flood geology schoolman, *but unlike them*, I would limit this to the World of Eden. Thus this meant that the plants and animals in the World of Eden ultimately became like the plants and animals outside of the Land of Eden in the out-of-bounds to man region of the King's Royal Parklands. That curse (Gen. 3:18,19) is connected to the fact that man was not made or designed by God to live in a world of death such as existed outside the World of Eden; but it is simultaneously true, that because the world outside of Eden was not designed for a man in the image of God with a reasonable soul, it was a perfect creation in terms of how God designed it. Thus after Noah's Flood, while man's dominion mandate was extended from the world of Eden (Gen. 1:26-28; 2:10-14) to the globe (Gen. 9 & 10); so that he entered a world that had death in it; it did not in any sense have this

from any curse by God. Thus the presence of “sin” and “death” in man’s “world” (Rom. 5:12) is always related to the fall, e.g., by it man became mortal, and the plants in the World of Eden were cursed as seen in the fact that they brought forth “thorns” “and thistles;” and then after Noah’s Flood, man had an extended dominion mandate (Gen. 9:1) over the globe, and so came to live in what had been the old out-of-bounds area of the King’s Royal Parklands which were designed with carnivores, omnivores, death, and dangerous creatures like rattlesnakes, lions, tigers, and wasps etc. . But man would have been segregated from this danger potentially leading to his death if he had not sinned; and so it is always the case, that “by one man sin entered into the world, and death by sin” (Rom. 5:12).

If e.g., Kent Hovind or other young earth creationist flood geology schoolmen, wish to disagree on this matter of Rom. 5:12 *not meaning* that all animal death was caused by the Fall, (although some has resulted from the Fall e.g., Gen. 3:21; 4:4) then *that is a disagreement which can occur within the established bounds of orthodoxy*. And both sides may claim that they consider the other side is in error. *But they may not legitimately say the other side is in heresy*. To do so, as Kent Hovind has done, in fact acts to put him in heresy, for it means Hovind and any young earth creationists like him, are guilty of unnecessary “divisions” which are “heresies” (I Cor. 11:18,19) against old earth creationists. Thus *Hovind, and any like him, need to repent of their heresy*⁴⁸³. In this context, I would note that this movement away from Protestant orthodoxy seems to also be related to the cult-connection of “flood geology,” in which its founding father, George McCready Price, as a member of the Seventh-day Adventists cult, was a past-master of those “majoring on minors, and minoring on majors,” contrary to the teaching of e.g., Col. 2:8-23. Thus Priceites (whom I so name after George McCready Price⁴⁸⁴.) like Kent Hovind and others, need to repent from, and thereafter prayerfully and carefully guard against the danger of ever again picking up on, the cult-mentality attitudes and sentiments of one of the four major cults, to wit, the Seventh-day Adventist Church, which comes from the cult-connection of the young earth creationist *Flood Geology School* to Price. This cult-connection is found in both the origins of “flood geology” and also its ongoing support by Seventh-day Adventist cult members. Hovind is not the only Priceite who has so picked up on this cult-connection sentiment of Priceism, and so Hovind’s demise into “heresies” (I Cor. 11:19), which if he does not repent of, will manifest the fact that he is hell-bound, for those in “heresies” “shall not inherit the kingdom of God” (Gal. 5:20,21), should act as a fearful warning to all young earth creationists, not to enter this forbidden ground that Hovind has walked upon.

In the temporal realm, Kent Hovind has shown himself to be an “unreasonable and wicked” man (II Thess. 3:2), by setting aside the words of Holy Scripture, “Render

⁴⁸³ See also Hovind in Volume 1, Part 2, Chapter 20, *infra*.

⁴⁸⁴ I provisionally coined the terms, “Priceite” and “Priceism” on the Monday after what in the Anglican 1662 *Book of Common Prayer* is the Sunday called Quinquagesima (or the Next Sunday Before Lent), 3 March 2014; and confirmed that I would use these terms on Ash Wednesday (the First Day of Lent), 5 March 2014.

therefore to all their dues: tribute to whom tribute is due, custom to whom custom” (Rom. 13:7), and Christ’s command, “Render ... unto Caesar the things which are Caesar’s” (Matt. 22:21). He has set aside the command of Christ, “Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison” (Matt. 5:25). This should act as a fearful warning to those who follow Kent Hovind in the spiritual realm, where he has also shown himself to be an “unreasonable and wicked” man (II Thess. 3:2), by alleging that the orthodox who recognize that there was animal death before the Fall of Adam, have “crossed over the line, where that’s a heretical doctrine,” *supra*. In making such a claim, Hovind has set himself against the teachings of Holy Scripture as recognized in the orthodox definitions of Gen. 1-3 in the Trinitarian teaching of the first four general councils, which includes issues of the three Divine Persons of the Holy Trinity in creation (now found in the *Nicene Creed*), and definitions of the first Adam and the Fall, relevant to Christology with Christ as the Second Adam, and the reason for the incarnation. Put simply, Hovind’s claims means he is a heretic causing schisms or divisions contrary to established Biblical orthodoxy (I Cor. 11:19).

Jer. 17:5 says in the *Commination Service* of the Anglican 1662 *Book of Common Prayer*, “Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord” (emphasis mine), to which the people say, “Amen.” And on authority of Scripture, *Cursèd be the ground upon which this wild boar of Kent Hovind hath walked in wickedly causing unnecessary “divisions” or schisms in the universal or catholick church, by claiming as “heretic” any man who walking in the established Biblical orthodoxy of such matters as found in the Trinitarian teachings of the first four general councils, doth not agree with his Priceite claims that all animal death in the history of the global earth results from sin. Kent Hovind hath by his heretical and schismatic declarations bound himself in the bonds of anathema, and is on authority of Scripture in Jer. 17:5 and I Cor. 11:18,19, declared to be accursed. If he doth not repent and recant, the orthodox who are submitted to the authority of the Holy Bible should consider him to be outside the kingdom of God, as taught by the holy Apostle, St. Paul, in Galatians 5:20,21, and also by the holy Apostle St. Peter, who saith in II Peter 2:1, “there shall be false teachers among you, who privily shall bring in damnable heresies.”*

Thus I consider such *Flood Geology School* young earth creationists, need to repent, recant, and thereafter *exercise a much greater spirit of tolerance to those of a different creation model to themselves* than what they presently do; and if they ever use stronger language such as “compromiser,” it should only be for heresy in defence of orthodoxy. E.g., we should oppose a model of Gen. 1-3 that denies creation (Gen. 1; Rom. 1:20; such as the Darwinian theory, being contrary to e.g., the *Apostles’ & Nicene Creeds & Article 8 of the Anglican 39 Articles*); or a model of Gen. 1-3 that denies man’s common descent from Adam, or denies that Adam was made with original righteousness (Gen. 1:27; 2:25; 3:6,7,21; Eccl. 7:29), which was lost by a historical fall by man in Adam resulting in original sin and human mortality (Gen. 2 & 3; Rom. 5:12; 8:18-23; I Cor. 15:22; last three contrary to e.g., the *General Council of Ephesus, 431 A.D.*, in condemnation of Pelagianism with reference to Pelagius’s disciple, Coelestius; & anti-

Pelagian teaching of *General Council of Chalcedon*, 451, recognizes the teaching of Heb. 4:15 that only “Christ” in “his manhood” was “apart from sin;” & Article 9 of the Anglican 39 Articles). Or a model of Gen. 1-3 that denies that man’s constitutional nature is a dichotomy of body and soul (Gen. 2:7; I Cor. 15:45; Job 9:14,21; Eccl. 7:25,27,28; contrary to e.g., the definition of a man as “a reasonable soul and body” in the *General Council of Chalcedon*, 451 A.D., or “a reasonable soul and human flesh” in the *Athanasian Creed* & Article 8 of the Anglican 39 Articles). *Thus on the one hand, there should be THEOLOGICAL tolerance towards different creation models that stay within orthodoxy; but on the other hand, stronger Biblical language ONLY if, and where, a model strays from orthodoxy.* Thus the with reference to theology or the Bible, the stronger language of e.g., “compromiser” or “damnable heresies” (II Peter 2:1) should be reserved for the unorthodox. E.g., the soul heresy of the young earth creationist *Flood Geology School’s* founding father, George McCready Price’s Gen. 1-3 model, found in his monist denial that man is a dichotomy of body and soul, in the Seventh-day Adventist cult’s claim that “man does not have a soul, man is a soul;” or the religious liberalism of John Polkinghorne’s Gen. 1-3 model which denies creation by adopting a model of anti-supernaturalist Darwinian macroevolution, denies a historic Adam as man’s progenitor, denies a historic fall of Adam occasioning sin and death in man’s world, and has a monist denial that man is a dichotomy of body and soul; or the soul heresies of Hugh Ross’s Gen. 1-3 model which claims men and animals have the same type of “soulsh” qualities, and that man is a trichotomy of body + soul + spirit, and thus denies the constitutional nature of man as body + soul; or the Kent Hovind heresy of claiming as “heretic” or “unorthodox,” a Gen. 1-3 creation model in any areas where it is inside the relevant Biblical definitions of Gen. 1-3 orthodoxy as found in the Trinitarian teachings of the first four general councils, which includes their creeds and anti-Pelagian teachings.

Hence in Christian love I say to anyone who has embraced e.g., John Whitcomb, John Morris, Ken Ham, Mark Van Bebber, or Paul Taylor’s type of abominable blasphemies; or e.g., the Ken Ham type of lies that an old earth creationist is, by virtue of that fact, a “compromiser,” that he needs to confess this as the sin of blasphemy (Exod. 20:7) against God, and dishonesty (Exod. 20:16) and reviling (I Cor. 6:10) against man; and before God in humble prayer through Christ (I John 2:1,2); to repudiate these abominable blasphemies and other sins, absolutely and without any mental reservation. Likewise, if he has embraced the lies (Exod. 20:16) schismatic heresies of someone like Kent Hovind (I Co. 11:18,19), he needs to repudiate these before God in humble prayer through Christ (I John 2:1,2).

I would also challenge young earth creationist *Flood Geology Schoolmen* to consider recognizing that with respect to the creation, God has commanded man, “speak to the earth, and it shall teach thee” (Job 12:8); in obedience to which, old earth creationists such as e.g., the Gap Schoolmen: Thomas Chalmers (d. 1847), William Buckland (d. 1856), Adam Sedgwick (d. 1873), Pye Smith (d. 1851), John Pratt (d. 1871), or Henry Alcock (d. 1915), sought to study the “worlds” (Heb. 1:2; 11:3) in what they understood to be the gap between the first two verses of Genesis containing multiple “generations of the heavens and of the earth” (Gen. 2:4). Other old earth creationists have used different creation models. But *unless one were to put a premium on*

ignorance, there has now been a fundamental change since the 19th century as a flow on consequence of the revelations from the Book of Nature, and such old earth creationist Gap Schoolmen's obedience to God's holy command in Job 12:8 to "fill in the blanks" about "the worlds" (Heb. 1:2; 11:3) in the time-gap between Gen. 1:1 and Gen. 1:2. Thus providing a man stays within creationist parameters (Gen. 1:1; 2:4; Heb. 11:3), God has given him an unfettered discretion to examine the temporal universe with earth's geological layers and build up a picture of this succession of different worlds that the Lord created over time. While those who have erroneously interpreted these worlds in terms of macroevolution, usually on Darwin's theory, have violated these broad and generous limits for man's research set by God; old earth creationists have not so violated these limits, and so we may valuably use whatever data has been collected and built up on these worlds by others, including macroevolutionists, in a manner that is subject to Holy Scripture.

In examining these worlds in the geological layers, we are reminded that God "inhabith eternity" (Isa. 57:15), and that he did not, metaphorically speaking, "sit around twiddling his thumbs" for millions and billions of years *just waiting to create man*. In the Book of Job, what Job's so called "three friends" say is not always correct. E.g., "Bildad the Shuhite" claims that of "God," "the stars are not pure in his sight" (Job 25:1,4,5). This is not correct, for like the "fire, hail; snow," "vapour" and "stormy wind," their obedience to nature's laws mean they are "fulfilling his word", and so "praise him" (Ps. 148:3,8); by their supernatural uniformity (which may also be complemented at times with supernatural non-uniformity by the Creator bringing e.g., "fire, hail; snow," "vapour" and stormy wind"). As found in the evidence of the geological record, God is a Creator who likes to create various worlds; and it is clear that God "will do all" his "pleasure" (Isa. 46:10), and this includes his pleasure in creatures like the "eagle" which "doth" "mount up at" his "command" and "from thence" "seeketh the prey" which "her eyes behold afar off," so that after catching it, "her young ones ... suck up blood: and where the slain are, there is she" (Job 39:27-30). And "when his young ones cry unto God," "who provideth for the raven his food?" The Lord. For it is the Lord's pleasure "to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth" (Job 38:27). It is the pleasure of God to "draw out" a creature like "leviathan," the crocodile, to "put an hook into his nose" and "play with him as a bird" (Job 41:1-5). For God declares, "Whatsoever is under the whole heaven is mine" (Job 41:11). And those who would speak ill of this holy God who creates and plays with dangerous carnivores, and commands them to "suck up blood" (Job 39:30), would do well to learn the humility of Holy Job, "I know that thou" "Lord," "canst do every thing, and that no thought can be withholden from thee." "Wherefore I abhor myself, and repent in dust and ashes" (Job 42:1,2,6).

And if those who like John Whitcomb, John Morris, Ken Ham, Mark Van Bebber, or Paul Taylor, either utter or condone their abominable blasphemies against God, or their speaking with lying lips; or like Kent Hovind, utter or condone schismatic heresies against the orthodox or their speaking with lying lips; if they will not repent before their deaths; then let them be assured, that the God who can create the large carnivorous

Tyrannosaur-Rex or T-Rex dinosaur in the Late Cretaceous “world” or “age” of Eastern Asia and North America for a period of about 30 million years from c. 97.5 to 66.4 million B.C., can also punish those in hell with many horrors. Those who blaspheme the God of heaven for such creations will answer to the God of heaven for their abominable blasphemies, and for causing schism as they “soweth discord among brethren” (Prov. 6:19), and they would do well to remember “now” in “the accepted time,” “now” in “the day of salvation” (II Cor. 6:2), to “tremble at the commandment of our God” (Ezra 10:3), and put away their abominable blasphemies against a holy God. They would do well to remember that Christ “descended into hell” (*Apostles’ Creed*) and “preached *unto*,” in the sense of “preached *against*,” “the spirits in” the “prison” (I Peter 3:19) of “hell” (Acts 2:27,31), “which sometimes were disobedient, when once the long-suffering of God waited in the day of Noah (I Peter 3:20). They would do well to remember those scenes of God’s holy judgment against sin at the time of Noah’s Flood.

*Loud screams of terror,
As men had never,
Heard yet before
Rose more and more;
As in great and loud agitation,
An end was made of jubilation
That blasphemed God’s name;
Before in mud,
Both death and hell came,
By Noah’s Flood⁴⁸⁵.*

These blasphemers and schismatic would do well to submit to the third precept of the *Ten Commandments*, “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain” (Exod. 20:7); and the ninth precept, “Thou shalt not bear false witness” (Exod. 20:16). They would do well, in all humility and submission to the God of creation to declare in the words of the *Nicene Creed*, “I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son Amen.” And they would do well to be mindful of the words of the *Apostles’ Creed*, “I believe ... in Jesus Christ ... he descended into hell ... he shall come to judge the quick and the dead Amen.”

⁴⁸⁵ I composed most of this poem up till, “An end was made of jubilation,” in 1976 when I was 16 years old, but my mind always seemed blank to an appropriate ending with which I was satisfied. Then in connection with producing this work, I again read over the blasphemies of Van Bebbler & Taylor *et al*, as condoned by Whitcomb, Morris Jr., and Ham; and in holy anger (cf. John 2:13-17,) I knew how to complete it, some 36 years later in 2012. *I thank thee, O Lord, for this blessing upon my work, for such was thy gracious goodness, though Jesus Christ. Amen.*

CHAPTER 9

*Gen. 1-11 in the Anglican 1662 Book of Common Prayer & 39 Articles;
with an explanation of Adam eating the forbidden apple in Book 2 Homily 13.*

In the era of the Protestant Christian State, before the sad rise in the United Kingdom and associated British Commonwealth lands such as Australia, New Zealand, or Canada, of the secular state in the 19th century and associated sad apostasy in so many parts of the Anglican Church, the Anglican Church was the Flag-Ship of the Protestant Fleet. Her glorious Protestant doctrine is still continued on by Low Church Evangelical Anglicans who uphold the 1662 *Book of Common Prayer* and 39 Articles, of which the author of this work is, by Gods' grace, one. The Anglican 1662 *Book of Common Prayer* is a revision of Cranmer's 1552 prayer book, which was taken away by the Roman Catholics under Bloody Mary (Regnal Years: 1553-1558). Cranmer who was the first Protestant Archbishop of Canterbury was one of the Marian martyrs killed for his embrace of Protestantism, being burnt to death as a Protestant Christian martyr at Oxford in 1556, as recorded in *Foxe's Book of Martyrs*. Then with the happy accession of Queen Elizabeth I (Regnal Years: 1558-1603), Cranmer's 1552 prayer book was restored as a symbol of Protestantism in the 1559 prayer book (which contained a small number of revisions). Cranmer's prayer book was again taken away, this time by Puritan revolutionary republicans in the 1640s and 1660s, and following the Restoration of 1660 again restored, this time as a symbol of *Anglican* Protestantism as opposed to *Puritan* Protestantism in the 1662 edition of Cranmer's 1552 prayer book.

The 1662 *Book of Common Prayer* (which contained a small number of revisions) also preserves Cranmer's 1552 & 1559 prayer book, and this includes the tradition of printing at the front of it the 1559 Act which refers to how the 1552 Protestant "*Book of Common Prayer* ... authorized by Act of Parliament ... in the fifth and sixth years of ... King Edward the Sixth [Regnal Years: 1547-1553], ... was repealed, and taken away ... in the first year of ... Queen Mary [i.e., 1553], to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion." And referring to, e.g., the 1552 prayer book of Edward VI and its preservation in the 1559 prayer book of Elizabeth I, *The Preface* of the 1662 prayer books refers to the "liturgy ... in the reigns of several Princes of blessed memory since the Reformation." The Thirty-Nine Articles (1562 & 1570) also firmly uphold the truths of the Reformation.

Since both the 1662 *Book of Common Prayer* and 39 Articles are such clear and obvious symbols and manifestations of Protestantism, I here use them to remind the good Christian reader that their selections of various passages from Gen. 1-11 act to remind us of the importance of Gen. 1-11 in the church life of Protestant Christianity.

The Lectionary Readings in the Anglican *Book of Common Prayer* of 1662 were revised in 1871 for the daily lessons of Morning Prayer and Evening Prayer only i.e., not the Communion readings, or lessons set for red-letter days, which remain the same as in

1662. The 1662-1871 Lectionary read through Gen. 1 to 9 from 2 January to 7 January, whereas the post 1871 Lectionary has selected readings from Gen. 1-11 for 2 January to 9 January e.g., 2 January has Gen. 1:1-19 for Morning Prayer (Universal creation of heaven and earth, pre-Adamite Flood, & Edenic creation week Days 1-4), and Gen. 1:20-2:3 (Edenic creation week Days 5-7) for Evening Prayer; 3 Jan. had Gen. 3:1-19 (The Temptation & The Fall) for Evening Prayer; 4 Jan. has Gen. 3:20 to 4:15 (Parents of human race clothed with animal skins & expelled from Eden; Cain & Abel's sacrifices, the first murder) for Morning Prayer; 7 Jan has Gen. 6:1-8 (Pre-Flood Wickedness) for Morning Prayer, and 9 January has Gen. 11:1-9 (Tower of Babel) for Morning Prayer.

Some readings from Gen. 1-11 are also used as Proper Lessons for Red Letter Days (these are the same both before and after 1871) i.e., Sundays and other holy days throughout the year, at Morning Prayer (if sung, called Mattins) and Evening Prayer (if sung, called Evensong). Septuagesima Sunday has Gen. 1:1-2:3 (Creation) at Mattins (Matins) and Gen. 2:4-25 (Creation) at Evensong. Sexagesima Sunday has Gen. 3 (The Temptation & The Fall) for Mattins and either Gen. 6 (Pre-Flood Wickedness of antediluvians, Command to build Noah's Ark, & Warning of coming Flood) or Gen. 8 (Noah's Flood & post-diluvian world) at Evensong. Quinquagesima Sunday has Gen. 9:1-19 (Post-diluvian world) at Mattins. Trinity Sunday has either Gen. 18 ("three men" of vs. 2 called "Lord" in vs. 3, thus typing / explaining the three Divine Persons of the Godhead in Gen. 1:26,27 as three in number), or Gen. 1:1-2:3 (Plurality of Divine Persons in Gen. 1:26,27, e.g., one of which is the Spirit in Gen. 1:2). St. Stephen's Day (26 Dec.) has Gen. 4:1-10 (first OT martyr) at Mattins. Annunciation Day (25 March) has Gen. 3:1-15 ("seed" of "the woman" in Gen. 3:15 foretells a virgin birth of the redeeming Messiah) at Mattins. Monday in Whitsun Week (day following Whitsunday) has Gen. 11:1-9 (Tower of Babel) at Mattins.

Thus both before and after the 1871 revision, the Lectionary of the 1662 *Book of Common Prayer* reminds us of the importance to the Christian Church of Gen. 1-11. This recognition is also found in a number of portions of the wider 1662 prayer book, which includes e.g., the Psalter of Miles Coverdale with various references to creation in the Psalms that allude to the terminology of Gen. 1:1. Hence "The Order How the Psalter is Appointed to be Read," in the 1662 *Book of Common Prayer* says, "the Psalter followeth the Division of the Hebrews" (and hence the verse numbers are not always the same as the Authorized Version,) "and the Translation of the great English Bible set forth and used in the time of King Henry the Eighth, and Edward the Sixth." The Psalter has different Psalms set for different days of the month on a division of Days 1 to 30, subdivided into Morning and Evening Prayer, and if there are 31 days in a month, then the psalms from Day 30 are reused on Day 31. For instance, Day 23 for Evening Prayer includes Psalm 115, and we read in Ps. 115:15, "Ye are the blessed of the Lord: who made heaven and earth;" Day 27 for Morning Prayer includes Psalms 121 & 124, and we read in Ps. 121:2, "My help cometh even from the Lord: who hath made heaven and earth;" and in Ps. 124:8 (= BCP Psalter Ps. 124:7), "Our help standeth in the name of the Lord: who made heaven and earth;" Day 28 for Morning Prayer includes Psalm 134, and we read in Ps. 134:3 (= BCP Psalter Ps. 134:4), "The Lord that made heaven and earth: give thee blessing out of Sion;" Day 30 (or 31) for Morning Prayer includes Psalm 146,

and we read in Ps. 146:5,6 (= BCP Psalter Ps. 146:4,5) “the Lord ... who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever.” Or more generally the Psalter refers to certain details of creation e.g., Day 19 for Morning Prayer includes Psalm 95, and we read in Ps. 95:3,5 of, “the Lord” who “is a great God The sea is his, and he made it: and his hands prepared the dry land.”

In a non-exhaustive perusal of the 1662 prayer book, other examples of relevance to Gen. 1-11 include e.g., in the *Prayers and Thanksgivings* that may be used either before the two final prayers of the Litany or Morning and Evening Prayer; the final prayer commencing, “O God, the Creator and Preserver of all mankind” Or the Ten Commandments of Exodus 20 found at *The Communion Service* and in the *Catechism*, which include reference to the creation of the Edenic heaven and earth in the six days in the Fourth Commandment of Exod. 20:8-11. And with regard to the Ten Commandments, at the Service of Baptism for infants, those with a child’s spiritual care are exhorted to “call upon him to hear sermons; and chiefly ye shall provide that he may learn the [Apostles’] Creed, the Lord’s Prayer and the Ten Commandments ..., and all other things which a Christian ought to know and believe to his soul’s health ...;” and then at Confirmation it is said, “That none hereafter shall be confirmed but such as can say the [Apostles’] Creed, the Lord’s Prayer, and the Ten Commandments” In the *Solemnization of Matrimony* service the Minister says, “... holy matrimony ... is an honourable estate, instituted of God in the time of man’s innocency,” thus referring to Gen. 2:24; “It was ordained for the procreations of children,” thus alluding to Gen. 1:28; “It was ordained for the mutual society, help, and comfort, that the one ought to have of the other,” thus alluding in part to Gen. 2:20. The Minister also says to the couple, “Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; pour upon you the riches of his grace” And if there be no Sermon, in declaring the duties of man and wife, one of the passages the Minister reads includes the words of Eph. 5:31 which is quoting Gen. 2:24. Or at *The Burial of the Dead*, the service includes Ps. 90 with its creationist words of Ps. 90:2, “Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.”

Furthermore, Gen. 1-11 is relevant to various parts of the Anglican 39 Articles.

For instance, Article 7 says, “The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises” This is relevant to e.g., the Messianic Promise of Gen. 3:15 in the Lectionary readings, *supra*, and also Book 2, Homily 12, “Of the Nativity of Christ,” *infra*.

Or Article 8 says, “The Three Creeds, *Nicene Creed*, *Athanasius’s Creed*, and that which is commonly called the *Apostles’ Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.” This is relevant to the words of the *Apostles’ Creed*, “I believe in God the Father Almighty, maker of heaven and earth;” and those of the *Nicene Creed*, “I believe in one God the

Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life”

Or Article 9 says, “Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God’s wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin” (Gen. 2 & 3; Mark 1:8; 16:16; Rom. 5:12-14; 7:7-25; I Cor. 15:22,45,49 cf. Gen. 5:3).

Or Article 10, “The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing [/ helping] us, that we may have a good will, and working with us, when we have that good will.”

Or Article 35 contains the two Books of Homilies. Some selected excerpts from these Homilies is also of value to remind us of some of the relevant theological matters connected with Gen. 1-11. Being composed before 1611 (although some small number of changes were made to some editions after 1611,) they do not use the AV.

Though there are selections of Book 2, Homily 12, “Of the Nativity of Christ,” cited at Part 1, Chapter 5, section c, “How big ARE the time-gaps in the Gen. 5 & 11 genealogies?;” and Part 1, Chapter 7, section c, subsection i, “The dichotomist constitutional nature of man as body & soul;” & Part 1, Chapter 7, section c, subsection iii, subdivision D, at heading “The anti-dichotomist heresy of Hugh Ross’s (b. 1945) Old Earth Creationist form of the Day-Age School,” *supra*, I shall again cite it here *in greater detail*.

Book 2, Homily 12, “Of the Nativity of Christ,” says: “Among all the creatures that God made in the beginning of the world most excellent and wonderful in their kind, there was none, as Scripture (Gen. 1:26,27; 5:1; 9:6; James 3:9) beareth witness, to be compared almost in any point unto man; who, as well in body and in soul, exceeded all other no less than the sun in brightness and light exceedeth every small and little star in the firmament. He was made according to the image (Gen. 1:26,27; 5:1; 9:6; James 3:9) and similitude of God; ... he had no spot of uncleanness in him When he was thus created and made, Almighty God, in token of his great love towards him, chose out a special place of the earth for him, namely, Paradise; where he lived in all tranquility and pleasure, having great abundance ... and lacking ... nothing that he might justly require

or desire to have But, ... this first man Adam: who, having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did ... most willfully, break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent the Devil. Whereby it came to pass, that as, as before he was blessed, so now he was accursed ...; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death.

“This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity ... ; so that the whole brood of Adam's flesh should sustain the selfsame fall and punishment which their forefather by his offence most justly hath deserved. St. Paul in the fifth chapter to the Romans saith, *By the offence of only Adam the fault came upon all men to condemnation, and by one man's disobedience many were made sinners.* By which words we are taught, that, as in Adam all men universally sinned, that is to say, became mortal and subject unto death, having ... everlasting damnation both of body and soul. *They became, as David saith, corrupt and abominable; they went all out of the way; there was none that did good, no not one* (Ps. 14:1,3) But behold the great goodness and tender mercy of God in this behalf. Albeit man's wickedness and sinful behavior was such that it deserved not in any part to be forgiven, yet, ... he ordained a new covenant, and made a sure promise thereof, namely, that he would send a Messias or Mediator into the world, which should make intercession, and put himself as a stay between both parties, to pacify the wrath and indignation conceived against sin, and to deliver man out of the ... cursed misery whereinto he was fallen This covenant and promise was first made unto Adam himself immediately after his fall, as we read in the third of Genesis, where God said to the serpent on this wise: *I will put enmity between thee and the woman, between thy seed and her seed: he shall break thine head, and thou shalt bruise his heel* (Gen. 3:15). Afterward the selfsame covenant was also more amply and plainly renewed unto Abraham, where God promised him, that *in his seed all nations and families of the earth should be blessed* (Gen. 12:3; 22:18). Again, it was continued and confirmed unto Isaac (Gen. 26:4) ... ” (emphasis mine).

Book 2, Homily 21, “Against Rebellion,” says: “Lucifer ... the grand captain and father of all rebels: who, persuading the followers of his rebellion against God, their Creator and Lord, unto our first parents Adam and Eve, brought (Gen. 3:8,9 & c, 17,23,24) them in high displeasure with God; wrought their exile and banishment from Paradise, a place of all pleasure and goodness, into this wretched earth and vale of all misery ... ” (emphasis mine).

Book 2, Homily 13, “Of the Passion of Christ,” says: “When our great-grandfather Adam had broken (Gen. 3:17-19) God's commandment in eating the apple forbidden him [see explanation, *infra*] in Paradise at the motion and suggestion of his wife, he purchased thereby, not only to himself, but also to his posterity ... the just wrath ... of God; who, according to his former sentence pronounced at the giving of the commandment, condemned both him and all his to everlasting death, both of body and

soul. For it was said unto him: *Thou shalt eat freely of every tree in the garden: but as touching the tree of knowledge of good and ill, thou shalt in no wise eat of it; for in what hour soever thou eatest thereof thou shalt die the death* (Gen. 2:16,17). Now, as the Lord had spoken, so it came to pass. Adam took upon him to eat thereof, and in so doing he died the death ... he was cast out of Paradise, he was no longer a citizen of heaven, but a firebrand of hell To this doth our Saviour bear witness in the Gospel, calling us *lost sheep* (Luke 15:4), which have *gone astray* and wandered from *the true Shepherd* (I Peter 2:25) *of our souls*. To this also doth St. Paul bear witness, saying, that *by the offence of only Adam death came upon all men to condemnation* (Rom. 5:12,18).

“ ... What should he then do? Should he go about to observe and keep the law of God divided into two tables, and so purchase to himself eternal life? [I.e., is justification by work possible as the rich young ruler thought in Matt. 19:16-22? Cf. Gal. 3:24] Indeed, if Adam and his posterity had been able to satisfy and fulfill the law perfectly in loving God above all things and their neighbor as themselves, then should they have easily quenched the Lord’s wrath, and escaped the terrible sentence of eternal death pronounced against them by the mouth of Almighty God. For it is written, Do this (Luke 10:28), *and thou shalt live*; that is to say, Fulfill my commandments, keep thyself upright and perfect in them according to my will; then shalt thou live and not die. Here is eternal life promised with this condition, so that they keep and observe the law. But such was the frailty of mankind after his fall, such was his weakness and imbecility, that he could not walk uprightly in God’s commandments, ...; but daily and hourly fell from his bounden duty, offending the Lord his God in divers[e] ways Insomuch that the prophet David crieth out on this wise: All have gone astray, all are become unprofitable; there is none that doeth good, no, not one (Ps. 53:3). ... For, as St. James saith, *he that shall observe the whole law, and yet faileth in one point, is become guilty of all* (James 2:10) Could Adam then, ... hope or trust to be saved by the law? No, he could not; but the more he looked on the law, the more he saw his own damnation set before his eyes

“But O (Rom. 11:33) the abundant riches of God’s great mercy! O the unspeakable goodness of his heavenly wisdom! When all hope of righteousness was past on our part; ... even then, did Christ the Son of God, by appointment of his Father, come down from heaven, to be wounded for our sakes, to be reputed with the wicked (Isa. 53:12), to be condemned unto death, to take upon him the reward of our sins, and to give his body to be broken on the cross for our offences. ... So God loved the world, saith St. John, that he gave his only begotten Son, that whosoever believed in him should not perish, but have life everlasting (John 3:16) ... For, as St. Paul teaches in his Epistle to the Romans, *with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation* (Rom. 10:10). To conclude ... the words of St. Paul ... are these: Christ is the end of the law unto salvation for every one that doth believe (Rom. 10:4). By this then you may well perceive that the only ... instrument of salvation required of our part is faith, that is to say, a sure trust and confidence in the mercies of God, whereby ... God ... hath and will forgive our sins, that he hath accepted us again into his favour, that he hath released us from the bonds of damnation, ... not for

our merits or deserts, but only and solely for the merits of Christ's death and passion ..." (emphasis mine).

EXPLANATION OF THE FORBIDDEN APPLE IN BOOK 2 HOMILY 13.

Concerning the reference in this Homily to how "Adam had broken (Gen. 3:17-19) God's commandment in eating the apple forbidden him." The forbidden apple being the fruit on "the tree of the knowledge of good and evil" (Gen. 2:9) is a tradition preserved in the reference to the projection of the larynx's thyroid cartilage, especially in males, which is called the "Adam's apple." This name relates to a fictional morality fable that this anatomical feature was caused by the forbidden fruit sticking in Adam's throat. When practising deceit contrary to the Ninth Commandment, "Thou shalt not bear false witness" (Exod. 20:16; Matt. 19:18; Rom. 13:9), a number of men will sometimes subconsciously bring their hand up to the Adam's Apple area of their neck, possibly touching or scratching this area, and so may be *metaphorically said to "be picking Adam's apple."* (Not that I mean this in any Pelagian sense of a man falling where Adam fell from original righteousness, for I hold that man is conceived in original sin due to Adam's sin of eating the forbidden apple, as taught in Article 9 of the Anglican 39 Articles. E.g., Ps. 51:5; Eccl. 7:19; Jer. 17:9; Rom. 5:12-14; I Cor. 15:22.) We thrice read in Rev. 21 & 22 that willfully unrepentant liars are in deadly sin. For "all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8); "And there shall in wise enter into" "new Jerusalem" "any" "that" "maketh a lie" (Rev. 21:2,27); "For without are" "whosoever loveth and maketh a lie" (Rev. 22:15).

To better understand the imagery of the forbidden apple, we must first better understand the Song of Solomon. While the Song of Solomon refers in the first instance to King Solomon and his bride, it is clear that parts of it go well beyond Solomon, for example, "My beloved is white" (S. of Sol. 5:10), which could be said of the bright shining glorified Christ (Rev. 1:14), but not of the olive-skinned Jewish Semitic Mediterranean Caucasoid, Solomon. Or the woman is "terrible as an army with banners" (S. of Sol. 6:4,10) which must describe the church militant (II Cor. 10:4), or the woman is "fair as the moon, clear as the sun, and terrible as an army with banners" (S. of Sol. 6:10) which must refer to the church (Rev. 12:1). Though it could *not* be said of Solomon's bride, "there is no spot in thee" (S. of Sol. 4:7), this can, through the imputation of Christ's righteousness, be said of the church (Eph. 5:27). While this Song originally applied to the marriage relationship between God and ancient Israel, it envisaged a time when "a little sister" would become "a wall" or "door" (S. of Sol. 8:8,9) which was fulfilled when the Church, encompassing both Jews *and Gentiles* became the church and so Christ said, "I stand at the door, and knock" (Rev. 3:20). Thus the Song refers ultimately to Christ as the "altogether lovely" one (S. of Sol. 5:16), and "chiefest among ten thousand" (S. of Sol. 5:10), who is the "living waters" (S. of Sol. 4:15; John 4:10), and his bride, the Christian Church (Eph. 5:31,32), which includes the Gentiles who now "hath" "breasts" (S. of Sol. 8:8,10), that is, have come to maturity (I Cor. 2:6; 14:20; Eph. 4:13).

In the Song of Solomon, we learn that “thy mother brought” the king, “forth” “under the apple tree” (S. of Sol. 8:5). This cannot refer to King Solomon who as the son of King David would have been born in more grandiose surroundings. Hence it must refer to Christ. Yet we know that Christ was born in a stable (Luke 2:7,12). In what sense then could it be said that Christ was born “under the apple tree” (S. of Sol. 8:5)? Only that he was “made of a woman, made under the law” (Gal. 4:4), and that this “law was our schoolmaster to” show us our sinfulness (Gal. 3:24). Thus Christ was born under the curse of sin, in order “to redeem” men (Gal. 4:5). But for Christ who had the sinless human nature of Adam before the fall, and who never committed any sin, to be so born both “under the apple tree,” that is, in some sense “under the law” (Gal. 4:4) as it isolates sin, and so under the reign of sin on the earth following Adam’s fall, requires an apple-sin nexus, and since the consumption of apples is not generally sinful (S. of Sol. 2:3,5; Joel 1:12), this necessitates the conclusion that the forbidden fruit in the Garden of Eden (Gen. 2:9) was an “apple tree” (S. of Sol. 8:5) whose fruit was forbidden; as opposed to apple trees in general whose fruit is not forbidden. Therefore I agree with the church tradition which depicts the forbidden fruit as an apple.

It might also be remarked that we find in pagan Greek mythology reference to “the apple of discord.” For example, when the king, Peleus, married Thetis, all the pagan gods except Eris were invited to the wedding, and so the pagan goddess Eris, spitefully sent the apple of discord to wedding guests that ultimately resulted in the “judgment of Paris” and thereafter the Trojan War. And the pagan goddess Aphrodite promised Paris the fairest of all women if he gave her the apple of discord, which he did. He was later reunited with his parents and headed off to Sparta, where he seduced Helen, thus starting the Trojan War (between Greeks and those of Troy in western Asia Minor, said by some later Greeks to be around the 12th or 13th centuries B.C.). Without now examining this matter in greater detail, it is significant that an “apple” was used in “the apple of discord” of pagan Greek mythology, as this appears to preserve, albeit in corrupted form, something of the Biblical teaching that the discord and strife of this world results from Adam eating the apple in the Garden of Eden.

So too in the Latin tongue of the ancient Romans, *malum* (with the short “a” pronounced as in “malice”) means “evil,” or “bad,” or “wicked;” and *malum* (with the long “a” pronounced as in “palm-tree”) means “apple” or “the apple.” Thus once again, this appears to preserve something of the Biblical teaching that the “evil” (*malum*) of this world results from Adam eating “the apple” (*malum*) in the Garden of Eden.

Book 1, Homily 4, “Of Faith,” says: “St Chrysostom saith, ‘Faith of itself is full of good works: as soon as a man doth believe, he shall be garnished with them.’ How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God than of another, St. Paul teacheth at large in the eleventh chapter to the Hebrews, saying this faith made the oblation of Abel (Gen. 4:4,5) better than the oblation of Cain. This made Noe (Gen. 6:22 ...) to build the ark.”

Book 2, Homily 15, “Of the worthy receiving of the Sacraments of the Body and Blood of Christ,” refers to those “being accombred with (Gen. 4:5-8; 27:41; II Sam. 3:27)

the cloaked hatred of Cain, with the long covered malice of Esau, with the dissembled falsehood of Joab.”

Book 1, Homily 11, “Against Whoredom and Adultery,” dealing with the unions of Sethite “sons of God” and Cainite “daughters of men” in Gen. 6:2, is already cited at Part 1, Chapter 7, section c, subsection c, E, at, “Is there a close nexus between the mixed marriages of Gen. 6:2 and the ‘violence’ of Gen. 6:11,13 or are they largely unrelated sins?,” *supra*.

Book 2 Homily 10, “Of the reverend estimation of God’s Word,” says: “The wicked people that were in the days of Noe (Gen. 6:7; Luke 17:27) made but mock at the Word of God, when Noe told them that God would take vengeance upon them for their sins. The flood therefore came suddenly upon them, and drowned them, with the whole world. Lot preached to the Sodomites (Gen. 19; Luke 17:28,29), that except they repented, both they and their city should be destroyed. They thought his sayings impossible to be true, they mocked and scorned his admonition, and reputed him as an old doating fool. But, when God by his holy angels had taken Lot, his wife, and two daughters from among them, he rained down fire and brimstone from heaven and burnt up those scorers and mockers of his holy Word.”

Book 1, Homily 2, “Of the Misery of all Mankind,” “And all men, of their evilness and natural proneness, were so universally given to sin, that as the Scriptures saith (Gen. 6:6), *God repented that ever he made man*: and by sin his indignation was so much provoked against the world, that he drowned (Gen. 7) all the world with Noe’s flood, except Noe himself and his little household.”

Book 2, Homily 13, “Of the Passion of Christ,” says: “True ... is that saying of David (Ps. 5:4): *Thou, O Lord, hatest all them that work iniquity; neither shall the wicked and evil man dwell with thee*. By the mouth of his prophet Esay [/ Isaiah] he crieth out against sinners, and saith (Isa. 5:18): *Woe be unto you that draw iniquity with cords of vanity, and sin as it were with cart ropes*. Did not God give a plain token how greatly he hated and abhorred sin, when he drowned (Gen. 7) all the world save only eight persons? When he destroyed (Gen. 19) Sodome and Gomorre with fire and brimstone?”

Book 2, Homily 5, “Against Gluttony and Drunkenness,” says: “The patriarch Noah, whom the Apostle calleth the *preacher of righteousness* (II Peter 2:5), a man exceedingly in God’s favour, is in holy Scripture made an example (Gen. 9:20-23) whereby we may learn to avoid drunkenness. For, when he had poured in wine more than was convenient, in filthy manner he lay naked in his tent, his privities discovered. And, whereas sometime he was much esteemed, he is now become a laughingstock to his wicked son Cham [/ Ham], no small grief to Sem [/ Shem] and Japheth, his other two sons, which were ashamed of their father’s beastly behavior. Here we may note that drunkenness bringeth with it shame and derision, so that it never escapeth unpunished.”

Book 2 Homily 10, “Of the reverend estimation of God’s Word,” says: “Now of those which take occasion of carnality and evil life by hearing and reading in God’s book

what God hath suffered even in those men whose commendation is praised in the Scripture. (II Peter 2:5) As that Noe, whom St. Peter calleth the eight *preacher of righteousness*, was so drunk with wine (Gen. 9:21), that in his sleep he uncovered his own privities. The just man Lot was in like manner drunken (Gen. 19:30-36), and in his drunkenness lay with his own daughters, contrary to the law of nature.”

CHAPTER 10

Summary.

On the one hand we are told in Scripture that a Christian should, “study to shew thyself approved unto God;” but on the other hand, we are told that this means, “rightly dividing the Word of truth” (II Tim. 2:15). In this task, we must be careful to ensure we take, “precept ... upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little” (Isa. 28:10).

There are seven broad basic keys needed to understand relevant parts of Genesis 1-11 properly. Firstly, Gen. 1:1 refers to the creation of the universe and a global earth (cf. e.g., Pss. 134:3; 146:5,6), and one must “mind the gap” possibly in a time-gap between the time when “God created the heaven” and then “the earth,” and definitely in a time-gap between Gen. 1:1 and Gen. 1:2, since there were multiple “generations of the heavens and of the earth” (Gen. 2:4; Eccl. 1:4) in these succession of “worlds” (Heb. 1:2; 11:3).

Secondly, there are some relevant linguistic points of Hebrew, Latin, and Greek, which help us understand Gen. 1:2 refers to a destruction event with a pre-Adamite flood (cf. Isa. 34:11; Jer. 4:23); that “one day” (or “the first day”) is cut off from a distinctive prior creation in Gen. 1:1,2a; that “evening” and “morning” in Gen. 1 require 6 literal 24 hour days; that “made” and “set” in the fourth creation day refer to the reappearance of the sun, moon, and stars, in the sky above the Edenic world following their being blocked out with a progressive lifting of clouds of “darkness” (Gen. 1:2b,5), which first became clouds of “waters” (Gen. 1:7), and then were totally cleared away from a cloudy sky so that a blue sky, or possibly a near blue sky with the odd small white clouds characterized Eden *before the Fall* (Gen. 2:5,6); and study of the Greek also shows that Rom. 8:22 is referring to “the whole *human* creation” of both Jews and Gentiles or “every *human* creature” of Jewish and Gentile humanity (cf. Mark 16:15; Col. 1:15,23).

Thus a plain and natural reading of Gen. 1:2b-2:3 requires that following the distinctive prior creation in Gen. 1:1,2a, and the pre-Adamite flood of Gen. 1:2; there followed after a time-gap of unspecified duration, a creation of the Edenic world in six 24

hours days, followed by a seventh 24 hour day of rest. Hence on Day 1 (Gen. 1:2b-5), “the earth” (Gen. 1:2) which was to become the Edenic world was still under “the waters” (Gen. 1:2) of the pre-Adamite destruction event of a flood. A thick fog lay over the flood waters, and “the earth” (Gen. 1:2) was in “darkness” (Gen. 1:2), which may e.g., have caused by a dust storm blocking out the sun’s rays (cf. Matt. 27:45; Mark 15:33; Luke 23:44), or some other cause. Then God commanded, “Let there be light” (Gen. 1:3), and this world was in some way made lighter, e.g., by the cessation of a dust storm, or some other form of clearing the sky, allowing the sun’s rays of “light” to pierce through the fog clouds (Gen. 1:5); although it is also clear that the fuller extent of the darkness was lifted in degrees over the first four days. Then on Day 2 (Gen. 1:6-8) these fog clouds were lifted higher into the skies to form a “firmament;” hence the rising of the clouds upwards from the foggy ground into a higher point in the atmosphere created what from the Edenic perspective was a “firmament” over Eden i.e., a visible expanse of sky, albeit in this instance a cloudy sky. Then on Day 3 (Gen. 1:9-10) the flood “waters” under Eden’s “heaven” were dried up and “the dry land” did “appear” (Gen. 1:9). But this did not mean the evaporation of all water in Eden *per se*, since God “called the dry land earth; and the gathering together of the waters called he Seas” (Gen. 1:10), and so there were at least two Seas made on the third day.

Then on Day 4 (Gen. 1:14-19), the clouds in the firmament were removed, and so the sky was finally cleared with the sun, moon, and stars at last becoming visible (cf. Job 9:7-9; Amos 5:8). Thus before the Fall, the Edenic world appears to have had either a cloudless blue sky, or possibly a blue sky with the odd small white cloud, hence we read how before the Fall “the Lord God had not caused it to rain upon the earth.” “But there went up a mist from the earth, and watered the whole face of the ground” (Gen. 2:5,6). It is not clear at what point *after the Fall* God first “caused it to rain upon the earth” of fallen “Eden” (Gen. 2:5,8). Did rain first appear immediately after the Fall? Or some time later? Or did God first “cause it to rain upon the earth” with Noah’s Flood (Gen. 7:4; cf. 7:12; 8:2)? Thus on Day 4 God “made (Hebrew, *‘asah*) two great lights” and “the stars” (Gen. 1:16); for he “maketh (*‘asah*)” such luminaries as the stars (Job 9:9) by clearing the sky, so there was a clear night-sky (Amos 5:8); and he “set (*nathan*)” (AV) or “appointed (*nathan*)” them (Gen. 1:17) for their purpose in the world of man that he was about to create, “for signs, and for seasons, and for days, and years” (Gen. 1:14), and “to give light upon the earth” (Gen. 1:17), for they were “to divide the light from the darkness” in the world man was to inhabit (Gen. 1:18). This understanding of Day 4 also interconnects back to the destruction event of a pre-Adamite flood in Gen. 1:2, since this clearing of the sky from the “darkness” (Gen. 1:2) in stages (Gen. 1:3,6), shows God’s progressive actions of undoing the destruction damage as part of his new creation. It thus echoes to us the message of Gen. 1:1,2, “He can create, and he destroy!”

Thirdly, the “heaven” and the “earth” of the pre-Adamite flood (Gen. 1:2), the Gen. 1:2b-2:3 creation, and Noachic flood, was under a local “heaven” (cf. Deut. 2:25) and local “earth” (cf. Gen. 41:56) of a south-west Asian world known as “Eden” (Gen. 2:8). The Land of Eden contained the inner sanctum of the Garden of Eden “eastward in Eden” (Gen. 2:8), and the wonderful world of Eden was south of where the two Mesopotamian rivers of the Tigris and Euphrates join (Gen. 2:10-14). This was also the

area of Noah's Flood which was geographically local to the old world of Eden, but anthropologically universal to all of mankind, of which there were only "eight" human survivors (I Peter 3:20). The fact that the First Eden was a geographically local world acts to raise the question of whether or not the Second Eden following Christ's Second Advent will also be a geographically local world. Though I favour the view it probably will, I am not dogmatic on the matter and we cannot now be sure.

The animals created for this local world of Eden on Day 5 (Gen. 1:20-24) included the Hebrew *tanniyn* of Gen. 1:21. This can be rendered as either "great whales" (AV) or "great water-snakes." If the meaning is "great whales" then they may have had access into and out of, a beachfront in Eden; whereas if the meaning is "great water-snakes (serpents)" then they would have been most likely limited to Eden in connection with one or more internal "Seas" (Gen. 1:10; cf. the internal sea of "the Sea of Galilee" at e.g., Matt. 4:18). We are thus left with a mystery. Does Hebrew *tanniyn* in Gen. 1:26 mean "great whales" (AV) or "great water-snakes"? We shall further consider this question in Part 2, Chapter 12, section c, "The creatures inside Eden: What are the 'kinds' created on the 3rd, 5th, and 6th days?," *infra*. As discussed in Volume 2, Part 3 of this work, there are multiple ancient and modern creationist schools. The creationist model I adopt in this work is known as the old earth creationist Local Earth Gap School.

The combination of the third and fourth points acts to show that in the original Edenic world created by God in six 24 hour days that there was no animal death caused by either animals eating other animals since the animals were vegetarians (Gen. 1:30), nor by man since man was a fruitarian (Gen. 1:29) who required no clothing (Gen. 2:25). But as a consequence of the fall, man came to live in a different world for which he was not originally designed, one which included animal death for sacrifice and clothing (Gen. 3:15,21; 4:4), and in which the soil of the Edenic world was no longer as fertile (Gen. 3:17), and in which "thorns" "and thistles" were brought forth, and man went from being a fruitarian (Gen. 1:29) to a vegetarian (Gen. 3:18), and later again after Noah's Flood to one who also ate meat (Gen. 9:3). But one could not determine such things from Rom. 5-8, which is very much focused on the issue of human mortality flowing from Adam's primal sin (Rom. 5), and man's subsequent bondage to sin and death (Rom. 5-8), which shall continue even for the redeemed here on earth up till the Second Advent (Rom. 8:19-25). This is significant because it means *the Biblical nexus between sin and death contextually exists only in man's world*. Thus adding in italics for added words, the meaning of Rom. 8:19-23 is, "For the earnest expectation of the *human* creature waiteth for the manifestation of the sons of God. For the *human* creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the *human* creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation of *both Jewish and Gentile humanity* groaneth and travaileth in pain together until now. And not only *they who are unsaved*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

Fourthly, there are gaps in Hebrew genealogies (Matt. 1:1,5,6,8,11), so that when e.g., St. Matthew talks about divisions of “fourteen generations” (Matt. 1:17) his meaning is the “fourteen *significant* generations” he has selected. These time-gaps can span thousands of years, e.g., “Jesus Christ the son of David, the son of Abraham” (Matt. 1:1) has gaps of about 1,000 years to David, and 2,000 years to Abraham; and a person who today could be called a biological “son of Abraham” such as a full-blooded Sephardic Jew would be about 4,200 years removed from the time of Abraham. It is also clear from the words of Luke 3:35,36, “Salah, which was the son of Canaan, which was the son of Arphaxad;” that Gen. 11:12,13 must be read as meaning, (with added words here placed in italics), “And Arphaxad lived five hundred and thirty years, and begat *the forbear of Salah*: and Arphaxad lived after he begat *the forbear of Salah* four hundred and three years, and begat sons and daughters.” Thus there is an unspecified time gap of an unspecified number of generations between Arphaxad and Salah, since any number of descendants may have been born before finally the forbear of Salah was born; and from this we must also conclude that the genealogies of Gen. 5 & 11 may at various points be incomplete to an unspecified extent. We are told I Chron. 16:15-17 and Ps. 105:8-10 of a “thousand generations” from the time God gave the “covenant” of grace to Adam down to “Jacob” / “Israel” in c. 2,000 B.C. . Given that the average age of the antediluvian patriarchs in Gen. 5 was 156 when they begat, we can reasonably set an upper limit for these 1,000 generations of 156,000 years, and so an upper Adamic date of c. 158,000 B.C. . And given the average age of the postdiluvian patriarchs in Gen. 11 was 50 when they begat, we can reasonably set a lower limit for these 1,000 generations of 50,000 years, and so a lower Adamic date of c. 52,000 B.C. . This gives us an Adamic date range on the Biblical chronology of c. 105,000 B.C. + / - 53,000 years. This error bar of plus or minus 53,000 years is quite wide, and based on the Biblical data, as far as I know, we cannot refine it further. On the one hand, these averages based on 21 patriarchs are sufficient for us to set such broad parameters; but on the other hand, we would need more patriarchs itemized between Adam and Jacob / Israel to get a more specific date. Therefore the safest thing that can be reasonably said is that Biblical chronology dates Adam to somewhere in the broad range c. 52,000-158,000 B.C. .

Fifthly, the “heaven” and “earth” of the Tower of Babel in Gen. 11:1-9 are necessarily those of a local world because it describes a situation in which “the whole earth was of one language” (Gen. 11:1) long after the racial “families of the sons of Noah” were “divided in the earth after the flood” (Gen. 10:32), “every one after his tongue” (Gen. 10:5), or “after their tongues” (Gen. 10:20,31). This story evidently tells of the common origin of the languages of Hebrew and Babylon, and given its similarity to Aramaic, also the Aramaic tongue, and possibly one or more other tongues in the Middle East, in a local world centred on Babylon or Babel (Gen. 11:9) in “the land of Shinar” (Gen. 11:2).

Sixthly, the methodology used for Gen. 1-11, (like the methodology elsewhere), should be one that is religiously conservative, and so accept the Biblical teaching of creation miracles i.e., supernatural acts of God. Thus the arguments of religiously liberal Darwinists who simply look to natural causes for most, if not all the processes accounting for man and other creatures are to be rejected. So too, all forms of theistic

macroevolution should be rejected as inconsistent with the Biblical teaching that “God created” (Gen. 1:1) i.e., God is a Creator not a macroevolver of the species of plants, animals, and man. Important points of theological orthodoxy also include man’s common descent from Adam (Gen. 2:21-25; 3:20; I Cor. 15:22,45,49); and the entrance of sin and death in the form of human mortality into man’s world as a consequence of Adam’s sin (Gen. 2:17; 3:1-24; Rom. 5:12-14). Orthodoxy also requires the recognition of man as a constitutional dichotomy of body and soul (Gen. 2:7; I Cor. 15:45), which has important Christological Trinitarian elements since contrary to the claims of the Apollinarian heretics who denied Christ’s full humanity by claiming man was a trichotomy of spirit + body + soul, and that Christ was a trichotomy of spirit + body + Divine Logos, the full humanity of Christ is seen in the fact that when his body lay in the grave, his soul separated from his body in order to descend by a local motion into hell (Ps. 16:9,10; Acts 2:26,27,31). This Christological teaching is found in e.g., the *Apostles’ Creed* which says, “Jesus Christ suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell; the third day he rose again from the dead;” or the *Athanasian Creed* which says, “our Lord Jesus Christ, the Son of God, is God and man; ... perfect God, and perfect man: of a reasonable soul and human flesh subsisting; Who although he be God and man: yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh: but by taking of the manhood into God; one altogether, not by confusion of substance: but by unity of Person. For as the reasonable soul and flesh is one man: so God and man is one Christ. Who suffered for our salvation: descended into hell, rose again the third day from the dead.”

While for the religiously conservative Protestant Christian the ultimate authority is the Holy Bible, it is also the case that the three creeds, Apostles’, Athanasian, and Nicene, are Biblically correct, and from these we also recognize that the Trinitarian teaching of the first four general councils of Nicea (325), Constantinople (381), Ephesus (431), and Chalcedon (451), which includes their creeds and anti-Pelagian teaching, is Biblically sound; as are the Trinitarian clarifications on these four general councils by the fifth and sixth general councils of Constantinople II (553) and Constantinople III (681) (Articles 8 & 21, Anglican 39 Articles). Thus the Trinitarian teachings of these six general councils, and three creeds, together with the Final Rubric of the Communion Service in the 1662 Anglican *Book of Common Prayer*, act to constitute the ten classic definitions of the Holy Trinity which no good Christian should depart from.

Moreover, both fallen (Matt. 8:16) and unfallen (Heb. 1:14) angels have a monist constitutional nature as “spirits.” The trichotomist heresy may allow (although does not always necessarily so result in,) the “foul spirit” (Rev. 18:2) of one or more devils, to enhance the perception of their power and influence, as they may seek to present devil-possession as “the real person” i.e., soul + body + devil spirit, masquerading as the trichotomy of soul + body + spirit. This appears to be the theological technique being used by them in, for instance, Origen’s case, although it must be said that this is a reconstruction of what appears to be happening based on the facts, and so we cannot be sure that this is the correct reconstruction, and so may or may not be correct. But with these qualifications, it seems to be to be a likely explanation. While in theory there is not necessarily a nexus between a trichotomist heresy and an overstatement of devils’

power in man's world, there has been found to be such a nexus in a number of cases I have examined with Origen *et al.*

It is thus important to ensure that any creationist model stays inside the parameters of theological orthodoxy. E.g., certain young earth creationist *Flood Geology Schoolmen* adopting George McCready Price's "flood geology" creation model in some form, have like Price himself, effectively denied "the holy Catholick Church" of the *Apostles' Creed* by elevating their model of a young earth to the status of "orthodoxy" in opposition to those who are truly orthodox and who within such confines might be either young earth creationists or old earth creationists. Or old earth creationists following Hugh Ross's Day-Age model have denied that man is a constitutional dichotomy of body and soul, and instead have claimed that man is a trichotomy of body, soul, and spirit; and then further use the same "soul-ish" terminology for both man and animals in the form of "mammals and birds," as having the same soul; all of which is contrary to the orthodox teaching that "man" is defined as "consisting ... of a reasonable soul and body" (*General Council of Chalcedon* in 451, in defining the humanity of Christ). Or all theistic macroevolutionists have devalued the fuller and true meaning of the orthodox teaching, "I believe in God the Father Almighty, maker of heaven and earth" (*Apostles' Creed*); and "I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, ... by whom all things were made And I believe in the Holy Ghost, the Lord and giver of life ..." (*Nicene Creed*). And at the more liberal end of theistic macroevolutionary theory, there have been further denials of orthodoxy such as John Polkinghorne's denial of creation miracles (*Apostles' & Nicene Creeds* uphold various miracles, including the miracle of creation), his denial of man's common descent from Adam and associated Pelagian teaching (*General Council of Ephesus* in 431, which condemned Pelagianism, through reference to Pelagius's disciple, Coelestius; & *General Council of Chalcedon* in 451 condemned the Pelagian idea of men other than Christ being sinless, Heb. 4:15); or Polkinghorne's anti-dichotomist claim that man is a constitutional monism, which is contrary to the orthodox teaching that "the reasonable soul and flesh is one man" (*Athanasian Creed*). *This all makes the point that there is a need for those producing creationist models to repudiate all forms of macroevolutionary theory i.e., uphold creation not macroevolution; and thereafter to ensure that their Gen. 1-3 model of creation stays inside the limits of theological orthodoxy.*

Orthodoxy for a Gen. 1-3 model as seen in the ten classic definitions of the Holy Trinity, also includes the recognition that Christ, "for us men and for our salvation came down from heaven, ... and was made man, and was crucified for us under Pontius Pilate," for which reason we have "the remission of sins" (*Nicene Creed*, Anglican 1662 *Book of Common Prayer*) (Gen. 2:17; 3:15,21). And so in an era when so many have been tripped up by such a large array of erroneous views, we must also recognize that different people may, in varying degrees, have been deceived and mistaken on Gen. 1-11 issues, and so we must look for and accept changes of position by such people inside the broad boundaries of theological orthodoxy for a Gen. 1-3 model. Thus given the admitted difficulties of the issues raised in modern historical times with regard to certain elements of Gen. 1-11; and recognizing that many men have been deceived by various

macroevolutionary theories contrary to Gen. 1-3 orthodoxy, as well as sometimes by creationist models which include within them elements that are contrary to Gen. 1-3 orthodoxy; men should be given a reasonable time to repent of any heresies, errors, or mistakes; and given assistance in terms of such issues by those with relevant Biblical knowledge. *Our desire should ultimately be to assist men to stay within the boundaries of religiously conservative Protestant Christian orthodoxy, rather than believe in, or propagate, heresies that are hurtful to the soul's health.*

But while it is necessary to challenge those working in this area to stay within the limits of theological orthodoxy, and fully recognize the forgiving power of Almighty God towards those who with true faith turn away from any of the many mistakes that they may be ensnared by in this field, whether in terms of heresies or errors; it is simultaneously necessary to ensure that “the trumpet” not “give an uncertain sound” (I Cor. 14:8), but rather that there be a clear and concise sound to call men to theological orthodoxy. Nevertheless, the orthodox may still use the writings of the unorthodox in areas where a heretic is orthodox, if they find something of value in such writings. And this is clearly the case with e.g., the heretical writings of Origen (d. 254) from ancient times or Hugh Ross (b. 1945) from modern times, and others (Isa. 7:16; Heb. 5:13,14). In short, *we must be careful not to throw the baby out with the bathwater!*

Seventhly, “natural law” or godly “reason,” is commanded in Scripture to be used in a manner that is not contrary to, but harmonious with, the Divine revelation found in Holy Writ (Job 12:7-9; Ps. 19:1; Rom. 1:18-27; I Cor. 11:14,15). By swerving from this, in ancient times the Greek philosophers Anaximander and Empedocles espoused macroevolutionary theories, albeit ones lacking any scientific treatment of the data. Hence the fact that the Darwinian theory of “natural selection” through “survival of the fittest” uses e.g., some similar categories of thought as Anaximander; and neo-Darwinian theory of gene mutation uses e.g., some similar categories of thought as Empedocles, reminds us of the ultimate spiritual battle behind the *creation verses macroevolution* debate. Sadly, the “science falsely so called” (I Tim. 6:20) of Darwinian theory has been used in modern times as an ideological lust idol (Col. 2:8; 3:5), by which men are led to violate the First, Second, and Tenth Commandments of the Holy Decalogue (Exod. 20:2-6). Rather, they should recognize from the Book of Nature that “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1:20). They should see in the many “worlds” (Heb. 1:2; 11:3) made by God, the character of God as being, “He can create, and he destroy;” and from this, they should look to the greater revelation in Scripture (e.g., Matt. 25) to learn the meaning of e.g., Articles 1,2, & 8 of the *Apostles' Creed*, which say, “I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son our Lord,” “he shall come to judge the quick and the dead.”

Moreover, in Holy Scripture, we are given some precise details of creation with regard to the making of the “heaven” (Gen. 1:8) and “earth” (Gen. 1:10) in the world of Eden (Gen. 2:8-14) in six 24 hour days (Gen. 1:2b-2:3; Exod. 20:8-11); including the creation of man inside the sixth day of 24 hours (Gen. 1:24-31). But with regard to the “worlds” or “ages” (Heb. 1:2; 11:3) in the time-gaps between “the heaven” and “the

earth” of Gen. 1:1, and also between Gen. 1:1 and Gen. 1:2 (Job 38:7; II Cor. 12:2), and also the succession of worlds on the earth up to and including the world in the old out-of-bounds region beyond the world of Eden (Gen. 2:8-14), we are not given the creation details, but are simply told of multiple “generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens” (Gen. 2:4). Thus on the one hand, we know they were “created” (Gen. 1:1; 2:4) and so did not macroevolve; for “through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3). But on the other hand, we are not given the detail of these worlds in Scripture, but are simply given as it were a series of empty boxes of no specific number and told, “The heavens declare the glory of God; and the firmament sheweth his handywork” (Ps. 19:1); “speak to the earth, and it shall teach thee” (Job 12:8) i.e., through the work of geology. Thus we must study the Book of Nature to understand these worlds, which evidently had within them a cycle of life and death (Gen. 2:4; Eccl. 1:4) with dangerous animals (Gen. 9:5), that Jehovah likes to “play” with (Job 41:1,4,5). But some young earth creationists have entered into the very domain of blasphemy and thus violation of the Third Commandment of the Holy Decalogue (Exod. 20:7), in their unholy and ungrateful responses to what science has revealed to us of these “worlds,” which will be more fully discussed in Part 2. By contrast, our response should be one of wonder, awe, and gratitude to a holy God for the privilege of giving us an unfettered discretion to study and build up our knowledge of these temporal worlds as found in the fossil record of the geological layers, subject only to the requirement that we recognize Almighty God as the Creator (Gen. 1:1; 2:4; Heb. 11:3). *Glory be to God! Glory be to the Father, and to the Son: and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen!*