

The Lord GOD Hath Spoken

A GUIDE TO BIBLIOLOGY



Dr. Thomas M. Strouse

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DEDICATION

B. MYRON CEDARHOLM

The one who first introduced me to the truth of
The superiority of the *Textus Receptus*.

SAMPLE PAGES

ACKNOWLEDGEMENTS

I wish to express my appreciation to my pastor, Dr. Rod Bell, for allowing me to pursue this project. Much encouragement was offered by some of my pastor friends, but especially by Pastor Roger Luiken, for whom I am thankful. I must express gratitude to my computer experts, Mr. and Mrs. Jeff Feil and Mr. Randy Tichnell, who helped me with the technical wherewithal. Also, I want to thank Mr. David West for the advice in helping me put this little volume in print. Mr. Adrian Robbe has been a constant encouragement in helping to promote this endeavor. Moreover, I am indebted to the many friends and family members who have helped fund the publication of this book. Finally, I am thankful and appreciative for my wife Jan, the mother of our children—Brent, Aaron, Kristen, Kayla, Mark, Kerith, Joshua, Karis, Luke, Keren, Katie, Kiera, Ryan and Tyler—for her support and patience and love.

Dr. Thomas M. Strouse

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PREFACE

The herdman of Tekoa queried, saying, “*The lion hath roared, who will not fear? The Lord GOD¹ hath spoken, who can but prophesy?*” (Amos 3:8). Amos prophesied! Amos prophesied even though he was a farmer and not a prophet from the liberal school of prophets in Bethel (Amos 7:14). God has preserved His spoken Word. Yet where are believers who will take up the challenge and believe and preach the Word like Amos of old? God’s Words are under attack. Satan and his ministers have eviscerated the authority and message of the very Words of God. It is time for the Lord to raise up some preachers and believers like Amos who will stand for the Bible.

There are several factors which prompted me to undertake the project of writing this book. Let me list these factors and then respond to them. 1) Since the authority and message of the Bible is under constant attack, many men seem to have great reserve about entering the ministry of the Word. 2) It is a well worn statement that fundamentalists do not read books (certainly not footnotes in books) and that we do not write books. 3) Over the years some of my seminary and Bible college students have challenged me to put my course syllabi into book form for publishing. I would like to respond to these factors by producing a book which defends the authority and message of the Bible for both fundamental Baptist laymen and seminary students to comprehend and to utilize.

¹The name for deity is literally ‘*adonay Jehovah*’ (אֲדֹנָי יְהוָה).

Another factor has prompted me to write. 4) Recently there has been a spate of books published which directly attack fundamentalism and the Bible. For instance, one states,

We maintain that, in general, the greater the degree to which fundamentalists unquestioningly accept the doctrine of Biblical inerrancy, the greater the risk to their fullest understanding and appreciation of the Bible. By treating the Bible as inerrant, fundamentalists may become increasingly unable to conceive how human limitations in wisdom and knowledge could have influenced the Bible.²

Again, an Anglican bishop wants to rescue the Bible from “an anti-intellectual approach to Christianity on the part of literal-minded, conservative Christians.”³

These factors then have prompted me to write a book which hopefully will be a guide into the discipline of Bibliology. This will be an attempt to present a fundamentalist, Baptist approach to the doctrine of Scripture. I will not attempt to interface with all the contemporary scholars who have written on Bibliology, hence limiting my use of footnotes. I will follow my Bibliology syllabus outline, from which I have taught many seminarians over the years, producing the following chapter divisions: Preface; Chapter One: Introduction; Chapter Two: Revelation; Chapter Three:

²R. L. Evans and I. M. Berent, *Fundamentalism: Hazards and Heartbreaks* (La Salle, IL: Open Court, 1988), p. xix.

³J. S. Spong, *Rescuing the Bible from Fundamentalism* (NY: HarperCollins Publ., 1991), p. 9.

Inspiration; Chapter Four: Inerrancy; Chapter Five: Canonicity; Chapter Six: Illumination; Chapter Seven: Interpretation; Chapter Eight: Perfections; Chapter Nine: Summary/Conclusion.

I will use the Authorized Version and *Textus Receptus* (Beza's 1598 edition) as the text for the study of Scripture. After all, the King James Version is the Bible of Fundamentalism. Even the liberal James Barr cogently and correctly states,

Until quite recently conservative evangelicals were extremely closely tied to the Authorized (King James) Version. The symbolic and practical importance of this tie with a particular and traditional English version is difficult to exaggerate...for the fundamentalist society as a whole the Authorized Version functioned as the direct and immediate expression or transcript of divine revelation.⁴

It is my desire that the readers will be strengthened in their faith regarding the Bible. May the following Latin quote be the motto of the readers: *Scriptura sacra locuta, res decisa est.* “Holy Scripture has spoken, the issue is decided.”

Dr. Thomas M. Strouse
Virginia Beach, VA
1992

⁴James Barr, *Fundamentalism* (Philadelphia: The Westminster Press, 1978), pp. 209-210.

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NOTE TO REVISED EDITION

Two significant changes have occurred since I wrote the original manuscript in 1992 for *The Lord GOD Hath Spoken: A Guide to Bibliology*—one public and one personal. The conservative Christian public, including Neo-Evangelicals, Fundamentalists, and independent Baptists, had not dealt seriously with the doctrine of biblical preservation until a decade later. Second, the author made a personal decision to leave organized Fundamentalism in which he was saved, baptized, and taught.

The first change relates to the history of the doctrine of perfect word preservation in biblical churches. Since the general reception of the King James Version (KJV) as the English Bible in the middle of the seventeenth century, conservative Christians have considered it as the “authorized” version and final authority for doctrine and practice. Not until 1901 and the introduction of the American Standard Version (ASV) was there any serious alternative to the KJV. Nevertheless, the Lord’s assemblies maintained that the original Scriptures were inspired and that the KJV was the translational equivalent in the English language. Questions concerning the preservation of Scripture were not germane even when the liberal Revised Standard Version (RSV) appeared in 1952. Conservative churches were content with the doctrine of the inspiration of the original Scriptures and with the accuracy of the KJV, and did not have a need to develop or defend the doctrine of the perfect words preservation.

However, in the 1970’s two translations came on the scene and competed for conservative approval and acceptance.