

---

## BLUE BANNER FAITH AND LIFE

J. G. VOS, Editor and Manager

Copyright © 2016 The Board of Education and Publication  
of the Reformed Presbyterian Church of North America  
(Crown & Covenant Publications)  
7408 Penn Avenue • Pittsburgh, Pennsylvania 15208

All rights are reserved by the Reformed Presbyterian Church of North America and its Board of Education & Publication (Crown & Covenant Publications). Except for personal use of one digital copy by the user, no part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the publisher.

This project is made possible by the History Committee of the Reformed Presbyterian Church of North America ([rparchives.org](http://rparchives.org)).

---





# BLUE BANNER FAITH AND LIFE

VOLUME 16

JANUARY-MARCH, 1961

NUMBER 1

**Who shall lay any thing to the charge of God's  
elect? It is God that justifieth. Who is he that con-  
demneth?**

**Romans 8:33, 34a**

A Quarterly Publication Devoted to Expounding, Defending and Applying the System of Doctrine set forth in the Word of God and Summarized in the Standards of the Reformed Presbyterian (Covenanter) Church.

Subscription \$1.50 per year postpaid anywhere

J. G. Vos, Editor and Manager

3408 7th Avenue

Beaver Falls, Pennsylvania, U.S.A.

Editorial Committee: Ross Latimer, Joseph M. Caskey, G. Mackay Robb

Published by

The Board of Publication of the Synod of the Reformed Presbyterian Church of North America

Agent for Britain and Ireland: The Rev. Adam Loughridge, B.A.,  
Glenmanus Manse, Portrush, County Antrim, Northern Ireland

Agent for Australia and New Zealand: The Rev. Alexander Barkley, B.A.,  
20 Fenwick St., Geelong, Victoria, Australia

Publication Office, Linn, Kansas, U.S.A.

Entered as Second Class Matter in the Postoffice at Linn, Kansas

# *The Burial of Moses*

By Mrs. C. F. Alexander

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab,  
There lies a lonely grave,  
And no man knows that sepulchre,  
And no man saw it e'er;  
For the angels of God upturned the sod,  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the trampling  
Or saw the train go forth —  
Noiselessly as the daylight  
Comes back when night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun.

Noiselessly as the spring-time  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves;  
So without sound of music,  
Or the voice of them that wept,  
Silently down from the mountain's crown  
The great procession swept.

Perchance the bald old eagle  
On gray Beth-Peor's height,  
Out of his lonely eyrie  
Looked on the wondrous sight;  
Perchance the lion stalking  
Still shuns that hallowed spot,  
For beast and bird have seen and heard  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war,  
With arms reversed and muffled drum,  
Follow his funeral car;  
They show the banners taken,  
They tell his battles won,  
And after him lead his masterless steed,  
While peals the minute gun.

Amid the noblest of the land  
We lay the sage to rest  
And give the bard an honoured place,  
With costly marbled rest,  
In the great minster transept  
Where lights like glory fall,  
And the organ rings, and the sweet choir sings  
Along the emblazoned wall.

This was the truest warrior  
That ever buckled sword,  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truths half so sage  
As he wrote down for men.

And had he not high honour —  
The hillside for a pall,  
To lie in state while angels wait  
With stars for tapers tall,  
And the dark rock pines, like tossing plumes,  
Over his bier to wave,  
And God's own hand in that lonely land,  
To lay him in the grave.

In that strange grave without a name,  
Whence his uncoffined clay  
Shall break again, O wondrous thought;  
Before the judgment day,  
And stand with glory wrapt around  
On the hills he never trod,  
And speak of the strife that won our life,  
With the Incarnate Son of God.

O lonely grave in Moab's land;  
O dark Beth-Peor's hill;  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath His mysteries of grace,  
Ways that we cannot tell;  
He hides them deep, like the hidden sleep  
Of him he loved so well.

# BLUE BANNER FAITH AND LIFE

VOLUME 16

JANUARY-MARCH, 1961

NUMBER 1

## *Sketches of the Covenanters*

By J. C. McFeeters

### Chapter XLV

#### Scotland's Maiden Martyr — A. D. 1685

King Charles II died February 6, 1685. Few tears were shed, many hearts were glad, at his departure. He was called the "Merry Monarch," in allusion to his frivolous spirit and gross dissipation. "Wherever you see his portrait, you may fancy him in his court at Whitehall, surrounded by some of the worst vagabonds in the kingdom, drinking, gambling, indulging in vicious conversation, and committing every kind of profligate excess."

Charles left behind him a gory path. Pools of blood, precious blood, the blood of the saints, marked it all the way through the twenty-five years of his reign. Where did that horrible path lead? We shudder at the answer; we draw a veil over the scene; we are careful not to speak our thoughts. But the strong-hearted martyrs followed the vision to the end. "Would you know what the devil is doing in hell?" exclaimed John Semple, one of the Covenanted ministers. "He is going with a long rod in his hand, crying, Make way, make room, for the king is coming; and the persecutors are posting hither." How like the scathing irony of Isaiah, in describing the death of the king of Babylon! "Hell from beneath is moved for thee, to meet thee at thy coming." An ovation in the lower world! What horrid mockery there awaits the chieftains of crime!

A curious coincidence occurred at this time. Alexander Peden, on a certain night, was conducting family worship. He was hundreds of miles distant from the king. While reading from the Bible, he suddenly stopped, and exclaimed, "What's this I hear?" He uttered the strange words three times. Then after a brief pause, he clapped his hands and said, "I hear a dead shot at the throne of Britain. Let him go; he has been a black sight to these lands, especially to poor Scotland. We're well quit of him." That same night the king fell in a fit of apoplexy, or as some say, by a dose of poison, and died within five days. His brother, the Duke of York, succeeded him on the throne.

James VII, the new king, inherited Charles' work of slaughter, and continued it with revolting savagery. He, too, was infatuated with the

thought of being supreme over the Church, and became infuriated with the purpose of overthrowing Presbyterianism, and suppressing the Covenanters, now called "The Cameronians." Had he paused to consider, surely he would have hesitated to follow the man, who had gone to meet his Judge, to answer for the blood that was crying against him for vengeance. We tremble at the thought of the naked soul facing the accusations of the slain, and receiving righteous retribution for its cruel deeds. How great the infatuation of the successor, who determined to follow the same path!

Among those who suffered under king James, the family of Gilbert Wilson is worthy of special notice. Neither Gilbert, nor his wife, had espoused the Covenanters' cause; but they had three children who claimed the enviable distinction: Margaret, aged eighteen years, Thomas, sixteen, and Agnes, thirteen. These children had been deeply moved by the stories of bloodshed, that were then recited, night by night at many a fire-side. Their sympathy with the persecuted was aroused unwittingly and they absorbed the principles of Covenanters; somehow, and it could not be explained, they became Covenanters, and that of the noblest type. Their parents were shocked, for their property, and freedom, and even their lives were involved. The children were required to abandon the Covenant, or quit their home. They chose the latter, sad and terrible as it was. These young hearts had grasped one of the highest and hardest truths in the religion of Jesus Christ — "He that loveth father or mother more than me is not worthy of me."

One day they walked slowly and sadly away from their beloved parents, and their pleasant home. From a distance they cast a farewell glance upon the scenes of their childhood, then quickened their pace to reach the solitudes and escape the soldiers. The dragoons came to the house, but missed their prey. They were very angry, and enjoined the parents, under a heavy penalty, to refuse their children food and shelter; yea, all human kindness. The children pursued their way, not knowing whither they were going. The desolate moors, the dreary mountains, the damp caves, the chilly moss-hags were

before them, but their resting-place this night must be determined by the setting of the sun. We have not been told where they wrapped themselves in their plaids for sleep, but it was likely on the ground. They sadly missed the cozy bed their mother used to make. Where they had to stop was so shelterless, silent, chilly, and lonely. They were weary, hungry, defenceless, trembling like nestlings cast violently out of the nest. Margaret the oldest was a mother to the others. She loved her Bible. It contained God's many promises, one especially precious on a night like this: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." With such assuring words, they fell asleep in each other's arms, their heads resting on the bosom of Christ's everlasting love. The sun arose, and they, wandering on, found the Covenanters, with whom they shared the privations, yea, also the consolations, of persecuted life.

Having heard that King Charles was dead, the two sisters supposed that the persecution had abated, and ventured to the house of Margaret McLaughlan, an old faithful friend. Here they were discovered and arrested; and, with this aged widow, were cast into prison. Agnes was ransomed by her father, at a price equal to \$500. The two Margarets were sentenced to die. The manner of their death was peculiar and very shocking.

On May 11, 1685, they were taken to the seashore to be drowned. While the tide was low two stakes were driven deep into the oozy sand, one close to the water, the other nearer the shore. To the first Margaret McLaughlan was bound; to the second, Margaret Wilson. The shore was crowded with people. Major Windram, with his troop, had charge of the execution. This man himself like Gilbert Wilson had two daughters and a son. They, too, like the Wilson children, had become aroused at the deeds of blood, and remonstrated with their father against his atrocious cruelty, in persecuting the Covenanters. One after another they had sickened and died, each charging their death on him, as God's vengeance upon his deeds. This man, after all his bitter experience, was hard enough to watch these women die beneath the briny waves, and show them no pity. The tide slowly recovered its strength; higher and higher it arose around the more distant woman — up to her face — over her head — then a death-struggle. "What think you now of your companion?" said a soldier to the young maiden, as the head of the aged martyr rose and fell on the waves. "What do I see but Christ, in one of His members, wrestling there," she calmly replied. "Think you that we are the sufferers? No, it is Christ in us; for He sends none a warfaring on their own charges."

The tide crept up on this second martyr like the death chill, but her heart was strong and fearless in the Lord. Her voice arose sweetly above the swash of the waves, reciting Scripture, pouring forth prayers, and singing Psalms. The tide swelled around her bosom, ascended her naked neck, touched her warm lips, yet the heavenly music continued. But now a breaker dashes over the uplifted face; the voice is silenced; the head droops upon the water. At this moment a soldier rushed forward, and dragged her to the shore, hoping that she had received enough of the sea to frighten her into a confession and thereby securing her release. The gasping girl was asked to renounce her Covenant. She refused. "Dear Margaret," said a friend in melting tones, "Say, 'God save the king!' say, 'God save the king!'" With sweet composure, she answered, "God save him if He will, for it is his salvation I desire." Her friends, rushing up to the officers, exclaimed, "O, Sir, she has said it." "Then let her take the oath, and renounce her Covenant," he replied with cruel harshness. She answered with emphasis, "I will not; I am one of Christ's children; let me go." They plunged her back into the heaving waters; the struggle was brief. The lifeless form was cast upon the strand, and soon borne off by loving hands. The limp body was now free from all sorrow and suffering. The beautiful casket was empty; the shining jewel had been taken to adorn the crown of the KING OF KINGS, and to flash forever in the glory of heaven.

"The tide flowed in, and rising o'er her lips,  
She sang no more, but lifted up her face,  
And there was glory over all the sky;  
And there was glory over all the sky,  
A flood of glory — and the lifted face  
Swam in it, till it bowed beneath the flood,  
And Scotland's Maiden Martyr went to God.

The young people who are governed by the Word of God, and strengthened by a Covenant with God, and steadfastly aim at the glory of God, will have the Holy Spirit in rich abundance. When love to Jesus arises into a holy passion, subordinating all earthly interests and relations, be assured that extraordinary services, sacrifices, achievements, victories, and honors are awaiting.

#### Points for the Class

1. When did King Charles die?
2. What terrors must such a man have to meet at death?
3. Who was his successor on the throne?
4. What was his character?
5. What notable family suffered under him?
6. Relate the sad circumstances of the Wilson children.

7. What happened to the sisters and their elderly friend?

8. What was the manner of the death of the two Margarets?

9. Describe the martyrdom of Margaret Wilson.

10. How may the young people arise in strength for church service?

(To be continued)

---

## *A Believer's Life of Christ*

By the Rev. John C. Rankin

**Note:** Mr. Rankin's studies in the Life of Christ have been appearing in **Blue Banner Faith and Life** since October, 1957. Recently Mr. Rankin's complete work has been published in book form by the W. A. Wilde Company under the title **A Believer's Life of Christ**. The publication of these studies in serial form in **Blue Banner Faith and Life** will be continued by special permission of the author and publisher. Copyright 1960 by W. A. Wilde Company, Natick, Mass.

### CHAPTER XVII

#### GREAT EVENTS OF MID-CAREER

Life was a day-by-day affair with Jesus Christ even as it is with you and me and all men. He laid himself down to sleep; he awoke and prayed and breakfasted and was ready for the day again. The story of each day was one thing at a time and that done well. Each day brought its own succession of events, its own tale of wonderful words and deeds.

Although in his eternal nature as divine he lived and wrought without temporal sequence of any kind, it was not so with him in his humanity. In his life above all nature he was the Preserver and Governor of the universe, "upholding all things by the word of his power." But his life on earth among men in the flesh was strictly discursive. That is to say, it was one step at a time; one word, one deed, one phase, one stage of his journey through the world. And there was continual enlargement and progression in it on to the day of his "deliverance for our offenses" and his "resurrection for our justification" and for our resurrection unto life.

#### EVENTS PRECEDING THE GREAT

#### CONFESSION

The time that we have been considering witnessed the greatest of all of the public miracles of Christ, and the outcome had been only mass-desertion. The record reveals that, after the feeding of the multitude had taken place, there followed a night of miracles upon the water.

The disciples had been constrained to take to the boat again and cross over to the western shore. It meant a six-mile row, which under ordinary circumstances would have been a simple task for men young and strong and accustomed to the water. But a hard wind came up in the night and blew against them and progress was slow; when, to their complete astonishment the Master of wind and wave came walking to them on the sea. At first they were frightened thinking that they saw a spirit until Jesus calmed them with his word: "It is I, be not afraid." Then it was that Peter, with Jesus' consent, tried walking on the water and did it too, till he took fright and lost his faith.

Then when Jesus with his trembling disciples entered the boat the wind ceased and the waves subsided. And then, of a sudden, the mariners found themselves instantly at the desired point of debarkation (Matthew 14:24-33 and John 6:21).

From there on, going overland on their way to Capernaum, they passed through a section called Gennesaret, which until then had remained unvisited and unevangelized. But not so any longer. Highly favored and happy indeed was the little area at this time. The people of the region, apparently as yet untouched by the national defection, knew no better than to believe and so to receive the benefit. The record tells of what was perhaps the greatest outpouring of blessing from the Lord of any time in all his ministry (Matthew 14:34-36; Mark 6:53-56). It was a journey of perhaps only a few hours, but a time of richest blessing in Gennesaret.

Either later the same day or the next there came the Master's altercation with the people and his discourse on the Bread of Life (John 6). Some time during the next few days the Pharisees were found on hand again, this time finding fault with the disciples for failure to observe their rule of ceremonial washing of hands before eating. And we have the answer they received from Christ on this occasion (Mark 7:1-23). This event marked the conclusion of "the Great Galilean Ministry."

We pause at this point to note the transition from this to "the Later Galilean Ministry." The

former had been of about sixteen months duration; the latter was to last about six months. The one came to a close with the retirement of Jesus and the twelve from this more populous section. The latter came after a brief intermission in the north on an excursion which took Jesus and his disciples out of Jewish territory altogether. The public life and ministry was resumed with the return to the east side of the upper Jordan and the sea of Galilee.

Concerning this excursion to the north Dr. Purves says that "in it Jesus went, for the only time in his life, into Gentile (i.e. wholly heathen) territory, viz., the regions of Tyre and Sidon." There occurred the healing of the daughter of one described as "a woman of Canaan" or "a Syro-phenician" Matthew 15:21-28; Mark 7:24-30).

Jesus, as he had done before so now again, was intent on finding privacy for himself and the twelve, but was again denied the privilege. After the miracle the little company returned along the east side of the upper Jordan to the Roman province of Decapolis on the east side of the river and the sea. There one deaf and dumb and others were healed and again another mass feeding took place, this time of four thousand (Matthew 15:32-38 and Mark 8:1-9).

Crossing the sea to the west, to Galilee, Jesus was again approached by the Pharisees, this time accompanied by representatives of the sect known as the Sadducees. They were another leading Jewish party, ordinarily at odds with the Pharisees but now apparently joining with them in common opposition to Jesus. This united delegation came, again seeking a sign; "a sign from heaven," as they said; and as before met only with repulsion and rebuke (Matthew 15:39; 16:1-4 and Mark 8:10-12).

Apparently no eager throngs greeted the Lord's return to Galilee at this time. Enroute over the sea to the east again, Jesus warned the disciples against "the leaven"; that is, the teaching of the scribes and Pharisees (Matthew 16:5-12; Mark 8:13-17). Back on the eastern side at a city called Bethsaida (Fishertown) a blind man was healed (Mark 8:18-21).

The day of crisis past, the Lord now turned his attention from the labours of the evangelist and the service of the many to devote himself to the education of the few. The scholars are agreed that from this time on "less attention was given to preaching and more to the training of the little band of faithful disciples who must be prepared for the days of darkness coming on apace" (Gibson). Dr. Purves says that "the period was mainly devoted to the preparation of the disciples for his death and for the extension of his gospel to all peoples." "He preached little and then mainly to gentiles or to the half-heathen people of the south and east of the sea."

Once more Jesus and the twelve are on the move out of Jewry proper toward the north; destination Caesarea Philippi. On arrival they take their bivouac, as we suppose, somewhere on the lower reaches of snow-capped Hermon, on one of the flying buttresses of the mighty peak. Now was the time for two supreme events of the Saviour's mid-career; "the great confession and the equally great transfiguration." The one event had to do with the official mission and person of Christ; the other also with his person but especially with his work of the consummation of his mission in his death.

## TWO GREAT EVENTS

The references for these events as are follows. For the confession Matthew 16:13-20; Mark 8:27-30 and Luke 9:18-21. Following immediately upon the event itself was the Saviour's first deliberate teaching concerning his death and resurrection Matthew 16:21-28; Mark 8:31; 9:1; Luke 9:22-27. For the transfiguration; Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36.

John the evangelist, concerned with the later developments centering in and around Jerusalem, omits these events in his account. Luke passes directly from the feeding of the five thousand to the story of the great confession in which he joins the other two synoptists; and follows, as they do, with the report of the transfiguration. He allots considerably less space to the events of the confession, by comparison with the other two. The confession itself is disposed of in three verses (Luke 9:18-20). Thus our main dependence for the story of the confession falls on Matthew and Mark.

### The Great Confession

Jesus at last gained relief from the throngs (which at any rate had largely turned their backs upon him) and found seclusion with his chosen and beloved few. For a period of perhaps two weeks or more he was alone with them. As we might know, he would have a particular purpose in this. And as the event reveals, he did. The objective was to settle and secure the twelve in their essential faith in his official position under God and in his person, after which he would further inform and advise with them concerning his mission. It all took place in the chiefly Gentile region, in the vicinity of Caesarea Philippi, somewhere on the slopes or lower reaches of the mighty Hermon.

Dr. Edersheim beautifully describes the journey taken first by water and then overland to Merom, the uppermost lake of the Jordan, and beyond. In glowing terms he pictures the scenery along the way and the magnificence of the view which greeted them on their arrival. Also the events which then unfolded in the lives of Jesus and his disciples are well and faithfully interpreted and set forth.

As has been indicated what we have in the record is the story of two great events and the record of the teaching connected with them which Jesus gave and the twelve received at this time. And first we have the story of that great event long known as "the great confession." It was Peter's confession, of course, but spoken in the name of the twelve as a whole and in which they heartily concurred.

The story begins with Jesus' interrogation of the disciples concerning the various opinions of the populace concerning him. It was well understood between them that the people as a whole ("the common people," that is, or as we might say, "the rank and file," or "the run of the mill") were generally inclined to pay high tribute of some kind to him. A rather wide variety of speculative views were taken. Some thought that this Jesus of Nazareth might be John the Baptist risen from the dead; some thought it might be Elijah (Malachi 4:54) and still others, Jeremiah, or one of the prophets. What they really had in mind in these opinions would be a question.

It would appear that perhaps hours and possibly even days were passed in this kind of conversation. Matthew says that when Jesus came into the neighborhood of Caesarea Philippi he asked his disciples this question, "Whom do men say that I the Son of man am?" Mark says that he put the question "by the way." And Luke that it was when he was alone praying and his disciples were with him.

This aspect of the case having been dealt with Jesus proceeded to the main question which of course was in his mind all the time; "Whom say ye that I am?" So the great confession came and it was a great confession; voiced by one of the greatest and best of the apostles, the impulsive, venturesome and ever-loving and devoted Peter. As Matthew tells the story this was the answer: "Thou art the Christ, the Son of the living God." As recorded in Mark it was simply "Thou art the Christ," and Luke says "The Christ of God." So now there it was out in the open—a fact accepted, a thing decided, a faith forever fixed and settled in the hearts and lives of the believers.

What a day it was! What an occasion in the lives of this little band of Teacher and learners, Master and servants, Saviour and friends! It was decisive for them in all future relationship. And it was a great epoch in the history of redemption and salvation, in the story of Christ and his kingdom; yes, and of his church. For now the rock foundation laid for the church was clearly revealed; and the twelve great stones of the foundation were in place.

"Blessed art thou, Simon Barjona": the Saviour said, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven!" "And I say also unto thee, that thou art Peter

(Petros, a stone) and upon this rock (Petra, rock, meaning bed-rock, the underlying rock formation) I will build my church; and the gates of hell shall not prevail against it."

Of course it concerned not merely the person of Peter (who was simply the spokesman for the twelve) and the others, but their faith and, insofar as their persons were concerned, their personalities as affected by their faith. In this respect indeed they were now hard and solid and immovable; and invulnerable to any and every assault of the adversary.

Otherwise, of course, they were only weak, faltering and often vacillating specimens of our universally depraved humanity. They were still very much inclined to be so at this stage, though later they were to be and were "strengthened with might by God's Spirit in the inner man." It was indeed a great and notable occasion and for the moment all were happy and joyful in it.

But faith had yet another step to take and a long way to go. For, as no doubt had been the design all along, the Saviour began at once to lead on to something else, to something more; his life work as the Christ, the Son of God; and his life mission in the world, the work of the world's redemption.

He first charged his disciples to secrecy concerning their faith and then "from that time forth began to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Thus in the words of Matthew's account; and the record of this new phase of the teaching of Christ is virtually the same in both of the other two synoptics.

It is no surprise to find that the commentators, the great preachers and teachers of the church, the scholars and the theologians have much to say about these two great truths as brought forth at this time and place. Some say that the Messiahship, the confession of Jesus as the Christ, is so closely joined to the confession of him as the Son that for us to speak of him as the Christ cannot but signify also that he is the Son. The relationship between them is so close that to separate between them would be to destroy both. Certain it is that Jesus' Messiahship would be nothing and mean nothing at all for the true believer without the Sonship.

On the other hand they are two distinct and separate names or titles which, **in themselves**, are by no means equivalent the one to the other. The name Messiah signifies the office and Son of God, the person of the Christ. The Messiah is the one anointed of God and sent down from heaven into the world. "Son of God," especially the term "The Son of the Living God," by plain though profound implication, signifies the eternal

and eternally begotten Son. God the Son is the same in being and nature; and, in himself, the absolute equal in power and glory, of the Father and the life-giving Spirit of God. So much is clearly evident, because fully substantiated both in the gospels themselves and everywhere else in the New Testament, as also in the Scriptures as a whole inclusive of the Old Testament.\*1.

But to return to the story. As we have seen, Jesus began at once to speak about his life work and mission as Christ, the Son in his death for sins and resurrection for our justification unto life. He began to teach and emphasize and endeavor to impress upon the disciples the facts concerning his sufferings and death.

Now appears the weakness, the lack of faith, of the same dear friend and true disciple who had but a little before so gloriously declared an essential element of the true faith. Peter listened to this new form of teaching as long as he could and then at the first opportunity took Jesus aside "and began to rebuke him; saying, Be it far from thee, Lord: this shall not be unto thee." He began to rebuke him! (We have this in both Matthew and Mark).

Ah Peter! so good and true and yet at the same time so faithless and false! Now Peter himself was the one to be rebuked. The narratives report that Jesus "turned and said unto Peter, Get you behind me, Satan: (Satan speaking in Peter) for thou (i.e. Peter) art an offense unto me: for thou savourest not the things that be of God, but those that be of men."\*2.

Following the rebuke the Lord took occasion to apply the lesson in it for himself to the disciples for them also in their lives; "If any man will come after me, let him deny himself, and take up his cross, and follow me."

### The Transfiguration

It is safe to say that the transfiguration was the high point in the earth-centered experience of Christ. It was utterly unique and unparalleled in his experience. It was so because it was so utterly not of this world but of the realms above. In other words it was through and through pervaded and suffused with "other-worldliness."

The narratives report that it took place "after six days"; or, as Luke says "about an eight days after these sayings." The story is that he took Peter and John and James and went up into a mountain and was transfigured before them. Of his appearance Mark says that his raiment became shining, exceeding white as snow." Matthew records that "his face did shine as the sun,

and his raiment was white as the light." All three writers tell of the appearance with them of Moses and Elias talking with Jesus. What a sight for mortal eyes it must have been! And what a conversation and how we would like to have both seen and heard. From Luke we learn the topic of conversation, the Saviour's impending death, and that it was spoken of as though it were a thing already done (Luke 9:29-31). Blessed the eyes and ears which were permitted to see and hear.

Now this sacred mountain interview is over and the heavenly guests ready to depart. But then Peter, extrovert that he was, had something to propose. But no; for even while he spoke "there came a cloud and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

So the great confession here received a very special, supernatural confirmation. Matthew's version of the voice and its effect is "This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only." And he charged them that they should tell no man until he had risen from the dead.

The transfiguration was a rich and blessed experience given to the Lord in the days of his humiliation. It was a glorious enrichment of experience for Jesus himself. And it was also a sublime and memorable experience in the lives of those who saw and heard. It falls into place in the lives of all concerned in its bearing on the new teaching of Christ concerning his death. As the great confession bore especially on the truth concerning the person of the Lord, so this on the revelation concerning his work. These two events taken together were indeed the high points of the life of Christ in association with his own here below. They mark a great advance both in Jesus' own self-revelation and for the disciples in their growing apprehension of the things revealed.

### EVENTS FOLLOWING THE TRANSFIGURATION

However Peter-like we might wish to linger on these things we must hasten on to the events which followed. As a notable train of events led up to them, so also a notable succession followed from them.

The narratives report a conversation which

\* 1 There remains the question as to what Jesus meant by calling himself the Son of man when, as a matter of fact, what he was seeking was the confession of him as the Son of God. The only thing we can say about this is to say with Dr. Geerhardus Vos that "Son of man is in itself a very high Messianic title" (The Self Disclosure of Jesus pp. 181, 182). Thus the general effect of Jesus' use of the title was "to raise his sonship above the purely human level." See Dr. Vos' entire treatment of this title in chapter XIII.

\* 2 A brief character-study of Peter would perhaps be in order, but it is out of the question here.

took place on the return trip down the mountain. The disciples asked and were advised concerning a prophecy which had to do with an appearance of Elijah on the scene prior to the coming of the Lord (Malachi 4:5). Apparently this prophecy was being cited by the scribes as an argument against Jesus' Messiahship. From the Lord the disciples learned that the promised Elijah had already come and the prophecy had been fulfilled in the public life and work of John. The Saviour took occasion from this to remind them of what the Jews had done to John and add a further word to the effect "Likewise shall also the Son of man suffer of them." Apparently Jesus' interpretation of the case was that it had been the opposition of the rulers that had emboldened Herod to do as he had done to John.

Now follows the account of what took place on the morrow of the transfiguration, at the foot of the mountain. The story, given rather briefly in Matthew and Luke, is reported in more detail in Mark (Mark 9:14-29).

It tells of the pitiful case of a father and his only son who was grievously beset by the demon which possessed him. It seems that the lad had been so possessed from childhood. The boy was wont to foam at the mouth and grind his teeth at times when the devil tore and cast him to the ground. Often the demon cast him into the fire or into the water to destroy him, and the young man was pining away and could not be expected to survive such treatment much longer.

Jesus had commanded that the boy be brought to him, and even as the man was coming with his son the devil threw him down again and tore him. The lament of the father was that the disciples had tried to cast him out and failed, and he said "if thou canst do anything, have compassion on us, and help us." And Jesus said "If thou canst believe, all things are possible to him that believeth." To which the man replied "Lord, I believe; help thou mine unbelief."

Now the whole situation was out in the open. Jesus spoke to the demon and at the voice of his command the spirit cried out, and rent his victim sorely and came out, never to return. The

lad lay on the ground as dead, when Jesus took him by the hand and he arose.

The ineptitude of the disciples, not unnoticed by certain of the scribes who were standing near, had had its rebuke and the explanation of their failure followed. But our thoughts linger on the mournful words of Christ on this occasion, "O faithless and perverse generation how long shall I be with you? how long shall I suffer you?" What pain and disappointment he had to take! When patience is being considered we should think not so much of that of Job as of the patience of Jesus. And there were lessons for the disciples, not only to rebuke for the weakness of their faith but also of encouragement for prayer and faith.

Other incidents and teachings followed which we would love to dwell upon. Some of these we may only mention. Others must, perforce, go all unmentioned. The time is hastening on for the Lord. His thoughts are ever on the near and dread approach of his sacrificial sufferings and death. It was the content of the new teaching which he had begun to give to his disciples at this time.

Its beginning came immediately upon the event of the confession. It had formed the topic of conversation on the mountain. It had appeared again on the descent of the mountain. Now Jesus and the twelve were back again in Galilee and again it came. "While they abode in Galilee, Jesus said unto them, The Son of man is betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again, And they were exceeding sorry" (Matthew 17:22,23 and see Mark 9:30-32 and Luke 9:43-45).

This was followed by the story of the tribute money which Matthew alone records (Matthew 17:24-27). And there was much needed instruction concerning humility, the rights of the little ones in Christ, our dealings with our brethren and forgiveness of them, and the necessity of self-surgery in many cases, although not intended to be taken literally. And there was the lesson of tolerance toward fellow workers not of our own company.

(To be continued)

Can peach renew lost bloom,  
Or violet lost perfume,  
Or sullied snow grow white  
As overnight?  
Man cannot compass it;  
Yet never fear!

The leper Naaman  
Shows what God will and can.  
God who worked there is working here.  
Wherefore let shame, not gloom  
Betinge thy brow;  
God who worked then is working now.

— Christina G. Rossetti

# *Instrumental Music in the Public Worship of the Church*

By John L. Girardeau

## I.

### GENERAL ARGUMENT FROM SCRIPTURE

(Continued from last issue)

(7.) 2 Chron. xxvi. 16-21: King Uzziah officiating as a priest. God had given no warrant to a king to act as priest, and Uzziah arrogantly undertook, without such warrant, to discharge sacerdotal functions. The consequences of his impiety are vividly depicted in the following record: "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and behold, he was leprosy in his forehead, and they thrust him out from thence, yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord."

(8.) 2 Chron. xxviii. 3-5: King Ahaz doubly offending as to function and place. He performed priestly functions without a divine warrant, and performed them in places which God had not appointed. For this wicked self-assertion he was visited with divine vengeance. "Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the Lord his God delivered him into the hands of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hands of the king of Israel, who smote him with a great slaughter."

(9.) The jealousy of God for the principle of a divine warrant for everything in his worship is most conspicuously illustrated in New Testament times, by the tremendous judgments which befell the Jewish people for perpetuating, without such a warrant, the typical ritual of the temple-service. Until the great atoning sacrifice was offered, they had a positive warrant from God for the observance of that order. But when that sacrifice had been offered, the veil of the temple had been rent in twain, and the Holy Ghost had been copiously poured out at the inauguration of a new dispensation, the positive warrant for the temple-worship was withdrawn. This Stephen insisted on before the Council, and the illustrious witness for Christ was murdered for his testimony. He charged that when their fathers had no warrant to worship sacrificially except at the temple they had persisted in observing that worship elsewhere: and now that God had withdrawn the warrant to worship at the temple, they demanded the right to worship there. "Ye do always," said the glorious servant of Jesus, "resist the Holy Ghost." For this sin, by which they endorsed their rejection of their Messiah and Saviour, their church-state and national polity were demolished, and they, after the experience of an unparalleled tribulation, were scattered to the four winds of heaven. Have we not the evidence before us at this day?

The mighty principle has thus been established, by an appeal to the didactic statements of God's word, and to special instances recorded in scriptural history, that a divine warrant is required for everything in the faith and practice of the Church, that whatsoever is not in the Scriptures commanded, either explicitly or by good and necessary consequence, is forbidden. The special application of this principle to the worship of God, as illustrated in the concrete examples which have been furnished, cannot escape the least attentive observation. God is seen manifesting a most vehement jealousy in protecting the purity of his worship. Any attempt to assert the judgment, the will, the taste of man apart from the express warrant of his Word, and to introduce into his worship human inventions, devices and methods, was overtaken by immediate retribution and rebuked by the thunderbolts of his wrath. Nor need we wonder at this; for the service which the creature professes to render to God reaches its highest and most formal expression in the worship which is offered him.

In this act the majesty of the Most High is directly confronted. The worshipper presents himself face to face with the infinite Sovereign of heaven and earth, and assumes to lay at his feet the sincerest homage of the heart. In the performance of such an act to violate divine appointments or transcend divine prescription, to affirm the reason of a sinful creature against the wisdom, the will of a sinful creature against the authority, of God, is deliberately to flaunt an insult in his face, and to hurl an indignity against his throne. What else could follow but the flash of divine indignation? It is true that in the New Testament dispensation the same swift and visible arrest of this sin is not the ordinary rule. But the patience and forbearance of God can constitute no justification of its commission. Its punishment, if it be not repented of, is only deferred. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil," while the delayed justice of God is gathering to itself indignation to burst forth like an overwhelming tempest in the dreadful day of wrath.

The principle that has been emphasized is in direct opposition to that maintained by Romanists and Prelatists, and I regret to say by lax Presbyterians, that what is not forbidden in the Scriptures is permitted. The Church of England, in her twentieth article, concedes to the church "a power to decree rites and ceremonies," with this limitation alone upon its exercise, "that it is not lawful for the church to ordain anything that is contrary to God's written word."<sup>1</sup> The principle of the discretionary power of the church in regard to things not commanded by Christ in his Word, was the chief fountain from which flowed the gradually increasing tide of corruptions that swept the Latin church into apostasy from the gospel of God's grace. And as surely as causes produce their appropriate effects, and history repeats itself in obedience to that law, any Protestant church which embodies that principle in its creed is destined, sooner or later, to experience a similar fate. The same, too, may be affirmed of a church which formally rejects it and practically conforms to it. The reason is plain. The only bridle that checks the degenerating tendency of the church—a tendency manifested in all ages—is the Word of God; for the Spirit of grace Himself ordinarily operates only in connection with that Word. If this restraint be discarded, the downward lapse is sure. The words

of the great theologian, John Owen—and the British Isles have produced no greater—are solemn and deserve to be seriously pondered: "The principle that the church hath power to institute any thing or ceremony belonging to the worship of God, either as to matter or manner, beyond the observance of such circumstances as necessarily attend such ordinances, as Christ himself hath instituted, lies at the bottom of all the horrible superstition and idolatry, of all the confusion, blood, persecution and wars that have for so long a season spread themselves over the face of the Christian world."

In view of such considerations as these, confirmed, as they are, by the facts of all past history, it is easy to see how irrelevant and baseless is the taunt flung by high churchmen, ritualists and latitudinarians of every stripe against the maintainers of the opposite principle, that they are narrow-minded bigots who take delight in insisting upon trivial details. The truth is exactly the other way. The principle upon which this cheap ridicule is cast is simple, broad, majestic. It affirms only the things that God has commanded, the institutions and ordinances that he has prescribed, and besides this, discharges only a negative office which sweeps away every trifling invention of man's meretricious fancy. It is not the supporters of this principle, but their opponents, who delight in insisting upon crossings, genuflexions and bowings to the east, upon vestments, altars and candles, upon organs and cornets, and "the dead antiphonies that so bewitch their prelates and their chapters with the goodly echo they make;" in fine, upon all that finical trumpery which, inherited from the woman clothed in scarlet, marks the trend backward to the Rubicon and the seven-hilled mart of souls.

But whatever others may think or do, Presbyterians cannot forsake this principle without the guilt of defection from their own venerable standards and from the testimonies sealed by the blood of their fathers. Among the principles that the Reformers extracted from the rubbish of corruption and held up to light again, none were more comprehensive, far-reaching and profoundly reforming than this. It struck at the root of every false doctrine and practice, and demanded the restoration of the true. Germany has been infinitely the worse because of Luther's failure to apply it to the full. Calvin enforced it more fully. The great French Protestant

(Article 20) As a matter of historical fact, this principle was never agreed to by the Convocation that adopted the Thirty-nine Articles, this sentence being found neither in the first printed edition of the articles, nor in the draft of them that passed the Convocation, and which is still in existence, with the autograph signatures of the members; but it is believed to have been surreptitiously inserted by the hand of Queen Elizabeth herself, who had much of the over-bearing spirit of her father, Henry VIII, and who, as head of the church, which the English constitution made her, was determined to have a pompous worship under her ecclesiastical control." In support of this statement, reference is made to "authorities in Presbyterian Review, July, 1843," The Use of Organs, etc., by James Begg, D. D., (p. 150). See also Banner-man's Church of Christ, Vol. I., p. 339.

<sup>1</sup> Some curious and remarkable statements have been made with reference to this article. When, in 1808, the question of the introduction of instrumental music into public worship was before the Presbytery of Glasgow, the Rev. Dr. Begg, father of the late Dr. James Begg, published a treatise on the "Use of Organs," in which the following statement is attributed to the Rev. Alexander Hislop: "The Church of England has admitted into its articles this principle, that it belongs to 'the church' of her own authority, to 'decree rites and ceremonies.'"

Church, with the exception of retaining a liturgical relic of popery, gave it a grand application, and France suffered an irreparable loss when she dragooned almost out of existence the body that maintained it. John Knox stamped it upon the heart of the Scottish Church, and it constituted the glory of the English Puritans. Alas! that it is passing into decadence in the Presbyterian churches of England, Scotland and America. What remains but that those who still see it, and cling to it as to something dearer than life itself, should continue to utter, however feebly,

however inoperatively, their unchanging testimony to its truth? It is the acropolis of the church's liberties, the palladium of her purity. That gone, nothing will be left to hope, but to strain its gaze towards the dawn of the millennial day. Then—we are entitled to expect—a more thorough-going and glorious reformation will be effected than any that has blessed the church and the world since the magnificent propagation of Christianity by the labors of the inspired apostles themselves.

(To be continued)

---

## *The Hebrew Sanctuary* *A Study in Typology*

By the Rev. Wallace B. Nicholson, M.A., B.D., M.Th.

(Continued from last issue)

### V. HISTORICAL SURVEY OF TYPOLOGY

#### 1. Philo and Josephus.

Apart from the references made to the Tabernacle of the Hebrews in Old Testament history and the interpretation given in the New Testament, particularly in the Epistle to the Hebrews, the first exponents of the Mosaic symbols are Philo and Josephus. Even before their time pagan writers found allegory an admirable method of extracting truth from their sacred books, where the matter was too trivial or fabulous to be taken at its face value. Hence Plato and the Stoics endeavoured to save the credit of myths by allegorising them.

According to Philo<sup>13</sup> the tabernacle was a type of the universe, the sanctuary itself representing heaven and the forecourt the earth; the various colours were the four elements; the candelabra represented the sun and planets; and the twelve loaves corresponded to the months of the year. Josephus,<sup>14</sup> who in this field is more or less a disciple of Philo holds in the main the same views of the sanctuary though Philo is his superior in refined philosophical conception. Such representations do little to help us in understanding the symbolism of the tabernacle as a sanctuary of worship. The expositions of the Rabbinical schools show little improvement in spiritual insight, and it is only when the disciples of Christ understood the pure gospel of the New Testament that these types and symbols began to acquire a meaning corresponding to the divine economy of redemption.

The following examples from the writings of

Philo and Josephus will give an idea of their methods of allegorising:

Philo (B. C. 20-A. D. 40)

#### The Ark.

"Its length and width are accurately described, but its depth is not mentioned, being chiefly compared to and resembling a geometrical superficies; so that it appears to be an emblem, if looked at physically, of the merciful power of God; and, if regarded in a moral point of view, of a certain intellect spontaneously propitious to itself which is especially desirous to contract and destroy, by means of the love of simplicity united with knowledge, etc. . . . But the ark is the depository of the laws, which were given to Moses; and the covering of the ark which is called the mercy-seat, is a foundation for two winged creatures to rest upon, which are called, in the native language of the Hebrews, cherubim, but as the Greeks would translate the word, vast knowledge and science. Now some persons say, that these cherubim are the symbols of the two hemispheres, but for myself I should say, that what is here represented under a figure are the two most ancient and supreme powers of the divine God, namely his creative and kingly power;

"The altar of incense was placed in the middle between earth and water, as a symbol of the gratitude, which it was fitting should be offered up, on account of the things that had been done for the Hebrews on both these elements for these elements have the central situation of the world allotted to them. The candlestick was placed on the southern side of the tabernacle, since by it the maker, intimates, in a figurative manner,

---

<sup>13</sup> Philo Judaeus — A Jewish philosopher born in Alexandria. B. C. 20 — A. D. 40.  
<sup>14</sup> Flavius Josephus — A Jewish historian born in Jerusalem—A. D. 37 — A. D. 100.

the motion of the stars which give light; for the sun, and the moon and the rest of the stars, all at a great distance from the northern parts of the universe, made all their revolutions in the south."<sup>15</sup>

#### The High Priest.

"The high priest then being equipped in this way, is properly prepared for the performance of all ceremonies, that whenever he enters the temple to offer up the prayers and sacrifices in use among his nation, all the world may likewise enter in with him, by means of the imitations of it which he bears about him, the garment reaching to his feet, being the imitation of the air, the pomegranate of the water, the flowery hem of the earth and the scarlet dye of his robe being the emblem of fire; also, the mantle over his shoulders being a representation of heaven itself. . . ."

#### The Brazen Laver.

"Again, outside the outer vestibule at the entrance is a brazen laver; the architect having not taken any mere raw material for the manufacture of it, as is very common, but having employed on its formation vessels which had been constructed with great care for other purposes; and which the women contributed with all imaginable zeal and eagerness, in rivalry of one another, competing with the men themselves in piety, having determined to enter upon a glorious contest, and to the utmost extent of their power to exert themselves so as not to fall short of their holiness. For although no one informed them to do so, they, of their own spontaneous zeal and earnestness, contributed the mirrors with which they had been accustomed to deck and set off themselves, as the most becoming fruit of their modesty, and of the purity of their married life, and as one may say of the beauty of their souls."<sup>16</sup>

#### The Candlestick.

"Again, the law commands that candles shall be kept burning from evening until morning (Lev. 24:7) on the sacred candlesticks within the veil, on many accounts, one of which is that the holy places may be kept illuminated without any interception after the cessation of the light of day, being always kept free from any participation in darkness, just as the stars themselves, are, for they too, when the sun sets, exhibit their own light, never forsaking the place which was originally appointed to them in the world. Secondly, in order that by night also, a rite akin to and closely resembling the sacrifices by day may be performed so as to give pleasure to God, and that no time or occasion fit for offering thanksgiving may ever be left

out, which is a duty most suitable and natural for night; for it is not improper to call the blaze of the most sacred light in the innermost shrine itself a sacrifice."<sup>17</sup>

Josephus (A. D. 37 - A. D. 100)

"When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, these being of general access to all, but he set apart the third division for God, because heaven is inaccessible to men, and when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months. By branching out the candlestick into seventy parts, he secretly intimated the **Decani**, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. The vails, too, which were composed of four things, they declared the four elements; for the fine linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that colour is dyed by the blood of a sea shell-fish; the blue is fit to signify heaven; and the scarlet will naturally be an indication of fire. Now this vestment of the high priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder and for the ephod, it showed that God had made the universe of four (elements); and as for the gold interwoven I suppose it related to the splendour by which all things are enlightened. He also appointed a breastplate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world; and the girdle which encompassed the high priest round, signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes declares to us the sun and the moon; those, I mean, that were in the nature of buttons on the high priests shoulders; and for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning; and for the mitre, which was of a blue colour, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendour with which God is pleased.<sup>18</sup>

"The use of these golden bells at the bottom of the high priest's long garment, seems to me to have been this: that by shaking his garment at

<sup>15</sup> *Life of Moses*, Book 3, Chaps. 8, 9.  
<sup>16</sup> *Life of Moses*, Chaps. 14, 15.  
<sup>17</sup> *On Sacrifices*, Book 3, Chap. 7  
<sup>18</sup> *Antiquities*, Book 3, Chap. 7:7.

the time of his offering incense in the temple, on the great day of Expiation, or at other proper periods of his sacred ministrations there, on the great festivals, the people might have notice of it, and might fall to their own prayers at the time of incense, or other proper periods; and so the whole congregation might at once offer those common prayers jointly with the high priest himself to the Almighty. See Luke 1:10; Rev. 8:3,4; **Antiquities**, Book 3, Chap. 7:4, Footnote on the Golden Bells."

## 2. The Christian Fathers.

Beginning with the Christian Fathers we shall not find any formal system of typology although Old Testament types are brought under review and a few references are made to the tabernacle. In the main the Fathers were concerned with the defence of scripture as against sceptics and while they acknowledged the verity of the Word of God they were inclined to use plain facts of history as a starting point for more profound instruction. In expounding scripture they considered themselves warranted in adopting a manifold sense; and consequently, they could infer from scriptural passages almost any evangelical truth. This led them to extract meanings from plain statements of scripture which they were never intended to convey; while in some cases they discredited the plain historical meanings contained in the sacred text. Origen of Alexandria (A. D. 185-254), is the first divine of importance in the Christian Church who formulated definite canons of interpretation. He advocated a three-fold sense of scripture in line with his conception of man as soul, body, and spirit. In his **Principia**, Book 4, he says:

"I adopt a three-fold interpretation of Scripture. For as a man is said to consist of body, and soul and spirit, so also doth sacred Scripture. And if God is said to walk in the paradise in the evening and Adam to hide himself under a tree, I do not suppose anyone doubts that these things figuratively indicate certain mysteries, the history having taken place in appearance and not literally."

Statements of this nature and allegorical interpretations of the most trivial kind are to be found scattered through his writings; and while we recognize that he was one of the most eminent Christian writers and the Father of Biblical criticism and exegesis, we shall not find him to be a safe guide in typological studies. At the same time he expresses profound truths to which typical expositors would do well to take heed. Referring to the sanctuary, he states (**Principia**, Book 4):

"Nay even when we read of the construction of the Tabernacle we deem it certain that the written descriptions are the figures of certain hidden things; but

to adapt these, to their appropriate standards and to open and discuss every individual point, I consider to be difficult, not to say impossible."

Others of the Fathers before and after Origen give interpretations which indicate that excessive spiritualising of various portions of Scripture was a common practice and used for the edification of the ignorant. Barnabas (100 A. D.) in his "Epistle," a pious and earnest work aiming to strengthen the faith of believers, and containing many judicious statements based upon the New Testament is far less consistent in his treatment of the Old Testament. In declaring that the legal sacrifices are now abolished he shows how variously Christ was foretold in the Old Testament. In the tenth chapter he allegorises the commands of Moses; in the fifteenth he explains the "true meaning" of the Sabbath, and in the sixteenth, what the Temple really typified.

In his exposition of the symbolism of the red heifer, he says:

"Now what do you suppose this to be a type of, that a command was given to Israel, and man of the greatest wickedness should offer a heifer and slay, and burn it, and that then boys should take the ashes and put these into vessels and bind round a stick purple wool along with hyssop and that then the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners, and the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham and Isaac and Jacob because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds his kingdom. So that (through the cross) those believing in Him shall live forever . . ."

Justin Martyr (110-165 A. D.), in his **Dialogue with Trypho** in treating of the robe of the high priest says:

"The prescription that twelve bells be attached to the robe of the high priest is a symbol of the twelve apostles who depend on the power of Christ, the eternal priest; and through their voice it is that all the earth has been filled with the

glory and grace of God and of His Christ."

Irenaeus (120-202 A. D.), in his **Fragments**, gives this exposition of mounting his ass (Num. 22:22, 23):

"The ass was a type of the body of Christ upon whom all men resting from their labours are bourne as in a chariot. For the Savior has taken up the burden of our sin. Now the angel who appeared unto Balaam was the Lord Himself; and in His hand He held a sworn to indicate the power he had from above."

These passages give an idea of the type of allegorical exposition to be found in the writings of the Fathers. When no fault can be found with the doctrine expounded, undue liberties were taken with the sacred text; and even the scripture itself was tampered with for the convenience of the expounder as in the case of the **three** boys and the **twelve** bells. The Fathers however were fundamentally sound in their doctrines but the texts used were too often inapplicable to the subject and unworthy of the treatment which should be accorded to the Word of God. The Fathers of the Latin Church were as a rule more careful in their expositions but even here in some instances not only the Old Testament but the New was strained in order to give scope to their allegorical interpretations. Augustine himself, who may be taken as representing the Western Church does not seem on occasions to be able to free himself from fanciful and ridiculous interpretations and allegorical excesses. Further specimen given below from their writings will give the reader a general idea of the type of allegorical interpretation practiced which followed the same pattern with little variation to the times of the Reformation.

"For the ark (of the covenant) was gilded within and without with pure gold, so was also the body of Christ pure and resplendent, for it was adorned within by the Word, and shielded without by the Spirit, in order that from both (materials) the splendour of the natures might be clearly shown forth." (Irenaeus, **Fragments**. A. D. 120-202).

"And the things recorded of the sacred ark signify the properties of the world of thought, which is hidden and closed to the many and those golden figures, each of them with six wings, signify either the two bears, as some will have it, or rather the two hemispheres, and the name Cherubim meant 'much knowledge.' But both together have twelve wings, and by the Zodiac and time, which moves on it, point out the world of sense . . . Now the high priest's robe is a symbol of the world of sense. The seven planets are represented by the five stones and the two carbuncles for Saturn and the Moon . . . Differently, the stones might be the various phases of salvation; some occupying the upper, some the lower parts of the entire body saved. The three hundred and sixty bells, suspended from the robe, is the space of a year, 'the acceptable year of the Lord,' proclaiming and resounding the stupendous manifestation of the Saviour Father. The broad gold mitre indicates the regal power of the Lord, 'since the Head of the Church' is the Saviour, etc." (Clement of Alexandria, A. D. 153-217 — **The Stromata**, Book 5, Chapter 6.)

"If I may offer, moreover an interpretation of the two goats, which were presented on 'the great day of atonement,' do they not also figure the two natures of Christ? They were of like size, and very similar in appearance, owing to the Lord's identity of aspect; because He is not to come in any other form, having to be recognized by those by whom He was also wounded and pierced. One of these goats was bound with scarlet, and driven by the people out of the camp into the wilderness, amid cursing and spitting and piercing, being thus marked with all the signs of the Lord's own passion: while the other being offered up for the sins, and given to the priests of the temple for meat, afforded proof of His second appearance, when (after all sins have been expiated) the priests of the Spiritual temple, that is, the church, are to enjoy the flesh, as it were of the Lord's own grace, whilst the residue go away from salvation without tasting it." (Tertullian, A.D. 145-220, **Contra Marcion**, Book 3, Chapter 7.)

(Copyright 1951 by Baker Book House, Grand Rapids, Michigan. Used by permission.)

(To be continued)

---

## ***What Does It Mean to Abstain from All Appearance of Evil?***

By J. G. Vos

"Prove all things; hold fast that which is good. Abstain from all appearance of evil" — 1 Thess. 5:21, 22. How often this text has been

quoted by someone in an effort to prove that it is a Christian's duty to abstain from some particular form of conduct which cannot be de-

finitely proved to be wrong. This verse affords a classic example of the harm done by an incorrect translation of a text of Scripture — an incorrect translation which has led countless people into a false idea.

This text, in the form in which it is translated in the King James Version, has been quoted times without number in confident support of the notion that it is a Christian's duty to abstain, not only from what is really evil, but also from whatever may have the mere semblance or superficial appearance of being evil, even though not really evil. According to this idea, the text is a divine command to abstain from whatever may in any **resemble** evil, or **seem like** evil.

This interpretation of the text is frequently used in the effort to prove that it is the Christian's duty to abstain from various pleasures and recreations which are not really sinful or evil, but which may in some respect resemble other actions which are really evil, and thus may have the "appearance" or semblance of evil to some people.

It has been seriously stated that Christians should refrain from drinking the common soft drink called root beer, because it has the word "beer" in its name. It was stated that root beer is not really evil, but it has the **appearance** of evil, therefore the Christian should let it alone.

A minister once refused to allow pictures of the foreign missionary work of his own church to be shown on the screen on a weekday evening in the church building of the congregation of which he was pastor. He admitted that to show pictures of the church's missionary work was not evil, but he held that it was "a show," therefore it had the appearance of evil, and should be avoided.

In Pennsylvania there exists an old-fashioned sect of Christians called the Amish Mennonites. These folk will not use automobiles, but stick to their old horse buggies instead. Of course an automobile is not sinful any more than a horse and buggy is sinful. But many wicked and wordly people drive automobiles, so to the Amish this has the appearance of evil, and they abstain from cars and use buggies. There have been sects that held that it is wrong for men to wear neckties because this involves the appearance of evil. Many other examples might be cited.

The error involved in the wrong interpretation of this text is not a slight or unimportant one. Though the things the Christian is urged to avoid are often trivial, the error involved is not trivial. For this error clouds and obscures the clear distinction between good and evil — it blurs the basic distinction between right and wrong.

The Bible plainly and emphatically teaches that it is the Christian's duty to abstain from evil, that is, from what is wrong, from what is forbidden by the moral law of God. But according to the interpretation of 1 Thess. 5:22 which is under discussion, it is also the Christian's duty to abstain from innumerable things which are not really evil, wrong or sinful, but which may have the mere semblance or superficial appearance of being evil. This must inevitably entangle the conscience in a net from which escape will be all but impossible. The natural result will be one or the other of two things.

Either the conscience will become hardened to all moral questions, since the real evil and the merely seeming evil have been lumped together as equally to be avoided; or the conscience will become morbidly sensitive, so that the person will come to have conscientious scruples about a great host of matters which are not really moral problems at all, and he will forfeit all his peace of mind, become tense and inhibited, and lose most of his usefulness for service in God's Kingdom.

The Reformer John Calvin in his classic chapter on Christian Liberty in the **Institutes of the Christian Religion** (Book III Chapter XIX) illustrates this latter tendency by a man who feels that a Christian should not indulge in the luxury of having fine linen napkins on his table, so he substitutes cheaper cotton ones. But his mind is still not easy, and he wonders whether he should allow himself this extravagance. Finally he decides that the true path of Christian duty is to avoid the use of any kind of napkins whatever. Calvin rightly describes this state of mind as the conscience becoming entangled in maze or labyrinth from which escape will be all but impossible. He adds that Christ's redemption is intended to set the Christian free from endless preoccupation with such doubts and scruples.

There is a story of a man who wondered whether his white shirt, which had been worn one day, was still clean enough to wear a second day. Accordingly he asked his wife to look it over and decide. She however declined to examine the garment, merely saying "If it is doubtful it is dirty." This maxim, "If it is doubtful it is dirty," has been applied to the Christian's moral decisions in a very improper way. It has been alleged that anything about which one has a doubt is therefore to be regarded as sinful and to be abstained from. This is an improper conclusion because it fails to recognize that the feeling of doubt may come from either of two different sources. It may come from something about the "shirt"—the matter or practice under consideration — or it may come from the inhibited state of mind of the person concerned; he may be a person of a doubting temperament who tends to have scruples about all sorts of

things which the normal Christian regards as innocent.

It is true that Scripture teaches that "whatsoever is not of faith is sin" (Rom. 14:23), and it is always wrong to act against conscience by doing something about which we have a doubt. But the question we are discussing concerns how the Christian who has doubts or scruples should deal with them. As long as he has doubts he should not embolden himself to do that which he questions. But this does not mean that he is simply to say "This is doubtful, therefore it is dirty" and thereupon drop the matter. Rather, the serious Christian will strive to think more deeply in the light of God's Word, asking himself "Are my doubts about this matter occasioned by something inherent in the matter itself, or do they perhaps rise from my own spiritual immaturity which prevents me from discerning clearly between good and evil?" (Hebrews 5:14). Even in the case of the motted shirt, instead of taking the easy way of saying "If it is doubtful it is dirty," one should rather take the shirt to a window or under a good electric light and have a closer look at it. It may be that the shirt is not really dirty at all, and will be perfectly satisfactory for another day's wear. It is even possible that it is my sinful vanity about my personal appearance that causes me to toss a really clean shirt into the laundry basket. On the other hand, close inspection in a good light may show that the shirt is indeed dirty and I should be ashamed to wear it. In other words, the Scriptural admonition to avoid that concerning which we have doubts does not at all imply that we are to rest in our doubts or scruples without any serious investigation of them or effort to have them resolved.

The error of the King James Version's translation of 1 Thess. 5:22 consists in two points.

(1) Verse 22 is made a new and separate sentence, whereas it should be regarded as a part of the same sentence as verse 21.

(2) The Greek noun *eidōs* should not be translated by the English word "appearance," for this English word is ambiguous and may mean the mere semblance or superficial resemblance to something.

Nestle's Greek text and practically all modern translations punctuate the text so as to make verse 22 part of the same sentence as verse 21. In the ancient Greek manuscripts there are no punctuation marks and not even any spaces between the words. Parchment was costly and they economized by running all the words together. So modern editors in preparing the Greek text for printing have to figure out as best they can where one sentence stops and the next one begins. Of the translations I have checked, only the King James Version makes verse 22 a new and separate sentence. The others

make verse 22 a continuation of the same sentence as verse 21.

The second mistake of the King James Version concerns the translation of a Greek word. This word is a noun, *eidōs*, which occurs five times in the Greek New Testament. It is translated once by "appearance," once by "fashion," once by "sight," and twice by "shape." The references are as follows. The words printed in bold-faced type are the words used to translate the Greek noun *eidōs*:

1 Thess. 5:22, "Abstain from all **appearance** of evil."

Luke 9:29, "And as he prayed, the **fashion** of his countenance was altered."

2 Cor. 5:7; "For we walk by faith, not by **sight**."

Luke 3:22, "And the Holy Ghost descended in a bodily **shape** like a dove."

John 5:27, "Ye have neither heard his voice at any time, nor seen his **shape**."

According to Thayer's *Greek-English Lexicon of the New Testament*, which is a standard authority on the meaning of Greek words, the noun *eidōs* means, first, the external appearance, form, figure, shape, of something; secondly, form or kind. Thayer adds that in Greek writers the word *eidōs* means *species* as distinguished from *genus*.

Henry Alford comments on 1 Thess. 5:22 that this verse cannot possibly be translated as it is in the King James Version, for the word *eidōs* never has the meaning of the mere semblance of something. Alford adds that Paul is only cautioning his readers to distinguish and hold fast that which is good, and to reject what is evil.

Here are some of the modern translations of this text:

American Revised Version (1901), "Prove all things; hold fast that which is good; abstain from every form of evil."

Revised Standard Version, "Test everything; hold fast what is good, abstain from every form of evil."

Twentieth Century New Testament, "Bring everything to the test; cling to what is good; shun every form of evil."

Henry Alford in his commentary suggests as the best translation, "Abstain from every species of evil," with a possible alternative translation of "Abstain from every form of evil."

It will be noted that all of these recent translations use the word "form" instead of "appearance" as the translation of the Greek word *eidōs*.

It is clear that verses 21 and 22 are a unit

and properly constitute a single sentence. First there is a general command: "Prove all things" or "Bring everything to the test." The result of bringing everything to the test will be the division of things into two classes, namely, good and evil.

Therefore the command to "Prove all things" is followed by a specific command concerning the Christian's duty with regard to each of these two classes. With regard to what is found to be good, the Christian is to hold it fast. With regard to every form of evil, the Christian is to abstain from it.

The interpretation of 1 Thess. 5:22 as a divine command to abstain from whatever has the mere semblance of evil is often put forward in the interests of what is represented as a superior type of piety or holiness. In reality, however, it is not a better piety or higher holiness, and it will lead to the opposite of piety and holiness in the end. True piety does not handle the Word of God in a slipshod or inaccurate manner. And the incorrect translation or interpretation of a text of Scripture is sure to produce evil results in the end.

It may be remarked that our Lord Jesus Christ and His apostles certainly did not seek to avoid the appearance of evil as this expression is often understood today. Jesus wrought miracles of healing on the Sabbath which certainly had the appearance of evil to the Pharisees. His disciples ate the ears of grain as they passed through the fields on the Sabbath day, which had the appearance of evil to the Jews, but Jesus defended their action as legitimate. Jesus' dis-

ciples were criticized for eating a meal without having washed their hands thus violating the tradition of the rabbis. This had the appearance of evil to the Jews. But Jesus rejected this claim and said that to eat with unwashed hands does not defile a person. Instead of deferring to people's erroneous ideas of evil, Jesus said, "Judge not according to the appearance, but judge righteous judgment" (John 7:24).

Finally, we should take the most conscientious care to avoid whatever is really evil, as the text commands us to do: "Abstain from every form of evil." On the other hand, we should never judge or criticize our fellow Christians because they do something which seems to us to have the mere semblance or superficial "appearance" of evil. If what they are doing is really evil, and can be demonstrated to be such, we should talk seriously with them about it and show them from God's Word that what they are doing is wrong. But if it is a case of the mere semblance of evil, we should strictly avoid meddling with the conscience of our fellow Christians. They are responsible to God, not to us. And 1 Thess. 5:22, rightly understood, gives no support whatever to the common notion that Christians are required to avoid the mere semblance of evil.

Criticism of fellow Christians for doing something which is not really evil, and concerning which they are acting in good conscience, is really a grievous wrong. "Who are thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Romans 14:4).

---

## *Religious Terms Defined*

**TOLERATION.** The allowance, by authorities by church or state, of religious beliefs or practices which are not fully approved.

**TRADITION.** Something handed down from generation to generation. In theology, tradition is distinguished from Scripture. For example, we know from Scripture that Paul was an apostle; but the idea that he was beheaded under Nero rests on tradition.

**TRANSLATION.** (1) God's act of taking Enoch and Elijah to heaven without their dying (Heb. 11:5). (2) The reproduction of the Bible, or any other writings, in a language different from that in which they were originally written. The product of translation is called a **Version**.

**TRANSUBSTANTIATION.** The dogma of the Roman Catholic Church which teaches that in the Lord's Supper the elements of bread and wine are

miraculously changed into the true body and blood of Christ.

**TRUTH.** That which is in harmony with the nature of God, and is therefore the opposite of falsehood.

**TYPE.** An embodiment, in an earlier stage of sacred history in a limited way, of some truth which is embodied in a later stage of sacred history in absolute fulness. The fulfilment of a type is called the Antitype (that which corresponds to the type). Thus David was a type of Christ as King; Christ is the antitype of King David.

**UNBELIEF.** Refusal to give assent to testimony; especially, the refusal of a sinner to accept the testimony of God's Word concerning His Son Jesus Christ and the way of salvation. In a more general sense religious unbelief includes all re-

fusal to accept as truth anything taught in the Bible.

**UNITARIANS.** A religious denomination which denies the doctrine of the Trinity, and teaches that there is only one person in the Godhead, namely the Father. Unitarians deny the true deity of Christ and of the Holy Spirit. Unitarian views are held by many Modernists who are not members of the Unitarian Church.

**UNIVERSALISTS.** A religious denomination which holds that all human beings will ultimately be saved and inherit eternal life. This is of course contrary to the plain teaching of the Bible.

**WALDENSIANS.** A set of Christians, chief-

ly of Italy and France, which originated in the later Middle Ages, and adhered to many teaching of Biblical Christianity, over against the corresponding errors of the Roman Catholic Church.

**VOW.** A solemn promise made to God. (See **Oath**).

**WRATH OF GOD.** God's holy and righteous indignation against sin and sinners as being utterly contrary to His own nature, and therefore deserving of punishment. (Rom. 1:18).

**ZEAL.** A passionate, burning enthusiasm or earnest desire to support any person or cause. Zeal may be either sinful or righteous, depending on the character and motives of the zealous person, and the object of his zeal.

---

## George Gillespie

By the Rev. R. D. Eagleson, M. A., Dip. Ed.

Our fellowship with Christians, past and present, is in spiritual matters. Scripture tells us that our hearts and thoughts should be in Heaven, and it is here that we have communion with each other. Moreover God has appointed men as means to preach and expound His Word and we should therefore concentrate on the work of their lives rather than dwell on biographical minutiae; and Gillespie himself would want us to do so, for he was zealous for the Reformed faith and desired the establishment of Presbyterianism in Scotland, England and the whole world. Consequently, I wish to concentrate on his contribution to our understanding of the teachings of Scripture, and in the main this paper will be a summary of his book **Aaron's Rod Blossoming**, the only one available in Australia. It was first printed in 1646 during the Westminster Assembly in defence of Chapter 30 of the Confession of Faith against the Erastian heretics. In so studying the book we will have our understanding of the kingship and government of Christ in the church deepened, and will arm ourselves against the false teachings of Erastianism, one of the four heresies specifically mentioned in the ordination vows of our elders, and a doctrine that is being subversively applied in present totalitarian regimes.

George Gillespie had a brilliant mind. By the time he was 33, when he wrote **Aaron's Rod Blossoming**, he was fluent in the original tongues of Scripture, intimate with many of its different manuscripts, and could quote freely from the writings of the early church fathers and Reformation theologians. He was born in 1613, the son of the minister of Kirkcaldy. He possessed an unflinching spirit and spent himself unremittingly in the work of God, dying exhausted at

the age of 35 in 1648. His life thus straddled the early struggle against Stewart absolutism and English prelacy, the National Covenant and the Westminster Assembly of Divines. It would seem that the Church of Scotland had little difficulty in choosing him along with Henderson, Rutherford and Baillie, ministers, and Cassiles, Maitland and Warristoun, ruling elders, to be one of its commissioners at the Assembly. Indeed Dr. W. M. Campbell, the most recent writer on this period (**The Triumph of Presbyterianism, 1958**) and one who openly states that he personally preferred Henderson and Rutherford ("If I have, after reading, seemed a little hard on Gillespie, it is only because I saw him between the statesmanship of Henderson and the selflessness of Rutherford" - p. 36), acknowledges that in scholarship Gillespie alone in Scotland was the recognized equal of Rutherford ("his (Rutherford's) reputation as a scholar was unequalled save by that of George Gillespie" - p. 79) even though he was thirteen years younger.

From the beginning of his career, George Gillespie was devoted to Reformed doctrine and the Presbyterian form of government. Time and again he was responsible for bringing the General Assemblies of the Church of Scotland to adopt Presbyterian standards and systems. At the Westminster Assembly he was its untiring exponent.

He and Rutherford carried the burden of debate; Henderson contributed mainly towards the close of a struggle; while the quieter Baillie was the 'ears' of the party. Frequently the first was left to Gillespie alone, the others turning to him to rise in defence of the truth of Scripture. There was good reason for this for he was an able

debater, quick of wit and incisive of word. While his learning was no greater than Rutherford's, if as extensive, more than Rutherford he could order his material logically and concisely. Moreover, he had the amazing capacity of being able to remember without taking notes every argument and thought of his opponents and to answer them scarcely without hesitation point by point. It is recorded that "when the learned Selden had made a long discourse in favour of Erastianism, and none seemed ready to answer, Gillespie, urged by his brethren, rose and without any preparation or even notes to refresh his memory, repeated the substance of Selden's discourse and refuted it to the admiration of all." (Rev. T. McCrie, "The Leading Incidents and Characters of the Assembly" in **Bicentenary of The Assembly of Divines at Westminster** (Edinburgh, 1843) p. 37). Selden himself at the close admitted, "That young man, by his single speech, has swept away the labours of ten years of my life." Needless to say, Gillespie's answer had also been backed by years of relentless toil and study.

Selden was the noted Hebraist of his day and had been arguing against the tenets of Chapter 30 of the Confession. Along with Dr. Lightfoot, he had contended that there had been only one government in the Jewish state, that civil and ecclesiastical matters were under the one head, the civil magistrate, and that consequently the Christian church should also be subordinate to the government of the land. Gillespie devastatingly answered him and Book 1 in **Aaron's Rod Blossoming** is devoted to the substance of this debate and this line of argument. We will leave this particular aspect of the controversy to take it up again at the end of the paper. Immediately, let us consider more generally whether "the Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate."

### Church Government

The crux of the matter lies in the nature of the kingship of Jesus Christ. All, save only the Socinians, recognise His general kingdom as He is the Eternal Son of God. He it was who created the world, by whom all things live, and therefore He reigns over all creatures. In this sense we speak of Him as King of kings and Lord of lords. But because He is also mediator, having redeemed a people, setting them apart so that they are no longer of the world though in it, and

because only those whom He has saved belong to this people, the Church, so He reigns over the church only and exercises in regard to it a particular kingdom, distinct from the kingdoms of this world and from the civil government. Only a smaller number of men will accept this particular kingdom of Christ as He is Mediator. Certainly the Erastians will not recognise it because they believe that all government should be in the hands of the civil rulers. But what does Scripture say on this distinction of the twofold kingdom of Jesus Christ?

In 1 Corinthians 15:24-25 we have reference to a kingdom of Christ which is only transient, "Then cometh the end, when he shall have delivered the kingdom up to God, even the Father . . . For he must reign, till he hath put all enemies under his feet." But our Lord Jesus Christ also has a kingdom that is exercised for ever, namely that kingdom which He has as the Eternal Son of God and consubstantially with the Father and the Holy Ghost. Now he who has a kingdom that shall be continued and exercised forever, and a kingdom which shall not be continued and exercised for ever, has two distinct kingdoms.

We might go further with this text and observe that Christ does not reign over the devils as He is Mediator. Verse 24 tells us that at the last day He will put an end to all **other** government, authority and power, thereby implying that at the moment there are rival governments, "foes." Our Lord, of course, does reign over the devils, but He does not reign over them as Mediator nor does He administer this kingdom with evangelical ordinances, as He does in the kingdom of the church. To hold otherwise, we must include the devils in the kingdom of the church. Therefore we must of necessity conclude that Christ has one kingdom as the Eternal Son of God, and another as Mediator.\*

These same verses suggest a subordination of the Son of the Father. There are, however, many others which draw this distinction more clearly. In John 14:28 our Master declares, "My Father is greater than I;" in Isaiah 42:1, the Father Himself announces this subordination of the Son, "Behold my servant;" and in 1 Corinthians 11:3 we read, "the head of Christ is God." Previous to these last words, the verse in Corinthians had referred to Christ as "the head of every man," that is, as the head of the church, and if we read to the end of the verse in Isaiah we know definitely that the Father is speaking of . . . the Son in His office as Mediator, "he shall bring

\*This view held by Gillespie, that the devils are not subject to the Mediatorial reign of Christ, is not in accord with the faith of the Reformed Presbyterian Church of North America, as expressed in its **Declaration and Testimony**, Chap. XX Sec. 4 and Errors 2 and 3. The **Testimony** states that "The administration of the kingdom of Providence is subordinate to the dispensation of grace; Christ Jesus, as the head of the Church, rules by his infinite power, and in perfect wisdom and justice, over all wicked men and devils; making them, and all their changes, counsels, and efforts, subservient to the manifestation of God's glory, in the system of redemption." The key text cited is Eph. 1:22, which states that Christ is made "head over all things to the church;" this is understood to mean "head over all things whatsoever, that is, over the entire created universe, for the benefit of the church." It will be noted that the text says "head over all things TO the church," not "head over all things IN the church." The context verse 21, shows that the "all things" includes much that is beyond the limits of the church.—Editor.

forth judgment to the Gentiles." As Mediator and Head of the Church, Christ is subordinate to the Father, whose commandments He executes and to whom He must give an account of His ministration. But as the Second Person in the Trinity, Christ is not inferior to the Father, "thought it not robbery to be equal with God" (Phill. 2:6), and the kingdom He has as the Eternal Son, He holds not in subordination to God the Father but as being consubstantial with His Father. We are driven again to assert that our Master has a two-fold kingdom.

Again, Christ as He is "God over all, blessed forever" (Rom. 9:5) exercises sovereignty over all things even as His Father does for He and His Father are one. The words in Daniel 4:34-35 reveal that this is an all embracing and everlasting dominion. We also learn, however, from Hebrews 3:6 that Christ has a more limited and particular dominion and this comprehends only the household of faith. "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end." His dominion as Mediator must be so restricted for it was foretold as a comfort to the church that He would come and reign over it alone. "The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever" (Luke 1 32-33). "Unto us a child is born, unto us a son is given and the government shall be upon his shoulder (Is. 9:6). "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee" (Zech. 9:9) "Out of thee shall come a Governor, that shall rule my people Israel," (Matt. 2:6)

The distinction between the two kingdoms of Christ is most vividly drawn in the first chapter of Colossians. Here we find the relationships of one kingdom being employed to explain the relationships in the other; and so closely is the parallel drawn that even the terminology of one is applied to the other. In verse 18 Christ's relationship to the church as its head is compared with His relationship to the creation (v15-17) and just as He is the "firstborn of every creature" in that creation, so He is declared to be the "firstborn" of the new creation ("firstborn from the dead".) Now the old and the new creations are two distinct entities, whence Christ has a twofold kingdom, one as the Eternal Son of God, "the firstborn of every creature," and the other as Mediator, "the firstborn from the dead."

We may confirm this interpretation of Scripture and formulation of a twofold kingdom. Christ's kingship over the church as Mediator would imply the appointment of a system of government in the church directly responsible to Him as Redeemer. In other words if the church is a separate government or dominion, provision

should have been made in Scripture for distinct church officers, and because, as we have affirmed above, the church is a spiritual organisation ('not of this world') and not a political one ('of the world'), their duties within the church should be solely spiritual.

In 1 Thessalonians 5:12 we read, "And we beseech you, brethren, to know then which labour among you, and are over you in the Lord." The significant word is **over** — "over you in the Lord." Unquestionably this indicates a government in the church; and it is a spiritual government, for the Apostle declares that the presidency of the ministers is **in the Lord**. Calvin comments on these words: "This seems to be added to denote spiritual government. For although kings and magistrates also preside by the appointment of God, yet as the Lord would have the government of the church to be specially recognised as **his**, those that govern the church in the name and by the commandment of Christ, are for this reason spoken of particularly as **presiding in the Lord**."

Again elders are spoken of in Timothy as ruling, "elders that rule well" (1 Tim. 5:17). This must refer to rule within the church, to an ecclesiastical government, otherwise the text may be deftly turned against the Erastians. If the dominion of the elders is not restricted to the church, then ministers (for the text includes them in eldership — "they who labour in the word and doctrine") must be civil governors and should participate in the civil government and this is the last thing the Erastians would agree. For once Scripture comes to the heretics' rescue for such a thought is also contrary to the Word of God.

We might also refer to two verses in Hebrews, 13:7 "Remember them which have the rule over you, who have spoken unto you the word of God", and 17, "obey them that have the rule over you, and submit yourselves; for they watch for your souls." Clearly these verses describe ecclesiastical or spiritual rulers. Moreover it is doubtful if at the time the epistle was written there were any Christian magistrates who would watch over souls. Most magistrates would have been heathen.

We might also consider in this connection those verses which refer to the 'keys of the kingdom' and to the power of the church to regulate its membership, a power which above all indicates its right to a distinct government. But I intend to consider these in detail in the second section of this paper on church censures and excommunication. These present texts are adequate proof of a government in the church, established from its beginning and with a sure warranty in Scripture. The organisation and system of government we must leave for it is to be the subject of a later paper this year. Suffice

it to say that for Gillespie it was a Presbyterian form of government such as we know and indeed in **Aaron's Rod Blossoming** he devotes a section to defending Presbyterianism against the claims of Papacy, Prelacy and Independency. He per-

haps of all did most to secure the establishment of the Presbyterian form of church government in Scotland, and certainly the present security of the elders and the Kirk Session is due to his capable espousal.

(To be continued)

---

## **"Liberalism"--A Critique**

By the Rev. F. S. Leahy

In 1923 Professor J. Gresham Machen, then of Princeton Theological Seminary, published his monumental book, **Christianity and Liberalism**, which was to sell by the thousand. Walter Lippman described it as "an admirable book." "For its acumen, for its saliency, and for its wit," he wrote, "this cool and stringent defence of orthodox Protestantism is, I think, the best popular argument produced by either side in the controversy. We shall do well to listen to Dr. Machen. The Liberals have yet to answer him." Lippman's last statement still stands. Liberals are quick to answer certain evangelists and popular "fundamentalist" spokesmen, but are usually careful to avoid even the mention of men like Warfield, Machen and Berkouwer.

The Unitarians, who had no love for Dr. Machen's theology, hailed his book as a masterpiece of consistency and logic. A review in **The Pacific Unitarian** said, "What interests us is that from the point of view of a certain type of theology, Dr. Machen's arguments are irrefutable. His logic, it seems to us, is impeccable. The issue does exist and does confront us. For the first time he has done us the great service of putting it in a clear-cut and definite form. You must be either a believer or an unbeliever, an evangelical or a liberal, you cannot be both at the same time. Our judgment is that Dr. Machen puts the liberal party within the evangelical church where it has not a sound leg to stand on" (from **J. Gresham Machen**, by N. B. Stonehouse, p. 347 f.).

The Unitarians were absolutely right.

The writer owes more to that book (which is still in print) than to almost all the rest of his library combined — and that is saying a great deal. In his introduction to this book, the author says, "In the sphere of religion, in particular, the present time is a time of conflict; the great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes use of traditional Christian terminology. This modern non-redemptive religion is called 'modernism' or 'liberalism.'"

Machen went on to show that both names are unsatisfactory — the latter is question-begging. "The movement designated 'liberalism' is regarded as 'liberal' only by its friends; to its opponents it seems to involve a narrow ignoring of many relevant facts." Machen preferred to call it "naturalism" (in a non-philosophical sense), because of its 'denial of any entrance of the creative power of God (as distinguished from the ordinary course of nature) in connection with the origin of Christianity.' Those who would make a thorough and incisive study of naturalistic liberalism should read Professor Machen's lucid book (preferably twice), and also Dr. J. J. Packer's masterly work "**Fundamentalism**" and **the Word of God** (published in Britain by the Inter-Varsity Fellowship and in U.S.A. by the Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan).

### **The Confusion of Liberalism**

Within the historic divisions of Protestantism (albeit lamentable) the orthodox have a great common ground of conviction and experience. Luther and Calvin stood on the same Rock. We do not wish to ignore modern trends within evangelical circles which are as disruptive as they are deplorable. Yet the fact remains that all true Christians do stand on the same Rock. It is not so with modern Liberalism. Before I can answer the question "Shall I become a Liberal?" I must answer another question, "Whose Liberalism," Do I follow Barth, Schweitzer or Bultmann? Do I become a Unitarian in the strict sense, or simply use the old words with new meanings? It is difficult to conceive of a more bewildering spectacle than modern Liberalism. It virtually has as many Bibles, as many Christs and as many Gods as it has prominent thinkers. It tells me that Scripture is the product of religious "insight," but that inspiration did not guarantee the full truth of Scripture (i. e., its accuracy and consequent reliability); they say that Scripture is contradictory and that Christ contradicted Scripture. Therefore reason and conscience must judge, picking out the chaff from the wheat, "refashioning the whole to bring it into line with the accepted philosophy of the time." This refashioning is said to be the work

of the Holy Spirit" (See Dr. Packer, *ibid.*, p. 50). But I am immediately bound to ask, "Whose reason and whose conscience?" Have liberals a monopoly of these? On all crucial questions, such as the authority of Scripture, the Person of Christ, the death of Christ, even the being and character of God, Liberalism confronts us with confusion, uncertainty and constant alteration. The alleged contradictions of the Bible are infinitesimal trifles in comparison to the contradictions of Liberalism. But then what else would one expect from what is essentially subjectivistic humanism? Liberalism accuses conservatives of using outmoded language, and then itself employs a dialectical jargon which means precisely nothing to the average man (from one aspect that is the most hopeful feature of the situation!); but we need not expect clarity from anything so nebulous and unstable.

#### **The Dogmatism of Liberalism**

Despite its contempt of creeds and dogmatic statements, Liberalism is rigidly dogmatic in certain of its presuppositions. It clings tenaciously to the universal fatherhood of God and brotherhood of man, and these are doctrines. Therefore Liberalism does not secure immunity from doctrinal controversy; on the contrary, it causes the greatest and most crucial doctrinal controversy possible. With regard to the Scriptures or miracle, Liberalism is as unflinching in its position as the most dogmatic orthodoxy. The fact is that Liberalism is not really objecting to doctrine and dogma at all, but to certain doctrines and certain dogmas.

#### **The Obscurantism of Liberalism**

Either modern subjectivistic Liberalism is hopelessly ill-informed or wilfully repressive of the facts. Charity demands that we limit ourselves to the first charge, which, however, is culpable enough, for there is simply no excuse for such ignorance on the part of scholarly and clever men. Let us illustrate our point at length.

Again and again we find in liberal books and journals the most grotesque caricatures of orthodoxy on points such as inspiration, predestination or the atonement. Views are attributed to the orthodox which they just do not hold. In January 1956 the Student Christian Movement, in Britain, circulated Bulletin 110 of its Religious Book Club — a club in which some useful books have appeared. This particular Bulletin carried a sermon on the Authority of the Bible, by Professor R. H. Fuller — a professor of theology. His text was 2 Cor. 4:7, "We have this treasure in earthen vessels." The "sermon" was an attack on the orthodox view of the Bible. The most lamentable aspect of the attack was its almost childish and thoroughly inaccurate statement of the view under fire. The sermon fairly bristles with amazing and naive criticisms.

for example, the second sentence reads: "For no one who is intellectually honest can accept the first chapter of Genesis as a literal description of the way in which the world came into being." That remark is more than unkind; it betrays complete ignorance of what conservative scholars believe about Genesis 1. Then follows a broadside against "Fundamentalists" — "the people who believe that the Bible is verbally inspired; who believe that the Holy Spirit dictated every single word in the Scriptures, and that the biblical writers recorded them automatically like dictaphones. So far from being obsolete or old-fashioned, this view is said to be rapidly gaining ground among professedly Christian students of our universities today." We wonder who told Professor Fuller this take about the orthodox. In any event, he is responsible, wittingly or unwittingly, for circulating very great untruths about orthodoxy. In this "sermon" he continues, "But attractive though Fundamentalism undoubtedly is, intellectual sincerity — a duty we owe to God no less than faith — forbids us to accept it. Genesis 1 when taken literally, implies a geocentric universe — a flat earth, with the underworld beneath and the sky as a vault overhead. No reasonable person could be expected to accept it today. Therefore on the very first page we discover that there must be **some** error in the Bible. At least, it cannot be infallible on questions of Science." What good news! Would it not have been wiser and more **scientific** to discover what the orthodox believe about Genesis 1, including the flat earth charge, before making this statement? Would "intellectual honesty" not demand such a course? We may also ask if "intellectual sincerity" be found only amongst liberals? Are liberals the only "reasonable" people in this respect? When we look at this "sermon" we cannot help wondering.

So far as ignorance of the real situation, and naivety and concern, this "sermon" goes from bad to worse. The professor asks in the next breath, "If the Bible is verbally inspired, which text of the Bible does that apply to? There are countless variant readings in the MS. tradition (though it is only fair to add that they are fewer, and of far less importance to the meaning, than those in the ancient classics). One would have thought that had the Holy Spirit guarded the original authors from error, He would have taken similar precautions with the copyists." But conservatives never have believed that the work of the copyists was inspired. Enthusiastically the professor continues, "And what about the translations? Is it the Authorised Version, the Revised Version, the American Standard Version, the American Revised Standard Version, Luther's Bible, or what, that is verbally inspired." All the answers can be found in any standard conservative text-book in theology, from Charles Hodge to G. C. Berkouwer. Any divinity student in his second year

at a conservative college or seminary would be in trouble if he could not refute such an argument. Only space prevents us examining this strange "sermon" to the end: it is a mass of incorrect statements and allegations, and it was preached by a liberal scholar in St. David's College Chapel! In the very last paragraph, Professor Fuller turns to his text! "But how in the Bible," he asks, "can we know that treasure when we find it, and distinguish it from the earthen vessel? That treasure is Christ. It is to meet Him that we go to the Bible — not to be instructed about science or history or morality or even, I must add, religion. The science is often obsolete, the history idealised, the morality primitive, and the religion crude. But through it all we can meet Christ and that is why we use the Bible in the Church." He then quotes Martin Luther: "Scripture is the crib in which Christ lies." With Luther's remark we heartily agree, but to Professor Fuller and those who hold the modernistic view of the Bible we would say, "Thanks for the information; but when we went to your crib we found it so worm-eaten that the Babe had fallen through it; we could find no Christ." It is staggering to read these comments given in the name of "intellectual sincerity," when such views really demand a candid atheism.

In "**Fundamentalism**" and the Word of God, Dr. Packer deals with Professor Alan Richardson's article in **Chamber's Encyclopaedia** on "Fundamentalism." Professor Richardson attributes a dictation theory of inspiration to "Fundamentalists." "Such views," he says, "are now abandoned in the theological faculties of British universities." Dr. Packer is quick to point out that such views were "never held, in British universities or any other." On the other hand, Packer shows that if it is meant that no theological teachers in British universities today hold to the historic Christian view of inspiration then it is simply false. Dr. Packer concludes his appendix dealing with Professor Richardson's article thus: "It seems a pity that such a misleading account of this matter should find a place in a standard work of reference."

These are not isolated examples. This is typical of present-day "liberal" writing as it bears on orthodoxy. We gladly grant that there are some notable exceptions; but in this instance the exceptions only prove the rule. Have the liberal leaders never read the standard orthodox books? — Charles Hodge, William Cunningham, J. C. Ryle, H. C. G. Moule, A. H. Strong, James Orr, B. B. Warfield, J. G. Machen, John Murray, G. C. Berkouwer, Louis Berkhof, etc., etc. If not, they are not competent to discuss the matter. If they have, their writings are open to a more serious charge. Charity demands that we regard them as being ignorant of what

orthodoxy really is. But such ignorance is culpable.

The time has come for plain speaking. Let the men who have so much to say about reason, conscience and "intellectual sincerity" begin seriously to discuss orthodoxy and cease caricaturing it. Let them attack it, if they must, and we will defend it. But what is more monotonous and futile than the spreading of erroneous conceptions of historic Christianity? To do so in the name of Christian scholarship is nothing short of sacrilege.

Let our last thought be that of honesty. It has been raised by the Liberals themselves; they question our intellectual honesty. What must be thought of men who sign a confession or doctrinal statement, believing scarcely anything in it, and then use their position to attack the doctrines to which they professed subscription? Where is the honesty or intellectual sincerity of such men? Says Dr. Machen, "Whether we like it or not, these Churches are founded upon a creed; they are organised for the propagation of a message. If a man desires to combat that message instead of propagating it, he has no right, no matter how false the message may be, to gain a vantage ground for combatting it by making a declaration of his faith which — be it plainly spoken — is not true. . . The path of honesty in such matters may be rough and thorny, but it can be trod. And it has already been trod, for example, by the Unitarian Church. The Unitarian Church is frankly and honestly just the kind of church that the liberal preacher desires — namely, a church without an authoritative Bible, without doctrinal requirements, and without a creed . . . By withdrawing from the confessional churches — those churches that are founded upon a creed derived from Scripture — the liberal preacher would indeed sacrifice the opportunity, almost within his grasp, of so obtaining control of those confessional churches as to change their fundamental character. The sacrifice of that opportunity would mean that the hope of turning the resources of evangelical churches into the propagation of liberalism would be gone. But liberalism would certainly not suffer in the end. There would at least be no more need of using equivocal language, no more need of avoiding offence. The liberal preacher would obtain the full personal respect even of his opponents, and the whole discussion would be placed on higher ground, and would be perfectly straight-forward and above-board. And if liberalism is true, the mere loss of physical resources would not prevent it from making its way" (**Christianity and Liberalism**.)

The virus of humanistic liberalism has infected Protestantism for too long, with crippling results. Protestantism has never been so impotent as she is today. It behoves those who would be faithful to historic Christianity — dub-

bed "Fundamentalism" by the rationalists — to stand firmly, with minds and hearts dedicated to God and submissive to His Word. Let us take courage even from the attacks of the enemies of historic Christianity — the fact that there is controversy shows that Evangelicalism is making its presence felt. Let us press the battle to the gates, remembering our daily need of the Holy Spirit's unction if we are to be faithful to Christ, wage war against unbelief and grow in Christian character.

**Note:** The Rev. F. S. Leahy, author of the foregoing article, is a minister of the Reformed Presbyterian Church of Ireland and Convener of the Witness Bearing Committee of that Church. His discussion of Liberalism is as relevant in the United States and Canada as in Britain and Ireland. The ridiculous caricaturing of the orthodox position and the absurd claim that Liberalism holds a monopoly of scholarship are often encountered on this side of the Atlantic. Because orthodox believers hold that the Bible in its entirety is **true**, Liberals accuse them of holding that everything in the Bible must be taken literally. Really, of course, truth and literalness are two quite distinct matters.

Along with the absurdities just mentioned, there exists in some Liberal circles the practice of attaching a disparaging label to anything orthodox. Some cannot speak of creeds without a

sneer; to others the term "theology" seems to be incomplete unless the qualification "hair-splitting" be added. Adherents of the historic Christian faith are not merely called "literalists," but **crude** literalists;" they are not merely called "conservatives" but "**extreme** conservatives;" not merely "Fundamentalists," but "**narrow** Fundamentalists." The use of such misleading and emotionally-charged epithets perhaps betrays a lurking consciousness of weakness and lack of valid arguments on the part of Liberals. There is a story about a minister whose sermon notes were found after his death. At various points on the margin the notation "Argument weak here; better shout" was written. While this story may be true only as a parable, it may well be that the clamor of Liberals against "Fundamentalism" betrays a sub-conscious sense of insecurity in the advocacy of Liberalism. And it surely indicates that orthodoxy (or what they call "Fundamentalism") is a live issue today; who would expend so much energy kicking a dead dog?

The real issue, of course, is not whether orthodoxy is "narrow" or "crude" but whether it is **true**. Orthodox Christians are not concerned to claim that their position is **broad**; they are only concerned to claim that it is true. Any discussion which evades this issue is merely beating the air.—Editor.

---

## *A World in Famine*

### SOME FACTS ABOUT LITERATURE TODAY

**"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his work?"—Proverbs xxiv. 11-12.**

There are various ways in which the seriousness of the present world situation is being manifested, but of these, perhaps none is more startling than the failure of the Church to meet the universal need for Christian literature. The consequences of this failure are to be measured in terms of three facts.

Firstly, **the rapid development in literacy and the consequent growing demand for books.** Although illiteracy is still common in some countries, it is quickly diminishing. Widespread literacy campaigns are now organized with much success in many lands. Russia, for instance, claims that she has taught 80 million people to read in fifteen years. It is said that a hundred

people learn to read every minute. The fact is that more people are going to read than ever before. But **what** will they read? **Who** will be the authors and **who** the publishers?

Secondly, there is the fact of **the increasing circulation of injurious literature.** Never in history have the forces of evil made such gigantic efforts to harness the power of the printed page. For instance, it is said that Lenin's writings have now been translated into 968 languages and are available in all parts of the world. According to Dr. Laubach, Communists are spending about 500 million pounds a year on cheap, easy-to-read, Communist literature — literature which is fundamentally anti-Christian. In India alone, it has been claimed that about 70 per cent, of all literature available has come from Communist presses.

The literature programmes of non-Christian religious organizations reveal similar facts. In a recent year "Jehovah's Witnesses" distributed nearly 3 million bound books and 28 million pamphlets. In the same year over 36 million

copies of their magazines were distributed worldwide in forty different languages. This sect operates a bookselling programme in over 130 countries.<sup>1</sup> Yet more serious are the literary advances of Roman Catholicism and, at the present time, newspapers, pamphlets and books are the principal medium they are using in their attempt to bring Britain back to Papal domination. Let anyone examine the circulation figures of publishers like the **Catholic Truth Society** or read the reviews of Catholic books in the national newspapers and it will reveal something of the secret of the growing power of Rome.<sup>1</sup>

Thirdly, we face the fact that there is an almost universal famine for books faithful to the Scriptures.

A summary of a few facts will quickly indicate this: No Christian magazine exists in Hebrew for the Jews of Palestine. Apart from a semi-political Arab magazine there is no Christian literature for the 200,000 Arabs in Israel. An authority on the Arab world, Sir John Glubb, has recently written, 'So far as I know, no one but the Communists have taken an interest in what new literates read, this probably applies to other countries too but certainly to the Arab countries.' In Africa, in a major language like Amharic, there is only one book of Scripture which has any commentary printed on it. In South America, with a population of 170 million, there is an appalling dearth of good literature. In Portuguese-speaking Brazil, Reformed books are non-existent and even works that are "evangelical" are few. The story is much the same in India. When the National Christian Council of India decided that theological teaching in schools and colleges should be given in the local languages, it was found that there were only two or three books in a few of the twenty major languages that would be suitable.

Behind the "Iron Curtain" the situation is, of course, even worse. There is no such thing as freedom of the press in such countries as Eastern Germany, Russia and China. Letters written in recent years from Christians on the Chinese mainland to the secretary of the **Reformation Translation Fellowship** reveal the literature situation there very clearly. A believer in North Kiangsu writes: "It is very difficult for us to get church papers and magazines because of our economic condition which does not allow us to do so. But even if we have this desire, we have nowhere to buy. Therefore every publication of your Fellowship is just like the five loaves and two fishes in the Bible, to satisfy our spiritual starvation." In another letter, from Lanchow,

Kansu Province, the writer says, "I saw a copy of your magazine<sup>2</sup> at my friend's home . . . We have never seen such a spiritual publication in present-day North West China, so we are very glad to read it."

Some idea of the state of literature in Russia can be gathered from an account of the Rev. Paul E. Freed, who visited that country last year, "While in Moscow," he writes,<sup>1</sup> "we had the opportunity of visiting the Lenin Library composed of 17,000,000 books which are housed in a number of buildings scattered through the city. We inquired as to the location of the card catalogue. Since our interest was in the field of religion, we asked to see the drawers of the card catalogue devoted to this subject. We were taken through a maze of card indexes coming at last to a drawer marked religion. In all, the drawers on religion totaled five. Looking through the five drawers we could not find more than one or two books representing the belief in theism." Typical titles which Mr. Freed noticed in this "religious" section were. **L'Atheisme, Marxism and Christianity, History of Free Thought, Necessity of Atheism, Bankruptcy of Religion.** etc.

All these facts reveal a painfully sad condition in the Church today. Instead of being foremost in the use of books and in harnessing the power of literature — as our forefathers did at the Reformation — we are lagging behind a whole field of competitors. Some Societies like **The Christian Literature Crusade** and **The Reformation Translation Fellowship** are making noble efforts, but the generality of Christians have no conception of the seriousness of the situation. Compared to that army of writers, printers, and colporteurs who four hundred years ago hazarded their lives in spreading the Gospel, we are well described in Proverbs xxiv. 30-34. "I went by the field of the slothful, and by the vineyard of the man void of understanding; And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man."

"We would urge the propriety of a very large distribution of religious literature . . . Tractarianism owed its origin to tracts, as its names implies; why may not its downfall come from the same means, if well used? If several millions of copies of forcible, Scriptural testimonies could be scattered over the land, the results might far

<sup>1</sup> For several of the above figures we are indebted to an article by K. R. Adams, entitled "The Cold War", in the January-February, 1959, issue of *Floodtide*, a magazine published by the Christian Literature Crusade.

<sup>1</sup> Whatever we may think of the following statement it at least shows Rome's policy and outlook: "If the great St. Paul were alive today he would probably be a newspaperman. That would give him the means of spreading the word of Christ."—The Pope on December 6th, 1959.

<sup>2</sup> The R.T.F. publish a Chinese magazine in Hong Kong entitled *Faith and Life*.

<sup>1</sup> *Reaching Russia*, a booklet published by the "Voice of Tangier", 354 Main Street, Chatham, N.J., U.S.A.

exceed all expectation. Of course, controversy would arise out of such distribution; but this is most desirable, since it is only error which could suffer. We should like to see the country flooded, and even the walls placarded, with bold exposures of error and plain expositions of truth.

Brethren in Christ, by the love you bear to the gospel of Jesus, be up and doing for the Lord's cause in the land!" C. H. Spurgeon, 1866.

**Note:** The foregoing article on **A World in Famine** and the quotation from Spurgeon are reprinted from **The Banner of Truth**, London, England.—Editor.

## Some Noteworthy Quotations

THEOLOGY is taught by God, teaches of God and leads to God.

— Thomas Aquinas

TO BOW before the sovereign will of God is one of the great secrets of peace and happiness.

— Arthur W. Pink

THE SUPERFICIAL WORK of many of the professional evangelists of the last fifty years is largely responsible for the erroneous views now current upon the **bondage** of the natural man, encouraged by the laziness of those in the pew in their failure to "**prove** all things (1 Thess. 5:21). The average evangelical pulpit conveys the impression that it lies wholly in the power of the sinner whether or not he shall be saved.

— Arthur W. Pink

A SPIRITUAL MIND has something of the nature of the sensitive plant: a holy shrinking from the touch of evil.

— Richard Cecil

THERE IS A WANT in the human mind which nothing but the Atonement can satisfy, though it may be a stumbling-block to the Jew, and foolishness to the Greek.

— Charles H. Spurgeon

LET US NOT FOLLOW those preachers who are not friends to the cross. Let us have no fellowship with those who have no fellowship with Christ. Preachers who have caught the spirit of the age are of the world, and the world loves its own; but we must disown them. Let us not be distressed by the offense of the cross, even when it comes upon us with bitterest scorn. Let us look for it and accept it as a token that we are in the right.

— Charles H. Spurgeon

THERE IS MUCH ADO to get Lot out of Sodom, to get Israel out of Egypt. It is no easy matter to get a man out of the state of corruption.

— Richard Sibbes

REMEMBER, O my soul, the fig-tree was charged, not with bearing noxious fruit, but no fruit.

— Thomas Fuller

SINS OF COMMISSION are usual punish-

ments for sins of omission. He that leaves a duty may soon be left to commit a crime.

— William Gurnall

SOME TALK that the devil hath a cloven foot; but whatever the devil's foot be, to be sure his sons have a cloven heart: one half for God, the other half for sin; one half for Christ, the other half for this present world. God hath a corner in it, and the rest is for sin and the devil.

— Richard Alleine

A MAN at his wit's end is not at his faith's end.

— Matthew Henry

WHO IS THE MOST miserable man on earth, and whither shall we go to seek him? Not to the tavern; not to the theatre; not even to the brothel; but to the church! That man, who has sat, Sabbath after Sabbath, under the awakening and affecting calls of the gospel, and has hardened his heart against these calls, he is the man whose condition is the most desperate of all others. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell."

— Richard Cecil

SOLOMON BIDS US "buy the truth." but doth not tell us what it must cost, because we must get it though it be never so dear. We must love it both shining and scorching. Every parcel of truth is precious as the filing of gold; we must either live with it, or die for it.

— Thomas Brooks

HE THAT IS OUT of the Church is without the teaching, the holy worship, the prayers and the discipline of the Church, and is out of the way where the Spirit doth come, and out of the society which Christ is specially related to, for He is the Saviour of the body; and if we leave His hospital we cannot expect the presence and help of the physician. Nor will He be a pilot to them who forsake His ship, nor a captain to them who separate from His army. Out of this ark there is nothing but a deluge, and no place of rest or safety for the soul.

—Richard Baxter

# *The Puritan Principle of Worship*

By the Rev. William Young, B. Litt., Th. D.

(Continued from preceding issue)

Wm. Ames: **A reply to Dr. Morton's generall defence of three nocent ceremonies, viz. The Surplice, Crosse in Baptisme, and kneeling at the receiving of the sacramentall elements of Bread and Wine.** 1622.

Cap. I Sect. II. Whatsoever is objected in this Section for the All-Sufficiencie or perfect fulnesse of the Scripture, I will take for granted, because nothing is denied by the Defendant. It is granted therefore at the first entrance, that the Scripture condemneeth whatsoever is done, not onely against the warrant and direction of the Word, but also that which is done beside it."

Sect. V. Discussion of passage in Calvin, **Institutes**, IV, X, 30.

"For Calvin's meaning was nothing lesse then to teach that Christ had given libertie unto men for to prescribe at their discretion mysticall signes in the Church, but only to dispose of such circumstances as in their kind are necessarie, but in particular determination doe varie. He instanceth in the next section in the circumstance of time, what houre the congregation should meet: in the place, how large, or in what fashion the Church should be built: in meere order, what Psalmes should be sung at one time, and what another time. These and such like circumstances of order and comelinesse, equally necessary in civill and religious actions are understood by Calvin: Not significant ceremonies, proper unto religious worship, such as ours are now in controversie,"

Sect. XII. "The last place of Scripture handled in this argument is Jer. 7:31, the force of which, as it pertaineth to the purpose in hand, is in the last words, which I commanded them not, neither came it into my heart. The reason lieth thus (to take honorable Calvin's interpretation upon the place) seeing God under this title onely condemneeth that which the Jewes did, because he had not commanded it them: Therefore no other reason need be sought for the confutation of superstition, then that they are not by commandement from God.

Sect. XIII. Tertullian de Cor. 2 That is prohibited which is not permitted.

Sect. XVI. I Cor. XIV 26, 40 "**ALL that is left unto the Churches liberty in things pertaining unto God's worship, is to order them in comely manner.** This is manifestly collected out of the place in question; so the Defendant seemeth to grant, so P. Martyr understandeth it, as to be seen in his commentarie on I. Sam. 14 which judgment of his is cited and approved by D. Whitaker de Pont, P. 841 and 844, confirmed also by Junius against

Bell. Cont. 31. 4 C. 16 N 86, 87 C. 17 N. 9, 10, 12, 13. where he showeth that Christ is the only law-giver that appointeth things in his Church: and that he hath appointed all that are requisite: and that the Church maketh no lawes (properly so called) to appoint any new things to be used, but only canons, orders, directions, ordering in seemingly manner those things which Christ hath appointed: and that if she addeth anything of her own, she doth decline.

The reason is because unto her is committed no authoritie of appointing new things, but a ministerie to observe and doe such things which Christ has appointed. **Vide etiam Jun. de transl. imper.** 1.1 C. 2 N. 26, 27, 31. This is also confirmed by sound reason, but in respect of the wisdom required in all law-makers, and perfectly in Christ, and also in regard of the nature of such institutions. For the former reason teacheth (as Aristotle sheweth Rhet. I, 3) that all which possibly may, should be appointed in the law by the giver of it, and nothing left unto the ministerial judges, but that which must needs be left, as matters of fact, etc. Now in the worship of God, all but particular circumstances of order, may easily bee appointed (as in very deed they were) by our law-giver, Christ. As for the nature of such institutions, that doth also require so much: for whatsoever is above civilitie therein, if it be not a circumstance of order, it is worship, and therefore invented by unlawfull will-worship. For whatsoever is used or acted by him that worshipeth God, in that act, must needs be either grounded on civill humane considerations, and therefore civilitie: or an act and means of worship, and therefore worship: or the ordering and manner of disposing those acts and meanes, and therefore lawfull, it lawfully and fitly applyed: or else at least idle and vaine, and therefore to be avoided, according to that of Basil, **sigastho de kai peritia en ekklesia Theou:** A gift cannot be given. By all this it may appeare, that the authority of the Church is not be appoint what she will, no not of things in their own nature indifferent, and say they be in order, or for order; but onely to order those things which God hath appointed.

**Thus farre the proposition, or first part of my syllogisme: the assumption followeth.**

**But to appoint and use the ceremonies as we doe, is not to order in comely manner any thing pertaining to God's Worship.** The reason is because order requireth not the institution or usage of any new thing, but onely the right placing and disposing of things which are formerly instituted. This appeareth 1. by the notation which is given of the word itselfe, which both in Greek and

Latine is taken from the ranking of soldiers in certain bounds and limits of time and place . . . and 2. by the definitions which are given thereof, by philosophers and Divines . . . . 3. The same also is confirmed by our Divines, who usually giving instances of order, doe insist in time, place, and such like circumstances, making a difference betwixt mysticall ceremonies and order, many times condemning the one, and allowing the other as the Divines of France and the low Countries, in their observations on the Harmonie of Confessions Sect. 17 **Beaza Ep. 8 Jun in Bell append. Tract de cultu imaginum C 7 N. 12, 13, 14.**

4. By the context of the Chapter, viz. I Cor. XIV it plainly appeareth, that order is opposed to that confusion spoken of V. 33, and therefore importeth nothing but that peaceable proceeding whereby they that should speak, speak one by one, and the rest attend, etc. V. 30, 31.

As for comliness, that is nothing but the seemliness of order. For as P. Martyr saith in I Cor. XI: it is such a tempering of actions as whereby they may more fitly attaine their end. Otherwhere it may containe that natural and civill handsomenesse, which is spoken of Ch. XI 13, as it doth Ch. XI 23, and so includeth all that which is grounded on civility, as a faire cloth and cup for the communion, a faire and firme vessel for baptisme: but not the appointing of new mysticall ceremonies, for then such ceremonies were commanded to all Churches . . . : and then the Apostolick Assemblies should have worshipped God uncomelily.

Thus we have proposition and assumption of our Argument against the Ceremonies confirmed out of this place, which the Defendant choose as the onely place that could be brought for them. Now I hope we may add the conclusion.

Therefore to appoint and use the ceremonies as we doe is not left to the liberty of the Church, i. e. it is unlawfull."

**W. Ames: A Fresh Suit Against Human Ceremonies in God's Worship or A Triplication and D. Burgesse His Rejoinder for D. Morton. 1633.**

Sec. 12 Concerning that phraze, Jer. 7:31 etc. You doe that which I commanded not.

"1. In the twelfth section, we are going to inquire, whether and how that consequence in God's worship, be good: **I have not commanded this; therefor, you may not doe it.**

The Def. and Rejoynder say it is not good, except by **not commanding, be understood forbidding** as Lev. X, 1. Deut. XVII, 3. which is thus farr true, that except some forbidding be included, or (as the Rejoynder speaketh), imported in that not commanding, **not commanding** cannot make a thing unlawfull. But that is the very question. Whether in thinges proper to religion,

not commanding, doeth not include some kinde of forbidding.

2. The place mentioned by the Rejoynder: out of Lev. X, I doeth most strongly make against him. For the sonnes of Aaron are there condemned, for bringing strange, or ordinarie fire to God's worship, as doeing that which God had not commanded, and yet had not otherwise forbidden, then by providing fire proper to his worship and not appointing any other to be used in the tabernacle, and this is the very plea which we make against ceremonies of humane institution, in God's worship.

**W. Perkins: A Golden Chain or The Description of Theologie.** (John Legate, Cambridge, 1608). Ch. XXI of the 2d Commandment: "The 2d commandment then concerneth the manner of performing holy and solemne worship unto God.

Among things forbidden is mentioned "VI Will-worship, when God is worshipped with a naked and bare good intention, not warranted by the Word of God. Coloss. 2:23. I Sam. 13:9, 10, and 13. Hitherto may we adde popish superstitions in sacrifices, meates, holidiaies, apparell, temporarie and beadridden prayers, indulgences, austere life, whipping, ceremonies, gestures, gate conversation, pilgrimage, building of alters, pictures, Churches, and all other of that rabble.

To these may be added comfort in musicke in divine service, feeding the eares, not edefying the minde. I Cor. 14:15. Justinus Martyr in his booke of Christian questions and Ans. 107. It is not the custome of the Churches to sing their meeters with any such kinde of instruments, etc. but their manner is only to use plaine-song.

VIII. Corrupting of God's worship, and that order of government, which he hath ordained for his Church: that which is done, when any thing is added, detracted, or any way, against his prescript, mangled. Deut. 12:32. This condemneth that popish elevation of bread in the Lord's Supper, and the administration of it alone to the people without wine, together with that fearful abomination of the Masse.

By this we may learne to reject all popish traditions. Matt. 15:9. Now it is manifest, that all popish traditions, they eyther on their owne nature, or others abusing of them, serve as well to superstition and false worship, as to enrich that covetous and proud Hierarchie: whereas the Scriptures contained in the New and Old Testaments, are all-sufficient, not only to confirm doctrine, but also to reforme manners. 2 Tim. 3:16."

Perkins on lawful images of Christ. Vol. I pp. 660).

"It may be objected, that we may lawfully make an image of Christ, and that this image is no Idol. I answer: it is not unlawful to make or to

have the Image of Christ, two caveats being remembered. The first, that this Image be onely of the manhood: the second that it be out of use in religion. For if otherwise it be made to represent whole Christ, God, and man; or, if it be used as an instrument or a signe in which, and before which, men worship Christ himselfe, it is by the former doctrine a flat Idol."

"Hence it follows, that when the historie of the Bible is painted or pictured, as in some of our our Bibles it is, there are no images of God described, but onely such visible appearances as (sometime) were signes of the presence of God,

are expressed." Cf. p. 670 "And here it must be remembered, that the painting of the historie of the Bible, though otherwise lawful in itselfe, is not expedient in Churches because danger of idolatrie may rise thence . . . And the case is otherwise with such representations of the historie as are found in sundrie Bibles, because there is not the like occasion of idolatrie."

On the Regulative Principle. (pp. 661)

"For God is not worshipped of us, but when it is his will to accept our worship: and it is not his will to accept our worship, but when it is according to his will."

The end

---

## *Studies in the Teachings of Jesus Christ*

This series of lessons is intended familiarize the student with the principal teachings of Jesus Christ, to interpret these in relation to their background, and to relate them to present-day religious thought. The aim will be to gain an accurate knowledge of our Lord's teachings. Slipshod Bible study is common today. Many people are satisfied with a superficial skimming of the Bible. Many use terms without clear, definite ideas of what they mean; they deal in mere words without analysis of their content.

The following quotation from HIS Magazine, published by the Inter-Varsity Christian Fellowship (June 1958 issue, page 44) is relevant in this connection:

"A writer or speaker constantly strives for clarity of expression. Although many seem unaware of it, increasing the number of words (particularly adjectives and adverbs) does not increase the reader's or listener's understanding of the thought being conveyed. Tight writing goes with tight thinking and tight understanding. And there is a corresponding trilogy of looseness . . . As Christians, we must be honest in our inward thinking and outward expression. As Christians who desire to communicate with our generation (rather than a non-existent, earlier romantic one), we must be forthright and clear in outward expression, avoiding cliches. And our Lord was quite clear in saying that our yes should be yes, and our no should be no, without embellishment. Anything additional comes from the evil one."

The present series of lessons will attempt a basic rather than a superficial approach to the Biblical data. The superficial approach is very common; it merely skims the surface, citing texts on various subjects. Take, for example, the title "Son of man," which our Lord applied to to Himself. Shall we merely quote this, or shall we really try to understand it? What does this title mean? What are its roots in the Old Testa-

ment? What possible alternatives to it existed in our Lord's day? Why did he choose this title for Himself in preference to the alternatives?

These lessons should also help the student better to discern real Christianity from the various kinds of religion current today which are either imitations or distortions of Christianity. It is hoped that the lessons may be helpful in showing how real Biblical Christianity can be intelligently held in the modern world.

We take the Bible as the inspired and infallible Word of God, and hold that all its parts fit together in perfect organic unity and harmony. We accept the historic Christian view of Jesus Christ as the Son of God, and we adhere to the reality of the supernatural elements in the Bible.

Interpretations which make one part of the Bible contradict another part cannot be accepted. One part may go beyond another part in its teaching—certainly the New Testament goes far beyond the Old—but the relation is that of a less mature stage of revelation to a more mature stage, not that of falsehood to truth.

Besides the lessons printed in this magazine, the following books are recommended as aids in the study of this subject:

**Jesus of Yesterday and Today**, by Samuel G. Craig. 186 pages. Price \$2.75. Order from Presbyterian and Reformed Publishing Co., Box 185, Nutley 10, New Jersey or Baker Book House, 1019 Wealthy St., S. E., Grand Rapids, 6, Michigan. See review in **Blue Banner Faith and Life**, July-September 1956, page 146.

**The Teaching of Jesus Concerning the Kingdom and the Church**, by Geerhardus Vos. 105 pages. Price \$2.00. Order from William B. Eerdmans Publishing Co., 255 Jefferson Ave., S. E., Grand Rapids 3, Michigan. See review in **Blue**

**Banner Faith and Life**, July-September 1951, page 151.

### **Lesson 1. Regarding the Teachings of Jesus as an Isolated Phenomenon**

Quite often people have spoken of the teachings of Jesus as if Jesus were a solitary sage or thinker who appeared suddenly on the scene of history and uttered sayings unrelated to any background or previous development.

Those who speak thus of Jesus often tend to compare Him with Socrates, Gautama and other outstanding original thinkers of history. They tend to think of the teachings of Jesus as having little or nothing to do with the Old Testament, and little or nothing to do with the New Testament Epistles. They regard Jesus as if He stood alone, and they would confine their attention to the teachings of Jesus alone.

Such an attitude, of course, not only misunderstands Jesus, but it also misunderstands Socrates and the other great thinkers of history who might be mentioned. Socrates, for example, did not stand alone; he had a background of previous thinkers who had prepared the way for him, and he was also related to those who came after him. The same is true of Gautama (Buddha) and of all other great thinkers of human history. None of them can be understood if taken alone; each is part of an organic development. If this is true of Socrates, it is much more true of Jesus. For Jesus' place in history is not merely part of an organism of human development, but part of a great divine plan for the redemption of the world from sin. To understand Jesus, we must also have a true conception of the divine plan of redemption of which He was the most important part.

To regard the teachings of Jesus as an isolated phenomenon prevents one from doing justice to Him and His teachings. Those who regard Him in such a way can never grasp the true significance of His words and work. They may talk about the Sermon on the Mount and the Golden Rule, but inevitably they will miss the true meaning and relevance of the Sermon on the Mount and the Golden Rule. They will have a distorted view of them.

The teachings of Jesus do not stand alone. They are part of an organism and they must be studied in relation to that organism to be truly understood. Only the most superficial examination of the recorded sayings of Jesus can fail to see that they are closely related to the Old Testament. The Old Testament system was Jesus' background and environment. It was in that context, and as the fulfilment of that system, that Jesus' teachings were given. It is not too much to say that the Old Testament Scriptures formed the very warp and woof of

Jesus' thinking. Actually, there is almost nothing in the teachings of Jesus that does not exist in germ form in the Old Testament. Jesus took up some Old Testament conceptions and carried them further. In the case of others, He brought out their true meaning, clearing them from the erroneous interpretations that had been placed on them by human tradition.

Moreover, to regard the teachings of Jesus in isolation is to involve oneself in contradiction. For it is perfectly clear that Jesus Himself regarded the Old Testament as divinely authoritative, and represented His own teachings as being in a relationship of organic continuity with it. Time and again He quoted the Old Testament, claiming that His own person and work constituted the true fulfilment of it.

Those who are in the habit of regarding Jesus' teachings as an isolated body of thought commonly also have erroneous ideas of the nature of Jesus' message and mission. Some think of Him as a social revolutionary; others regard Him as a humanistic teacher. The cause of these misapprehensions of His teaching, of course, lies in the failure to take into account the true background and context of His teachings.

#### **Questions for Discussion**

1. Give a text from the sayings of Jesus in which He quotes from the Old Testament in such a way as to imply His own agreement with it.
2. Tell in your own words what is the true relationship between the teachings of Jesus and the teachings of the Old Testament.
3. Why can those who regard the teachings of Jesus as an isolated phenomenon in the history of religious thought never grasp the true meaning of His words?
4. What contradiction is involved in regarding the teachings of Jesus as existing in isolation from the Old Testament?

### **Lesson 2. Regarding Jesus' Teachings as Contrary to the Rest of the Bible**

Among religious circles it was quite popular a few years ago to regard Jesus and His teachings as in opposition to the rest of the Bible. Not only were the teachings of Paul regarded as contrary to the teachings of Jesus, but it was common to regard the teachings of Jesus as contrary to the Old Testament. Such thinking still exists today.

With regard to the Old Testament, it was stated that the Old Testament presented the idea of a God of wrath, whereas Jesus presented the idea of a loving heavenly Father.

By selecting Old Testament passages which stress the holiness of God and his Wrath against

human sin, and passages in the teachings of Jesus in which He speaks of the Fatherhood of God, it was possible to make this notion appear quite plausible. But a more complete induction of Scripture passages soon exposes the fallacy. The Old Testament also speaks of the Fatherhood and love of God, and Jesus also speaks of the holiness of God and His wrath against human sin. This is not to say that there is no difference between the teaching of Jesus and that of the Old Testament. The teaching of Jesus constitutes a later, and therefore a more complete, stage of divine revelation. But the one is not contradictory of the other.

With regard to the relation between Jesus' teachings and the rest of the New Testament, it was popular a few years ago to use the slogans "Not Paul but Jesus" and "Back to Christ." The idea was that Jesus preached a "simple gospel" of the love and Fatherhood of God, a message in which His own person and work had no place, and in which there was nothing about a substitutionary atonement for man's sin. Then — so it was claimed — the apostles, and especially Paul, came on the scene and spoiled this "simple gospel" by adding a lot of complicated doctrines about God and man, sin and salvation.

Often it was held that Paul obtained his leading ideas from Greek philosophy or from the Hellenistic "mystery religions." So it was advocated that the Church forget about Paul and his Epistles, and go back to the "simple gospel" of Jesus. Thus — it was hoped — all the emphasis could be placed on such ideas as the Fatherhood of God and the brotherhood of man, while such undesirable doctrines as the incarnation, the substitutionary atonement, etc., could be avoided.

This "Back to Christ" idea, however, was subjected to criticism by competent New Testament scholars, who soon showed that no such antithesis between Paul and Jesus could be maintained. For the great themes of Paul's Epistles are also found — not fully developed, but in germ or essence — in the teachings of Jesus Himself.

There is no basic theological doctrine in any part of the New Testament that is not found in germ form in Jesus' own teachings. Indeed, we can go back even of this, and say that the great themes of the New Testament Epistles are deeply rooted and imbedded in the Old Testament. It comes as a surprise to many people to learn that the great keynote text of the doctrine of Justification by Faith — "The just shall live by faith" — occurs first in the Old Testament (Habakkuk 2:4), and is found in the New Testament in several places as a quotation from the Old Testament.

This doctrine of Justification by Faith may serve as an example of the relation between Jesus' teachings and (a) the Old Testament; (b) the New Testament Epistles. The idea of Justification by Faith occurs very early in the Old Testament. It is clearly seen, for example, in the life of Abraham. In Genesis 15:6 we read: "And he (Abraham) believed in the Lord; and he counted it to him for righteousness. This idea is developed further in the later parts of the Old Testament. Then in the teachings of Jesus we see the Old Testament conception taken up and carried further. In numerous places Jesus speaks of faith as the means or channel by which we obtain salvation; we can easily think of instances where He said "Thy faith hath saved thee," or something similar. Still later, the conception of Justification by Faith is taken up by the New Testament Epistles, especially those of Paul, and carried to its full logical development and conclusion. Justification by Faith is only one of the theological doctrines that can be traced in this way, starting with the Old Testament, being carried further by Jesus, and finally stated in full logical form in the New Testament Epistles.

It is only by adopting an artificial — and really dishonest — "pick and choose" method of dealing with the teachings of Jesus that it can be maintained that they are out of harmony with the teachings of the rest of the Bible.

#### Questions for Discussion

1. What difference concerning the idea of God has been alleged to exist between Jesus and the Old Testament?
2. Why is this alleged difference between Jesus and the Old Testament a fallacy?
3. What ideas were involved in the popular slogans "Not Paul but Jesus" and "Back to Christ?"
4. Give a brief outline in your own words of the development of the idea of Justification by Faith in the Bible.
5. What text may be regarded as the key-note text of the doctrine of Justification by Faith?
2. Where in the Bible is this text first found?

#### Lesson 3. Regarding the Teachings of Jesus as His Principal Importance

Even more common than the erroneous tendencies already mentioned is the notion that Jesus was primarily a teacher and therefore the most important thing about Him is His teachings. This idea seems to pay high honor to the teachings of Jesus, but in reality it results in distorting them and destroying their real effect.

As represented by the New Testament, the teachings of Jesus are **subordinate to His deeds**. Jesus came not primarily to say something to men, but to do something for men. His teachings are subordinate to His acts and they are interpretive of His acts.

We are saved from sin, not by the teachings of Jesus in themselves, but by His perfect life and His vicarious (substitutionary) sufferings and death. Although Jesus is the supreme teacher of truth, His teaching function is subordinate to His redemptive function.

Consider, for example, such a text as Mark 10:45, "For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Here the purpose of Christ's coming is stated to consist in (a) His deeds, and (b) His substitutionary sufferings and death.

In Christian theology the work of Christ as Redeemer is commonly divided into His three offices of prophet, priest and king. These three, of course, are organically inter-related. They can be distinguished, but they cannot be separated. This threefold classification fits the Biblical data better than any other classification that has been proposed.

According to the statements of the Bible, Christ's office of a priest — by which He offered Himself on the cross as a sacrifice for the sins of men — is the central one of His three offices. Without that sacrifice of Himself, neither of His other offices (prophet and king) would even exist.

The tendency to think of Jesus as primarily a teacher, therefore, makes His prophetic office — His function as a teacher of truth — central, to the disparagement of His offices of a priest and a king. It is therefore a wrong tendency and can only result in distortion and misapprehension of His teachings. It takes what is really subordinate in the career of Jesus and regards it as the main thing, while leaving what is really the main thing out of consideration altogether.

The reason why such doctrines as the substitutionary atonement are found in their full development in Paul's Epistles, while in the teachings of Jesus they are found only in essence or germ, is that these doctrines could not be fully and adequately revealed to men until the historical facts of which they are the interpretation had taken place.

Before the crucifixion of Christ and His resurrection could be fully presented to men, and their meaning explained, it was necessary that they first take place as facts of history. In

Europe during the 16th century many books were written about the New World and its importance, **but only after Columbus had discovered America**. Before his discovery could be interpreted, it had to take place as a fact of history.

The great doctrines of the New Testament are divinely revealed interpretations of historical facts. Although Jesus on various occasions before His death on the cross referred to His death and its significance, still the full truth could not be properly revealed until the crucifixion and resurrection had actually taken place.

Consequently we should not expect to find the full statement of these doctrines in the teaching of Jesus, but only in the later revelation — the New Testament Epistles. This consideration shows how wrong and foolish it is to attempt to set up an antithesis between Jesus and Paul. An oak tree is much larger than an acorn, and different in appearance, but there is organic continuity between the two. Everything in the oak tree has developed from the acorn; everything in the oak tree was present in the acorn in germ form.

The fact that the great Biblical doctrines could not be fully presented until the historical facts — Jesus' death and resurrection—had taken place, also shows what a great mistake it is to regard Jesus as primarily a teacher.

Christopher Columbus said some remarkable things which are sometimes quoted, but the important thing about him is the fact that he discovered the New World. Abraham Lincoln's Gettysburg Address is an immortal gem of literature, but it is not the most important thing about Lincoln — the most important thing about Lincoln is the fact that he was President of the United States during the critical years of the Civil War.

Those who think of the teachings of Jesus as the most important thing about Jesus nearly always also have a false view of the Christian religion. They regard Christianity as exclusively a matter of **ideals**, and hold that historical facts are of no importance whatever, or only of very minor importance. The novelist Pearl Buck said in a published article\* that she could be a Christian just the same even if it could be proved that Jesus Christ had never lived. That was just another way of saying that to her mind religion was only a matter of ideals, not of historical facts. We have in the Four Gospels the portrait of a beautiful life, accompanied by beautiful and wonderful teachings. What does it matter whether the person portrayed is or was historically real or not? We can still try to mold our lives by the ideal of the teachings found in the Gospels. Such is the thinking of

\*Harper's Magazine, January, 1933; The Cosmopolitan, May, 1933.

people like Mrs. Buck. They think of religion in terms of ideals, not in terms of historical facts. They think Christ came to show men something or to tell men something, not to do something for men. And they think that what Christ came to tell men, was not something about Himself and His own deeds, but general abstract "principles" or ideals — concepts which need not be anchored to any point in history.

The teaching of the Bible, of course, is quite different. Jesus said that the Son of man must be lifted up (John 3:14). This being "lifted up", of course, is to be literally understood; it refers to His being crucified on the cross. Paul said that if the literal resurrection of Christ from the dead is not a historical fact, then the Christian religion is foolishness ("vain") — 1 Corinthians 5:14-17. The Bible represents the historical facts as the main thing. The teachings are subordinate to the facts, and they are important just because they are interpretations of the facts — they tell the meaning of the facts.

#### Questions for Discussion

1. According to the New Testament, what is the relationship between the teachings of Jesus and His deeds?

2. In Christian theology, into what three categories is the work of Christ as our Redeemer commonly divided?

3. Which of these three functions of Christ is the central one?

4. When we think of Jesus as a Teacher, which of His three functions or offices do we have in mind?

5. Why do those who think of Jesus as primarily a Teacher fail really to understand Jesus?

6. Why could such doctrines as the Substitutionary Atonement and Justification by Faith not be fully set forth in the teachings of Jesus?

7. What view of the Christian religion was set forth by the novelist Pearl Buck in a published article?

8. According to the Bible, what is the relationship between Christianity and historical facts?

#### Lesson 4. The Teaching of Jesus Concerning the Scriptures

It is very clear that Jesus regarded the Old Testament Scriptures as having divine authority, and therefore as certain to be fulfilled in all their predictions, and as binding in all their commands, as well as true in all their statements. Over and over again He stated that the Scriptures must be fulfilled.

It is noteworthy that while the Scribes and Pharisees tried very hard to find things in Jesus which they could criticize, and on the basis of which they could bring charges against Him, they never accused Him of having a wrong attitude toward the Old Testament Scriptures. There were many matters concerning which the religious leaders of the Jews disputed with Jesus. They accused Him of breaking the Sabbath, of a wrong attitude toward the Temple, and even of being demon-possessed. But there is no evidence that they ever accused Him of a wrong attitude toward the Old Testament.

The reason, of course, is obvious. On this matter, Jesus and His critics were in complete agreement. Like them, Jesus held the high view of the inspiration and authority of the Old Testament Scriptures. On this matter, Jesus was the most orthodox of the orthodox, from the standpoint of the Pharisees themselves. He did indeed differ with the scribes and Pharisees concerning the **interpretation** of certain things in the Old Testament; sternly He accused them, too, of making the Word of God void through their human traditions which they had added to God's Word. But Jesus agreed with His critics and opponents concerning the divine authority of the Old Testament writings themselves.

We may now examine some sayings of Jesus which bear this out. "I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled" (Mark 14:49). "And he began to say unto them, This day is this Scripture fulfilled in your ears" (Luke 4:21).

Moreover, Jesus held the Old Testament Scriptures to be the infallible rule of faith. In answering the Sadducees, He said to them: "Ye do err, not knowing the Scriptures . . .," obviously implying that a correct understanding of the Scriptures would have prevented their error concerning the resurrection — an implication which rests, in turn, upon the view that the Old Testament is an infallible rule of faith. (Matthew 22:29).

Again, Jesus appeals to the Old Testament Scriptures to establish a point in His teaching addressed to the chief priests and scribes and elders: "And have ye not read this scripture, The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes?" (Mark 11:27; 12:10).

We shall consider one more saying of Jesus which bears on His view of the Old Testament Scriptures. This saying is recorded in the Gospel of John, not in the Synoptic Gospels. The saying is: "And the scripture cannot be broken" (John 10:35b). In the tenth chapter of the Gospel of John we have the record of a dispute be-

tween Jesus and the leaders of the Jews. He made the statement, "I and my Father are one" (verse 30). This was rightly understood by the Jews as amounting to a claim to Deity. Thereupon they accused Him of blasphemy, and were on the point of stoning Him to death.

In replying to them, and defending Himself against their charge, Jesus appeals to the Old Testament. He cites an expression from Psalm 82:6, "I said, ye are gods." This was spoken to the judges of Old Testament times. Because as judges they were servants of God — representatives of God in administering justice — and to that extent were clothed with authority from God, they could, in that sense, be called "gods" (small "g").

Jesus' argument is as follows: It cannot be blasphemy to apply the term "God" to anyone to whom it can properly be applied. If it was proper to use the term "god" or "gods" in speaking of the Judges of Old Testament times — which Jesus' opponents could not and did not deny — then how much more proper it must be to apply the term "God" or "Son of God" to the One whom the Father had consecrated and sent into the world!

If the Jewish leaders did not object to the ancient judges being called "gods" — and they did not — then how could they claim that it was blasphemy for Jesus to say "I am the Son of God"?

This argument Jesus enforces by the statement: "And the Scripture cannot be broken." This is stated as an axiomatic truth, something which did not need to be proved — something concerning which both Jesus and His accusers were in complete agreement. Both they and He agreed without dispute that "the Scripture cannot be broken."

Not only did the Jewish leaders not accuse Jesus of a wrong attitude toward the Old Testament Scriptures; He did not accuse them of a wrong attitude toward the Scriptures. The Jews of Jesus' day regarded the Scriptures so highly that it would be practically impossible to over-emphasize their high regard for them. Yet all the evidence indicates that in this matter, Jesus and they were agreed. Like them, Jesus accepted the verdict of the Scriptures as final.

Jesus accused the Jewish leaders of His day of such sins and faults as hypocrisy, religious formalism, too-high regard for mere human tradition, misunderstanding of the purpose of the Sabbath — but He did **not** accuse them of thinking too highly of Moses and the prophets. The implication is plain. Jesus shared the high view of Moses and the prophets which was characteristic of the Jews of His day.

Jesus also saw clearly the organic character

of the Old Testament as a prediction of and preparation for Himself. This is well brought out by such a passage as Luke 24:25-27 and Luke 24:44-47. Jesus taught that He Himself was the heart of the Old Testament — a truth which should be grasped by those who today glibly tell us that there is nothing about Christ in the Old Testament. Not only is the Old Testament full of truth about Christ, but without the Old Testament neither Christ nor the New Testament can be adequately understood.

#### Questions for Discussion

1. What did Jesus assert concerning the **predictions** contained in the Old Testament Scriptures?
2. What was Jesus' teaching concerning the **commands** found in the Old Testament?
3. What did Jesus believe concerning the **statements of fact** of the Old Testament?
4. What were some of the matters concerning which the Jewish religion leaders criticised or accused Jesus?
5. Why did the Jewish religious leaders of Jesus' day never accuse Him of a wrong attitude toward the Old Testament Scriptures?
6. Give a text from one of the Synoptic Gospels (Matthew, Mark, Luke) which shows Jesus' attitude toward the Old Testament Scriptures.
7. Give a text from the Gospel of John which shows that Jesus and the Jewish religious leaders alike accepted the absolute authority of the Old Testament Scriptures.
8. Where and how in the Gospel of Luke do we find proof that Jesus taught that He Himself was the **great theme** and subject of the Old Testament?
9. How does Jesus' answer to the Sadducees concerning the resurrection show Jesus' acceptance of the authority of the Old Testament Scriptures?
10. What is the point of Jesus' argument based on His quotation from Psalm 82:6? How does this show His acceptance of the authority of the Scriptures?

#### Lesson 5. The Teaching of Jesus Concerning God

**Note:** The treatment of the subject in this lesson follows, in general, the discussion of **Jesus' Doctrine of God in Biblical Theology: Old and New Testaments**, by Geerhardus Vos, pages 389-397. Published 1948 by William B. Eerdmans Publishing Co., 255 Jefferson Ave., S. E., Grand Rapids 3, Michigan. Price \$5.00. Those interested in a fuller and more detailed study of the matter are referred to this book.

There is a common notion that Jesus brought the world a new doctrine of God, something quite different from anything previously held or known. This notion however is without foundation in fact. Jesus did not present an essentially new doctrine of God, though He did make some contributions to the Bible revelation about God.

It will not do to say that the Old Testament contains a false or inadequate doctrine of God; to say that involves making God misrepresent Himself.

That Jesus adhered to the Old Testament doctrine of God appears from His dialogue with the Sadducees about the resurrection. "Now that the dead are raised, even Moses showeth at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him" (Luke 20-37, 38).

Here Jesus recognizes the God of Abraham, Isaac and Jacob as **His own God**, the God in whom He Himself also believed, the God upon whose character and promises the resurrection from the dead of all people depends.

The central element in Jesus' doctrine of God is His teaching on **the Fatherhood of God**. This is often regarded as Jesus' unique contribution to the Biblical doctrine of God. But as a matter of fact the idea of the Fatherhood of God is set forth in various passages of the Old Testament. However there is a difference between the Fatherhood of God as set forth in the Old Testament and the Fatherhood of God as taught by Jesus. This difference appears in two ways:

(1) In the Old Testament God is regarded as the Father of Israel collectively considered, whereas in Jesus' teaching God appears as the Father of individual believers.

(2) In the Old Testament the Fatherhood of God is limited to the single nation of Israel, whereas in the teaching of Jesus it breaks over all national boundaries to every nation and country where the Gospel is preached and Christian believers exist.

Neither the Old Testament nor Jesus taught the popular present day doctrines of the universal Fatherhood of God and universal Brotherhood of Man. These are products of an un-Biblical liberalism in theology. Jesus taught that God is the Father (in the religious sense) of Christians, those who are in a special religious relationship to God.

This is evident from the regular addition by Jesus of the possessive pronouns "your" and "yours" or "their" to the word "Father" in

speaking of God. For example, note Matt. 6:32: "For after all these things do the Gentiles seek; for **your** heavenly Father knoweth that ye have need of all these things." This is a part of the Sermon on the Mount, which was addressed, not to the public in general, but to those who already were disciples of Jesus (Matt. 5:1, 2). Nor is this an isolated case. The same usage occurs regularly in the teaching of Jesus as recorded in the Synoptic Gospels.

Where these possessive pronouns are not used, and the simple definite article is found ("**the** Father"), the term "Father" is used as a correlative to Jesus as **the** Son; the reference therefore is not to all men in general. Note, for example, Matt. 11:27, "No man knoweth **the** Son but **the** Father; neither knoweth any man **the** Father, save **the** Son. But where God is spoken of as the Father of believers, the usage is uniformly "your Father" or "Their Father," not simply "Father" or "the Father." Even where Jesus is speaking of the birds of the heaven (Matt. 6:26), He says "**Your** heavenly Father feedeth them" — not "the heavenly Father" nor "their heavenly Father."

It is true that in the Gospel of John Jesus speaks of "the Father" where the reference is to God as the Father of the disciples. This, however, is not really contrary to what we have noted in the preceding paragraph about the usage in the Synoptic Gospels. In the Gospel of John Jesus regards His disciples as coming to share in His own religious relation to God. Consequently, this use of "the Father" in the Gospel of John really means "He who is my Father, and through me now also yours" (G. Vos, **Biblical Theology**, p. 392).

Some have attempted to maintain that Jesus taught nothing about God except His Fatherhood. According to this theory, Jesus held that God is nothing but love; love is the totality of God's character. This theory however breaks down when we examine the actual data in the Gospel records. In addition to the Fatherhood of God, Jesus clearly and emphatically taught two other truths about God.

The first of these other truths is the **majesty** of God. In theology this aspect of God's nature is summed up as His transcendence and His incommunicable attributes. By "transcendence" is meant the truth that God is not only present in this world, but also far above and beyond the created universe. "Transcendence" is correlative to God's immanence in the created universe. God is both transcendent and immanent. God's incommunicable attributes are those attributes of God which cannot be imparted to created beings; specifically, God's eternity, infinity, unchangeableness, omnipotence, omniscience and

omnipresence. All these we may regard as included in the general term **majesty**.

It is true that this side of God's nature is not stressed in Jesus' teaching as much as is God's Fatherhood. The reason for this doubtless was that the Jews of Jesus' day already emphasized the majesty and greatness of God so strongly that it was not necessary for Jesus to say very much on this subject. On the other hand, the Jews of Jesus' day practically ignored the Fatherhood and love of God, so Jesus emphasized that aspect in order to correct their one-sided view of God.

However, the idea of the majesty and greatness of God is definitely present in the teaching of Jesus. We find it, for example, in the Lord's Prayer, where the disciples are taught to address God as "Our Father," but only with the added words "Which art in heaven." Similarly in the next clause of the Lord's Prayer ("Hallowed be thy name") we find the majesty and greatness of God emphasized.

At the present day the situation is exactly the reverse of that which Jesus faced when He was on earth. In His day people ignored God's Fatherhood and love, while they strongly emphasized God's transcendent majesty and greatness. But today it is just the other way around. Today people emphasize God's Fatherhood and love, while they tend to ignore God's majesty, His transcendent greatness. So if we are to be true to the real teachings of Jesus about God, we must emphasize the majesty and greatness of God, to correct the one-sided view of God which prevails at the present day. We have heard of a minister who speaks of God as his "Pal." Concerning this it should be observed that religion is something more than merely feeling friendly toward God.

Besides the Fatherhood and majesty of God, there is another element which is prominent in Jesus' teaching about God. This is His teaching about God's **justice** or **retributive righteousness**. It is by reason of this attribute of God that He is the moral Ruler of the universe and must punish sin.

Some have attempted to subordinate God's justice to His love, holding that God is nothing but love, and that justice is only a manifestation of love. According to this idea, God punishes sin only because He loves the sinner. This idea became popular in the "New England theology" of the last century. But it cannot be substantiated from the teachings of Jesus. Jesus spoke of the **eternal** punishment of the wicked. If Jesus had spoken of the temporary punishment of sinners, perhaps such temporary punishment might be regarded as a manifestation of God's love, for the benefit of the persons punished, with a view to leading them to repentance and

reformation. But **eternal** punishment cannot be regarded as a manifestation of God's love for anyone — least of all for those who suffer this eternal penalty of sin.

From the many sayings of Jesus dealing with this subject, we may consider one or two. Matt. 25:46, "And these shall go away into everlasting punishment, but the righteous into life eternal." Mark 14:21 (concerning Judas, who betrayed Jesus), "The Son of man indeed goeth, as it is written of him. But woe unto that man, by whom the Son of man is betrayed! good were it for that man if he had never been born." Mark 9:43,44, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

#### Questions for Discussion

1. What does Jesus' statement to the Sadducees about the resurrection (Luke 20:37,38) show concerning Jesus' view of God?
2. What is the central element in Jesus' teaching about God?
3. What two differences exist between the Old Testament teaching about the Fatherhood of God and Jesus' teaching about it?
4. How can it be shown that Jesus did not teach the popular present-day doctrines of the Universal Fatherhood of God and the Universal Brotherhood of man?
5. Besides the Fatherhood of God, what two truths about God are found in Jesus' teachings?
6. What is meant by the Majesty of God?
7. Why did Jesus not need to stress God's majesty as much as God's Fatherhood and love?
8. What is meant by the retributive righteousness of God?
9. How can it be shown that God's retributive righteousness (or justice) is not just an expression of God's love for men?
10. How does the Lord's Prayer bring out the idea of the majesty of God?

#### Lesson 6. Jesus' Teaching Concerning His Own Person and Work

##### (1) The Messianic Title "Son of man" and its Meaning

In the Synoptic Gospels, Jesus' favorite designation of Himself is by the title "Son of man." In modern times this phrase has most often been regarded as a designation of Jesus' humanity, or as referring to His human nature over against His divine nature which is designated by

the title "Son of God." A study of the usage of the title "Son of man" in the Gospels, however, will reveal that this title is never used as a correlative of "Son of God." Nor is there any real reason for regarding it as a designation of Jesus' human nature in distinction from His divine nature. Rather, the title "Son of man" refers to Jesus as a person, with no special emphasis on His humanity.

A key to the meaning of this title "Son of man" may be found in Daniel 7:13, one of the great Messianic prophecies of the Old Testament:

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Here the title "Son of man" is associated, not with the humanity of the coming Messiah, nor with His humiliation and sufferings, but precisely with His heavenly glory. He is seen in the vision coming with the clouds of heaven. This vision of Daniel is really a prophecy of the second coming of Christ in glory at the end of the world.

Jesus, of course, was thoroughly familiar with the Old Testament Scriptures. And it seems highly probable, to say the least, that He took the title "Son of man" from this prophecy in Daniel, and used it in the sense which it has there. Accordingly, we may understand the title "Son of man," not as a designation of Jesus' human nature, but as a designation of Him as the Messiah, the Lord of glory. The meaning of the title "Son of man," then, appears to be something like that involved in the expression "the second Adam" or "the last Adam."

In applying the title "Son of man" to Himself, Jesus claims to be the Messiah, the one seen by Daniel in the vision as coming on the clouds of heaven. Probably Jesus chose this Messianic title in preference to the more common "Son of David" in order to avoid the nationalistic and political ideas which the Jews of His day attached to the title "Son of David."

## (2) Jesus claims to Fulfil the Old Testament Prophecies.

We find that Jesus claimed to be the fulfilment of the Old Testament Scriptures — the Law and the Prophets. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil" (Matt. 5:17).

In Luke 24:27 we find Jesus expounding the Old Testament Scriptures to the two disciples on the road to Emmaus, and telling them that He Himself was the fulfilment of those Scriptures:

"And beginning at Moses, and all the

prophets, He expounded unto them in all the Scriptures the things concerning himself." Later the same night He addressed the assembled disciples in Jerusalem, saying in Luke 24:44, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

This claim of Jesus to be the fulfiller of the Old Testament Scriptures is really a tremendous claim. It means that Jesus claims to be the One who fulfills every prophecy of a coming Redeemer, from the prophecy spoken just after the fall of man, that the seed of the woman should bruise the serpent's head (Gen. 3:15), down to the prophecy given through Malachi, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings . . ." (Mal. 4:2). In other words, Jesus claims to be the One whom God's people had been expecting through the thousands of years since sin came into the world.

Dr. Campbell Morgan once said that the entire Old Testament can be summed up in three things: the longing for a prophet, the longing for a priest, and the longing for a king. Now Jesus has come, and He says that He Himself is the fulfilment of all the Old Testament Scriptures. Jesus therefore says, in effect: "You have been expecting a prophet; you have been expecting a priest; you have been expecting a king. Now I have come. I am that prophet. I am that priest. I am that king."

## Questions for Discussion

1. What title is Jesus' favorite designation of Himself in the Synoptic Gospels (Matthew, Mark, Luke)?
2. What passage in the Old Testament is the probable source from which Jesus took this title?
3. In the Old Testament passage, what characteristic of the coming Messiah is connected with this title?
4. How is the title "Son of man" often misunderstood today?
5. What designation of Christ used by the Apostle Paul is approximately equivalent in meaning to the title "Son of man"?
6. How can it be shown that the title "Son of man" as used by Jesus is **not** a designation of Jesus' human nature in distinction from His divine nature?
2. What was the most common Biblical title of the Messiah in use among the Jews of our Lord's day?
8. What is the probable reason why Jesus

preferred the title "Son of man" for Himself rather than the more commonly used title "Son of David?"

9. Give a verse which shows that Jesus claimed to fulfil the Old Testament prophecies.

10. What is the first Messianic prophecy in the Old Testament? To whom were the words formally addressed? What is the meaning of the prediction?

11. What is the last Messianic prophecy in the Old Testament?

12. How did Dr. Campbell Morgan once sum up the entire Old Testament? How do our Lord's claims fit in with Dr. Morgan's summary?

### Lesson 7. Jesus' Teaching Concerning His Own Person and Work, Continued

#### (3) Jesus Claims a Unique Relation to God the Father.

In Matthew 11:27 Jesus claims for Himself a unique, reciprocal relationship with God the Father: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Such a claim to a unique, special, reciprocal knowledge of the infinite God amounts to nothing less than a claim to deity on the part of Jesus. The finite cannot comprehend the infinite. Jesus in this verse claims to have a total knowledge of God. Jesus thus claims to comprehend the Infinite One. Therefore Jesus claims to be infinite Himself. And this is the same as claiming to be God.

Jesus Christ was born in Bethlehem, grew up in Nazareth, and lived in Galilee and Judea. Men saw Him, heard Him, lived with Him, worked with Him, and afterwards testified that they had seen His glory, the glory as of the only-begotten of the Father, full of grace and truth (John 1:14). Yet they had seen only one side. For Jesus Christ is an infinite being. He lived among men; men saw one side of Him. But there is another side. And no human being has ever seen that other side. Christ is so great that only God the Father has ever seen the other side.

This infinite greatness of Christ is also brought out strongly by a text in the Gospel of John (John 8:58), where Jesus says, "Verily, verily, I say unto you, Before Abraham was, I am." The Jewish leaders had said to Jesus, "Thou art not yet fifty years old, and hast thou seen Abraham?" (verse 57). Jesus replies, breaking the rules of grammar in order to teach the truth about Himself. Instead of saying, "Before Abraham was, I was," He says, "Before Abraham was, I am." That is to say,

Abraham was a finite man, who lived in historical time. His earthly life had a beginning and it also had an end. So one could say "Abraham was." But Jesus is an eternal being, so he cannot be placed alongside of Abraham. The only tense that tells the real truth about Jesus is the present tense. For he is the one who is the same yesterday, and today, and forever (Hebrews 13:8).

How different the divine Christ of the Scriptures is from the merely human Christ of much modern theology! The Christ of the Scriptures is a great Christ, not a little Christ. He is so great that He absolutely transcends historical time, and exists in an eternal present.

#### (4) Jesus Claims the Power to Forgive Sins.

We find Jesus' claim to deity — His claim to be God — advanced again in His claim to have the power and authority to forgive people's sins. This claim of Jesus is recorded in Matt. 9:1-8. The scribes accused Jesus of blasphemy because He claimed the power to forgive men's sins. They reasoned that only God can forgive sins. And in this they were quite correct. Their error was not in holding that only God can forgive sins, but in denying that Jesus is God.

Jesus claimed and exercised the power to forgive sins, and He vindicated His power by performing a miracle, which could only be done by the power of God, healing the paralytic, that they might know that "the Son of man hath power on earth to forgive sins." In claiming the authority to forgive sins, Jesus claimed to be God.

There are only three possibilities concerning this claim of Jesus to forgive sins: (1) It was blasphemy; (2) it was the delusion of an insane person; (3) it was sober truth, in which case Jesus is truly God. Those modern religionists who deny that Jesus is truly God face a dilemma here. For if Jesus is not truly God, then He was either a wicked man (blasphemer), or He was insane. And those who deny that Jesus is truly God, and yet claim to be His disciples and preach His Gospel, are in a very inconsistent position.

#### Questions for Discussion

1. What is the real meaning of the claim which Jesus makes for Himself in Matthew 11:27?

2. Who alone knows the full truth about the greatness of Jesus Christ?

3. How does the statement of Jesus in John 8:58 show His infinite greatness? How did Jesus break the rules of grammar to teach truth about Himself?

4. What is meant by saying that Jesus Christ transcends historical time?

5. What should be thought of the statement, attributed to a Liberal preacher: "I believe in the divinity of Christ because if I did not I could not believe in my own divinity"?

6. It is sometimes said by religious Liberals that "Jesus is divine because He is so perfectly human". How does this type of statement differ from the truth as stated by Jesus Himself?

7. How does Jesus' claim of the power to forgive sins show who and what Jesus is?

8. What three possibilities exist for explaining Jesus' claim to have power to forgive men's sins? Which of these is the truth? How can the others be shown to be false?

#### Lesson 8. Jesus' Teaching Concerning His Own Person and Work, Continued

##### (5) Jesus Taught that He would Lay down His Life as a Sacrifice for the Sins of His People.

It has often been alleged that the doctrine of the substitutionary atonement (otherwise called the vicarious atonement) is not found in the teachings of Jesus, or at any rate not in the teachings of Jesus recorded in the Synoptic Gospels (Matthew, Mark, Luke). This claim is however a false one, for the doctrine in question is certainly found in our Lord's recorded teaching, including the Synoptic Gospels. For a good reason it is not as prominent in the teaching of Jesus as it is in the New Testament Epistles.

By the substitutionary atonement is meant the truth that Jesus suffered and died, not merely as a martyr, nor merely as an example of self-denial, nor merely to impress men and move them to repentance, but specifically as a **sacrifice to satisfy the perfect justice of God on account of human sin, thereby reconciling man to God.** The atonement was necessary for God's sake; there was something in the nature of God which required this if man was to be forgiven and saved. Thus according to sound Biblical teaching the atonement terminates on God not on man. It satisfies a requirement of God's nature — the requirement of justice, that sin cannot go unpunished. Sinners can be forgiven only because Jesus Christ has borne the penalty for their sin. Although the so-called Apostles' Creed affirms "I believe in the forgiveness of sins," this must be carefully guarded against misunderstanding. Strictly speaking, God never does nor can forgive sins. He forgives sinners, but the penalty for the sin can never be omitted. It must be borne by someone — if not by the sinner personally, then by his Substitute. Since justice is part of God's nature, and He cannot deny Himself, it is impossible for Him to disregard the requirements of justice. If He were

to do so He would instantly cease to exist — an impossibility, of course — and with Him the entire universe would in one instant vanish into nothingness. God cannot be God without being just; His absolute justice is inseparable from His nature. Therefore if sinners are forgiven the penalty must be borne by an acceptable Substitute.

The question we are facing is whether this doctrine of the substitutionary atonement is or is not found in the teachings of Jesus Christ recorded in the Gospels. First of all, it is sufficient for our purpose to show that the doctrine is included in Christ's teachings. We do not need to prove that it is as prominent in Jesus' teachings as in the Epistles. There is something seriously wrong with the faith of those people who demand that a doctrine shall be supported by many texts before they will accept it. For instance, it is objected against the doctrine of our Lord's virgin birth that it is recorded in only two of the Gospels (Matthew and Luke). Since the birth of Jesus is recorded only in these two Gospels, it should hardly surprise us that His virgin birth is found only in these two. But even if it were taught in only one of the Gospels, that should be ample warrant for believing it. One clear statement of a truth in God's infallible Word should be enough warrant for faith.

A key verse for the substitutionary atonement in the teachings of Jesus is Mark 10:45 with its parallel text Matthew 20:28, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." A ransom is a purchase price paid to buy something or someone back. In this text "to give his life" means, of course, to give it in death, that is, to give up His life as a ransom for many. It refers to the death of Christ. So then the death of Christ is a ransom-price paid for many. In the Greek the phrase "for many" means not merely "for the benefit of many" but more specifically, "in the place of many." The idea of substitution is explicitly set forth: Christ gives His life as a ransom instead of many. This text, summing up as it does Jesus' own consciousness of the nature and reason for His mission ("the Son of man came . . .") is very significant. It shows that Jesus taught that His substitutionary death was the reason for His coming into the world.

The substitutionary atonement is found, too, in connection with the institution of the Lord's Supper (Matt. 26:28 and parallels) where Jesus said, "This is my blood of the New Testament, which is shed for many, for the remission of sins." The shedding of blood, of course, is equivalent to death. The shedding of the blood of the animal sacrifices involved the death of the animals (see Levit. 17:11). Here, therefore, Jesus affirms that His death is for the remission of the sins of many. Just as in the Old Testa-

ment system the animal sacrifice was the offerer's substitute, suffering death that he might live, so the death of Jesus, signified by the shedding of His blood, constitutes a substitutionary atonement for the sins of His people. This of course is the central and perfectly obvious meaning of the Lord's Supper; all else in the Supper is incidental to this central meaning of substitutionary sacrifice, and without this central truth the rest would lack all meaning and relevance. It is a most amazing inconsistency, therefore, that people who no longer believe in the substitutionary atonement nevertheless continue to observe the Lord's Supper. This can only be attributed to the most callous formalism in religion and the tendency to perpetuate religious ritual apart from its real theological meaning.

In the Gospel of John the concept of the substitutionary atonement is taught in 6:52-56, where Jesus affirms that eating His flesh and drinking His blood is absolutely necessary for salvation. The implication is plain that Christ must suffer and die, for eating His flesh and blood means appropriating the benefits of His death. Without the death of Christ, there could be no such thing as eating His flesh and drinking His blood. The Jews realized this, for they asked, "How can this man give us his flesh to eat?" The reference of this passage is not directly to the Lord's Supper, but to obtaining, by faith, the benefits of Christ's sufferings and death.

Many objections are raised against the doctrine of the substitutionary atonement, which we cannot consider in detail here. One of the most persistent is the claim that it would be unjust on God's part to take the sins of guilty men and lay them on the innocent Christ. In reply to this we may say that this would indeed be unjust if Christ were **compelled against His will to suffer the penalty** for the sins of others. But of course the Bible represents Christ as doing this, not against His will, but willingly (note John 10:17,18).

Another common objection is that God must be a harsh, vindictive Judge if He will not forgive sinners unless the innocent Christ bear their penalty. In answer to this it may be said that the same God who required the atonement also provided the victim for the sacrifice. God's justice required an atonement; His love provided it. He spared not His own Son, but delivered Him up for us all.

Still another objection is that we forgive others without requiring any atonement, so why cannot God do the same? In answer to this it may be replied that we have nothing to do with the judicial punishment of sin. What we forgive is really **injuries**, not sins. Only God forgives sins. We can injure our fellow men, and we can sin against God. Strictly speaking, we cannot injure God, nor can we sin against men.

This is brought out by Psalm 51:4, where David says, "Against thee, thee only, have I sinned." David had most grievously injured Bathsheba and her husband Uriah the Hittite, but in doing so he had sinned against God. Injuries can be forgiven without any atonement, but the forgiveness of sin requires that the penalty be paid by someone.

#### Questions for Discussion

1. What is meant by the substitutionary atonement?
2. Why was an atonement necessary?
3. Why can God never really forgive sins?
4. How many clear statements of a truth in Scripture should be needed before we are warranted in believing it?
5. What does Mark 10:5 teach about the purpose of Christ's coming into the world?
6. What is the meaning of the word "ransom"?
7. What is the precise meaning of the phrase "for many" in Mark 10:45?
8. What is the bearing of the Lord's Supper on the substitutionary atonement?
9. How can we account for the fact that people who do not believe in the substitutionary atonement nevertheless observe the Lord's Supper?
10. How can we answer the objection that it was unjust for God to lay the sins of guilty men on the innocent Christ?
11. How can we answer the objection that God should forgive sinners without any atonement, since we forgive our fellow-men without any atonement?

#### Lesson 9. Jesus' Teaching Concerning His Own Person and Work, Continued

##### (6) Jesus' Teaching Concerning His Own Second Coming

Jesus repeatedly predicted His own second coming in glory, and He also predicted that He personally will sit as Judge to determine the eternal destiny of the entire human race.

"For the Son of man shall come in the glory of His Father with his angels; and then shall he reward every man according to his works" (Matt. 16:27). See also Matt. 24:30; Matt. 7:22,23; 25:31, 32; 26:63ff. Over and over again Jesus predicted His own coming again in the clouds of heaven, with power and great glory, to judge the whole human race. It is noteworthy that this teaching is found in the Sermon on the Mount (Matt. 7:22,23) which is a favorite portion of Scripture with some people because they

wrongly suppose that it sets forth a non-theological message and presents purely ethical teachings without any doctrinal tenets about the Person and work of Jesus Himself.

Modern critics of the New Testament admit that Jesus made these predictions, but they hold that He was mistaken, and that He never will or can come again, for He is dead, according to their views, and His human body lies in the dust of Palestine. Other critics admit that these predictions of a second coming in glory are attributed to Jesus in the Gospels, but they deny that Jesus really said these things. They say that we have no way of knowing with any certainty what Jesus really said about such matters, because the only reports of His sayings which we have are colored by the faith of the early Church. This attitude of course assumes that the faith of the early Church determined beliefs about Jesus, rather than beliefs about Jesus determining the faith of the early Church. Is the Jesus of the Gospels a product of the faith of the early Church, or is the faith of the early Church a product of the Jesus of the Gospels? Unbelieving critics may hold the former of these alternatives, but the Christian who has experienced the new birth will hold the latter. He will hold that by infallible divine inspiration we have in the Gospels an **objective** and undistorted account of the life, deeds and words of Jesus Christ.

Those who have faith in Jesus know that He is sure to come again. Heaven and earth shall pass away, but His words shall not pass away. He cometh with the clouds, and every eye shall see Him, even those that pierced Him (Rev. 1:7).

The time, circumstances, accompaniments and results of Christ's second coming are discussed by our Lord in His great Discourse on the Last Things in Matthew chapter 24, with parallels in Mark 13 and Luke 21. It is far beyond the scope of the present series of lessons to take up this great discourse in detail. We may however note some of the principal features of it here.

(1) Our Lord's second coming will be preceded by various signs, some of which are of a general nature and capable of occurring again and again (such as earthquakes, famines, pestilences, wars (Matt. 24:6-8) while others are of a more unique and specific character (preaching of the Gospel to the whole world, Matt. 24:14; appearance of the "abomination of desolation," Matt. 24:15; appearance of the sign of the Son of man in heaven, Matt. 24:30). The occurrence of all these signs will indicate that the Lord's coming is very near (Matt. 24:33).

(2) Our Lord's second coming will be at a time when men generally do not expect it and are not prepared for it (Matt. 24:36-42). More-

over the precise time will never be predictable (Matt. 24:42). The Christian should therefore be watchful, that is, spiritually alert and ready for the Lord's coming.

(3) When the Lord returns, it will be visibly "in the clouds of heaven, with power and great glory" (Mat. 24:30). This is therefore not a merely spiritual coming but a visible, personal return with cosmic implications and effects.

(4) The Lord's second coming will be a coming unto Judgment (Matt. 25:31 ff.). The eternal destiny of men will be publicly determined by Him as Judge, on the basis of their relationship to Himself.

(5) The Lord's second coming is the true object of Christian hope in the deepest sense. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Nothing short of the Lord's return can be the true object of Christian hope in the absolute sense.

(6) The Lord's second coming will be followed by the absolute, perfect, eternal kingdom of God, which is the fulfilment of religion and of human destiny in the most complete and absolute sense. Matt. 13:43, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

(7) Throughout all these discourses of our Lord, His second coming is represented as sudden and catastrophic. It is not merely in the spiritual sphere, but in the visible world of nature, in the field of time and space which we call "history". It is, in fact, **the goal** of world history and **the conclusion** of world history. It cannot be anything merely spiritual because it includes effects of cosmic significance — the resurrection of the dead, the transformation of all things, the shift from time to eternity. Much more could be said about these matters, but we shall pause at this point.

#### Questions for Discussion

1. Where in the Sermon on the Mount is the teaching of Christ's second coming found?
2. Why is the occurrence of this idea in the Sermon on the Mount an embarrassment to some people?
3. Why do some critics say that Jesus was mistaken in His predictions about His coming again?
4. On what ground do some scholars say that it is impossible for us to know with certainty what Jesus said?
5. How can the viewpoint of these persons be answered from the Christian standpoint?
6. In what books and chapters is our Lord's great Discourse on the Last Things found?

7. What is the function of the "signs" predicted as preceding our Lord's second coming?

8. When Christ comes again, what will be the spiritual condition of the general population of the world?

9. What is the true object of Christian hope in the deepest sense?

10. What will be the character of the kingdom of God after our Lord's second coming?

11. What is meant by saying that the Lord's second coming is the goal of history?

12. What is meant by saying that our Lord's second coming is the conclusion of history?

## Lesson 10. The Teaching of Jesus Concerning the Kingdom of God.

### 1. Introduction.

**Note:** The treatment of the material in this lesson and the following lessons on the teaching of Jesus concerning the Kingdom of God follows the development of the subject in **The Teaching of Jesus Concerning the Kingdom and the Church**, by Geerhardus Vos, originally published by American Tract Society and presently published by William B. Eerdmans Publishing Co., Grand Rapids 3, Michigan (105 pages, \$2.00). Those who wish a more detailed and complete discussion in addition to the present series of lessons are referred to this book. Material on Dispensationalism, the Scofield Reference Bible and the Pilgrim Edition of the Holy Bible, not found in the book, has also been provided in these lessons.—Editor.

Our Lord opened His public ministry in Galilee with the announcement that the Kingdom of God was at hand (Matt. 4:17; Mark 1:15; Luke 4:43). He even made the statement that preaching the Kingdom of God constituted His mission. The idea of the Kingdom of God which thus opened our Lord's public ministry was also prominent at the crucial points in His career, such as the Sermon on the Mount and the great Kingdom parables. Jesus thus connected His own person and work with the coming of the Kingdom of God, which shows the importance of this idea in His thinking.

The Kingdom of God formed the subject on which Jesus especially instructed His disciples. Note Matt. 13:52, "Every scribe instructed unto the kingdom of heaven . . ." In fact, our Lord's teaching was largely connected with this great subject.

It is a remarkable fact that the Kingdom of God is mentioned by name only three times in the Gospel of John (3:3,5; 18:36). The reason for this is doubtless that in John's Gospel the emphasis is primarily on relation to Christ as

a Person. The idea of salvation is broken down into such basic concepts as "grace," "truth," "life," etc. While the Synoptics (Matthew, Mark and Luke) emphasize Jesus' teaching and His work, John rather emphasizes Jesus' person as the Son of God. The Synoptics stress what Jesus said and did, while John stresses what Jesus was and who He was and is.

Although the term "Kingdom of God" occurs so rarely in the Gospel of John, there is no real contradiction between the teaching of the Synoptic Gospels and John on this subject. In John chapter 3 our Lord is speaking with Nicodemus taught that the new birth is the only way of entrance to the Kingdom. But the new birth is also obviously the entrance upon spiritual life. Therefore, since the new life and the Kingdom are both entered through the new birth, **the Kingdom of God is equivalent to life in the highest sense.**

In a similar manner, John 18:36,37 teaches that **truth** is equivalent to **the Kingdom of God.**

It is also true that in the Synoptic Gospels (Matthew, Mark and Luke) the term **life** is sometimes used as equivalent to **the Kingdom**. This will be seen by comparing Mark 10:17 with Mark 10:23. It is clear that in this passages **life** and **kingdom** are equivalent terms.

Important as the theme of the Kingdom of God is in the teaching of Jesus, it is still not the most important subject in His teaching. God Himself is the most important subject in our Lord's teaching. This is true even though more space is devoted to the Kingdom of God than is devoted to God Himself in the Gospel record. What we spend the most time on is not necessarily the most important thing in our lives. If it were, we should have to say that sleeping is more important than worship for we spend more hours in sleep. Again, the first concern of the Church is the salvation of souls, but the highest concern of the Church is the glory of God. In other words, we are to seek the salvation of souls precisely because the glory of God requires us to do this. Similarly, the glory of God (or God Himself) is a higher concern than the Kingdom of God. This is also shown by the fact that Jesus seldom spoke simply of "the Kingdom," but almost always of "the Kingdom of God."

Some theologians have attempted to organize the entire teaching of Jesus under the heading of the Kingdom of God. This cannot be done successfully. The attempt to do it involves distortion or artificial manipulation of the teachings of our Lord.

In Luke 12:32 Jesus calls the Kingdom a gift of the Father to His children, thus basing the Kingdom on the Fatherhood of God. The idea of the Kingdom, however, is not derived

solely from the Fatherhood of God. Other aspects of God's nature and character are also involved.

Some of the subjects which Jesus linked with the Kingdom of God in His teaching are: the church, the end of history, the state of glory, righteousness, the love and grace of God, faith, repentance, regeneration, miracles and the relation of Jesus' own work to the Old Testament.

#### Questions for Discussion

1. What public announcement did Jesus make at the beginning of His public ministry in Galilee? Where is this announcement found?

2. How can we explain the fact that the term "Kingdom of God" occurs very seldom in the Gospel of John?

3. Give a verse from the Gospel of John which proves that in the mind of Jesus **life** and **the Kingdom of God** were equivalent ideas.

4. Give a passage in the Gospel of John which shows that Jesus regarded **truth** and **the Kingdom of God** as equivalent concepts.

5. Why would it not be correct to say that the Kingdom of God is the most important subject in the teaching of Jesus?

6. What are some of the subjects which Jesus linked with the Kingdom of God in His teaching?

#### Lesson 11. The Kingdom of God in the Old Testament.

In speaking of the Kingdom of God Jesus did not use this expression as if it were something absolutely new and previously unknown to His bearers. He assumed that they already knew something of the term and the idea represented by it. It is evident from the fact that He did not undertake to define the Kingdom of God for His hearers, but simply announced the fact that it was "at hand" (Matt. 4:17). The meaning of the term was already known to His hearers from their familiarity with the Old Testament.

The question has sometimes been raised whether Jesus should be regarded as the Founder of a new religion. While in a sense Christianity was new, yet in the deepest sense it was old. Jesus should not be regarded as the founder of a new religion, for He everywhere implied that His work was the continuation and true fulfilment of the Old Testament system. Jesus always subordinated Himself and His program to the program of the Old Testament — that revealed through Moses and the prophets. In His claim to be the Messiah Jesus of course implied that everything in the Old Testament found its

focus and completion in Himself. Instead of starting something new, Jesus was bringing to fulfilment and completion something that had been in process since the days of Adam and Eve.

It is not difficult to show that the Old Testament prophesies the Kingdom of God as something **future**. But it can also be shown that the Old Testament recognizes the Kingdom of God as something already existing in Old Testament times. In the general sense of God as sovereign Ruler over all things by reason of His being the Creator and Preserver of all things, the Kingdom of God is of course as old as creation. But there is also a more specific Kingdom of God recognized in the Old Testament — a Kingdom of God within the sphere of redemption.

The most important passage for this idea is Exodus 19:4-6 where, following the formal establishment of the covenant relationship between God and Israel, Israel is to be unto God "a kingdom of priests" and "a holy nation." This kingdom exists within the sphere of redemption and is something unique and distinct from God's general rule over all the world. Israel is to be God's Kingdom in a sense above what can be said about the other nations; hence the passage adds the words: "For all the earth is mine."

As one of the benefits of the covenant relationship God gave Israel His laws. Through His rule over them through the centuries, He proved Himself their King in the special, redemptive sense. This was true even after the establishment of the monarchy in the days of Samuel the prophet, for the human kings were not kings in any absolute sense — they were only representatives of Jehovah. Israel was to be a nation in which all parts of life were to be subordinated to religion. In other nations of the ancient world religion was a function of the State, but in Israel the State was a function of religion — that is, it existed for a religious reason and purpose. Israel's real king was to be the Lord.

The question may be raised whether Jesus Himself ever spoke of the Kingdom as existing before His ministry. Did He merely announce the Kingdom as "at hand" or did He regard it as previously existing in some sense? One text that might seem, on the surface, to indicate that He did **not** regard the Kingdom as previously existing is Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." This text however must be taken along with others which certainly imply that Jesus regarded the Kingdom as, in some sense at least, previously existing. For example, note Matt. 8:12, "But the children of the king-

dom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." This text speaks of the Jewish people as "the children of the kingdom," therefore the Kingdom must have been in existence. Another text which implies the same thing is Matt. 21:43, "Therefore I say unto you, the kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof." Still another text is Matt. 5:35, where Jerusalem is called "the city of the great king." The "great king" of course, is God; therefore this text implies that the Kingdom existed in Old Testament times.

But if Jesus recognized that the Kingdom existed in Old Testament times, why did He almost always speak of it as "at hand" — that is, soon to appear, hence still future? It is of course out of the question that Jesus could have been ignorant of the teaching of the Old Testament on this subject. Besides, we have seen that certain statements of our Lord clearly imply recognition of the existence of the Kingdom in Old Testament times. Also, it will not do to attribute Jesus' usage to accommodation to the Jewish ideas of His day, for the Jews of our Lord's day already recognized that the Kingdom of God is both present and also future, in different aspects.

No doubt the true explanation is that Jesus desired to emphasize very strongly the absolute and perfect character of the Kingdom of God, and the great superiority of its New Testament form to its Old Testament form. Therefore, although what was "at hand" was not to be something in the strict sense absolutely new, but rather a new stage or development of something which had long existed, yet the new was going to be so much better than the old that Jesus preferred to keep the name "Kingdom of God" almost entirely for the new.

The Bible often states relative matters in absolute terms for the sake of emphasis. For example, it is stated that no one can be Christ's disciple unless he hates his father and mother. This obviously does not mean that a Christian is really to hate his earthly parents, but only that he is to love God more than he loves his parents. Similarly, we may say, Jesus practically limits the name "Kingdom of God" to the new development in God's program of redemption because that new development pre-eminently deserved this name, even though strictly speaking the Old Testament system was also a stage of the Kingdom of God.

Not only the Jews of our Lord's day, but the Old Testament itself regarded the Kingdom of God as both present and future. Three main causes contributed to the development of the concept of a still future Kingdom of God. These three causes may be set forth as follows:

(1) There were prophecies in the Old Testament which predicted that at some future time the Lord would perform mighty acts of deliverance for His people, which would make Him their King in a new and fuller sense. An example of this type of prophecies is found in Isaiah 24:21-23.

(2) The Babylonian Captivity in the sixth century before Christ interrupted the visible kingship on the throne of David in Jerusalem. The last king, Zedekiah, was captured by the Babylonians and led away to a Babylonian prison where he languished until he died. This tragic end of the visible kingship, coupled with the fact that God had promised by an unconditional covenant that the line of David would reign for ever, naturally led to the idea of a resumption of the kingdom at some future time (after the end of the Captivity).

(3) The many Messianic prophecies of the Old Testament projected the concept of the kingdom into the future, that is, into the "latter days" — the times when the promised Messiah would appear and carry on His work. This meant that the idea of a future kingdom became equivalent to Israel's hope for the Messiah. Note, for example, Mark 15:43, where it is said of Joseph of Arimathea that he "waited for the kingdom of God" — that is, that we waited for the coming of the Messiah, the King of the Kingdom of God.

If we ask whether Jesus used the phrase "the kingdom of God" in precisely the same way as the Jews of His day used it, the answer must be that He did not. As a matter of fact the Jewish literature of the time of Christ rarely uses the term "Kingdom of God" to designate something still future. The Jewish idea of the Kingdom was man-centered rather than God-centered; they were more interested in the kingdom of Israel than in the Kingdom of God.

The Jews of our Lord's day also used other expressions, such as "the coming age," in place of "the kingdom of God." When they did speak of the Kingdom their thought of it was almost entirely on a legalistic plane. They thought of the Kingdom as the reign of the Law, neither more nor less. The idea of grace as complementary to law was foreign to their thinking. In Jesus' teaching, however, the Kingdom is first of all a matter of grace, and only subordinately to this a matter of law. The gracious character of the Old Testament system, which had been lost and forgotten by the Jews of Jesus' day, was restored in the teaching of our Lord. Jesus' seldom referring to the Old Testament system as the Kingdom of God may have been due, in part at least, to a desire on His part to avoid seeming to endorse the perverse Jewish distortion of the Old Testament system. And of course Jesus never in any way sanctioned the popular

Jewish idea of a national earthly political kingdom intended to make Israel great and important in a worldly sense.

Jesus linked the expression "the Kingdom of God" with the whole body of Israel's Messianic hopes. In this way Jesus gave the Messianic hope "the highest ideal character, a supreme religious consecration." He avoided the Jewish nationalistic or secular idea of the Messiah, and promoted a truly religious concept of the Messianic hope, by linking His own Messiahship to the idea of the Kingdom of God.

#### Questions for Discussion

1. Why is it incorrect to speak of Jesus as the Founder of a new religion?

2. Where does the Old Testament clearly speak of a Kingdom of God (within the sphere of redemption) as something existing in Old Testament times?

3. Give a text from the sayings of Jesus which implies that the Kingdom of God existed in Old Testament times.

4. In view of the fact that Jesus recognized that the Kingdom of God existed in Old Testament times, what is the probable reason why He almost always spoke of the Kingdom as something new — "at hand" — or about to appear?

5. What three reasons can be assigned for the occurrence in the Old Testament of the idea of a future Kingdom of God?

6. What was probably the reason why the Jewish literature of Jesus' day rarely speaks of "the kingdom of God"?

7. What difference existed between the Jewish idea of the Kingdom and Jesus' idea of the Kingdom, concerning the relation between the Law and the Kingdom?

8. What may have been the reason why Jesus almost always spoke of "the kingdom of God," not simply of "the kingdom"?

#### Lesson 12. The Terminology of the Kingdom

The Greek word translated "kingdom" in the English Bible is *basileia*. This word occurs 161 times in the Greek New Testament and is always translated "kingdom" in the King James Version. In the Hebrew Old Testament we find the words *Malkuth* and *Mamlakhah*, with related Aramaic words in the Aramaic parts of the Old Testament. *Malkuth* is translated in the King James Version: empire 1, kingdom 49, realm 4, reign 21, royal 14 times. *Mamlakhah* is translated in the King James Version: kingdom 108, reign 2, king's 1, royal 4 times.

These various Greek and Hebrew words express two related but distinct ideas, namely: (1)

the idea of kingship or reigning as a function of kings, which we may call the **abstract** sense of the terms; and (2) the idea of that domain, territory or body of people which the king reigns over, which we may call the **concrete** sense of the terms.

Our English word "kingdom", it will be noted, is ambiguous and may have either of these meanings where it occurs in the King James Version of the Bible. In modern English, however, the word "kingdom" is no longer used in the abstract sense of "kingship" or "reigning", but only in the concrete sense of "the realm" over which the king reigns. Because of this ambiguity of the word "kingdom" in the English Bible, it becomes necessary, wherever we meet the word, to inquire into the sense in which it is used.

In the Old Testament "kingdom" was used in the abstract sense wherever the Kingdom of God is spoken of, with the single exception of Exodus 19:6 ("a kingdom of priests"). Everywhere else in the Old Testament "the Kingdom of God" means **God's function of reigning** rather than **that over which God reigns**.

This sense of reign or kingship is also illustrated by the question asked by the disciples of the risen Christ in Acts 1:6, "Lord, wilt thou at this time restore again the kingdom to Israel?" In this question "kingdom" certainly means "kingship," "rule," "function of reigning," rather than that which is reigned over.

Jewish literature **outside of the Scriptures** almost never uses the phrase "the kingdom of God." The Jews' hearts were set on Israel reigning, not on God reigning. But Jesus was concerned that God be acknowledged as supreme. His ideal was religious whereas theirs was secular and nationalistic.

Following the prevalent Old Testament usage, Jesus certainly must have started with the idea of "kingship" or "reign". But He did not stop with this, for the idea led on to His speaking of God's **realm** (the concrete sense of the term "kingdom"). There are places in Jesus' teaching where the concrete sense is required to give an intelligible meaning. In other places the abstract sense of "kingdom" — the function or act of reigning — is required by the context. When Jesus said "the Son of man shall come in his kingdom", the meaning clearly is "kingship" or "activity of reigning." But on the other hand where our Lord speaks of people "entering" the Kingdom, or being "shut out" of it, or "inheriting" it, or "receiving" it, or "seeking" it, or "possessing" it, etc., the concrete sense is necessary. These places cannot refer to God's function of reigning; they must refer to something objective over which He reigns.

The term **sovereignty** has been proposed as

a possible translation for the Biblical terms for "kingdom." While the sovereignty of God is a Biblical concept, it is not satisfactory as a translation for the Hebrew and Greek words in question, chiefly because it cannot express the concrete sense of "kingdom" — God's realm, that which God reigns over. It may also be questioned whether "sovereignty" expresses the abstract sense satisfactorily, for as often used 'sovereignty' means a potential rather than an actual reign — a right to reign rather than the fact of reigning. Britain held sovereignty over the territory of Hong Kong even during the years that that territory was occupied by the Japanese army, but British rule was not exercised there, as a matter of fact, during those years.

### Questions for Discussion

1. What is the Greek word which is translated "kingdom" in the English Bible? How many times does it occur in the Greek New Testament?

2. What is the difference in meaning between the abstract and the concrete sense of the term 'kingdom'?

3. Which sense of the term "kingdom" is predominant in the Old Testament? What exception exists to this predominance?

4. Give a verse in which Jesus uses the word "kingdom" in the abstract sense.

5. Give a verse in which Jesus uses the word "kingdom" in the concrete sense.

6. Why is the term "sovereignty" not a satisfactory translation of the Greek term *basileia* in connection with the Kingdom of God?

### Lesson 13. The Terminology of the Kingdom, Continued

On reading the Synoptic Gospels (Matthew, Mark, Luke) we are at once struck by the fact that Matthew almost always speaks of **the kingdom of heaven**, whereas Mark and Luke speak of **the kingdom of God**. Matthew uses "kingdom of heaven" exclusively except for six places (6:33; 12:28; 13:43; 21:31, 43; 26:29). "Kingdom of heaven" occurs 30 times in the Gospel of Matthew. On the other hand, "kingdom of heaven" does not occur even once in Mark, Luke or John — these three Gospels use the term "kingdom of God" exclusively.

We must remember, of course, that Jesus spoke the Aramaic language, and the New Testament writers by divine inspiration translated His saying into Greek as they wrote them in our Gospels. The same Aramaic phrase could be correctly translated into Greek in more than one way. Probably Jesus ordinarily used an Aramaic phrase meaning "kingdom of heaven." Mark

and Luke, by divine inspiration, translated the Aramaic word for "heaven" by a Greek word meaning "God," as they were writing primarily for Gentile readers and the phrase "kingdom of God," would be more meaningful than "kingdom of heaven" to Gentiles. Matthew, on the other hand, writing primarily for Jewish readers, translated the Aramaic phrase for "kingdom of heaven" **literally** into Greek, so that (with six exceptions) we find "kingdom of heaven" in the Gospel of Matthew. It is also possible, or even probable, that Jesus used both "kingdom of heaven" and "kingdom of God", but Matthew alone has preserved "kingdom of heaven" in his Gospel. The two expressions are used in parallel passages, that is, they are used in reporting **the same** utterance of Jesus, as will be seen by comparing Matthew 4:17 with Mark 1:15. A glance through a standard harmony of the Gospels, such as Burton & Stevens, will show many more instances where in reporting the same utterance of our Lord, Matthew uses "kingdom of heaven" while Mark and Luke use "kingdom of God."

Among the later Jews there was a tendency to avoid uttering the name of God. Various substitutes were used, including the word "heaven." This tendency to avoid speaking the name of God arose from a Jewish desire to emphasize the infinite majesty of God. Though this was a wrong tendency, it did contain a good motive — the desire to honor God. But with this good motive there was mixed an element of Jewish superstition which Jesus certainly did not share. Without sharing the Jewish superstition about uttering God's name, Jesus wished to speak of God in a way that would call attention to His greatness. The word "heaven" was a suitable term for this, for it would draw men's thoughts upwards toward God's dwelling in heavenly glory.

The term "heaven" also tells something about the kingdom that can be called "the kingdom of heaven." It suggests the mysterious, supernatural character of that Kingdom, as well as its ideal perfection and supreme value. In Jesus' thinking "heaven" and the supernatural were closely connected ideas (note Matt. 16:17 and Mark 11:30).

The idea of perfection associated with the term "heaven" is brought out by the Lord's Prayer: "Thy kingdom come, thy will be done in earth as it is in heaven." That is, Thy will be done perfectly. Heaven is the ideal fulfilment of religious life and hope — the goal and destiny of the Christian (Matt. 5:12; 6:20).

In Jesus' teaching there is a deep contrast between the earthly and the heavenly sphere. This makes it unlikely that the phrase "kingdom of heaven" was intended by Jesus as a mere alternative to "kingdom of God." Rather, it is probable that Jesus used "kingdom of heaven" delib-

erately because of the positive content of the term, and then later Mark, Luke and John by divine inspiration translated this in their Gospels by "kingdom of God." To Jesus "heaven" was not just a substitute for the name "God." Rather, to Him "heaven" meant God "as known and revealed in those celestial regions which had been our Lord's eternal home." Thus our Lord's reason for using "kingdom of heaven" was different from the reasons why the Jews of His day preferred to say "heaven" rather than "God."

**Notes on the Dispensationalist Distinction between the Kingdom of God and the Kingdom of Heaven.**

The following material is not based upon the textbook, but is provided as additional material dealing with the question of the meaning of the usage of the terms "Kingdom of God" and "Kingdom of Heaven" in the Gospels.

The **Scotfield Reference Bible** on page 1003 holds that the Kingdom of Heaven and the Kingdom of God are distinct and contrary ideas. In the note on Matthew 6:33 the Scotfield Bible states that the Kingdom of God is distinguished from the Kingdom of Heaven in five different ways.

This elaborate distinction cannot be maintained. The usage in parallel passages proves that the Kingdom of God and the Kingdom of Heaven are one and the same kingdom. E.g., the Parable of the Sower, found in Matt. 13:11, Mark 4:11 and Luke 8:10. Here in one and the same utterance of Jesus, Matthew uses "heaven" while Mark and Luke use "God."

Cf. the Index of the **Scotfield Reference Bible**, page 1359, under the heading "Kingdom of Heaven."

In Scotfield's note on Matt. 3:2 (page 996), the Kingdom of Heaven is identified with the millennium. In Scotfield's note on Matt. 4:17 (page 998) the **postponement** idea of the Kingdom occurs.

The **Pilgrim Edition of the Holy Bible** likewise maintains a radical distinction between the Kingdom of God and the Kingdom of Heaven. Cf. Pilgrim Bible, note on Matt. 3:2 (page 1224); note on Matt. 6:33 (page 1232); note on 1 Cor. 15:24 (pages 1509-1510). The Pilgrim Bible distinguishes between the Kingdom of God and the Kingdom of Heaven, identifying the latter with the Millennium.

The system of Bible interpretation known as "Dispensationalism", as exemplified by the Scotfield Reference Bible and the Pilgrim Edition of the Holy Bible, makes an elaborate distinction and contrast between the Kingdom of God and the Kingdom of Heaven. But neither Dr. Scotfield nor the editors of the Pilgrim Bible take

any account of the important fact that the term "Kingdom of Heaven" is limited to the one Gospel of Matthew, and is never found in Mark, Luke or John.

Also, Dr. Scotfield and the editors of the Pilgrim Bible fail to take account of the fact that Mark and Luke use "Kingdom of God" in reporting the same utterances of Jesus where Matthew has "Kingdom of Heaven."

In the face of these facts, the elaborate Dispensationalist distinction breaks down. The usage of "Kingdom of Heaven" in Matthew and "Kingdom of God" elsewhere, must be explained in some other way.

The simplest and certainly quite adequate explanation of the facts is the hypothesis that:

(1) Jesus, speaking Aramaic, used "Kingdom of Heaven" only, or at any rate primarily.

(2) Matthew, writing primarily for Jewish readers, keeps "Kingdom of Heaven", with a few exceptions.

(3) Mark, Luke and John, writing primarily for Gentile readers, have by inspiration of the Holy Spirit translated Jesus' Aramaic phrase "Kingdom of Heaven" by the Greek phrase "Kingdom of God," which is an equivalent but not a strictly literal translation, yet one that would be more readily understood by Gentile readers than "Kingdom of Heaven" would be.

**Questions for Discussion**

1. What is the usage of the Gospel of Matthew as to the terms "kingdom of God" and "kingdom of heaven"?

2. How many times does the expression "kingdom of heaven" occur in Mark? in Luke? in John?

4. What was probably the reason why Jesus spoke of the Kingdom of heaven?

5. What specific meaning was attached to the word "heaven" in the phrase "Kingdom of heaven" as used by Jesus?

6. What view is set forth concerning the Kingdom of God and the Kingdom of Heaven by the Scotfield Reference Bible and the Pilgrim Edition of the Holy Bible?

7. What criticisms may be brought against the view advocated by the Scotfield Bible and the Pilgrim Bible?

8. How can we account, in a simple but adequate way, for Jesus' usage of the terms "Kingdom of heaven" and "Kingdom of God" as recorded in the Gospels?

(To be continued)

## Reviews of Religious Books

The favorable reviewing of a book here is not to be understood as necessarily implying an endorsement of everything contained in it. Within the editorial policy of *Blue Banner Faith and Life* each reviewer is solely responsible for the opinions expressed in his reviews. Please purchase books from your book dealer or direct from the publishers; do not send orders for books to the manager of this magazine.

**PROTESTANT BIBLICAL INTERPRETATION**, by Bernard Ramm. W. A. Wilde Company, 10 Huron Drive, Natick, Mass., 1950, 197 pages. \$2.50.

It is commonly supposed that the best way to learn how to interpret the Bible is to study the Bible itself. The same reasoning applied to navigation might be perilous. One might learn how to navigate a vessel by means of sailing experience, but without charts, compass and knowledge of the laws of navigation he could never be sure that the ship was on the true course. More is needed besides the study of the Bible itself if students of the Bible are to gain a thorough and correct understanding of the Biblical text. Even a knowledge of Greek and Hebrew will yield rather slim results without an understanding of the broader context of hermeneutical principles which must govern the exegesis of the biblical text.

In addition to courses in Old and New Testament Exegesis, seminary students need a separate course in Hermeneutics, so that they will learn a sound system of biblical interpretation. Otherwise, as ministers and teachers of the Word they will be compelled to rely heavily on others' interpretations (commentaries), guesswork and intuition, when they prepare their lessons and sermons. A course in Hermeneutics is imperative in the curriculum of every theological seminary, and would be invaluable in the Bible department of every Christian college.

This volume is a textbook of Hermeneutics for conservative Protestants, as the subtitle indicates. It is a presentation and defense of the system of biblical interpretation that the Protestant church has followed in general. Besides describing the various schools of interpretation in the past history of the Christian church, it sets forth in detail the hermeneutical systems of the Roman Catholics, Liberals, and neo-orthodox scholars, respectively. In contrast to these schools it develops the Literal-Cultural-Critical school of interpretation. Each of these terms is given a full and clear analysis.

There are also chapters dealing with biblical interpretation as it relates to theology, science, and the Christian's devotional and practical use of the Bible.

The final three chapters are on major fields of special hermeneutics — typology, prophecy, and parables. Brief historical surveys are given of each, followed by a presentation of the principles of interpretation that will yield a correct understanding of the biblical text.

The book has a premillennial slant (although not in the extreme) and occasionally betrays an Arminian slant, as in the quoted statement that "the truth lies somewhere between the two rival systems of Calvin and Arminius," p. 104. A few typographical errors mar the book: "liberal" should be "literal," p. 59; "Biblican" should be "Biblical," p. 42; the Greek ending should be *tes* instead of *ets*, p. 67.

This book is colorfully illustrated and simply written. It could be used profitably as a guidebook for a study group of laymen. It would also serve as an introductory textbook for seminary students. We can recommend its use because we believe that Hermeneutics is an indispensable tool for the minister in his study.

—Joseph A. Hill

**JEROME'S COMMENTARY ON DANIEL**, translated by Gleason L. Archer Jr. Baker Book House, Grand Rapids, 6, Michigan. 1958, pp. 189, \$3.95.

This is the first time that this classic by this eminent church father who died in A. D. 420. Jerome was a prolific writer of his day covering many branches of Christian theology, Bible studies and works answering the heresies of his day.

However, Jerome is best known and honored for his accurate translation of the Scriptures into the Latin language known as the Vulgate. This important fascinating **Commentary on Daniel** has a pleasing combination of devotional and expository characters with scholarship of the first order.

In this work Jerome draws on the vast knowledge stored in his fertile mind. There are no fanciful interpretations, but the book is filled with sound historical exegesis. The presentation of the historical information of the time of Daniel is enlightening and well used to teach the meaning and give the understanding of this book of history and prophecy.

There are many quotations from other church fathers in this book which are used to bring out the meaning of many passages, but probably one of the finest features of this volume is the enlightening word studies, a sample of which follows: "Verse 9:23. 'From the very beginning of thy prayers the word went forth and I myself have come to show it to thee because thou art a man of desires.' That is, at the time when thou didst begin to ask God, thou didst straightway obtain His mercy, and His decision was put forth. I have therefore been sent to explain to thee the things of which thou art ignorant, inasmuch as thou art a man of desires, that is to say a lovable man, worthy of God's love—even as Solomon was called *Isidar* (var: *Jedida*) or 'man of desires.' I have been sent because thou art worthy, in recompense for thine affection for God, to be told the secret counsels of God and to have a knowledge of things to come."

The translator, Gleason L. Archer, Jr., is professor of Biblical Languages at Fuller Theological Seminary and is a master of several languages including Hebrew, Aramaic, Greek and Latin. The quality of his work is shown in, for this work, he was presented the Certificate of Award by the Christian Research Foundation.

— Philip W. Martin

**THE WITNESS OF MATTHEW AND MARK TO CHRIST**, by Ned Bernard Stonehouse, Th. D. Wm. B. Eerdmans Publishing Company, Grand Rapids 3, Michigan. Second edition, 1958, pp. 269. \$3.00.

Dr. Stonehouse is professor of New Testament in Westminster Theological Seminary, Philadelphia, an erudite student of the accounts of the Gospel, and a learned follower of his teacher and associate the late Dr. J. Gresham Machen. Years of teaching Gospel History and constant study have made Dr. Stonehouse uniquely qualified to write such a book as this. This volume flows out of his deep study of the problems discussed therein and manifests a close walk with the Christ Whom he serves. Nowhere has he flinched from meeting the objections or attacks of destructive critics of the Gospel, and he has faithfully defended the historic Jesus as He is presented in the New Testament.

This book is not a commentary upon the Gospels according to Matthew and Mark, but is a lucid discussion of the outstanding problems in the defence of the gospel against the attacks of the destructive critics. As the author states in the preface, "For good or ill the momentous issue of the authority of Jesus Christ is bound up with the decisions which are reached regarding the authority and truth of the gospels. The question of the authority and truth of the Gospel witness to Christ, it accordingly appears,

will continue to be a burning question for all who cannot escape the issue of their relation to Him. But as one weighs the validity of the claims which the contents of the gospels make upon us, there emerges a more fundamental, although not more important and ultimate question. That is the question of what the witness of the gospel to Christ really is. In the interest of a partial clarification of this testimony, this study in the interpretation of the contents of the first two gospels has been undertaken." p. vii. In this work Dr. Stonehouse has admirably achieved his goal.

Speaking of Mark's witness to Jesus he says, "Here one must be content to observe that it is widely admitted today that the figure of Jesus in Mark's Gospel is altogether supernatural. . . The gospel of Jesus Christ is the glad tidings of the appearance upon earth of God's Son, and that which the Son is concerned to accomplish on earth is a work which could have been done only by one who was divine." p. 13.

Of Matthew he says, "Matthew does not write as a historian whose own personal attitude towards the events was a matter of no moment; he writes as a believer in Christ, and so as one who holds to the truth of the stupendous affirmations he sets forth. And since he is not concerned merely to satisfy idle curiosity about the course of the life of Jesus of Nazareth, but to proclaim the glad tidings concerning Christ, first of all for a Christian audience, his handling of his materials was dictated by his aims to suit the needs of the Church," p. 257.

In these two brief quotations we have illustrations of the frank way this biblical scholar faces the issues and resolves them in light of the Word of God. One's faith is thus strengthened as he reads these clear comments.

— Philip W. Martin

**THE TRIUMPH OF GRACE IN THE THEOLOGY OF KARL BARTH**, by G. C. Berkouwer. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. 1956, 414 pages. Clothbound, \$4.95; paperback, \$2.45.

Karl Barth is the most influential theologian in the world today. At home and abroad his theology continues to be a subject of vital interest. As Schleiermacher placed his stamp on the theology of the nineteenth century, so Barth (pronounced Bart) has now for about thirty years dominated the theological debate of our century. T. F. Torrence acclaims Barth as the greatest theologian since Schleiermacher and does not hesitate to classify him with the great lights of the church, Augustine, Luther and Calvin.

A professor of theology at the University of Basel, in Switzerland, Karl Barth is the most dis-

tinguished representative of what has come to be known as neo-orthodoxy. It purports to be a theology of the Word of God and thus represents a modern revolt against liberalism. Barth's theology is dialectical in structure, being expressed in terms of thesis and antithesis. The views of Barth are set forth in his extensive exegetical and dogmatic works, the most notable of which are **Der Roemerbrief**, a commentary on Romans, and **Kirchliche Dogmatik**, or **Church Dogmatics**, which contains the entire colossal structure of Barth's theological system.

From the viewpoint of Reformed theology, G. C. Berkouwer, one of Barth's ablest critics, provides the theological world with one of the few lengthy and thoroughgoing analyses of Barth's theology in the English language. Berkouwer is the distinguished Professor of Systematic Theology at the Free University of Amsterdam.

Professor Berkouwer informs us that it was not Barth's intention to break with the Reformation theology, but only to restate it and develop it further. In doing so Barth has tried to remain true to the Word as normative for the church's faith. He has also striven to maintain the great Reformation emphasis on *sola gratia*; indeed, the central motif of Barth's theology is just this: the triumph of God's sovereign grace in Jesus Christ. By his theology of triumphant grace Barth has endeavored to restore to its rightful place in Christian thought and in the life of the church the sovereign grace of God revealed in Jesus Christ. Has Barth, in his effort to do this, done justice to the grace proclaimed by the Scriptures? Has he in his constant appeal to Scripture and the Reformers set forth the grace of God in a manner that correctly reflects the good news of God's redemption in Christ? This is the crucial question to which Professor Berkouwer addresses himself as he pursues the one theme of Barth's thinking through the main lines of his thought: Creation, Election, Reconciliation, Eschatology, Polemics (especially Barth's severe critique of synergism, i.e., salvation by the co-operative work of God and man).

Using Scripture as his norm and working from an intimate acquaintance with Barth's thought and mode of expression, Dr. Berkouwer exposes Barth's concept of Chaos (*das Nichtige*), the threatening "possibility" which God rejected in the beginning, but which continues to cast its threatening shadow over creation in the form of sin, which Barth describes as an "impossible possibility." Berkouwer also sets clearly before us Barth's mysterious demonology, his perplexing eternalization of human life, and his dangerous approximation to universalism. Of special interest is Barth's doctrine of divine election: Christ is both the electing God and the elect man; at the same time that he is the elect man

he is also the reprobate man. Faith in Jesus Christ means disbelief in the rejection of man. The triumph of grace means that all men are elect in Jesus Christ. Man may live as though he were non-elect, but he cannot annul his election. The purpose of the gospel proclamation is to inform men that they are elect in Christ. Christ is the concrete and manifest form of God's election, his decision for man. Men know that they are elect because of God's revelation in Christ. Election for Barth is not an eternally prior decree which was later executed by the work of Christ. To conceive of election in this way, Barth contends, makes God a **Deus nudus absconditus**, a purely hidden God. Barth is very critical of the traditional Reformed doctrine of election because, he says, it leaves men in the dark concerning their salvation, and leads to frustrating uncertainty and even despair.

Berkouwer demonstrates the fundamental unity of Barth's theology by showing how each main avenue of thought converges on the central theme: the triumph of grace. To illustrate the theme of triumphant grace, the author quotes extensively from Barth's writings, especially the **Church Dogmatics**.

In the latter part of the book (the first part being an analysis of Barth's theology), Dr. Berkouwer presents a critical appraisal of Barth's thought from the point of view of Scripture and Reformed theology. Although we appreciate the author's clear insight into the nature of Barth's theology, we believe that Berkouwer might have been less concessive and more incisive in his criticism of Barth. He does not, of course, accept Barth's view of Scripture, of Creation, of Election, but raises critical questions in regard to them. At the same time he leaves the reader with the impression that Barth's theology is really, after all, a theology of the Word. It is this reviewer's conviction that Barth's theology is not genuinely rooted in Scripture, but is largely read into Scripture in terms of Barth's extra-Scriptural notions about Jesus Christ. Conversely, Scripture is interpreted by Barth in accordance with his Christology. Barth frankly rejects the infallibility of the Bible as the Word of God. The revelation of God is Jesus Christ; Scripture is the witness to that revelation. This view of the relationship of the written Word and the personal Word has serious implications for the doctrine of grace. It remains to be demonstrated that Barth with his Christological approach and basis has not really succeeded in his endeavor to magnify the grace of God as revealed in the Word.

However, we would join with others — among them Dr. Carl F. H. Henry, Prof. John Murray, and Karl Barth himself — in recommending Dr. Berkouwer's own writings in the field of dogmatics. Of the present volume Karl Barth

writes, "I can only join in according it the recognition which it has won in many different circles on account of its wide range of knowledge and reading, its perspicuous and penetrating mode of exposition, and the sharpness and balance of its criticisms." *Church Dogmatics*, Vol. IV, 3).

—Joseph A. Hill

**RETURN UNTO ME**, by Robert F. De Haan. Douma Publications, 1819 Newton St., S. E., Grand Rapids, Mich. 1959, pp. 72. Paper-backed, \$1.00.

This book, written by a layman, takes up the subject of revival. Dr. De Haan is an instructor at Hope College, in Holland, Michigan. The book is written from the Reformed point of view, and will prove quite helpful to anyone who might be looking for a true and Scriptural basis for revival. The following quotation is taken from the introduction: "This booklet pulls together some basic, practical ideas for channeling energy into spiritually constructive directions. It is meant to provide a point of departure for further discussion and action among individuals and groups who are convinced of the necessity of spiritual revival." — page 7.

The author rightly differentiates between revival and evangelism. Evangelism is primarily concerned with reaching the unsaved with the Gospel, while revival is primarily a quickening among people who are alive in Christ, but whose spiritual lives have begun to wilt and die.

Dr. De Haan offers as a basis for revival, four passages of Scripture, (Malachi 3:7b; II Chronicles 7:14; Isaiah 6:1-8; Revelation 2:4, 5.) From this basis, he offers the following outline: 1. Seeking Humility. 2. Intensifying Prayer. 3. Returning to God. 4. Rejecting Sin. 5. Revival Leads to Action. He points out that although all these things are the gifts of God, there is still the need for us actively to seek them.

Often in treating the subject of revival, the matter of forsaking sin is overlooked entirely, or passed over lightly. Dr. De Haan devoted a chapter to this important matter, emphasizing that the things we tend to regard as weakness in our lives, are nothing but sins in the sight of God and of our fellow men.

The appendices contain questions on the subject of revival, to be used as a means of starting discussion, and also detailed methods of Bible study either for individuals or for groups. These methods of study are used with the permission of the Inter-Varsity Christian Fellowship, under whose auspices they were prepared.

I would heartily recommend this booklet for use as a study book in Young People's Meetings, by Missionary Societies, and by men's groups. It should provide a springboard for some profitable discussion and subsequent action among Christian

people who are really concerned about the need for revival.

— J. M. Caskey

**THE DEATH OF DEATH IN THE DEATH OF CHRIST**, by John Owen. The Banner of Truth Trust, 78B Chiltern St., London. (reprint) 1959, pp. 312. 13s. 6d.

For whom did Christ die and what does the death of Christ accomplish are the focal points of this work by John Owen. The book was written to answer the arguments put forth by the advocates of Universal Redemption (Christ died for all men regardless if they finally come to salvation or not); and clearly exhibits that Christ died for the elect of God, none of whom shall ever perish.

The arguments of the Universalists are based on passages where the words: all men, every man, world, the whole world, etc. seem to support their premise that Christ made **Possible** and **Accessible** the salvation of man, but man must now do his part (synergism). A few such passages are: 11 Cor. 5:19, 1 J. 2:1, 2, J. 3:16, 11 T. 2:15, each of which Owen takes and thoroughly discusses.

The dilemma that seems to face the Calvinistic doctrine of election is a **dishonest** offer of the gospel to **all**. Was Christ's death to make a way of escape, regardless if it were used by any or not; or was it only on the behalf of those who were foreordained? If it is only on the behalf of the elect, how can the gospel be honestly presented to all sinners, those of the non-elect being unable to respond? Therefore, Christ died for every and all men and they must complete their salvation.

Owen is difficult to read. He wrote for the Puritan readers of the 17th century. It is evident that he was skilled in the use of several languages, and reasons under the guidance of the principles of Geometry. He uses all the intellectual tools at his disposal and the soundest principles of Biblical interpretation.

The value in reading the **Death of Death** is found in gaining instruction from a master of the Word of God. Dr. Owen knows and uses the Scriptures, explaining many passages in this study; the reading will also give an exemplar defense of the Scriptural doctrine of redemption, and the refutation of the errors of the Universalists. Owen meets their arguments on their own grounds, and proves false and inadequate their assertions.

I would recommend the book to all pastors and students both from the polemic and apologetic aspects. He also uses Greek, Hebrew, and Latin discussing many words of importance to the expositor of Scripture. The work is not beyond the ability of the laity who would study it.

— Edward A. Robson

PRINCETON SERMONS, by Charles Hodge. The Banner of Truth Trust, 58-59 Highgate West Hill, London, N. 6. 1958, 373 pp. Cloth. \$4.50.

This is a reprint of what the sub-title describes as "Outlines and Discourses, Doctrinal and Practical, Delivered at Princeton Theological Seminary on Sabbath Afternoons." There are 249 in all on 10 different general subjects of theology such as God and His Attributes; Christ, His Person and Office; The Holy Spirit and His Offices; Satan and His Influence — Sin and Sins; etc. The greatest number is on the subject of Christian Experiences, Characteristics and Privileges.

Dr. A. A. Hodge in his preface to the first edition describes the atmosphere in which these lectures were given. The professors took turns speaking at this meeting, announcing the topic a week in advance. They came "rather as friends and pastors than instructors. The dry and cold attributes of scientific theology, moving in the sphere of intellect gave place to the warmth of personal religious experience, and to the spiritual light of divinely illumined intuition. . . . Here they sought rather to build up Christian men, than to form accomplished scholars, and to infuse into their pupils the highest motives, and to instruct them in the wisest methods for their future work of saving souls and edifying the Church of Christ."

Studious meditation by the reader upon these outlines in the spirit in which they were originally given should produce intelligent piety. The outlines breathe the fervent spirit and mature knowledge of a great scholar, and they provide concise definition of some of the great themes of the Bible as they relate to the most practical needs of the Christian. Dr. John Murray in the Foreword expresses the earnest hope that "the Sabbath afternoons of many will be restored to and enriched by the same kind of concentrated and devoted reflection on the great themes of our holy faith which these addresses exemplify. Meditation is not detached dreaming. To be fruitful it requires intense application to the riches of truth deposited for us in God's Word. And the reward will be visions of the mountains of God."

This volume provides a stimulating source of suggestive pulpit material for the minister, and brief clarification of many of the great theological themes the studious layman will find most helpful.

—E. C. Copeland

INSTITUTES OF THE CHRISTIAN RELIGION, by John Calvin. vol. I & II. Wm. B. Eerdmans Publ. Co., Grand Rapids 3. 1957, pp. 582 and 704. Paper. \$5.00.

This low priced, attractive photolithoprint

of the 1953 edition by the same publishers was released in 1959 to commemorate the four hundredth anniversary of Calvin's birth and the four hundred fiftieth anniversary of the publication of the Institutes in their final form in 1559. They are published in their final form in hope that in this new format this timeless work will reach an even greater market than it has previously enjoyed." (Publisher's note).

Calvin stands "alone among theologians" (John Murray's Introduction) and his INSTITUTES are "the greatest exposition of dogmatic theology ever to have been written." (Rev. P. E. Hughes in CHRISTIAN GRADUATE, Sept. 1959).

Calvin says that by a sudden conversion God subdued and brought his mind to a teachable frame, and immediately inflamed him with the intense desire to progress in the knowledge of true godliness; so that he soon found all with any desire for knowledge coming to him, though he was yet a novice. (Schaff Herzog Ency. of Relig. Know.). This remained the case throughout his life.

Within three years he published the INSTITUTES designed as a compact book of instruction for teaching the Holy Scriptures to the ever increasing numbers of those drawn to the faith of the reformers. He addressed it to the King of France hoping to persuade him that the Reformed Faith was Scriptural, and thus he might be led to command a cessation of the persecutions. He was disappointed in this, for the King never read it.

The second edition three years later was enlarged for use in the preparation of ministers. Calvin worked continually at revision until they appeared in their final form in Latin in 1559 to his final satisfaction. He published three French editions and eight Latin editions in all. Though they increased to five times their original size, Calvin did not find it necessary to change or correct the original outline of truth given in the first edition.

The Rev. Hughes further praises the INSTITUTES, "During the ensuing years this magnificent monument of devotion and industry, a superb example of an intellect of genius surrendered to the service of the Word of God, has been a means of blessing to each succeeding generation of the Church, and the sphere of its influence has constantly increased as it has been translated into many different languages and been studied with thankfulness in every corner of the earth. The intervening centuries have not dimmed the worth or abated the freshness and force of this masterpiece, written not for the plaudits of men, but solely to the glory of God. No reader of the INSTITUTES, who is also a lover of scriptural truth, can fail

to echo from his heart the exclamation 'Laus Deo!' which Calvin added when at last the final paragraph was completed."

We heartily commend the publishers for making available this appropriately attractive, useful and moderately priced edition of an invaluable work.

—E. C. Copeland

**Reprints by Sovereign Grace Book Club, 1124 S. E. First St., Evansville 13, Ind.**

**THE ATTRIBUTES OF GOD**, by Stephen Charnock, 1958. 802 pp. Cloth. \$6.95.

**THE FIVE POINTS OF CALVINISM**, by Horatius Bonar and others. (no date) 119 and 57 pp. Cloth. \$3.95.

Stephen Charnock (1628-1680) lived through one of the greatest formative periods of world history, the Revolution and Restoration in England. His writings were produced during his pastorate at Crosby Square, London, (1675-1680) as he sought an answer to the unbelief and ungodliness rampant in his day. He set himself to know God that he might make Him known to men. Like his contemporaries, he is, to use Gordon Clark's expression in the Foreword, "longwinded," but he is practical and true to the Scriptures; and he remains one to be sought for when the subject of the existence or attributes of God are in question.

**THE FIVE POINTS OF CALVINISM** is a collection of articles written as series of letters on the subject of the title. Horatius Bonar writes generally on the Five Points of Calvinism; Andrew Fuller on Total Depravity; John Calvin on Unconditional Election; John Gill on Limited Atonement; Thomas Goodwin, on Irresistible Grace; and Jonathan Edwards on The Perseverance of Saints.

The Calvinist today seeking help in the positive presentation of the Biblical doctrine of redemption will find these articles most helpful. They were written to answer objections out of a depth of personal experience and profound knowledge of the Scriptures born of meditation and decision, in most cases, in times of persecution for the position they maintained.

Here we find clear and precise statements made in the light of appreciation for the difficulties of the objectors. They are weighed with the Word of God in convincing fashion. Some fear to crack a Puritan volume for its voluminousness. That is not the characteristic of these articles: they are of the best of Puritan forthrightness.

Those familiar with Bonar's **WORDS TO WINNERS OF SOULS** will find a like warmth and directness in his eight letters in this volume.

There is an additional work of 57 pages by Thomas Goodwin, *Patience and Its Perfect Work*. We believe that all of you who like devotional literature that is "strong meat" rather than low calorie skim milk will find this just what the publisher calls it, "a piece of pure delight."

We recommend this very highly as an aid in precise presentation of the Gospel so that the faith of men should stand not in the wisdom of men, but in the power of God.

We are most grateful to the publishers, Jay Green, for making these volumes available, and regret the lateness of this review in commendation of them.

—E. C. Copeland

**A PREDESTINATION PRIMER** by John H. Gerstner. Baker Book House, Grand Rapids 6, Mich. 1960, 51 pages, Paper cover. 85 cents.

In the first chapter which consists of definitions, by the author we have the ground work laid for the chapters which follow. In the second chapter entitled "Total Depravity", we find that man is dead in trespasses and sins and is unable to take steps to save himself. In chapter three entitled, "Inability" we find that man is unable to even receive salvation when it is offered.

The fourth chapter which is "The Divine Initiative" we find that it is only when God takes the initiative that man responds in faith believing. "Therefore, since God would always know the wise course of action, he would from eternity have made up his mind about everything which he was going to do." "So God from all eternity chose to change certain persons who were of themselves unable to change and turn to him, and did not choose to change certain other persons." The fifth chapter is very brief, and is entitled "Predestination", we might sum it up in these words. "God from all eternity had decided to change the hearts of those whose hearts are actually changed." Now this is nothing more nor less than eternal predestination.

We come now to the sixth chapter, which in comparison to the others is quite long. In this chapter we have several "Objections" to predestination presented to us. They are stated then I feel very well answered in accordance with Reformed faith. The last chapter of this booklet is in the form of a question. "Am I Predestined to Eternal Life"? The author says, that this is by far the most important question we can ask ourselves. He declares that the answer is found in your heart and your life. "God from all eternity, has chosen, and has written those names in the Book of Life." We cannot read as it were the mind of God, nor the Lamb's Book of Life." However we have been given this promise, "This is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." On the other hand no one should

feel so sure of his salvation as to live a life of sin and inactivity.

"There may be some profound mystery connected with the doctrine of predestination, but there is no mystery here that justifies our presuming to know what we do not know and to act wrongly therefore."

— Luther McFarland

**MINORITY OF ONE**, by Clyde S. Kilby. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan. 1959, pp. 252. \$3.95.

This is a biography of Jonathan Blanchard, the first President of Wheaton College, Illinois, written by the professor of English in the College, and published in connection with the centennial celebrations of Wheaton College in 1959-1960. The book is based on copious research as is evidenced by the many pages of notes, and the full bibliography of books, articles and pamphlets at the end, and it is well-written. Several pages of photographs form the centre of the book.

Jonathan Blanchard was born in 1811 in the mountains of Vermont, and died in the prairie state of Illinois in 1892. Thus he was one of those hardy New Englanders who in the early days of the American republic moved out to the advanced frontier and helped in the settling of the West, carrying with him the Christian culture and education of the older Eastern seaboard.

Blanchard's father was a farmer but the son early felt destined for a different role. By alternately teaching and attending schools he eventually graduated from College in Vermont, and later enrolled in Andover Theological Seminary in Massachusetts. While a student there, an agent of the newly-formed American Anti-slavery Society enlisted his interest and persuaded him to break off his theological studies to travel as an abolition lecturer. The Society assigned him to Pennsylvania to give lectures and organize anti-slavery societies. He met with great opposition; mob violence often endangering his life; but his strength of conviction carried him through.

In 1837 he enrolled in Lane Theological Seminary in Cincinnati on the Ohio and finished the academic preparation for the ministry. Cincinnati was then a turbulent western town, on the border of a slave state, where feelings on the issue ran high, and bloody riots frequently occurred. Upon graduation he was ordained as minister of a Presbyterian Church in Cincinnati that was known to be strongly anti-slavery. Blanchard was never a strong denomination man; soon after he became a Congregationalist; he was far more interested in abolitionism than Presbyterianism. During his seven years as pastor he engaged vigorously in debates advocating the unpopular opinion that slavery be forcibly abolished.

At the age of 34 Blanchard was invited to

become President of Knox College in Galesburg in western Illinois. The first settlers had come there from New York state only ten years previously, and had established a College. It was a primitive affair with a mere handful of students, and before many years it was deeply in debt. Blanchard took charge with energy and during his presidency from 1845 to 1858 greatly improved its condition, but internal dissension forced him to leave after thirteen years.

In the next few months he received many invitations from churches to be minister, and from six Colleges to become their president. Finally he accepted the presidency of the poorest and seemingly least promising of these, Wheaton College in the little village of the same name, just west of Chicago. It had been founded as Illinois Institute by Wesleyans in 1850 but had become practically bankrupt, so in 1859 it was transferred to the control of orthodox Congregationalists and renamed Wheaton College in honor of the large benefactions of Warren L. Wheaton, one of the trustees, and the early settler for whom the village was named. Early in 1860 Blanchard assumed the presidency, provided the necessary vigorous leadership, and rehabilitated the institution. A strong Christian and strictly moral atmosphere was created to "help students in the great object for which they assemble here which is the improvement of mind, morals and heart." The number of College students who assembled never exceeded fifty at any time during Jonathan Blanchard's administration.

After the Civil War when the question of American slavery of which Blanchard had been an uncompromising abolitionist for 22 years, was settled, his crusading energy was turned to denouncing secret societies and in particular Freemasonry. Secret societies are relatively insignificant in American society today, but a hundred years ago they were a growing political and social force, and credited with commitment of crimes. Blanchard took a characteristically vigorous stand against lodges as essentially unchristian, in spite of a large section of public opinion which regarded him as a fanatic. This stamped Wheaton College with a unique character, and uniqueness (though of another sort) is characteristic of it to this day.

In 1882 when Jonathan Blanchard was over 70 he resigned as President, and the trustees elected as his successor his son, Charles A. Blanchard (1848-1925). During the ensuing ten years of his life, he devoted his energies to travelling widely about the United States promoting social reforms advocated by the National Christian Association, and in particular anti-secret-society conventions. He died at his home in Wheaton surrounded by his children and grandchildren in 1892.

This biography, besides having special interest for all friends of Wheaton College, is full of interest for all students of American history

and society in the 19th century. And all Christians in this day of complacent conformity, when expediency is often considered above principle, will find it a tonic, whether they agree with all his opinions or not, to read this well-told story of the life of a man who was, as the title of the book intimates, a fearless non-conformist ready to champion with vigor unpopular minority causes which he was convinced were right, and a man of principle willing to endure personal sacrifices for the principles in which he believed, and follow the dictates of conscience whatever difficulties might lie in his path. Blanchard was a rugged individualist, a strict disciplinarian, and a vigorous fighter. Of course he made determined enemies, but loyal friends also; and if he lived a stormy and tempestuous life, he resembled some of the Old Testament prophets.

— Alexander N. MacLeod

**OBEYING THE GREAT COMMISSION**, by Peter Y. de Jong. Baker Book House, Grand Rapids 6, Mich. 1959, pp. 124. \$1.00.

This book is accurately described in the subtitle as "a study manual of foreign missions" and was prepared for use in mission study groups and societies of the Christian Reformed Church. It consists of 27 brief chapters each of which is followed by a list of topics for discussion, and suggested themes for further study and reports.

About half of the book expounds general missionary principles and practice, and though brief is full of sound ideas, such as that mission activity and giving is essential for the health of Christian churches; it must be guided by the teaching of the Bible which is "the charter of Christian missions"; and its aim is to preach the gospel to non-Christians in order to bring them to the Savior. The motives of engaging in this work are the need of men for Christ; the command of Christ to go into all the world to make disciples of all nations; and supremely, because the essential character of the Christian faith makes it a witnessing religion. Every member of the Church should be a missionary in his own location, spreading the good news of God's grace in Christ, but some are specially called and sent forth to devote themselves entirely to this work. They require the best possible training.

As to the right methods to be employed in missions there is no unanimity of conviction, but Christians should seek to find their methods in the directions of Scripture which supplies broad outlines that should be followed. The goal is the planting of an indigenous church that will be rooted in its native culture and grow by propagating itself. Essential to all our efforts is the presence and power of the Holy Spirit who is "the dynamic of Christian missions."

Thus the first half of the book indicates the doctrine of the Christian Reformed Church; the

basis of their mission work; and their conception of it. The last half of the book describes the worldwide mission service of the Christian Reformed Church country by country: — their missions to the Navaho and Zuni Indians in New Mexico and Arizona; the work formerly done in China, now inaccessible; and the present-day missions overseas in Nigeria, Japan, Ceylon, Argentina and Brazil in South America, and in Formosa and Cuba. Most recently work has been undertaken in Korea and in Indonesia. Help is also given to churches formed by Dutch immigrants in Australia and New Zealand. These chapters are historical and descriptive. A final chapter draws attention to the important fact that the task is unfinished, and must go on. The younger churches across the seas need strengthening, and a sending church with a vision must continually seek new fields for witnessing to its faith.

A table of important "dates to remember" is added. Clear maps of the South-west United States, China and Nigeria mission fields are provided at the end of the book. No reason is given why maps of the other fields are omitted. Obviously they are also needed. And a list of the names of living missionaries of the Church, particularly those in active service, together with the dates of their arrival on the field, grouped perhaps under the days of a month as a cycle of prayer, would have been a valuable addition, particularly for denominational missionary societies. Several blank pages at the end of the book give room for these additions in future editions.

— Alexander N. MacLeod

**EXPOSITION OF THE EPISTLE TO THE ROMANS**, by Robert Haldane. The Banner of Truth Trust, 78b Chiltern St., London, W. 1, England. London, 1958, pp. vi, 660, 15s.

This large and massive commentary was originally published in three separate volumes in the 1830's. It has passed through many editions since, the latest of which is the book under review, published in 1958 by The Banner of Truth Trust, a society with headquarters in London which is reprinting many famous Bible commentaries and doctrinal treatises by Puritans and Reformed writers. This 1958 edition has a commendatory foreword by Dr. Lloyd-Jones of Westminster Chapel, London, who is a well-known evangelical leader.

Robert Haldane (1764-1842) belonged to an old well-to-do Scottish family. When he was converted at the age of thirty, he sold his estate to finance missionary work in India, and proposed to go himself as a missionary. But the East India Company opposed the project, and the General Assembly of the Church of Scotland in 1796, under the influence of the prevailing moderatism which was opposed to enthusiasm and sound doctrine, refused to promote aggressive evangelism overseas or at home.

Since his proposed scheme for a foreign mission was blocked, Robert Haldane and his younger brother, James Alexander Haldane (1768-1851), who was converted at the same time and abandoned his career as a naval officer, began an active missionary and evangelistic work in Scotland, maintained at their own expense. Although they were but laymen, they made extensive evangelistic tours, established tabernacles in important towns in Scotland, and seminaries for the training of students. Robert Haldane had special gifts as a theologian, and James as an evangelist.

Due to opposition the brothers left the Church of Scotland in 1799, and some ten years later they adopted independent Baptist views. This caused controversy among their sympathisers. But they did not stress these particular and personal views, while holding most firmly the cardinal evangelical doctrines of the Reformed Faith.

In 1816, the year after the battle of Waterloo, Robert Haldane visited Geneva, and initiated a revival movement known as The Awakening among the Reformed Churches of Switzerland and France which were at a low spiritual ebb. Large numbers of students of the University of Geneva attended his lectures on the Epistle to the Romans, which formed the basis of this present Commentary. Among those converted at this time were several who later became well-known champions of sound evangelical doctrine, such as Merle d'Aubigne (1792-1872), the author of a popular History of the Reformation still found in many secondhand book shops, who was at the time a student in the University; Cesar Malan (1787-1864), a Latin teacher who became a well-known Reformed preacher; and Louis Gausson (1790-1863), minister of a church near Geneva, who later wrote a standard treatise on the plenary inspiration of Scripture, which he entitled Theopneustia, and another on the Canon.

After three years in Switzerland and France Haldane returned to Scotland. In the course of the following years he wrote several books which had a large circulation. But he is chiefly remembered today for his Exposition of the Epistle to the Romans which first appeared in French, and later was enlarged and published in English. It is a full commentary of 660 pages, emphasizing the theological teaching of Paul's great epistle. Principal John Macleod in his book entitled Scottish Theology, p. 228, says of it: "For those who wish to know what the apostle taught in his great doctrinal epistle, this exposition ranks with those of Calvin or of Hodge." It would be superfluous for the present reviewer to add his recommendation, but he may appropriately voice the thankfulness of many that Haldane's commentary on Romans has been

reprinted, and the hope that it will be read, marked and inwardly digested by Bible students of the present generation.

—Alexander N. MacLeod

A BELIEVER'S LIFE OF CHRIST, by John C. Rankin. W. A. Wilde Company, 10 Huron Drive, Natick, Mass. 1960, pp. 210. \$3.50.

This book really needs no introduction to the readers of Blue Banner Faith and Life, for it has been appearing in serial form in the magazine for some time. The publication of this material in book form should serve greatly to increase its circulation and its usefulness to the Christian public. Mr. Rankin's studies impress me as having distinct value for Christian people of the present day.

First of all, these studies are clear and factual. In a day when even devout Christians often have hazy and confused ideas of the historical sequence and relationships of Biblical facts, a straightforward point by point account of the facts of our Lord's life and ministry should be helpful to many.

Secondly, Mr. Rankin has written from the standpoint of faith. He frankly and fully accepts the supernaturalism of the Bible and of the person and work of Christ. Holding firmly to the Bible as the infallible Word of God and to the Lord Jesus Christ as God manifest in the flesh, he never tries to tone down the supernatural which, after all, is the heart of Christianity. The verbal inspiration of Scripture and the miracles are no embarrassments to him, for he maintains them with enthusiasm.

Thirdly, Mr. Rankin's work is simple and yet profound. Without any display of sophisticated learning, it nevertheless shows a deep understanding of the various elements in the Biblical data, their significance and their relationships. These studies, therefore, while simple are never superficial. The reader who ponders them with open Bible at hand will not fail to receive benefit. May the Holy Spirit use and bless this book to the glory of Him who is its theme. This would be an excellent gift book, as well as a good study book for discussion groups. We commend it heartily and hope it may have a wide circulation.

—J. G. Vos

PELOUBET'S SELECT NOTES FOR 1961, by Wilbur M. Smith. W. A. Wilde Company, 10 Huron Drive, Natick, Mass. 1960, pp. 444. \$2.95.

This is the new volume for 1961 of the well-known Peloubet's Notes on the International Bible Lessons for Sabbath Schools. The reviewer knows of no other source from which so much that is so good can be obtained for so

little. There are introductory suggestions, sound Bible expositions, illustrations, factual material on geographical and historical orientation of the lessons, a comprehensive index and other valuable features. The material is well suited for use by teachers of all pupil age-groups. The book is eminently usable, as those who try it will discover.

The viewpoint throughout is that of faith in historic, supernatural Christianity and in the Bible as the infallible Word of God. There may occasionally be an interpretation which the reader cannot accept, but on the whole readers of this magazine will find themselves in hearty agreement with Dr. Smith's statements. It is a distinct advantage to have all this material for an entire year — 52 lessons — complete in a single compact, cloth-bound volume, which fits neatly on a bookshelf and is easy to keep track of.

Sabbath School teachers who suffer from a famine of ideas and tend to say the same threadbare things over and over will gain from this book some intellectual vitamins and minerals which will open their eyes to the rich content

of the Scripture passages and which will add life and interest to their teaching. This book is heartily recommended to our readers, and especially prescribed as good therapy for teachers who are dull, dry or in a rut in their teaching.

—J. G. Vos

**DAILY MANNA CALENDAR FOR 1961**, edited by Martin Monsma. Zondervan Publishing House, 1415 Lake Drive, S. E., Grand Rapids 6, Mich. \$1.95.

The Daily Manna Calendar consists of a 4x6 inch sheet for each day in the year, packed in a neat cardboard box which is so made that it can be stood on a table or shelf, or hung on a wall. Each day's sheet contains a text or very brief portion of Scripture, a title, and a meditation of one or two paragraphs on the text. As a rule each week's meditations are by the same author. The viewpoint is that of the Reformed Faith and the material is spiritually edifying. This would make an attractive gift item, and is also suitable for use in individual or family devotions. We commend it heartily.

—J. G. Vos

---

## *Back Issues Available*

The supply of sets of back issues for the years 1946, 1947, 1948 and 1949 is exhausted. All available sets were soon purchased by readers following the announcement of their availability in the October-December 1960 issue.

Sets of back issues are still available for all years from 1950 to 1960. In the case of some years only a few sets remain. Some of these sets of back issues are in new condition, while others are used. In filling orders for

back issues, we will send new copies if available; otherwise the cleanest available used copies will be sent. Anyone not satisfied with the condition of used copies, after examining them, may return them for refund of the money paid for same. The price of used copies is the same as for new copies — \$1.00 for each year's set of 4 issues, postpaid. Send orders to J. G. Vos, Manager, Blue Banner Faith and Life, 3408 Seventh Ave., Beaver Falls, Pennsylvania, U.S.A.

---

## *Blue Banner Question Box*

Readers are invited to submit Biblical, doctrinal and practical questions for answer in this department. Names of correspondents will not be published, but anonymous communications will be disregarded.

### **Question:**

In discussing the subject of singing Psalms in praise to God I quoted Ephesians 5:19 and the parallel text Colossians 3:16. The person with whom I was talking replied that these texts merely lay down the principle that it is our Christian duty to praise God, but not necessarily to do it by the use of Psalms exclusively. It was stated that the principle is **the duty of**

**praising God**, while the application of the principle for the apostles and early Christians was the use of the Psalms as the matter of praise, and for us, who have Christian hymns available for our use (as the apostles and early Christians did not) the application may be different from what it was in the case of the first readers of the New Testament Epistles. How can this line of reasoning be answered, or how should it be evaluated?

**Answer:**

It would seem that back of the line of reasoning cited, lurking in the mind of the objector to exclusive use of the Psalms, lies the assumption that the principle regulating worship is that **whatever is not forbidden is permitted**. In other words, the reasoning seems to be as follows: 1. We are commanded to praise God. 2. Praising God may be done either by the use of Psalms or by the use of hymns. 3. The use of hymns is not explicitly forbidden in Scripture. 4. Therefore the command to praise God may properly be implemented by the use of hymns. 5. Therefore the exclusive use of the Psalms as matter to be used in praising God is not a Christian duty.

Probably the objector to the exclusive use of the Psalms has not analyzed his own thinking in this manner. He very likely holds the wrong assumption (that in worship whatever is not forbidden is permitted) more or less unconsciously and without having thoughtfully considered its implications or weighed the arguments for and against its Scriptural character. Perhaps he is accustomed to singing hymns, enjoys singing them, and resents his position being questioned by an appeal to texts of Scripture. Therefore he seeks to defend his (emotionally-colored) view of the subject by interpreting the texts differently, without realizing what this implies concerning the authority of many other parts of Scripture. The person who does this may be perfectly sincere and thoroughly convinced that he is right. All Christians believe some things which they have not studied **thoroughly** in the light of Scripture, which might be shown to be wrong by a scrupulous exegesis of Scripture apart from all emotional bias.

The real fallacy in the argument cited by our correspondent consists in its failure to reckon with the true Scriptural principle regulative of the content of divine worship. That principle is that in the worship of God **every element of the content of worship which is not commanded in Scripture is forbidden**. In this statement, the word "element" is used in distinction from **circumstance**. Elements of worship must have divine commandment or warrant back of them; circumstances of worship need not. That water is to be used in baptism is an element of worship. Whether the morning worship service be held at ten o'clock or at eleven o'clock is a circumstance of worship and does not require divine appointment. It is our conviction that the singing of Psalms is a commanded element in worship, but how many Psalms, and which particular ones are to be used at a particular time, is a circumstance of worship.

The Scriptural regulative principle concerning the content of worship has been repeatedly

set forth and defended in detail in our pages. The reader is referred to the entire series on **The Puritan Principle of Worship**, by Dr. William Young (ending in the present issue); the material by Dr. Girardeau beginning in the October-December 1960 issue (pages 165-169) and continuing in the present issue (although Dr. Girardeau was concerned especially about the question of instrumental music, his vindication of the Scriptural principle of worship is equally applicable to any question concerning the content of worship); Blue Banner Question Box, October-December 1957, page 195; Dr. William Young's article on **The Second Commandment** in our January-March 1957 issue (pages 12-17); the Rev. John C. Rankin's article on **The Scriptural Pattern of Worship** in our April-June 1952 issue (pages 56-60); see also the following references: (a) On the Scriptural principle of worship: October-December 1947, pages 159-166; October-December 1953; page 212; (b) on the question of Psalms versus hymns: March 1946, pages 49-50; May 1946, page 80; July-September 1946, page 138; April-June 1947, pages 91-93; October-December 1947, page 164; April-June 1948, pages 83-85; October-December 1952, pages 164-166; article "**Psalms and Hymns and Spiritual Songs**", by F. D. Frazer, April-June 1957 issue, pages 71-73; article **Ashamed of the Tents of Shem?** by J. G. Vos, January-March 1959 issue, pages 16-20; also numerous briefer discussions in our pages during the past fifteen years that this magazine has been in existence. Reprints of the articles on "**Psalms and Hymns and Spiritual Songs**" and **Ashamed of the Tents of Shem?** are available free on request to the manager of this magazine.

—J. G. Vos

**Question:**

In the Blue Banner Question Box, April-June 1960, page 111, the statement of Christ that His body would be three days and three nights in the heart of the earth is explained as meaning "some part of three 24-hour periods" and this is affirmed to be in line with ordinary Jewish ways of reckoning time. However, Dr. R. A. Torrey, in his book **Difficulties and Alleged Errors and Contradictions in the Bible** (New York, Fleming H. Revell Company, 1907), pages 104-109, argues that our Lord was literally three days and three nights in the tomb. He seems to make out a convincing case for this position. What is your opinion of his argument?

**Answer:**

The question raised is closely related to the question, On what day of the week did the crucifixion take place? The view suggested in the April-June 1960 issue of this magazine (p. 111) is the traditional one that the crucifixion took place on Friday and that the "three days and three nights" are to be explained, in accordance with Jewish usage, as meaning "some part of

three 24-hour periods." This view of the matter is that held by the great majority of commentators and New Testament scholars. A minority of scholars has held that the crucifixion took place on some other day than Friday. Dr. Torrey, in the book cited, holds that it took place "just about sunset on Wednesday." B. F. Westcott held that the crucifixion took place on Thursday. Hastings' **Dictionary of Christ and the Gospels**, Vol. I, page 414, column 1, says:

"The general belief that the crucifixion took place on Friday is founded on the inference from the fact that He rose 'on the third day' (1 Cor. 15:4), the Jews counting their days inclusively. Westcott, however, held that it took place on a Thursday, on account of the 'three days and three nights' of Matthew 12:40, a saying found only there, and evidently equivalent to 'on the third day' (Genesis 42:17,18; Esther 4:16 and 5:1)."

In Gen. 42:17 we read that Joseph put his brothers in ward "three days." In verse 18 we read that "Joseph said unto them the third day . . .". Evidently Joseph did not wait until three full days were expired before bringing his brothers back from the jail to speak with them. Similarly, in Esther 4:16, Esther requests Mordecai to summon all the Jews to fast three days, both night and day, and states that she and her maidens will do likewise; but in chapter 5 verse 1 we read "Now it came to pass on the third day, that Esther . . . stood in the inner court of the king's house. . .". It seems a fair inference that this appearance of Esther in the king's house was before the lapse of three full days of fasting. It would seem, too, that it is a reasonable interpretation of Scripture, and one supported by Biblical analogy, to hold that our Lord's resurrection "on the third day" took place before the lapse of three full days and nights as we reckon time today.

Torrey supports his argument in part by holding that there was an extra Sabbath in the Passion Week. Mark 15:42 states that our Lord was crucified on "the day before the Sabbath." The regular weekly Sabbath, of course, was Saturday, or more precisely, it ran from sundown on Friday to sundown on Saturday. Citing John 19:14 Torrey argues that the Sabbath before which Christ was crucified was the special Passover Sabbath, which came that year on Thursday, and therefore the crucifixion must have been on Wednesday. This makes it possible to hold that Christ's body lay in the tomb for three full days and nights.

The present writer confesses that he had not made any special study of this difficult problem until he came to write an answer to the query on page 111 of our April-June 1960 issue. The answer there given is basically the view advocated in most standard works on the Gospels and life of Christ. Since then the writer has consulted several additional works. The fullest discussion has been found in Hastings' **Dictionary of Christ**

**and the Gospels**, volume I, pages 413-417, where the chronology of the Passion Week is discussed to the length of eight long columns of fine print. The present writer found the problem, as outlined in Hastings, to be amazingly complicated. The conclusion, somewhat hesitantly reached after citing and balancing a great deal of evidence on one side and the other, is that "Between the evenings (Ex. 12:6), as the Paschal lambs were being sacrificed in the Temple, Jesus gave up the ghost" (page 417, top of column 2). This places the crucifixion on Thursday, 14th Nisan, with the Passover (Nisan 15) coming on Friday, and the regular weekly Sabbath (Nisan 16) coming on Saturday (beginning at sunset Friday). According to this view our Lord's body was in the tomb Thursday night, all day Friday, Friday night, all day Saturday, and Saturday night. This adds up to two full days and three full nights, which is still short of the "three days and three nights" as interpreted by Torrey. Torrey also holds that the death of Jesus occurred "on the 14th Nisan between the evening just before the beginning of the 15th Nisan, at sundown (Ex. 12:6, R.V. margin)" (p. 106), but Torrey holds that the 14th Nisan was Wednesday and the 15th Nisan was Thursday, whereas the article in Hastings, in common with most scholars, holds that the 14th Nisan was Thursday and the 15th Nisan was Friday. Torrey concludes:

"There is absolutely nothing in favor of Friday crucifixion, but everything in the Scripture is perfectly harmonized by Wednesday crucifixion. It is remarkable how many prophetic and typical passages of the Old Testament are fulfilled and how many seeming discrepancies in the Gospel narratives are straightened out when we once come to understand that Jesus died on Wednesday, and not on Friday" (p. 109).

It seems to the present writer that Torrey's statement that "There is absolutely nothing in favor of Friday" is an overstatement which is not warranted in view of the difficulty and complexity of the matter. Torrey moreover has not discussed the evidence adduced by those who favor Thursday as the day of the crucifixion. Confining himself to the issue of Wednesday versus Friday, Torrey makes out quite a strong case for Wednesday. This, however, rests upon the assumption that the Sabbath immediately following Christ's crucifixion was not the regular weekly Sabbath but a special Passover Sabbath. This assumption may indeed be correct, but in the present writer's judgment it is still an assumption and has not been conclusively proved to be correct.

Our conclusion is that the day of the week on which Christ was crucified is not established by absolute proof. Something can be said for and against each of the suggested days — Wednesday, Thursday and Friday. It would seem that those who hold to the Thursday or Friday cruci-

fixion find a fair solution of the difficulty of the "three days and three nights" along the line suggested in our April-June 1960 issue, page 111. On the other hand, if with Torrey we accept Wednesday as the day of the crucifixion, then it appears that our Lord's body was literally in the tomb three full days and nights. Our Christian faith and life course does not depend on the answer we give to this problem, yet the question is certainly an important one and worthy of the further study of our readers.

— J. G. Vos

**Question:**

How can we answer the claim of the Jehovah's Witnesses that the first verse of the Gospel of John does not teach the Deity of Jesus Christ? In their translation of the New Testament (**New World Translation of the Christian Greek Scriptures**) this verse is translated in such a way as to eliminate the Deity of "the Word."

**Answer:**

The **New World Christian Greek Scripture** for John 1:1 reads "Originally the Word was, and the Word was with God, and the Word was a god." In view of who produced this translation (Jehovah Witness) it is not surprising it should be thus. But God's word in Psalm 119:160 also says, "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." Therefore let us examine what God did say about His son, Jesus Christ.

To clear up two objections before we start, this prologue (versus 1-18) is not a bit of philosophizing on John's part, for here is the basis for what is more explicitly stated in the body of the gospel. Also this is the tie with the rest of the Scripture for here is the central person of the Bible. This is not a metaphysical speculation, but rather here is God incarnate. The second objection is what is the content of this prologue? Where did John derive his theology? We may assuredly state that John did not borrow the theology from Philo Judaeus for the primary reason that Philo's Logos was decidedly impersonal. It is somewhat closer to the truth (and this may be fairly well substantiated) that Philo formulated his Logos in opposition to the Christian belief in Jesus as the Logos. John being trained in the Hebrew Scriptures would ground his teaching upon the Old Testament and revelation, and would take his vocabulary chiefly from the Septuagint.

John begins the gospel by writing, "**en arche en ho logos**" "In the beginning was the Word." Here is the New Testament parallelism to the other "beginning" verse "In the beginning, God created the heavens and the earth." These beginnings are the same, but with this difference, Moses starts in time, John begins in

eternity, for this is the force of the imperfect verb "was." The Logos was presently existing at the moment of creation. John therefore states the **eternality** of the Logos.

He continues "**kai ho logos en pros ton theon**" literally "and, the Logos was to (or, in the presence of, face to face with) God." Let those who will rail about the Trinity, they do it to their own destruction, for here God Himself has drawn a distinction of persons in eternity. Plain language tells us that a person in the presence of another is not one person, but two, and it is this truth which God caused to be recorded.

Then we come to the **crux terminus** of this study, "**kai theos en ho logos**" and God was the Word." It is on this phrase Jehovah Witnesses have their playground. For, say they, the word "God" is without the article, therefore it must be translated "and the Word was a god."

As a word of warning, do not think of this as a recent rebellion, for they are the progeny of a man, namely Arius, presbyter of Alexandria in the 4th Century A. D., who was skillful and learned enough to have almost two-thirds of the Christian Church agreeing with him. He taught that the Son was created out of nothing, that "there was, when he was not," i.e. finite, he was created before everything else and that Jesus was exalted to Godhood for His death on the cross. Newman, **Manual of Church History**, Vol. I, p. 327.

Here then is the theology they have basically borrowed. But even though the Council of Nicea in 325 A.D. rejected this view as unscriptural after this manner, "Jesus Christ, the Son of God, begotten of the Father, Light of Light, very God of very God, begotten, not made, being of one substance with the Father", still the Witnesses continue their heresy. Schaff, **History of the Christian Church** Vol. III, pp. 668,69.

Once again heeding the words of the one sitting on the throne recorded in Rev. 21:5, "these words are true and faithful," we shall scrutinize what God hath really written.

Dr. A. T. Robertson, in his **Grammar of the New Testament** pp. 767,68 says concerning the article and predicate, "as a rule the predicate is without the article, even when the subject uses it. . . The subject has the article and the predicate does not. . . The word with the article is then the subject, whatever the order may be. . . In a word then, when the article occurs with subject (or the subject is a personal pronoun or proper name) and predicate, both are definite, treated as identical, one and the same, and interchangeable."

In view of Dr. Robertson's conclusion, is it

fair exegesis and literary dealing for the Jehovah's Witness to take one sentence (in the middle of this same paragraph) and say, "Here we agree with Dr. A. T. Robertson when he says: 'God and love are not convertible terms any more than God and Logos or Logos and flesh. . . The absence of the article here is on purpose and essential to the true idea.'" *New World Translation of the Christian Greek Scriptures*, p. 775.

It just so happens that at that particular spot Dr. Robertson is not dealing with what John wrote in John 1:1 but with the heresy called Sabellianism which said, "**ho theos en ho logos**," "The God was the Word." Dr. Robertson is saying that God and love and Logos and flesh cannot be indiscriminately shifted around, that God is not to be equated with Logos as though there was absolutely no difference in meaning between them, for, he says, Paul would then teach in Romans 7:7 that "law is sin," and "sin is law."

It might be conceivably argued though that Dr. Robertson is biased, believing that Jesus Christ is God. Is that case, Dr. Ernest Cadman Colwell of the University of Chicago wrote some years ago that, "a definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb." *Theology Today* by Bruce M. Metzger, April, 1953, p. 75.

By taking the two rules together, we find by the first that "**ho logos**" is the subject, and by the second that "**theos**" therefore being the predicate nominative, preceding the verb does not require the article. Furthermore, if it did have the article, John would be guilty of Sabel-

lianism i.e. making the Logos the whole God-head.

By allowing the text to state what it does say, we are forced to translate the phrase "the Word was God." Far be it from John to say the Logos was a god, a secondary god, for this would be repugnant to his belief in "the Lord our God is one Lord" (Deut. 6:4), and "Is there a God beside me? yea, there is no God; I know not any." (Is. 44:8) By the Scriptures we (and they) must admit either God is not omniscient or that the Logos is God. I will let the reader decide the question.

John infallibly ends any doubt as to what he means concerning the Logos when he writes in 1:18; "no one has seen God at any time, the only begotten (the unique) GOD being in the bosom of the father, this one made (Him) known.'

You will readily notice this is slightly different from the King James, but this is the preferred reading according to the Greek texts of both Westcott and Hort, and Nestle.

Paul needs once again to be heeded in Gal. 1:7-9, "but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." "Resist the devil, and he will flee from you" "contend for the faith which was once delivered unto the saints."

— Robert More, Jr.

---

## *Till the Perfect Day*

We still believe, though oft seems baffled

Faith's noble, age-long fight;

For right we stand, though gloom the scaffold

With shadows to affright;

For truth we strive, though still be raffled

His seamless robe of light.

Faith's goodly fight will we maintain

Assured that righteousness shall reign.

His truth is mighty, though its power

To man's rash heart seem slow;

His grace shall fruit, though oft its flower

Seem frayed while tempests blow;

And hope, though threatening clouds may lower,

Their frowns spans with a bow.

Undaunted, still we watch and pray

Till Christ bring in the perfect day.

(Author unknown)



# BLUE BANNER FAITH AND LIFE

VOLUME 16

APRIL-JUNE, 1961

NUMBER 2

The people that walked in darkness have seen a  
great light: they that dwell in the land of the shadow  
of death, upon them hath the light shined.

Isaiah 9:2

A Quarterly Publication Devoted to Expounding, Defending and Applying the  
System of Doctrine set forth in the Word of God and Summarized in the Standards  
of the Reformed Presbyterian (Covenanter) Church.

Subscription \$1.50 per year postpaid anywhere

J. G. Vos, Editor and Manager

3408 7th Avenue

Beaver Falls, Pennsylvania, U. S. A.

Editorial Committee: Ross Latimer, Joseph M. Caskey, G. Mackay Robb

Published by

The Board of Publication of the Synod of the Reformed Presbyterian Church of  
North America

Agent for Britain and Ireland: The Rev. Adam Loughridge, B. A.,  
Glenmanus Manse, Portrush, County Antrim, Northern Ireland

Agent for Australia and New Zealand: The Rev. Alexander Barkley, B. A.  
20 Fenwick St. Geelong, Victoria, Australia

Publication Office, Linn, Kansas, U.S.A.

Published Quarterly, Second Class Postage Paid at Linn, Kansas.

# *When I Read the Bible Through*

By Amos R. Wells

I supposed I knew my Bible, reading piecemeal  
hit or miss,  
Now a bit of John or Matthew, now a snatch of  
Genesis,  
Certain chapters of Isaiah, certain Psalms (the  
twenty-third!):  
Twelfth of Romans, first of Proverbs — yes, I  
thought I knew the Word!  
But I found that thorough reading  
Was a different thing to do.  
And the way was unfamiliar  
When I read the Bible through.

Oh, the massive mighty volume! Oh, the treasures  
manifold!  
Oh, the beauty and the wisdom and the grace it  
proved to hold!  
As the story of the Hebrews swept in majesty  
along,  
As it leaped in waves prophetic; as it burst to  
sacred song.  
As it bleamed with Christly omens,  
The Old Testament was new,  
Strong with cumulative power,  
When I read the Bible through.

You who like to play at Bible, dip and dabble, here and there,  
Just before you kneel, aweary, and yawn through a hurried prayer,  
You who treat the Crown of Writings as you treat no other book—  
Just a paragraph disjointed, just a crude, impatient look—

Try a worthier procedure,  
Try a broad and steady view;  
You will kneel in very rapture,  
When you read the Bible through!

(Copyright by W. A. Wilde Company. Used by permission.)

Oh, imperial Jeremiah, with his keen coruscant  
mind!  
And the blunt old Nehemiah, and Ezekiel refined!  
Newly came the Minor Prophets, each with his  
distinctive robe;  
Newly came the song idyllic, and the tragedy of  
Job;

Deuteronomy, the regal,  
To a towering mountain grew  
With its comrade peaks around it,  
When I read the Bible through.

What a radiant procession as the pages rise and  
fall!  
James the sturdy, John the tender — oh, the  
myriad-minded Paul!  
Vast apocalyptic glories wheel and thunder, flash  
and flame,  
While the Church Triumphant raises one Incom-  
parable Name,

Ah, the story of the Saviour  
Never glows supremely true  
Till you read it whole and swiftly  
Till you read the Bible through.

---

## *Somebody*

Somebody did a golden deed;  
Somebody proved a friend in need;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought " 'Tis sweet to live";  
Somebody said "I'm glad to give";  
Somebody fought a valiant fight;  
Somebody lived to shield the right;  
Was that "somebody" you?

(Author unknown)

## *Mock On, Mock On*

By William Blake

Mock on, mock on, Voltaire, Rousseau;  
Mock on, mock on; 'tis all in vain!  
You throw the sand against the wind,  
And the wind blows it back again.  
And every sand becomes a gem  
Reflected in the beams divine;  
Blown back they blind the mocking eye,  
But still in Israel's paths they shine.  
The Atoms of Democritus  
And Newton's Particles of Light  
Are sands upon the Red Sea shore,  
Where Israel's tents do shine so bright.

# BLUE BANNER FAITH AND LIFE

VOLUME 16

APRIL-JUNE, 1961

NUMBER 2

## *Sketches of the Covenanters*

By J. C. McFeeters

Chapter XLVI.

### **The Eldership — A Wall of Defence. A. D. 1685.**

The eldership has ever been a tower of strength in the Covenanted Church. The elders have been pilots at the helm, when the ship was driven by fiercest storms, and the ministers had altogether disappeared. They have been the homeguards, when the most desperate assaults were made upon their beloved Zion. They have been leaders, moving forward with wise, fearless, and persistent step, when Christ's cause demanded aggressive testimony for down-trodden truth, and against uprising error.

The Presbyterian Church has derived her distinctive name from the office of the elder. Elder, Presbytery, Presbyterianism, Scriptural Church Government, Christ's supremacy unlimited and unrivalled — these thoughts are links in a chain, all made of the same gold. Presbyterianism is the doctrine of Christ's sovereignty, crystalized into form, and reduced to practice; the Headship of Jesus over His Church finds therein its grandest expression.

The Covenanted Presbyterians recognized only one form of Church government as Scriptural — that invested in the elders. They rejected all other forms, as human inventions, without Divine warrant, an injury to the Church, an infringement upon Christian liberty, a seizure of Christ's crown rights and a blot upon His royal glory.

The elders are Christ's delegates, appointed to administer His government in the Church. They are empowered by His will, accredited by His Spirit, directed by His Word, entrusted with His authority, and accountable at His throne. To the elders are committed, directly or indirectly, all the interests of Christ's Church. What awful responsibility! Surely the elder may pause at the threshold of the sacred office, and, with trembling lips exclaim, "How dreadful is this place!"

The Presbyterian Church of Scotland, in her palmy days, numbered about 1,000 congregations, each under the care of a session. The elders may therefore be estimated at 6,000 effective men, when the twenty-eight years' persecution struck the Covenanters. The value of this force

can never be known, in advising, comforting, defending, and leading the broken congregations of God's people, amidst the storms that desolated their beloved Zion.

The minister, being assisted and encouraged by a faithful band of elders, was able to do great work in his parish, and the Church flourished exceedingly between the Covenant of 1638 and the persecution which began in 1660. During the persecution, the order of the Church being broken up, the election and ordination of elders had almost ceased. Yet, as the regular eldership melted away by death and defection, there were other sons of the Covenant, who, in spirit, service, suffering, and leadership, became elders in fact, and were duly recognized and honored.

The service of the elders in those days appeared in many forms. Captain Henry Hall, of Haughhead, did splendid work in a variety of ways. He often placed himself between the enemy and the field-meetings, in defense of the Covenanters. He was a large man, formidable and fearless. Many a time, with sword in hand, he rode his dashing charger upon the king's troops, occasionally breaking their ranks. He was chiefly distinguished, however, for his willingness to sacrifice all he possessed, in the interest of the Church. He opened up his house for the licensure of Richard Cameron, when such a meeting jeopardized his life, family, and property. He also opened up his farm for field-meetings, despite the wrath of the king, and the danger of being raided by the troops. A Communion, held on his grounds, was long remembered for the gracious work of the Holy Spirit. George Barclay was the minister on that occasion. The people had come from their rocky retreats and distant homes in great numbers. The preaching was refreshing, and the Lord's Table furnished a great feast for hungry souls. The people, not fully satisfied with the bountiful provisions of the Sabbath, came again on Monday, and swarmed over the green field, waiting for another service. During the sermon a shower descended, but the audience did not seem to mind it. The minister himself was quite pleased, remarking while the rain was falling, "I am as sensible of the

drizzle of the dew of heaven upon our souls, as of the rain upon our bodies." Elder Hall died of wounds received while defending Donald Cargill, June 3, 1680.

The elders of those times were profoundly intelligent in the principles of the Covenant for which they suffered. They were Bible men, who delighted in the law of God, and drank deeply at the fountain-head of knowledge. They were experts in the Confession of Faith, the Larger and Shorter Catechisms, and the Church Covenants. John Nisbet, of Hardhill, was a hero on many a field, defending minister and people from the merciless troopers; but his greatest service was in the use of the sword of the Spirit. His last testimony abounds with lovely passages of Scripture, beautiful and fragrant as a bush abloom with roses. His witness for the truth came from a rich heart; his protest against error was solemn as an affidavit. His testimony shows deep experience in the Lord, and gives faithful warning to Covenant-breakers. Here are some of his words: "I close with Christ in that way of redemption, which He hath purchased. I give my testimony to the Holy Scriptures, for they are the rule men are to walk by. I leave my testimony against all wrongers of my Lord's crown." This man died on the scaffold; he ascended the ladder, rejoicing and praising God, saying, "My soul doth magnify the Lord; my soul doth magnify the Lord. I have longed, these sixteen years, to seal the precious cause and interest of my precious Christ with my blood." He suffered December 4, 1685.

Many of the elders were filled with spiritual enthusiasm. They had such vivid views of the Lord Jesus and of the glory of the world to come, that their souls were poured out in exclamation of wonder. Robert Garnock, of Stirling, seemed at times to be caught up to the third heaven, where he was and enjoyed what he was unable to utter. He could express the inexpressible only by the repetition of Oh! Oh! Oh! Referring to a season when no one was permitted to see him in prison, he said, "Oh, but I had a sweet time! The Lord's countenance was better unto me, than all the company in the world." In his dying testimony, he pleaded in the following manner: "Oh, will ye love Him? Oh, He is well worth the loving and quitting all for! Oh, for many lives to seal the sweet cause with! If I had as many lives, as there are hairs on my head, I would think them all too few to be martyrs for the truth. Oh, If I could get my royal King Jesus cried up and down the world! Oh, but I think it very weighty business, to be within twelve hours of eternity! I will get my fill of love this night, for I will be with Jesus in paradise.

Welcome, Father, Son, and Holy Ghost; into thy hands I commit my spirit."

Those elders were men of hope. They were enlisted in a winning cause, and knew it. In the thickest of the fight, the cloud was dark, and the thunder deafening; yet they knew that victory would ultimately perch on their banner. Their triumph was assured in Christ, who had said, "Be of good cheer; I have overcome the world." Robert Miller, of Rutherglen, was, by his courageous hopefulness, an inspiration to the afflicted Church. Pointing to the future, he exhorted his fellow-sufferers to hold out, for glorious days were coming. "And now I dare not doubt," said he, "but Christ is upon His way to return again. Oh, be earnest with Him! Employ your strength holding up the fallen-down standard of our Lord. If ye be found real in this duty, ye shall either be a member of the Church Militant, and see the glory of the Second Temple, which should be a glorious sight; or else ye shall be transported, and be a member of the Church Triumphant; so ye shall be no loser, but a noble gainer, either of the ways." He was martyred one winter morning, in the early dawn; the shadows of night still lingered, for the murderers may have dreaded the light. Before the sun had risen, his spirit took its flight to the realms of eternal brightness.

Are the elders of the Covenanted Church worthy of their predecessors? Do they measure up to the standard of fortitude in the faith, self-immolation for the truth, intelligence in the Scriptures, enthusiasm in Christ, and hopefulness that has no sunset? Are they leaders of the people in every good enterprise? Are they defenders of the flock against all defection? Are they carrying the banner of Christ forward, even beyond the ministers, where the testimony for King Jesus requires it? For all faithful elders, seats in glory are prepared round about the throne of God.

#### Points for the Class

1. Whence did the Presbyterian Church get its name?
2. What is the only Scriptural form of church government?
3. What dread responsibility attached to this office?
4. How did the persecuted Church keep up her force of elders?
5. Describe the service some of them rendered; Hall, Nesbet, Garnock, Miller.
6. What questions should our elders apply to their own conscience?

(To be continued)

# *A Believer's Life of Christ*

By the Rev. John C. Rankin

**Note:** Mr. Rankin's studies in the Life of Christ have been appearing in **Blue Banner Faith and Life** since October, 1957. Recently Mr. Rankin's work has been published in book form by the W. A. Wilde Company under the title **A Believer's Life of Christ**. The publication of these studies in serial form in **Blue Banner Faith and Life** will be continued by special permission of the author and publisher. Copyright 1960 by W. A. Wilde Company, Natick, Mass.

## Chapter XVIII

### THE MASTER PEACEMAKER

It would seem well to pause once more in our perusal of the progress of the public life of Christ. What we have in mind is a twofold major aspect of the life as set before us in the gospel story. The life of "God with us" in the world has two sides. It unfolds in two ways. In nature and effect it is both unitive and divisive. On the one hand the Saviour-Lord appears in the role of a peacemaker. He is an active partner in God's own great work of reconciliation. On the other hand he is revealed in the character of a divider. These two stand or fall together in any account of the life of the Lord.

In regard to these two we may say that they are in no way opposed to each other. On the contrary they are revealed as in perfect accord the one with the other. They are but counter-aspects, opposite sides, of one and the same great work of life. The work of union is agreeable to that of division and the division to that of union. Each is indispensable to the other, unrealizable without the other. They are one and inseparable in God's great plan of life and work in and through his Son. Let us explore this more fully; and first under the head of the Master Peacemaker or Great Uniter.

"All things are of God," says the great apostle to the Gentiles. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Corinthians 5:18, 19).

When the sinner is regenerated and saved by Christ, he is "justified by faith." That is to say, his sin is no longer regarded as his because it is found to have been laid upon Christ. The other side of this great transaction is that the righteousness of Christ is credited to his account. There is no imputation of transgression, no condemnation, to them that are in Christ. So it is

said "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psalms 32:1, 2). Such is the language of the Bible concerning God's great way of salvation through his Son.

It will be observed that salvation is represented in terms of reconciliation with our Maker. "We are reconciled to God by the death of his Son." By a great divine activity the believer, sinner though he be, is made right with God. Friendly relations are restored. Peaceful relationship again prevails and there is peace with God through Jesus Christ. However imperfect the new situation may be on the part of man, it is perfect on the side of God and that is the main thing. That is what really counts.

Good relations were the order of the day at the creation. God was all for peace, but put man to the test of a perfect obedience. Man was tempted and recklessly allowed himself to disobey. In other words he rebelled against God and entered into conflict with his Maker. When Adam sinned all "sinned in him and fell with him in his first transgression." From that day forward man, in his fallen nature, has been ever at odds with God, at war with his glorious Creator.

But—wonder of wonders—God still loved and from all eternity foresaw, foreknew and purposed to save. As one has said "in the exercise of his own will, and in the plenitude of his own grace, he chose a people who should be vessels of mercy. He chose to save them by sending Jesus Christ to die for them. He chose to save them by counting Christ's righteousness as their righteousness. He chose to save them by means of their faith in Christ. He chose to save them by giving them the faith in Jesus Christ. He chose to save them by not only giving them the faith, which is simply the result of the new birth, but having begun the good work in them he chose to carry it on to the day of Jesus Christ." (Dr. Francis L. Patton in the *Trial of David Swing*: Chicago, 1874.) As the catechism says "The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling." "How," then, "shall we escape if we neglect so great salvation," in which is freely offered peace with God and union with him in and through our union with his Son?

This great redemption took effect first of all in the case of our first parents. From them as the source it flowed in the form of a tiny trickle in the midst of the dry and thirsty desert of our life. Each one redeemed, whatever his relation-

ships with others may have been, had peace and fellowship with God.

But a further outcome of this, besides "glory to God," was "peace on earth among men in whom he was well-pleased." Love between God and man could not but issue in loving relationship and happy fellowship among those who recognized each other as the special objects of God's grace.

It is our privilege to pass in swift review the story of this fellowship of the true believers down through the ages to the time of Christ. Always those who have belonged to God have been for peace. There has been an unbroken succession of the lovers of peace, a chain of union from the first man down through all the ages until now. It originated in the line of Seth. In this line was Enoch and later Noah, of both of whom it is said that they "walked with God." Noah stood solitary and alone for God against the world. He was an important link in the golden chain of the sons of God. So we come to Abram who went out in obedience to the command and response to the promise of God, "not knowing whither he went."

The line of the patriarchs extends to the children of Israel in the time of Moses, through the exodus, to the conquest of Canaan in Joshua's day. So on down to David, and to Solomon his son. David's great delight was in God but he also expressed his appreciation of "the saints that are in the earth, the excellent," with whom alone he found profitable association and blessed fellowship. David was a man of war but bemoaned the fact that his "soul had long dwelt with him that hated peace," and said, "I am for peace; but when I speak, they are for war."

Years later, in Elijah's day, we read of the "seven thousand," "all the knees which had not bowed to Baal and every mouth which had not kissed him" (I Kings 9:18). And, in the day of the prophet Malachi, the last of the prophets, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Malachi 3:16-18).

So it was in those days; even so. There was no formal organization, no external alignment, but they knew and recognized and loved each other. They were of one heart and mind and had sweet fellowship with God and one with another in him. The life and work of the prophets never eventuated in any form of separate association or organizational union.

But with the appearance of John the Baptist something of the sort began to appear. In response to the call of God by him the humble and contrite among the people were drawn and came to him and were gathered together. They

were informally enrolled, as it were, as the disciples of this last and greatest of the prophets.

And so we come to the life of Christ, to whom we ascribe the accolade of the Master Peacemaker, the great Reconciler and Uniter. With the appearance of Jesus the movement which had begun in John increased and was carried forward until it issued in the little company of the followers and friends of Jesus the Christ. This group was the predecessor of the "ecclesia"; those "called out"; the church of the living God and of His Christ. They were they who were separated and who separated themselves unto the Lord and left all to follow him. They were those, who in response to the call of God, were gathered together to his Son and made one in him. As matters progressed and the movement grew they went on to constitute themselves the temple of the living God.

As they were drawn they came to him and received his yoke upon them. They became Christ's "little flock" unto whom God gave the kingdom. They were those who were loved and who loved and denied themselves, taking up the cross to follow Christ. To them, on the eve of his sufferings for them, the Saviour said: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And again, "If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him" (John 14:21-23). Love in the foundation itself and in every living stone of the temple was the hard cement that held all together.

This fellowship of the believers, this household of the faith was a choice and chosen company. Most emphatically would it be said that they were "not of the world" even as the Lord Jesus was not of the world. As the Saviour prayed for his own that they might be one, so also were they one in him and in the Father. Later we read of how they were gathered together in the upper room and again that they were "all with one accord in one place." And we are told how, with the others who were converted and added to them, they "continued steadfastly in the apostle's doctrine and fellowship and in breaking of bread and in prayers." Also that they "were daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God and having favour with all the people (Acts 1:13-15; 2:1; 4:1-47). Here we see the church in its simple, original, pure and blessed unity, fresh from the hand of God and as he intended it should be.

These members of the early church together with all others who through the centuries have known "the unity of the Spirit in the bond of peace" have done so by virtue of the recon-

ciliation with God through Christ. And of course they have also done so in obedience to the commandments of God and of Christ. God is called "the God of peace" and Christ "the Prince of peace." Concerning him who was to come it was said that "of the increase of his government and peace there would be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isaiah 9:6,7).

God's servants of old, as Abraham, Isaac and Jacob, were men of peace, although one of them at least was not above war when forced upon him. God, by his servant the Psalmist, admonished those living in the fear of God to "Depart from evil and do good; seek peace, and pursue it" (Psalms 34:14). Jesus bestowed his blessing on the peacemakers and said, "Have salt in yourselves and have peace one with another" (Mark 9:50). And in many a saying this behest of the Lord was echoed by the New Testament writers. "By love serve one another" (Galatians 5:13); and, "If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18). All human endeavors after peace and

unity have failed but God's work of peace has ever stood the test and has endured.

It is for the Christian theologian to expound the doctrines of redemption, reconciliation and union with Christ. But it were well to remember the saying of Christ "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). "There shall be one fold and one shepherd" he said (John 10:16). And "one is your Master, even Christ; and all ye are brethren"; and again, "One is your Master, even Christ" (Matthew 23:8-10).

All adherents of the one true faith, responsive to the same word of truth, walking together in the same light of life, following the same Lord and Saviour and life-giver, enter by the same gate and tread the same narrow way that leads to life. We are kept by the same good Shepherd of the sheep, nourished and fed by the same Bread and water of life, saved by the same broken body and shed blood and grow as branches out of the same vine, which is Christ (John 15:1-8).

(To be continued)

---

## ***Instrumental Music in the Public Worship of the Church***

By John L. Girardeau

### II.

#### ARGUMENT FROM THE OLD TESTAMENT

In the Jewish dispensation God was pleased to proceed in accordance with the great principle which has been signalized, in regard to the introduction of instrumental music into the public worship of his people. He kept the ordering of this part of his formal and instituted worship in his own hands. There is positive proof that it was never made an element of that worship except by his express command. Without his warrant it was excluded; only with it was it employed.

1. Let us notice the operation of this principle with reference to **the tabernacle-worship**.

Moses received the mode of constructing the tabernacle and the order of its worship by divine revelation. "See, saith he, that thou make all things according to the pattern showed to thee in the mount." It will be admitted that the instructions thus divinely given descended to the most minute details—the sort of fabrics and skins to be used, and their diverse colors, the pins, the ouches and the taches, the ablutions, the vestments and the actions of the officiating priests

and Levites, the ingredients of the holy ointment and the incense, the parts, the arrangements, the instruments of worship,—to everything connected with the tabernacle these specific directions referred. Of course, if God had intended instrumental music to be employed, it would have been included in these particular directions; the instruments would have been specified for its performance, and regulations enjoined for its use.

What, now, are the facts? No directions are given respecting instruments of music. Two instruments of sound are provided for, but they were of such a character as to make it impracticable to use them ordinarily as accompaniments of the voice in singing. The record is: "And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them; that thou mayest use them for the calling of the assembly, and for the journeying of the camps." "And if ye go to war in your land against the enemy that oppreseth you, thou shalt blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the days of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over

your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God." The blowing of these trumpets as a signal for marching, or for going to war, had certainly nothing to do with worship, neither did the call of the congregation to assemble belong to the performance of worship, any more than a church bell now, the ringing of which ceases when the services begin. There is nothing to show that the blowing of the trumpets, on festival days and at the beginning of months, over the offerings was accompanied by singing on the part of priests and Levites. There is no mention of that fact, and Jewish tradition opposes the supposition. Moreover, it is almost certain that the blowing of trumpets on such occasions was a representative act performed by the priests, and that consequently it was not accompanied by the singing of the congregation. It is true that there is one recorded exception (2 Chron. v. 12, 13) which occurred, however, when the tabernacle had given way to the temple. At the dedication of the latter edifice, the priests blew the trumpets at the same time that the Levites sang and played upon instruments of music, so as "to make one sound;" but it is evident that on that great occasion of rejoicing, what was aimed at was not musical harmony, but a powerful crash of jubilant sound. We are shut up to the conclusion that there was nothing in the tabernacle-worship, as ordered by Moses, which could be justly characterized as instrumental music.

This absence of instrumental music from the services of the tabernacle continued not only during the wanderings of the Israelites in the desert, but after their entrance into the promised land, throughout the protracted period of the Judges, the reign of Saul, and a part of David's. This is a noteworthy fact. Although David was a lover of instrumental music, and himself a performer upon the harp, it was not until some time after his reign had begun that this order of things was changed, and, as we shall see, changed by divine command. Let us hear the scriptural record (1 Chron. xxiii. 1-6): "So when David was old and full of days, he made Solomon his son king over Israel. And he gathered together all the princes of Israel, which the priests and the Levites. Now the Levites were numbered by the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand; of which twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges: moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David, to praise therewith. And David divided them into courses among the sons of Levi, namely, Gershon, Kohath and Merari." Now, how did David come to make this alternation in the Mosaic order which

had been established by divine revelation? For the answer let us again consult the sacred record (1 Chron. xxvii. 11-13, 19): "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord and of all the chambers round about of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord . . . All this, said David, the Lord made me understand in writing by his hand upon me, and all the works of this pattern." 2 Chron. xxix. 25, 26: "And he (Solomon) set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and of Nathan the prophet: for so was the commandment of the Lord by his prophets."

In the light of these statements of God's Word several things are made evident, which challenge our serious attention. First, instrumental music never was divinely warranted as an element in the tabernacle-worship until David received inspired instructions to introduce it, as preparatory to the transition which was about to be effected to the more elaborate ritual of the temple. Secondly, when the temple was to be built and its order of worship to be instituted, David received a divine revelation in regard to it, just as Moses had concerning the tabernacle with its ordinances. Thirdly, this direct revelation to David was enforced upon Solomon, and upon the priests and Levites, by inspired communications touching the same subject from the prophets Gad and Nathan. Fourthly, instrumental music would not have been constituted an element in the temple-worship, had not God expressly authorized it by his command. The public worship of the tabernacle, up to the time when it was to be merged into the temple, had been a stranger to it, and so great an innovation could have been accomplished only by divine authority. God's positive enactment grounded the propriety of the change.

Is it not clear that the great principle, that whatsoever is not commanded by God, either expressly or impliedly, in relation to the public worship of his house, is forbidden, meets here a conspicuous illustration? The bearing of all this upon the Christian church is as striking as it is obvious. If, under a dispensation dominantly characterized by external appointments, instrumental music could not be introduced into the worship of God's sanctuary, except in consequence of a warrant furnished by him, how can a church, existing under the far simpler and more spiritual

dispensation of the gospel, venture, without such a warrant, to incorporate it into its public services? and that no such warrant can be pleaded will be made apparent as the argument expands.

2. Against the conclusiveness of this argument it is objected, that the Israelites were accustomed to use instrumental music at their option, and that especially was this the case on occasions of public rejoicing, when thanksgivings were, by masses of the people, rendered to God for signal benefits conferred by his delivering providence. So far as the allegation concerns the employment of that kind of music in private or social life, it is irrelevant to the scope of an argument which has reference explicitly and solely to its use in the public worship of God's house. This will rule out many of the instances which are cited to prove the untenableness of the principle contended for in this discussion.

There remains, however, another class of cases to which attention may be fairly directed, cases in which public worship appeared to be offered. Into this class fall the instances of Miriam's playing upon the timbrel at the Red Sea, the welcome of Saul and David by the women with singing, dancing and instrumental music, the like instance of Jephthah's daughter, the accompanying of the ark by David and Israel with bands of music, and the minstrelsy of the prophets to whom Saul joined himself. In reply to the objection based upon these instances, the general ground may be taken that they are examples not of church-worship, but of public rejoicing on the part of the nation or of communities, with the exception of the prophets' minstrelsy, which will be separately considered. Some special remarks are, however, pertinent in regard to them.

In the first place, it will be noticed from the account of the triumphant rejoicing on the shore of the Red Sea that the men sang only: "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying," etc. What can be gathered from this simple singing of the males of Israel, in praise of God for their great deliverance, in favor of instrumental music in worship, it is rather difficult to see.

In the second place, it was Miriam and the women who used instruments of music on the occasion: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went after her with timbrels and with dances." The argument of the objector proves too much. If from this instance the legitimacy of employing instrumental music in the public worship of the Jewish Church is to be inferred, so may the legitimacy of its use by women in that worship. But the history of the appointments of that worship furnishes no evidence of the tenableness of the latter inference. The contrary is proved. Women were excluded from any prominent, at least any official, function in the

services of God's house in the Mosaic dispensation. (The daughters of Heman, mentioned 1 Chron. xxv. 5, were not singers and performers on instruments in the public worship, for they are not included in the enumeration of the courses which follows.) It was the males of Israel who were commanded to repair to Jerusalem on those festival occasions when bursts of instrumental music were united with the singing of praise in the temple-worship. Indeed, so far from the women taking an active part in that worship, it would seem to have been limited, as to its outward expression in sounds, to the priests and Levites who, as the divinely appointed official representatives of the congregation, sang and played on instruments of music. The argument might do for a modern advocate of woman's rights, but it will hardly answer for the Jewish dispensation. It is as barren of results as was Miriam herself of issue.

In the third place, it again proves too much, if the word rendered "dances" is correctly translated. It would prove that religious dancing was an element in the prescribed worship of God's people. The consequence refutes the argument.

But to return to the general position, that the instances mentioned in the objection were those not of ecclesiastical worship, but of national rejoicing. Against this general view it is urged, in reply, that an unwarrantable distinction is made between the Jewish church and the Jewish nation. This raises the question whether such a distinction is valid. Were state and church identical? Did the members of the state act as members of the church? Did the members of the church act as members of the state? It may be admitted that, in the main—that is, with certain exceptions, such as the proselytes of righteousness, for example—the nation and the church were numerically coincident. Ordinarily that is, with certain exceptions—the rite of circumcision designated one alike a member of the state and of the church. But that these two institutes were identical; that the functions of the one were the functions of the other, considered as organisms, is to my mind not susceptible of proof. It would be unsuitable here to enter at large into this question, but it lies across the track of the argument in hand, and a brief consideration of it, as it is not illogically interjected, will not be regarded as impertinent. The question is acutely and ably discussed by that great man, George Gillespie, in his *Aaron's Rod Blossoming*. I shall give a mere outline, the bare heads, of a part of his argument to prove that the Jewish state and church, although in the main the same materially, that is, as to personal constituents, were organically and formally distinct institutes; and I do this the more readily because Gillespie's valuable work is now rare and difficult of access. They are distinct:

(1.) In respect to laws. The judicial law was given to the state; the ceremonial law to the church.

(2.) In respect of acts. The members of the state did not, as such, worship God and offer sacrifices in the temple, etc.; and the members of the church did not, as such, inflict physical punishments.

(3.) In respect of controversies to be decided. Some concerned the Lord's matters, and were to be ecclesiastically settled; some the king's matters, and were to be civilly decided.

(4.) In respect of officers. The priests and Levites were church officers; magistrates and judges were state officers.

(5.) In respect of continuance. The Romans took away the Jewish state and civil government, but the Jewish church and ecclesiastical government remained.

(6.) In respect of variation. The constitution and government of the Jewish state underwent serious changes under different civil administrations; but we cannot say that the church was remodelled as often as the state was.

(7.) In respect of members. There were proselytes, the proselytes of righteousness, who were admitted to membership in the church with its privilege, but were not entitled to the privileges of members of the state.

(8.) In respect of government. In the prosecution of this argument to prove the distinctness of the Jewish church and state, Gillespie takes the ground that there were two Sandedrims, one civil, the other ecclesiastical; and he cites, as maintaining that view, Zepperus, Junius, Piscator, Wolfius, Gerhard, Godwin, Bucerus, Walaeus, Pelargus, Sopingius, the Dutch Annotators, Bertramus, Apollonius, Strigelius, the professors of Groningen, Reynolds, Paget, L'Empereur, and Elias, cited by Buxtorf.

(This special argument Gillespie presses elaborately and acutely by more than a dozen separate considerations derived from Scripture. But as the question has been ably debated on both sides by men learned in Jewish affairs, no positive opinion is here expressed as to the conclusiveness of the proofs presented by the great Scotch divine.)

(9.) There was an ecclesiastical excommunication among the Jews different from the penalties inflicted by the criminal law of the state.

Such are the ribs merely of a powerful argument in favor of the distinction between the Jewish state and church, by one who had the reputation of being one of the astutest debaters in the Westminster Assembly of Divines. That distinguished scholar, Dr. Joseph Addison Alexander, expresses the opinion, in his **Primitive Church Offices**, that the Jewish state and church

were one organization, with two distinct classes of functions, one civil and another ecclesiastical. But Gillespie shows that the numerical components of some of the courts were different; they consisted of different men. Take either view, however, and the ends of this argument are met, more conclusively upon Gillespie's, it is true, but conclusively upon both. What the state as such did, the church as such did not do, and *vice versa*. And if this be so, it follows that the same thing holds in regard to the people. What they did in a national capacity they did not necessarily do in an ecclesiastical. When, then, Miriam and the women with her, the women who welcomed Saul and David returning home in triumph, the daughter of Jephthah celebrating her father's victory, and the mass of people who accompanied the ark in its transportation to Jerusalem, playing on instruments of music, they were commemorating national events with appropriate national rejoicings. They were not acting worship as the church or as the members of the church.

In regard to the company of prophets whom Saul joined, it is sufficient to say that they were, in part, the poets and minstrels of the nation, and that as the incident occurred during the existence of the tabernacle, the incontestable proof which has been already exhibited, that instrumental music such as that which they employed was not allowed in its worship, is enough to sweep all ground from beneath the objection now considered against the operation of the great principle of limitation upon church worship for which I have contended. This holds good whether or not the view which has been presented as to those prophets be correct. Their playing on instruments had nothing to do with the public, formally instituted worship of the house of the Lord.

It has thus been shown, by a direct appeal to the Scriptures, that during all the protracted period in which the tabernacle was God's sanctuary the great principle was enforced, that only what God commands is permitted, and what he does not command is forbidden, in the public worship of his house. Moses with all his wisdom, the Judges with all their intrepidity, Saul with all his waywardness and self-will, David the sweet Psalmist of Israel with all his skill in the musical art, did not, any of them, venture to violate that principle, and introduce into the public services of God's house the devices of their imagination or the inventions of their taste. The lesson is certainly impressive, coming, as it does, from that distant age; and it behooves those who live in a dispensation this side of the cross of Calvary and the day of Pentecost to show cause, beyond a peradventure, why they are discharged from the duty of obedience to the divine will in this vitally important matter.

(To be continued)

# *The Hebrew Sanctuary*

## *A Study in Typology*

By the Rev. Wallace B. Nicholson, M.A., B.D., M.Th.

(Continued from last issue)

### V. HISTORICAL SURVEY OF TYPOLOGY, CONTINUED

John Chrysostom (A.D. 347-409)

#### Heb. 9:1-4.

"He has shown from the priest, from the priesthood, from the covenant that that (dispensation) was to have an end. From this point he shows it, from the fashion of the tabernacle itself. How? This, he says (was) the 'Holy' and the 'Holy of Holies.' The holy place then is a symbol of the former period (for these all things are done by means of sacrifices): but the Holy of Holies of this that is now present, and by the Holy of Holies he means Heaven: and by the veil, Heaven, and the flesh 'entereth into that within the veil': that is to say, 'through the veil of his flesh' (Supra 6:19; Heb. 10-20). And it were well to speak of this passage, taking it from the beginning. What then does he say? 'Then verily the first had also' (the first what? 'the covenant'). 'Ordinances of Divine service.' What are the 'ordinances'? Symbols or rights. Then: as (he means) it has not now. He shows that it had already given place, for (he says) it had at that time; So that now although it stood, it is not. 'And a worldly sanctuary.' He calls it 'worldly' inasmuch as it was permitted to all to tread it, and in the same house, the place was manifest where the priests stood, (where) the Jews, the Proselytes, the Grecians, the Nazarites. Since, therefore even Gentiles were permitted to tread it, he calls it 'worldly.' For surely the Jews were not 'the world.' 'For' (he says) 'there was a tabernacle made; the first, which is called holy, wherein was the candlestick, and the table and the shewbread.' These things are symbols of the world. 'And after the second veil' (There was then not one veil (only) but there was a veil without also). 'The tabernacle, which is called the holy of holies.' Observe how everywhere he calls it a tabernacle in regard of (God's) encamping there, 'which had' (he says) 'a golden censer, and the ark of the covenant overlaid round about with gold: wherein was the golden pot that held the manna, and Aaron's rod that budded, and the tables of the covenant.' All these things were venerable and conspicuous memorials of the Jewish obstinacy; 'and the tables of the covenant' (for they broke them) 'and the manna' (for they murmured; and therefore handing on the memory thereof to posterity, He commanded it to be laid up in a golden pot). 'And Aaron's rod that budded, and over it the

cherubim, of glory.' What is the 'cherubim of glory'? He either means 'the glorious,' or those which are under God, 'shadowing the mercy-seat.'"

#### Heb. 9:23.

"It was therefore necessary that the 'Patterns' (he says) 'of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.' And how are they 'patterns of things in the heavens'? Is it Heaven? or is it the angels? None of these, but what is ours. It follows then that our things are in heaven, and heavenly things are ours, even though they were accomplished on earth; since although angels are on earth, yet they are called heavenly, and the Cherubim appeared on earth, but yet are heavenly. And why do I say 'appeared'? Nay rather they dwell on earth, as indeed in Paradise: but this is nothing: for they are heavenly, and, 'our conversation is in heaven' (Phil. 3:20), and yet we live here. 'But there are the heavenly things: that is; the philosophy which exists among us; those who have been called thereto. 'With better sacrifices than these.' What is 'better' is better than something (else) that is good. Therefore "the patterns also of things in the heavens' have become good; for not even the patterns were evil: else the things whereof they are patterns would also have been evil."

#### Heb. 9:28.

"'So Christ was once offered.' By whom offered? evidently by Himself. Here he says, that He is not Priest only, but Victim also, and what is sacrificed, on this account are (the words) 'was offered.' 'Was once offered' (he says) 'to bear the sins of many.' Why 'of many,' and not 'of all'? Because not all believed. For He died indeed for all, that is His part: for the death was a counterbalance against the destruction of all men. But he did not bear the sins of all men, because they were not willing." (John Chrysostom, Archbishop of Constantinople. **Homilies on Hebrews.**)

Aurelius Augustine (A. D. 354 - 430)

#### On Noah's Ark.

"That Noah with his family is saved by water and wood, as the family of Christ is saved by baptism as representing the suffering of the cross. That this ark is made of beams formed in a square as the church is constructed of saints prepared unto every good work: for a square

stands from on every side, that the length is six times the breadth, and ten times the height, like a human body to show that Christ appeared in a human body . . . that it is three hundred cubits long, to make up six times fifty; as there are six periods in the history of the world during which Christ has never ceased to be preached . . . Now the ten commandments are to be the heart of the law; and so the length of the ark is ten times thirty. Noah himself too was the tenth from Adam. That the beams of the ark are fastened within and without with pitch, to signify by compact union the forebearance of love which keeps the brotherly connection from being impaired, and the bond of peace of being broken by the offences which try the church either from without or from within. For pitch is a glutinous substance of great energy and force, to represent the ardour of love, which with great power of endurance, beareth all things in the maintenance of spiritual communion.

"That all kinds of animals are enclosed in the ark; as the church contains all nations which was also set forth in the vessel shown to Peter. That clean and unclean animals are in the ark; as good and bad take part in the sacraments of the church. That the clean are sevens and the unclean in twos; not because the bad are fewer than the good, but because the good preserve the unity of the Spirit in the bond of peace; and the Spirit is spoken of in scripture as having a sevenfold operation as being 'the Holy Spirit of wisdom, and understanding, of counsel and might, of knowledge and piety, and of the fear of God.' So also the number fifty, which is connected with the advent of the Holy Spirit, is made up of seven times seven, and one over; whence it is said, 'Endeavour to keep the unity of the Spirit in the bond of peace.' The bad again, are in twos, as being easily divided from their tendency to schism. That Noah, counting his family was the eighth: because of the hope of our resurrection has appeared in Christ, who rose from the dead on the eighth day, that is, on the day after the seventh, or Sabbath day. This day was the third from His passing; but in the ordinary reckoning of days, it is to be the eighth and the first." (Aurelius Augustine, Bishop of Hippo, **Reply to Faustus the Manichean**, Book 12, Chapter 13, 15.)

### 3. The Divines of the Reformation.

At the time of the Reformation various influences fostered a desire to ascertain the content and meaning of scripture, and the practice of finding allegorical and mystical interpretations in plain passages came to be largely discarded; so that in some instances, even the authentic typical meanings were depreciated. Calvin, Luther and other like-minded Reformers advocated a cautious and sober approach to the word of God. The two former were remarkable for the soberness and critical judgment of their

commentaries. "Luther (On Gal. 4:26.) denounced mystical and allegorical interpretations as "trifling and foolish fables, with which the scriptures were rent into so many and diverse senses that silly poor consciences could receive no certain doctrine of anything. Calvin (On Gal. 4:22, quoted from Fairbairn) in like manner declares that "the true meaning of scripture is the natural and obvious meaning by which we ought to resolutely abide"; and speaks of the 'licentious system' of Origen and the allegorists as 'undoubtedly contrivances of Satan to undermine the authority of scripture, and to take away from the reading of it the true advantage.'" Under the influence of the Reformers the province of allegorizing was greatly curtailed but even then some of the divines neglected their own principles and were sometimes guilty of continuing out-moded allegorical resemblances. Both Calvin and Luther show their divergence in principle and practice from the rash interpretations of the Fathers as may be seen from the following extracts from their own writings:

Luther (1483-1546)

"Now Paul was a marvellous cunning workman in handling of allegories; for he was wont to apply them to the doctrine of faith, to grace and to Christ, and not to the law and the works thereof, as Origen and Hierome do, who are worthily reprehended for that they turned the plain sentences of the scripture where allegories have no place, into unfit and foolish allegories. Therefore to use allegories it is oftentimes a very dangerous thing. For unless a man have the perfect knowledge of Christian doctrine he cannot use allegories rightly and as he should do." (Gal. 4:21).

"Wherefore Jerusalem which is above, that is to say, the heavenly Jerusalem is the church which is now in the world, and not the city of the life to come, or the church triumphant, as the idle and unlearned monks and school doctors dreamed, which taught that the Scripture hath four senses; the literal sense, the figurative sense, the allegorical sense, and the moral sense, and accordingly to these senses they have foolishly interpreted almost all the words of the scripture. As this word Jerusalem literally signified that city which was so named figuratively, a pure conscience; allegorically the church militant; morally the celestial city or the church triumphant. With these trifling and foolish fables they sent the scriptures into so many diverse senses, that silly poor consciences could receive no certain doctrine of anything." (Gal. 4:26). (Luther, **Commentary on Galatians**, Edinburgh, 1822.)

Calvin (1509-1564)

"'And thou shalt make a candlestick.' God would have seven bright lights burning day and

night in the tabernacle: **first**, that the people might know that they were directed by God Himself as to how they were to worship Him aright, and that a light was set before their eyes which might disperse all the darkness of error; and **secondly**, lest they should observe the very worship of God with their gross inventions, but that, intent on the instruction of the law, they might with a pure and enlightened mind seek after God in all the ceremonies . . . the material of the candlestick is pure gold, whereby the excellency of the thing signified is denoted . . . the lamps were placed at the top, that the Israelites might know that men are surrounded with darkness on earth, if God did not enlighten His church from on high and by day and by night. Thus Isaiah, describing the kingdom of Christ, in which the reality of this sign was at length exhibited, says, 'Behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.' (Exodus 25:31).

"In the whole construction of the tabernacle we must remember what we have already seen, that the Israelites were instructed by external figures how precious a thing is the worship of God, and therefore that they must diligently beware lest it should be polluted by any meanness. They were also reminded that, if they would be accounted here worshippers of God, they must avoid all uncleanness, for the tabernacle was a type of the church . . .

"It will suffice to have given these general hints; I now descend to particulars in which let not my readers expect of me any conceits that may gratify their ears, since nothing is better than to contain ourselves within the limits of edification; and it would be puerile to make a collection of the *minutiae* wherewith some philosophize; since it was by no means the intentions of God to include mysteries in every hook and loop; and even although no part were without a mystical meaning, which no one in his senses will admit, it is better to confess our ignorance than to indulge ourselves in frivolous conjectures. Of this sobriety too, the author of the Epistle to the Hebrews is a fit master for us, who, although he professedly shows the analogy between the shadows of the Law and the truth manifested in Christ, yet only sparingly touches upon some main points, and by this moderation restrains us from too curious disquisitions and self speculations. (Exod. 28:1) (Calvin's **Commentary**, Harmony of the Pentateuch.)

#### 4. Post Reformation Interpreters.

The use of allegory however continued in a restricted sense until it was given a new impetus through the influence of Solomon Glassius (Solomon Glassius, **Philologia Sacrae** (1623-36) and Johannes Cocceius. (Cocceius, 1603-69) Dutch Theologian born in Bremen. Professor in Ley-

den 1650; **Summa Doctrinae de Foedere et Testamento Dei** (1648). Cocceius was a learned Hebrew scholar and expositor and while he advocated a literal meaning and rejected the allegorical method or principle, he abandoned his own theory in practice by artificial parallelisms and manifold senses of scripture of such an arbitrary kind as to bring upon himself the reproach that he could make scripture mean anything. He seems to have made little distinction between allegorical and typical interpretation, and almost all incidents and events in the Old Testament were regarded by him as typical. Two of his pupils Witsius (*Witsius, de Oeconomia foederum Dei cum nominibus*. 1717. English translation, 2 Vols., London, 1840.) and Vitringa (*Vitringa, Observationes Sacrae* — 3 vols. (1689-1708). did great service to Biblical Theology. The great work of Witsius on the "Covenants" contains the theology of the Old Testament and is of immense value; but in some cases he followed his master in the field of typology. Vitringa was a more cautious writer. His "**Observationes Sacrae**" is considered a standard work.

Mather and Reach (Benjamin Reach, **A Key to Open Scriptural Metaphors and Types** (London 1681). belong to the Cocceian school, and while their works are of great value some of their interpretations of Old Testament types show the influence of that school. Their main defect is their tendency to make types of superficial resemblances and consequently to depreciate the important typical features of the Old Testament. MacEwen (Rev. W. MacEwen, **Types Figures and Allegories of the Old Testament.**) of Dundee has close affinities with this school. Rev. MacEwen wielded a considerable influence in Scotland by his work on the types which possesses considerable merit, being doctrinally sound and evangelical. The redeeming feature of the Cocceian School and their followers is their soundness in doctrine, and evangelical warmth. Their weakness consists in their loose interpretation of Old Testament figures and events; and their failure in many instances to distinguish between typical relations sanctioned by consistent Biblical exegesis, and other relations which have no proper symbolic connection with New Testament verities, was calculated to produce a reaction in later theological writers.

Cocceianism however should not be confounded with the Hutchinson school which flourished in England in the beginning of the eighteenth century. According to Hutchinson (John Hutchinson, **Collected Writings**, 1784.) the Hebrew scripture contained the elements of all rational and natural history as well as religion. The ludicrous interpretations and profound ideas extracted from plain passages of scripture by his school tended to cast further discredit on typological interpretations.

(To be continued)

## *Calvinism in America Today and Tomorrow*

By J. G. Vos

The pioneer missionary Adoniram Judson, languishing in a Burmese jail, was asked, "What do you think now of the prospects for the conversion of the heathen?" He replied: "The prospects are as bright as the promises of God." We will do well to regard the prospect for the future of Calvinism in America in the same light. Certainly it would be rash to affirm that the present status of Calvinism in America is satisfactory to earnest Christians who are at all serious about the Reformed Faith. In many respects the present status is deplorable. It is only by looking into the face of God by faith that we can anticipate the future with optimism.

The fact is that outside of the limited circles of a few denominations — most of them quite small — Calvinism is little known and less understood. The really large denominations of traditionally Calvinistic faith are practically dominated by Liberalism and Neo-orthodoxy, neither of which is compatible with real Calvinism. The denominations which are growing the fastest and which adhere strongly to the plenary inspiration and infallibility of Scripture are mostly Arminian in theology — consider, for example, such bodies as the Nazarenes and the Christian and Missionary Alliance. And it is to be feared that too often even members of the denominations which still take Calvinism seriously and preach it faithfully hold it by a formalistic traditionalism rather than by real conviction.

Calvinism is grossly misunderstood and misrepresented today by people who should be better informed about it. A typical example of such misunderstanding is found in a book entitled *Faiths Men Live By*, by John Clark Archer, late Professor of Comparative Religion in Yale University. This book, which appeared first in 1934, has just come from the press in a second edition, revised by Carl E. Purinton, Professor of Religion in Boston University. We might not expect these learned professors to agree with Calvinism, but surely we have a right to expect them to know what it is and to state it accurately enough that its friends can recognize it. What the book actually presents, however, is a mere caricature of the Reformed Faith. It may be instructive to note what these university professors have to say about Calvinism.

We are told concerning Calvin that "His practical interpretation of civil liberty was that the church as the oracle of God should control the State and that John Calvin should control the church" (pp. 452-3). It would require considerable space to discuss the historical and theological blunders in this one sentence. A bit later we are informed that according to Calvin "man

has no freedom of will whatsoever" (p. 453). Then we are told that "Calvin did not emphasize, as Luther did, justification by faith, remission of the punishment of sin, as a working out of God's predetermination" (ibid.). On the next page we are told that Calvin held that "the state is human and humanly ordained" (p. 454), and that "the divine church is above the human state" (ibid.). The "Five Points" affirmed by the Synod of Dort against the Remonstrants are next very inexactly stated — absolute predestination is parenthetically explained as meaning "no freedom of the human will" and particular redemption is said to mean that "only the elect are saved" — and are declared to be a not altogether inexact summary of the Calvinistic faith (ibid.). This of course they are not, for Calvinism surely is much more than Anti-Arminianism. With one statement of this book we can heartily agree: "While Presbyterians have fallen somewhat sharply into two groups, fundamentalists and liberals, Calvinism as a creed sits rather lightly on them." But we must demur when the author immediately adds: "They are, however, faithful children of the Calvinist tradition" ((p. 455). That Calvinism as a creed sits rather lightly upon American Presbyterians might be called the understatement of the year, while the opinion that these Presbyterians on whom Calvinism "sits lightly" are faithful children of the Calvinist tradition must be rated as wildly untrue. The fact is, as Professor R. B. Kuiper used to remark to his students at Westminster Seminary, that most American Presbyterians who are not liberals are either Methodists or Baptists. The convinced and consistent Calvinist is the rare exception among them. Most American Presbyterians have never in their life been exposed to a clear and accurate statement — let alone a defence — of the Reformed Faith. Those who are not liberals or Neo-orthodox are, with few exceptions, either naively Arminian or naively Anabaptistic in their real convictions.

If a great revival of Biblical Christianity were to sweep the country, the present poor status of Calvinism might be radically changed for the better. But lacking such a revival, there seems to be little hope for a rebirth of Calvinism in the large denominations which have succumbed to the virus of liberalism and the poison of Barthianism. Where Christianity itself is in peril, we cannot expect Calvinism to flourish. We must conclude, therefore, that the future of Calvinism, so far as the Visible Church as institute is concerned, is bound together with the life and witness of the smaller bodies in which it is still known, preached and loved.

Apart from the continued confession of Cal-

vinism in the small but consistently Reformed denominations, the writer believes that Calvinists could do much more than they are doing to win Arminians and other fundamentalists to the Reformed Faith. There is need for a great deal more literature that will present the Reformed Faith in a simple and convincing manner to American Christians who are without much theological knowledge or doctrinal consciousness. There are many such who truly love the Lord and are willing to listen or read if we have the earnestness and patience needed to present the truth to them on a level that meets them where they are.

The writer is convinced that a great deal of non-Reformed thinking among American Christians is due to ignorance and misunderstanding rather than to deliberate, conscious decision after examination of the various alternatives. Recently I was invited by a college student in one of my Bible classes to address a young people's group in her church, a congregation of the Christian and Missionary Alliance. After the meeting, I attended the evening service of the congregation. Many churches of the large denominations in this area do not have evening services any more, which is certainly not a sign of vitality. This C. & M. A. church, however, was well filled with eager, attentive worshippers. One could sense almost immediately their reverence and moral earnestness, and the happy faces on all sides showed that this was a body of people to whom Christianity is vitally real and satisfying. The minister preached on the text "Seek ye the Lord while he may be found," and the sermon, while differing somewhat in emphasis from what a convinced Calvinist would present, was simple, direct, earnest and constantly enforced by appeal to the words of Scripture. I have heard many less Scriptural and less edifying sermons from officially Calvinistic pulpits. This congregation is growing steadily, has a finely equipped physical plant, and supports missionary work with outstanding generosity; their Sabbath School alone gives about \$2,000 yearly to missions. The people seemed to be mostly middle class folk with ordinary education; perhaps only a few were college graduates.

As I drove home after the service, I wondered how this church's manifest vitality and success are to be accounted for. Surely the ex-

planation is not that Arminianism is a more Scriptural confession than Calvinism. I am sure that the vitality and success are in spite of Arminianism, not because of it. Their theology is defective, yet God has clearly blessed the elements of Christian truth which they do proclaim. And these people are not really anti-Calvinists; they are naive Arminians who are simply unaware of what Calvinism is and of what can be said in its favor. They have never faced the real issues between Calvinism and Arminianism, and their only knowledge of the Reformed Faith is derived from the type of caricature described earlier in this article. These folk have not rejected Calvinism; they have never been exposed to it.

There are many such churches and such people in America today. Should not serious Calvinists try to find ways to witness to them of the truth of the Reformed Faith? How can they learn of it if not from those who already believe it? There is more hope for the future of Calvinism among such people, who tremble at the Word of God, than among the backslidden, lukewarm "children of the Calvinist tradition" in the old-line denominations. Let us not self-righteously say, "This people who knoweth not the law are cursed" while we continue to talk about Calvinism in our own circles. God calls us to be witnesses for His truth, not only among those who already accept it, but among those who do not.

Calvinism has one tremendous advantage — it is truth. There are only two fully consistent systems of belief. One is consistent Biblical theism, or Calvinism; the other is its exact antithesis, namely consistent atheistic humanism. The most basic concept of the first is **God unlimited by man**, while that of the second is **man unlimited by God**. It is between these two that the battle must finally be fought. Between these two logical opposites we find the whole range of inconsistently theistic views (including Arminianism), of which the most basic concept is **God limited by man**. These inconsistent views must ultimately break down, and it must finally be recognized that the real issue is man as conceived by humanism *versus* God as conceived by Calvinism. Let us be strong and of a good courage. The God of Calvinism is the living and true God. The issue is in his hands.

(Reprinted from *Torch and Trumpet*, April, 1959.)

---

## *Religious Terms Defined*

**ABILITY.** In theology, the term "ability" means the power of man, in his fallen, sinful condition, to do what God requires of him; especially his power to repent and believe the Gospel. Scripture teaches that sinful man does

not possess this ability, and that only by experiencing the regenerating work of the Holy Spirit does he become able to repent and believe.

**ACCOMMODATION OF SCRIPTURE.** An improper use of Scripture, by which a text or

passage is applied to some matter to which, in its true meaning, it is not relevant. For example, the use of the last clause of 1 Sam. 21:8 ("the king's business required haste") as a plea for diligence in Christian service, is an accommodation of the text.

**ADIAPHORA.** This is a Greek word which means literally "things indifferent". (The singular is **adiaphoron**). It is used in theology to designate that class of actions which **in themselves** are morally indifferent, that is, neither commanded nor forbidden by God. When Paul in Rom. 14:14 says that "there is nothing unclean of itself," he is dealing with **adiaphora** or "things indifferent." The Christian is free under God to use or abstain from "things indifferent," but is under obligation to avoid injury to others by his use of this freedom.

**ADOPTION.** "Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God." (S.C. 34).

**AGNOSTICISM.** The denial of the possibility of knowledge concerning God, absolute religious truth, eternal life, etc. This is practically the same as atheism, although technically it does not go quite so far. The atheist says that there is no God, while the agnostic says that we can never know whether God exists. The term **Agnosticism** was invented by Thomas Huxley in 1869.

**AMYRALDISM.** A theological view named after Moses Amyraldus (Amyraut), a French Reformed theologian of the 17th century. Also called Post-Redemptionism and Hypothetical Universalism. Amyraldism is an inconsistent form of Calvinism. It teaches that God gave Christ to render the salvation of all men possible on condition that they believe, and that from the whole number of those whose salvation has been rendered possible, God has elected some to actual salvation and eternal life. Amyraldism regards the work of Christ as universal, but the work of the Holy Spirit as particular.

**ANNIHILATIONISM.** The belief, which exists in various forms, that human beings shall or may altogether cease to exist. Annihilationism is chiefly important because it denies the truth of the Scriptural doctrine of eternal punishment.

**ANTHROPOMORPHISM.** Speaking of God in human terms, to teach some truth about God. When Scripture says that "the arm of the Lord is not shortened" and that "the eyes of the Lord run to and fro through the earth", these are anthropomorphisms, for they speak of God as if He had arms and eyes like those of man. Anthropomorphisms are not to be taken literally,

yet they always teach some truth about God. We must on the one hand guard against understanding such language literally, and on the other hand seek to understand and grasp the truth that is intended.

**ANTINOMIANISM.** The false teaching that the Christian, by reason of Christ's atonement and obedience to God's law, is freed from the obligation of personal obedience to the moral law of God. The truth is that the Christian, while freed from the **penalty** of the law, is still under the **precept** of the law as his rule of life.

**ANTITYPE.** That which corresponds to a type; the fulfilment of a type. A type is the appearance on a lower plane, or smaller scale, of something which will later appear on a higher plane, or on a larger scale. Thus the Flood is a type of the Judgment Day; the Judgment Day is the antitype of the Flood. Melchizedek as priest-king is a type of Christ; Christ is the antitype of Melchizedek. In dealing with supposed types and antitypes, caution is necessary, for many have indulged in fantastic identifications, far beyond what a sober study of Scripture warrants. For example, it is unwarranted to say that the dove released from the ark by Noah was a type of the Holy Spirit, or to say that the inn to which the Good Samaritan took the wounded man was a type of the Church.

**APOCRYPHA.** Those books excluded from the Bible because of lack of divine inspiration. "The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings" (Westminster Confession of Faith, I.3). Some parts of the Apocrypha have some value for scholars as historical sources, but the books of the Apocrypha are not Scripture and should not be treated as Scripture.

**APOSTASY.** Forsaking the truth of God, by word or actions, on the part of an individual, a church or a nation; especially, falling away from those truths which are essential to the existence of Christianity, such as the Trinity, the Deity of Christ and the substitutionary atonement. The Bible predicts an apostasy before the second coming of Christ (2 Thess. 2:3). In our day there are large denominations which formerly were Christian but which today proclaim a message which is not Christianity, but only "high ideals," "character building," "positive thinking," "spiritual values" and the like, while the heart of Christianity — the substitutionary atonement — is omitted. Such denominations, when efforts to reform them have been seriously made and have failed, are to be regarded as apostate. (See **Reformed Presbyterian Testimony**, XXII. 6).

## Some Noteworthy Quotations

**MANY TO OBTAIN A HIGHER WAGE** have left holy companionships, and sacred opportunities for hearing the Word and growing in grace. They have lost their Sabbaths, quitted a soul-feeding ministry, and fallen among worldings, to their own sorrowful loss. Such persons are as foolish as the poor Indians who gave the Spaniards gold in exchange for paltry beads. Riches procured by impoverishing the soul are always a curse. To increase your business so that you cannot attend week-night services is to become really poorer; to give up heavenly pleasures and receive earthly cares in exchange is a sorry sort of barter.

—Charles H. Spurgeon

**NO WASP WILL MAKE HONEY**; before it will do that it must be transformed into a bee. A sow will not sit up to wash its face like the cat before the fire; neither will a debauched person take delight in holiness. No devil could praise the Lord as angels do, and no unregenerate man can offer acceptable service as the saints do.

—Charles H. Spurgeon

**THAT WILL BE A WRETCHED DAY** for the Church of God when she begins to think any aberration from the truth of little consequence.

—J. H. Evans

**IF A MAN IS A PERFECTIONIST**, and thinks he is sinless, it is a proof not that he is better, but only that he is blinder, than his neighbors.

—Richard Glover

**AS GOD HATH TWO DWELLING PLACES**, heaven and a contrite heart, so hath the devil—hell and a proud heart.

—T. Watson

**I HAVE HEARD SAY** the depth of a Scotch

loch corresponds with the height of the surrounding mountains. So deep thy sense of obligation for pardoned sin, so high thy love to Him who has forgiven thee.

—Charles H. Spurgeon

**I HAVE GRACE EVERY DAY**, every hour! When the rebel is brought, nine times a day, twenty times a day, for the space of forty years, by his prince's grace, from under the axe, how fair and sweet are the multiplied pardons and reprievals of grace to him! In my case here are multitudes of multiplied redemptions! Here is plenteous redemption! I defile every hour, Christ washeth; I fall, grace raiseth me; I come this day, this morning, under the rebuke of justice, but grace pardoneth me; and so it is all along, till grace puts me into heaven.

—Samuel Rutherford

**SOME PEOPLE DO NOT WISH** to hear much of repentance, but I think it so necessary that, if I should die in the pulpit, I wish to die preaching repentance; and if out of the pulpit, practicing it.

—Philip Henry

**REPENTANCE** is the tear dropped from the eye of faith.

—Charles H. Spurgeon

**IT MAY BE A SIN** to long for death, but I am sure it is no sin to long for heaven.

—Matthew Henry

**THE SOUL THAT CANNOT** entirely trust God, whether man be pleased or displeased, can never long be true to Him; for while you are eyeing man you are losing God, and stabbing religion at the very heart.

—Thomas Manton

---

## George Gillespie

By R. D. Eagleson, M.A., Dip. Ed.

(Continued from last issue)

**Note:** This article by a scholar in Australia expounds the classic Presbyterian view of the relation between Church and State as held by George Gillespie.—Editor.

We conclude then that there should be a government in the church because of the two kingdoms of Christ, and that there is such a government established on the warranty of Scripture. We deduce further that the nature of this government is spiritual because the particular kingdom of Christ, of which it forms a part, is so. Consideration of this brings us

to the relationship between the church government and the civil government.

The connection is not one of collaterality: the church and the state do not exist side by side on the same ground. The Commonwealth is not in the church, but the church is in the commonwealth a distinction which the apostle draws in 1 Corin. 5:12-13. Many, for example, are citizens of the state, and hence subject to the magistrate, who are not members of the church and under its officers. The membership of the

church also may be taken away by persecution or defection, when the correlation of the civil power may remain. Moreover collateral powers derive their authority from the same original power. The power of the magistrate, however, is subordinate to the dominion of God as the Creator of all, while the authority of the church officer depends upon the dominion of Christ, the Mediator and King of the Church. Above all the two governments are different in function. To understand the relationship between them, we must clearly distinguish their different spheres and activities.

The civil power is concerned with the temporal sword and the outward man. Its objects are things of this life, matters of peace, war, justice and the like. It is monarchial and legislative. It is also punitive and coercive of those who do evil and remunerative of those who do well. In form it is an authority or dominion exercised in the above particulars in subordination to God. For its supreme end it has the glory of God; and for its subordinate end the punishment of all public sins against the moral law and the preservation in the Commonwealth of peace, justice and good order, which greatly redound to the comfort and good of the church and the promotion of the Gospel. This subordinate end also determines the purpose of its punishments, namely that justice may be done and peace preserved.

The ecclesiastical power, on the other hand, is concerned with the inward man or the keys of the kingdom, the key of knowledge and doctrine, of order and decency in the church of corrective discipline, and of ordination. It is ministerial and stewardlike, and exercised in immediate subordination to Jesus Christ as King of the church and in His name and authority. We remember the words of our Master: "Ye that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant." (Matt. 20:25-27). The supreme end of the church is either proximus or remotus. The nearest end is the glory of Jesus Christ as Mediator; the more remote end is the glory of God, that is as Sovereign of heaven and earth. Its subordinate end is that all church members may live godly, righteously and soberly in this present world, be kept within the bounds of obedience to the Gospel, void of all known offence to God and man. Consequently the purpose of church censures is that men may be ashamed, humbled and reduced to repentance so that their spirits may be saved in the day of the Lord. (1 Tim. 1:20). Moreover this power is presbyterial and synodical assemblies should not be exercised without prayer and calling on the name of the Lord (Matt. 18:19). There is no such obligation on the civil power. Nor is

the civil power committed as the church power is in Matthew 18:19 to an assembly in which two at least must agree, for its jurisdictions could be in the hands of one man.

The final distinction we might consider is their divided execution — there are others which are natural consequences of those we have discussed but which need not detain us here. The church is sometimes forced with censuring those whom the magistrate does not think to punish with civil punishments, and vice versa. Adhering to the principle of liberty of conscience the magistrate, for example, should not necessarily punish heretics, though the church must excommunicate them. Though the church must expel those who would deny its Lord from dwelling within it, the magistrate in prudence may allow them to remain within the commonwealth. On the other hand this situation is at times reversed, for while the church should loose murderers, robbers, and other civil offenders if penitent, the magistrate must still execute justice on them.

Not only are we faced with this distinction in the natures of the two governments, but we are also compelled to acknowledge mutual exclusiveness. Church officers must not arrogate to themselves the duties and powers of the civil magistrates. The example of our Master Himself when He refused to arbitrate in a settlement issue (Luke 12:13-14) is sufficient restraint to all and reproof to those who would claim the superiority of the church over the state. By the same token, the civil magistrate as such is forbidden by God to intrude in the provinces of the church offices. He has no commission from Christ as King of the Church to preach the Word or dispense the Sacraments. Neither has he the power to ordain or depose ministers as he thinks fit, nor to pronounce church censures. Such powers were given by the Head of the Church to Christians only as members of the church, never as holders of civil officers. The preaching of the Word, the dispensing of the Sacraments, the making of prayer, all things pertaining to the kingdom of God must be performed in the name of Him who has been appointed head of that kingdom, and as a necessary corollary by subjects of that kingdom. Indeed Scripture condemns the spiritualising of secular power and the secularising of ecclesiastical power. Uzzah might not touch the Ark (2 Sam. 6:6-7); nor Saul offer burnt sacrifices (1 Sam. 15); and Church officers may not take the civil sword, nor judge civil causes. (Luke 12-13-14; 22:25; Matt. 25:52; 11 Cor. 10:4; 2 Tim. 2:4).

Great distinctions, then, mark the spheres and functions of the civil and ecclesiastical governments. Notwithstanding, while in Chapter 30 the Westminster Confession of Faith proclaims the division, "a government in the hand

of church officers, distinct from the civil magistrate," in chapter 23 it gives voice to the Scriptural admonition of obedience to the magistrate even when he is an infidel or an adherent of another religion. The frequent direction of the New Testament and the constant teaching of the church to the individual Christian is to uphold all lawful government in action and prayer. He is exhorted to be an example, a man beyond reproach, and this is reflected as much in his respect for the duly appointed civil rulers as in his actions to private individuals. On the basis of the teaching of Scripture the church gives support to the magistrate. There is then a relation between the ecclesiastical and the secular governments.

If there be a word which aptly describes this relationship between the two forms of government, it is **co-ordination**. There exists between the church and the state a co-ordination of powers or of offices, the one is concerned with the inwardman, the other with the outward. As we have observed their natures and their spheres are separate, divorced from each other, and there is no conflict between them because they do not stand on the same ground and consequently cannot cut across each other. But the persons are subordinate. The elder, even though he is an officer in the kingdom of God, yet is still in this world and consequently according to the circumstances as he is a member of the commonwealth is subordinate to the civil magistrate. In like manner, a civil magistrate may, though not necessarily, be a Christian, and inasmuch as he is then a member of the spiritual commonwealth, he is subject to the officers of the church. But neither the subordination in the flesh (in civil matters) of the church officer to the magistrate, nor the subjection in the Lord (in things pertaining to God) of the magistrate to the elder infers a subordination of the offices held by those persons, one to other. They are co-ordinate powers, not standing on the same ground nor executing similar functions, but both working to the glory of God and in His mercy for the good of men.

Now because of this relationship of co-ordination of the offices and subordination of the persons, and because both governments have been appointed by God for His glory each has a duty towards the other. For its part the church must instruct and encourage its members to live in the outward man decent, orderly and sober lives, respecting the law of the land, as it is based on the law of God, and bearing punishment for civil offences when fitly prescribed. In short, a faithful preaching of the Word will enable the members to bring the flesh into subjection and this will make lighter the task of the magistrate in preserving peace in the commonwealth. The church admittedly works through the spirits of men, but if it is faithful,

sanctification will proceed and will have its effects on the outward as well as the inward man. The church by observing the law of God and His appointments, and by praying for the magistrate, in all things upholding him because of his office and while he deals justly, fulfills its duty to its coordinate power.

For most people, there is no problem with the duty of the church to the state. It is as we have just stated it. When we turn to the magistrate's duty to the church, however, we encounter hesitations, doubts and wonderings. Yet if we keep the relationship of co-ordination and the distinction between the office held and the person holding the office clearly, all the illusory problem will be dispelled. The magistrate interferes in the church only in extra-ordinary cases, that is, when ministers or others are perverting the Gospel, or not acting according to their duty. It is then the magistrate's duty to rid the church of these evildoers and to enable it to fulfill its appointed task. Hence he is acting against persons not against offices. He is not supplanting the offices of the church, nor regarding them as inferior to his own office; rather he is ridding them of usurpers and freeing the church to ordain suitable incumbents. The Westminster Assembly of Divines itself owes its appointment to the activity of the civil magistrate. By 1643 the condition of the church was so confused because of the deprivation of Charles and Archbishop Laud that it needed assistance to regain its proper position. Parliament convened the Assembly, which incidentally was not a synod of the church but a body of advice, to counsel Parliament how the church might be resettled. Virtually what Parliament did was to restore to their proper place the men who had been set aside and persecuted by Laud and his followers; and it needed some such action by an outside body, especially in England, because the faithful members of the church had been cruelly scattered by Laud's policy. Parliament merely gave legal and political support to the church to enable it to reform itself without any hindrance from its ravenous enemies. Similar situations occurred in 1904 when the House of Lords came to the aid of the Church of Scotland Free, and in 1907-08 when the High Court of Australia defended Rev. W. S. Frackelton against the General Assembly of the Presbyterian Church of Queensland. In each occasion we have an example of the civil magistrate using his powers to protect the citizens of the commonwealth and then enable them to carry out their lawful desires unmolested and unmarauded. As Gillespie says, "Religion is the object of the magistrate's care, not of his operation" (p. 191). He cannot determine controversies of faith, preach the Word, ordain officers, etc., but he can compel ministers to do their duty as members of the commonwealth. In other words he takes care

to see that the appropriate officers do what they should rather than taking action himself.

The magistrate should assist the church not only by troubling those who vex it, but also by tending to its material well being. To this end he ought also provide for the maintenance of the ministry. This is the Establishment Principle which we as a church hold. We need only note it here as being another aspect of the magistrate's duty to the church.

When a synod of the church decides on a Scriptural course of action, the magistrate may add his sanction to have it observed. Especially, as we have already discussed, may he use his coercive authority in compelling the unruly to submit. But the addition of the civil sanction to church government and discipline is a free and voluntary act. That is, the magistrate is free to do more or less to assist the church by adding the strength of the law, as he will answer to God and his conscience. Presbyterian government, while appreciating this assistance and recognizing it as its due right, does not however force the conscience of the magistrate. The magistrate may assist the church or not: he must be the judge of his own actions. But he has no power to restrain church officers from doing what Christ has commanded. If he does, then we ought to obey God rather than men.

The authority and obligation of the magistrate in regard to the church goes no further than this. Erastians, of course, had wanted all church government subordinate to the civil government, but there is strong evidence against such a comprehensive ecclesiastical power for the magistrate. In the first place the magistrate ought to punish any of his subjects and punish like sins with like punishments. But if the power of church censures are in his hand, he cannot follow this rule, because church censures are only for church members and not for all subjects of the commonwealth. Moreover there are different types of sins. In determining guilt the magistrate is bound by the law of the land. But what of scandals that are not crimes punishable by law, for example obscene, rotten talking, vile and adulterous behaviour, absence from the sacrament, etc? Thirdly, church censures, — an act of government — are to be executed in the name of Christ (Matt. 18:20, 1 Cor. 5:4) and this cannot be done in His name by any other than such as have a commission from Him to bind and loose. Again, in the Old Testament God did not command the magistrates but the priests to differentiate between the profane and the holy (Levit. 10:10; Ezek. 22:26; Deut. 21:5; 2 Chron. 23:18-19); and in the New Testament the keys are given to ministers (Matt. 16:19; 18:18; Jn. 20:23) but nowhere to magistrates. It belongs to church officers to censure false doctrines (Rev. 2:2, 14, 15), to decide controversies (Acts 16:4), and to examine and censure scandals

(Ezek. 44:23-24). Elders judge an elder and (1 Tim. 5:19) and other church members (1 Cor. 5:12). Finally, church censures are for the impenitent, contumacious offenders, but magistrates must punish the penitent as well as the impenitent.

We must not presume to count this revelation of a government in the church of little worth. Every word of Scripture should be precious and an incitement to wholehearted obedience. It is wrong for us to say that church government is a non-essential doctrine, and wrong not to be concerned with having the right form of government. God has instituted the church as a means of grace for the perfecting of the saints and we would be failing if we did not use this means of grace or used it ineptly. Just as we must not drink the cup of the New Covenant unworthily, so we must not order the church imperfectly. It is high time that Christians ceased from ignoring church government under the pretence that they are too busy preaching the Gospel. The church is the instrument for the preaching of the Gospel and the means whereby believers may be built up in the faith. If the church is not according to Scripture, then the Gospel cannot be properly or fully preached and Christians cannot be edified as they should be. We cannot better God's design; and we neglect it to our own disadvantage and at our own peril. As we have been graciously led to a church which has been established on the teachings of Scripture, we must be diligent in its preservation and fervent in its propagation and defence, taking care that we ourselves do not pervert it, nor allowing any others to do so. Moreover we have a duty to uphold our church officers, to elect only those who are fitted, and to undertake such positions with serious gravity, calling on the Lord to sustain us.

That "the Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate" we should hold with zeal and joy for it contains a great comfort for us. No longer is the church only included with the common generality of men under the rule of Christ as the Eternal Son of God, but we are now knit together with Him against the enemies of righteousness, bound by the cords of mediatorial love, the object of his special, separate, undivided care.

**Note:** George Gillespie was a Scottish Presbyterian minister of the 17th century and a distinguished member of the Westminster Assembly of Divines. For the difference between Gillespie's view of Christ's mediatorial kingship and that held by the Reformed Presbyterian Church today, see note at foot of page 20 in the January-March 1961 issue of this magazine.— Editor.

(To be continued)

## *Studies in the Teachings of Jesus Christ*

**Note:** This series of Bible lessons began in the January-March 1961 issue of this magazine. The reader is referred to page 30 of that issue for a statement of the nature and purpose of the lessons, and a listing of additional published helps. As stated on page 43 of the January-March 1961 issue, the treatment of the material on Jesus' teaching concerning the Kingdom of God follows the development of the subject in **The Teaching of Jesus Concerning the Kingdom and the Church**, by Geerhardus Vos, originally published by the American Tract Society and now published by William B. Eerdmans Publishing Co., Grand Rapids 3, Michigan (105 pages, \$2.00). Those who wish a more detailed and complete discussion in addition to the present series of lessons are referred to this book.—Editor.

### **Lesson 14. The Present and the Future Kingdom**

The traditional view of the Kingdom in Christian theology is that it is both present and future, having a present preliminary stage and a future final stage. According to this view, the history of the Christian Church is a gradual extension of the Kingdom.

Over against this traditional view of the Kingdom, a different view was advocated by Albert Schweitzer. This view has been variously called "consistent eschatology," "thorough-going eschatology" and "hyper-eschatology." The term eschatology means the doctrine of the Last Things or the End of the temporal order. Schweitzer's startling views were propounded in his book **The Quest of the Historical Jesus**, which was first published in German in 1906 and later in English in 1911. Schweitzer in this book held that earlier scholars had failed to do justice to the eschatological element in the teaching of Jesus. He held that this was the dominant element in Jesus' teaching, therefore he put forth a radical reconstruction of the life and character of Jesus along this line. Schweitzer held that Jesus expected the final form of the Kingdom to arrive during His own earthly lifetime, or at any rate (after He realized that He would be put to death) during the lifetime of His disciples who were then living. This view regards the coming of the Kingdom as wholly sudden and catastrophic, without any organic relation to preceding processes. Schweitzer said that Jesus tried to force the wheel of history to make its final rotation, thus bringing in the final Kingdom and End of history, but He failed. "The wheel rolls onward, and the mangled body of the one immeasurably great Man, who was strong enough to think of Himself as the spiritual ruler of mankind and to bend history to his purpose, is hanging upon it still. That is His victory and His reign" (**The Quest of the Historical Jesus**, p. 369).

According to the traditional view as well as according to the view which Schweitzer attributes to Jesus, the final, absolute form of the Kingdom can come only at the end of the world; that is, according to both views, **the absolute, final form of the Kingdom is not within history but beyond history**. But Schweitzer's representation implies that Jesus was mistaken, laboring under a delusion. He believed that the end of the world would come in His lifetime or soon after His death, but this has not happened, therefore, according to Schweitzer, Jesus was mistaken.

The point of difference between the traditional view and Schweitzer's view concerns the question of whether there is, or is not, in the teaching of Jesus the ideal of a real present, spiritual Kingdom which prepares the way for the absolute, final Kingdom. According to the traditional view there is; according to Schweitzer's view there is not such an element in the teaching of Jesus.

Let us consider some of the issues that are involved in this controversy.

(1) The infallibility of Jesus as a teacher of truth is involved. If Jesus expected the end of the world to come during the lifetime of people then living, then He was mistaken and in grave error. In that case He cannot be our infallible Prophet.

(2) To hold, as Schweitzer did, that in Jesus' teaching the Kingdom is **exclusively** future involves giving too little emphasis to some elements in Jesus' teaching, such as righteousness and communion with God. These are part of the Kingdom idea as taught by Jesus, but they are experiences of Christian people here and now, not merely in eternity.

(3) Those who have followed Schweitzer in his view of Jesus' teaching about the Kingdom have also held that this idea of an imminent, entirely future Kingdom colored Jesus' ethical teachings, and prevented Him from developing a strong, positive interest in the moral duties of the present earthly life. They have held, in other words, that Jesus was almost exclusively interested in the eternal future, and not deeply concerned about how His people should live here and now; thus His ethical teachings are regarded as having a merely temporary or "interim" character — a sort of brief makeshift program to be used until the Kingdom would suddenly arrive. Thus the adherents of these views have accused Jesus of being "other-worldly" in an unbalanced sense.

(4) People's appraisal of Christ's character and personality are involved. The view advo-

cated by Schweitzer and his followers regards Jesus as an ecstatic visionary rather than as a person of sober, healthy and balanced thinking. It has sometimes been alleged that according to Schweitzer, Jesus was insane. This, however, is incorrect. Schweitzer did not hold that Jesus was mentally ill. Still it is true that according to Schweitzer's view Jesus was under a delusion and was hardly a really balanced and adjusted personality.

Still another view of Jesus' teaching about the Kingdom is found in the scheme propounded by C. H. Dodd, commonly referred to as "realized eschatology." Dodd's book, **Parables of the Kingdom**, was published in 1935, followed in 1936 by his book on **The Apostolic Preaching and its Developments**. According to Dodd, "the kingdom of God is conceived as coming in the events of the life, death and resurrection of Jesus." In this view there is no idea of a **still future** Kingdom. The final form of the Kingdom started at Christ's resurrection. Dodd has somewhat modified this view, however, in a more recent book (**The Coming of Christ**, 1951) in which he seems to allow for a further development of the Kingdom at the end of time.

#### Questions for Discussion

1. What is the traditional view as to the present and future Kingdom of God?
2. What view of Jesus' teaching concerning the Kingdom is associated with the name of Albert Schweitzer?
3. By what names is Schweitzer's view commonly called?
4. What feature is held in common by the traditional view and by Schweitzer's view of Jesus' teaching about the Kingdom?
5. What does Schweitzer's view imply concerning Jesus?
6. What special objections may be brought against the view associated with the name of Schweitzer?
7. What is the point of difference between the traditional view and Schweitzer's view concerning Jesus' teaching about the Kingdom?
8. What is meant by "realized eschatology?"
9. With what scholar is "realized eschatology" associated?

#### Lesson 15. The Present and the Future Kingdom, continued

The Old Testament does not distinguish the stages of the Kingdom very much. This is owing to the lack of perspective which is characteristic of prophecy.

The view that the Kingdom may be present in one sense and future in another sense may certainly be found in the teaching of Jesus. The Jews of Jesus' day and even before His day had already come to think of the Kingdom as having successive stages of fulfilment. The difference between the Jewish idea and Jesus' idea did not concern the fact of present and future stages of the Kingdom, but the redemptive and gracious character of **all** stages of the Kingdom.

It is universally admitted that the Gospels as **they stand** present the idea of a present, spiritual, preliminary form of the Kingdom. Those who hold a view similar to that of Albert Schweitzer maintain that the Gospels as we have them have been colored by the faith of the early Church, and therefore they do not give an objective, accurate picture of what Jesus really said and thought. In other words, it is held that part of what is reported in the Gospels as having been spoken by Jesus is not genuine, but was invented by the early Christians.

Texts which clearly imply the idea of the present, spiritual Kingdom, in the teaching of Jesus, are: Matt. 11:11; 13:41; 16:19. Note also Matt. 12:27, 28, "If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you" (verse 26 refers to the kingdom of Satan). Here the destruction of Satan's kingdom by Jesus has as its consequence the furtherance of the **then existing** Kingdom of God.

Note, also, Luke 17:21, "The kingdom of God is within you." The Greek phrase here translated "within you" is **entos humon**. This may mean either "within you" or "among you." A better translation than "within you" would be "in your midst." This best answers the question of the Pharisees, which concerned the **time** of the coming of the kingdom, not its **sphere**. Also the Kingdom could not be **within** the unbelieving Pharisees, to whom Jesus was then speaking.

The probable meaning of this saying of Jesus (Luke 17:21) is: the Kingdom of God is established in the midst of Israel through the spiritual results of Christ's labors. God's **rule** is established among them through Christ's work.

Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." This saying of Jesus implies that the Kingdom was then a present, existing reality.

Matt. 11:11. John the Baptist is not himself in the Kingdom, but others are in it. This cannot refer to the final, eternal kingdom, for John will surely be in that. It must, therefore, mean a spiritual kingdom existing while Jesus was on earth.

Matt. 6:33, "Seek ye first the kingdom of God and his righteousness . . ." This indicates that the Kingdom is a possession attainable in this life, just as food and clothing are attainable in this life.

Clearest of all, the present reality of the Kingdom is brought out in the great Kingdom parables of Matt. 13, Mark 4 and Luke 8. In the Parable of the Wheat and the Tares, the Kingdom appears as a state in which good and bad are intermixed. The same is true of the Parable of the Fishnet. This cannot mean the final form of the Kingdom, for there will not be any evil in that.

The parables of the Mustard Seed and the Leaven both indicate that Jesus thought of the Kingdom as a growing organism or a leavening power. This can only apply to the historical, spiritual type of kingdom.

In these parables Jesus speaks of "the mystery" or "the mysteries" of the kingdom of Heaven. What is this "mystery"? Doubtless it is the truth that the Kingdom comes gradually, imperceptibly, spiritually.

Summary: We cannot deny that Jesus taught that the Kingdom is spiritual, internal, and comes by a long process.

Some writers hold that Jesus taught this spiritual kingdom idea only late in His ministry. But this cannot be proved. Some of the clearest statements about the spiritual nature of the kingdom come early in His teachings: Matt. 11:11, Mark 2:18-22.

In the great Kingdom Parables of Matt. 13 (Mark 4 and Luke 8) Jesus first formally brings out the relation and contrast between the spiritual growth of the Kingdom and its eschatological consummation (i.e., the final stage of the Kingdom at the end of history). This is shown, for example, by the Parable of the Tares.

In the Caesarea-Philippi discourse (Matt. 16:13-20) Jesus advances His Kingdom teaching by speaking of the relation of **His Church to His Kingdom**. The relation between the Church and the Kingdom is taken up in a later lesson.

Jesus speaks of two phases or aspects of the Kingdom, not of two separate Kingdoms. The standard theological distinction between "the Kingdom of Grace" and "the Kingdom of Glory" is liable to misunderstanding. We should realize that these are not properly regarded as two distinct kingdoms, but as two phases or stages of one and the same Kingdom. There is an organic bond of connection between the two.

Jesus' doctrine of the Kingdom shows how He subordinated the physical to the spiritual,

while still holding that the physical is worthy and important.

### Questions for Discussion

1. What is the difference between the Jewish idea of the Kingdom and that taught by Jesus, as to the character of the Kingdom?

2. What do adherents of views akin to that of Albert Schweitzer hold concerning the sayings attributed to Jesus in the Gospels?

3. Give a verse which shows that Jesus taught that the Kingdom of God was in existence in His day.

4. What is the probable meaning of the saying of Jesus recorded in Luke 17:21 ("The Kingdom of God is within you")? What alternative meaning has been advocated? What reason can be given why one of these meanings is correct and the other wrong?

5. What parables of Jesus most clearly teach the reality of the present Kingdom of God? In what chapter of Matthew, Mark and Luke are they found?

6. What new element of truth concerning the Kingdom appears in Jesus' discourse at Caesarea-Philippi (Mat. 16:13-20)?

7. How is the theological distinction between "the Kingdom of Grace" and "the Kingdom of Glory" sometimes misunderstood? How should it be correctly understood?

### Lesson 16. Misunderstandings Concerning the Present and Future Kingdom

1. **The Tendency to identify Jesus' expectation of the coming Kingdom with the then current Jewish expectations:**

This tendency implies that Jesus was mistaken (1) as to the **time** of the Kingdom's appearance; (2) as to the **nature** of the Kingdom. It implies that Jesus was limited by the public opinion of His time.

Those who have this tendency often say that Jesus' teaching about the Kingdom is without value, while His teaching about the Fatherhood of God in His real contribution to the world's religious thought.

Reasons why this tendency is wrong:

(1) It fails to grasp the spiritual nature of the Kingdom as taught by Jesus. He borrowed the name but not the content of His Kingdom-idea from the Judaism of His day. What Jesus' Kingdom-idea did have in common with Judaism was taken from a purer type of Jewish belief—that concerning what was called "the coming age."

Even what He did take from Judaism, Jesus

lifted to a higher plane by emphasizing the supremacy of God. What He taught was not merely "the Kingdom" but specifically "the Kingdom OF GOD.

The current Jewish idea of the Kingdom was intensely political and national, and even included a sensual tendency. Instead of thinking of a provisional political Kingdom, Jesus taught a present **spiritual** Kingdom as the preparation for the absolute and eternal Kingdom of God.

(2) Jesus differed sharply from the Jewish teaching of His day in that He anticipated the rejection of many in Israel and the extension of the Gospel to the Gentiles on a large scale. His idea of the Kingdom is not Jewish but **universal**.

"The problems raised, the duties required, the blessings conferred, are such as to be applicable to all without distinction of race, caste or sex."

Luke 22:30 ("That ye may . . . sit on thrones judging the twelve tribes of Israel") is sometimes held to imply that Jesus had not freed Himself from Jewish particularism. This verse, however, does not imply the salvation of all Israel, nor does it exclude the calling of the Gentiles. It only implies that the Apostles will have a pre-eminent place in the future kingdom.

(3) Jesus' kingdom-message differs from that of the later Judaism in the absence of the sensualistic element which is prominent in the latter.

The **Apocalypse of Baruch** gives a good example of the "sensualistic" element in the later Judaism's kingdom-concept. Chapter 29:1-8 reads as follows:

"When the Messiah begins to reveal Himself, Behemoth and Leviathan likewise appear, and are given as food to the remnant; the earth produces ten-thousand fold; a vine will have 1000 branches, every branch 1000 clusters, every cluster 1000 grapes, and every grape will yield one kor of wine; winds will proceed from God and will carry to the people the fragrance of aromatic fruit, and at night clouds will distil healing dew; the heavenly supplies of manna will be let down and they will eat of them in those years, because they have reached the end of the ages" (G. Vos, **The Pauline Eschatology**, p. 233)

Jesus' idea of the future kingdom is not merely spiritual. It involves objective and external realities, but these are on a higher plane of existence than anything we know in this present life. We must avoid hyper-spiritualism as well as gross materialism. There is such a thing as supernatural, Biblical realism. This is very effectively brought out in C. S. Lewis' books, including **Miracles** and **The Problem of Pain**.

2. The mistaken notion that the Kingdom comes by a natural, evolutionary process.

This idea has been occasioned, perhaps, by some of the parables taken from the sphere of natural or organic life. But the point of these parables is not that the process is **natural** but only that it is **gradual and invisible**.

E. g., the Parable of the gradually growing seed (Mark 4:26-29) actually implies the opposite of the "natural process" view of the Kingdom . . . it implies that God mysteriously gives the increase without human intervention.

The work of the Holy Spirit is **supernatural**. The Gospel of John especially shows that the Kingdom of God does not come by natural processes, for we can enter it only by the supernatural new birth (John 3:3,5).

The present Kingdom is just as supernatural as the future one. The same supernatural power which extends the Kingdom today, will bring about the consummation when the time comes. But the consummation will be sudden, rather than gradual; and it will be universal and visible, rather than partial and hidden.

The Gospels do not represent the final, absolute form of the Kingdom of God as coming by gradual progress of the present, spiritual form of the Kingdom.

The Parables of the Tares and the Fish Net imply that the consummation does not result spontaneously from the preceding historical process. "The harvest is conditioned by the ripeness of the grain, and yet the ripeness of the grain can never of itself set in operation the harvest." "The harvest comes when the man puts forth the sickle, because the fruit is ripe." "So when the immanent kingdom has run its course to maturity, God will intervene in the miracle of all miracles."

It would be impossible for the final form of the Kingdom to come otherwise than **catastrophically**. For the final form of the Kingdom involves **physical and cosmical changes** which no force operating in the spiritual sphere can produce. It involves the resurrection of the dead, the transformation ("in the twinkling of an eye") of living believers, and the new conditions of life on an entirely higher plane of existence.

"It is an order of things lying altogether above this earthly life, in which the righteous shall shine as the sun, in which all the prophets will be seen, in which the pure in heart shall enjoy the beatific vision of God, in which those who hunger and thirst after righteousness shall be completely filled. Surely to effect this there must take place a great crisis, a great catastrophe at the end which will be the very opposite of all evolution. Our Lord himself has marked its unique character by calling it the palingenesis, the regeneration, Matt. 19:28."

3. The idea that the Kingdom is limited to man's ethical life.

A third current misconception of Jesus' teaching about the Kingdom is that which would confine the spiritual, internal Kingdom to the sphere of the ethical life of man.

This notion has had considerable popularity because the so-called "social gospel" movement has made the ethical teachings the center of its "theological" system, and has identified this "social gospel" program with the name "the Kingdom of God" (e.g., Walter Rauschenbush, E. Stanley Jones). The Kingdom is defined, according to this notion, as an ethical community realized by the interaction of people on the principle of love.

This idea of the Kingdom as being limited to the ethical sphere is wrong in two respects:

(1) It is much too narrow. Ethics is only one application of religion; it is not the whole of religion. Jesus included the whole field of religion in the Kingdom . . . not merely righteousness, but also worship and other factors. Life, forgiveness, communion with God, are part of the Kingdom just as truly as is social righteousness.

(2) This notion is too man-centered. It represents the Kingdom as essentially a matter of human activity and attitudes. But in Jesus' teaching, the Kingdom is essentially a **product of God's activity**. It is God's gift to His people. "It is your Father's good pleasure to give you the kingdom."

"Thy kingdom come, thy will be done" . . . both of these are petitions addressed to **God**. They ask God to set up and manifest His rule in such a way that it will be revealed through our lives and actions.

#### Questions for Discussion

1. What two mistakes concerning the Kingdom are attributed to Jesus by those who identify His expectation of the coming Kingdom with the Jewish Kingdom-expectations of His day?

2. In what three respects was Jesus' idea of the Kingdom different from the Jewish Kingdom-concept of His day?

3. What can be said about the idea that the Kingdom of God will come by a natural, evolutionary process?

4. Why can the final, absolute form of the Kingdom not come by a gradual process of growth or development?

5. What idea of the Kingdom of God has been held by the "social gospel" movement?

6. What two serious objections exist against the idea that the Kingdom is limited to the ethical sphere of human life?

**Lesson 17. The Essence of the Kingdom: The Kingdom as the Supremacy of God in the sphere of Saving Power**

Jesus calls the new order of things which He introduces "the Kingdom of God." This name He applies not only to its final outcome, but to its entire course of development. Why did Jesus choose this name? Why was it appropriate for what He had in mind?

Not because of mere accommodation to popular usage, for the name "Kingdom of God" was not the commonest name in use among the Jews for the Messianic age. Also not from mere dependence on the Old Testament, for Jesus always sought the **principles** in the Old Testament, not merely the outward form of the words.

Jesus nowhere gives a definition of the Kingdom. His method is not that of definition but rather of description and illustration. Paul comes much nearer to defining the Kingdom of God (Romans 14:17). By study of Jesus' descriptions and illustrations of the Kingdom of God, we can learn its deeper meaning, and so arrive at a proper definition.

The essential meaning of the Kingdom does not consist in mutual association for moral and religious ends or activities. It is true that the Kingdom is a community of people united together by religious bonds, but this aspect of the Kingdom is not specially emphasized by Jesus. The Kingdom is not a mere union or association of people, but a **union of people mutually related to God**.

No doubt the real reason why Jesus chose the name "Kingdom of God" was because in this Kingdom **God is supreme**, just as a human king is supreme in an earthly kingdom. Jesus' idea of the Kingdom is therefore thoroughly God-centered. To appreciate this fact we must try to look at the world and at all life from the viewpoint of the subordination of all to God's glory.

This is difficult for us to do because we all naturally tend to take a lower, man-centered view of religion. Also in our modern life we have a different view of "kingdoms" from that of the ancient oriental world. We think in terms of democracy today, and even countries which have a king regard the king as a servant of the people. But in ancient oriental monarchy the individual was regarded as existing for the state, and the state was summed up in the person of the ruler. We would not favor such a form of government for the state today, but it remains the true form of relation between God and man.

The real purpose of the Israelite monarchy (the "theocracy") was not to teach the world lessons in civil government (though such can certainly be learned from it), but to teach what is the true, permanent and eternal relation between God and man.

The God-centered character of religion had become neglected in Jesus' day. He restored it by His teaching about the Kingdom of God.

To Jesus, the Kingdom exists where God supernaturally carries through His supremacy against all opposing powers and brings man to the willing recognition of the same. "It is a state of things in which everything converges and tends toward God as the highest good" (textbook, p. 50).

The closing words of the Lord's Prayer, as found in Matthew, express clearly Jesus' idea of the God-centered character of the Kingdom. There is a question about the textual genuineness of the conclusion of the Lord's Prayer. But in any case, the clause is extremely ancient, and stands as a witness to what the early Church thought about the Kingdom.

In 1 Corinthians 15:28, Paul describes the final stage of the Kingdom in the same way, by saying that then "God will be all in all." Because the Kingdom is God-centered, Jesus could and did represent it as the **summum bonum** — the supreme value, the supreme object of human pursuit.

In Mark 12:34, the scribe in conversation with Jesus recognized that the supreme obligation was to love God with all the heart, soul, mind and strength. Because of this, Jesus said that he was not far from the Kingdom of God. This shows that Jesus considered the Kingdom as equivalent to the realization of the ideal of religion in the highest sense.

In Matthew 6:33, seeking God's Kingdom is contrasted with seeking earthly things. This is because seeking God's Kingdom is really the same thing as seeking God Himself.

Though the actual word "Kingdom" is not used, the same idea is found in Jesus' great prayer recorded in John 17. Cf. verse 4, "I have glorified those on the earth . . ." Here is the highest ideal of religion. **In the order of things provided for the salvation of mankind, everything is designed to glorify God.** Therefore every view of religion which magnifies man at the expense of God, must inevitably misunderstand Jesus' view of the Kingdom.

#### Questions for Discussion

1. Instead of giving a formal definition of the Kingdom of God, how does Jesus present it?
2. Give a verse from the Epistle to the Romans which approaches a formal definition of the Kingdom of God.
3. What was probably the real reason why Jesus chose the name "Kingdom of God" for the new order of things which He established?
4. How does the modern idea of the position

of a king or ruler differ from that of the ancient Oriental world?

5. What was the real purpose of the Israelite theocracy in the Old Testament Period?

6. What is meant by calling the Kingdom of God the **summum bonum**?

7. What character of the Kingdom made it proper for Jesus to represent it as the **summum bonum**?

#### Lesson 18. The Essence of the Kingdom: The Kingdom as the Supremacy of God in the Sphere of Saving Power, continued

The supremacy of God in the Kingdom is manifested in three ways:

(a) The acts by which the Kingdom is established (the sphere of saving power)

(b) The Moral order under which the Kingdom exists (the sphere of righteousness)

(c) The Spiritual blessings enjoyed in the Kingdom (the sphere of blessedness)

These three items of course are not divisions of the Kingdom, but rather aspects of the one Kingdom of God. They are distinguishable but they are not separable. We should not try to draw hard and fast lines, but should realize that one aspect passes over easily into another.

The element of power was early in the Old Testament a prominent element in the Bible revelation of the divine kingship. This is exemplified in the Song of Moses, Exodus 15, celebrating God's victory over enemies.

Throughout the Old Testament the idea of conquest continues prominent in the revelation about the Kingdom of God. This is shown, for example, by Daniel 2:45, where the Kingdom of God appears as a stone breaking up the world-empires.

In 1 Cor. 15:25 ("He must reign until he hath put all enemies under his feet") the kingship of Christ is represented as a process of subduing one enemy after another. The last of these enemies is death. "Christ's kingdom as a process of conquest precedes the final kingdom of God as a settled permanent state" (textbook, page 53).

The Jewish idea of the Kingdom was familiar with the notion of conquest. But Jesus lifted it from the political sphere to the spiritual sphere. He represents the forces of spiritual evil — the demons — as being overcome by the Spirit of God.

Not only the casting out of demons, but all the miracles are manifestations of the Kingdom as the sphere of saving power. They were more than mere signs or credentials of Jesus. They are

evidences that the Kingdom has actually arrived . . . they show that the royal power of God is actually, visibly in action. Thus the miracles were "the signs of the times," which people should have understood. Cf. Matt. 11:1-5; Luke 4:18,19 (quoting Isa. 61:1).

Jesus' miracles with a single exception were beneficent ones. To give a sign from heaven, not possessing this beneficent character, Jesus consistently refused.

The question is raised, how Jesus' miracles, being chiefly in the physical sphere, could indicate the arrival of a Kingdom which is primarily spiritual. The answer is, that we must see the physical evils which Jesus' kingdom-power removes, against their moral and spiritual background. Back of physical evil is moral evil, and back of moral evil is a person . . . Satan, the prince of the realm of evil. Hence Jesus could "rebuke" a fever, and could command the wind and the waves "Be still," addressing them as if they were personal beings.

Also the physical miracles **symbolize** the spiritual; for instance, the miracle of giving sight to the man born blind, in the Gospel of John. The miracles of Jesus and the apostles were also samples or prophecies of the future kingdom-power at the end of history. The work of Jesus will finally bring about a physical as well as a spiritual renewal of the world. This physical renewal of all things is predicted, not only by prophecies in words, but also by prophecies in deeds. The latter are what we call miracles.

According to Christ's teaching, the source of Kingdom power is the Holy Spirit. This is shown by Matt. 12:28, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This text teaches that where the Spirit of God operates, there the Kingdom of God has come.

Jesus ascribes His power to work miracles to His being anointed with the Holy Spirit . . . Luke 4:18 (quoting Isa. 61:1).

Several passages show that the power is that of the Holy Spirit, for example:

Luke 1:17, "spirit and power of Elijah."

Luke 1:35, "the Holy Spirit . . . the power of the highest."

Acts 1:8, "Ye shall receive power . . . the Holy Spirit.)"

Most of Christ's references to the Holy Spirit as the author of saving power are connected with His miracles. This is especially true in the Synoptic Gospels. In John's Gospel, the Holy Spirit appears more prominently as the Author and power of the Christian life as a whole. Here

again the power of the Holy Spirit is connected with the idea of the Kingdom, as in John 3:3.

Even in the Synoptics the power of the Spirit is represented as the source of the Christian life as a whole, though not so clearly as in John.

For example, Jesus was led by the Spirit to be tempted and to gain a moral victory over the Evil One. Also, the Holy Spirit is represented as a gift to the Father's children (Luke 11:13).

Jesus' teaching on this subject gives a sort of preliminary outline of the doctrine of the Holy Spirit. The full revelation of the doctrine of the Holy Spirit could not come until the actual bestowal of the Holy Spirit at Pentecost, which had to be after Jesus ascension.

Jesus stands midway between the Old Testament doctrine of the Holy Spirit and the complete revelation of this doctrine in the Testament Epistles.

In the Old Testament the emphasis is on the work of the Holy Spirit as qualifying for office in the Theocracy . . . for the offices of prophets, priests and kings. In Jesus' teaching the idea of the Holy Spirit as the source of spiritual blessings to individual believers becomes prominent.

Jesus' teaching on the Holy Spirit in connection with the Kingdom of God is most clearly expressed in His teaching on the Church, which we shall take up later in a separate chapter.

#### Questions for Discussion

1. In what three ways is the supremacy of God in the Kingdom manifested?
2. Give an example from the Old Testament of the idea of God's conquest over His enemies as essential to the Kingdom of God.
3. What change did Jesus make in the Jewish idea of conquest?
4. What is the relation of Jesus' miracles to the Kingdom of God?
5. How could miracles in the physical sphere show the arrival of a Kingdom which is spiritual?
6. What is meant by saying that Jesus' miracles are "prophecies in deeds?"
7. Give a text which shows that, according to Jesus, the source of Kingdom power is the Holy Spirit.
8. With what acts performed by Christ are most of His references to the Holy Spirit as the source of saving power connected?
9. Why could a full statement of the doctrine of the Holy Spirit not be given in the teachings of Jesus?
10. Where does Jesus' teaching on the power of the Holy Spirit, etc., stand in relation to the

Old Testament and to the New Testament Epistles?

11. Where does the Old Testament place the emphasis in its teaching about the work of the Holy Spirit?

12. How does Jesus' teaching on the Holy Spirit differ in emphasis from that of the Old Testament on the same subject?

**Lesson 19. The Essence of the Kingdom (Continued): The Kingdom as the Supremacy of God in the Sphere of Righteousness**

In Jesus' teaching about the relation of the Kingdom of God to the sphere of righteousness, three lines of thought can be distinguished,

The first line of thought is that the ideal fulfilment of the will of God in man's moral life is a revelation of the divine supremacy, and the act of declaring man righteous is a prerogative of God's kingship.

The second line of thought is that the righteousness which man needs is one of the blessings which God bestows on man.

The third line of thought is that the Kingdom is given as a reward for the practice of righteousness in this present life.

We shall consider each of these separately.

**1. The ideal fulfilment of the will of God in man's moral life is a revelation of the divine supremacy, and the act of declaring man righteous is a prerogative of God's Kingship.**

According to the Old Testament (and Semitic thinking in general), kingship, legislative and judicial authority are inseparably united.

The modern distribution of these various functions over various separate organs of government is something unknown to Old Testament thought. The Old Testament idea of the union of functions is brought out by such a text as Isaiah 33:22, "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: he will save us." In this text the executive, legislative and judicial functions are all ascribed to Jehovah.

In the Old Testament, "to judge" and "to reign" are synonymous expressions. This must be remembered if we are to understand Jesus' teaching about righteousness and the Kingdom.

Righteousness is always used by Jesus in the specific sense which it has when speaking of God as Lawgiver and Judge. Our modern usage is looser: we often tend to think of righteousness as merely that which is inherently equitable or fair. To Jesus righteousness means that and much more than that.

"It meant such moral conduct and such a moral state as are right when measured by the

supreme norm of the nature and will of God, so that they form a reproduction of the latter . . . a revelation, as it were, of the moral glory of God."

In the Lord's Prayer, the petition "Thy kingdom come" leads naturally to the petition "Thy will be done in earth as it is in heaven." Thus the fulfilment of the will of God is regarded as an important way of realizing God's kingship.

The consummate expression of this idea is found in Matt. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The texts quoted imply that the **norm** of righteousness is to be found in God. They also imply that the **aim** of righteousness is to be found in God. This means that "Righteousness is to be sought from the pure desire of satisfying Him, who is the supreme end of all moral existence."

Jesus' teaching on righteousness stands in contrast to the dominant Jewish ethics of His day.

The faults of the Jewish ethics of that day were formalism, casuistry, an inclination to emphasize the negative rather than the positive side of the law, and self-righteousness or hypocrisy.

These faults proceeded from two sources. First, Judaism had virtually become a worship of the law, rather than of the Lawgiver. The letter of the law had taken the place of the Divine Being. The majesty, authority and holy nature of God were no longer keenly felt in the commandments.

Secondly, Jewish law-observance had become self-centered instead of God-centered. It was regarded as a way of earning the blessings of the coming age.

Where the law is honored rather than the Lawgiver, and where the motive for obeying is a selfish one, the faults which Jesus rebuked are sure to be found.

God being thought of as far away, the tendency will be to be satisfied with mere outward conformity to the letter of the law. Thus the law comes to be regarded as a mere collection of separate, unrelated precepts, rather than a unitary revelation of God's will. The result of this will be a complicated and detailed system of casuistry, or detailed rules of what is and is not allowed. E.g., the traditional extra-biblical rules about the Sabbath.

Where the motive is a selfish one, there will always be more emphasis on avoidance of transgression than on the positive fulfilling of the law. There will, for example, be more stress on avoiding murder than on loving and helping

one's neighbor. Think in this connection of the Parable of the Good Samaritan ("Who is my neighbor?"). What was needed was not merely to avoid wounding and robbing the man, but positively to heal and help him in his trouble and need.

Where external observance of the letter is chiefly stressed, self-righteousness and hypocrisy are sure to develop. Any system which man feels he can measure up to will inevitably breed pride and self-righteousness.

The foregoing describes the moral climate in which Jesus appeared on the scene, and in which He wrought a revolution. Jesus taught men to hear the voice of God Himself back of the commandments. He taught men to realize that a living Person is back of the written law. Thus he taught that the law is a living organism.

#### Questions for Discussion

1. In Jesus' teaching about the relation of the Kingdom of God to the sphere of righteousness, what three lines of thought can be distinguished?

2. How does Old Testament thought about the various functions of government (executive, legislative, judicial) differ from modern thought on the same subject?

3. What definition of **Righteousness** as the term is used by Jesus can be given?

4. According to Jesus' teaching, what two factors concerning righteousness are found in God?

5. What were the special faults or vices of the Jewish ethics of Jesus' day?

6. From what two sources had these faults sprung?

#### Lesson 20. The Essence of the Kingdom (Continued): The Kingdom as the Supremacy of God in the Sphere of Righteousness (continued)

In Jesus' teaching, the Law can be summarized in two great comprehensive principles. These two principles are:

- (a) To love God supremely
- (b) To love our neighbor as ourself

These comprehensive principles of ethics are stated in Mark 12:30,31. Similarly, the Golden Rule (Matt. 7:12) is a practical test of conduct.

Another principle is that in case of conflict, that which is ceremonial must give way to that which is ethical. This is brought out by Matt. 5:23,24, "Therefore if Thou bring thy gift to the altar . . ."

Some commandments are more important than others. This is brought out by Jesus' com-

parison in Matt. 23:23, where tithing of garden herbs, though stated to be an obligation, is treated as less important than "judgment, mercy and faith."

Righteousness is a matter of immediate, personal relationship between the soul and God. Therefore only divine revelation can bind the conscience. Therefore all mere human tradition is without authority, so far as conscience is concerned. This is shown by Matt. 15:13, "Every plant which my heavenly Father hath not planted, shall be rooted up." The context of this saying was the Pharisees' offence at Jesus' teaching that what goes into the mouth cannot defile a man.

What can impart value in God's sight to any act of obedience on man's part can only be the **sincerity** from which it proceeds ("heart").

Righteousness must be **fruit** — it must be the product of life and character. As the character is, so the conduct will be in God's sight. This is taught by Matt. 7:16,20; 21:43.

God is not only Lawgiver and King, but also the supreme Judge of man's moral life. To be righteous is, strictly speaking, to be justified by God, just as, in our American life, what is legal is, ultimately, what the Supreme Court declares to be legal. As far as our national system of law is concerned, a person is regarded as innocent or guilty when the Supreme Court says he is innocent or guilty. And in the moral life of man, a person is righteous when God says he is righteous.

Jesus regarded God's function of judging as very important. He did not over-emphasize the divine love so as to obscure the divine justice. While Jesus corrected the one-sidedness of the contemporary Judaism, which had little or no place for the love and Fatherhood of God, still He did not go to the opposite extreme of regarding God as nothing but love. In Jesus' teaching the divine attributes of love and justice are perfectly balanced.

Matt. 6:33, "Seek ye first the kingdom of God and his righteousness . . ." — this text shows the close connection in Jesus' thinking between God's **kingdom** and God's **forensic righteousness** ("forensic" means judicial, pertaining to God as a Judge).

In Matt. 6:33 the disciples are urged (a) to make God's Kingdom the object of their pursuit, and (b) as a closer specification, to seek God's **righteousness**.

The "righteousness" mentioned in Matt. 6:33 means either God's act of justifying man, or it means the righteousness imputed to man by God. That is, it means either (a) God's act of declaring man righteous; or (b) the righteousness which God credits to man's account.

The importance which Jesus attached to righteousness can be seen by His equating **seeking righteousness** with **seeking God's Kingdom**. Seeking righteousness, or seeking God's Kingdom is represented as the disciple's highest concern. He is to hunger and thirst after righteousness. For righteousness' sake the disciple must be willing to suffer persecution (Matt. 5:6,10).

All this means something only when we realize that to Jesus the question of right and wrong was not merely a moral question, but also in the deepest sense a **religious** question.

It is because Jesus had such a very high idea of what righteousness involves, that He thought of the Kingdom in its perfect form as something future. The Kingdom in its perfect form must be future, "because it consisted in the observance of the law conformed to an altogether new ideal, practised in an altogether new spirit." This was something higher than Judaism had ever contemplated. It is **God-centered righteousness**.

The God-centered ideal of righteousness prepared the way for the second line of thought found in Jesus' teaching on the subject.

#### Questions for Discussion

1. In Jesus' teaching, what two comprehensive principles summarize the moral law?
2. What does Jesus teach as to cases where there is a conflict between ceremonial duties and ethical duties?
3. What saying of Jesus teaches that some of God's commandments are more important than others?
4. What is meant by God's forensic righteousness?
5. What text in the teachings of Jesus shows a close connection between God's Kingship and God's forensic righteousness?
6. What is meant by the statement that to Jesus right and wrong was not merely a moral question but also a religious question?

#### Lesson 21. The Supremacy of God in the Sphere of Righteousness, Continued

##### II. Righteousness Itself is one of the blessings bestowed in the Kingdom.

The Old Testament had already suggested this idea. The prophets had predicted that the lawgiving function of Jehovah's Kingship would enter on a new stage in the Messianic age.

Jeremiah predicted that in the Messianic age God would write the law on the hearts of His people (Jer. 31:33).

Ezekiel prophesied that in the new age God

would make Israel to walk in His statutes (Ezek. 36:27).

The prophecies in the second part of Isaiah promise a new gift of righteousness to God's people as a result of the marvelous disclosure of Jehovah's own righteousness in the future. Jesus may have had these statements of Isaiah in mind when in the Sermon on the Mount He spoke of hungering and thirsting after righteousness (Isa. 55:1).

The "hungering and thirsting" imply that the the righteousness spoken of is a **gift** rather than an achievement of man. The persons who hunger and thirst are conscious of not possessing that which they hunger and thirst for; they look to God as the source of it. Their being satisfied is the result of an act of God, not of an act of their own.

The same thought is implied in the statement about "seeking" God's righteousness, Matt. 6:33.

The Parable of the Pharisee and the Publican brings the same idea out clearly. The publican is **justified by God**, not on the basis of works performed by himself, but strictly on the basis of God's mercy — "God be merciful to me a sinner."

We should not read into these statements of the Gospels the completed doctrine of justification by the imputed righteousness of Christ as we find it in the New Testament Epistles, especially Romans and Galatians. The doctrine of justification by the imputed righteousness of Christ was dependent upon Christ's work of atonement (including His death on the cross) as a finished work — a historical fact. Therefore the doctrine of justification could not be fully revealed until Christ had been crucified and raised from the dead.

Christ speaks of a state of righteousness before God to be conferred as a part of the coming Kingdom. Just how this state of righteousness will be conferred would be made clear after Jesus had been crucified, raised from the dead, and had ascended into heaven. In Jesus' teaching, here as elsewhere, we have truth in germ or nucleus form, which later in the New Testament Epistles, is stated more explicitly and fully. The doctrines of justification and sanctification are taught by Jesus in germ form.

Justification is righteousness imputed or reckoned to the believer. Sanctification is righteousness embodied in the life of the believer by a new birth and a new nature and the work of the Holy Spirit.

We can correctly say that Jesus prepared the way for Paul by whom the full doctrine of Justification by imputed righteousness was revealed to mankind. As usual, the origins of the

doctrine are found in the Old Testament, the nucleus of Jesus' teaching, and the full development in the Epistles.

Jesus spoke of a righteousness of a new and higher kind than that possessed by the scribes of Pharisees. This raised the question how such higher kind of righteousness could be acquired by man. The full answer to this question is found in the Epistles of Paul, especially Galatians and Romans.

### III. Christ's Third Line of Teaching on the Kingdom of God as Righteousness connects the Kingdom with Righteousness, as a reward for righteousness practiced in this life.

When we speak of the Kingdom as a reward for practicing righteousness, obviously we are using the word "kingdom" in the concrete sense. What we have in mind is not the kingship of God — His act of ruling — but the whole complex of blessings which result, which will be fully bestowed on the believer at the Last Day.

In Matt. 5:20 the possession of righteousness exceeding that of the scribes and Pharisees is set forth as a prerequisite for entering the Kingdom. Numerous other passages speak of a future reward.

Some have claimed that Jesus spoke of future rewards because He was still influenced by the legalism of Judaism, which regarded everything in religion as revolving around the ideas of merit and reward. If this charge were true it would be a serious one, for the teaching about rewards is prominent in the recorded sayings of Jesus.

To solve this problem, we must distinguish sharply between things that differ. The desire for a reward is not an unworthy motive, as long as it is not our **supreme** motive in practicing righteousness. As long as love for God and devotion to Him is our supreme motive, the desire for a reward can exist alongside it, properly, as a subordinate motive.

As a matter of fact Jesus appealed both to the fear of punishment and to the desire for reward. Even Jesus Himself faced sufferings by thinking of the promised reward (Hebrews 12:2). This did not interfere with a supreme devotion to the will of God for God's own sake.

The desire for reward need not be limited to material rewards, as may too often have been the case in Judaism. Jesus' teaching about rewards, on the contrary, moves on the highest spiritual plane. The promised rewards consist of such things as "seeing God," "being filled with righteousness," "being called sons of God." The second clauses of the Beatitudes describe the essence of the final Kingdom in which the rewards

will consist. The emphasis is strongly on the spiritual. The rewards consist in the highest enjoyment of spiritual blessings which believers already enjoy here and now in a lesser degree. Thus the reward bears an organic relation to the conduct it is intended to crown.

Judaism thought of rewards as being bestowed by legal necessity; that is, being literally earned or deserved. Therefore in Judaism the relation between conduct and reward was exactly calculable, **quid pro quo**, or "so much for so much."

In Jesus' teaching, on the other hand, there can be no such commercial relation between God and man. This is true, not only because of man's sin, which makes him a bankrupt debtor to God's moral law, but also even apart from sin, because God by reason of His sovereignty is entitled to absolute obedience and service of all His creatures, owing them nothing.

This explains Jesus' remark about "unprofitable" servants (Luke 17:10). "Unprofitable" does not mean the same as **useless**; it only means that the servants do only what the Lord has a right to expect of them anyway.

Compare the Parable of the Talents. The talents, for the increase of which the servants are rewarded, are not originally their own, but were entrusted to them by their Lord. This shows that the idea of equivalence between what is done and what is received is out of the question. As a matter of fact, the reward will far exceed the righteousness which precedes it. He that is faithful over a few things will be set over many things (Matt. 24:47; 25:21, 23). He who receives a prophet or a righteous man obtains a reward as great as that of a prophet or a righteous man (Matt. 10:41, 42). Restitution will be 100-fold for things given up for Christ's sake (Mark 10:30).

The parable of the laborers in the vineyard teaches that in the last analysis **the reward is a free gift**, as shown by the fact that one who has labored but little can receive the same wages as one who has labored long (Matt. 20:1-16; Luke 17:10).

Jesus gives a high place in His teaching to the idea of reward. Yet He always keeps the idea of reward in subordination to two higher principles, namely: (a) divine sovereignty, and (b) divine grace.

That is, the idea of reward is kept in subordination to the principles of God's kingship and God's fatherhood.

The Father as Father gives the Kingdom to the little flock. What can be called wages from one point of view, is a gift of grace from an-

other point of view, as shown by Matt 5:46 compared with Luke 6:32, 35.

The reward simply serves the purpose of affording an incentive to the disciples' zeal.

Though the Kingdom itself is inherited by all believers and inherited by grace, there will be individual degrees of glory involved in the Kingdom for each individual disciple because the ultimate issue in eternity cannot but be determined by the progress in righteousness made here below.

#### Questions for Discussion

1. What sayings of Jesus clearly imply that righteousness is a gift of God to man rather than an achievement of man?

2. Why could the full doctrine of justification by the imputed righteousness of Christ not be given in Jesus' teachings?

3. What does the parable of the Pharisee and the Publican teach concerning justification?

4. What is the difference between justification and sanctification?

5. What two New Testament Epistles present the doctrine of justification most fully?

6. What was the attitude of Judaism to the question of rewards?

7. When is the desire for reward not an unworthy motive?

8. What kind of rewards did Jesus mostly speak of?

9. According to Jesus' teaching, what two reasons exist why there cannot be a commercial relation concerning rewards between God and man?

10. What does Jesus teach as to the proportion between the righteousness practiced in this life and the reward in eternity?

11. How does the parable of the laborers in the vineyard imply that the reward is actually a free gift of God?

12. To what two higher principles does Jesus always keep the idea of reward in subordination?

13. What is the real purpose or reason for promising a reward to Christ's disciples?

14. What does Jesus teach about different degrees of reward in eternity?

#### Lesson 22. The Kingdom as the Supremacy of God in the Sphere of Blessedness

In Christ's teaching concerning the Kingdom, the idea of God's glory, rather than man's welfare, is supreme. God's glory, however, is con-

nected with the highest blessedness for man. Jesus could not conceive of any real happiness apart from the reign of God, nor could He conceive of the reign of God apart from true happiness for man.

Ordinarily we would think of God's Fatherhood rather than His Kingship as the source of our blessedness. But it is also possible to reach the idea of blessedness by direct inference from the divine kingship. It is characteristic of a king to bestow royal gifts on his subjects. Thus Jesus also speaks of gifts bestowed by God as King. For example, there is the parable of the banquet prepared by the king for the marriage of his son (Matt. 22:2).

Ideally, a kingdom was supposed to protect the poor, needy and oppressed; and this was true to some extent in actual practice also. Thus there was an easy transition from the idea of kingship to that of grace and salvation.

The inestimable value of the kingdom from man's point of view is expressed in two parables, namely those of the treasure hid in the field and the pearl of great price (Matt. 13:44-46). In both cases it is emphasized that the finder sells all his possessions in order to secure this **summum bonum**.

That God Himself regards the Kingdom as the **summum bonum** is evident from the fact that He prepared it for His own from eternity (Matt. 25:34). The preparation from eternity shows that the Kingdom is the supreme embodiment of the divine gracious purpose. Therefore the kingdom is said to be "inherited."

Because the Kingdom includes all that is truly valuable, Christ pronounces the disciples blessed who see and hear the truth concerning it. They thus see and hear what many prophets and righteous men desired in vain to see and hear (Matt. 13:16,17).

The blessings in which the Kingdom consists are partly negative and partly positive in character.

Negatively, the Kingdom involves deliverance from all evil of every kind. The greatest kind of deliverance from evil is the forgiveness of sins. This had been prophesied as a prominent feature of the Messianic age (Jeremiah 31:34). Jesus taught that this full and free forgiveness of sins is of the essence of the Kingdom (Matt. 18:23 ff.). The Kingdom is likened unto a certain king, who graciously forgives the great debt of his servant and releases him. Also in the Lord's Prayer, note the sequence of ideas: (1) Prayer for the coming of the Kingdom; (2) Prayer that God's will be done; (3) Prayer that debts (sins) be forgiven.

On the positive side, the Kingdom involves the gift of happiness, because it involves the

gift of righteousness. Righteousness cannot fail to mean happiness and satisfaction to those who receive it. The mind relieved from the burden of sin and assured of the divine acceptance enters upon a state of profound rest and peace (Matt. 11:28,29).

The positive side of the blessedness of the Kingdom may be analyzed into the two conceptions of (1) **sonship** and (2) **life**.

The idea of sonship is often misunderstood, as if Jesus taught the indiscriminate sonship of all men. Such a universal sonship would of course have nothing to do with redemption or the Kingdom of God. There is of course a certain sense in which all men are children of God even in their sinful condition. The parable of the Prodigal Son, for example, teaches this. But sin renders man unworthy of sonship to God in the highest sense. Besides, Jesus' idea of the Kingdom was so high and so perfect that it must transcend anything that man could possess by nature.

The Kingdom does much more than merely cancel the effects of sin. It also carries man to his very highest destiny . . . to the highest love, service and enjoyment of God that he can ever enjoy. This consummate relationship to God is described by Jesus in terms of **sonship**. This is clearly shown by Luke 20:36, "They are equal unto the angels, and are sons of God, being sons of the resurrection." Note also Matt. 5:9, "Blessed are the peacemakers, for they shall be called the children of God."

As we have already seen earlier in this course, the Fatherhood of God also has a higher sense when God's relationship to Christians is being spoken of, than when His general relationship to all His creatures is spoken of.

In the Synoptics, when Jesus speaks of **THE Father**, He is speaking of God's relationship to Himself (Christ). When He is speaking of God's relationship to believers or disciples, He uses the term **YOUR Father**, not **THE Father**.

The sonship which is conferred in the Kingdom consists in the most perfect communion with God of which man can ever be capable. The highest gift that can be bestowed on the pure in heart is that they shall see God face to face.

The second term by which Jesus describes the positive blessedness of the Kingdom is the conception of **life**.

In the Old Testament the essential idea of life is not so much growth and activity as prosperity and happiness in the possession of the favor of God. In the Synoptic Gospels Jesus mostly adheres to this Old Testament viewpoint, only He projects the idea into the future, regarding "life" as the sum-total of all the blessings and enjoyments in the final King-

dom ("It is better for thee to enter into life halt or maimed . . .").

However even in the Synoptics Jesus also speaks of life as a present possession of the disciples, and therefore also a condition of the spiritual state. E.g., Luke 15:24-32, "For this my son was dead, and is alive again . . ." A present Kingdom necessarily involves also a present enjoyment of life. Therefore life is something to be lived, as well as something to be inherited.

Jesus defines life as the true knowledge of the true God (John 17:3). This knowledge of God the believer already possesses, though not yet to the full degree as he will in eternity. The knowledge spoken of transcends mere cognition, and includes also communion and love. Thus we are introduced into this kind of life, not by mere education or reform, but by a new birth. By the new birth the fundamental character of a person is supernaturally changed.

Because Jesus is the personal representative of this heavenly life on earth, He is the only way to God (John 14:6).

"It is the teaching of Jesus, as well as of Paul, that from God and through God and unto God are all things."

#### Questions for Discussion

1. To what idea did Jesus always connect man's highest blessedness?
2. How can it be shown that God's Kingship is the source of our blessedness?
3. What two parables of Jesus teach that the Kingdom is of inestimable value?
4. What feature do these two parables have in common?
5. How can it be shown that God Himself regards the Kingdom as the **summum bonum** (highest good)?
6. Into what two categories may the blessings of the Kingdom be divided?
7. How may the negative blessings of the Kingdom be summarized?
8. What parable of Jesus shows that He regarded the full and free forgiveness of sins as of the essence of the Kingdom?
9. What great gift is involved in the positive side of the blessedness of the Kingdom?
10. Into what two conceptions may the positive blessedness of the Kingdom be analyzed?
11. When we speak of sonship as included in the blessedness of the Kingdom, what kind of sonship is meant, and what kind is not under consideration?

12. Besides canceling the effects of sin, what blessedness does the Kingdom bring to those who receive it?

13. What saying of Jesus shows that sonship is the highest relationship to God that man can attain?

14. What is the essential idea of life in the Old Testament?

15. How does Jesus' concept of the essential idea of life differ from that of the Old Testament?

16. What parable of Jesus, and what statement in the parable, shows that life is a present possession of His disciples?

17. How does Jesus define life? (Give the verse, not merely the reference).

18. What is the meaning of the word **cognition**?

19. What is included besides cognition in the kind of knowledge which is equivalent to life?

20. How are we introduced into this kind of life?

21. Why is Jesus the only way to God?

### Lesson 23. The Kingdom and the Church

The idea of the Kingdom is found in all periods of Christ's ministry, but the idea of the Church emerges only at two special points of His ministry, which are recorded at Matt. 16:18 and 18:17.

The second of these passages (Matt. 18:17) refers to the Church only incidentally, and indeed, may possibly mean the Jewish synagogue rather than the Christian Church.

The first passage (Matt. 16:18), however, introduces the church as something new, describes its character and defines its relation to the kingdom.

Why did Jesus speak of the church at this particular point in His ministry? Peter had just made his important confession, "Thou art the Christ, the Son of the living God." Jesus then announces that He will build His Church upon Peter, the first confessor of Jesus' Messiahship in the face of the unbelief of people in general.

This was not the first time that Peter had expressed belief in Jesus' Messiahship. But Peter's great confession of Matt. 16 was made at a time when many who had previously followed Jesus had forsaken Him. "It is the rock-character, the steadfastness of Peter that is praised by Jesus, that, when others wavered, he had remained true to his conviction."

The revelation which Peter had received from the Father in heaven was a revelation which enabled him, in distinction from the multitude, notwithstanding the outward appearance to the contrary. Peter's confession, therefore, stood in contrast to the rejection of Jesus by others.

Thus the church of which Jesus speaks will be a church which confesses Jesus' Messiahship in distinction from the unbelief of those outside the church. Jesus does not say "I will build the church" but "I will build MY church." That is to say, Jesus will build a church which by recognizing Him as the Messiah will take the place of the then-existing Jewish church.

The Church will not rest merely on a subjective belief that Jesus is the Messiah. Jesus says He will BUILD His church. Therefore His Messianic acts call the Church into existence.

Though Peter's confession is the foundation, still the Church is not made by Peter nor by any human agent, but by the Lord Himself. "I will build my Church."

Also, Christ will bear rule as King in the Church, for He immediately adds to Peter: "I will GIVE unto thee the keys of the Kingdom of Heaven."

"The church is that new congregation taking the place of the old congregation of Israel, which is formed by Jesus as the Messiah and stands under His Messianic rule" (Textbook, p. 79).

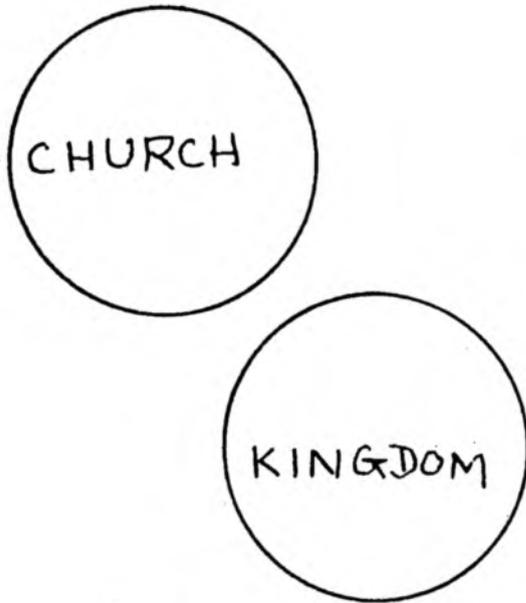
Note that both the building of the Church and the exercise of authority in it are represented by Jesus as **future**: "I WILL build"; "I WILL give." At the time of speaking, therefore, the Church was not yet. Its origin and government depend on the exalted, heavenly state on which He would enter through His death, resurrection and ascension. So Peter in Acts 2:36 (speaking after Christ's ascension) says that Jesus has been MADE both Lord and Christ (Messiah). Thus Jesus teaches that the Church (in its New Testament form or stage) could not begin until after He had been glorified.

This is also brought out by the fact that from this time Jesus began to tell His disciples that He must go to Jerusalem, there to suffer and die (Matt. 16:21).

The Church is closely related to the Kingdom, for in verse 19, immediately after speaking of building the Church, Jesus speaks of giving Peter the keys of the Kingdom of Heaven.

What is meant by binding and loosing? These terms may mean the imputation and forgiveness of sin, but it is much more probable that the meaning is **forbidding and permitting**.

INCORRECT VIEW OF RELATION BETWEEN CHURCH AND KINGDOM



RELATION BETWEEN VISIBLE AND INVISIBLE CHURCH

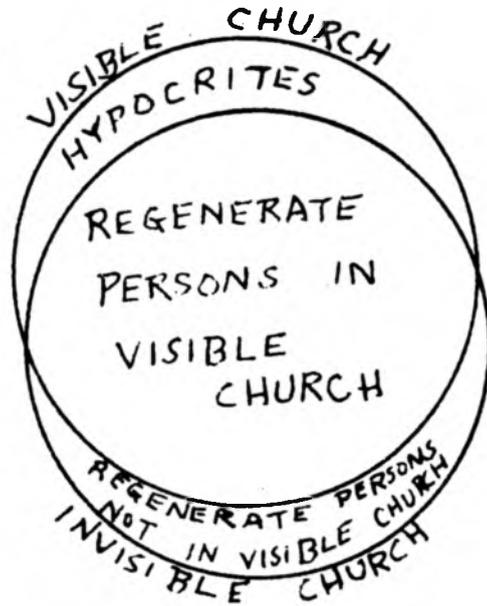


DIAGRAM SHOWING RELATION BETWEEN THE INVISIBLE CHURCH AND THE KINGDOM OF GOD

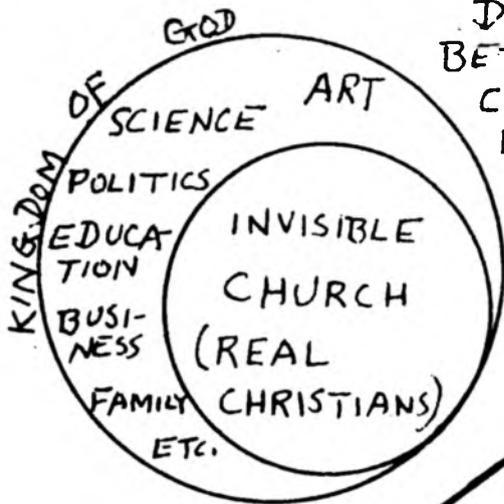
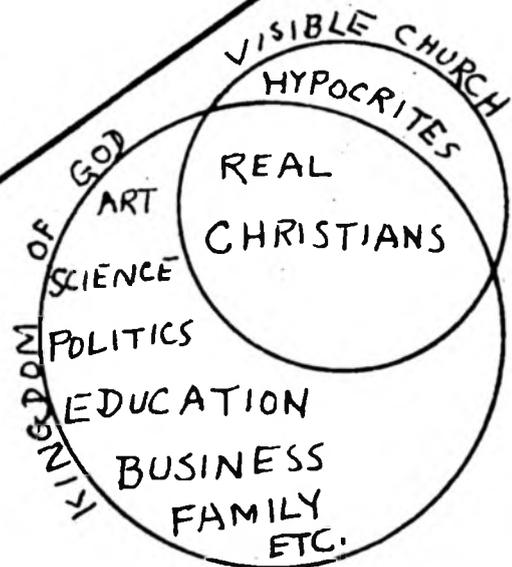


DIAGRAM SHOWING RELATION BETWEEN VISIBLE CHURCH AND THE KINGDOM OF GOD



This latter sense is in keeping with the common Jewish terminology of the day. For instance, Jesus spoke of the scribes binding heavy burdens on other men; that is, commanding people to do certain things, or forbidding them certain things.

The Kingdom of Heaven appears as something existing at least in part on earth. This is evident from the fact that binding and loosing on earth will be recognized in heaven, verse 19b.

There are two figures of speech involved in Jesus' words in this passage. First, there is the figure of a house under construction. Peter is the foundation, and house is built on this foundation. Secondly, in the other figure the house is regarded as completed, and Peter is invested with the keys for the administration of its affairs.

We cannot suppose that the house meant one thing in the first figure and something different in the second which follows it so closely. **Therefore we may properly conclude that the Church is the Kingdom.**

It is another question, however, whether we can properly say that the Kingdom is the Church.

The Kingdom as the Church bears the features of a community of people, as is implied by many things in the earlier teachings of Jesus, including His calling disciples to follow Himself.

The Church represents an advance beyond the internal, invisible, spiritual Kingdom. This advance lies in two points. First, the body of Jesus' disciples must take the place of the Old Testament Church and therefore it must receive some form of external organization. In speaking of the keys of the house, of binding and loosing, of church discipline, Jesus makes provision for external organization.

#### Questions for Discussion

1. What difference exists between the idea of the Kingdom and the idea of the Church, as to frequency of occurrence in the teaching of Jesus?
2. What important statement had been made just before Jesus spoke the words of Matt. 16:18?
3. What is significant as to the time when this statement was made?
4. What particular characteristic or quality of Peter is specially commended by Jesus?
5. What did Peter, in distinction from the multitude, discern in Jesus?
6. What will be the special characteristic of the Church which Jesus will build?
7. What special fact is implied by the pronoun "MY" in Jesus' statement, "I will build my church"?

8. What will call the Church into existence?

9. What statement of Jesus shows that He will rule as King in the Church?

10. What does Jesus teach as to the time of building the church and exercising authority in it?

11. What is the probable meaning "binding and loosing" as used by Jesus in addressing Peter?

12. How can it be shown that Jesus regarded the Kingdom of Heaven as existing at least partly on earth?

13. What two figures of speech are involved in Jesus' statements to Peter in Matthew 16?

14. How can it be shown, from Jesus' statements to Peter, that the Church is the Kingdom?

15. In what two respects is the Church an advance over the internal, spiritual Kingdom of God?

#### Lesson 24. The Kingdom and the Church, Continued

Secondly, Jesus intimates that the new stage of His Messiahship will bring new spiritual power which will build His church, not only externally but also internally.

What is meant by the statement about the Gates of Hades (Hell)? "The Gates of Hades" is a symbol for the highest possible strength . . . gates no one could pass. "The Church will not be excelled in strength by the strongest that is known."

In numerous sayings near the close of Jesus' ministry He speaks of the coming of the Kingdom with a new, previously unknown power. These statements may refer to the final (eternal) stage of the Kingdom, or they may refer to the coming of the Kingdom in the Church.

The power of the Holy Spirit in the Church makes the Church a link between time and eternity. The Church has within itself the powers of the world to come. The miracles and supernatural gifts in the early Church were samples of the powers of the world to come.

Jesus did not distinguish sharply, as we do today, between the Church stage of the Kingdom and the final (eternal) Kingdom. The reason for this is that He entered upon His exalted reign immediately after His ascension. For Him, then, in a way, the eternal stage has already been reached.

Matt. 18:20, "For where two or three are gathered together in my name, there am I in the midst of them." This saying of Jesus teaches a "coming" of Christ prior to His final coming at the end of history. The last discourses of Jesus in the Gospel of John help us

to grasp what Jesus meant. In these discourses in the Gospel of John, Jesus speaks of the coming by the Holy Spirit — something quite distinct from His visible coming again at the end of time. For the coming by the Spirit will be known only to His disciples, whereas His coming at the end of the world will be public and visible to all mankind everywhere.

It is therefore incorrect to regard the Kingdom and the Church as mutually exclusive spheres.

“The church is a form which the kingdom assumes in result of the new stage upon which the Messiahship of Jesus enters with His death and resurrection.”

So far as the **extent of membership** is concerned, Jesus identifies the Invisible Church with the Kingdom. This is shown by John 3:3,5 — only the new birth can enable a man to enter the Kingdom. It is the new birth that gives entrance to both the Kingdom and the Church.

But what is the relation of the Visible Church to the Kingdom? “Our Lord looked upon the visible Church as a veritable embodiment of His kingdom.”

Like the Invisible Church, the Visible Church must realize the Kingship of God. The power of the keys — binding and loosing — is a function within the Visible or organized Church.

The Visible Church is constituted by the enthronement of Christ as King of glory. The Great Commission, given just before His ascension, proceeds from His royal authority.

The forces of life of the Kingdom find their active expression in the Visible Church.

All authority in any Church is derived only from Christ. This is a truth which is often forgotten. The Church has no authority of its own; no authority except that which comes from Christ.

It does not follow, however, that the Visible Church is the **ONLY** outward expression of the Kingdom. There are various other forms of human life which, each in its own sphere, are to manifest the reign of God. For example, the textbook mentions the spheres of science, art, the family, the State, commerce, industry.

“Whenever one of these spheres comes under the controlling influence of the principle of the divine supremacy and glory, and this outwardly reveals itself, there we can truly say that the kingdom of God has become manifest.”

Jesus laid down the great principles, without undertaking detailed applications. Jesus’ doctrine of the Kingdom was founded on such a profound and broad conviction of the absolute supremacy of God in all things, that He could not but look upon every normal and legitimate

province of human life as intended to form part of God’s Kingdom.

On the other hand, it certainly was not Jesus’ purpose that all these spheres of life (art, family, industry, politics, etc.) should become subject to the jurisdiction of the Church.

There is a difference between the Kingdom of God under the New Testament, and the Old Testament Theocracy. Under the New Testament, the State, family, science, art, etc., are to be regarded as independent spheres directly under the sovereignty of God. They are not to be subject to the control or jurisdiction of the Church.

Jesus does not make these statements explicitly, so we can arrive at conclusions about them only by way of inference from His more general statements.

The parables of the Fishnet and the Tares teach that while the Kingdom is actually coming, there will not be any complete and absolute separation of the evil from the good until the end of the world.

During the present age the Kingdom must partake of the imperfections and limitations to which a sinful environment exposes it. This is certainly true of the Church as the external organization of the Kingdom. The Church exists upon the field of the world. It will not be completely purified of evil until the end of the world.

The process referred to by Jesus in Matt. 18:17 (“Tell it to the church,” etc.) is not intended for the purpose of effecting an absolute separation between the good and the evil, but rather to safeguard and preserve the purity and holiness of the Church in distinction from the world.

#### Questions for Discussion

1. What is the meaning of Jesus’ statement about the Gates of Hades (Hell)?
2. What kind of “coming” of Jesus is spoken of in Matt. 18:20?
3. How can it be shown that, so far as extent of membership is concerned, Jesus identifies the Invisible Church with the Kingdom of God?
4. According to the teaching of Jesus, what is the relation between the Visible Church and the Kingdom?
5. By what great event is the Visible Church constituted?
6. What is meant by “the Great Commission?”
7. What is the relation between the Great Commission and Christ’s kingly authority?

8. Why is it not correct to regard the Visible Church as the only outward expression of the Kingdom of God?

9. How does the Kingdom of God under the New Testament differ from the Old Testament Theocracy, as to the extent of the jurisdiction of the Church?

10. What two parables of Jesus teach that there will not be any complete and absolute separation of the evil from the good before the end of history?

11. Why can the Church not be perfectly purified of evil before the end of the world?

12. What is the intended purpose of the process referred to by Jesus in Matt. 18:17 ("Tell it to the Church," etc.)?

### Lesson 25. Entrance to the Kingdom by Repentance and Faith

Jesus' announcement of the nearness of the Kingdom was from the beginning accompanied by a demand for repentance and faith. Matt. 4:17. Mark 1:15. This requirement arises from the nature of the Kingdom.

Repentance and faith are simply the two main aspects of the Kingdom, (1) Righteousness and (2) God's grace, translated into terms of human experience.

Consider the parable of the Marriage Feast and the Wedding Garment (Matt. 22:1-14). The wedding garment involves no idea of merit or earning an entrance into the Kingdom. For it is precisely the poor and needy who enter. But when once within, they must wear the garment appropriate to the occasion. Thus repentance and righteousness, while they do not merit salvation, yet are necessary for receiving salvation.

Three Greek words are used in the Gospels to describe repentance:

(1) **Metamelomai** — sorrow for past evil life. Matt. 21:29-32.

(2) **Epistrephomai** — change in direction or goal of life. Matt. 13:15.

(3) **Metanoeo** — reversal of mental attitude. Matt. 12:41.

Repentance involves the entire personality: intellect, emotions and will.

In Jesus' usage, **repentance includes faith**. Matt. 11:2, 21.

Jesus' teaching on repentance and faith is God-centered. We must repent because our former state was radically wrong with reference to God. "A detachment of the spiritual consciousness from its center in God" (Textbook p. 92).

This truth is most strongly expressed by

calling the state of man without repentance a state of death. Matt. 8:22; Luke 15:24, 32.

Neutrality with respect to God is impossible. The man who is not in a right relation to God is positively against God.

True repentance arises from conviction of sin. Sin is regarded as an offence against God.

In the new life which follows repentance, the supremacy of God is the controlling principle. Repentance is FROM sin UNTO a life in the will of God. Jesus demands of His disciples a supreme devotion to God. He requires that one must "hate" his father, mother, etc. This means, of course, that our devotion to God must have priority over all other relationships. The relative matter is expressed in absolute terms for the sake of emphasis.

Jesus represents repentance as necessary for all men. How are the statements about the "ninety-nine righteous," etc., to be explained? In such sayings, Jesus is taking the self-righteous people of His day on the basis of their own self-estimate, for the sake of argument. The statements made by no means imply that there are really righteous persons who have no need of repentance. The meaning is merely that some people claimed to be such, and for the sake of argument Jesus takes them at their own self-estimate. Even if they really were righteous, they should be glad when one sinner repents and turns to God.

In Jesus' teachings faith is closely connected with salvation, as repentance is closely connected with righteousness. Most of Jesus' teaching about faith centers around His miracles. The miracles all share two features:

(a) They are performed by divine power.

(b) They are for the benefit of needy man.

Faith is the spiritual attitude called for by this powerful and gracious work of God. Faith is just **the recognition of the divine power and grace**. Practically, faith is trust.

The borderline between unbelief and faith is seen in Mark 9:24, "Lord, I believe; help thou mind unbelief." Note that this incident shows that faith is not a force but a channel. Also the first effect of the birth of faith in the soul is that the person realizes that he is an unbeliever and needs more faith.

The miracles are samples or illustrations of God's saving work in general.

Faith involves two elements: knowledge and trust. The first of these is intellectual, the second is volitional. That is, faith involves both knowledge of the truth, and a decision of commitment.

Faith is not merely faith in God but specifi-

cally faith in Christ. **He is the object of saving faith.**

Faith itself is a gift of God wrought in the heart and mind of the sinner by the Spirit of God. This is illustrated by Matt. 11:25, "babes", etc.

Unbelief is the greatest sin. It is the sin which rejects God's way of salvation. It was unbelief on the part of the Jews that occasioned Jesus' lament over Jerusalem, Matt. 24:37-39; Luke 13:34, 35.

#### Questions for Discussion

1. What two primary aspects of the Kingdom of God correspond to the human experiences of Repentance and Faith?

2. How can it be shown that the parable of the Marriage Feast and the Wedding Garment does not teach the idea of salvation by works or human merit?

3. What does the Wedding Garment show concerning repentance and righteousness?

4. What three Greek words are used in the Gospels to describe repentance, and what is the basic meaning of each?

5. What three elements of the human personality are involved in repentance as taught by Jesus?

6. What is meant by saying that Jesus' teaching on repentance and faith is God-centered?

7. According to the teaching of Jesus, what is the controlling principle of the new life which follows repentance?

8. What does Jesus mean by saying that anyone who becomes His disciple must hate his father, mother, etc.?

9. What is the true explanation of Jesus' reference to ninety-nine righteous persons?

10. What two features are shared by all of Jesus' miracles?

11. Of what two facts concerning God is faith a recognition?

12. What does Mark 9:24 ("Lord, I believe; help thou mine unbelief") teach concerning faith?

13. What is the relation of Christ to saving faith?

14. What, according to Jesus, is the greatest of all sins?

#### Lesson 26. Recapitulation of Jesus' Teaching Concerning the Kingdom of God and the Church

The concluding chapter of the book **The Teaching of Jesus Concerning the Kingdom and the Church**, by Geerhardus Vos, lists seven main

principles that have been found in the teaching of Jesus about the Kingdom and the Church. These seven principles, which have been discussed in the preceding lessons of this series, are as follows:

(1) The Kingdom conception involves the historic unity of Jesus' work with the Old Testament work of God. The two go together to form one body of supernatural revelation and redemption.

(2) The doctrine of the Kingdom stands for the principle that the Christian religion is not a mere matter of subjective ideas or experiences, but is related to a great system of objective, supernatural facts and transactions. The Kingdom means the renewal of the world through the introduction of supernatural forces.

(3) The Kingdom idea is the clearest expression of the principle that both in the sphere of objective reality and in the sphere of the human consciousness, everything is subservient to the glory of God. This makes the Kingdom idea the most **religious** of all Bible ideas.

(4) The Kingdom message gives Christianity the character of a **religion of salvation** — salvation not by man's own efforts but by the power and grace of God. Thus the Kingdom is the specifically **evangelical** element in Jesus' teaching — the element that contains the Gospel or the good news. Jesus' teaching on faith stresses the same principle (salvation by God's power and grace).

(5) Jesus' doctrine of the Kingdom as both inward and outward — coming first in the heart of man and afterwards in the external world — maintains the **primacy of the spiritual and ethical over the physical and material**. Everything is made subordinate to vital spiritual realities. The ethical character of the Kingdom is expressed in the demand for repentance.

(6) The form which the Kingdom assumes in the Church shows that the Kingdom is inseparably associated with the Person and work of Jesus Himself. The religion of the Kingdom must be Christ-centered. The church form of the Kingdom is called **Christianity**, because in it everything depends on Christ.

(7) The idea of the Kingdom of God implies the subjection of the entire range of human life in all its forms and spheres to the ends of religion. "The Kingdom reminds us of the **absoluteness, the pervasiveness, the unrestricted dominion**, which of right belong to all true religion. It proclaims that religion, and religion alone, can act as the **supreme unifying, centralizing factor** in the life of man, as that which binds all together and perfects all by leading it to its final goal in the service of God."

### Questions for Discussion

1. What does the Kingdom conception involve as to the relation between Jesus' work and the Old Testament work of God?

2. What does the Kingdom idea imply concerning the objective and supernatural character of the Christian religion?

3. Why is the Kingdom idea the most religious of Bible ideas?

4. What is meant by saying that the Kingdom is the specifically evangelical element in Jesus' teaching?

5. How does Jesus' teaching concerning the Kingdom bring out the primacy of the spiritual and ethical over the physical and material?

6. What demand of Jesus is an expression of the ethical character of the Kingdom?

7. What truth is shown by the form which the Kingdom assumes in the Church?

8. Why is the Church form of the Kingdom called Christianity?

9. What does the idea of the Kingdom, as taught by Jesus, imply as to human life as a whole?

(To be continued)

## Reviews of Religious Books

The favorable reviewing of a book here is not to be understood as necessarily implying an endorsement of everything contained in it. Within the editorial policy of Blue Banner Faith and Life each reviewer is solely responsible for the opinions expressed in his reviews. Please purchase books from your book dealer or direct from the publishers; do not send orders for books to the manager of this magazine.

THE BOOK OF PSALMS; Vol. 9 of THE LAYMAN'S BIBLE COMMENTARY, by Arnold B. Rhodes. John Knox Press, 8 North Sixth St., Richmond 9, Virginia. 1960. pp. 192. \$2.00.

Excellent printed and having an attractive pocket-size format, this brief commentary on the Psalms is intended for laymen rather than for ministers. It is well organized and competently written, and presents much valuable information concerning the Psalter.

Unfortunately, however, the author fails to do justice to the divine inspiration of the Psalms. At the very beginning we are alerted to the author's neo-orthodox viewpoint when he says: "These lyric poems spring from encounter with God and lead men in every age to an encounter with him" (p. 7). This term "encounter," which in itself may seem innocent enough, is almost the trade mark of neo-orthodoxy. Again, "The Psalms bear witness to the historical revelation of the one true God . . ." (p. 8.) The truth is, of course, that the Psalms themselves are a portion of the revelation of the true God. Scripture is not merely a witness to revelation born of "encounter"; it is itself revelation in written form.

Again and again the author treats the Messianic element in the Psalms as arising in the interpretation of the Psalms in later times rather than as being inherent in the Psalms themselves by the intention of the Holy Spirit who inspired them and who is indeed their true Author. For example, it is stated that it was

inevitable that Psalm 110 "should eventually be interpreted in relation to the Messiah" (p. 152). "When the message of the Bible as a whole is taken into consideration, it is not difficult to see how parts of Psalm 2 came to be applied to Jesus in many passages of the New Testament . . ." (p. 29). Again on Psalm 2: "The vision of world dominion (vs. 8), which goes beyond the actual extent of the realm of any ancient Davidic king, contributed to the eventual Messianic interpretation of the Psalm" (p. 30). The best the author can say about the wonderful Messianic prophecies in Psalm 22 is that "the Gospels record the parallels between Christ's sufferings and those of the Psalmist (p. 49). He adds, "And as we read it, we cannot help thinking of him as he preached and taught the gospel of the Kingdom, counseled the proud, blessed the poor, fed the hungry, suffered and died" (p. 51). This falls far short of the treatment of this Psalm in the New Testament, where, for example, Matthew 27:35 quotes Psalm 22:18 thus: "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."

The truth is, of course, that the Holy Spirit intended these Psalms as prophecies of the future Messiah, and this Messianic meaning is the true and proper sense of the Psalter passages concerned. Because of the organic character of Scripture, this divine intention is not contrary to the idea that many of these Psalter passages

related to the Psalmist or others of his own day on a lower plane of reality than the ultimate fulfilment in Christ.

It is also unfortunate that the author frequently interprets statements of the Psalms in a sense contrary to the interpretation implied by the inspired quotations of the same Psalms in the New Testament. Thus Psalm 109:8 is interpreted (p. 152) in a way incompatible with the treatment of the verse by the apostle Peter in Acts 1:20 as a reference to Judas Iscariot. The author recognizes that Psalm 109:8 is "applied to Judas" in Acts 1:20, but he cannot seem to see that the organic unity of Scripture implies that the Holy Spirit **intended** this Psalm as a prophecy about Judas. Again, Psalm 45:6a ("Thy throne, O God, is for ever and ever") is explained thus: ". . . the poet uses the word 'god' as he addresses the king in grandiose style, since the king is regarded as the adopted son of God" . . . (p. 78). This is contrary to the inspired quotation of the verse in Hebrews 1:8, "But unto the Son he saith, Thy throne, O God, is for ever and ever." In Hebrews the verse of the Psalm is interpreted as teaching the **eternal deity** of our Lord. It is part of an argument to prove that Christ is higher than the angels — something very different from a mere address to a human king in grandiose style. We may well ask, if the Holy Spirit is the real Author of both the Psalms and the Epistle to the Hebrews, can He have intended a certain meaning in Psalm 45:6, and later interpreted the same words in a **contrary** sense in Hebrews 1:8? Thus it is clear that author Rhodes does not hold the inspiration of Scripture as the historic Church has held it.

The treatment of the so-called Imprecatory Psalms is unsatisfactory, again because of failure to do justice to their character as divinely inspired utterances. The author sets forth the old untenable abstraction that it is our duty to love the wicked but hate their wickedness (p. 15). Though frequently met, this type of statement is really meaningless. The wickedness has no existence except as a moral quality **of persons**; it does not exist independently of the persons who are guilty of it, and cannot be isolated from them so that it can be hated while the persons are loved. Strictly speaking, only **persons** can be the objects of either love or hatred. It is true that Scripture speaks of loving righteousness and hating wickedness (Psalm 45:7), but this manner of speaking envisages righteousness and wickedness as characteristic of persons; it does not attempt to isolate the moral qualities from the persons, nor does it seek to adopt opposite emotional attitudes toward the persons on the one hand and their moral states on the other. To speak of loving the sinner while hating his sin is to deal in mere words. The truth is that God both loves and hates the sinner at the same time. In the case of the elect, the hate will be temporary and the love will be eternal;

in the case of the reprobate, the love will be temporary and the hate will be eternal.

Author Rhodes says of the "Imprecatory Psalms": "The Christian cannot enter into the spirit of the Psalmist here, for Jesus said, 'Love your enemies' (Matt. 5:44)" (p. 15). Thus the author fails to reckon with the divine inspiration of these Psalms, and quite misses the crucial point that it is not "our" enemies but **God's** enemies that are the objects of the imprecations. Psalm 139:21,22 is the keynote for a sound interpretation of the "Imprecatory" Psalms: "Do not I hate them, O Lord, that hate thee? . . . I hate them with perfect hatred: I count them mine enemies." These Psalms are not prayers for vengeance against personal enemies; they are prayers indited by the Holy Spirit for justice to be done against the enemies of the holy God. They are moreover paralleled by statements of the New Testament, such as Romans 1:18; 2:8,9; Revelation 6:10.

—J. G. Vos

**A WORKING FAITH**, by Joost De Blank. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. 1960. pp. 108. \$2.00.

This is a collection of 15 sermons by Dr. De Blank, Archbishop of Cape Town South Africa. The sermons have been collected over a ten year period and with the exception of sermons 2 - 5 there has been no effort to present a series.

The sub-title is "Sermons for the man in the street" and they do have an appeal as they deal with the practical aspects of living. To this reviewer it would be difficult to rate this collection of sermons above other collections, but this does not mean the collection is not worth while. A practical way of Christian living is clearly set forth.

—C. S. Sterrett

**AN INTRODUCTION TO THE SCIENCE OF MISSIONS**, by J. H. Bavinck. Presbyterian and Reformed Publishing Company, Box 185, Nutley 10, N. J. 1960, pp. 323. \$4.95.

This work by J. H. Bavinck was first published in the Dutch language and was translated into English by David H. Freeman. The book has three main divisions: Part One—The Theory of Missions; Part Two — Elenctics; Part Three — The History of Missions. The author has produced a remarkable textbook on the science and theory of missions.

"The church preached the gospel for many centuries before it gave profound consideration to the character of its commission." It is the author's purpose to take us quickly through the various efforts in the development of the character.

The problem of witnessing in a culture which is foreign to the Christian culture is examined and the various approaches are discussed. The author calls to our attention that Western Culture is not necessarily Christian culture which point many seem to forget. Also the motives of missions are examined.

The text book on missions is interesting and informative reading and should be required reading for all missionary candidates.

—C. S. Sterrett

**REVIVALS, THEIR LAWS AND LEADERS,** by James Burns. Baker Book House, Grand Rapids 6, Mich. 1960. pp. 353. \$3.95.

The author deals with six revivals and their leaders: St. Francis of Assisi, Savonarola, Luther, Calvin, Knox, and Wesley. Mr. Burns states: "It is clearly impossible to deal with revivals as mere isolated phenomena or sporadic movements tossed up by chance in the convulsions of society, admitting no law, and each isolated in cause and effect from the other."

In his consideration of revivals he states that "the spiritual life within any congregation is never maintained in equipoise." Preceding each revival is a period of spiritual deadness. Nor is the church blameless. "Her loss of hope is seen to have followed on her loss of spiritual power, and her loss of spiritual power has followed the opening of her heart to the world . . . The outward duties of religion may still be performed with old regularity, nay, with even an increased vehemence to make up for the decreased sincerity; but the Spirit is not there."

Certain laws are set forth and the six revivals are considered in the light of these established laws. As one reads the accounts of these revivals he can not help but consider if conditions are not right for a great revival today. Many of the social and civic conditions of this age would appear to be a duplicate of conditions of society and the church prior to great revivals of the past. Perhaps we are waiting for a human personality, under God's providential control, to spark the modern revival — a St. Francis, Luther, Calvin, Knox, etc.

In the introductory paragraph to the revival under St. Francis the author states: "no great man can be rightly understood outside of his own day and generation. To estimate his influence and character aright he must be set in the surroundings in which he did his work, and judged from the standpoint in which he lived." This is the practice followed by the author in the consideration of each revival and its leader.

Mr. Burns ably presents the man, the times, the revival. An interesting book on revivals.

—C. S. Sterrett

**DIVINE ELECTION,** by G. C. Berkouwer. (Translated from the Dutch edition, **De Verkiezing Gods**, by Hugo Bekker Published by J. H. Kok N. V., Kampen, the Netherlands). Wm. B. Eerdmans Publishing Company, Grand Rapids 3, Michigan. 1960, pp. 336. \$4.50.

The doctrine of election has always been part of the glorious heritage of the gospel. It still is in those churches which hold to the historic Reformed creeds — the Westminster Confession and Catechisms, the Heidelberg Catechism, Belgic Confession, and the Canons of Dort. The tragedy is that this heritage is held dear by so few, in spite of the fact that the heritage of the teachings of sovereign grace is so eminently scriptural. Today we are seeing a renewed interest in discussing these doctrines.

Dr. Berkouwer has added a noteworthy volume to those studies on the subject of election. The book reflects the wide-reading and penetrating thinking of this Professor of Theology at the Free University in Amsterdam.

Berkouwer is a firm believer in the doctrine of election. "The confession of election is not a menace to preaching, but its tremendous divine stimulus" (p. 241). In this regard the Word of God, the infallible Bible, is regarded as the standard of truth. The boundary of election, as he calls the limits of our construction of this doctrine, is the revelation of God. "Thus, in all our thinking about election, we shall be reminded of this boundary. All abstraction has been taken away from it when in the light of the concrete Word of God we see the place from which, without rashness, we are to listen to the revelation which is for us and for our children" (p. 25). Election is thus treated, not as an abstract doctrine but as an essential part of the gospel. "The doctrine of election is a continual reminder that all human glory, all self-conceit is impossible" (p. 51).

The charge that election demands an arbitrary God is dealt with at length (chapter 3). Berkouwer admirably demonstrates that God's sovereign election is an expression of the glorious attributes of God, especially his love, grace and mercy. "The thought of arbitrariness can only arise from unbelief and pride. It is a pure fabrication of man's heart, the last stand against the offense of the cross in which man fails to discover that the foolishness of God is wiser than men" (p. 100).

Other subjects dwelt on at length include the certainty of salvation, the preaching of the gospel and election, election in Christ, reprobation, and what Berkouwer calls the great misconception, taking election for granted or presumption of election without saving faith. Shorter studies on such subjects as the book of life (pp. 110ff), the will of God (pp. 115ff), the hidden God (pp. 118ff), time and eternity

(pp. 150ff), the hardening of the heart (pp. 224ff), and the antithesis (pp. 322ff) make for very interesting and informative reading.

Berkouwer spends much time in correcting what he calls mutilations of the doctrine of election. There is at least one area in which one wonders who is doing the mutilating. That area is one which is a refined theological point, but a point which is a breakaway from Reformed and Biblical thinking, which is the first step on the road to Arminianism. The subject is that which Berkouwer calls determination or parallelism, but what is popularly called in American Reformed circles the question of the equal ultimacy of election and reprobation. Even the informed layman will have difficulty at this point, but grave issues are involved, and so it is well that he be informed.

The question resolves itself to this, do the decrees of election and rejection (or reprobation) both find their ultimate source or origin in the sovereign will of God, or is there in the case of rejection merely a decreed judgment because of the sin of the individual passed by? Though on occasion he seeks to deny it, Berkouwer's view seems to amount to this — that reprobation is a judgment of God based on the foresight of sin in the one passed by. In short, Berkouwer denies, at least implicitly, the doctrine of double predestination. In dealing with Romans 9, the classic passage dealing with doubt predestination, Berkouwer fails, to this reviewer, to come to real grips with the plain teaching of this passage.

In all of his use of the Reformed standards, Berkouwer bypasses the marvelous 3rd Chapter of the Westminster Confession of Faith, which deals so adequately and exactly with this problem. In the section on reprobation (3:7), the Confession speaks of God's good pleasure in passing by, and ordaining to punishment because of sin, the reprobate. The ordaining to hell is indeed because of the sin of the reprobate, but the passing by is not so expressed — that is based solely on the sovereign good pleasure of God. The reprobate will be in hell because of his sin — but when we ask why is this one in hell and that one in heaven, the only answer is the sovereign good pleasure of God. God freely chooses to pass by some and to set his electing love on others, and both the rejection and the election are the sovereign choice of God. This is taught in Romans 9, in addition to other passages. To back away from this aspect of the sovereignty of God is to violate Scripture and to wrench from the hand of God part of his sovereign prerogative. May we never shy away from a hard saying of the word of God, but accept everything that God teaches as true.

—Jack J. Peterson

**CHRISTIAN MINISTRY.** by G. W. Bromiley. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan. 1959, pp. 119. \$1.50.

This is not a handbook for "ministers." If the title is in any sense misleading it is only because the author would like to restore the term "Christian Ministry" to a more proper and less-restricted usage than has been common in the church. On page 99 he says, "It is regrettable that there has grown up the convenient but misleading distinction between ministers and laymen . . . There is a difference of function between those ordained to special tasks and those not ordained, but there is no difference of essential ministry. All are engaged in the same basic task." The ministry which is set forth in this book, then, is wide enough in its scope to include every Christian. The author of this study is associate professor of Church History in Fuller Theological Seminary. In this and two companion volumes he is dealing with the subject of ecumenicity from an evangelical standpoint.

In discussing the problems of disunity among the churches, Dr. Bromiley rightly emphasizes the common need of the world, and the common task of preaching and expressing the one Christ to the world as its one Savior and Lord. He does not, however, go very far in suggesting solutions within specific problem areas. Perhaps this could not be expected within the compass of so brief a book. Noticeably lacking is an emphasis on the teaching ministry of the church in declaring the whole counsel of God, as it relates to the unity of the ministry, and the necessity of diligent, prayerful review of confessional standards in the light of the Scriptures.

The book effectively portrays the basic concepts of Christian ministry.

—John M. McMillan

**THE GOSPEL ACCORDING TO ROME,** by John H. Gerstner. Baker Book House, Grand Rapids 6, Michigan. 1960, pp. 34. \$.50; dozen \$5.00.

This booklet gives an excellent summary of Roman Catholic teaching, at the basic points in which it comes in conflict with Scriptural truth. Dr. Gerstner uses the method of quoting from official Roman Catholic sources on a particular subject, and following that with quotations from the Bible. He then gives his own illustrations and comments. Special attention has been given to Roman Catholic claims as to the authority of the church.

While the author's primary purpose is to refute the errors of Romanism, he also rebukes modern-day Protestantism for its weakness. He challenges us to set our own house in order by proclaiming again the great themes of salvation

by grace, the authority and genuine inspiration of the Bible, a divine Christ and a final judgment.

In view of the attention which the recent election has focused on Roman Catholic goals and beliefs, this little booklet is especially timely. Your reviewer would particularly recommend it for Protestant laymen who are wanting a brief, clear statement of what the Church of Rome teaches. There is a very useful appendix on the problem of Protestant-Catholic marriages.

—John M. McMillan

**CAPITAL PUNISHMENT**, by L. R. Shelton. The Old Puritan Press, P. O. Box 6057, New Orleans 14, Louisiana. 1960., pp. 48. No price given.

The material in this booklet was first presented as a series of radio broadcasts, on the program entitled, "The Voice of Truth." Throughout these messages there is a healthy emphasis on God's justice, sin's punishment, and redemption through the atoning work of Christ. The author deplores the lack of respect for the Law of God which is so prevalent at the present time.

As a defence of capital punishment, however, this booklet is far from satisfying. In a number of instances Mr. Shelton weakens his position by overstating it. For example, on page 3 we read that "the average teenager of today . . . can blow a man's brains out and never have any sense of guilt." In another place we are told, "The individual who says he does not believe in capital punishment does not believe in redemption through the death, burial, and resurrection of the Lord Jesus Christ." (p. 36) While this latter statement may be frequently true, it certainly cannot be established as an unequivocal fact.

We also find a serious confusion between the sentence of death which rests on all unredeemed sinners and the death penalty meted out by the civil authorities in capital punishment. The author cites all of the Old Testament laws requiring the death penalty, but in connection with one of them he says, "The only way you can escape that death penalty is to be found in Christ your Lord, and Saviour, and Substitute." (p. 44) The extent to which these laws should actually be enforced by the civil government is not made clear.

Your reviewer believes that there is a clear, Biblical case which can be established for capital punishment, but this booklet falls short of presenting it.

—John M. McMillan

**THE THEOLOGY OF REINHOLD NIEBUHR**, by Edward J. Carnell. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan. 1960, pp. 243. \$2.45 (Paper)

This book is written by the professor of Apologetics at Fuller Seminary, Dr. Edward J. Carnell, and he professes to believe in "Classical Reformation Theology." The book is another good addition to Eerdmans' paper back editions.

To write an analysis of Reinhold Niebuhr is no simple task. There is something brilliant in the writing of Niebuhr, but he doesn't possess the gift of expressing himself clearly. Dr. Carnell has done a commendable job of analyzing the writing and theology of Niebuhr. This is not an easy book to read and yet is much clearer and simpler than reading Niebuhr himself.

The book begins with a discussion of the development of dialectical theology and how Niebuhr fits into this development. This is followed by showing how Niebuhr constructed this dialectical theology. Part Three contains an explanation and criticism of the actual dialectical theology. The author concludes with some implications and observations concerning this theology.

Dr. Carnell quotes frequently from Niebuhr and keenly analyzes his statements. For example in discerning Niebuhr's view of original righteousness, the author says: "In his customary way of preferring the insights of Kierkegaard to those of both the Lord Jesus Christ and the apostles whenever the Danish theologian's position supports the dialectic, Niebuhr unhesitatingly breaks from historical Christianity," (page 137).

At one point Carnell presents a disappointing view that is nothing new from his pen. In a footnote, he criticizes Dr. J. Gresham Machen for calling liberals unworthy of the name Christian. Dr. Carnell quotes with approval one who says that liberal theology is "Christian and evangelical in its devotional attitude." This reviewer would ask how can one be "Christian and evangelical in devotional attitude" without a firm foundation of Biblical doctrine? It would seem that Dr. Carnell's statement would imply that it really doesn't matter what you believe as long as you are sincere.

The book is recommended with the above-mentioned reservation. It is a good evaluation and summary of this challenging contemporary American theologian.

We in the Reformed faith should be somewhat acquainted with the theology of Niebuhr that we might be able to meet the challenge and answer his attempt to apply Christianity to every sphere of life. Yet Niebuhr does this without that vital foundation of objective truth.

— John H. White

**THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS**, by John Calvin. Translated by John W. Fraser. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan. 1960, pp 370. \$5.00.

The worth of commentaries from the pen of John Calvin needs no mention here. This new translation, edited by David W. Torrance and Thomas F. Torrance is extremely commendable. Much has been learned about Calvin since earlier translations were made, and better copies of his writings are available now. In this volume, Mr. Fraser has done an excellent job of translating the work into modern English. Calvin, in this translation, is not difficult to read, and Christians will find this book very worthwhile, whether for personal Bible study, as done by this reviewer, or for more intense study for teaching and public ministry. The book is well bound, nicely printed, and is highly recommended for the Christian's bookshelf.

— James D. Carson

**THE PROPHET JONAH**, by Hugh Martin. The Banner of Truth Trust, 58-59 Highgate West Hill, London N. 6, England. 1958, pp. 359. 12 shillings, sixpence.

Dr. Hugh Martin was licensed to preach the Gospel in the Free Church of Scotland in 1843, and his intellectual and doctrinal abilities were rewarded by the granting of the degree of D.D. by Edinburgh University in 1872. He died in 1885.

Dr. Martin's commentary on Jonah treats the book, not as an isolated bit of history, but as an integral part of the whole revelation of God to mankind. Thus the matter of God's command to Jonah to preach the word of the Lord in the city of Nineveh is related to the teaching of the New Testament as to the preaching of the Gospel to the Gentiles as well as to the Jews.

The author deals at some length with related questions in his treatment of the book, as for example, a consideration of natural religion from the standpoint of the shipmaster of the vessel in which Jonah was fleeing; a chapter on the casting of the lot and the present attitude we ought to have concerning it; and the consideration of the New Testament commentaries on the life and work of Jonah.

Certain questions are taken up in detail and answered. For example, why did Jonah desire to rise up and "flee from the presence of the Lord?" Was it out of fear, or at prospect of the difficulties, or because of the wickedness of the city, or because of his astonishment that the word of God should be preached to that city? Dr. Martin expresses the belief in a far deeper reason than any of these — his concern for the honor of God.

Jonah is treated far more charitably by Dr. Martin than by most commentators, and while one may disagree with the evaluation, that author is certainly right that when trying to ascertain motives behind actions; we ought to be as charitable as we can. C. H. Spurgeon says of this

book, "No one who has it will need any other." We agree that this book deserves a place, not only on the minister's bookshelf, but also on the shelf of any layman interested in a good, solid, easily read interpretation of the prophet Jonah.

—James D. Carson

**THE WITNESS OF THE SPIRIT**, by Bernard Ramm. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan. 1959, pp. 140. \$3.00.

The place of "the internal witness of the Holy Spirit," referred to in this book by the word **testimonium**, is a very important aspect of our Protestant heritage. For the Romanist, the Church is the final authority with respect to the Scriptures. Calvin and others following him replace the Church with the **testimonium**. "This is why Calvin makes the preaching of the Word so important. It is actually a means of grace. Why? Because the preaching contains the content of the Scripture, Jesus Christ; and the **testimonium** occurs during preaching." (page 19).

The author treats the **testimonium** in its relation to the doctrines of the Trinity, revelation, and redemption, and presents the Scriptural support. The theological implications of the **testimonium** include its relation to the Word of God, on which subject Ramm says, "The certainty of our personal salvation, and the certainty of the truthfulness of the gospel message which brought us our salvation, are one!" (page 68). Other areas of application of this doctrine include our study of the authority of God, the Church, and the Spirit in His personal witness to us.

The **testimonium**, as presented by Ramm, is contrasted with the theologies of the Roman church, the liberal scholars, the fundamentalist, and the theologies of Kierkegaard and Pascal.

In our day when the place and work of the Holy Spirit has been greatly misinterpreted and misunderstood, there is need for such a book as this. One paragraph, in the mind of the reviewer, is outstanding, and needs to be widely considered:

"Therefore the difference among men is the difference of faith. And faith is a difference made by the Holy Spirit. Men do not believe because they know more or less than other men. The difference between faith and unbelief is the presence or absence of the **testimonium**. Only the Holy Spirit can make the printed page the Word of Life; only the Holy Spirit can make the historical Christ a present person; only the Holy Spirit can make theological notions saving truths; and only the Holy Spirit can move the mind out of historical probability into divine certainty." (page 96).

—James D. Carson

**THE EPISTLE TO THE ROMANS**, Volume 1, Chapters I-VIII, by John Murray. Wm. B.

Eerdmans Publishing Co., Grand Rapids 3, Mich. 1959, pp. 408. \$5.00.

This volume is part of the New International Commentary on the New Testament, and the purpose of the whole work is to give to the Christian public an up-to-date commentary, readable by those who have no knowledge of the original languages. Therefore, all such references have been placed in the footnotes. Other helps are given, including 5 indexes on chief subjects, persons and places, authors, Old Testament references, and New Testament references. There are 4 appendixes on Justification; "From Faith to Faith"; Isaiah 53:11; and Karl Barth on Romans 5.

Professor John Murray is well qualified for such an undertaking. Born in Scotland, he took his early training there; in this country he attended and later taught at Princeton, and since 1930 has served on the faculty of the Westminster Theological Seminary, most of this time as professor of Systematic Theology.

This short review does not allow attention to be called to all the commendable features of the book, but mention must be made of the author's careful definition of the word "law", and the different uses to which Paul puts this word in his epistle. To understand that Paul uses the word "law" in different ways is to aid in a proper understanding of the letter. Dr. Murray compares Scripture with Scripture and gives abundant cross references in support of his commentary.

We would heartily recommend this book to the readers of **Blue Banner Faith and Life** in the belief that the labor represented in this book will have a wide and lasting effect toward a better understanding of this portion of God's Word.

—James D. Carson

STUDIES IN THE SERMON ON THE MOUNT, volume one, by D. Martyn Lloyd-Jones. Wm. B. Eerdmans Publishing Company, Grand Rapids 3, Michigan. 1959, pp. 320. \$4.50.

Dr. Lloyd-Jones is a minister at Westminster Chapel, London, where he preaches sermons which average forty minutes on the Lord's Day mornings. This book consists of thirty sermons which were preached in a series and taken down by shorthand and published with a minimum amount of corrections. These sermons are expository preaching of a very high form.

In his preface, Dr. Lloyd-Jones gives an earnest plea for this type of preaching. He states that there are several characteristics which mark expository preaching: First, it is for a listening audience rather than a reading audience; Secondly, it is not merely an exposition of a verse or passage, or a running commentary on it; what turns it into preaching is that it becomes a message and that it has a distinct form

and pattern; Thirdly, "it must always be applied and its relevance shown to the contemporary situation." (p. vii) 'These objectives have been well achieved. A study of these sermons will make any minister a better expository preacher.

If you are satisfied with your life in the presence of God, do not read these sermons. The reading of any one of these sermons will pierce the heart of any child of God, for Dr. Lloyd-Jones has keen insight into the sinfulness of man's heart and life, a profound knowledge of the power of Satan in the lives of men as well as a profound knowledge, revealed and experiential, of Christ our Saviour to succor and strengthen us at all times.

These sermons possess a mighty polemic for the Sermon on the Mount as a sermon for our time and that the Christian is to live a new life for Christ in our time. This can be done only if we are born again from above. "We say, therefore, plainly and without apology, that no man can implement this teaching who is not a Christian. A man must be born again and be a new creature before he can live like this. No man can die to himself except the man who can say, 'I live; yet not I, but Christ liveth in me.' It is the doctrine of the rebirth. In other words our Lord says: 'You have to live like that, but you can do so only when you have received the Holy Spirit and there is a new life in you. You have to become utterly different; you have to become entirely changed; you have to become a new being.' The world dislikes this teaching and would have us believe that in various ways man can approximate to it unaided. We used to hear a great deal about the 'word of a sportsman,' about being 'a sport' and so on. We do not hear quite so much about that these days, for the obvious reason that we have found men who are famous as 'sportsmen' and who, when they are playing games, are full of a sense of honour and ready to stand aside and not consider themselves, figuring in Divorce Court cases, and displaying there a complete lack of honour, even a lack of ordinary decency, truthfulness, and the sense of right and fair play. Oh no, by being a 'sportsman' you cannot live like this. This is something utterly removed from the world and its sport even at its very highest and best. It is something that is only possible for one who is regenerate, who has received the Spirit of the Lord Jesus Christ" (p. 293).

I heartily recommend this volume to ministers, teachers and believers in all walks of life, that we may each be drawn closer to our Lord and Saviour.

—Philip W. Martin

DEWEY, by Gordon H. Clark. Presbyterian and Reformed Publishing Co., Box 185, Nutley 10, N. J., 1960, pp. 69, paper cover. \$1.50.

"At the same time and in addition to these

points, there is as well the all-pervasive irrationalism of a universal flux that not only denies permanent values but sweeps away even the law of contradiction. The reader is left with a choice, a choice between unintelligibility and fixed principles. If thought has meaning, then there are eternal truths; and while a monograph on Dewey is not the place to expound it, eternal truths require an Eternal Mind whose thinking makes them so."

With this final paragraph, Dr. Clark (Philosophy Dept. head, Butler Univ.) ends this monograph on the philosophy of John Dewey. The book was an original contribution to the Modern Thinkers Series.

Clark shoots Dewey's philosophy down in flames, and the crash reverberates throughout the book. He strikes out at the idea that scientific concepts can be a basis for absolute values. "Today's science hardly lasts two decades" (p. 13).

Behaviorism and instrumentalism, two concepts which are essential to Dewey's philosophy, come in for searching criticism. (Behaviorism: the doctrine that all generalizations should be based on observation of muscular and glandular behavior. Instrumentalism: the doctrine that the truth of ideas is determined by their value as instruments of action; or, simply, pragmatism.)

Clark shows that Dewey's philosophy leads to utter and complete confusion. There are no fixed laws. As an example of the confusion this presents, Clark analyzes a sentence assuming that the Law of Contradiction has been denied. "Analyze any sentence whatever. On this stipulation 'Dewey is a philosopher' means 'Southern California is a null class', for DEWEY means CALIFORNIA, and PHILOSOPHER is a NULL CLASS. But these two sentences of identical meaning also signify that Caesar was Socrates and that instrumentalism is nonsense" (p. 68).

If university philosophy students are being confused by Dewey, Clark's book should go a long way toward straightening them out.

— Raymond P. Joseph

**CALVIN ON SCRIPTURE AND DIVINE SOVEREIGNTY**, by John Murray, Baker Book House, Grand Rapids 6, Michigan. 1960, pp. 71. \$1.75.

The three chapters of this book have their origin in a series of lectures by Prof. John Murray of Westminster Theological Seminary given at the Eastern Avenue Christian Reformed Church on the occasion of the 450th Anniversary of Calvin's birth. They are: "Calvin's Doctrine of Scripture", "Calvin and the Authority of Scripture", and "Calvin on the Sovereignty of God".

Professor Murray's use of language is always challenging to one's vocabulary. As a consequence, the thought presented is clear and lucid and would greatly profit any reader who is inter-

ested in the Biblical doctrine of God's sovereignty, as viewed by John Calvin.

Murray faces those writings of Calvin which seem to indicate a doubt of Scriptural infallibility with confidence and frankness. The following quotation of "conclusions" will demonstrate Murray's clarity of thought (Chap. I, p. 26):

"We are compelled, therefore, to draw the following conclusions. 1) When Calvin recognizes that Paul, for example, does not always quote the Old Testament verbatim, he is as far as possible from insinuating that the actual words of the Old Testament were not important. And he is likewise not insinuating to the least extent that the precise and original meaning of the Old Testament passages, as indicated by their exact terms, was not important. He is not even remotely suggesting an antithesis between the "substance" which the apostle elicits from the Old Testament text and the text of the Old Testament itself, as if the former were important and the latter not. 2) There is not the remotest suggestion that the precise terms used by the apostle in the use of the Old Testament (terms which may deviate from the precise terms of the Old Testament) are unimportant. Indeed, the opposite is the case. It is exactly because Calvin was concerned with the precise terms and words used by the apostle that he entered upon the discussion and resolution of the difference between the terms in the Old Testament and in Paul's use of the same. In reality the only inference to be drawn from these discussions on the part of Calvin, and particularly from the resolution which he offers in each case, is that in his esteem words and terms were of the greatest importance. 3) What Calvin says is that Paul, in quoting from the Old Testament in these instances, elicited from the passage what was appropriate to his purpose at the time. He does not say or imply that for Paul the exact terms and import of the Old Testament passage were unimportant, but simply that it was sufficient for the apostle to derive from the Scripture concerning the particular truth or application relevant to the subject in hand. And, for Calvin, both are important as providing us with the whole truth, the truth expressed in the Old Testament, and that enunciated in Paul's interpretation and application. The whole belongs to the spiritual doctrine which the Scripture conveys to us."

In Chapter II, Murray clearly points out that Calvin's belief in the authority of Scripture was grounded in his belief in the OBJECTIVE infallibility of the inscripturated Word, not in a SUBJECTIVE "internal witness of the Holy Spirit", as some observers erroneously claim.

In Chapter III, he shows that Calvin grounded both election and reprobation exclusively in the sovereign good pleasure of God, but that he also clearly distinguished the difference between the two, namely, that reprobation includes CONDEM-

NATION, the ground for which is man's sin, and sin alone, which is his, and his alone, and yet the ultimate reason for his reprobation rests in the eternal decree of God, and that this decree is not merely a "permissive" decree.

Professor Murray perceptively probes the decretive and perceptive aspects of God's will, yet with a reverence that leads the reader to behold with awe the matchless mystery of God's counsels.

It is hoped that many will read this book.

— Raymond P. Joseph

**CHRISTIANITY AND LIBERALISM**, by J. Gresham Machen. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. Pp. 189, paper binding. \$1.75.

This is another of Eerdmans' paperback editions of prominent theological works, some of which appear for the first time, while others are reprints of well-known works.

First published in 1923, this work has been recognized everywhere as one of the clearest, most salient defences of orthodox Protestantism against the Liberalism of that day. Although liberalism has changed its name, its vocabulary and shifted emphases, it is still the same wolf. In its newer sheep's clothing it may be able to tear the young of the flock more devastatingly. Indications are that there is a renaissance of liberalism in European theology. (See "Christianity Today", Nov. 21, 1960). The prevailing winds of American theological atmosphere have followed closely on the currents of Europe. We hope that will not be the case. But whether it be the neo-supernaturalism of Barth and Brunner or the "demythologized" Gospel of Bultmann, the age-old error remains basic, the denial of the Living God and His authoritative Word.

Dr. Machen's work remains a valuable defensive analysis of the Gospel Message, and its answer to the theories of men. Whatever form these take, Dr. Machen's premise is the only sound one, that the remedy is to be found only "in a more earnest search after truth and a more loyal devotion to it when once it is found" (P. 17).

This work was originally prepared as a series of lectures to a conference of elders, hence it is directed to the lay leadership of the church. We are indeed grateful to the publishers for making it available in this moderately priced edition. It should be in all church libraries.

— E. C. Copeland

**THE CHRISTIAN AND THE ARTS**, by Derek Kidner. Tyndale Press, 39 Bedford Square, W.C. 1, London, England. 1959, pp. 32, paper. 1 shilling sixpence (or 20 cents).

The Bible gives no recommendation to pursue the arts for their own sakes. "The arts of civilization make their debut in the family of Cain,

and their spectacular departure in the downfall of Babylon. . . ." (p. 5). However the Christian's responsibility to glorify God in his use of material things, to be "the salt of the earth" limiting the "corruption that is in the world through lust", to show a loving interest in men for Christ's sake requires a positive Christian attitude towards the cultural world we live in. What that attitude should be is not found in an easy, conclusive statement in the Scripture. Mr. Kidner states the problem, "Our human situation is one which culture cannot cure, our Gospel one which worldly wisdom cannot grasp; the Christian vocation is not to self-realization but to crucifixion. . . . Some Christians are over-sensitive to the lure of the world, others to the opinion of their fellow believers; what matters is the will of their Lord" (pp. 10, 11). This will he seeks.

The discussion is fresh and stimulating. The author warns against undue dogmatism, and he pleads for judgment that is "informed, not instinctive". The question, he says, leads home to the commandments of God, and Paul's attitude, "Let us no more pass judgment on one another, but rather decide never to put a stumbling-block or hindrance in the way of a brother" (Rom. 14:13, 15, RSV).

We believe this a very helpful discussion of a difficult problem of every-day affairs. Young people should find it particularly useful.

— E. C. Copeland

**ROME IN THE NEW TESTAMENT**, by E. M. Blaiklock. Tyndale Press, 39 Bedford Square, London, W.C. 1, England. 1960, pp. 36, paper. 1 shilling, sixpence (20c).

This is a fascinating account of the power and downfall of Rome as gleaned by the author from glimpses in the New Testament. Rome "chose defeat when she might have shared victory" (p. 36) because she chose Caesar (the emperor-cult) over Christ. Dr. Blaiklock, professor of classics in Auckland (New Zealand) University writes in a vivid, moving style. He displays penetrating character and culture analysis of one well at home in his field, as well as thorough acquaintance with the New Testament. There is a splendid character study of Pilate. The whole is delightful and informative, thought-provoking reading.

— E. C. Copeland

**Booklets published by Inter-Varsity Fellowship, 39 Bedford Square, London, W. C. 1, England.**

**SOME GREAT CHRISTIAN DOCTORS**, by W. M. Capper, June, 1960. pp. 24, paper. Two shillings.

**CHRISTIAN INITIATIVE AND THE FUTURE OF MEDICINE**, by S. F. Russell, July, 1960. pp. 19, paper. Two shillings.

**MENTAL DEFECT AND DELINQUENCY**, by S. D. V. Weller, May, 1960. pp. 20, paper. One shilling.

**MEDICINE AND FAITH IN A PRIMITIVE COMMUNITY**, by S. G. Browne, December, 1959. pp. 11, paper. Six pence.

**A DOCTOR LOOKS AT THE BIBLE**, by Duncan M. Blair, 2nd Edition, October, 1959. pp. 24, paper. One shilling.

The first four of these are published by I. V. F. for the Christian Medical Fellowship and are addresses given to meetings of the Fellowship. The first is the inaugural Rendle Short Lecture (1959) and the second is the 1960 Rendle Short Lecture, delivered at their annual conference in memory of the man who gave so much of his time and means to the organization and development of Christian Fellowships in the universities of Great Britain. Melville Capper, who delivered the inaugural lecture, also a doctor, is co-biographer with Douglas Johnson of the late physician and medical professor.

The inaugural lecture, after paying appropriate tribute to the honoree recalling his many gifts and eminent Christian services, reviews the medical and Christian service heritage we have derived from more than a dozen eminent medical men who were also distinguished Christians. Among them were Drs. Jenner, Paget, Lister, Barnard — the founder of the Barnardo Homes for Children in Britain —, and two Americans: Walter Reed and Howard W. Kelley.

S. Farrant Russell calls attention to the supremacy of "vocation" over "highly skilled techniques" in the face of socialized medicine and advancing scientific research which loses the individual in the social strata and the laboratory. He appeals for continued dedication for Christ's sake in the field of research as well as in all the areas of medical practice to the individual, "It is for us to seek to treat the whole man; not only his sick body, but his soul and mind as well."

Dr. Weller has an interesting and informative discussion of the subjects of Mental Defect and Delinquency. After showing there is less correlation between delinquency and mental defect than there is between delinquency and social immaturity, he discusses each separately from the view points of why? what now? and what next? The section on mental defects will be of special interest to those involved with this problem as parents, teachers or counsellors. The section on delinquency is of interest to us all as it is a challenge to action: "The church cannot afford to wait. Prevention may help the next generation; a cure is needed for this one." (p. 16). We can all do something about the main cause of delinquency, "social immaturity." "If those who call themselves 'scientific humanists' are prepared to attempt their salvage, how much

more should we who are (more or less scientifically) Christians!" (p. 20).

Stanley Brown gives a gripping account of how he and his mission in Belgian Congo battled superstition and disease in the jungle with "black-bag-and-Bible evangelism" by teams of trained African Christians and chains of dispensaries, clinics, Sanatoria and hospitals. Africa needs God; fear, superstition, indifference are the basic causes of rampant disease. The picture is given, he says, to "inspire us all as medical practitioners to help others find God, to find the secret of life's enigmas, the inspiration for life's tasks and the dynamic for integrated living" (p. 2).

Duncan Blair, to use his own figure, journeys through the Bible like a botanist up the Alps, finding fascinating specimens of peculiar interest to his medical mind, always with penetrating spiritual insight, and suddenly looking up finds all the glory of the great heights and vast vistas of the mountain top open before him. So he finds himself at last face to face with the Great Physician, the matchless Son of God. There is a vast amount of helpful material in a very small compass and in the layman's language. He closes with an appeal to everyone to use his knowledge of his God-given vocation to a better understanding of the Scriptures and showing forth the praises of our risen Saviour.

—E. C. Copeland.

**MUSIC IN PROTESTANT WORSHIP**, by Dwight Steere. John Knox Press, 8 N. 6th St., Richmond 9, Va. 1960, pp. 256. \$4.50.

This book is published by the official publishing house of the Southern Presbyterian Church (Presbyterian Church in the U. S.). The Southern Presbyterians today use instrumental music in worship without any inhibitions, although this was not always the case. In 1888 when one of their distinguished theologians, John L. Girardeau, published his classic work, **Instrumental Music in the Public Worship of the Church**, there were still some who made Scriptural purity of worship, without instrumental music, a matter of conscience. Nearly three-quarters of a century has passed, and the principle for which Dr. Girardeau so nobly contended has been buried and forgotten under the avalanche of popular demand for pianos and organs in church worship. The author of the volume under review has apparently never heard of Dr. Girardeau's book — at any rate, it is not listed in his extensive bibliography at the end of the book.

The author is heard of the Department of Music at Centre College, Kentucky. According to the information on the dust jacket, his higher education has been chiefly concerned with music rather than with theology, so it is perhaps not surprising that the theological implications of his discussion are out of proper relationship to the Reformed Faith which his denomination has

historically professed. We find not only a lack of sympathy for the classic Reformed position, but a lack of understanding of it. For example, Calvin's opposition to instrumental music in worship is attributed to his reaction against Romanism: "Calvin was so critical of Roman worship, he wanted no part of choir singing and organ playing in church" (p. 33). The general opposition of the Puritans to instrumental music in worship is regarded as "religious intolerance" (p. 34). The author shows no sympathy with, or even awareness of, the wealth of material which exists showing that the Puritans held the position they did, not out of mere reaction or a stubborn opposition to change, but because they held a carefully thought out theological position which they had reached through their study of the Scriptures. This wealth of material was well brought out in recent issues of this magazine in Dr. William Young's series of articles on **The Puritan Principle of Worship.**

Calvin and the Puritans and Girardeau have not been refuted and shown to have held an unscriptural position; they have merely been buried under an overwhelming popular demand for instrumental music in worship — a demand not based on Scriptural warrant or theological principle, but on man's esthetic sense, man's feeling of what is desirable or pleasing in worship. Author Steere says: "It was inevitable that people should seek more beauty in worship, and that music should play an important part in this movement" (p. 34). He speaks of the introduction of instrumental music into church worship as a "struggle" in which "there was little progress until the nineteenth century" (p. 36, 34). The struggle is even described as "bitter" (p. 36). Nowhere is there even a hint of the "regulative principle in worship" which was the basis on which the introduction of instruments was opposed — the principle expressed in the Shorter Catechism, Q. 51, "The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word."

Once waive the question of Scriptural warrant, and concede that the use of non-inspired hymns and instrumental music is lawful in the worship of God — and this book has considerable merit. The author pleads for a reverent and dignified manner of worship, and makes some telling points against certain glaring abuses, particularly against certain hymns which are popular but contain no specifically Christian motivation. For churches which are committed to the use of hymns and instruments, there is much wise counsel as to materials, equipment and their suitable uses. There is a very interesting appendix on various types and makes of electronic organs and their relative values. But it is saddening that this book, published by a great Church, should be so much concerned about what seems proper to man and so little concerned about what God has commanded in His Word.

—J. G. Vos

**HISTORY OF RELIGION IN THE UNITED STATES**, by Clifton E. Olmstead. Prentice-Hall, Inc., Englewood Cliffs, N. J. 1960, pp. 628. Price not stated.

This book attempts to cover an enormous amount of ground in its 600-odd pages: it provides an outline history of religious groups and movements in the United States from the earliest colonization to the present day. The vast amount of territory covered required that the treatment of particular phases and movements be, for the most part, quite brief.

The author has obviously done a great amount of research, and he seems to have aimed at a scholarly objectivity. While in a sense such an effort at objectivity adds value to a book of this type, in another sense it detracts from its value — the reader is likely to slide into the notion that all denominations, beliefs and viewpoints are equally valid or true, or that religious truth is relative rather than absolute. The person of strong convictions (of whatever type) will be disappointed to find his cherished faith treated as merely a possible option amid the welter of rival claims. At times, indeed, the author's own sympathies have gotten the better of his effort at objectivity, as for example in his account of the heresy trials in the Presbyterian Church in the U.S.A. in the latter part of the nineteenth century. Author Olmstead's sympathies seem to be with the defendants in these trials. He says that "the new theology, evolution, and Biblical criticism were established facts" (p. 470) and implies that men like David Swing, Charles Augustus Briggs, Henry Preserved Smith and Arthur Cushman McGiffert were prosecuted because of their acceptance of "established facts." He calls Swing "irenicly disposed" and Briggs a "long-suffering professor" (p. 470). Actually, of course, these defendants were tried and disciplined, not for accepting "established facts", but for teaching and preaching doctrines irreconcilable with the Confession of Faith and other doctrinal standards which the defendants had themselves voluntarily accepted and which they had solemnly vowed to support and defend.

The positions taken by Briggs, McGiffert and the others were not the result of "established facts" but of a basically naturalistic viewpoint in their philosophy of religion. There were, and are, scholars of equal academic standing and attainments on both sides of the controversies about evolution, divisive Biblical criticism, etc. It is not a question of scholarship or accepting "facts" but of the basic theological and philosophical viewpoint from which the matters are approached.

At one point this reviewer noted an inexcusable blunder. On page 576 Edward J. Carnell, Carl F. H. Henry and Cornelius Van Til are described as "fundamentalists or Biblical literalists." Carnell and Henry should be classed as "evan-

gelicals" rather than "fundamentalists," and Van Til should be described as an adherent of historic Calvinistic orthodoxy. But even waiving this, it remains a terrible blunder to equate "fundamentalists" with "Biblical literalists." Fundamentalists, evangelicals and orthodox Calvinists believe that the Bible is **true**; this is a very different matter from holding that it must be interpreted **literally**. The real issue is not whether the Bible is to be taken literally, but whether the Bible is trustworthy as a revelation of truth. Some things in the Bible are taken literally by the most extreme modernists as well as the most orthodox conservatives; similarly, some things in the Bible (the Parable of the Wise and Foolish Virgins, for example) were never meant to be taken literally, and these are understood parabolically or metaphorically by the strictest conservatives as well as by the most extreme liberals. Truth is not served by calling men like Van Til "literalists."

— J. G. Vos

**THE CONFESSION OF FAITH, A Handbook of Christian Doctrine Expounding the Westminster Confession**, by A. A. Hodge. The Banner of Truth Trust, 58-59 Highgate West Hill, London, N. 6, England. 1958, pp. 404. 13s. 6d.

"This book provides probably the finest concise exposition of the greatest systematic Confession of Faith in the English language." So wrote Professor F. L. Patton, one of Dr. Hodge's colleagues at Princeton Seminary. The reviewer is impressed that little need be said to readers of **this** journal regarding the classic nature of this volume. First printed in 1869, this commentary is now being reprinted and should be in the library of every Christian family, not to mention that of preachers and teachers.

Son of well-known Charles Hodge, the author wrote other classics, such as **OUTLINES OF THEOLOGY** (1860) and **THE ATONEMENT** (1867); and in all of his exposition, both oral and written, demonstrated unusual gifts of perception into and ability to communicate Biblical truth. **THE CONFESSION OF FAITH** reflects these gifts; and readers will find that unlike many suppose doctrinal study can be interesting and practical. The reviewer would especially urge those who are committed to the system of faith summarized in the Westminster Confession to obtain this book for personal study. It would be of great value as a basis for a Church school course for adults, teacher training and/or home study.

Dr. Hodge follows the chapter headings of the Confession expounding on the respective sections by stating the propositions each teaches and then proving why each of these is true. Each chapter concludes with a list of questions reviewing the subject matter covered, providing a good basis for summarizing the whole and relating the respective parts to the entire system. Different

sized type is used to help distinguish the text of the Confession from the commentary, but none is uncomfortably small. There is an excellent index facilitating specific research, and Dr. Hodge has also included a brief history of the creeds and confessions of the church with a more specific note on the origin of the one on which this book focuses.

In the brief biography introducing the book, it is significant to note that following the author's graduation from seminary he gave himself to foreign mission work and with his wife served in India for three years before poor health required their return to America. But he remained a missionary at heart to his last breath. The reviewer simply points out that this doctrinal book is the product of a man whose yearning desire was to make Christ known to those who had never heard His name. May God revive this appreciation of the relationship between understanding the system of faith contained in the scripture and the faithful execution of the missionary task!

— Kenneth G. Smith

**PROGRAMS FOR YOUNG PEOPLE**, by B. Hoyt Evans, Baker Book House, Grand Rapids 6, Michigan. 1959, pp. 106. \$1.50.

As the title infers this book contains complete programs for thirty meetings of youth organizations. The author has tried to keep the meeting plans simple, yet he is aware that the effectiveness of any meeting depends on the efforts that have gone into it. The topics are varied: doctrinal, practical, and seasonal. Each program outline contains a scripture passage, suggested hymns, and hints to the leader. Then follows the leader's introduction and the material for the respective speakers. Each program follows the same procedure.

Generally speaking these programs contain good material, and occasionally one could follow them exactly. However, the alert youth sponsor will find them all too stereotyped to use often; and it is the reviewer's opinion that because the material is all written out for the various speakers, the meetings could quietly slip into a lifeless reading routine. Nevertheless any youth director would profit from having this book as a reserve for new ideas and as a source for a program not requiring extended preparation.

— Kenneth G. Smith

**BIBLE SURVEY FOR LEADERS IN CHRISTIAN EDUCATION**, published by the Committee on Christian Education, The Bible Presbyterian Church, 3212 Wheat Street, Columbia 5, S. C., pp. 14, 25c.

This is a pamphlet containing an outline of Biblical content intended to help the teacher of scripture to see the broad scope of the message of the Bible. It is organized into thirteen lessons,

and has included many cited texts in conjunction with the subheadings of the outline.

Although the intent of this booklet seems most worthy, the reviewer is disappointed in the sketchiness of the outline and the lack of symmetry in the lessons. Some contain applications while others do not, and even the printing lacks consistency. In its present form, most persons would probably find little use for it that a good introduction to the English Bible would not far surpass. It would appear to be a very poor job on a very good idea.

— Kenneth G. Smith

**FAMILY WORSHIP, A Quarterly of Daily Family Worship Helps**, published by the Committee on Christian Education, The Bible Presbyterian Church, 3212 Wheat St., Columbia 5, South Carolina, 35c per copy.

Originally begun as a monthly guide, this devotional aid for the family is now published as an undated quarterly. The readings follow in order through a book and are quite brief, a commendable feature where children are involved. No prayers are included as in some similar guides; but each week there is a memory verse, as well as a memory hymn, to be used each day of the week.

One might ask the question, Is there a need for another family worship guide with such helps available as "The Family Altar"? Certainly there is a need for family worship, and no one will probably supply everyone. However, the reviewer feels this guide has one great feature warranting its publication and use: instead of a **commentary**, these helps provide well-directed **questions** over the passage read. This approach is much more stimulating to the squirming youth, and might eliminate a sad tale of the death of family worship where the participants were not challenged to listen, think, and meditate.

— Kenneth G. Smith

**VACATION BIBLE SCHOOL MATERIALS**, Great Commission Publications, 7401 Old York Road, Philadelphia 26, Pa., 1961. Sample Kit, \$3.95, may be returned at no cost if in good condition and returned within three weeks.

For those looking for Vacation Bible School materials that are both consistent with the Scriptures and also geared to reaching children for the Saviour, Great Commission Publications offers great benefits. A three-year cycle, the course for this summer presents these themes: for beginners "The Children's Saviour," for primaries "Kings" (a comparative study between King David and King Jesus), for juniors "The Lord in the Land," and for intermediates "The Gospel of John." The program is set up for the typical VBS schedule, two weeks, three hours a day, and builds on the standard requirements of proper planning and follow-up, necessary for the success of any school.

In addition to the teachers' manuals and pupils' workbooks, complete supplies for hand-work, visual aids, and general promotion are available. An attractive catalogue listing all materials and providing helpful hints on early planning comes with the sample kit. The hand-work is well integrated with the thrust of the lessons, and suggested visual aids are kept within the limits of a reasonable budget. These features mark a distinct contrast to some other materials and they should not be construed as the result of a lack of pedagogical insight or as an attempt to "get by" with little financial investment. The reason is that the publishers have placed the major emphasis of these materials on the Biblical content of the message as taught by a prepared teacher. Those using these materials will find that teachers will need to spend more time preparing themselves in their own understanding, but the results will be multiplied. The reviewer finds this emphasis refreshing; and certainly those who believe in sovereign grace recognize the centrality of the message as basic in presenting the gospel. The sign of good materials is not how little time they require for preparation.

New this year is a Reformed Presbyterian Edition of these materials. Though changes were not extensive, it will be noticed that the pupils' workbooks have psalms printed in them in place of the hymns appearing in the regular edition. A brief supplement for teachers in Reformed Presbyterian schools has also been included in the teachers' manuals. This edition is obtainable from the same address above, but inquirers should be sure to ask for the "Reformed Presbyterian Edition." Prices are the same as listed in the catalogue with teachers' manuals at 95c and pupils' workbooks at 25c.

If readers responsible for VBS for this summer have not already decided on their curriculum, the reviewer is confident that they will be richly rewarded by using Great Commission materials. And if there is any question as to whether VBS is worthwhile, write for a Kit, examine the contents, and discover whether the contained message is worth teaching in your community.

—Kenneth G. Smith

**A COMMENTARY ON I AND II TIMOTHY AND TITUS**, by William Hendriksen. The Banner of Truth Trust, 78B Chiltern St., London, W.1, England. 1959, pp. 403. 15 shillings.

This recently written commentary on the pastoral epistles by an outstanding New Testament expositor provides a wealth of critical and devotional material presented in a very warm and readable style.

The Introduction includes a very scholarly and convincing array of arguments in favor of Pauline authorship. Hendriksen answers each of the major objections in a thorough and concise manner, and brings the reader to the inescapable

conclusion that the burden of the proof rests with the critics. The author's clear and concise summary statements of the purposes for which each of the pastoral epistles was written also provides the student with an essential aid to understanding the teachings of these letters (pp. 41-44).

This commentary is a chapter by chapter, verse by verse, word by word analysis of each of the pastoral epistles. Although Hendriksen does frequently refer to the original language in order to bring out the meaning of a particular verse or word, he is not overly technical, and would, therefore, be helpful to the average layman who lacks a working knowledge of the Greek language. The author gives more time and attention to the more difficult and important passages in each of the epistles, as would be expected and desirable in a good commentary. The outline and statement of theme which precedes the expository material also provides a helpful aid to the study of these important and relevant portions of God's Word. The outline of II Timothy is the clearest, most unified and concise statement of the contents of the epistle that the writer has ever come across in any commentary (pp. 218-220). The synthesis of each chapter summarizes its main teachings in nutshell form.

His exposition of such controversial passages as I Timothy 2:1-4; II Timothy 1:8,9; and Titus 2:11-13, along with a sampling of the author's interpretation of other difficult and key passages, reveal him as a Reformed theologian. In his scholarly treatment of I Timothy 2:1-4, Hendriksen concludes that the expression "all men" means, "all men without distinction of race, nationality, or social position, **not** 'all men' individually, one by one" (p. 94). On Titus 2:11-13 he comments that "all men" refers to those of **all** the various groups and classes which are mentioned in the preceding context of verses 1-10 (p. 371). Consistent with the Reformed viewpoint, he also points out Paul's emphasis on the "completely sovereign character of our salvation" in his exposition of Titus 3:4-6 (p. 390). Hendriksen relies heavily on the context in his interpretation of these and other difficult passages.

This commentary would be a valuable addition to the library of every pastor and diligent student of the Word of God. The use of this work as a tool in the study of these pastoral epistles should motivate especially the pastors and other officers of the churches to a profitable study and application of its truth which are so relevant to the present needs of the church and its officers.

—James C. Pennington

**THE SPEAKER'S SOURCEBOOK OF 4,000 ILLUSTRATIONS, QUOTATIONS, SAYINGS, ANECDOTES, POEMS, SENTENCE-SERMONS, ATTENTION-GETTERS**, compiled by Eleanor Doan. Zondervan Publishing House, Grand Rapids 6, Mich. 1960, pp. 304. \$3.95.

This is a large, attractive, well-printed book of quotable material. It covers a multitude of subjects — the index of subjects occupies twelve page-length columns. The materials are derived from a wide variety of sources, both historical and contemporary. A good many are listed as anonymous.

A book of this type has its uses, but needs to be used with some discretion. The reviewer would say a word of warning to ministers who use helps of this type often: remember that illustrations do not prove anything; at best, they only illustrate a truth derived from Scripture. There are ministers who use illustrations as if they were proofs, and there are ministers who sometimes seem to build their sermons around a few telling illustrations rather than around statements of Scripture. There are also church members who can remember the illustrations, but cannot remember what the text or Scripture passage of the sermon was. Spurgeon said that the illustrations in a sermon are like the feathers on an arrow — they make it fly straight to the mark. Someone has (more recently) added the comment that today we have sermons that could be described as feathers without arrows.

Many of the items in this book are of excellent quality. Many of them would be fine material to fill in any empty space in a church bulletin. Many other uses will suggest themselves.

We have one serious criticism: In this book, as in others of its kind, there appear a good many items from non-Christian or non-evangelical sources. A random running through the pages soon turned up the following names: Benjamin Franklin, Thomas Jefferson, Horace Bushnell, Ralph Waldo Emerson, Schopenhauer, Sophocles, George Bernard Shaw, Thomas Carlyle, Goethe, Aristotle, Napoleon Bonaparte, Cicero, Herodotus, Tolstoy, Glenn Clark, Macchiavelli, George Santayana, Rousseau, H. L. Mencken, Confucius, Mark Twain, Voltaire, John Dewey, Marcus Cato, Thoreau, Channing, Epicurus, Epicurus, Balzac, Havelock Ellis, Anatole France, Sappho. These assorted pagans, skeptics, unbelievers, Deists, modernists and worldings are interspersed among such eminent Christians as Augustine, Horatius Bonar, Amos R. Wells, Eugenia Price, Billy Graham, F. B. Meyer, William Jennings Bryan, John Wesley, A. W. Tozer, Billy Sunday, D. L. Moody, Phillips Brooks, Martin Luther and Charles Spurgeon. On pages 36, 37 there is a symposium of what great men have said about the Bible. Included in this

list of twenty names there are at least five who certainly did not make the Bible the rule of their lives and who certainly did not believe it to be the infallible Word of God: Matthew Arnold, Napoleon Bonaparte, Goethe, Thomas Jefferson, Jean Jacques Rousseau. We seriously question the value — not to say the propriety — of quoting praise of the Bible uttered by men who did not submit themselves to the authority of God's Word and whose lives certainly did not manifest the saving power of Christ.

One more criticism: On pages 157-9 there are many items on marriage, of which a good many are of a joking, cynical or "wise-cracking" character, though others are serious and worthy. Some of these are cheap joking remarks about men bossed and dominated by their wives, while others portray marriage as quite unpleasant and undesirable. It is unfortunate that in this day when Christian marriage needs to be honored and strengthened, a Christian book should copy the world's way of cynical ridicule of this divine ordinance.

In spite of the above criticisms, there is a great deal of good in this book. But it must be used with much discrimination.

—J. G. Vos

**MY FATHER'S WORLD: MESSAGES ON THEMES FROM GOD'S GREAT OUT OF DOORS**, by David Hood. Zondervan Publishing House, Grand Rapids 6, Michigan. 1960, pp. 124. \$1.95.

This little book is a beautifully illustrated appreciation of the wonders and beauties of God's revelation in the world of nature. The author is a Baptist minister. The teaching is soundly evangelical and the messages are spiritually edifying. This would be a fine book to present as a gift to any shut-in or chronically ill person who is unable to enjoy God's great out-of-doors at first hand.

—J. G. Vos

**THEY FOUND THE SECRET: TWENTY TRANSFORMED LIVES THAT REVEAL A TOUCH OF ETERNITY**, by V. Raymond Edman. Zondervan Publishing House, Grand Rapids 6, Michigan. 1960, pp. 159. \$2.50.

This series of brief biographies of prominent Christians is by the President of Wheaton College. The twenty subjects are: Hudson Taylor, Samuel Brengle, John Bunyan, Amy Carmichael, Oswald Chambers, Charles G. Finney, A. J. Gordon, Richard Halverson, Frances R. Havergal, John Hyde, D. L. Moody, H. C. G. Moule, Andrew Murray, Robert E. Nicholas, William P. Nicholson, Eugenia Price, Charles G. Trumbull, Walter L. Wilson, John Allan Wood, W. Ian Thomas. These persons, while all are regarded as eminent Christians, varied considerably in their theological beliefs; some of them entertained and promoted very serious errors. Dr. Edman's treatment

deals with their life experiences rather than with their theologies, however. The reviewer cannot endorse all of Dr. Edman's statements and implications — especially his apparent approval of the "Victorious Life" testimony (Trumbull). However there is much that is acceptable and helpful in this book. It is a challenge to live a more faithful Christian life.

—J. G. Vos

**STORIES OF YULETIDE**, by Ernest K. Emurian. 1960, pp. 113. \$2.00.

**FORTY TRUE STORIES OF FAMOUS GOSPEL SONGS**, by Ernest K. Emurian. 1959, pp. 157. \$2.50.

Both published by W. A. Wilde Company, Natick, Mass.

The author of these two books is pastor of a Methodist Church in Portsmouth, Virginia. The books are well written and attractively printed and bound, and are priced reasonably. Those who want some material on the lore of "Christmas" and on the situations which gave rise to many popular "Gospel songs" will find Mr. Emurian's material a storehouse of interesting information.

The Reformed Presbyterian Church of North America, which publishes **Blue Banner Faith and Life**, is committed by its official standards and its covenant vows to (1) the singing of the inspired Psalms of the Bible in the worship of God, to the exclusion of all other compositions; (2) the non-observance of "Christmas" as a religious "holy day." This being the case, there will naturally be little or no use for these two books among the majority of our readers.

—J. G. Vos

**SPEAKER'S BOOK OF ILLUSTRATIONS**, compiled by Herbert V. Prochnow. W. A. Wilde Company, Natick, Mass. 1960, pp. 165. \$2.95.

This book of illustrations, quotations, etc., contains some excellent material. Much of it is from contemporary sources, though it contains some items from past generations. The material varies considerably in value, and as is so often the case in books of this type, some of it is taken from writers who certainly were or are not Christians in the Biblical sense. Part of the material should be classed as secular rather than religious. A noteworthy item on "Competition with Soviet Russia" by Richard Nixon appears on pages 128-9. Like all similar books, this should be used with discrimination.

—J. G. Vos

**THE WORD OF THE CROSS**, by Peter H. Eldersveld. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. 1959, pp. 97. \$2.00.

The challenge of winning people to Christ in this fast moving unsettled age is the message

of this book by the minister of The Back-To-God Hour, the Radio and Television Voice of the Christian Reformed Church. The author shows how radio has become portable and travels with man, thus giving opportunity for the Church to communicate with an individual alone that he might be brought back into communion with God. The book commemorates 20 years of effort to do this by radio.

The book consists of ten sermons which have been selected to "indicate both the spirit and the purpose of the broadcast, as well as its firm commitment to the historic faith which is founded upon the Word of God and taught in the great creeds of the Christian Reformed Church."

It is a book that is tempered with wisdom; while he challenges us to expand our efforts in every direction, he reminds us that "we ought to be ashamed of what we are doing with the Christian Church today—trying to make it big in the eyes of the world, aping the methods of salesmen and showmen, competing for an audience and "counting the house".

I would recommend this work to ministers as it considers opportunities, often overlooked, to communicate with the masses who do not attend church. A copy might be circulated profitably among the officers of every congregation of God's people. This book also has a message to any person who might read it, for it speaks simply as man to man about "The Word of the Cross."

—Paul Faris

REVIVAL YEAR SERMONS, by C. H. Spurgeon. The Banner of Truth Trust, 78b Chiltern St., London, W.I., 1959, pp. 96. 6 shillings.

These five sermons were preached by Charles Spurgeon during the greatest and most fruitful year in his ministry—1859—in the Surrey Music Hall, London, to a congregation of some 8,000 people. "The sermons included in this book were all preached at the Surrey Music Hall and are typical of many preached there. In them will be found the cause of the phenomenal success which attended his ministry."

Today many churches use advertisement, bright services, musical accomplishments, counselling rooms and follow-up work, but "Spurgeon used none of these things."

"The strength of Spurgeon's ministry lay in his theology. He rediscovered what the Church had largely forgotten — the evangelistic power of so-called "Calvinistic" doctrine — Moreover, Spurgeon saw a vital connection between the proclamation of these truths and the outbreak of revivals."

The publishers' desire, on the centenary of the 1859 Revival, was that many would go back

and study the changes that have come in the decline from sound doctrine. "This book is a book which raises serious questions, but if Spurgeon's convictions were right there is no hope of the Church again receiving the blessings of 1859 until these questions are openly faced."

The sermon titles, "The Story of God's Mighty Acts", "The Blood of the Everlasting Covenant," "The Necessity of the Spirit's Work," "Predestination and Calling", "The Minister's Farewell", give some idea of the messages which were used of God to promote a revival of the Church. To read will be to rediscover fountains of truth that can refresh the Church today.

—Paul Faris

THE STORY OF THE SCOTTISH REFORMATION, by A. M. Renwick. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. 1960, pp. 176, paper cover. \$1.25.

The author is well qualified to write on this subject both as to scholastic background and familiarity with the subject. Dr. Renwick, at the time of publication, was Professor of Church History at the Free Church College, Edinburgh, Scotland.

The author deals with the Scottish Reformation starting with the year 1560. However, before he unfolds the series of events following this year he vividly and briefly describes the low moral and spiritual condition of the Roman Church. By this he points out the dire need of a reformation. Dr. Renwick then refers back to the Christian martyrs of previous centuries to indicate that the Reformation was not a sudden drama in history but that the seeds had been growing for many centuries. Next is a commentary on the political situation between England and France. Dr. Renwick is demonstrating that no event in history takes place by itself but that even religious change is conditioned by many factors and one of the most influential factors is the political factor. What does that mean? It means that some people have and will use religion as a means to greater power. This was true of the rulers in that day.

The remainder of the book is an accounting of the events in which John Knox played a most influential role. This indicates the importance of a consecrated leader to champion the cause of truth.

This book covers that part of history concerning the Scottish Reformation which is common to all modern day Presbyterian churches, the years 1560 to 1573. It is not until over a century later that the Covenanters of today are distinguished from the Covenanters who went into the established church at the time of the Revolution Settlement in 1688. However, one

paragraph makes reference to the historic Covenanter position. The following appears at the bottom of page 114:

"The order of service on the Lord's Day was very much as at present. In accordance with the custom of the Reformed Churches on the continent at that time (as distinct from the Lutherans), the metrical psalms only were used in public praise and there was no organ accompaniment. This continued to be the general practice in Presbyterian Churches until 1861 when the Church of Scotland sanctioned the use of hymns. From then onwards, the use of both hymns and instrumental music gradually came to be approved in the Presbyterian Churches throughout the world, except in some of the smaller bodies where the practice of the Scottish Reformers in this connection is still clung to tenaciously."

The name "Covenanter" does not appear in the index but we read on page 172 this sentence:

"In spite of all these encouragements, (growth of the church and Reformed doctrine) however, it was being found then, as it is today, that the price of liberty is eternal vigilance, and men like Andrew Melville, Alexander Henderson, Samuel Rutherford, Johnston of Warriston, and a host of Covenanters would have to suffer, with blood and tears, ere the religious freedom of Scotland would be rendered really secure."

The book is interesting, brief and well written. It is commended to all who are interested in a fresh and terse approach to the Scottish Reformation and the role that John Knox played as a servant of the Lord.

—Marion L. McFarland

**TEN NEW PLAYS FOR CHURCH AND SCHOOL**, by Ernest K. Emurian. W. A. Wilde Co., Natick, Mass. 1959, pp. 194. \$2.95.

The author of these plays has had much experience in writing plays, and some "have been presented as acts of worship in the Sanctuary of our Church." For someone who uses religious and patriotic plays, this book would be an excellent addition to their collection. It would be of little use otherwise. However, my husband did adapt some scenes for use as illustrations when real life situations are uncomparable. Let us briefly review each of the ten plays in order thus to give a synopsis of the book as a whole.

**1. Inasmuch.** A story of a cobbler who was told that he would receive a visit from the Master on some future day. He makes thorough preparations but is interrupted during the day by a barefooted beggar, an old woman carry-

ing a bundle of sticks on her back, a tattered youngster, and some thirsty children. The cobbler helps them and in so doing is not in his shop when the Master comes. He returns to find his Bible marked at this passage: "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

**2. Three Skits for Christmas.** "A Christmas play in three scenes telling the story of a Christmas Song (Jingle Bells); a Christmas Flower (Poinsettia); and a Christmas Carol (O Little Town of Bethlehem)."

**3. The First Breakfast.** "A one act play dramatizing the events leading up to and including the Lord's first breakfast with the disciples after His resurrection; John 21:1-24."

**4. Famous Families.** "A play in four scenes for four different family groups for Mother's Day, Family Day, etc. Scene 1: The Family of Jacob in Egypt. Scene 2: The Family of Joseph in Nazareth. Scene 3: The Family of Luther in Germany. Scene 4: The Wesley Family in England."

**5. Charles Wesley.** Story based on the life of Charles Wesley, famous minister and hymn writer.

**6. It Is Well With My Soul.** The story of some hymn writers associated with Mr. Ira D. Sankey and Mr. D. L. Moody.

**7. I'll Take You Home Again Kathleen.** "A true one act popular song drama."

**8. Uncle Sam.** "An historical patriotic play in one act, three scenes."

**9. Stewards of the Soil.** Story of how various people of a few civilizations took care of God's created earth. The play consists of four scenes: first is a Hebrew setting; second is during the time of Christ; third a a German family; and fourth is about 150 years ago in America.

**10. The Living Dramatization of the Beatitudes.** Jesus utters each beatitude and each disciple in turn tells what it means to him. An interesting commentary on the beatitudes.

—Mrs. Marion L. McFarland

**SUNDAY TALKS ABOUT CHILDREN**, by Joseph Anderson Schofield, Jr.; W. A. Wilde Co., Natick, Mass. 1959, pp. 189. \$2.50.

This was the Rev. Mr. Schofield's sixth and last book as death brought to a conclusion a career of writing books of children's talks and messages. The theme of this book is the children of the Bible and incidents in their life which, when recounted, may serve to interest and help the children in their everyday concerns. Lemuel B. Schofield II, writing in the Foreword, states it in this manner: "A Child

is always interested in other children. He would rather hear tales of youth than anything else, for he can place himself in the role of the hero of the story and imagine himself living the adventure." p. 7. He further states that the Bible is one of the greatest sources of stories about children and that even Christ came to earth as a baby and child.

The book consists of 48 chapters and each chapter contains a separate story about a Bible Child. The story does not cover the entire life of the child but is based on an incident or two in the experience of that particular child. Mr. Schofield does not merely recount the story but he points out the significance and how from each event we can learn a lesson. The principle of Educational Psychology is that we learn by imitation and from the experiences of others. The author wisely utilizes these and other principles of education to communicate the vast resources that God has placed in His Word. Mr. Schofield has observed the Commission, "suffer little children to come unto me, and forbid them not, for of such is the Kingdom of heaven." All those interested in communication the Word of God to children will appreciate this book.

—Mrs. Marion L. McFarland

**CHRISTIAN EVIDENCES OR GOD REVEALS HIMSELF TO MAN**, by Perry F. Haines. W. A. Wilde Co., Natick, Mass. 1959, pp. 184. \$2.95.

Dr. Haines writes in the Foreword to this book, "The author has felt for years that more people would believe that the Bible was God's Word if it could be proven that the Bible is actually God's Word." On the front flap of the jacket we read,

"The author has never been satisfied with the scientist's explanation that man came into being by slow processes of evolution. God's Word, as we shall prove teaches no such thing. Nowhere in all of God's Word do we find it contradicts true science, it does and always will contradict theories."

—Marion L. McFarland

The last statement is an over-statement because there are some theories which may later be proven true. Of course the Word of God will never contradict God-ordained truth which is opened to view by scientific experimentation and research. It must be understood at the outset that true Science and God's revelation have the same goal — to set forth truth. The Bible is not a science text-book nor is the science text-book a Spiritual guide.

Dr. Haines has as his purpose to demonstrate that it is never good science to accept as fact a theory that has yet to be proven. He is correct. Notice how so many science teachers accept and teach the theory of evolution as the answer to how man and the earth come into being.

Dr. Haines is showing that the theory of evolution is no better than a theory of creation based on the records of God's Word. The author very meticulously deals with the scientific discoveries about the earth and shows that these same discoveries can be interpreted to agree with the Biblical account, thus indicating that the theory of evolution is based on interpretation of data.

The author does not attempt to explain exhaustively all the discovered facts, but to show that the Scriptures answer questions which Science says that only science can answer. For example, ". . . at least one of our scientists tells us that no matter where we point the telescope there will always be stars out there in God's great universe except one place and that is up in the Northern heaven." Compare this to Job 38:7 it reads 'He stretcheth out the north over the empty place' (page 101).

Dr. Haines has obviously spent much time in research and study. His writing style is sometimes laborious but the fresh insight and interpretations make the effort worthwhile. This book would be appreciated by those who are interested in a study of the relationship of Scripture to the theory of evolution.

---

## ***Blue Banner Question Box***

Readers are invited to submit Biblical, doctrinal and practical questions for answer in this department. Names of correspondents will not be published, but anonymous communications will be disregarded.

### **Question:**

In an article published in a religious journal shortly before the recent American presidential election, it was stated that Senator (now Presi-

dent) John Kennedy, after agreeing to participate in the dedication of a chapel erected in memory of the "Four Chaplains" (who lost their lives at sea during World War II after giving their life-belts to others), later canceled his scheduled

appearance because of pressure from the Roman Catholic hierarchy. If a minister, elder or lay member of the Reformed Presbyterian (Covenant) Church were invited to participate in a similar "interfaith" dedication ceremony, would it be proper for him to accept the invitation and participate in the service?

**Answer:**

In the opinion of the editor of this magazine, it would not be proper for a member of the Reformed Presbyterian Church to participate in an "interfaith" service or ceremony of dedication. With casting any aspersions on the heroism and self-sacrifice of any of the "Four Chaplains," it must be said that present-day Judaism (unlike the Biblical religion of the Old Testament) is essentially a false religion which teaches salvation by human merit, while Roman Catholicism is a serious distortion and corruption of Christianity involving many errors. In true tolerance we can respect Jewish and Roman Catholic persons, but we cannot in loyalty to our covenant vows participate in any "interfaith" religious worship service or religious ceremony. Our Church Covenant of 1871, which is binding on all our membership, in its second section contains an explicit rejection of the principal doctrinal errors of Romanism, and in Section 6 says ". . . we will tenderly and charitably, but plainly and decidedly, oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions." The very existence of an "interfaith" religious ceremony is an implicit denial that any one faith is exclusively true. Such an "interfaith" ceremony is not only irreconcilable with Rome's claims to infallibility; it is also irreconcilable with historic orthodox Protestantism's claim to hold THE system of truth revealed in God's Word. True tolerance does not consist in breaking down and disregarding theological differences; it consists in treating with kindness, courtesy and respect those persons with whom our theological convictions compel us to differ.

—J. G. Vos

**Question:**

Dr. Louis Berkhof in his **Systematic Theology** refers a number of times to the Labadists. Who was the founder of the Labadists, and what were their peculiar doctrines?

**Answer:**

The following note is taken from **Buck's Theological Dictionary** (1830), p. 228:

LABADISTS were so called from their founder, John Labadie, a native of France. He was originally in the Romish communion; but leaving that, he became a member of the reformed church, and performed with reputation the ministerial functions in France, Switzerland and Holland. He at length erected a new com-

munity, which resided successively at Middleburg, in Zealand, Amsterdam, Hervorden, and at Altona, where he died about 1674. After his death, his followers removed their wandering community to Wiewert, in the district of North Holland, where it soon fell into oblivion. If we are to judge of the Labadists by their own account, they did not differ from the reformed church so much in their tenets and doctrines as in their manners and rules of discipline; yet it seems that Labadie had some strange notions. Among other things, he maintained that God might and did, on certain occasions, deceive men; that the faithful ought to have all things in common; that there is no subordination or distinction of rank in the true church; that in reading the Scriptures greater attention should be paid to the internal inspiration of the Holy Spirit than to the words of the text; that the observation of Sunday was a matter of indifference; that the contemplative life is a state of grace and union with God, and the very height of perfection.

—J. G. Vos

**Question:**

Jesus taught us to ask a blessing on the food we eat. Should we ask a blessing on a house, a wedding ring, or any other object?

**Answer:**

Certainly we may and ought to thank God for all His good gifts to us, and ask His blessing on our use of them, that we may use them rightly, to our own good and His glory. A relevant text in this connection is 1 Thess. 5:17, 18, "Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

The dangers that we need to guard against in such prayer for God's blessing on us in the use of His gifts are (1) **formalism** and (2) **superstition**. There is little worship and much danger of irreverence in a merely mechanical use of a set form of prayer. It is to be feared that the prevalent (in America, at least) practice of having all kinds of civic and public meetings opened by a clergyman who is asked to "pronounce the invocation" is often merely mechanical and formal, though surely it need not be. And the danger of superstition lurks in any idea that "asking a blessing" on a house, automobile, ring, etc., imparts any spiritual or mystic quality to such material objects. God's blessing is not bestowed upon a house made of bricks or wood, but upon **the Christian people** who live there, and upon their occupation of the house. Note Matthew 10:13. God's blessing rests upon **things** only as they are made useful or enjoyable to **His people**. Strictly speaking, only **persons** (not "things") can be the recipients of God's blessing (Genesis 1:28-30).

—J. G. Vos

**Question:**

In Malachi 4:5 the coming of Elijah was promised. In John 1:21, John the Baptist denied that he was Elias. In Matt. 17:12,13, Jesus identified John the Baptist with Elias. How can these texts be reconciled?

**Answer:**

Our correspondent recognizes, of course, that the forms "Elijah" and "Elias" are interchangeable. The final "s" came from changing a Hebrew name into the Greek language of the New Testament.

Our understanding of this matter is as follows: The prophecy in Malachi 4:5 says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord . . ." If we had only this one text, we might naturally suppose that a return of Elijah **in person** is meant. The New Testament record of the fulfilment, however, shows that this is impossible. According to the teaching of Jesus Christ, the prophecy was fulfilled by the work of John the Baptist. John was a sort of second Elijah. As the original Elijah was used to turn the people back from Baal to the true God, so the second Elijah (John the Baptist) was sent by God to turn the people from their sins and corruptions back to the Lord their God. Thus the angel Gabriel said to Zacharias, the father of John the Baptist, that his son John would go before the Lord "in the spirit and power of Elijah" (Luke 1:17). His work would be a duplication or repetition, in a way, of the Old Testament work of Elijah the Tishbite. So in this sense he could be called "Elijah."

When John the Baptist denied that he was Elijah, he evidently meant that he was not the Old Testament Elijah literally. Presumably the Jews who asked John "Art thou Elias?" understood the prophecy literally, and John realized that this thought was in their minds. Therefore, to avoid misleading them, it was necessary for him to disclaim being Elijah. But the word of Jesus proves that the prophecy was not intended to be understood literally.

—J. G. Vos

**Question:**

What does Scripture teach concerning the degree of autonomy of the Christian in the area of Scriptural interpretation? Our Testimony states that the Holy Spirit enlightens the understanding and directs the affections of the heart to God in Jesus Christ, but does this give the Christian liberty to interpret Scripture as he understands it? Many Christians seem to think so, and resolve all arguments relating to creeds, church statements and theology by saying, "It

all depends on your point of view." What is the Christian's responsibility in a creedal or confessional church in the area of interpretation?

**Answer:**

This is an extremely difficult problem, and we cannot undertake a thorough answer of it in the limited space available here. For a more extended discussion of this problem in its various bearings the reader is referred to an article by the present writer entitled **The Visible Church: Its Nature, Unity and Witness** (published in **The Westminster Theological Journal**, May, 1947, and in **Blue Banner Faith and Life**, July 1951 through December 1952).

More briefly: the Visible Church has been appointed by the Lord to bear a **corporate** witness to divine truth. This implies that there must be mutual agreement, at least on that portion of truth to which corporate witness is borne. The true pathway for the Visible Church must lie somewhere between two extremes. At the one extreme we have the Church of Rome, which claims infallibility for itself as an institution, and authoritatively lays down the dogmas which its members are required to believe on pain of eternal damnation. At the opposite extreme there exists what has been called "the atomistic tendency of Protestantism" — a situation where the right of private judgment has been given such extreme scope that every man makes his own creed, and no one will join any church if there is **any single item** in its creed that he disagrees with. The logical end-product of this state of affairs would be that there would be as many denominations as there are Christians, and each denomination would have just one member. This would follow because human sinfulness has darkened men's minds and even Christians are not completely delivered from it in this life — every Christian has some elements of heresy in his personal faith. As there are no perfectly holy people in this life, so there are no perfectly orthodox people in this life. A state of affairs where private judgment reigns unchecked would mean that there would really be no Visible Church at all — there would only be a multitude of individual Christians.

Somewhere between these two extremes the true path must lie, but just how to define it is a most difficult matter. The Holy Spirit has been guiding the Church down through the centuries. There is a "main line" of orthodoxy, in which true progress has been made. In outline form, this line of orthodoxy and progress runs from the apostles, through Augustine, the sixteenth century Reformers and the seventeenth century Puritans, to the Reformed theologians of the nineteenth and twentieth centuries. The truth was all there in Scripture from the time

of the apostles, but it was not all clear in the mind of the Church from the time of the apostles. The Holy Spirit has been leading the Church in grasp or understanding of Biblical truth. This leading is progressive and cumulative in nature. As time passes, the area of truth upon which disagreement can be tolerated among the Church's members is narrowed, just as in any ordinary science — say chemistry or physics — the area about which informed men can disagree has continually become narrower as agreed knowledge has increased.

That which the Church has defined as doctrine taught in Scripture, it can rightly insist on its members accepting. This implies as its corollary that the Church is divinely obligated to be extremely cautious and conscientious that it does not define as truth matters which are in fact doubtful, about which the teaching of Scripture appears ambiguous, or which have not been sufficiently studied.

The private Christian who claims liberty to disagree with the accepted doctrinal system of his Church is often guilty of pride and presumption. He has freedom to interpret the Scripture but only in so far as he is willing to pay the price by hard study, mastery of the material and learning to use aright the tools of Biblical exegesis (interpretation). The person who is sure he is right, but is unwilling to read a book or article on the other side of the question, is proud and presumptuous. Some say they will not believe in the doctrine of predestination, and when asked what they have read on it, or what study they have made of it, they reply that they have read no books and made no study. The present writer has even heard of one man who was quoted as saying that he would not believe in predestination even if it could be proved that the Bible teaches it.

One the other hand, if any church denomination defines particular matters as divinely-imposed truth or duty, yet refuses to enter seriously into the question of the Scriptural proof of such matters, that denomination is **corporately** guilty of pride and presumption. Sometimes persons who in all seriousness and in good conscience have challenged the Scriptural character of some item of a church's position, have been hastily or indignantly "brushed off" or even publicly denounced as if they were guilty of gross scandal. After all, only Scripture is infallible. No denomination's **understanding** of Scripture (i.e., its creed) is infallible. This is universally recognized by Protestants, therefore there are legal ways by which a denomination's creed can be

amended or enlarged. Yet it may be that **in practice** Protestant church leaders have sometimes been guilty of the fatuity of acting as if their denomination's understanding of Scripture were actually infallible, unchallengeable truth.

The individual Christian who is a member of a creedal or confessional church is **responsible to God** for his beliefs; God alone is the Lord of the conscience. No person has a right to believe as he pleases. He must believe what God, in His Word, says is true. The individual Christian must, therefore, decide for himself what God's Word teaches. He must believe, not what he likes or prefers, but what he is convinced is **true**, as he shall give answer to the Lord at the Judgment Day.

No individual Christian who is at all serious in his thinking will find a denomination with which he is in absolute, perfect doctrinal agreement. Those who can say they agree with every detail, with no exceptions or reservations, are usually conformists who can profess agreement easily because they have not thought through the issues. Such people will join a Calvinistic church and without hesitation publicly profess acceptance of its doctrines, then later join an Arminian church and with equal facility profess acceptance of its doctrines. The Christian who thinks seriously on doctrinal matters will inevitably be unable to find a denomination which suits him perfectly. It is his duty to find one which is as near as possible to what he believes to be the total system of truth, join it and support it both personally and financially.

The church, on its part, must decide whether a particular individual is qualified for membership. The applicant should state his beliefs honestly; the church, through its proper officers, should decide whether those beliefs are compatible with membership in that church. On the applicant rests the duty of making an honest profession; on the church rests the duty of evaluating it.

The member who has difficulties or scruples about some element or portion of his church's official creed has no right to engage in a propaganda against any part of his church's creed. Such lawless action is far from rare, but it cannot be justified. Orderly petition of church courts is the right of every church member, but a public propaganda against the creed of one's church is unethical and is the right of no one.

—J. G. Vos



# BLUE BANNER FAITH AND LIFE

VOLUME 16

JULY-SEPTEMBER, 1961

NUMBER 3

**Let Thy Scriptures be my pure delights. Let me not  
be deceived in them, nor deceive out of them.**

**Augustine of Hippo**

A Quarterly Publication Devoted to Expounding, Defending and Applying the System of Doctrine set forth in the Word of God and Summarized in the Standards of the Reformed Presbyterian (Covenanter) Church.

Subscription \$1.50 per year postpaid anywhere

J. G. Vos, Editor and Manager

3408 7th Avenue

Beaver Falls, Pennsylvania, U. S. A.

Editorial Committee: Ross Latimer, Joseph M. Caskey, G. Mackay Robb

Published by

The Board of Publication of the Synod of the Reformed Presbyterian Church of North America

Agent for Britain and Ireland: The Rev. Adam Loughridge, B. A.,  
Glenmanus Manse, Portrush, County Antrim, Northern Ireland

Agent for Australia and New Zealand: The Rev. Alexander Barkley, B. A.  
20 Fenwick St., Geelong, Victoria, Australia

Publication Office, Linn, Kansas, U.S.A.

Published Quarterly, Second Class Postage Paid at Linn, Kansas.

# *The Covenant Banner*

By GEORGE PAULIN

Blow softly, ye breezes, by mountain and moor,  
O're the graves of the Covenant men;  
By the muirland and flood that were red with their blood,  
Can ye waft the old watchwords again?  
"For Scotland and Christ" the breezes of old  
O'er the wilds of the Westland bore,  
From the Lugar and Nith to the Lothian Frith,  
And the German Ocean's shore.  
And where'er they blew, a prayer was breathed,  
And a holy Psalm was sung;  
And hands were clasped and the banner grasped,  
When the Covenant watchword rung.  
O for the brave true hearts of old.  
That bled when the banner perished!  
O for the Faith that was strong in death—  
The Faith that our fathers cherished!  
The banner might fall, but the spirit lived,  
And liveth for evermore;  
And Scotland claims, as her noblest names,  
The Covenant men of yore.

---

## *From "Lays of the Kirk and Covenant"*

By HARRIET S. MENTEATH

Ah! the eye is sick with seeing;  
Ah! the heart is faint with fear.  
Clouds athwart the horizon fleeing,  
Harbingers of tempest near!  
God hath laid to sleep his chosen;  
Who the mighty shall withstand?  
And the tide of faith seems frozen  
In the winter of the land!  
For a space it darkens, darkens,  
Hope and promise in the tomb!  
But the Lord looks down and hearkens:  
Sobs of prayer amid the gloom!  
"Nay, my people — not forsaken,  
Though afflicted sore thou art.  
Of my strength thy hold is taken;  
Thy fresh springs are in my heart!  
From the deep vault of the prison;  
From the lone isle of the sea;

From thy banished ones hath risen  
An accepted voice to me!  
Chosen in affliction's waters,  
Chosen 'neath the oppressor's rod,  
I have sealed thy sons and daughters  
In a covenant with God!  
Pass thou on, a sign and wonder,  
As my nation was of yore;  
In the secret place of thunder  
I have laid thy help in store!  
Quit thy hold of earthly favor;  
Touch not the accursed thing!  
Monarchs **must** abhor thy savor  
While they set at naught thy King!  
Part not — halve not thine allegiance,  
Till I come to claim mine own;  
In the woe of thine obedience  
Bear my Cross and guard my Crown.

All its thorns in thy true sight,  
'Transfigured into beams of light!"

---

"Blessed whoso loveth Thee, and his friend in Thee, and his enemy for Thee.  
For he alone loses none dear to him, to whom all are dear in Him who  
cannot be lost." — Augustine.

# BLUE BANNER FAITH AND LIFE

VOLUME 16

JULY-SEPTEMBER, 1961

NUMBER 3

## *Sketches of the Covenanters*

By J. C. McFeeters

Chapter XLVII.

### **A Home Desolated.**

"See the top of yon hill?" said the shepherd's wife, pointing to the highest crag of Cairn Table. "Keep that in yir e'en, asd ye'll come to John Brown's grave." Our way lay through a pathless moor, covered deep with grass, rushes, and moss; and we had asked direction to the spot where the martyr's body sleeps.

The day was wet, the pasture beaded with drops, and the rushing streamlets disputed our crossing; yet a passionate longing to see the place John Brown, known as the "Christian Carrier" had lived, and was buried, overcame every difficulty. The walk covered three miles. At length we ascended a knoll, and lo, the monument stood before our eyes, and almost at our feet. Now we were on ground, where one of the most tragic scenes of Scotland was transacted. Cargill very beautifully said, "The moors are flowered with martyrs' graves." Here is one of these flowers; a century plant it is, watered with precious blood, and abloom in sweet solitude.

The buildings are gone; not a trace of them is left. The grave was made, it is said, where the martyr fell, in front of his cottage. It is enclosed with a stone wall breast high. A flat stone lies over the remains, bearing a copious inscription. The solitariness is oppressive; death and desolation here bear undisputed sway. The blood ran in chills, as the cold grey stones gave their testimony, amid the gusts that played with the heather, and the drizzle that sprinkled our bare heads. The thoughts of the heart played wildly; imagination refused to be bridled; in a moment former conditions were, in vision, revived. The monument had given place to the dwelling, and the dreariness was astir with the scenes of busy life.

The country around, was then, as it is now, somber as a desert. The silence is solemn; we bated our breath; the lips shrank from speaking; aught except a prayer, or the melody of a Psalm, seemed out of place. The outlook on every side is without an inhabitant; yet, even here, the persecutor sought his prey, and did his cruel work.

Many years had this home been a sanctuary in the wilderness, and a refuge for the hunted Covenanters. John Brown and Isabel, his wife, were like Zacharias and Elizabeth, "both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They had two children, a babe in the mother's arms, and Janet, five years old, a child by a former wife. Morning and evening God's worship perfumed their humble dwelling. These hearts, filled with the love of Jesus, poured forth His praise every day, but especially on the Sabbath, which they kept with great care. Their hospitality was munificent; they entertained angelic strangers. The latch-string was on the outside, and many a Covenanter, driven by storms, or hunted by dragoons, found a welcome here. They came wearied with journeying, wasted with hunger, weakened with sickness, and worried with trouble, and found rest, comfort, and inspiration in this habitation, where God was pleased to dwell.

A society of Covenanters held its meetings in this home. Several families came across the broad moor on Sabbath morning, and remained till evening. Sometimes they traveled both ways under star-light, for fear of the enemy. The day was devoutly spent in prayer, reading the Word, singing Psalms, and conversing on the heart-stirring doctrines of redemption. They spoke much concerning the duties and dangers of the times. This society continued to meet, till broken up by the martyrdom of its men; one after another was pursued and shot down like game on the mountains.

John Brown's house became a rendezvous for the Delegated meetings of the United Societies. This thickened the dangers that were gathering around his life. He had a presentiment that his blood would be shed for the cause of Christ, yet he accepted duty at every hazard, and rejoiced in privileges however perilous.

After the death of Donald Cargill, the Cameronians for a while had no ministers. They stood, however, unfalteringly by their Covenant. They even grew aggressive in their testimony; hurled new challenges at the king; took forward steps in the battle for conscience, liberty, and the royal

rights of Christ. The societies, numbering several hundred, were able to unify and utilize their strength, by means of the Delegated meetings. The second meeting of these delegates was held in this consecrated home. Sixteen men, representative Cameronians, competent and fearless elders, gathered around this hearth, where the turf-fire glowed, while the March storms swept the moorland. Here they deliberated how the Covenanters might continue the struggle, and intensify it by striking harder blows against error, and giving stronger testimony to the rights of their kingly Saviour. They were at no time planning for ease, safety, or deliverance. "We only fear," said one, "that our sufferings will end before the reformation begins." The glory of Jesus Christ was their objective point.

Alexander Peden in his wanderings, drifted into this home, on the night previous to the awful tragedy that occurred in the front yard. How surpassingly kind is God's providence! Surely Peden was sent of God to fill these hearts with comfort, courage, and triumph in Jesus Christ, for the trial, which was now at their door. Peden held John Brown in highest esteem. Of him he said, "He was a clear, shining light, the greatest Christian I ever conversed with." What a night of prayer and inspired fellowship those men must have had together. Their souls were then in a state of highest tension; both were fired with zeal for the Covenant of the Lord, and melted with sorrow for the desolated Church.

Next morning, May 1, 1685, they were up at dawn for family worship. The first verses of the 27th Psalm were sung. How wonderfully appropriate for such a morning! The Psalm is the shout of faith;

"The Lord's my light and saving health,  
Who shall make me dismayed?  
My life's strength is the Lord; of whom  
Then shall I be afraid?"

John Brown then went to the field, spade in hand to dig turf. Peden lingered; he said; the shadow of the great distress had fallen on his tender spirit. Taking his farewell of Mrs. Brown, he paused and said, as if to himself, "Poor woman; a fearful morning; a dark, misty morning!" He then went his way.

"Oh, mother, a great many horsemen are coming down the hill with father," cried Janet, rushing into the house.

"The thing that I feared is come upon me," cried the mother, "O, give me grace for this hour," she prayed, lifting her eyes to heaven. Then taking her babe in her bosom, and Janet by the hand, she went out to meet the soldiers, praying as she went. Claverhouse was in command. She pleaded that her husband's life might be spared;

but not words nor tears could move the hardened man.

"Will you pray for King James and his supremacy?" said Claverhouse to his prisoner.

"Jesus Christ is the Supreme Head of His Church," was the fearless reply.

"Will you attend the curate's service?" continued Claverhouse.

"I cannot attend where God's law is not honored," responded Brown.

"Go to your prayers, for you shall immediately die," cried Claverhouse. Even the soldiers were horrified at the awful threat.

"Isabel, this is the day I told you of, before we were married," said he tenderly to his wife. "You see me now summoned to appear before the Court of heaven, as a witness in our Redeemer's cause. Are you willing?"

"Heartily willing," she answered, her voice tremulous with affection for him and submission to God. Her heart was breaking, yet she would cheer up the martyr spirit of her husband.

"That is all I wait for," he said, then added in a rapture of joy, "O, death, where is thy sting? O, grave, where is thy victory?" He prayed for Covenant blessing upon mother and children, soon to be left so lonely; adding, "Blessed be thou, O Holy Spirit, that speaketh more comfort to my heart, than my oppressors can speak terror to my ears."

"Shoot" said Claverhouse to the soldiers, drawn up for the bloody work. Not a gun was discharged. The brutal leader then fired the deadly shot. The martyr fell at the feet of his wife, and after a brief struggle the noble spirit departed. "What think you of your husband now?" said Claverhouse to Mrs. Brown. "I always thought well of him, but more now than ever," she quietly replied. "You deserve the same fate," said the brutal man. "And if you had the power, I would receive it," she defiantly responded. "But O, how will you answer for this day's work?" she continued. "I'll take God in my own hand," he replied. The soldiers silently and sullenly rode away, ashamed of the horrible deed. Mrs. Brown, with her children, sat down beside the outstretched martyr, and poured out her great sorrow.

John Brown might have saved his life, and his family, by relaxing in his Covenant, and joining another Church. The family that keeps Covenant with God will surely be tried; difficulties and hardships must be met. But the victory is always to them who cling close to the Lord, in personal holiness, in family worship, and in Covenant-keeping.

### Points for the Class

1. Describe the location of John Brown's home.
2. What meetings were held in this cottage?
3. What interests were here under deliberation?

4. Who visited his home the evening before the sad event?
5. How was John Brown captured?
6. Describe the death of this martyr.
7. How could John Brown have saved his life?

(To be continued)

---

## *A Believer's Life of Christ*

By the Rev. John C. Rankin

**Note:** Mr. Rankin's studies in the Life of Christ have been appearing in **Blue Banner Faith and Life** since October, 1957. Recently Mr. Rankin's work has been published in book form by the W. A. Wilde Company under the title **A Believer's Life of Christ**. The publication of these studies in serial form will be continued by special permission of the author and publisher. Copyright 1960 by W. A. Wilde Company, Natick, Mass.

### CHAPTER XIX

#### THE GREAT DIVIDER

As has been indicated, Jesus was at once a great and blessed peacemaker or uniter and a great divider. Being One with God the Father he was and is one with him in all that he does. And God's work while unitive was also divisive. Just because, in his own way, he was a great uniter he has ever been and is the great Divider. So also Christ. As surely as he was God and God was in him, he also was and is the Master Separator. So the matter stands, whether we like it or not and however we may feel about it.

As we have seen, union and division in the life and work of God and of Christ in the world is one single, indivisible activity. They are really only opposite aspects of the one great work. A consequence of this is that when we have traced the history of one side of the work we have already told the story of the other. However, having given special attention to the one it now remains to do so also with the other.

God's division in history proceeds on the basis of his division in nature and in the realm of the mind. We read how it was that he first divided the light from the darkness, the waters above from the waters below, the seas from the land and the day from the night and brought forth endless distinctions and separations among all material and living things. He brought forth division between nature and spirit, earth and heaven, time and eternity.

As time went on he revealed himself as a great separator and divider in the hearts and lives

of men. For he ordained a radical division between right and wrong, truth and error, loveliness and ugliness, good and evil, godliness and ungodliness. He set a difference and a conflict between the good doer and the evil, the righteous and the wicked, the just and the unjust, the godly and the ungodly, and between him that serveth him and him that serveth him not.

Irrespective of any question as to why this should be, and as to God's reasons for it, the fact remains that so it was and is and ever shall be. And Jesus too, by virtue of his place in the Godhead and his mission as the divine Revealer, was and could have been no other than a great divider. He was and could be nothing else than what God is, a great separator in the world, the great Divider.

It all began in the garden of course when Paradise was lost. Even before man was expelled from his original abode, provision was made for Paradise to be regained. And that was how the great division came. It followed in the line of Seth as against that of Cain, and of Noah against all the world.

God mightily disrupted man's first adventure in one-worldism. He called on Abram to forsake his home and kindred and to go out, trusting in him. He put a division between the patriarchs and all others, between the children of Israel and the Egyptians and all other nations. He divided the Red Sea in the way and the waters of Jordan were parted so that "all the Israelites passed over on dry ground." He gave them Canaan for their possession and divided it among their tribes.

And always a sharp and clear distinction was maintained between those whom God raised up and received as his own and all other men. As they were different in themselves, so were they dealt with differently. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit

in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psalms I).

And again, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psalms 34:15, 16f).

So, of course, in all the psalms and in all the representations of the Word of God. It was so in the work and experience of every leader, every prophet whom God raised up to speak for him.

Many pages could be written on the age-long conflict and great division. There was the time of Moses for example. Late in life he said, "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live (Deuteronomy 30:19). And there was Joshua, "Choose you this day whom ye will serve" (Joshua 24:15). And Elijah, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal then follow him" (I Kings 18:21). It was so in the time of Isaiah; "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isaiah 1:19, 20). Jeremiah and Ezekiel wrote in letters of fire and words of flame of the same choice and division.

The conflict heads up in controversy between the false prophets and the true. It is ever essentially religious in character. It is mutual opposition in the sphere of religion; the true versus the false, the real versus the synthetic, the genuine versus the counterfeit. God's own revealed religion is at war with all other whether outside the camp or in it. Without are the false religions and idolatries of the heathen, within the "lying words" and "vain and foolish things" of the false prophets. God is revealed as in perpetual controversy with his people in respect to all perversion and corruption of the truth he has given.

The origin of all such division is in God himself and in him alone. He it is who has chosen some and rejected others. It is he who has drawn the line of distinction, ever sharp and clear and divisive. He has put a difference between the holy and the unholy, the clean and the unclean. He has set up a great and radical division between one religion and all other; between one group or class or kind of men and all other. He has opened a chasm by virtue of which it could be said that "between us and you there is a great gulf fixed." By the grace of God and as he wills that line of

division is passable from one of the two sides to the other in this life. But as for the hereafter, "they that would pass from hence to you cannot; neither can they pass to us that would come from thence" (Luke 16:26).

And so, as in our consideration of the Master Peacemaker, we are back to Christ again, now as the Great Divider. As we shall see, it is an appellation that fits him well.

Here again, as ever before, it was a conflict between religions. "We have Abraham to our father," the Jewish leaders said. But John said that "God is able of these stones to raise up children unto Abraham" (Matthew 3:9). To Jesus they said "Abraham is our father." But he said "If ye were Abraham's children ye would do the works of Abraham." Ultimately it was a question as to which was in the possession of Satan. Jesus said "ye are of your father the devil." They said "Say we not well that thou art a Samaritan, and hast a devil?" At bottom it was a conflict between Satan and God (John 8:33-59).

The public life as a whole is the story of God's great division among men. In the life of the Lord Jesus we see the age long conflict at its height. It was a battle between the parties concerned, each in his own nature and separate ways and works of life. Our attention has been directed to this in the preceding chapters and we shall be increasingly occupied with it in those that follow.

On the platform of the life of the world it was a clash of personalities. And there were two sides; the side of God and of his Son; and of those who, whatever their own beliefs and contentions, were against him, his cause and his kingdom. The believers were separated and they separated themselves from the world and unto the Lord.

Christ's zeal, and that of those that were with him, was that all should be gathered together unto him; but men "would not." Rather, "the rulers were gathered together against the Lord and against his Christ" (Acts 4:26).

In the nature of the case how could anyone be gathered unto Jesus apart from separation from the world? In other words how could one be Christ's except by way of division and separation? The believers enjoyed blessed communion with the Saviour and deep and satisfying relationship among themselves in him. But for them there was not nor ever could be any real and happy fellowship elsewhere. For how can one have peaceable and happy relationship with others apart from peaceful and blessed relationship with God?

Jesus never faltered in his representation concerning sin; what it is, where it is, and what it deserves. In his perfect and considered judgment the leaders and people of the day were what he

said they were. The people in general were faithless, fickle and "untoward." The leaders were covetous, greedy, proud, hard-hearted and hypocritical. Despite all pretension and appearance to the contrary, they were evil doers and "blind guides."

This characterization of them was expressed, of all places, in the very "sermon on the mount," so dear to the heart of the liberal of today. "Beware of false prophets," he said, "which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits" (Matthew 7:15-20). Beware of these religious masqueraders he says, and what they teach. "Beware of the leaven of the Pharisees" (Matthew 16:1-12). And again, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

And yet again, and speaking directly to them, he addresses them as "blind guides," as fools and blind, as hidden graves, as whited sepulchres and as only outwardly clean vessels. He assails them as those who "shut up the kingdom of heaven against men," and whose whole life and words and work witness against them as the natural descendants of those of other days who killed those sent from God to witness to them (Matthew 23).

Now there is such a thing as righteous indignation and Jesus possessed it in full measure. There is also a holy abhorrence which he had, and which itself is a kind of hate, that is to say, God's kind. It is the kind expressed by the prophet in Habakkuk 1:13; "Thou art of purer eyes than to behold evil, and canst not look upon sin." And in Romans 1:18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in (their) unrighteousness."

But does it mean that Jesus hated? Yes, in a sense he did, but in another, not. In one sense he hated; in another sense he loved and had love for all men. What must be said about him is that the more he hated in a good way, so much the more he pitied and loved. The more evil a man might be the more pitiable in his sight. All men

of every sort and condition were and ever are to him simply and essentially just poor lost sinners; sinful, self-blinded souls; in deepest, direst need of what he had to offer and came to provide.

"What," someone may say, "is such devastating, white-hot denunciation love?" Certainly; what else? What else could it be? It was holy and just of course. Those fearful diatribes were delivered in pure justice. But it was a case in which the message of truth and justice, the message of the truth that hurts, yea even cuts to the heart, was the only real love. In consideration of all the facts how else could real love be expressed? What real love, except as so expressed, could there be? "Ye serpents, ye generation of vipers," he says. But mark what now he says in the same breath. "How can ye escape the damnation of hell?" That really tells the story and shows where his heart was, even as he spoke against them. And so elsewhere we see him pouring out his heart in sobs and tears; "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes" (Luke 19:42).

One lesson out of the many to be derived may be allowed. The fashion of the hour is against divisionism. Generally speaking the whole idea is repugnant to leaders and people in our day. But on the authority of God's Word, and by the example and teaching of the Lord, it has its place in the divine scheme of things and its rights in our esteem and favour. It has its rights and it will come into its own again.

Human nature has not changed essentially. Man's sin-situation in relation to the Just and Holy has not changed. God is the unchangeable and Jesus Christ is "the same yesterday, today, and forever." He is still the great uniter and divider. And the one great, essential and divine division continues through all time and holds for us today. "For, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his" (II Timothy 2:19).

(To be continued)

---

## *Instrumental Music in the Public Worship of the Church*

By **John L. Girardeau**  
(Continued from last issue)

3. The next step in this argument is to show that no musical instruments were used in the synagogue-worship.

As this is almost universally admitted, no extended argument is needed to prove it. It might have been expected from the jealousy which God had always peculiarly manifested in enforcing the principle that without an express warrant from

him nothing was to be introduced into the public worship of his people, and especially from the facts already emphasized that no instruments of music were allowed to be employed in the tabernacle, and that they were included in the service at the temple only in consequence of explicit divine instructions to that effect, it might have been expected that instrumental music would not

have been incorporated into the worship of the Jews on ordinary Sabbath days not embraced in the three national festivals. This presumption is confirmed by the facts of the case.

The writers who have most carefully investigated Jewish antiquities, and have written learnedly and elaborately in regard to the synagogue, concur in showing that its worship was destitute of instrumental music. What singing there was, and there was not much of it in proportion to the other elements of worship, was plain and simple. In his great work *On the Ancient Synagogue*, Vitring shows (*De Synag. Vetere*, Lib. I., Pars i, Chap. 10. Lightfoot on Matt. vi. 2. See also Josephus, *Ant. Jud.*, Lib. iii., Chap. 12.) that there were only two instruments of sound used in connection with the synagogue, and that these were employed, not in worship or along with it as an accompaniment, but as **publishing signals** — first, for proclaiming the new year; secondly for announcing the beginning of the Sabbath; thirdly, for publishing the sentence of excommunication; and fourthly, for heralding fasts. These were their sole uses. There were no sacrifices over which they were to be blown, as in the tabernacle and temple. And from the nature of the instruments it is plain that they could not have accompanied the voice in singing. They were only of two kinds — trumpets (**tubae**), and rams' horns or cornets (**buccinae**). The former were straight, the latter curved. Nor is it to be supposed that the cornet, like the modern instrument of that name, was susceptible of modulation, and therefore of accompanying vocal melody. It had but one note, and was so easy to be blown that a child could sound it. Further, they were, for the most part, used not even in connection with the synagogue buildings, but were blown from the roofs of houses, so as to be heard at a distance. Enough has been said to prove that no instrumental music entered into the services of the Jewish synagogue. (The orthodox Jews, even to the present day, oppose its use in the synagogue. The writer knew a congregation in Charleston, S. C., to be rent in twain in consequence of an attempt to introduce an organ.)

The elements of worship in the Mosaic dispensation were of two kinds:

(1.) The **generic or essential**. Those observed in the synagogue were the reading and exposition of God's Word, exhortation, prayers, accompanied with singing, if the common recitation by the people of parts of the Psalms can be so characterized, and the contribution of alms. Without here raising the question whether synagogues had an existence prior to the Babylonian exile, one would risk little in taking the ground that, during all the time of the church's development in the past, God's people had been accustomed to meet on Sabbath days for engagement in these essential parts of divine worship. The patriarchal dispensation being left out of account, in which, however, every sentiment of piety and reverence,

the original institution of the seventh day as one of rest, and the acquaintance of the Israelites with the law of the Sabbath before the promulgation of the Sinaitic law, render it highly probable that such a practice was maintained, a few reasons will be intimated in favor of its maintenance during the period of the Jewish economy:

First, The fourth commandment made the sacred observance of every Sabbath day obligatory. It is not reasonable to suppose that the law contemplated the merely individual and private keeping holy of the day.

Secondly, The Israelites, during their sojourn in the wilderness, were accustomed to worship every Sabbath day in mass at the tabernacle. It was accessible from every part of the encampment which was around it on every side. The proof of this is given in Lev. xxiii. 3: "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation." The prescriptive usage of meeting for worship on every Sabbath was thus established during their forty years' pilgrimage in the desert. In all that time during which they held weekly assemblies, let it also be observed, they knew nothing of instrumental music. It is altogether unreasonable to suppose that this habit, ingrained into them in the early period of their national existence and consecrated by innumerable sacred and splendid associations, would have ceased to be influential after their wanderings had ceased and they had been permanently located in the land of rest. Such an innovation upon their customs could only have occurred in consequence either of a divine command enforcing the change, or of a serious defection from their religious principles. We know that neither of these causes operated to produce the supposed revolution in their habits of worship. Upon their settlement in Canaan, they were of course dispersed in consequence of their tribal distribution throughout the length and breadth of the country from Dan to Beersheba, and, as the tabernacle was necessarily at any particular time confined to one spot, it was not accessible to congregations representing all Israel, except upon the occasions of the prescribed national festivals. What, then, were they doing on all the other Sabbaths of the year in their cities and towns, villages and rural neighborhoods? It cannot be supposed that on those Sabbaths they never met for worship. ("Under every preceding dispensation the sanctity of the Sabbath had been a fundamental part of revealed religion; the synagogue worship goes back, possibly, to the captivity in Egypt, certainly to the captivity in Babylon." — Breckinridge's *Subjec. Theology*, p. 530.) This consideration is mightily enhanced by the fact that only the males of Israel were enjoined to attend the great annual festivals. Were the women, the mothers of Israel, the trainers of children and youth, left destitute of all public worship? The supposition cannot be entertained.

Provision must have been made for their engagement in the stated public worship of their God.

Thirdly, The priests and Levites, when not occupied in the discharge of their formal, official duties at the temple, were distributed through the land, and there is evidence to show that they acted as teachers of schools. Is it likely that ministers of religion would have educated the people in everything but the divine law, or that they would have failed to assemble them on Sabbath days for the reception of religious instruction, or that such instruction would have been unattended by worship? It may be said that this amounts to no more than a presumption. But if so, it is a powerful presumption, and is strongly confirmed by other considerations, such as those that follow.

Fourthly, The Israelites were commanded to proclaim the incoming of the Sabbaths and the new moons by the blowing of trumpets. That these seasons were observed with the solemn worship of assemblies is rendered almost certain by the passage in 2 Kings, chapter iv., in which it is intimated that on those occasions the prophets were accustomed to hold meetings for instruction and worship. The Shunammite, whose son had been restored to life by Elisha, having lost the child by death, proposed to her husband to provide her with the necessaries for a journey to the prophet at Mount Carmel. His reply was, "Wherefore wilt thou go to him to-day? It is neither new moon, nor Sabbath?" The answer cannot be understood except upon the supposition here contended for — namely, that the Sabbaths and new moons were seasons of gathering for instruction and worship; and it is certain that Carmel was not Jerusalem, and that weekly Sabbaths and the beginnings of months did not occur only three times a year.

Fifthly, In Psalm lxxiv. 8, the Psalmist, in view of the devastation of the country by its enemies, thus laments: "They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land." It is not necessary to suppose that the buildings here rendered *synagogues* exactly corresponded with those erected for worship after the return from the Babylonish captivity, but they were places for worship. (See Horne's *Introduction*, vol. ii. p. 102, for a confirmation of this view. It is there shown to have been advocated by Josephus and Philo, and also by Grotius, Ernesti, Whitby, Doddridge, and Lardner.) Possibly they were, as Prideaux and others suggest, uncovered places of

worship, *proseuchae*, but they were buildings, else how could they have been burned? And that they were not the halls adjoining the temple, as some conjecture, is proved by the statement that they were throughout the land: "All the synagogues of God in the land." Were the temple buildings ubiquitous? In this exposition not a few eminent commentators agree. Dr. McCurdy, in Lange's Commentary on the place, says that these buildings were *places of meeting* in different parts of the land. Calvin remarks: "I readily take the Hebrew *moadim* in the sense of *synagogues*, because he says *all* the sanctuaries, and speaks expressly of the whole land." Adam Clarke observes: "The word *moadey*, which we translate synagogues, may be taken in a more general sense, and mean any places where religious assemblies were held; and that such places and assemblies did exist long before the Babylonish captivity is pretty evident from different parts of Scripture." (George Gillespie says: "After the tribes were settled in the land of promise synagogues were built in the case of an urgent necessity, because all Israel could not come every Sabbath day to the reading and expounding of the law in the place that God had chosen that his name might dwell there." *Eng. Pop. Cerem.* p. 116.)

Dr. Plumptre, in the article on synagogues in Smith's *Dictionary of the Bible*, citing Vitringa *On the Synagogue* (pp. 271, ff.), says: "Jewish writers have claimed for their synagogues a very remote antiquity. In well-nigh every place where the phrase "before the Lord" appears they recognize in it a known sanctuary, a fixed place of meeting, and therefore a synagogue." This view is taken in the Targums of Onkelos and Jonathan. "On the one hand," says Dr. Plumptre, "it is probable that if new moons and Sabbaths were observed at all (it was shown above that they were), they must have been attended by some celebration apart from as well as at the tabernacle or the temple. . . . On the other, so far as we find traces of such local worship, it seems to have fallen too readily into a fetich religion, sacrifices to ephods and teraphim, in groves and on high places, offering nothing but a contrast to the 'reasonable service,' the prayers, psalms, instruction in the law, of the later synagogue." This, to some extent not universally, is lamentably true; but the abuse proves the legitimate use of these stated seasons and places of public worship separately from the tabernacle and temple services.

(To be continued)

## *The Hebrew Sanctuary, A Study in Typology*

By the Rev. Wallace B. Nicholson, M.A., B.D., M. Th.

### V. HISTORICAL SURVEY OF TYPOLOGY, CONTINUED

#### 5. Typology in the Nineteenth Century.

In the beginning of the nineteenth century

during a period of evangelical coldness, through the influence of Spencer (Spencer, *De Legibus*

**Hebraeorum** (1686-1732).) and others (Dathe published an edition of the **Sacred Philology of Glassius**, omitting the section on types (1776-97).) the way was opened to rationalistic investigations of Old Testament history, and in certain evangelical schools the loose allegorizings of the Old Testament were substituted for a greatly restricted use of the types. According to Bishop March (Bishop Herbert Marsh, on the **Criticism and Interpretation of the Bible** (London 1828-1838. New Ed.) nothing was to be treated as typical except what was expressly taught by Christ and His apostles. This theory was advanced with much good sense by March; and its enunciation seemed sound and reasonable and antagonistic to the lawless expositions of previous writers. It does not however seem to have taken into account that the expressed types were drawn from a treasury of truth where many more could be found; furthermore his principle is not of universal application since in the realm of prophecy other references to the Redeemer must be admitted besides those expressly laid down in the New Testament. The view of typological interpretation set forth by this school in spite of its preciseness was not supplemented by any new grounds bearing upon the relation between the type and the antitype. And in fact the effect of this straightened system was to weaken the connection between the Old and New Testament and to sanction a rigid and barren mode of interpretation which tended later to lead to a bold and rationalistic approach to the Old Testament. Later theologians represented by Klausen (H. N. Klausen, **Hermeneutics** (1841).) and Alexander (R. L. Alexander, **Harmony of the Old and New Testament** (1841).) further restricted the use of types so that some of those allowed even by the March school were rejected as types and admitted merely as illustrations.

The main contributions to typological interpretation in the nineteenth century, and this applies particularly to the Hebrew Sanctuary, are the works of Fairbairn of Scotland, Atwater of America, and Baehr (Whatever objections one may have to the principles of Baehr his name could hardly be omitted as he is an authority on this subject; and, according to Atwater, he was the first to apply to this subject the inductive method of interpretation. Criticism of Baehr will be found in Fairbairn's **Typology**.) of Germany.

Principal Fairbairn (Part of the materials in this section, for which I am indebted to Fairbairn, will be found in his **Typology**. Baehr and the German writers are quoted as secondary sources but criticisms and quotations of considerable length are available in works on **Typology**. The great tomes of Cocceius in Latin are to be found in some libraries.) published his first volume on "The Typology of Scripture" in 1845. This was followed by the second volume in 1847. The fourth edition was given to the world in

1864 while the sixth edition was issued in 1876 showing the popularity of this great work.

The first book in volume one treats of the principles of typical interpretation and gives a general survey of typological thought both ancient and modern. The author deals at large and in detail with the ground-work of typology as a branch of hermeneutical science. In his discussion of this subject he criticizes with considerable keenness the views of the Cocceian and Marsh Schools and seeks to take a midway path between both divergent views on the basis of correct typological principles. The second book in volume one, treats of the application of these principles in the light of the divine truths set forth in primeval and patriarchal times, such as the Tree of Life, the Cherubim, sacrificial worship, marriage, etc. There is also a useful appendix dealing with such matters as, the prophecies referring to Christ, and the applications made by the Evangelists, the Apostle Paul, and the writer to the Hebrews.

The second volume discusses the history of the church of God under the Law and the symbolic institutions of the Mosaic dispensation. The greater part of this volume brings under review the interpretation of the Hebrew Sanctuary. A careful study of this work will convince the reader that it is the product of a brilliant and compendious intellect, well-versed in problems of Scriptural interpretation. "The Typology of Scripture" is the most exhaustive and systematic treatment of this subject that has so far appeared.

The "Symbolik des Mosaischen Kultus" of Baehr (Baehr, **Symbolik des Mosaischen Kultus**, 1837-39-74.) was first published in 1837-39. Baehr opened the way for a systematic interpretation of the Mosaic Symbols. The author deals in detail with the Tabernacle and its arrangements; and the work is characterized by profound scholarship and ability. Baehr enumerated several canons of typology some of which are of a general nature and others which perhaps are somewhat subjective in character. His typology is blemished by his fondness for artificial resemblances and for finding recondite meanings in plain events and statements. His views here are affected by his treatment of the Atonement, where he departed from the received doctrine of the church. Any criticism of Baehr however must take into account his grasp of the subject and the weight of his arguments on the points he deals with. For example, he takes issue with Spencer in maintaining that the institutions of Moses have not been derived from Egyptian culture. This was a standard-work in Germany during the latter part of the nineteenth century. Some of his views have been criticized by Hengstenberg (Hengstenberg, **Authentic des Pentateuchus**, 1841.) and Friederich Friederich, **Symbolik der Mosaischen Stiftshutte**. 1841.)

The Rev. E. Atwater (Rev. E. E. Atwater, **The Sacred Tabernacle**. 1877.) issued a volume dealing exclusively with the tabernacle in 1877. His work involved much research and is systematic though he formulates no specific typological principles. He is evangelistic and consistent, and the work as a whole is far superior to much that has been written on this subject. He follows Baehr to a considerable extent in some particulars though he has no sympathy with his views on the Atonement; and his preferences for this writer and Nelmann (Neumann. **Die Stifftshutte** (Gotha). 1862.) seem to have led him to make an excessive use of the symbolism of colour, number, numerals, etc. Fundamentally he coincides with Fairbairn in his typological interpretation; and he is more readable and less profound than the learned Principal.

#### 6. Typology in the Twentieth Century.

During this century nothing of a systematic nature dealing with the Tabernacle has so far been given to the world. Liberals and semi-Liberals have to a great extent discarded this field of typology, contenting themselves with critical discussions of the literature of the Old

Testament, and drawing materials from Assyriology and archeology. Typology as such is outmoded and since Wellhausen broached the theory that the sanctuary of the Hebrews was a pious fraud of the priests, this sacred structure is considered unworthy of any detailed investigation.

Typology, or what is supposed to be such, is treated mainly by several of the new sects which have sprung up during the last century; and in the hands of such, too often this branch of theology is characterized by a loose and unsystematic approach to the Old Testament in which the doctrines and ideas peculiar to the writers and their sects are expounded for popular consumption. Those who have access to Keach, Baehr, Neumann, Schofield, and other writers content themselves with reproducing and expanding their views. But little attempt is made to formulate rules for guidance, or to follow any definite and consistent system of typology.

(To be continued)

Copyright 1951 by Baker Book House, Grand Rapids, Michigan. Used by permission.

---

## George Gillespie

By R. D. Eagleson, M.A., Dip. Ed.

(Continued from last issue)

**Note:** This article by a scholar in Australia expounds the classic Presbyterian view of the relation between Church and State as held by George Gillespie.—Editor.

### Appendix

#### Government in the Jewish Church

A party of the Erastians had argued that the Jewish Church knew no distinction between the civil and the ecclesiastical government, between civil and church discipline. Book 1 of **Aaron's Rod Blossoming** is devoted to refuting this contention.

Gillespie recognized that the Jewish Church was often not materially distinct from the Jewish State of Commonwealth, the same persons belonging to both, but he held that it was always formally distinct. As proof of this distinction he pointed to II Chronicles 19:8-11. This is perhaps the clearest proof text of all for separate civil and ecclesiastical sanhedrins amongst the Jews, for while it may appear difficult to distinguish between the personnel of the courts, especially with regard to the Levites, yet in verse 11 the chief priest, Amariah, is appointed to preside over the government dealing with the Lord's matters, while the ruler of the house of

Judah, Zebadiah, is made president of the body which handles all the king's matters.

This establishment of two sanhedrins under Jehoshaphat is actually a revival of an earlier act of David when he divided the Levites and appointed some to spiritual matters and others to civil jurisdiction (1 Chron. 23-4). Gillespie traced it back further to Deuteronomy 17:8-12, and held that the ecclesiastical sanhedrin was formed first, in Exodus 24, and the civil sanhedrin only later in Numbers 11. That the Levites were found in both courts and thereby tended to confuse their material distinction is due to the fact that the Jews had no other civil law except God's Law. The priests and the Levites were to expound God's Law and so such dual activity (1 Chron. 26:30 and 32) was proper for that time. But there is no like reason that the ministers of Jesus Christ in the New Testament should judge or rule in civil affairs; nor is it in accord with the will of Christ or the teaching of the apostles. At the same time the judging and governing of the Levites in the business of the Lord is a pattern left for the entrusting of church officers in the New Testament with a power of church government, there being no such reason for it as to make it peculiar to the Old Testament and not common to the New.

Other references in the Old Testament which reveal a distinction between the ecclesiastical and the civil authorities include:

(a) Jeremiah 18:18. This is an ecclesiastical court and an ecclesiastical decision. No reference is made to the judge mentioned in Deuteronomy 17 where the priest and the judge are distinguished, and the sentence, "smite him with the tongue" is an ecclesiastical punishment not a capital one (c.f. Jeremiah 26).

(b) Zechariah 7:1-3. Here is an ecclesiastical assembly which had authority to determine controversies concerning the worship of God. Grotius commenting on these verses distinguishes these priests and prophets from the civil sanhedrin and indicates that they were to be consulted, in controverted cases, according to the law in Deuteronomy 17:9.

(c) Ezekiel 22:26. The priests, not the magistrates, are challenged for not putting difference between the holy and the profane, and between the unclean and the clean. And their power in this was not merely doctrinal or declarative, but decisive, binding and juridical, in so far as that according to their sentence men were to be admitted as clean or excluded as unclean. This power and duty they, and not the civil magistrates, had also in other cases, such as judging the scandal of a secret and unknown murder (Deut. 21:5), and controversies (Ezek. 44:24). The priests therefore had the power to determine controversies concerning a man's legal, as well as ceremonial, uncleanness and thereupon to sus-

pend him from the sacrifices and exclude him from the Temple if necessary. This is an act of government and is a power which is peculiar to them. Nowhere in the Old Testament is it ascribed to magistrates, nor is it derived from them. The exercise of it belongs to their intrinsic sacerdotal authority: 2 Kings 11:18 and 2 Chron. 23:19, the priests appointed those who should keep men back.

It is interesting to observe that the courts had the same limitations then as now. The ecclesiastical courts had the same limitations then as now. The ecclesiastical courts could execute only spiritual punishments. They required the support and the activity of the civil courts to exact civil (capital) punishments. In Jeremiah 26, for example, the priests and prophets found Jeremiah worthy of death but they had no power to execute this sentence: it rested with the princes. They could, however, exclude a man from the Temple (2 Kings 11:18), (Chron. 23:19). On the other hand, the magistrates were not to offer sacrifices nor exercise the priests' office (1 Sam. 15).

As evidence of this distinction between church and state in Israel we might also notice the practice with regard to proselytes. They were admitted into the Jewish Church, but never received the privileges of the Jewish State. This practice explains why the names of Jews and proselytes were used distinctly in Acts 2:10. As the membership of the two bodies was different, so each must have had its own government.

(To be continued)

---

## *Faith Healing*

By J. G. Vos

### **I. The Present-Day Faith Healing Movement**

Faith healing movements are nothing new. However they are quite a vogue at the present time, and it is to be feared that a good many Christians are being influenced in wrong directions by them. The leadership of these movements is not always such as to inspire confidence in them on the part of thoughtful Christians. A generation or so ago the bright star in this firmament was Aimee Semple McPherson of Los Angeles. Though she enjoyed extreme popularity, her own life was not free from scandals. Prominent leaders in the faith healing movement of today are Oral Roberts and, in Pittsburgh, Katherine Kuhlmann. One thing about such leaders is the common tendency for each leader to become the center of a new and distinct organization or movement. Free-lance individualism in work and organization is not the characteristic of Christ's true servants.

Another feature of the present day healing movement is its obvious commercialization and propaganda methods. These are well known and need not be described in detail. Certainly they do not ring true to Biblical standards and ideals.

The following may be suggested as some tests of the character of the modern faith healing movement. The answers to such questions as these should determine our appraisal of the movement and its leadership:

1. Is bodily healing made the center and main attraction of the movement? If so, it is not Biblical. In the Bible spiritual salvation is the main thing, and bodily healing in any case is only an adjunct. But let us ask, What is the main reason why people flock to these "healers"? And do the "healers" cater to this attitude or do they oppose it?

2. Do the leaders of the movement seek their

own glory? Do they place themselves in the spotlight of publicity and attention? Aimee Semple McPherson did this literally. The spotlights played on her in many-colored light as she stood in the pulpit. The true servant of Christ does not seek his own glory, but Christ's. And let me add, self-seeking of glory is not a whit diminished by a leader making a public declaration that he or she accepts no glory but gives it all to the Lord. It is the human leader whose photograph appears prominently in the newspaper advertisement and promotional material.

3. Are the persons to be allowed in the "healing line" pre-selected so as to avoid certain kinds of presumably hopeless cases? If so, the program is not honest and it is not of God. Christ cured "all manner of diseases among the people" and no modern person who does otherwise is truly bringing the healing work of Christ to the people. Our Lord even raised the dead to life again. It is to be feared that the leaders of the present-day faith healing movement are too shrewd to allow themselves to get trapped into attempting the cure of certain types of cases.

4. Do the claimed results stand up under impartial investigation? If the healing is real it will stand up under the most searching scientific investigation. If investigation is avoided, the reality must be suspect.

It is certainly possible that God in His sovereignty may work some real cures through the modern "faith healing" movement, but that does not prove that the movement itself is of God. God is sovereign and He can work with good means, with poor means or with no means at all, as He may choose. For example, people may be converted to Christ through the preaching of a minister or evangelist who holds serious heresies in some areas of his beliefs. The test of whether something is right or not must be by an appeal to Scripture, not by an appeal to experience or apparent results.

## II. Psychology and Healing

Medical science is increasingly recognizing the inter-relation of mind and body. The psychosomatic is a recognized branch of medical science today. The Bible long ago recognized this inter-relation of mind and body when it said, "A merry heart doeth good like a medicine, but a broken spirit drieth up the bones."

Psychological experiments have shown amazing influence of the mind upon the body. Blisters can be produced by psychological techniques of suggestion — it has been done in a laboratory. Hypnosis makes it possible for some people to have a tooth extracted without the sensation of pain, without the use of any drugs. It is well known that a strong "will to live" may enable the body to overcome conditions which would certainly kill some people; and conversely, lacking such a "will to live" a sick person may give up and die

as a result of what may in itself be a trivial infection.

Certainly the Bible and psychology teach that a wholesome attitude toward life and a well-adjusted personality make for good health and long-life, and conversely unresolved feelings of guilt, harbored resentments, unrenounced grudges, anger, hatred, envy, jealousy and other powerful but sinful emotions may have disastrous physical as well as nervous and mental ill effects. In his book **Ouch! My Conscience**, W. Maurice Hurley tells of a woman who visited a physician complaining of a severe pain in her back. The most careful examination revealed nothing abnormal about her back. Finally she said, "Doctor, I really believe that if I could just tell my husband to go to the devil, I would get over this pain in my back." Hurley comments that very likely she was correct in this surmise, and the pain was nature's way of giving expression to a suppressed hatred and resentment against her husband.

In all this there is nothing miraculous nor even anything specifically Christian. The "peace of mind" cult of the present day deals in well-known psychological facts together with some common-sense ideas about the effect of the emotions on our physical and mental well-being. Some of this is also taught in the Bible, either directly or incidentally, but in itself it is not Christianity. This is why the "peace of mind" cult is dangerous. Its teachings are a combination of psychology, common-sense and Biblical ethics. But the man in the street jumps to the conclusion that this adds up to salvation in the Christian sense — a salvation, be it noted, which is completely subjective and which has neither need nor place for atonement by the shed blood of Jesus Christ.

Psychology may also explain some of the reputed cures of famous Roman Catholic shrines such as that of Lourdes in France and that of Saint Anne de Beaupre in Canada. Some of these cures have been explained psychologically along the following lines. A well-to-do woman, let us say, is a typical neurotic. She craves attention, and gets it by constantly complaining of her infirmities and reciting her symptoms. To her the pain is real enough and she is completely unaware of its true explanation. She lives as a semi-invalid, not because there is really anything seriously wrong with her body, but because this is her neurotic way of getting some attention and satisfaction in life. In her conscious mind she may be perfectly sincere and may really believe that she is a very sick woman, perhaps even doomed to die of an incurable disease. This goes on, perhaps, for several years.

But as the years pass, people begin to take this neurotic lady for granted, more or less, and she gets less and less satisfying attention. Finally she comes to the realization that being a semi-invalid is a miserable type of existence. She would like to be healthy like other people. But

after parading her symptoms for years she cannot even admit to herself, in her conscious mind, that her real trouble is a neurotic craving for attention rather than actual physical abnormality. This is too painful to face, and her own mind protects her from having to face it. But even if she could face it in her own mind, which she cannot, still she cannot make a fool of herself by calling her friends in and saying, "Look here, I am a cheap sham. I have been deceiving you and imposing on you for years. Really there is not a thing in the world the matter with me except my own selfishness and my craving for attention." A person just doesn't say things like that to friends. But she wants to be well like other people. Her sub-conscious mind cleverly finds a way out which involves no humiliating loss of face or embarrassment before others. She spends a good deal of money on new clothes and travel, and visits the famous shrine of Saint Anne, acting her unconsciously chosen part to the end. After devotions at the shrine she snaps out of her neurosis and feels quite well. It is wonderful. She returns home and tells everyone that a miracle was wrought at the shrine.

The foregoing is not meant to imply that **all** of the cures which are claimed to occur at Roman Catholic shrines can be explained psychologically, but only that it seems probable that some of them are explainable in this manner.

### III. Miracles and Healing

Real miracles occurred in Bible times. The healing was wrought by the almighty power of God. It was usually instantaneous, and it made no difference how severe the disease was or how far it had gone. Even the dead were raised to life; sight was given to a man born blind; a severed ear was restored perfectly. The contrast between the Biblical miracles and the poor results often noted in the present faith healing movement is glaring.

Whether miracles occur today depends, perhaps, on how you define a miracle. There is a good deal of loose thinking on this subject today. You will read in a newspaper that two cars collided at high speed on the turnpike, but by a miracle no one was hurt. Then a new salad dressing is advertised as miraculous — "Miracle Whip" is the name of it. The word "miracle" has been grievously debased, like so many words in our untruthful generation.

Theologians differ somewhat in defining miracle. The definition I ask college students to learn is this: "A miracle is an event in the physical world, having a spiritual purpose, which is caused by the direct action of God, apart from the forces of nature." Another definition sometimes given is that "A miracle is an event having no other cause than the will of God."

In our Lord's miracles of healing, it is en-

tirely possible that latent natural forces were released and played a part in the healing. What happened may have been caused in part by the body's natural forces which were suddenly unleashed from a restraint under which they had been — a restraint caused, directly or indirectly, by sin. Remember, Jesus said that a woman with a bent back had been "bound by Satan".

But if healing came from releasing previously restrained natural forces, the releasing itself was an act of the direct, supernatural power of God. God can use the forces of nature or He can by-pass them, as He chooses. We eat bread every day produced by natural forces, yet we rightly say that God gives us our daily bread. But Jesus fed five thousand people with five small loaves and two little fishes. This was not the result of latent natural forces, but of the creative power of God.

When a sick person is healed in answer to prayer, there may be a strictly supernatural factor at work or there may not. It may be there sometimes and not there at other times. We have no way of knowing, in such matters, what is miraculous providence and what is the beneficent working of ordinary or natural providence. In either case it is a work of God, who executes His decrees through the works of creation and providence.

Even when medical men are baffled and unable to account for the amazing recovery of an apparently hopeless case, we cannot be sure that God, in His hidden working, has by-passed or short-circuited the forces of nature. It may be natural providence coming in answer to prayer, in which case it is not strictly miraculous. Moreover it would be of little practical value for us to know, in any given case, whether something from beyond nature was operative or not. We prayed; God answered prayer; healing was given. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

We may not limit God, but we also may not presume to analyze and pronounce absolutely upon His workings which are hidden from human observation and investigation. God moves in a mysterious way, His wonders to perform.

It is not always God's purpose to give healing in answer to prayer. Dr. William Childs Robinson has said that we used to be told to pray for healing **IF** it is the will of God, but today we are being told to pray for healing **BECAUSE** it is the will of God. There is a vast difference between these two attitudes. The one bows beneath the sovereignty of God; the other presumes to dictate to God.

One of the lessons of the Book of Job, and of the Bible as a whole, is that there is a moral purpose in human suffering. That is, perhaps, the one new idea which Elihu adds to the long speeches of Job's three friends — God has a

moral purpose in allowing men to suffer. Suffering may be discipline to improve and refine character. Hence we may not say that healing in answer to prayer is always the will of God.

#### IV. Is Healing in the Atonement?

The argument chiefly relied upon by the modern faith healing movement as a "clincher" to prove the Scriptural character of their movement is the claim that healing is included in the atonement. The Scripture cited in proof of this claim is chiefly Isaiah 53:4 ("Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted") and the New Testament quotation of part of this text in Matthew 8:17 ("That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.") Concerning this Scripture, it should be noted, first of all, that the citation in Matthew proves that the reference of the verse in Isaiah was to our Lord's healing ministry rather than to His sufferings on the cross — "He . . . healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet . . ." While much of Isaiah 53 deals with our Lord's atoning work on the cross, here we have in Matthew an inspired interpretation of Isa. 53:4 which proves that it refers to our Lord's early healing ministry—the prophecy of Isa. 53:4 was **fulfilled** in something that happened long before the crucifixion.

Further, to speak of healing being "included in the atonement" is to confuse the proper meaning of words. While Christ's work of atonement redeems the whole person, body and soul, unto eternal life, yet it does this by satisfying God's justice on account of man's sin. The atonement concerns guilt and its being canceled. Guilt is not the only aspect of sin, yet it is the basic aspect of sin. Sin as described in Scripture has several aspects. Thus it is first of all a matter of **guilt** — it makes the person guilty and thus liable to punishment. Secondly, sin is **defilement** — it is moral filth, it renders the person unclean, polluted and in need of cleansing. Thirdly, sin is **bondage** — it renders the person a helpless slave who can do nothing whatever to save himself from his sinful condition; it involves moral and spiritual inability. Fourthly, sin involves **suffering** — it has as its consequences pain, suffering and misery of both soul and body. All of these aspects of sin are real, according to Scripture. When man sinned, he brought all this on himself.

Of these different aspects of sin, the primary and most basic one is **guilt**. This means not merely the feeling of guilt, but that God treats the person as guilty. The person is guilty before God and liable to God's just punishment. The Law said "The wages of sin is death." According to God's law, the sinner **deserves** not

only to die but to go to hell for ever. This is what is meant by the word **guilt**. It will be observed that this concept is in the sphere of the legal and judicial dimensions of existence. To say that a man is guilty is to say that he has broken the law and must suffer the penalty of the law. It is in this sphere that Christ's work of atonement directly operates. It concerns guilt — it cancels guilt by a substitutionary bearing of the law's penalty. The term used in theology is "forensic" — having to do with legal and judicial relationships. Man needs atonement not because he is defiled in character but because he is guilty in relation to the law of God. Christ's atonement cancels the guilt and thus redeems the person, at the same time purchasing for him the eventual deliverance from the defilement, bondage and misery of sin.

Now when people talk about healing being "included in the atonement" they indicate that they are sadly confused in their theological thinking and are not distinguishing clearly between (1) the guilt of sin, (2) the defilement of sin, (3) the slavery of sin, and (4) the misery of sin. As well speak of pardoning a man for having influenza as to speak of atoning for sickness. Atonement is for guilt, period. Canceling the guilt leads eventually to the other benefits, yet it remains true that atonement concerns guilt, its penalty and its forgiveness. It is the regenerating and sanctifying work of the Holy Spirit that provides the remedy for the sinner's defilement and slavery. This work of the Holy Spirit, to be sure, is organically connected with the atoning work of Christ — Christ purchased the Holy Spirit for those whose guilt He bore. Yet it remains true, and straight thinking requires us to insist on this, that atonement is a matter of guilt and its forgiveness. This confusing of the various aspects and effects of sin with the primary fact of the guilt of sin is, unfortunately, characteristic of many Christian teachers who have had only a Bible training and no real theological education. Some of these people despise theology and even glory in the fact that they know little of it, while their own ignorance of some of its basic distinctions leads them to misinterpret statements of the Word of God.

You do not forgive a man for having influenza or measles, for the simple reason that one cannot be guilty of influenza or measles. You can forgive a man for having lied about you or stolen your property, because that is something that he can be **guilty** of. Atonement is **God's way of canceling guilt**, and it is confusion of thought to speak about the atonement including healing or curing of sickness which is one of the consequences of sin.

We do not for a moment question that God is often pleased to grant bodily healing to His

children in answer to prayer. The present article is intended merely to clear this precious truth

from some of the wrong thinking that exists about it at the present time.

---

## *Religious Terms Defined*

**ALPHA AND OMEGA.** The first and last letters of the Greek alphabet, used symbolically in the Book of Revelation to assert the eternity of God and Christ.

**ALTAR.** In the ritual of the Old Testament, a raised platform or structure on which sacrifices were offered to Jehovah. The communion table in Christian places of worship is not an altar and should not be so designated (Heb. 9:24-26).

**ANGEL.** The word angel means literally "messenger." Angels are purely spiritual beings of the supernatural realm, created by God for His service. They are assigned special functions in connection with the salvation of the elect (Heb. 1:14). Some of the angels fell into sin (Jude 6).

**ANGEL OF JEHOVAH, THE.** A term used in Scripture to designate, not a created angel, but a Theophany or appearance of God to His people (Gen. 16:7; Ex. 3:2-6). Revelation by Theophany accompanied events of great importance in the work of redemption.

**ANIMISM.** A form of false religion in which natural objects are regarded as indwelt by souls or spirits, which are regarded with superstitious awe.

**ANTICHRIST.** A term which occurs in Scripture only in the first and second Epistles of John, meaning "opponent of Christ." In theology, the term Antichrist is used to designate the great future enemy of Christ in whom the power of evil will reach its climax. Many scholars interpret

the "man of sin" of 2 Thess. 2:3-10 and "the beast" of Rev. 13 as identical with the antichrist of John's Epistles.

**ANTITRINITARIANISM.** A collective name for all those views which reject the Christian doctrine of the Trinity, that the one God exists in three persons, the Father, the Son and the Holy Spirit, the same in substance, equal in power and glory.

**APOSTLE.** Literally, "one sent." The Twelve Apostles were commissioned by Christ to be His representatives in organizing the New Testament Church, and to be official witnesses of His resurrection.

**APOSTLES' CREED.** The most ancient Christian creed, which, however, was certainly not composed by the Apostles of our Lord. Its origin is unknown; it reached its present form only by a long and gradual process of development.

**ARCHAEOLOGY.** The scientific investigation of ancient civilization and culture by excavation and study of their remains. Archaeology is of use to confirm written history where the latter exists, and to fill out gaps in our knowledge where no written history exists. Many statements of the Bible, which had been questioned by skeptics, have been shown to be true by archaeological discoveries, and much light has been shed on statements of the Bible which were formerly obscure.

---

## *Some Noteworthy Quotations*

**THE MANNER OF CHRIST'S ASCENSION** into heaven may be said to have been an instance of divine simplicity and sublimity combined, which scarcely has a parallel. While in the act of blessing His disciples, He was parted from them, and was carried up, and disappeared behind a cloud. There was no pomp; nothing could have been more simple. How can the followers of this Lord and Master rely on pomp and ceremony to spread His religion, when He, its Founder, gave no countenance to such appeals to the senses of men? Had some good men been consulted about the manner of the ascension, we can imagine the result.

— N. Adams

**THE CROSS** is the strength of a minister. I, for one, would not be without it for the world. I should feel like a soldier without weapons, like an artist without his pencil, like a pilot with-

out his compass, like a laborer without his tools. Let others, if they will, preach the law and morality. Let others hold forth the terrors of hell and the joys of heaven. . . Give me the cross of Christ. This is the only lever which has ever turned the world upside down hitherto, and made men forsake their sins. And if this will not do it, nothing will. A man may begin preaching with a perfect knowledge of Latin, Greek and Hebrew; but he will do little or no good among his hearers unless he knows something of the cross. Never was there a minister who did much for the conversion of souls who did not dwell much on Christ crucified. Luther, Rutherford, Whitefield, McCheyne, were all most eminent preachers of the cross. This is the preaching that the Holy Ghost delights to bless. He loves to honor those who honor the cross.

— J. C. Ryle

BRETHREN, the cross of Christ is your crown, the reproach of Christ your riches; the shame of Christ your glory.

— Joseph Alleine

REBUKE should always be dealt in love; never wash a man's face in vitriol. Some persons would burn a house down to get rid of a mouse; the smallest fault is denounced as a great crime, and a good brother is cut off from fellowship, and bad feeling is raised, when a gentle hint would have done the work much more effectually.

— Charles H. Spurgeon

DO NOT MAKE A MISTAKE; a fear of hell is not sorrow for sin: it may be nothing more than a regret that God is holy.

— Charles H. Spurgeon

WHEN WE TRY to comfort one another, let it be God's comfort that we give.

— T. T. Lynch

WE HAVE NO MORE RELIGION than what we have in times of trial.

— Andrew Fuller

SIN MAY REBEL, but it shall never reign, in a saint. It fareth with sin in the regenerate as with those beasts that Daniel speaks of, "that had their dominion taken away, yet their lives were prolonged for a season and a time."

— Thomas Brooks

THE FORBEARANCE and long suffering of God toward sinners is truly astonishing. He was longer in destroying Jericho than in creating the world.

— Benjamin Beddome

## *Reviews of Religious Books*

The favorable reviewing of a book here is not to be understood as necessarily implying an endorsement of everything contained in it. Within the editorial policy of *Blue Banner Faith and Life* each reviewer is solely responsible for the opinions expressed in his reviews. Please purchase books from your book dealer or direct from the publishers; do not send orders for books to the manager of this magazine.

CALVIN'S NEW TESTAMENT COMMENTARIES. THE GOSPEL ACCORDING TO ST. JOHN, Part One — Chaps. 1-10. Translated by T. H. L. Parker. Wm. B. Eerdmans Publishing Company, Grand Rapids 3, Michigan. 1959. pp. 278. \$4.50.

This is a new translation into modern English of Calvin's New Testament commentaries. Concerning it, Prof. John Murray of Westminster Theological Seminary says, "This translation will have to be accorded the tribute of outstanding merit. The style is lucid and forceful. The breaking up of Calvin's longer sentences into shorter sentences is skilfully done, with the result that Calvin's thought is adequately conveyed and the English reader is furnished with greater clarity and pointedness of expression."

This present translation is a revision of an English translation made in 1847 by Rev. William Pringle. Parker criticizes Pringle's work very severely in the introduction to his translation ("with the best will in the world, it cannot be said that Pringle's was a good attempt. . .") nevertheless using it as a basis for this one. It appears to be very readable, and will fill a real need. Nothing need be said by this reviewer concerning the value of Calvin's commentaries. It is highly recommended.

— Raymond P. Joseph

BLUE BANNER, by Robert Strang Miller.

Presbyterian Bookroom, 56 Lichfield St., Christchurch, New Zealand. 1960. pp. 185. 15 shillings.

This book is the life story of the Rev. Thomas Dickson Nicholson, the first Presbyterian minister of Nelson and Marlborough, New Zealand. He was the founding father of New Zealand Presbyterianism, having labored from 1847 to 1863. "He was Scottish born and bred and received his training for the Ministry in the pre-Disruption Church of Scotland" (Preface). This book is offered as a contribution to the 100th anniversary of the Presbyterian faith in New Zealand, and carries a foreword by The Right Reverend J. D. Salmond, Moderator of the Presbyterian Church of New Zealand, July, 1959.

The character of the man Nicholson is adequately set forth in this little book. Here was a pioneer missionary who labored faithfully to establish the Reformed faith in New Zealand, who remained loyal to his Presbyterian heritage, yet demonstrated a Christ-like love for brethren of other communions.

The book itself is somewhat tediously written. Some details are included which are unnecessary, in this reviewer's opinion. Nevertheless, its contribution to the historical background of the New Zealand Presbyterian Church is substantial.

— Raymond P. Joseph

THE THEOLOGY OF JAMES DAANE, by Cornelius Van Til. Presbyterian and Reformed

Publishing Company, Box 185, Nutley 10, N. J. 1959, pp. 126, \$3.00.

This book is an extremely interesting continuation of a dialogue on the subject of Grace and the Sovereignty of God. Dr. Daane is a Christian Reformed minister in Los Angeles, and has been writing for years in theological journals on Common Grace, God's Sovereignty, Election, and related subjects. According to Van Til, this book is the result of an increasing concern on his part regarding the direction and trend of Daane's theology.

He grants that Daane is concerned for a BIBLICAL theology as over against a SYSTEMATIC, and, secondly, a SPECULATIVE theology, but expresses fear that Daane's theology will lead to the rejection of the Bible as an infallible book (p. 23). He likens Daane's opposition to himself to Pighius' opposition to Calvin (p. 25), and sees Daane's leadership directing us into Arminian subordinationism (p. 37) of the Son and the Holy Spirit to the Father (as contrasted with Calvin's equal ultimacy of all three Persons).

Van Til defends Calvin against the charge of determinism in his theology, a charge made by Daane. He traces the results of Daane's theology to "a bottomless sea of chance" (p. 54) while recognizing that Daane himself does not intend this result.

On page 125 he asks, "Will Daane be able to show us that the Christ in terms of whom he asks the church to erect its theology is more than gradationally different from the Christ of Barth?" He expresses the fear that Daane is destroying the difference between common and special grace by teaching that God loves everyone on the same basis.

Does Van Til find anything GOOD in Daane's theology? Just barely. In a final paragraph on p. 126, he says, "We are in all this first of all trying to understand Daane. We may well listen to him when he urges us to be awake to all movements of theology stirring about us. We may well heed him when he urges us to develop our theology from 'our own resources' in order to be able to have something to say to our age. But is he asking us to turn to our own resources when he finds in Kierkegaard's view of origins a fine contribution to the Christian philosophy of history, when he ascribes to Adam an equal ultimacy of ability to sin or not to sin, and when even Christ is virtually said to be the foundation rather than the instrument of the execution of the will of God for the salvation of the world? Is he asking us to develop our theology from our own Reformed resources or is he slipping into Barthianism when he says that God is for the world, again without qualification?"

In the interest of keeping abreast of present day theological probing by Reformed thinkers, this book is recommended. The reviewer also

recommends that the reader acquaint himself with Daane's own writings to gain a fair picture of the dialogue, found in "The Reformed Journal", and other Christian Reformed publications.

— Raymond P. Joseph

SYSTEMATIC THEOLOGY, by L. Berkhof. The Banner of Truth Trust, 58-59 Highgate West Hill, London, N. 6, England. 1959, pp. 784. 25 shillings.

A sound presentation of the principal subjects of theology, written with clarity and faithfulness to the teaching of Scripture. Such a volume of systematic theology should prove of immense value to any Christian, presenting as it does the many truths of his faith in their many aspects and ramifications, which most of us neglect or misconstrue when we do not utilize the fruits of the study of Christian scholars. Prof. Berkhof has himself drawn upon the learning of earlier generations, especially as developed in the Reformed, or Calvinistic, churches. This serves to enrich its value. In addition, erroneous statements and developments of the doctrine being studied are analyzed and refuted, thereby giving clearer definition to the true by contrasting it to the false.

This is not a unique book. Similar works — equally Reformed, thorough, and clear — have been written by Charles Hodge (1871) and William G. T. Shedd (1888), among others, but Berkhof's work (revised 1949) has the advantage of being up-to-date, thus being able to take into consideration the tremendously important theological developments of the twentieth century.

The omission of a study of the doctrine of Scripture is quite unfortunate, but this in no way detracts from the value of Prof. Berkhof's treatment of other doctrines, which are always predicated upon the authority and inspiration of Scripture.

A more extensive review of this book may be found in the July-September 1950 issue of the **Blue Banner**. At this time Rev. Vos called attention to several editorial and typographical errors as well as important omissions in the subject index. It is to be regretted that these matters have not been corrected in this edition.

As the American edition is available, readers in the United States and Canada should order from Wm. B. Eerdmans Publishing Co. rather than from the Banner of Truth Trust.

— Joseph P. Duggan

MAKERS OF RELIGIOUS FREEDOM IN THE SEVENTEENTH CENTURY, by Marcus L. Loane. Tyndale Press, 39 Bedford Square, W.C.1, London, England. 1960, pp. 239. Paper. 4s. 6d. (65c). (Wm. B. Eerdmans Publ. Co., Grand Rapids 3, Mich., \$4.00)

This is another skillful work to the credit of an already proven biographer. Dr. Loane is thor-

ough and penetrating; he gives a vast amount of material in a very brief scope; and he writes in an interesting, vivid style. The author is no hero worshipper; he evaluates fairly, and he makes the particular contributions of these men of God live for us.

The struggle for liberty of conscience and freedom of worship in stormy 17th-century Scotland and England is seen through the lives of two spiritual giants of each: Henderson and Rutherford, Scotch commissioners to the Westminster Assembly, great scholars, preachers and politicians; and Bunyan and Baxter, self-educated men who became great Puritan preachers and writers. This was the period of the struggle with the Stuarts, the latter part of which is known as the "killing times" in Scotland. These men varied greatly in talents, personalities and theology, yet they were together in the fight for freedom of truth and conscience, life and worship. "It would not be hard to point out their limitations and imperfections, their mistakes and failures; but they were fired by an inner nobility of motive and ideal which lifts them far above petty criticism and gives them a lasting title to be known as men who were like Bunyan's pilgrim, Valiant-for-Truth." (Preface.)

The value of the work is enhanced by the addition of extensive bibliographies and a subject index. We heartily recommend this book to our readers for personal and church libraries.

— E. C. Copeland

**THE MAN GOD MASTERED**, by Jean Cadier, translated from the French by O. R. Johnston. Tyndale Press, 39 Bedford Square, W.C.1, London, England. 1960, pp. 187. Paper. 8s. 6d. (\$1.20)

The author calls his work "the portrait of a victor." The Translator's Note calls it "a fine introduction to the life and work of Calvin. . . . eminently readable." Indeed, it paints in vivid colors Calvin's passion for his own life and the Reformation, as he expressed it in his "letter to the faithful in France", 1559, "God must win."

Thirteen chapters trace the high-lights of Calvin's life from childhood through the French universities, humanism, conversion, his labours in Geneva and Strasbourg; analyze his contribution through **The Institutes**, his letters, his preaching, the Servetus drama; and last, but most impressive to the reviewer, Calvin's Piety. "Calvin removed the usual centre of piety which was the soul of man, its needs and its out-pourings and restored to piety its true centre—God. Religion consists in worshipping God and serving Him." (p. 177) "Calvin's 'theocentricity' never led him to a piety which took him away from a living relationship with Christ." (p. 181)

Professor Cadier outlines clearly the impetus and directive Calvin gave to the Reformation in his ministry of preaching, writing and teaching, and traces its broad influence in all of western

and central Europe. There are interesting and pertinent applications of Calvin's principles and practices to present day conditions. One example, "But it remains no less true that the omission of discipline is a mark of our having given up a corporate conception of the Church. . . . The preaching of the gospel is like the soul of the Church and discipline is like the joints which unite the members of the Church in one body. . . . In fact, Consistorial discipline was a magnificent cure of souls exerted in common by pastors and laymen over the weaker members of the Church. The thought which lies behind the establishment of Consistorial discipline is that of the honour of God."

Helpful Biographical Notes for English Readers are contributed by Dr. J. I. Packer. A vivid portrait in color is reproduced on the jacket "from a sixteenth-century painting discovered in Paris".

We are most grateful to the translator for his excellent rendition and to the publishers for making it available in a good and cheap edition. All church libraries should have a copy.

— E. C. Copeland

**EXPOUNDING GOD'S WORD**, by Alan M. Stibbs, Tyndale Press, 39 Bedford Square, W.C.1, London, England. 1960, pp. 112. Paper. 4s. (60c)

This is a proper sequel to the author's previous booklets **UNDERSTANDING GOD'S WORD** and **OBEYING GOD'S WORD**.

As one would assume from such titles, the author believes that "it is within the Canon of the Old and New Testament Scriptures that God's present word for men is still to be found and heard. So the faithful steward of God-given revelation must preach the Scriptures, the whole Scriptures and nothing but the Scriptures." (p. 21).

"This book is designed to help the lay preacher, as well as the ordained minister, to set forth the meaning of the written Word in language intelligible to the hearer or reader. The task of the expositor is to present and apply the biblical statements in such a way that they become the living, relevant, meaningful Word of God to those who listen" (about this book).

The plan of the work is to set forth principles of expounding the Word and then illustrate them by expounding passages. Chapter one is the author's account of his first experiences of explaining God's Word as a school boy. Chapter two, **Man's Stewardship of God's Word** discusses the place of the Scripture in the divine purpose, the preacher's task, and the use of the whole Bible. Chapter three then expounds three passages: 1 Samuel 3:1-21 — The making of a prophet; Isaiah 50:4-11 — How to speak a word in season; 2 Timothy 3:14-4:2 — The practical value of the Holy Scriptures. The book then goes on to give the fundamentals of exposition and how to go about

it and a number of illustrations of exposition of narratives, short statements, and longer passages.

Dr. Stibbs is the vice-principal of Oak Hill College, London, (Church of England Theological College). He has sifted out the essentials and put them down in clear, direct language and style the layman can readily grasp; it is also challenging and refreshing to the ordained minister. The progressive Sabbath School teacher could not do better than invest \$1.30 in the three books.

— E. C. Copeland

**A COMMENTARY ON THE PSALMS** by David Dickson. The Banner of Truth Trust, 78 Chiltern St., London, England (reprint). 1959, pp. 1026, 15 shillings.

It is an easy matter to approve of this commentary on the Psalms, and to recommend its usage. The work reflects years of communion with God through prayer and meditation upon His Word, and is in its design a devotional aid.

The Psalms are an inexhaustible source of comfort and instruction for the soul of man; one who comes to this book of praise for comfort finds it, for praise is descriptive of the majesty of God, and in seeing His majesty man is made to hope.

Dickson lived from 1583-1662 in Scotland, a period of many troubles. The prominent thought throughout his work is God's help to His people and His Church in times of trouble.

A few excerpts will illustrate this point:

"Acknowledgement of by-past mercies in former experience is a good preparation for a new mercy, and a mean to strengthen our faith to receive it: thou hast enlarged me when I was in distress." Psalm 4:1

"Let no man wonder to be despised of men, and mocked for religion, for so was the man according to God's own heart; and Christ our Lord was mocked more than any in His sad sufferings." Psalm 22:8

"The believing supplicant shall not seek God in vain; he shall not fail in due time to find such fruit, as shall make him bless and praise God for the answer; for in the entry of the psalm it was, be not silent to me, O Lord, lest I become like them that go down to the pit." Psalm 28:8

"The sense of God's mercy and goodness is the sweetest thing that ever was felt, and is able to season the bitterest cup that ever believer drank of: taste and see that the Lord is good." Psalm 34:8

"Howsoever proved spirits think that they can do anything they please in God's service, yet a humbled soul under exercise, knoweth that it is God who giveth both to will and to do his good pleasure." Psalm 51:17

"It is a great mercy to be kept from desperate courses in the time of sad calamities, and to be supported under burden that we sink not: and to be prevented from denying God or his truth in time of persecution: . . . one end of the troubles of the church, among others, is, the trial of the graces of his people, and purging them from their corruptions; for which cause the Lord useth to bring on one trouble after another." Psalm 66:12

Most of the meditations upon a given Psalm can be read in one-half hour. Dickson instructs the reader in the meaning of some of the symbols of the Psalter, and many of the Messianic implications of the Psalms. It has been instructive to be comforted by the comfort wherewith others have been sustained.

— Edward A. Robson

**KING OF THE WEST SIDE**, by William Heuman. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. 1961, pp. 140. \$2.50.

This is a novel for young adults. It is about a young prize fighter who is on the way up when he comes into contact with a world-famous evangelist who has the same name as his. It is typical Christian fiction which lacks realism, but it has a good moral.

— Thomas J. Wilson

**PAUL AND HIS RECENT INTERPRETERS**, by E. Earle Ellis. W. B. Eerdmans Pub. Co., Grand Rapids 3, Mich. 1961, pp. 57. \$1.75.

In his preface, the author tells us this small volume is an attempt to give an outline and assessment of post-Reformation Pauline studies. We think the author succeeds in this, and that the minister, seminary student and college-graduated layman who is concerned to be informed concerning the highly scholarly and technical work that has been done on the Scriptures written by the Apostle will find in this work of Dr. Ellis the facts which otherwise could only be gathered by reading many scholarly works or by reading other longer works such as that of Schweitzer on "Paul and His Interpreters."

As an expository example, Dr. Ellis takes 2 Corinthians 5:1-10 and outlines the main variations of understanding of these verses as showing the ways in which post-Reformation scholars have understood the structure of Pauline eschatology (doctrine of the last things). Here is his own excellent conclusion: "Paul's hope here, as elsewhere, is not in the abiding individual, but in the abiding Christ; not in the immortal soul of Platonic idealism, but in the "God Who can bring the dead to life —". Thus we see the author's evaluations are sound and orthodox — a thing we believe to be not too common among those who are concerned with the "minutiae" of scholarly study of these parts of God's Word.

— Norman Caswell

THE EPISTLE TO THE HEBREWS, by Thos. Hewitt, M. Th., W. B. Eerdmans Pub. Co., Grand Rapids 3, Mich. 1960, pp. 217. \$3.00.

In this Tyndale Bible Commentary we have a compact and readable explication of a rather difficult portion of God's Word. The scholarship is thoro, yet is not obtruded on the reader. Thus it is not a book only for the minister and college student, but also for the average Christian desirous of understanding better the Gospel riches contained in Hebrews. All Greek words are explained. For example, on chapter 5, verse 9, the author says "The fitness of Jesus for His work is now stressed, for *teleiotheis*, translated **made perfect** means "**made mature**" or "**complete**". In the first place, Jesus was "complete" in having obtained every necessary qualification for the office of priesthood. He had the authority and calling of His Father; He became the possessor of human nature and sympathy — and He offered on the cross the perfect Sacrifice."

Concerning the importance of this part of God's Word for His people to-day, the author says (page 40) "The Epistle — can never be limited to any age, for it must ever remain the classic answer to the dangers of sacerdotalism" (i.e., usurping human priestcraft). We believe most Christians would find this work helpful to a better understanding of this God-Given answer to those who would seek to point lost sinners to any other mediator than Christ Jesus, by Whom alone sinners can receive pardon of sins and entrance into God's Kingdom.

— Norman Caswell

NEAR TO GOD, by Abraham Kuyper. W. B. Eerdmans Pub. Co., Grand Rapids 3, Mich. 1961, pp. 108. \$2.00.

As the dust-cover says "this is a volume of selected meditations taken from the author's larger work entitled "To be near unto God".

Those who are privileged to know some of Dr. Kuyper's other writings, such as his work on the Holy Spirit and his Stone lectures on Calvinism will not be surprised to learn that this little volume is in the deepest sense Calvinistic — that is, it is God-centered; its aim is to make us Christians more so and to give us a better understanding of ourselves in the life of Grace. To this end no less than the first fifty-five pages are a devotional exposition of the sacred Words "Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all Thy mind and with all thy strength". In this booklet you will also find the best exposition we know of the Beatitude "Blessed are the pure in heart".

Tho we believe it to be a very good translation, yet it is a translation. Thus you may have occasion to re-read a sentence to apprehend it clearly. But then most of these sentences are worth many re-readings, not merely one or two.

— Norman Caswell

HISTORY OF INTERPRETATION, the Bampton Lectures of 1885, by F. W. Farrar, reprinted 1961 by Baker Book House, Grand Rapids 6, Mich. pp. 553, \$6.95.

The late and very learned author states in his preface that he "only professes to furnish some outline of the epoch-making events of Scriptural study". Actually, as all familiar with the scholarly exegesis (explanation, understanding) of Scripture are aware, in these eight lectures Dr. Farrar gave the Christian world a most scholarly history of Hermeneutics (Bible Interpretation). Thus Baker's Book House has placed all concerned in their debt by this republication of this classic work, which was first published in 1886.

Tho his technical scholarship in his field has seldom been equalled, Dr. Farrar was Arminian in his viewpoint (p. 161 "The Holy Spirit has in all ages guided all who have not resisted His gracious influence"). Therefore, the Bible student who like this reviewer holds the Reformed faith will, we believe, want to round out his study of these aspects of Christian history by also acquiring the companion-classic from the reformed viewpoint, Dr. Wm. Cunningham's two volume "Historical Theology" (pp. 1250) which was reprinted last year by "Banner of Truth Trust" in England. This latter of course is not precisely a counterpart of the present work — Dr. Cunningham's work being a history of the doctrinal discussions and decisions within the Christian church while Dr. Farrar's work is a history of the main ways in which Christian scholars have understood and explained the sacred Scriptures themselves (thus his lectures divide themselves among the main epochs of interpretation; Rabbinic (c.450 B.C. to 500 A.D.), Alexandrian (c.180 B.C.-c.60 A.D.) Patristic (95 A.D.-1117 A.D.), Scholastic (1142 A.D.-c.1519 A.D.), Reformation (16th cent.), Post-Reformation (c.1600-c.1750) and Modern (c.1750 on).

As a shining example of what surely may be called the author's fairminded scholarship, we find the following concerning Calvin as an exegete (p. 344) "Hundreds of pages have been written about "a woman having power on her head". Calvin says all that is essential in three lines — that the word power means by metonymy a symbol of her husband's power over her and is here used for some sort of veil. He never drags his reader thru a mass of opinions, of which some are absurd, the majority impossible, and of which all but one **must** be wrong. "Dimoveri non possum" Calvin says, "ab amore compendii" (I can't be moved from a love of brevity). So for one who was not a Calvinist, Dr. Farrar's estimate of the best of Bible interpreters (in the view of us Calvinists) leaves little to be desired. And his other evaluations are, we believe, mostly of the same high order.

The book is well printed and well bound.

— Norman Caswell

INSPIRATION AND INTERPRETATION (Symposium), edited by John W. Walvoord. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan. 1957, pp. 280. \$4.50.

Many modernists, although the term was coined among them, are anxious to repudiate the implications of that name. They seek to show that their attitude towards the Bible was exemplified by the Church Fathers, the early Reformers and later evangelicals. Luther is supposed to set Christ over against the Scriptures, Calvin is claimed as the first Higher Critic, even the Westminster Divines are appealed to as distinguishing between revelation and Scripture, and John Wesley is quoted as an advocate of liberalism because he once said that he would not quarrel over "opinions". Then, there is a tendency in some theological circles to seek to restore the Bible to some place of authority, even though the Higher Critical principles are not abandoned. And, of course, it is still the custom for preachers to take texts from the Bible, even though their sermons have little relation to them and to the whole Biblical revelation. The result is that the average person, if not deceived, is confused.

There is certainly a need for a re-examination of the doctrine of Scripture. Such is this book, containing a number of articles by members of the Evangelical Theological Society, and edited by John W. Walvoord, President of Dallas Theological Seminary. The series of essays gives an historical survey of the attitude of distinguished churchmen towards the Bible, ranging from Irenaeus, the second-century Church Father, to H. H. Rowley, one of the leading Old Testament scholars and critics of the present day. The studies are of varying length, but all are by competent conservative scholars in their own field.

The longest essay is on Irenaeus, and is a most useful study, as he was in such close touch with the apostle John through his master, Polycarp. It shows that he recognized the New Testament canon as equally inspired and authoritative with the Old Testament. Augustine is also shown to take the same high view of Scripture as "the only infallible rule of faith and manners," even though he indulged unduly in allegorical interpretations and also showed undue deference to the Church and its traditions. Dr. T. Mueller, Professor of Dogmatics and Exegesis, Concordia Seminary, has no difficulty in showing, by apt quotations from Luther's works, that "to him the words of Scripture are the real words of God." Dr. Kenneth S. Kantzer, Chairman of the Department of Bible and Philosophy, Wheaton College, describes Calvin as "first and foremost an interpreter of Scripture," the necessity of which he insisted on and whose authority he defended, and which he expounded as the infallible Word of God. He also shows that Calvin's insistence on the necessity of the witness of the Spirit to understand the Word aright is not an appeal away from the Scriptures but to them. John Wesley

is ably presented as an evangelist whose message was derived from the Bible, which he believed to be inerrant. This gave authority to his preaching.

The mediating position of William Sanday is described by Professor R. Laird Harris, of Covenant College and Theological Seminary (St. Louis, Missouri). This essay is most illuminating and helps greatly in understanding the drift which has become so general in the English speaking world. The new trends in Biblical studies, of which H. H. Rowley is the distinguished representative, are described and discussed by Dr. Merrill F. Unger, Professor of Semitics and Old Testament, Dallas Theological Seminary, and their weaknesses pointed out. Dr. Paul K. Jewett, Associate Professor of Systematic and Historical Theology, Fuller Theological Seminary, expounds and criticizes Emil Brunner's doctrine of Scripture, and its confusion and inconsistency are pointed out. Reinhold Niebuhr's views are equally well dealt with by Dr. Edward J. Carnell, President and Professor of Apologetics, Fuller Theological Seminary. The whole argument is summed up by Dr. Carl F. H. Henry, editor of *Christianity Today*, in a profound chapter on Divine Revelation and the Bible.

It has been said that "when you wrestle with a giant his strength goes into you." And perhaps when one contends with the critics of the Bible one acquires something of their philosophic jargon. That may account for the fact that the concluding chapters of this book are almost as difficult to read and understand as the works they oppose. So, to complete his work, the editor should have added another chapter which would make the position clear to the average reader.

— W. R. McEwen

THE WORD OF GOD AND THE LIFE OF HOLINESS, by Wilbur M. Smith. Marshall, Morgan and Scott, Ltd., 33 Ludgate Hill, London, E.C. 4, England. 95 pages. 5 shillings.

This book contains five addresses which Dr. Wilbur M. Smith, Professor of English Bible, Fuller Theological Seminary, gave as a series of Bible readings at the Keswick Convention (England) some years ago. The theme is a very appropriate and practical one, the connection of the Bible with a life of holiness. Dr. Smith shows that the Bible is a holy book as "it is initiated by a holy God. . . given to us through the Holy Spirit. . . written by holy men" and "makes for holy men and women." It accomplishes that gracious work by first revealing sin, then calling to a life of separation from sin and giving power to overcome sin.

Dr. Smith by effective use of the Word, probes the secrets of the sinful heart with many home thrusts, but also applies its healing balm. The lessons are enforced by illustrations drawn from his wide reading and long years of experience. He concludes with an encouraging word to defeated

disciples from the case of Peter's fall and restoration.

The chapters still retain the style of the spoken word, which makes for directness, but also dis-

jointedness, as Dr. Smith jumps from point to point and from illustration to application. However, though this could not be termed a profound study, it should be practically helpful.

— W. R. McEwen

---

## *Acknowledgment of Contributions*

The Manager of this magazine wishes to acknowledge, with hearty thanks, the following contributions to the cost of publishing this magazine which have been received since the beginning of 1961.

**January:** No. 822, \$5.00. No. 883, \$5.00. No. 884, \$5.00. No. 885, \$2.00. No. 886, \$1.25. No. 887, \$2.25. No. 888, \$2.00. No. 889, \$4.00.

**February:** No. 890, .50. No. 891, \$3.50. No. 892, \$1.50. No. 893, .50. No. 894, .50.

**March:** No. 895, \$40.00. No. 896, \$20.00. No. 897, \$20.00. No. 898, \$20.00. No. 899, \$1.00. No. 900, \$2.00.

**April:** No. 901, \$3.50. No. 902, \$5.00.

**May:** No. 903, \$5.50. No. 904, \$10.00. No. 905, \$5.00. No. 906, \$10.00. No. 907, \$25.00. No. 908, \$30.00. No. 909, \$10.00. No. 910, \$10.00. No. 911, \$5.00. No. 912, \$50.00. No. 913, \$10.00. No. 914, \$10.00. No. 915, \$2.00. No. 916, \$10.00. No. 917, \$10.00. No. 918, \$10.00. No. 919, \$20.00. No. 920, \$6.00. No. 921, \$2.00. No. 922, \$5.00. No. 923, \$10.00. No. 924, \$2.00. No. 925, \$100.00. No. 926, \$23.00. No. 926A, \$2.00. No. 927, \$20.00. No. 928, \$25.00. No. 929, \$5.00. No. 930, \$25.00. No. 931, \$2.00. No. 932, \$80.00. No. 933, \$5.00. No. 934, \$10.00. No. 935, \$25.00. No. 936, \$10.00. No. 937, \$5.00. No. 938, \$5.00. No. 939, \$20.00. No. 940, \$5.00. No. 941, \$10.00. No. 942, \$8.70. No. 943, \$25.00.

**June (to June 15th):** No. 944, \$20.00. No. 945, \$20.00.

These generous contributions from friends and readers who have in this very practical manner shown their concern for the continued publication of **Blue Banner Faith and Life** are deeply appreciated. Less than half of the needed money is obtained from subscriptions; for the balance we are dependent on contributions. You can help the

world-wide ministry of this magazine by contributing to the cost of publication as the Lord enables you.

### Concerning our Circulation

This issue of **Blue Banner Faith and Life** is being mailed to readers in the United States and 27 other countries. The number of copies going to each country is as follows:

U.S.A., 779. Australia, 54. Canada, 42. Northern Ireland, 38. Scotland, 36. England, 35. Japan, 29. Cyprus, 12. Ceylon, 10. Formosa (Free China), 6. New Zealand, 6. United Arab Republic (Syria and Egypt), 6. India, 6. Korea, 4. Netherlands, 3. South Africa, 3. Lebanon, 3. Peru, 3. Eire, 3. Greece, 2. Hong Kong, 2. Wales, 1. France, 1. Southern Rhodesia, 1. Costa Rica, 1. Switzerland, 1. Argentina, 1. Brazil, 1. Total outside U.S.A., 310. Total circulation, 1089.

You can help this world-wide witness to Scriptural truth by contributing toward the cost of publishing the magazine, above the amount you pay for your annual subscription. **Blue Banner Faith and Life** provides 200 or more pages per year, without advertising. It is our aim to provide, so far as possible, material of relatively permanent value. We are not trying to make the magazine "popular" in the ordinary sense of the term, nor will we cater to the prevalent demand for light "inspirational" reading matter. With the Lord's blessing **Blue Banner Faith and Life** will provide substantial material which will honor God and be used of the Holy Spirit to edify His people. Please pray for the Lord's blessing on this effort, and contribute when and if you are able to do so without neglecting prior Church and Kingdom obligations.

— J. G. Vos, Editor and Manager

---

## *Studies in the Teachings of Jesus Christ*

### LESSON 27. Jesus' Teaching Concerning the End of History

We have already noted something of Jesus' teaching and concerning His own second coming. The second coming of Christ, the Judgment, the end of the world, and related events, together with the whole idea of the life after death, are called in theology by the term **Eschatology**, which is derived from the Greek word *eschatos*, mean-

ing "last." Eschatology is that branch of Christian truth that specially concerns "the last things," that is, the end of history, the life after death, and eternity.

Eschatology is divided into **individual eschatology** dealing with the state of the human

personality after death, and **general eschatology**, dealing with events affecting the human race as a whole, such as Christ's second coming, the resurrection of the dead, and the Judgment.

With regard to individual eschatology, Jesus clearly teaches the immortality of the soul, as shown by Luke 16:19-31 (the parable of the rich man and Lazarus), and also by His statements to the Sadducees. Jesus teaches the eternal woe of the lost in hell (Mark 9:43-38), and the eternal life of the redeemed in heaven (Matt. 25:46). Jesus also clearly teaches the resurrection of the body (Matt. 22:23-32).

The great passages in Jesus' teaching on general eschatology are Matthew 24 and its parallel passages in Mark 13 and Luke 21. These together are called the "Great Eschatological Discourse" of Jesus. This discourse includes the impending destruction of Jerusalem, the consummation of the age (or end of the world), Christ's second coming in glory, the resurrection of the dead, and the final judgment. Thus all the main features of the Christian doctrine of Eschatology are found in the teaching of Jesus.

It is noteworthy, also, that the doctrine of the final judgment is taught in the Sermon on the Mount (Matt. 7:22, 23), something often forgotten by people who admire the Sermon on the Mount because they think it presents a purely ethical, non-theological message in which Christ's own Person and work are not central. In the Sermon on the Mount Jesus appears not merely as an ethical teacher, but as the Judge of the entire human race of all times — the Judge who shall decide the final destiny of men for eternity.

#### Questions for Discussion

1. What branch of Christian truth is covered by Eschatology?
2. What are some of the subjects that are included under the topic of Eschatology?
3. How can it be shown that Jesus taught the immortality of the soul?
4. What passage shows that Jesus taught the resurrection of the body? To what group of people were the words spoken?
5. What chapters in Matthew, Mark and Luke contain Jesus' Great Eschatological Discourse?
6. What are some of the matters Jesus dealt with in His Great Eschatological Discourse?
7. How is the doctrine of the final Judgment taught in the Sermon on the Mount?

#### LESSON 29. The Ethical Teachings of Jesus

The ethical teachings of Jesus are properly included under His teachings about the Kingdom of God, which have already been considered in earlier lessons of this series. Two special questions still require consideration.

1. In what sense is Jesus' ethical teaching different from that of the Old Testament?

(a) Jesus does not contradict the teaching of the Old Testament in the sense of denying that it was God-given and valid for its intended period of time. On the contrary, He strongly affirms the authority of the Mosaic Law for the Old Testament dispensation.

(b) Jesus' teaching is interpretive of the Old Testament Law, setting forth its true intent and meaning, over against the false interpretations which were current in His day.

(c) In part the teachings of Jesus supersedes that of the Old Testament, as for example in the matter of divorce. Divorce was permitted under the Old Testament because of the hardness of people's hearts, but Jesus declared that this was not according to the original divine institution of marriage. Using His own divine authority as Lawgiver He issued new legislation on the subject of divorce, as recorded in Matt. 19:8, 9; Mark 10:2-9.

2. Can the ethical teachings of Jesus be put into practice by non-Christians?

(a) On this matter, superficial ideas are extremely common. People talk about "applying the Golden Rule" to business, industry, etc., as if any person, regardless of personal relationship to Christ, could easily begin to practice the Golden Rule simply by deciding that it would be a good thing to do.

(b) Jesus' ethical teachings are part of the whole organism of His teachings **and His redemptive work**. They are addressed to His disciples, not to the population of the world in general. Note, for example, the opening of the Sermon on the Mount, Matt. 5:1,2. Jesus has no ethical message for those who will not accept His redemptive message and work.

(c) The ethical teachings of Jesus can be truly practiced only by those who are in a personal relationship to Him, for they only have the true motive for right ethical action, and the real spiritual power to enable them for such action.

(d) The notion that Jesus' ethical teachings can be put in practice on a mass scale by people apart from personal faith in Him as Saviour and Lord rests upon a false, very superficial and Pelagian notion of human nature. (The term **Pelagian** is derived from the name of Pelagius, a British monk who died in 420 A. D. He denied

the doctrines of original sin and total depravity, and taught that people can live a righteous life if only they will use their free will and make a decision to do so. Pelagius was opposed by Augustine, and his teachings were finally rejected by the Church as heretical). This superficial notion assumes that mankind is not sinful at heart, and needs only some ethical maxims and some moral enlightenment to become morally perfect. But the truth is that mankind is sinful in heart, and, as Jesus plainly taught, (John 3:3) needs regeneration, not merely moral reform. As has been truly remarked, "You cannot have the Utopian plan until you have the Utopian man."

#### Questions for Discussion

1. What did Jesus teach concerning the authority of the Old Testament Law?

2. What is meant by saying that Jesus' teaching is interpretive of the Old Testament Law?

3. Give an example of a teaching of Jesus which supersedes the teaching of the Old Testament on the same subject.

4. Why can the ethical teachings of Jesus not be truly practiced by people who are not personally believers in Him?

5. What is meant by saying that the notion that Jesus' ethical teachings can be put in practice on a mass scale by people apart from personal faith in Him as Saviour and Lord rests upon a Pelagian notion of human nature?

The End

---

## *Studies in the Epistle to the Hebrews*

### LESSON 1

#### INTRODUCTION TO THE EPISTLE TO THE HEBREWS

##### 1 The Authorship of the Epistle

The Epistle to the Hebrews does not name its own author. In the case of the Epistles of the apostle Paul, each epistle gives the name of Paul as the author at the beginning of the epistle. Hebrews, on the contrary, enters abruptly upon the discussion of its subject matter without any introduction or salutation whatever.

From the most ancient times the authorship of the Epistle to the Hebrews has been a debated question. We shall cite some of the ancient testimonies and opinions concerning it.

About 95 A.D. Clement of Rome wrote his Epistle to the Corinthians, in which statements from the Epistle to the Hebrews are quoted or alluded to.

About 200 A.D., Clement of Alexandria wrote concerning the Epistle to the Hebrews: "that the Epistle is Paul's, and that it was written to Hebrews in the Hebrew language, and that Luke translated it with zealous care and published it to the Greeks; whence it is that the same complexion of style is found in the translation of this Epistle and in the Acts; that the phrase 'Paul an Apostle' was not placed at the head of the Epistle for good reason, for, in writing to Hebrews who had formed a prejudice against him and viewed him with suspicion, he was wise not to repel them at the beginning by setting his name there." This theory of Clement of Alexandria may be true, but in all probability is mistaken. The Greek of the Epistle to the Hebrews does not read like something translated from another language into Greek; on the contrary, it is highly polished and idiomatic.

About 245 A.D. Origen wrote that the Epistle to the Hebrews could not have been written by Paul, because the style is very different from that of Paul, and the Greek more literary than Paul's. But Origen added that the contents of the Epistle are not in any way inferior to the Epistles of Paul. Origen's own view was that the teachings of the Epistle to the Hebrews came from Paul, though the Epistle itself was written by someone who recalled Paul's words from memory and committed them to writing. Origen adds: "But who wrote the Epistle, God only knows certainly."

We should note that neither Clement of Alexandria nor Origen asserted that the apostle Paul wrote the Epistle to the Hebrews in the form in which we have it today. They only claimed that Paul may have been the original source of the contents of the Epistle, while the present (Greek) Epistle was written by Luke, or by an unknown person.

About the third century after Christ, scholars in Alexandria and the eastern portion of the Church came to believe that Paul wrote the Epistle to the Hebrews, but the western part of the Church did not agree. By the year 400, scholars in the west, influenced by Jerome and Augustine, inclined more to the view that Paul wrote Hebrews, though Jerome himself was doubtful about the question, and Augustine sometimes attributed Hebrews to Paul and sometimes referred to it as anonymous.

From about 500 A.D. to the time of the Reformation — a period of roughly a thousand years

— it was generally believed that Paul wrote the Epistle to the Hebrews.

Clearly we cannot attain certainty by appealing to the opinions of ancient Christian writers. We shall turn, therefore, to consider the phenomena of the Epistle itself, to see if we can gain any light on the question of who wrote it.

(1) Early Greek manuscripts do not mention Paul in the title of the Epistle.

(2) The contents of the Epistle do not name the author.

(3) The author, whoever he was, must have been personally acquainted with the original readers of the Epistle, to whom he wrote. Note the statements of 6:9ff; 10:34; 13:7, 19. In 13:23 the author speaks of Timothy as "our brother Timothy", apparently implying that Timothy was a mutual friend of the author and the readers of the Epistle.

(4) In 2:3 ff, the author places himself in the second generation of Christians — those who received the Gospel, not from Christ Himself, but from those who had heard Him. This is a great difficulty in the way of holding that Paul was the author of Hebrews, for Paul always claimed that he received the Gospel directly from Christ; see Gal. 1:1, 11, 12. It is clear that the author of Hebrews, whoever he was, could not claim to have received his knowledge of the Gospel directly from Jesus Christ, as Paul did; the author of Hebrews learned of the Gospel from others who, in earlier years, had personally received the Word from Christ Himself.

(5) The Greek style of Hebrews is quite different from that of Paul's epistles. The style of Hebrews is highly polished; everything is perfectly smooth and balanced and the grammar is always perfect; sometimes striking alliteration occurs. The Greek of Paul's writings, on the other hand is forceful and rugged rather than polished. Sentences are often started and left unfinished, or the construction changed midway. (Of course differences in style cannot be fully appreciated by a reading of the English Bible only, though some difference between Hebrews and Paul's Epistles can be discerned even in English and other modern versions).

Apart from the theory that Paul wrote Hebrews, quite a number of other persons have been suggested as possible authors of the Epistle. Tertullian, Jerome and a number of modern scholars suggested Barnabas. It is possible that Barnabas was the author, for he was familiar with Paul's ideas; a Levite, he was at home in the Old Testament ritual; a native of Cyprus, he would have a good command of Greek. But there is no real EVIDENCE that Barnabas was the author; it is only a theory and cannot be proved.

Another theory is mentioned by the church

historian Eusebius and the Bible-translator Jerome, namely that Paul wrote the Epistle in the Hebrew language, and Clement of Rome translated it into Greek. But this is just another theory without evidence.

The Reformer Martin Luther thought that Apollos was the author. Others have nominated Priscilla and Aquila, Silvanus, and many others. None of these theories can be proved, for all lack substantial evidence. After looking at all these guesses, we will do well to return to the sober judgment of Origen: "As to who wrote the Epistle to the Hebrews, God alone knows the truth." If we needed to know the name of the author, the Holy Spirit would have given us this information in the Bible. In conclusion, it may be stated that whoever wrote the Epistle, in all probability it was NOT the apostle Paul; there is more evidence against the theory that Paul was the author than there is for it.

## 2. The Date of the Epistle to the Hebrews

The apostle Paul was put to death under Nero in 67 A.D. Therefore, if Paul was the author of Hebrews, the Epistle must have been written before that date.

If Paul was not the author of the Epistle, at any rate it must have been written before 95 A.D., for that is the date of Clement of Rome's Epistle to the Corinthians, which contains allusions to the contents of Hebrews.

When Hebrews was written, Timothy was still alive (13:23). Therefore in all probability Hebrews was written in the first century. But in 2:3, 4 the author indicates that he was a member, not of the first, but of the second generation of Christians; therefore the Epistle was probably written in the latter part of the first century. While we cannot determine the date of writing with certainty, the evidence indicates that it was written sometime between 50 and 95 A.D.

In 70 A.D. Jerusalem was destroyed by the Romans. It is remarkable that the Epistle to the Hebrews does not mention this fact. There are two possible explanations: (a) Hebrews may have been written BEFORE Jerusalem was destroyed; or (b) Hebrews may have been written MANY YEARS AFTER Jerusalem was destroyed, when the terrible shock of this event had been softened by the passing of time. There is also another possible explanation for the Epistle's failure to mention the destruction of Jerusalem and the Temple, namely, that the author had no occasion to refer to the destruction of Jerusalem. Some have said that Hebrews discusses the Temple worship in Jerusalem, but this is not correct, as will be seen by even a superficial examination of the contents of the book; the Epistle speaks throughout of the TABERNACLE, never of the Temple; it moves in the age of Moses, and describes the tabernacle and ritual as they were in Moses' day; see 9:2, 3, 4, 6; 13:11, 13. Hence the Epistle's failure to mention the destruction of

Jerusalem does not really prove anything one way or the other. An argument from silence cannot be relied upon in such matters.

### 3. The Place of Composition of the Epistle

We cannot be certain about the place of composition of the Epistle to the Hebrews. In 13:24 we read: "They of Italy salute you". Some have understood this as implying that the Epistle was written from Italy. But we should observe that it says "They OF Italy", not "They IN Italy". It says nothing as to the whereabouts of these Italians at the time of writing the Epistle. They may very well have been in Greece or Asia Minor, and it is possible that the Epistle was directed TO Italy, and the author conveys greetings of Italians abroad to their friends back home in Italy. The place of composition of the Epistle is therefore unknown.

#### Questions:

1. What was Clement of Alexandria's theory as to the authorship of Hebrews?
2. What did Origen say about the authorship of Hebrews?
3. What was the common belief from 500

A.D. to the Reformation as to the authorship of Hebrews?

4. What light can be obtained from Hebrews 2:3, 4 compared with Gal. 1:1, 11, 12, on the question of whether Paul wrote Hebrews?

5. How does the style of Hebrews, in the Greek, compare with that of Paul's Epistles?

6. Besides Paul, what other possible authors of the Epistle have been suggested, and why can we not be sure that any of these really was the author?

7. If Paul wrote Hebrews, why must the Epistle be earlier than 67 A.D.?

8. If Paul did not write Hebrews, why must the Epistle be earlier than 95 A.D.?

9. In the light of 13:23 and 2:3, 4, what must have been the approximate date of the writing of Hebrews?

10. What possible explanations are there for the fact that Hebrews does not mention the destruction of Jerusalem in 70 A.D.?

11. Why are we unable to decide where the Epistle was written?

## LESSON 2

### INTRODUCTION TO THE EPISTLE TO THE HEBREWS, CONTINUED

#### 4. The Original Recipients of the Epistle

Concerning the original recipients of the Epistle — the readers to whom it was addressed and first sent — various theories have been held. Some may hold that it makes no difference today who the original recipients of the Epistle were. But it really does make a difference, for our interpretation of the contents of the Epistle will be affected by our view concerning the identity of the original recipients, and our view concerning the occasion for writing the Epistle. We shall state and consider the three main theories, with the arguments that are urged in support of each.

##### A. The Theory that the Original Recipients were Jewish Christians Living in Palestine

This is by far the commonest view as to the recipients of the Epistle. It is held that they were Jewish Christians who had separated themselves from the Jewish Temple worship in Jerusalem, but were in danger of returning to it, thereby falling away from Jesus Christ. According to this view, the purpose of Hebrews is to serve as a warning against the danger of forsaking Christianity and returning to the Temple ritual in Jerusalem. Those who hold this view say it is the plain, obvious meaning of the Epistle, and that this is shown by the many references to the Jewish ritual worship contained in the Epistle.

But this theory that the original readers of the

Epistle were Jewish Christians living in Palestine is not so easy to accept as might at first sight seem to be the case. There are certain objections to it which must be faced, as follows.

(1) The Epistle is written in Greek, but the language of the Jewish Christians of Palestine was not Greek, but Aramaic. If the Epistle was written originally for them, it would probably be in their language, not in Greek.

(2) The early Jewish Christians living in Palestine did not abruptly separate from the ritual of the Temple worship, but continued to participate in it alongside of their separate practice of Christian worship; see Acts 2:46; 3:1; 5:42; 21:20, 26; 22:17; 24:18. This participation in the Temple worship was not sinful unless they trusted in it as the ground of salvation. In view of the fact that the book of Acts shows that the early Christians did not completely separate from the Temple worship, it is improbable that the Epistle to the Hebrews was written as a warning against falling back into such observances.

(3) If Hebrews was written to Jewish Christians living in Palestine, as a warning against returning to the Temple worship, then the Temple must have been still in existence when the Epistle was written. In that case, the Epistle must have been written before 70 A.D., for Jerusalem was destroyed by the Romans in that year. But if Hebrews was written to Jewish Christians in Pal-

estine before 70 A. D., there would have been many among the readers who had themselves seen and heard Jesus during His life and ministry on earth. But in 2:3, 4 the writer of Hebrews implies that both he himself and his readers were of the second generation of Christians, who had received the Gospel, not directly from Jesus Christ, but from those who had heard Him in person. This would seem to indicate that Hebrews could not have been written to Jewish Christians in Palestine as a warning against falling back into the Temple worship.

(4) In 6:10 the Epistle speaks of the original readers as having ministered to the saints. Apparently this is a reference to large gifts given for relieving the distress of poor Christians somewhere. But in the early Church, it was precisely the Jewish Christians of Palestine that were the **RECIPIENTS, NOT THE DONORS**, of such gifts, as we learn from Gal. 2:10, Rom. 15:25, 26. If the Jewish Christians of Palestine were themselves dependent on relief provided by Christians elsewhere, how could they be in a position to provide relief for others? The statement of 6:10 furnishes a strong argument against the theory that the readers were Jewish Christians living in Palestine.

#### **B. The Theory that the Original Recipients were Jewish Christians Living in the Dispersion**

This theory is much less commonly held than the one we have just been discussing. According to this view, the original readers of the Epistle were Jewish Christians, but not living in Palestine; they were the Jewish Christians scattered over the Greek and Roman world; and the Epistle was not written to warn them against returning to the Temple worship, but as a warning against a spiritual danger of another kind.

In favor of this second theory, it is argued that the writer of the Epistle repeatedly calls his readers "the people of God," "the children of Abraham", etc. Also it is said that the expression "dead works" in 6:1 and 9:14 means "the works of the law", implying that the readers must have been Jewish Christians. Another argument is that in 13:9-13 the readers are warned against being "carried about with diverse and strange doctrines", meaning, it is said, the doctrines of Judaism or the Pharisees.

While this second theory has much in its favor, it also is open to some serious objections, such as the following:

(1) Such expressions as "the people of God" (4:9, etc.) do not necessarily imply that the readers were Jews by race. Christians, whether Jewish or Gentile, have always been called "the people of God" and "the children of Abraham."

(2) The "dead works" mentioned in 6:1 and 9:14 were not necessarily the works of the Jewish

law. These works of law-observance were legitimate in themselves (Acts 21:26), but ineffectual for salvation from sin. The works spoken of in 6:1 and 9:14 were such as required to be repented of and expiated by the blood of Christ; therefore they must have been not merely works of law-observance, but actually works of transgression, sinful works in general.

(3) The "diverse and strange doctrines" mentioned in 13:9 could not mean the requirements of the Old Testament law, which would never be regarded as "strange" by Jewish Christians. Therefore these "diverse and strange doctrines" must have been the human traditions and requirements added to the law of God by the Jews. Consequently, 13:9 ff. cannot be a warning against returning to the observance of the Old Testament law.

(4) In 6:1,2, certain doctrines are mentioned which are regarded as something to be laid aside, or advanced from. These are: repentance from dead works, faith toward God, baptisms, laying on of hands, resurrection of the dead, eternal judgment. These are called "principles" (that is, "beginnings") in which the readers had been instructed. They are not to be content with these but to advance from these elementary truths to a fuller knowledge. These "principles" or "beginnings", however, are not such truths as would be taught to Jews, but such as would have to be taught to Gentiles. The Jews already knew all these things from their childhood. The Gentiles, on the other hand, with their pagan background and manner of thinking and living, had to learn the A-B-C's of divine truth from the very beginning. It seems much more natural to suppose that the words of 6:1,2 were addressed to Gentile Christians than to Jewish Christians.

#### **C. The Theory that the Original Recipients of the Epistle were Gentile Christians**

This theory is the least common view as to the original readers of the Epistle. In its favor the following arguments have been adduced: Everywhere in the Epistle to the Hebrews it is the **TABERNACLE**, not the **TEMPLE**, that is the scene and center of worship. The Temple is not even mentioned a single time in the entire Epistle. The whole Epistle deals with the situation in the age of Moses, when there was no Temple. Therefore the mention of the sacrifices, etc., does not mean the ritual as practiced in the readers' own time in the Temple at Jerusalem, but the ritual as prescribed in the books of Moses in the Old Testament.

In view of the fact that the book deals largely with the **TABERNACLE**, but does not even mention the Temple, it would seem reasonable to conclude that the sacrifices, etc., are discussed, not as a practical question that faced the readers,

but for other seasons, such as for comparison and argument.

On the other hand, this third theory, that the original readers were Gentile Christians, is faced with a serious objection in the fact that the title of the Epistle, in the earliest Greek manuscripts in existence, reads "TO THE HEBREWS". Even though it is possible that the title may not be a part of the inspired text of the book, still the title "To the Hebrews" certainly shows that in very early times it was recognized that this book was addressed to Hebrews, that is, to Jewish Christians.

**Conclusion:** Which view shall we adopt, as to the original recipients of the Epistle? The objections to the first theory (that the readers were Jewish Christians living in Palestine) seem to be conclusive. But both the second and third views (that the readers were Jewish Christians living outside of Palestine, and that they were Gentile Christians) are possible ones. On the whole it seems best to adopt either the second view (that the readers were Jewish Christians living outside of Palestine), or else a combination of the second and third views (that the readers were both Jewish and Gentile Christians living outside of Palestine). This last is perhaps the most probable answer of all.

#### Questions:

1. What three theories are held as to who the original recipients of the Epistle to the Hebrews were?
2. What is the commonest view as to who the original recipients of the Epistle were?
3. According to this view, what was the purpose of the Epistle?

4. What objection to this view is based on the language of Hebrews?

5. What does the book of Acts show concerning the relation of the early Jewish Christians to the Temple worship?

6. What is the bearing of 2:3,4 on the question of whether the original readers of the Epistle were Jewish Christians in Palestine?

7. What is shown by 6:10 compared with Gal. 2:10, Rom. 15:25,26 as to the question of whether the original readers of the Epistle lived in Palestine?

8. What can be said in favor of the view that the original readers of the Epistle were Jewish Christians living outside of Palestine?

9. Why do such expressions as "the people of God" not necessarily refer to Jewish Christians?

10. What is the probable meaning of the "dead works" mentioned in 6:1 and 9:14?

11. What must be meant by "diverse and strange doctrines" in 13:9, and why cannot the verse be a warning against returning to the observance of the Old Testament law?

12. What is the bearing of 6:1,2 on the question of whether the original readers of the Epistle were Jews or Gentiles?

13. What is the significance of the fact that the Epistle always speaks of the Tabernacle, never of the Temple?

14. What is the main objection to the theory that the original readers of the Epistle were Gentile Christians?

### LESSON 3

#### INTRODUCTION TO THE EPISTLE TO THE HEBREWS, CONTINUED

##### 5. The Occasion and Aim of Writing the Epistle

Turning aside from the question as to who the original recipients of the Epistle were, let us now face the question of what was the occasion, as well as what the aim, of writing the Epistle.

In general, we may say that the condition of the recipients was one of RELIGIOUS EXTERNALISM, and that the Epistle was written in order to correct this condition. Especially, it is clear that the recipients did not properly appreciate the person and work of Jesus Christ. The Epistle therefore opens with a paragraph stressing the pre-eminent nature and position of Christ, the Son of God, Mediator of Salvation, Revealer of the Deity (1:1-4).

From 2:5-18 we can gather the reason for the readers' lack of appreciation of Jesus Christ. In this section, the writer of the Epistle defends the doctrine of the HUMILIATION of Christ. He must have considered this defense necessary; therefore, we may conclude that the readers failed to grasp, or even objected to, the doctrine of Christ's humiliation. It may be that like the disciples during Jesus' earthly ministry, they associated only thoughts of earthly glory with the office and work of the Messiah.

This section, 2:5-18, shows that Christ's humiliation was both REASONABLE and NECESSARY. "It behooved him" (2:17); "It became him" (2:10). Christ's humiliation was not contrary to His glory, as the readers seem to have supposed; rather, His humiliation itself was the

basis of His glory (2:9). The writer then proceeds to apply this truth to his readers: Christ's humiliation was not only the ground of Christ's glory, but also the ground of the readers' own future glory (2:10).

The recipients of the Epistle were people who wanted to walk by sight rather than by faith; they wanted to **SEE** with their eyes, not merely to **BELIEVE** with their heart. This is shown in 2:8,9, where the natural vision of the eyes is contrasted with the spiritual vision of faith: "But now we see not yet . . . But we see Jesus". In 3:1 to 4:3, the writer of the Epistle emphasizes the majesty of Christ, the Son of God, as compared with Moses, the servant of God. Thus it is clear that the readers lacked a proper appreciation of the person and saving work of Jesus Christ.

In this passage, 3:1 to 4:13, the writer warns against unbelief in the fulfilment of God's promises. He uses God's promises to Israel concerning the inheritance of the land of Canaan as an example. But the readers of the Epistle lived under the New Testament dispensation. The kind of unbelief to which they were tempted was unbelief in the promises of the Gospel of Christ. They wanted to **SEE** and were not content with mere **BELIEVING**.

Christ's humiliation led to His **EXALTATION**, which is mentioned in 4:14, "a great high priest, that is passed into the heavens, Jesus the Son of God . . ." This same truth is stressed in 7:26, where Christ's **SEPARATION FROM SINNERS** is also emphasized; and in 9:24 is brought out the importance of Christ's ministry **IN HEAVEN, NOT ON EARTH**. Thus the writer stresses three ideas (1. Christ's exaltation; 2. His separation from sinners; 3. His ministry in heaven, not on earth), each of which involves **THE PRESENT INVISIBILITY OF CHRIST**. This is a thought that runs through the whole Epistle. Whereas the readers wanted to **SEE**, the writer directs them rather to **BELIEVE** in an invisible Christ who is ministering on their behalf in heaven.

In this connection, we should realize that the ministry of the earthly high priest in the Holy of

Holies was also invisible. The Epistle seeks to lift the readers' eyes above the things of earth to the glorified Christ in the heavens, to lift them from the plane of **SIGHT** to that of a spiritual **FAITH**. All through the Epistle there is an emphasis on things **NOT BEING SEEN** (10:36; 11:7,8; etc.) on **PATIENCE, FAITH** and **HOPE**. Thus the writer draws practical applications from all his discussion.

All through the Epistle to the Hebrews the contrast is between **FAITH AND SIGHT** rather than between **FAITH AND WORKS**. It is a contrast between a spiritual type of religion and a type which is filled with materialistic and carnal expectations. In working out this contrast, the writer undertakes to show the great superiority of the New Testament ordinances of religion to those of the Old Testament.

**Summary:** The aim of the Epistle to the Hebrews is to exhort the readers to exercise a spiritual faith in the invisible, glorified Christ who is ministering as High Priest in heaven. The occasion of writing was the carnal, childish condition of the readers, with their preference for sight instead of faith. The carnal and elementary state of the readers is also shown by 5:11-14.

#### Questions:

1. What was the general religious condition of the original recipients of the Epistle to the Hebrews?
2. What was the original readers' attitude toward the doctrine of the humiliation of Christ?
3. What did the writer of the Epistle emphasize the importance of faith as opposed to sight?
4. What three truths does the writer present which involve the present invisibility of Christ?
5. What two types of religion are contrasted by the Epistle?
6. What passage of the Epistle especially shows the carnal and elementary condition of the readers?

---

## *An Analysis of the Contents of the Epistle to the Hebrews*

The Epistle to the Hebrews is best divided into six main sections, according to the following outline.

**I. Christianity is God's Final Revelation to Men: 1:1 to 2:4.**

- A. God's Final Word spoken through His Son 1:1-3.
- B. Christ Superior to the Angels. 1:4-14.
- C. Apart from the Gospel there is no Salvation. 2:1-4.

5. What truth concerning Christ is implied, but not expressed, in verse 3?

6. What four arguments does the Epistle use to prove that Christ is superior to the angels?

7. How does the view of Christ presented

in the opening verses of Hebrews differ from the modern "liberal" view of Christ?

8. What practical exhortation is presented in 2:1-4?

9. Why are those who neglect the Gospel without excuse?

## LESSON 5

### WARNINGS AGAINST THE SIN OF UNBELIEF IN THE GOSPEL. 2:5 to 4:13

**(A) The Humiliation of Christ not an obstacle to Faith, for by it He becomes our High Priest and Saviour. 2:5-18.**

The "world to come" in verse 5 is the world after the second advent of our Lord. God did not subject that world to angels, but to His Son Jesus Christ. 2:6,7 is a quotation from Psalm 8:4-6. All things are to be subjected to man, that is, to the human race, and therefore to Christ, the ideal and representative man, 2:8. This prophecy has not yet been completely fulfilled. In 2:8, "we see not yet . . ." refers to the ordinary sight of the eyes, but in 2:9, "But we see . . ." refers to the spiritual sight of faith. Christ has ascended into heaven, and is seated at the right hand of the Father. He has entered upon His glory; all this is a part of His estate of exaltation. But we cannot see His glory with our natural eyes, because Christ is hidden in heaven, while we are still on earth. By faith, however, we can see His crown of glory and honor. But how did He acquire it? By suffering death and by becoming a little lower than the angels. "A little lower" can also be translated "a little while lower". Christ was originally greater than the angels, and the angels are greater than men. But Christ became man to save men, by taking a human nature. Therefore he had to become a little (while) lower than the angels. This was a part of His humiliation, which was evidently a stumblingblock to the original readers of the Epistle. So this passage emphasizes Christ's humiliation, showing that it was essential to His glory. First the cross, then the crown; first humiliation, then exaltation; first death, then glory. Therefore the closest connection exists between Christ's humiliation and His exaltation, and the believer ought not to regard Christ's humiliation as a difficulty in the way of his faith, but as a part of the proper content of his faith.

2:10 states the REASONABLENESS of Christ's humiliation, as does also 2:17. 2:11, in order to save men, it was necessary that Christ be identified with men, so He became man with us, and therefore He calls the recipients of redemption "brethren". 2:12 is a quotation from Psalm 22:22, which was a prophecy of the fruits of Christ's sufferings. 2:13 is a quotation from

Isaiah 8:17,18. The latter was originally Isaiah's statement about himself and his own children, but it included a spiritual meaning prophetic of the relation between Christ and the believer, the relation being that between a parent and his children. Many places in Scripture speak of the believer as a child of God, but only here in Heb. 2:13 is the believer called a child of Jesus Christ.

2:14,15 shows the reason for the necessity of Christ's incarnation — it was necessary because the persons to be redeemed were partakers of flesh and blood, therefore Christ also had to partake of flesh and blood. The AIM of His incarnation is also stated: it was by means of death to destroy him that had the power of death, that is, the devil, and to deliver them who through fear of death were all their life-time subject of bondage. So Christ's humiliation and suffering of death were not in vain; they were in order to the attainment of this great aim. Therefore this truth of Christ's humiliation should cause no one to stumble, for it was the very heart of the Gospel.

2:16 goes on to state that it was not angels that Christ undertook to redeem, but the human race ("the seed of Abraham") The angels are not a race or organic unity as humanity is; they were all created out of nothing at one time, and are not related to each other by natural generation as human beings are related to each other; hence, Scripture knows nothing of a plan of redemption for fallen angels. The elect angels never sinned; the non-elect angels sinned and perished; but there is no salvation for angels. Not to angels did Christ give help, but to the seed of Abraham, both the Jewish and the Gentile (spiritual) seed of Abraham. The seed of Abraham being not angels but men, and men with flesh and blood bodies, it was necessary for Christ to take the same. This was in order to His becoming a "merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people", 2:17. Here we are for the first time in this Epistle brought face to face with the doctrine of Christ's priesthood. Christ's becoming in all things like unto His brethren was the necessary qualification for His becoming an adequate high priest. 2:18 informs us that a

part of this qualification for the priesthood was the suffering of temptation. As high priest His work was to succor them that are tempted, and He could only do this by having suffered temptation Himself.

Chapter 2:5-18 lays the foundation for the rest of the Epistle by clearing up the readers' difficulty with respect to the doctrine of the humiliation of Christ. From this point the Epistle goes on to set forth the doctrine of Christ's priesthood, but from the end of chapter 2 to 4:13 is a parenthetical practical exhortation against unbelief.

#### Questions:

1. What is meant by the expression "the world to come" in 2:5?
2. What two kinds of sight are spoken of in 2:8,9?
3. How is Psalm 8:4-6 related to Jesus Christ?
4. Why was it necessary for Christ to be made a little lower than the angels?
5. What is the connection between Christ's humiliation and His exaltation?
6. Why can Christ call the recipients of redemption "brethren"?
7. What truth concerning the believer's relation to Christ is derived from Isa. 8:17,18?
8. Why was Christ's incarnation (partaking of flesh and blood) necessary?
9. What was the aim of Christ's incarnation?
10. What is meant by "the seed of Abraham" in 2:16?
11. What necessary qualification for Christ's office of priesthood is set forth in 2:17?
12. What is the relation between suffering temptation and being an adequate high priest?

---

## LESSON 6

### WARNINGS AGAINST THE SIN OF UNBELIEF IN THE GOSPEL. 2:5 to 4:13, Continued

#### (B) Christ Superior to Moses. 3:1-6.

Christ and Moses resemble each other in one respect, namely, that each was faithful to Him that appointed him, 3:2. But Christ is far superior to Moses, because the builder of a house is worthy of more honor than the house itself, 3:3. From this verse we see that Moses is a part of the house. This passage of the Epistle uses the figure of a house and a builder. From verse 3 we see that Moses was part of the house, whereas Christ is the builder of the house; therefore Christ has more honor than Moses.

But what, in particular, is represented by the figure of the house? From 3:6 we learn that the house consists of **THE PEOPLE OF GOD**: "whose house are we, if we hold fast . . .". In this house Moses had a place, but Christ was the builder, so in this respect He had more honor than Moses. From 3:4 we learn that the builder of the house is God: "he that built all things is God". Since Christ is Himself God, it is still true that God is the builder of the house, even though verse 3 implies that Christ is the builder.

The passage goes on to assert two more differences between Moses and Christ, namely, as respects their position in the house, and as respects their functions in the house. With respect to their position in the house, Moses' position is that of a servant, while Christ's position is **IN** the house, whereas Christ's position is **OVER** the house: "Moses . . . was faithful **IN** all his house as a **SERVANT**" (3:5); "But Christ as a **SON OVER** his own house. . ." (3:4).

With respect to their functions in the house, Moses' function was that of a prophet, "for a testimony of those things which were afterward to be spoken" (3:5b); but Christ's function is that of Lord over all, to rule. So there are three respects in which Christ is superior to Moses, as follows:

1. Christ built the house, Moses was a part of the house, therefore Christ, the builder, had more honor than Moses, who was part of what was built.
2. Moses' position is that of a servant **IN** the house, but Christ's position is that of a Son **OVER** the house.
3. Moses' function is that of testifying with reference to future things: Christ's function is that of ruling over all.

3:6b, "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end", is not contrary to the doctrine of the perseverance of the saints (eternal security of the believer). The statement made simply serves to define what constitutes God's house. God's house is the body of His people, made up of true believers; true believers are sure to hold fast their faith unto the end; if any person does not, that simply demonstrates that he was originally not a true believer and therefore not really a part of God's house.

**(C) Old Testament Warnings against Unbelief Applied to the Christian, and Unbelief in the Gospel Warned Against. 3:7 to 4:13.**

5. What truth concerning Christ is implied, but not expressed, in verse 3?

6. What four arguments does the Epistle use to prove that Christ is superior to the angels?

7. How does the view of Christ presented

in the opening verses of Hebrews differ from the modern "liberal" view of Christ?

8. What practical exhortation is presented in 2:1-4?

9. Why are those who neglect the Gospel without excuse?

---

## LESSON 5

### WARNINGS AGAINST THE SIN OF UNBELIEF IN THE GOSPEL. 2:5 to 4:13

**(A) The Humiliation of Christ not an obstacle to Faith, for by it He becomes our High Priest and Saviour. 2:5-18.**

The "world to come" in verse 5 is the world after the second advent of our Lord. God did not subject that world to angels, but to His Son Jesus Christ. 2:6,7 is a quotation from Psalm 8:4-6. All things are to be subjected to man, that is, to the human race, and therefore to Christ, the ideal and representative man, 2:8. This prophecy has not yet been completely fulfilled. In 2:8, "we see not yet . . ." refers to the ordinary sight of the eyes, but in 2:9, "But we see . . ." refers to the spiritual sight of faith. Christ has ascended into heaven, and is seated at the right hand of the Father. He has entered upon His glory; all this is a part of His estate of exaltation. But we cannot see His glory with our natural eyes, because Christ is hidden in heaven, while we are still on earth. By faith, however, we can see His crown of glory and honor. But how did He acquire it? By suffering death and by becoming a little lower than the angels. "A little lower" can also be translated "a little while lower". Christ was originally greater than the angels, and the angels are greater than men. But Christ became man to save men, by taking a human nature. Therefore he had to become a little (while) lower than the angels. This was a part of His humiliation, which was evidently a stumblingblock to the original readers of the Epistle. So this passage emphasizes Christ's humiliation, showing that it was essential to His glory. First the cross, then the crown; first humiliation, then exaltation; first death, then glory. Therefore the closest connection exists between Christ's humiliation and His exaltation, and the believer ought not to regard Christ's humiliation as a difficulty in the way of his faith, but as a part of the proper content of his faith.

2:10 states the REASONABLENESS of Christ's humiliation, as does also 2:17. 2:11, in order to save men, it was necessary that Christ be identified with men, so He became man with us, and therefore He calls the recipients of redemption "brethren". 2:12 is a quotation from Psalm 22:22, which was a prophecy of the fruits of Christ's sufferings. 2:13 is a quotation from

Isaiah 8:17,18. The latter was originally Isaiah's statement about himself and his own children, but it included a spiritual meaning prophetic of the relation between Christ and the believer, the relation being that between a parent and his children. Many places in Scripture speak of the believer as a child of God, but only here in Heb. 2:13 is the believer called a child of Jesus Christ.

2:14,15 shows the reason for the necessity of Christ's incarnation — it was necessary because the persons to be redeemed were partakers of flesh and blood, therefore Christ also had to partake of flesh and blood. The AIM of His incarnation is also stated: it was by means of death to destroy him that had the power of death, that is, the devil, and to deliver them who through fear of death were all their life-time subject of bondage. So Christ's humiliation and suffering of death were not in vain; they were in order to the attainment of this great aim. Therefore this truth of Christ's humiliation should cause no one to stumble, for it was the very heart of the Gospel.

2:16 goes on to state that it was not angels that Christ undertook to redeem, but the human race ("the seed of Abraham") The angels are not a race or organic unity as humanity is; they were all created out of nothing at one time, and are not related to each other by natural generation as human beings are related to each other; hence, Scripture knows nothing of a plan of redemption for fallen angels. The elect angels never sinned; the non-elect angels sinned and perished; but there is no salvation for angels. Not to angels did Christ give help, but to the seed of Abraham, both the Jewish and the Gentile (spiritual) seed of Abraham. The seed of Abraham being not angels but men, and men with flesh and blood bodies, it was necessary for Christ to take the same. This was in order to His becoming a "merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people", 2:17. Here we are for the first time in this Epistle brought face to face with the doctrine of Christ's priesthood. Christ's becoming in all things like unto His brethren was the necessary qualification for His becoming an adequate high priest. 2:18 informs us that a

part of this qualification for the priesthood was the suffering of temptation. As high priest His work was to succor them that are tempted, and He could only do this by having suffered temptation Himself.

Chapter 2:5-18 lays the foundation for the rest of the Epistle by clearing up the readers' difficulty with respect to the doctrine of the humiliation of Christ. From this point the Epistle goes on to set forth the doctrine of Christ's priesthood, but from the end of chapter 2 to 4:13 is a parenthetical practical exhortation against unbelief.

#### Questions:

1. What is meant by the expression "the world to come" in 2:5?
2. What two kinds of sight are spoken of in 2:8,9?
3. How is Psalm 8:4-6 related to Jesus Christ?
4. Why was it necessary for Christ to be made a little lower than the angels?
5. What is the connection between Christ's humiliation and His exaltation?
6. Why can Christ call the recipients of redemption "brethren"?
7. What truth concerning the believer's relation to Christ is derived from Isa. 8:17,18?
8. Why was Christ's incarnation (partaking of flesh and blood) necessary?
9. What was the aim of Christ's incarnation?
10. What is meant by "the seed of Abraham" in 2:16?
11. What necessary qualification for Christ's office of priesthood is set forth in 2:17?
12. What is the relation between suffering temptation and being an adequate high priest?

---

### LESSON 6

#### WARNINGS AGAINST THE SIN OF UNBELIEF IN THE GOSPEL. 2:5 to 4:13, Continued

##### (B) Christ Superior to Moses. 3:1-6.

Christ and Moses resemble each other in one respect, namely, that each was faithful to Him that appointed him, 3:2. But Christ is far superior to Moses, because the builder of a house is worthy of more honor than the house itself, 3:3. From this verse we see that Moses is a part of the house. This passage of the Epistle uses the figure of a house and a builder. From verse 3 we see that Moses was part of the house, whereas Christ is the builder of the house; therefore Christ has more honor than Moses.

But what, in particular, is represented by the figure of the house? From 3:6 we learn that the house consists of **THE PEOPLE OF GOD**: "whose house are we, if we hold fast . . .". In this house Moses had a place, but Christ was the builder, so in this respect He had more honor than Moses. From 3:4 we learn that the builder of the house is God: "he that built all things is God". Since Christ is Himself God, it is still true that God is the builder of the house, even though verse 3 implies that Christ is the builder.

The passage goes on to assert two more differences between Moses and Christ, namely, as respects their position in the house, and as respects their functions in the house. With respect to their position in the house, Moses' position is that of a servant, while Christ's position was **IN** the house, whereas Christ's position is **OVER** the house: "Moses . . . was faithful **IN** all his house as a **SERVANT**" (3:5); "But Christ as a **SON OVER** his own house. . ." (3:4).

With respect to their functions in the house, Moses' function was that of a prophet, "for a testimony of those things which were afterward to be spoken" (3:5b); but Christ's function is that of Lord over all, to rule. So there are three respects in which Christ is superior to Moses, as follows:

1. Christ built the house, Moses was a part of the house, therefore Christ, the builder, had more honor than Moses, who was part of what was built.
2. Moses' position is that of a servant **IN** the house, but Christ's position is that of a Son **OVER** the house.
3. Moses' function is that of testifying with reference to future things: Christ's function is that of ruling over all.

3:6b, "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end", is not contrary to the doctrine of the perseverance of the saints (eternal security of the believer). The statement made simply serves to define what constitutes God's house. God's house is the body of His people, made up of true believers; true believers are sure to hold fast their faith unto the end; if any person does not, that simply demonstrates that he was originally not a true believer and therefore not really a part of God's house.

**(C) Old Testament Warnings against Unbelief Applied to the Christian, and Unbelief in the Gospel Warned Against. 3:7 to 4:13.**

3:7-11 is a quotation from Psalm 95:7-11. That section deals with the events in the wilderness after the people of Israel came out of Egypt. At that time they tried and tempted God, and saw His works forty years. Because God was displeased with them in this matter, He swore in His wrath that they should not enter into His rest. The rest spoken of was the rest of the land of Canaan. Because God would not permit them to enter in, they all died in the wilderness. Centuries later the Psalmist used this matter to warn the Old Testament believers against the sin of tempting God by unbelief (Psalm 95). Finally, the Epistle to the Hebrews quotes the passage from the Psalm, using it to warn the New Testament people of God, lest there be some among them, or in their assemblies, who came short of true repentance and full faith in Christ, and therefore were without the new birth and real spiritual life, as we see in 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." We should note carefully that 3:14 is not contrary to the doctrine of the perseverance of the saints ("For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end"). Every true believer is a partaker of Christ. No person who has in him an evil heart of unbelief, in departing from the living God, is a partaker of Christ. No person who is really a partaker of Christ will ever have in him an evil heart of unbelief, in departing from the living God. We see, therefore, that **THOSE WHO DEPART FROM THE LIVING GOD AND THOSE WHO ARE PARTAKERS OF CHRIST** are two mutually exclusive classes of persons.

3:15-19 shows the effects of unbelief, both in Moses' time and now. The consequence of Israel's unbelief was that they were unable to enter into rest, 3:19. The warning in 4:1 again shows that this passage does not teach the Arminian doctrine of "falling from grace". It is not a warning to true believers to be on guard against falling away, but a warning to persons who have heard the Gospel, lest they fall short of a true and full saving faith in Christ, "Lest any of you should seem to come short of it" is the condition warned against, not "Lest any of you, having obtained it, should later lose it."

From 4:2 we see that faith as well as mere hearing is necessary for salvation. This of course means a true, saving faith. We may divide faith into three kinds: (1) Historical faith, believing in the facts of the Gospel simply as historical events; this kind of faith is necessary, but not sufficient for salvation; (2) Temporary faith, as in the Parable of the Sower, which is the product of a purely natural religious experience, and does not bring salvation; (3) Saving faith, which is the product of regeneration by the Holy Spirit (Eph. 2:8). Throughout the passage we are considering, the faith spoken of is not mere "belief", but a true, saving faith.

In 4:3 we learn that the believer enters into (eternal) rest. The rest spoken of is that of heaven. In 4:3-10 three kinds of Sabbath rest are spoken of, as follows:

1. God's own Sabbath rest, upon which He entered after completing His work of creation. 4:3, 4.
2. The Sabbath rest of Canaan, into which Israel entered under Joshua. 3:16-19; 4:6, 8.
3. The eternal Sabbath rest of the people of God, which was prefigured by 1 and 2, and which was still future in David's time, as shown by 4:7, 8. 4:7-9.

(Note: The word translated "rest" in 4:9 is **sabbatismos**, meaning "Sabbath rest" or "keeping of a Sabbath". The word "Jesus" in the King James Version of 4:8 should be translated "Joshua"; the reference is to Joshua the son of Nun, not to Jesus Christ. See this verse in the American Revised Version, and Acts 7:45 in the King James and Revised versions).

The argument in the passage we are considering is calculated to prove that the Sabbath rest of Canaan was not the fulfilment of the type of God's own creation Sabbath rest, for if it were, Scripture would not afterward (in David's time) have spoken of another day of Sabbath rest. But since it did (Psalm 95), we must conclude that the great Sabbath rest which God's creation rest prefigured, is still future. This conclusion is stated in 4:9, "There remaineth therefore a (Sabbath) rest to the people of God". That it was future not merely in David's time but also in the time of writing the Epistle to the Hebrews, is shown by the term "remaineth", and also by 4:10 which shows that the character of a Sabbath is **CESSATION FROM WORKS**. Compare 4:10 with Rev. 14:13, where the same thought is brought out.

So we conclude that the believer's Sabbath rest is not merely that peace of conscience and enjoyment of assurance which he has here and now in Christ, but that eternal rest which is laid up for God's people in the world to come. Of course in principle and promise we are possessed of it now, but the realization and enjoyment of it still lies in the future. This passage sets forth with great clearness the eschatological character of Christianity — its concern with the future life.

4:11-13 are an exhortation to give diligence to enter into that rest. This exhortation does not imply salvation by human effort or will power, but simply that we are to be intensely concerned about our own salvation. Verses 12 and 13 constitute one of the most keenly debated passages in the Bible, as they form one of two or three passages on the interpretation of which hinges the question of the two-fold versus the three-fold constitution of the human personality

(Dichotomy versus Trichotomy). It is quite beyond the scope of the present course of lessons to enter into that controversy. We shall merely note the particular point of these verses. They are introduced to show the power and effectiveness of the Word of God, meaning by "word" not merely Scripture, but every word of power by which God accomplishes His designs in the world. The term no doubt includes Scripture, too, and it is by a patient and careful study and taking to heart of the written Word of God that man can become certain of entering into that eternal Sabbath rest which is spoken of just above. The Word of God can show man what is in his own heart, and can distinguish between a true faith and a false faith which is at bottom nothing but an evil heart of unbelief in departing from the living God. Furthermore, as verse 13 tells us, God knows all things and nothing can be concealed from Him, so no hypocritical faith or partial acceptance of Christ can save anyone; as all things are naked and open before the eyes of Him with whom we have to do, nothing but a true and hearty faith can bring salvation to the soul and give entrance into that eternal Sabbath rest which is laid up for the people of God.

**Questions:**

1. In what respect is Christ said to resemble Moses?
2. What argument is given to prove that Christ is superior to Moses?
3. What was the position of Moses in the house of God?

4. Wherein is Christ's position different from that of Moses?

5. What was the function of Moses in the house of God?

6. Wherein does Christ's function differ from that of Moses?

7. Why is 3:6b not contrary to the doctrine of the perseverance of the saints?

8. How is the conduct of the people of Israel in the wilderness used in chapter 3 as a warning to the readers of the Epistle?

9. How does 4:1 show that 3:14-19 does not teach the Arminian doctrine of "falling from grace"?

10. What kind of faith is spoken of in 4:2?

11. What other kinds of faith are there, and how do they differ from the faith mentioned in 4:2?

12. What is the rest into which the believer enters, mentioned in 4:3a?

13. How many kinds of Sabbath rest are spoken of in chapter 4, and what are they?

14. How does the Epistle prove that the rest of Canaan is not the true Sabbath rest of God's people?

15. How does the quotation from Psalm 95 show that the true Sabbath rest of God's people is still future?

16. Who is the "Jesus" mentioned in 4:8?

17. What special power of the Word of God is emphasized in 4:12, 13?

**LESSON 7**

**THE DOCTRINE OF THE HEAVENLY HIGH PRIESTHOOD OF CHRIST. 4:14 to 7:28**

The high priesthood of Christ is first mentioned in 2:17, and again in 3:1. But the discussion and elaboration of the doctrine of Christ's priesthood begins at 4:14 and continues to 7:28.

**(A) Christ's Priesthood the Christian's Source of Help. 4:14-16.**

Christ is called a GREAT high priest (4:14) because He is the Son of God, made higher than the heavens (7:26). The expression "passed into the heavens" (4:14) is literally, "passed THROUGH the heavens". This refers to Christ's ascension, and was typified by the Aaronic high priest passing through the veil of the Tabernacle which separated the holy place from the holy of holies. Compare 6:19, "that which is within the veil."

Neither Moses nor Joshua could bring God's people into that eternal rest which is on the other side of the veil, but Christ did, as from the time of His ascension. Having such a high priest, we have added reason for holding fast our confession.

In 4:15 we see that though our great high priest is so highly exalted above us, yet He is able to sympathize with sinning and suffering humanity, for He was tempted in all points like as we are, yet without sin. In this verse we find the TEMPTATION of Christ, together with HIS ABSOLUTE SINLESSNESS. Both were essential to His priesthood; His temptation, that He might be able to sympathize with the tempted, and so help them; and His sinlessness, that He might offer a sin offering without blemish to atone for guilty men. Note Exodus 28:29 where it is recorded that Aaron, the type of Christ, bearing the names of the twelve tribes on the breastplate of judgment on his heart for a memorial before the Lord, entered into the holy place.

In 4:16 we see that Christ's exalted priesthood is an incentive to the believer to "draw near" with boldness to the throne of grace. God's throne can be called a "throne of grace" because of Christ's atonement and intercessory work; because the Christ who was crucified is now at the right hand of that throne making intercession for

His people. So the believer is sure of obtaining the needed help from that source. Compare Job's complaint, Job. 23:3-8, and Elihu's answer, Job 33:23-28, accompanied as it is by an "if". The high priest which Job needed, and the mediator that Elihu spoke of with an "if", are provided for us in Jesus Christ our heavenly high priest. Grace to help "in time of need" means grace to help us at whatever time we have need of it; when we need it and seek it, it will be granted to us at once.

**(B) The Scripture Doctrine of Priesthood in General. 5:1-4.**

This section does not speak specifically of Christ, but of the priestly office in general, stating the qualifications and duties of priests as such. What is set forth here may be summarized as follows:

**I. The Qualifications of a Priest.**

1. Must be a man, 5:1.
2. Must not have assumed the office himself, 5:4.
3. Must have been appointed by God, 5:4.
4. Must be able to sympathize with man's weakness, 5:2.

**II. The Functions of a Priest.**

1. To represent men in things pertaining to God, 5:1.
2. To offer gifts and sacrifices for sins, 5:1.
3. To make intercession for men, 7:25.

Of course part of 5:3 cannot apply to Christ ("so also for himself, to offer for sins"), for He was sinless; this phrase applies to priests in general, including the Levitical priesthood, but not to Jesus Christ the sinless, perfect priest. Christ is the unique and sole exception to this general rule.

**(C) Christ a High Priest after Melchizedek's Order. 5:5-10.**

After setting forth the Scriptural doctrine of the qualifications and functions of a priest, the Epistle goes on to show how Christ is a priest. In the first place, He did not glorify Himself to be made a high priest, 5:5, but was appointed by God who said of Him, "Thou art my Son, to-day have I begotten thee" (Psalm 2:7), and who also said of Him, "Thou art a priest for ever after the order of Melchizedek" (Psalm 110:4). Here we have Christ's SONSHIP linked with His priesthood. Because Christ was the Son of God, He could be a perfect high priest. Because, and only because, He was the Son of God, could He be appointed by God to this office of high priest. Compare 2 Sam. 8:18, "and David's sons were chief rulers (ARV, ministers)"; the Hebrew word here translated "rulers" or "ministers" is COHENIM, which literally means "priests". David's

sons of course could not hold the Levitical priestly office, for they were of the tribe of Judah, not of the tribe of Levi, therefore the word COHENIM applied to them must have referred to some other functions, as is suggested by the context. At the same time the passage in 2 Samuel may typify the connection between Christ's priesthood and His sonship.

In the quotation from Psalm 110:4 Christ is called a priest for ever after the order of Melchizedek. There were three respects in which Melchizedek could typify Christ's office of priesthood: (1) he was a man; (2) he was a priest; (3) he was also a king. Compare Zech. 6:13 where the two offices of priesthood and kingship are joined in one person — beyond question a prophecy of Christ's offices. We shall learn much more about Melchizedek later. The point of the reference here is to show that Christ GLORIFIED NOT HIMSELF TO BE MADE A HIGH PRIEST, but was appointed to the office by God. Note that in 5:5a Christ is called a "high priest" but in 5:6 He is merely called "a priest". In order to understand this distinction, we must pay attention to the context, 5:4, where it is stated that Aaron glorified not himself to be made a high priest, but was called of God. Aaron was a high priest; Christ as the antitype (fulfilment) of the Aaronic high priestly office is also a high priest. But Melchizedek was never called "a high priest"; he was simply a priest, that is, a priest in the fullest, absolute sense. This is confirmed by the added words "for ever" in 5:6. Neither Aaron nor Melchizedek were priests for ever, but only during their lifetimes on earth. Christ is a priest for ever — He has an absolute, unchangeable priesthood.

We have so far shown that Christ possessed the Scriptural qualifications for priesthood in that He did not assume the honor unto Himself but was called of God. Two qualifications remain to be examined, namely that He was required to be a man, and that He must be able to sympathize with human weakness. These are set forth in 5:7-10. In 5:7a we read of "the days of his flesh", an unmistakable reference to Christ's human nature, showing that He was truly human, and therefore, having been taken from among men, was possessed of this necessary qualification. The remaining requirement was that He must be able to sympathize with human weakness and need. This is covered by the SUFFERINGS of Christ which are mentioned in 5:7,8. The reference to "prayers and supplications with strong crying and tears" undoubtedly refers to our Saviour's agonies in Gethsemane and on Calvary. Compare Psalm 22:1; Matt. 26:37, 39, Mark 14:33; Luke 22:44; etc. The Gospels nowhere state that Christ shed tears (except at the time of the raising of Lazarus from the dead), but the fact that He did is implied in the Gospel narratives of His agony in Gethsemane.

In 5:7 it is stated that He prayed "unto him that was able to save him from death", and in the second part of the verse it is stated that He was "heard", that is, His request was granted. Since as a matter of historical fact Christ was not saved from death, but on the contrary was crucified, dead and buried, the question arises as to precisely what the prayer of Heb. 5:7 was, and just how it was answered. We should note carefully that the text does not say that He prayed to God to be saved from death, but that He prayed "unto him that was able to save him from death". Precisely what He prayed for is not stated here. From the account in the Gospels (Matt. 26:39) we know that what Christ prayed for was that the cup might pass from Him. But what was meant by "this cup"? Probably what it meant was the wrath of God and the hiding of the Father's countenance, which took place because He was under the curse, bearing the guilt of His people's sins. It was doubtless this wrath of God, and hiding of the Father's countenance, from which He shrank, and from which it would have been wrong for Him not to shrink. That Christ did not and could not have prayed to be spared from physical death is proved by John 10:17, 18.

But in what sense was His prayer heard and answered? Certainly not in preventing Him from experiencing the wrath of God, and removal of the Father's countenance. But (1) in giving Him strength to endure the bitterness; and (2) in limiting its duration.

Verse 8 sums up; Christ's sufferings fit him to sympathize with suffering humanity. It is now demonstrated that Christ possessed all the Scriptural qualifications for the office of priesthood. 5:8-10 draw the inference from this fact, that Christ has been made perfect, that is, complete, brought to the goal, that He is the author of eternal salvation unto all that obey Him.

Note the two doctrines that are stated in 5:9: (1) The complete **EFFECTIVENESS** of Christ's work. He is the author of **ETERNAL SALVATION**, not merely of "saveability". He does not merely give men "a chance" to be saved; He actually and eternally **SAVES** them. (2) The eternal security of the saved person. It is **ETERNAL** salvation, not temporary salvation. Those who teach that a saved person can later "fall from grace" and perish in hell, teach a kind of salvation that is not **ETERNAL**, but may be only temporary. But Christ is the author of **ETERNAL**

salvation. Those who receive this salvation are not only **SAVED**, but also **ETERNALLY SAFE**.

5:10 summarizes what has been discussed: Christ is a high priest after the order of Melchizedek.

#### Questions:

1. Why is Christ called a "great" high priest?
2. What event is referred to in the words "passed into (through) the heavens" in 4:14?
3. What action of the Aaronic high priests typified this event?
4. What two facts concerning Christ are stated in 4:15?
5. Why was it essential that Christ experience temptation?
6. Why was it essential that Christ be absolutely sinless?
7. Why can God's throne be called a "throne of grace"?
8. How do Job's complaint (Job 23:3-8) and Elihu's answer (Job 33:23-28) show the need for such a high priest as Christ is?
9. What four qualifications for the office of priesthood are set forth in 5:1-4?
10. What three functions of a priest are set forth in 5:1-4 and 7:25?
11. What phrase in 5:3 cannot apply to Christ?
12. What two facts concerning Christ are linked in 5:5?
13. In what three respects could Melchizedek typify Christ's priesthood?
14. Why is Christ called "a high priest" in 5:5 but simply "a priest" in 5:6?
15. When and where did our Saviour pray "with strong crying and tears"?
16. What did He pray for with strong crying and tears?
17. How was His prayer answered?
18. How does John 10:17, 18 show that Christ could not have prayed to be spared from physical death?
19. What does 5:9 teach concerning the effectiveness of Christ's saving work?
20. What does 5:9 teach concerning the eternal security of the saved person?

### LESSON 8

#### THE DOCTRINE OF THE HEAVENLY HIGH PRIESTHOOD OF CHRIST, 4:14 to 7:28, Continued.

(D) **Reproof of the Readers for their Carnal State. 5:11-14.**

At this point the writer of the Epistle turns aside from the subject of the high priesthood of

Christ, to reprove the persons to whom he is writing for their inexcusable religious stupidity and spiritual immaturity. He has many things to say about Melchizedek, that mysterious figure

of the age of Abraham, but he feels frustrated in his effort to present this truth by the fact that those to whom he writes "are dull of hearing". The Greek indicates that they had actually DECREASED in their religious receptivity: "are BECOME dull of hearing". Any presentation of Christian truth which required thinking only wearied them; they were averse to any mental effort in connection with their religion. A presentation of anything beyond such elementary truths as are taught to children, left them either bored or baffled.

This spiritual deafness and incapacity was, moreover, quite without excuse. These people were not new Christians, who had only lately come in contact with the Gospel, or had made a profession of the Christian faith for but a short time. On the contrary, they had been church members for a long time — long enough that by the time of writing the Epistle they should have been able to instruct others in the truths of the Gospel. But instead of being able to teach others, they themselves were so ignorant of Christian truth that it was necessary for someone to start back at the kindergarten stage and teach THEM over again from the beginning "the first principles of the oracles of God"—the most simple and elementary truths, the very A-B-C's of the Christian religion. Anything beyond the A-B-C's they would immediately object to as "too deep".

Such was their spiritual and religious condition that they could not digest "strong meat" (ARV, "solid food"). They were incapable of receiving and profiting by such a presentation of Christian truth as would befit people who had been Christians for a long time. Religiously they were examples of arrested development; they were still in their infancy, and, being infants, had to have "milk" — such a simple presentation of Christian truth as should be required only for children and new converts from paganism.

The writer of the Epistle to the Hebrews faces this situation realistically. He deplors the fact that his readers "are dull of hearing" and have to be nourished with baby food as if they were little children. At the same time he points out to the readers that they ought not to feel complacent about their condition. The fact that they demanded religious "milk" was evidence that they were "babes" and "unskillful in the word of righteousness". He adds that the ideal for Christians "of full age" (those who have been Christians for some time) is to use "strong meat" (ARV, "solid food"). By experience and practice, they should be able to "discern both good and evil", and thus to advance beyond the state of religious infancy.

Milk is the ideal and perfect food for infants; for them, nothing can take its place. But if adults have to live on a diet of milk alone, there must be something seriously wrong with them. Certainly such could not be regarded as normal

persons. If normal, they would thrive on solid food such as meat and vegetables. Some modern Christians are reluctant to be weaned from an all-milk diet, and immediately object to religious meat and vegetables as "too deep" or "too doctrinal". Those who are content to remain year after year in the state of religious infancy, without adding one new truth to their meager little stock of "essential truths" that they knew when they first became believers of Christ, need to be aroused from their "dull of hearing" condition, and to realize that there are vast treasures of truth in the Scriptures for those who are willing and eager to learn — truth which will build them up and make them happier, better Christians and much more effective citizens of the Kingdom of God.

**(E) Exhortation not to Stop Short of True Saving Faith. 6:1-12.**

6:1-3 shows the importance of pressing on to fuller knowledge. The first principles, five of which are mentioned in these verses, are important, and must be known and believed. But the Christian is not to be satisfied with these alone. He is to press on to fuller knowledge. This is what the Epistle proposes to do from this point.

Note that the "dead works" of 6:1 cannot mean non-saving works of law observance, but must mean works of law-transgression, as shown by the fact that they require to be repented of.

6:4-8 and 6:9-12 contrast two kinds of faith, or two kinds of religious experience. The kind of faith and experience set forth in 6:4-8 is a kind which does not include the new birth, and the end of which is to be burned (verse 8). It is the religious experience of the unsaved or natural man who has heard the Gospel but is not born again. On the other hand, the experience set forth in 6:9-12 is one that accompanies salvation (verse 9). This whole passage may well be compared with the Parable of the Sower, Matt. 13: 5, 6, 20, 21. The experience described in 6:4-8 corresponds to the second kind of soil in the Parable of the Sower. These people have a certain kind of religious experience, but it does not go deep enough; it does not include real renewal and salvation. So in the end they fall away.

When we turn to the experience itself, we find five items listed. We shall take these up one by one.

1. They were once enlightened. This means that they heard the Gospel, as shown by many references in the Gospels and other parts of the New Testament. See Matt. 4:16; Luke 2:32; John 3:19; Acts 26:23; etc. This kind of enlightenment comes to every individual who hears the Gospel message. It is external calling, a great benefit in itself.

2. They tasted the heavenly gift. Compare 2 Cor. 9:15. The heavenly gift is Christ, whose

redemption is promised in the Gospel. The persons referred to had not only HEARD the Gospel; they had also come to see that it was good and true. They were convinced of its divine origin and character. To say that they "tasted" of the heavenly gift, by no means implies that they savingly appropriated it. It simply means that they came to know enough about it to realize that it was good and from God. For a person to be saved it is necessary not merely to "taste" (or "sample") but to eat and drink Christ's body and blood (John 6:52-58, especially verse 53, from which we note that except a man EAT AND DRINK, he has no life in himself). Judging by this standard, those spoken of in Heb. 6:4 had no life in themselves, for they had not eaten and drunk, but merely "tasted"; their experience, which was valid enough as far as it went, stopped short of salvation.

3. They were made partakers of the Holy Spirit. This implies that the influences of the Holy Spirit had worked in their hearts, but it does not imply that the Holy Spirit took up His permanent dwelling there. Compare John 14:16, 17. The Spirit INDWELLS the saved person, but apart from this permanent indwelling, the Holy Spirit INFLUENCES all who hear the Gospel, and in fact even all who do not hear the Gospel, by his common (non-saving) operations. That the operations of the Holy Spirit are not confined to the elect, but include the world, is proved by John 16:8. To be a partaker of the Spirit is a very different matter from being sealed by the Spirit, indwelt by the Spirit, baptized by the Spirit, or filled with the Spirit. To be a partaker of the Spirit simply means to receive a portion of the Spirit's influence, which, in the case of the non-elect, can of course be successfully resisted.

4. They tasted the good word of God. Here again the comments on "tasted" under No. 2, above, are to the point. It means a sampling, sufficient to give an idea of the nature of the thing tasted, but not implying appropriation of that thing. The phrase "tasted the good word of God", being linked to "the powers of the age to come", probably refers to the future, meaning God's good word of promise concerning the future, that is, the Christian message of HOPE. Compare 1 Kings 8:56, "There failed not one word of all his good promise". So here the expression means that the persons spoken of had arrived at a certain appreciation of the nature of the Christian's hope for eternity, but it does not imply that they had themselves personally appropriated that hope. Compare Matt. 4:4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Also Heb. 6:18,19, which pictures God's oath and promise as that which guarantees our HOPE, which we have as an anchor of the soul. To "taste" or "sample" Christian hope is one thing; to appropriate it as the anchor of one's soul is quite another matter.

5. They tasted of the powers of the age to

come. The age to come is the future age, of which the present life is in some sense a foretaste to the Christian. The age to come will be entirely supernatural in its structure and operation. Christ's resurrection body, the pattern of the Christian's resurrection body, was one that entirely transcended natural law in its character and operations. Hence the characteristic of the age or world to come is the SUPERNATURAL, the immediate power and agency of God; and of this supernatural power and glory, the resurrection of Christ was an example and a pledge. Not only so, but the MIRACLES of the apostolic age were samples of the powers of the age (or world) to come; and also the supernatural gifts of the Spirit, such as healing, speaking with tongues, etc., were samples of the powers of the age to come. The class of persons referred to in the passage we are considering, had witnessed some of these "powers" or mighty works, and WERE CONVINCED OF THEIR TRUTH AND REALITY, hence they had "tasted" them and so experienced their evidential value, so as to leave themselves entirely without excuse.

To summarize: We have considered five elements in the religious experience of the class of persons under discussion: 1. They were enlightened, had heard the Gospel; 2. They tasted of the heavenly gift; they became convinced that Christ is the Saviour of sinners; 3. They became partakers of the Holy Spirit; they were made recipients of His pleading and rebuking influences; 4. They tasted the good word of God; they became convinced of the truth of the Christian promise of eternal life; 5. They tasted the powers of the age to come; they witnessed supernatural events and had become convinced of their truth and reality.

None of the experiences described by any means implies being born again, true repentance, true saving faith, or divine election to eternal life. What these people had was a religious experience common to multitudes of people who are not really born again. That the experienced described do NOT pertain to salvation is proved also by the contrast contained in verse 9, "But, beloved, we are persuaded BETTER things of you, and things that accompany salvation . . .". If the things that accompany salvation are BETTER than the things described in 6:4-8, then the things described in 6:4-8 are NOT things that accompany salvation. They are a lower grade of religious experience, which may APPROACH salvation, but does not ACCOMPANY it.

6:6-8 speaks of falling away, and renewing again unto repentance. Those spoken of had a certain kind of religious experience, but it was only temporary, for they "fell away". Compare Luke 8:13, "fall away"; the Greek word is not the same, but the meaning is related. This "falling away" is characteristic of a faith which does not proceed from the new birth; it cannot stand the blasts of tribulation, but soon passes away.

Note that 6:6 states that it is **IMPOSSIBLE** to renew them again unto repentance. In what sense are we to understand this "impossible"? Of course all things are possible with God. On the other hand, it is always impossible for man to bring any person to repentance; that is the work of the Holy Spirit. Even those who have never fallen away can be brought to repentance only by the work of the Spirit in their hearts. We conclude, therefore, that "impossible" in this verse is to be taken in a qualified sense, as meaning "impossible in God's appointed scheme of dealings with men". Not that it is abstractly impossible to God, who is almighty, but that it is impossible without His repudiating His own plan of salvation and published Word.

Is the sin spoken of here the same as the sin against the Holy Spirit spoken of in Luke 12:10, and especially Mark 3:28, 29 ("eternal sin")? First we must note precisely what is the "unpardonable sin", and second, why it is unpardonable. It is a conscious, deliberate, permanent, resisting of the Holy Spirit, who finally forsakes the person, abandoning him to his own wickedness and stubbornness. It is unpardonable, not because of its enormity, nor because it is in itself greater than a sin against the Son of man, but because it results in the Holy Spirit leaving the person, so that repentance is thereafter impossible. With this in mind, we may say that the sin that is mentioned in Heb. 6:6 is an example of the "unpardonable sin", and that it is "impossible" to renew such people to repentance again, **SIMPLY BECAUSE THE HOLY SPIRIT HAS FOREVER LEFT THEM**. Bear in mind that such are **NOT ELECT PERSONS**, for if they were, the Spirit would never have wholly left them, nor could they have finally resisted and driven away the Spirit. Also we should bear in mind that not every person who hardens his heart in unbelief has committed the sin of Heb. 6:6. It speaks only of those who "fell away", that is, those who ultimately, finally, after deliberation, and once for all, forsook the doctrine of the Gospel of Christ. It is not a sin that could be committed in ignorance. It could only be done deliberately and against light. Those who have committed it know full well that they are without excuse. After committing this sin the person becomes utterly indifferent to spiritual things, has no qualms of conscience, and is utterly unconcerned about his soul's salvation. The reason for all this is simply that the Holy Spirit has departed from him, and no longer influences or pleads with his soul.

Heb. 10:26, 27 is closely parallel to the passage we are now considering. Note that it says "if we sin wilfully"; this does not mean any ordinary sin, but a deliberate, considered rejection of Christianity; compare 10:29, "trodden under foot the Son of God". Such people have no more desire for salvation, but only a "certain fearful looking for of judgment and fiery indignation",

10:27. That the sin spoken of consists in final, deliberate rejection of Christianity is proved by 6:6b, which states that they "crucify to themselves the Son of God afresh, and put him to an **OPEN** shame." It is the deliberate, public, final rejection of the Gospel and of the Spirit's pleadings, after which repentance is impossible, that is spoken of.

6:7, 8 is an illustration, similar to the Parable of the Sower. The land which brings forth herbs, receives blessing from God; this corresponds to the third and fourth classes in the Parable of the Sower. The land which bears thorns and thistles, 6:8, corresponds to the first and second classes in the Parable of the Sower — those who have no faith, and those who have only temporary faith. (Note that the present passage and the Parable of the Sower are not entirely parallel; in the parable the third class bore thorns and thistles **AS WELL AS** good fruit, and was accepted; here in Hebrews, that which bears thorns and thistles is to be burned. So here in Hebrews the thorns and thistles are not something **IN ADDITION TO** a true faith, but something **IN PLACE OF** a true faith. In the parable, the thorns and thistles are the cares of this life, which choke the Word; here in Hebrews they are radical unbelief).

6:9 proves conclusively that the experience described in 6:4-8 is not an experience of salvation. In contrast to the temporary faith described in 6:4-8, we find true saving faith in 6:9-12. It is distinguished from temporary faith, not only by its permanence in spite of afflictions, but also by the fact that it brings forth good fruits, namely, love to God (6:10), ministering to the saints (6:10b), diligence (6:11) and patience (6:12). Verse 12 is in direct contrast to verse 8; the two verses set forth the final destinies of two different kinds of people; of one kind, the destiny is "to be burned", of the other, the destiny is "to inherit the promises".

#### Questions:

1. Why did the writer of the Epistle feel frustrated in his effort to present Christian truth to the readers of the Epistle?
2. What does 5:11-14 show concerning the religious condition of the readers?
3. How long had the readers already been Christians?
4. How much progress ought they to have made, and how much had they actually made, since they became Christians?
5. What is the character of a Christian who continues to require a diet of nothing but "milk"?
6. What are the benefits of a diet of religious "solid food"?
7. What contrast is presented in 6:4-8 and 6:9-12?

8. What kind of religious experience is described in 6:4-8?

9. What is the meaning of "were once enlightened" in 6:4?

10. What is meant by "tasting of the heavenly gift" in 6:4?

11. What is the meaning of "were made partakers of the Holy Spirit" in 6:4?

12. What is the meaning of "tasted the good word of God" in 6:5?

13. What is the meaning of "tasted the powers of the age (world) to come" in 6:5?

14. How does 6:9 show that the experience described in 6:4-8 does not pertain to salvation?

15. What is meant in 6:6 by the statement

that it is impossible to renew such people again to repentance?

16. What is the nature of the "unpardonable sin", and why is it unpardonable?

17. What does the second part of 6:6 ("they crucify to themselves the Son of God afresh, and put him to an open shame") show concerning the nature of the sin spoken of?

18. What are the points of similarity and difference between 6:7, 8 and the Parable of the Sower (Matt. 13:5, 6, 20, 21)?

19. What kind of faith and religious experience is described in 6:9-12?

20. How is the faith in 6:9-12 shown to be true, saving faith? What kind of fruits does it produce?

## LESSON 9

### THE DOCTRINE OF THE HEAVENLY HIGH PRIESTHOOD OF CHRIST. 4:14 to 7:28, Continued.

#### (F) God's Promise and Oath Guarantee Christ's Priesthood for us Within the Veil. 6:13-20.

1. The nature and purpose of an oath. This is stated in 6:16. As to the nature of an oath, it is "by the greater", that is, it consists in an appeal to a higher person or power to witness that the statement made is true, and a real oath is always an appeal to the Deity to witness to the truth of the statement made. For this reason an atheist or a pantheist cannot really swear an oath, for a person who does not believe in a personal God cannot call that God to witness to the truth of his words.

As to the purpose of an oath, its purpose is to put an end to all dispute by the certain confirmation of a matter. A sworn statement is accepted as true unless and until proved by evidence to be false. An oath may be for confirming a STATEMENT OF FACT, or it may be for confirmation of a PROMISE OF FUTURE ACTION, as an official's oath of office. In either case, its purpose is the attainment of certainty.

2. God's oath and promise to Abraham as an example. This is contained in 6:13-15. The reference is to Gen. 22:16-18. God made three great promises to Abraham: first, that he should have an innumerable posterity; second, that his seed should possess the gate of his enemies; and third, that in his seed should all the nations of the earth be blessed. These three promises were made to Abraham on more than one occasion, in substantially the same form; but on the occasion recorded in Gen. 22:16-18, they were CONFIRMED BY AN OATH; so we read, "By myself have I sworn, saith the Lord. . .". God's promise alone would be sufficient and reliable, but for the further strengthening of Abraham's faith, God added the oath to the promise. Thus encouraged,

Abraham not only believed God, but also PATIENTLY ENDURED, 6:15, and so obtained the promise, that is, obtained the thing promised. We should note, however, that none of the promises was fulfilled during Abraham's lifetime. It was over 400 years before the first two promises were fulfilled, and almost 2,000 years before the third promise began to be fulfilled. Yet we read that Abraham "patiently endured" and so obtained the promise. In this respect he serves as a pattern and example of true faith.

3. God's oath and promise concerning Christ's priesthood. "Wherein God . . . confirmed it by an oath", 6:17. The oath referred to is the one stated in Psalm 110:4, "The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek", and mentioned again in Heb. 7:21. The purpose of this oath was to confirm THE IMMUTABILITY OF GOD'S COUNSEL (concerning Christ's priesthood) to the heirs of the promise (that is, the heirs of the promise made to Abraham). So in addition to God's promise or pledged word, which of itself should be sufficient to a believer, God gave the additional assurance of an oath, in order "more abundantly to show" to the heirs of the promise the unchangeable character of His plans and purposes. This idea of immutability is contained in the actual words of Psalm 110:4, "The Lord hath sworn, AND WILL NOT REPENT". So Christ's heavenly high priesthood is guaranteed to the believer by this double and infallible assurance, "in which it is impossible for God to lie". Of course it is always impossible for God to lie, oath or no oath, but the oath and promise render the believer certain of this impossibility.

4. Christ's heavenly priesthood the Christian's encouragement. 6:18-20. The purpose of the oath and promise was to give the believer "a

strong consolation" (ARV, "a strong encouragement"). The believer has "fled for refuge", as from a shipwreck, or as to one of the cities of refuge (Num. 35:6). "To lay hold upon the hope", means to grasp the hope as an object to preserve one from sinking.

In the following portion we find two figures beautifully combined, namely, the figure of the anchor and the figure of the tabernacle.

In the first figure, the soul is the ship, the world is the sea, the bliss beyond the world is the distant shore, hope resting on faith is the anchor which prevents the soul from being tossed to and fro; faith based on the encouraging consolation through the promise and oath, is the chain or cable connecting the ship to the anchor.

In the second figure, the tabernacle is in view. The world is the fore-court, heaven is the holy of holies, within the veil, Christ is the high priest going before us, as our representative, so as to enable us after Him, and through Him, to enter the realm within the veil.

We should note the meaning of the word "hope" in the Bible. It is used somewhat differently from the common modern usage. We often use the word "hope" to express a mere WISH or POSSIBILITY, for example, a farmer plants seed, and hopes to get a good harvest; we plan a trip, and hope for pleasant weather. But in the Bible where "hope" is used in the religious sense, it means not a mere wish or possibility, but a certainty. Christian hope is just as sure and certain as Christian faith; the difference is, that hope deals with the future.

6:19, as the anchor goes below the water and grips the unseen sea bottom, so our hope goes beyond the world of time and space, and grips the inner reality of heaven.

#### Questions:

1. What is the nature of an oath?
2. Why cannot an atheist or a pantheist really swear an oath?
3. What is the purpose of an oath?
4. What three great promises were made to Abraham?
5. How long after Abraham's time were these promises fulfilled?
6. Why did God confirm the promises to Abraham with an oath?
7. How does Abraham serve as a pattern of true faith?
8. What oath of God is referred to in 6:17? Where in the Old Testament is it mentioned?
9. What was the purpose of this oath referred to in 6:17?
10. What is the meaning of "a strong consolation" in 6:18?
11. What two figures of speech are combined in 6:19, 20?
12. What is the meaning of hope as the anchor of the soul?
13. What is the meaning of hope entering within the veil?
14. Why is Jesus called our "forerunner" in 6:20?
15. What is the difference between "hope" in the Bible sense and the common modern usage of the word "hope"?

### LESSON 10

#### THE DOCTRINE OF THE HEAVENLY HIGH PRIESTHOOD OF CHRIST, 4:14 to 7:28, Continued.

(G) **Christ's Priesthood Higher than that of Aaron. 7:1-28.**

1. Melchizedek a Type of Christ, 7:1-3. Melchizedek is mentioned in the Bible, outside of the Epistle to the Hebrews, only twice, Gen. 14:18 and Psalm 110:4. He was king of Salem, that is, king of Jerusalem. His name "Melchizedek" means "king of righteousness"; his office, "king of Salem", means "king of peace". The statement of 7:3 that he was without father, mother, beginning of days, end of life, etc., means of course that these facts about him are not RECORDED in Scripture. Being a human being, he doubtless was born, and also died. But these facts about him not being recorded in the Bible, he stands in the pages of Scripture as the type of ETERNAL PRIESTHOOD, and also (being both king and priest in one person) the type of Christ,

who combines in Himself the kingly and priestly offices. Among the people of Israel, kingship and priesthood were always distinct. Israel never had a king who was at the same time a priest. But Melchizedek, who was not an Israelite, combined these two offices in himself.

1. Melchizedek's priesthood higher than Aaron's, 7:4-10. The argument here is very closely reasoned, as follows: (1) Abraham gave tithes to Melchizedek. (2) The Levitical priests take tithes of their brethren, according to the Law, though these brethren themselves are descendants of Abraham. (3) Melchizedek, who was not descended from Abraham, received tithes from Abraham, and blessed Abraham. (4) It is a recognized principle that he who blesses is greater than he who receives the blessing; therefore Melchizedek was greater than Abraham. (5) The

Levitical priests, though they receive tithes, nevertheless eventually died; but Melchizedek, as a type of eternal life, received tithes and "LIVETH", therefore his priesthood is higher than that of Aaron. (6) Through Abraham, Levi himself paid tithes to Melchizedek, for Abraham represented his posterity in the act of paying tithes.

We have thus three proofs that Melchizedek's priesthood is higher than Aaron's priesthood, as follows:

(1) Through Abraham, Melchizedek blessed Levi; therefore Melchizedek was greater than Levi.

(2) The Levitical priests died, but Melchizedek "liveth".

(3) Through Abraham, Levi paid tithes to Melchizedek, thus recognizing the latter's superiority.

3. The Levitical priesthood made nothing perfect, 7:11-22. Note here the following details: (1) The prophecy that another priest should arise, after the order of Melchizedek (Psalm 110:4), demonstrates the inadequacy of the Levitical priesthood, 7:11. (2) The change of priesthood, prophesied in Psalm 110:4, involves also a change of the law, that is, a change of dispensation, and of the form of God's dealings with His people, 7:12. (3) If Christ is a priest at all, He must be a priest after the order of Melchizedek, for He is of the tribe of Judah, not of the tribe of Levi, hence he could not LITERALLY be a Levitical priest, though of course He could be the fulfilment of the type of the Aaronic high priest, 7:13, 14. (4) The prophecy of Psalm 110:4 must have the meaning explained above, 7:15. Verse 16 is a sharp contrast between Christ and the Levitical priests; "the power of an endless life" is contrasted with "the law of a carnal commandment". (5) The Levitical priesthood made nothing perfect, but the priesthood of Christ is a better hope, by which we draw near to God, 7:18, 19. (6) The Levitical priests were constituted without an oath, but Christ WITH an oath, therefore His priesthood is superior to theirs in efficacy, 7:20-22. (7) Conclusion: "By so much was Jesus made a surety of a better testament"; ARV, "By so much also hath Jesus become the surety of a better covenant", 7:22.

4. The Aaronic priests died, but Christ liveth for ever, 7:23-28. The Levitical priests were many in number, because by death they were hindered from continuing, 7:23. Christ, the anti-type of Melchizedek's priesthood, abideth for ever, and so has His priesthood unchangeable. This is the final proof that Christ's priesthood excels that of Aaron. Therefore He is able to save to the uttermost (uttermost limit of time) those who come to God through Him, 7:25. This is the practical significance of Melchizedek's priesthood as fulfilled in Christ.

Verses 26-28 are a summary of the doctrine of Christ's priesthood, before the Epistle leaves this subject and turns to another matter. Verse 26 stresses the HOLINESS and IMMEASURABLE EXALTATION of Christ. Verse 27 emphasizes the sufficiency and finality of His sacrifice: "once" (ARV, "once for all"). Verse 28 again contrasts Christ with the Levitical priests. They were "men", that is, MERE men; Christ is "a Son", that is, God-man. They were appointed by the Law; Christ was appointed by an oath, which was AFTER the law (in David's time). They were persons "having infirmity", that is, original and actual sin; Christ is "perfected for evermore" (King James Version, "consecrated for evermore"), that is, for ever free from all contamination of sin, as had been asserted in 7:26a.

It has been abundantly shown that Christ's priestly office is not merely the antitype or fulfilment of the Levitical priesthood, but also far excelled that priesthood in every way. The Levitical priests (in and of themselves) made nothing perfect; Christ saves to the uttermost all beneficiaries of His priestly mediation.

The following section, 8:1-5, forms a connecting link between the doctrine of Christ's priesthood and that of the New Covenant, which is about to be discussed. It is precisely because of Christ's heavenly high priesthood that He could be the Mediator of a new and better Covenant.

#### Questions:

1. What is meant by saying that Melchizedek was a type of Christ?
2. What is the meaning of the title "king of Salem"?
3. What is the translation of the name "Melchizedek"?
4. What is the meaning of the statement of 7:3 that Melchizedek was "without father, without mother, without descent", etc.?
5. Of what kind of priesthood was Melchizedek a type?
6. What two offices did Melchizedek hold, and what does this show concerning Christ?
7. What three arguments does the Epistle give to prove that Melchizedek's priesthood is higher than that of Aaron?
8. What does Psalm 110:4 show concerning the Levitical priesthood?
9. Why could not Christ be literally a priest after the order of Aaron?
10. What contrast between Christ and the Levitical priests is stated in 7:16?
11. How does the fact that Christ was ap-

pointed priest with an oath show Him to be superior to the Levitical priests?

12. How does the fact that the Levitical priests were "many" (7:23) show their priesthood to be inferior to that of Christ?

13. Why is Christ able to save to the uttermost those that come to God by Him?

14. What two truths concerning Christ are stressed in 7:26?

15. What truth concerning Christ's sacrifice is brought out in 7:27?

## LESSON 11

### THE NEW COVENANT INSTITUTED BY CHRIST IS SUPERIOR TO THE OLD COVENANT.

8:1 to 10:18

**(A) Christ's Priestly Ministry Heavenly, not Earthly; in the Sphere of Reality, not that of Shadows, 8:1-5.**

8:1-5, while still dealing with Christ's priesthood, nevertheless belongs to the new section of the Epistle, for it forms a part of the argument to demonstrate the superiority of the new covenant over the old. Verse 1 summarizes the preceding section on Christ's priesthood: "We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Verse 2 goes on to enlarge on this idea. Christ is "a minister of the sanctuary" — but **WHAT** sanctuary? The sanctuary of the "true tabernacle" — the tabernacle "which the Lord pitched, and not man". This is the first introduction of this idea in the Epistle. The tabernacle pitched by man, in the days of Moses, was merely a copy or replica of the "true tabernacle", which is in heaven. (Note that the tabernacle, not the temple, is spoken of).

Verse 3 states a general principle: every high priest must offer both gifts and sacrifices. From this principle it draws an inference: since Christ is a high priest, He too must offer something. Verse 4 goes on to explain that His offering is not parallel to or coordinate with those of the Levitical priests: "For if he were on earth, he would not be a priest, seeing that there are priests that offer gifts according to the law." Note that this verse does not deny that Christ was a priest while He was on earth; it merely denies that while on earth He was a priest to "offer gifts according to the law"; that is, it denies that He was a member of the Levitical priesthood. Heb. 7:27 plainly teaches that Christ **WAS** a priest during His earthly ministry. 8:4 however means that if Christ were on earth at the time of writing the Epistle, He would not be a priest, since there already were plenty of earthly priests. 8:5 expands the doctrine that the earthly tabernacle was a copy or replica of the heavenly tabernacle, the real tabernacle pitched in heaven by God. The pattern was revealed to Moses in the mount.

**(B) Christ the Mediator of a New and Better Covenant, as Prophesied of Old, 8:6-13.**

The Epistle to the Hebrews is the only New Testament book in which the idea of the covenant occurs with prominence, though of course it is presupposed in every chapter of the New Testa-

ment. Christ spoke of a covenant only in connection with the Lord's Supper. The following references occur in Paul's Epistles: Rom. 9:4; 11:27; Gal. 3:15-17; 4:24; 2 Cor. 3:6; Eph. 2:12. Compare Luke 1:72; Acts 3:35; 7:28; Rev. 11:19. In Hebrews the term occurs 17 times, though 6 of these are translated as "testament" by the King James Version. In the Old Testament the "covenant" idea is extremely prominent; in the New Testament, the terms "Church" and "Kingdom" become more prominent, while "covenant" occurs less frequently. But in the Epistle to the Hebrews the covenant idea is very important.

8:6 affirms Christ's ministry to be more excellent than that of the Levitical priests, because He is the Mediator of a better covenant, which was established upon better promises. This is the general truth, which the rest of the chapter undertakes to demonstrate. 8:7 affirms that the fact that the Old Testament prophesied that there would be a second covenant, shows that the first (or "former") covenant was imperfect or inadequate. This is a repetition of the argument of 7:11, which was there applied to the priesthood, but here to the covenant. If a new covenant is predicted, this implies that the old was not satisfactory, that it was inadequate. But 8:8 goes on to state that it is a fact that a new covenant had been predicted, and therefore "fault" was found with the old covenant.

Verses 8b-12 are a quotation from Jer. 31:31-34. In the context in Jeremiah the prophecy is closely connected with the return of the people of Judah from their captivity in Babylon. The reason for this can easily be discerned. The great purpose of the return from Babylon was in order that the Messiah might be born in Palestine, according to the prophesied plan of God. The birth of the Messiah, of course, involved the establishment of the new covenant. So the prophecy of the new covenant in Jeremiah 31 was in exactly the proper place. Lest any one err by supposing that the prophecy of Jer. 31:31-34 referred exclusively to the time after the second advent of Christ, it is cited in Hebrews 8 as already fulfilled, at least in part. Concerning this passage we may note the following facts:

(1) The two covenants contrasted are the Sinaitic (8:9) and that of the Christian dispensation; in the language of the Reformed theology,

these are the old dispensation of the Covenant of Grace and the new dispensation of the Covenant of Grace.

(2) The "new covenant" spoken of is the one which was established by Jesus Christ at the time of the institution of the Lord's Supper, Luke 22:20.

(3) Therefore the "Israel" and "Judah" referred to in Heb. 8:8, 10 and Jer. 31:31, 33, are **CONTINUOUS AND IDENTICAL** with the Christian Church of which the Lord's Supper is the highest privilege and most prominent ordinance. The modern "dispensational" distinction between "promises made to Israel" and "promises made to the Church" is a false distinction. The Scofield Reference Bible, note on Jer. 30:1, states that "These chapters constitute a kind of summary of prophecy concerning Israel as a nation. . ." (page 804). We believe that this teaching of modern dispensationalism is erroneous.

(4) The new covenant is characterized by a greater degree of **SPIRITUALITY** than the old covenant, 8-10; compare John 4:23,24. Under the old covenant the law of God was written on tables of stone; under the new covenant the law of God is written on the hearts of His people.

(5) The new covenant is characterized by a greater degree of **UNIVERSALITY** than the old covenant, 8:11. The words of this verse will of course not be completely fulfilled, in their absolute sense, until the eternal state after the second advent of Christ. But they have a partial and relative fulfilment even today. Under the old covenant God's saving grace was confined to the one nation of Israel (John 4:22). Outside of this narrow sphere, God's saving grace was withheld from the children of men (Rom. 1:24, 26, 28). But under the new covenant the Gospel is universal, to be preached to all nations, and it breaks through every barrier of class, race, language and nationality.

(6) The new covenant differs from the old covenant in a greater freedom of forgiveness of sins, 8:12. Since sins forgiven are forgiven, and there can be no middle ground between sins forgiven and sins not forgiven, and since it is an undoubted fact that the sins of Old Testament believers were forgiven (Psalm 32:1, 2), we must therefore understand Heb. 8:12 in the subjective sense of a greater degree of **CONSCIOUSNESS** or **ASSURANCE** of the forgiveness of sins, and greater peace and joy in the believer's heart because of the forgiveness of sins. (See the Westminster Confession of Faith, Chap. XX, Sec. 1). The Old Testament believer's sins were forgiven, objectively in God's sight, but he did not ordinarily have the same fulness of assurance and joyous consciousness of the forgiveness of his sins that the Christian believer is privileged to have.

(7) The old covenant itself professed to be only temporary. The great error of the Jews, in the time of Christ and today, consisted in regard-

ing the institutions of the Old Testament as permanent, as if God had intended them to last until the end of the world. It was prophesied long ago, in the Old Testament, that there would some day be a **NEW** covenant, Jer. 31:31, Heb. 8:8, 13. The mention of something "new" implies the correlative existence of something "old". This is quite plain from Heb. 8:13. But if the former covenant is to be regarded as "old", then it must also be regarded as **TEMPORARY**, and therefore to be in due time superseded by a new and better covenant.

We have shown above three particulars in which the new covenant is superior to the Old covenant (1. More spiritual. 2. More universal. 3. Fuller and freer forgiveness of sins). These are the "better promises" of 8:6b. Since the new covenant involves these "better promises", it is a "better covenant", 8:6b, of which Christ is the Mediator. This is the truth which this section of the Epistle undertook to prove.

#### Questions:

1. What is "the true tabernacle" and who pitched it?
2. What general principle is stated in 8:3?
3. What pattern was shown to Moses in the mount?
4. How many times does the Greek word for "covenant" occur in the Epistle to Hebrews? How many of these does the King James Version translate by "covenant", and how many by "testament"?
5. What truth concerning Christ is laid down in 8:6?
6. What is implied concerning the old covenant, by the fact that the Old Testament itself predicts the coming of a new covenant?
7. From what book and chapter of the Old Testament are 8:8b-12 quoted?
8. What is the connection between Jeremiah's prophecy of the new covenant, and the return of the people of Judah from Babylon?
9. What two covenants are contrasted in 8:8-12? What are these two covenants called in the language of theology?
10. When and by whom was the "new covenant" established?
11. Why is it not correct to regard the promises of Jer. 31:31-34 (and Heb.8:8-12) as "promises to Israel, not to the Church"?
12. How does 8:10 show that the new covenant is more spiritual than the old covenant?
13. What is meant by saying that the new covenant is more universal than the old covenant?
14. In what respect does the new covenant

provide greater freedom of forgiveness of sins than the old covenant?

15. What is the great error of the Jews, an-

cient and modern, with reference to the institutions of the Old Testament?

(To be continued)

## *Blue Banner Question Box*

Readers are invited to submit Biblical, doctrinal and practical questions for answer in this department. Names of correspondents will not be published, but anonymous communications will be disregarded.

### **Question:**

Is it correct to speak of a Unitarian as an "apostate"? Or does apostasy always involve falling away from truth which the person once held?

### **Answer:**

Webster's *New Collegiate Dictionary* defines an apostate as: "One who has forsaken the faith, principles, or party to which he before adhered." According to this definition, a Unitarian who had never been a professor of Trinitarianism would not be an apostate, but from the standpoint of historic Christianity he would be an unbeliever. On the other hand, any person who once held to historic (i.e., Trinitarian) Christianity, but later became a Unitarian, would be an apostate, for he would have forsaken the faith which he once held.

The distinguishing feature of Unitarianism is its denial of the truth of the Trinity. Unitarianism holds that God is a simple unit, and does not believe that God exists in three Persons. This involves, of course, denying the deity or divinity of both Christ and the Holy Spirit. Unitarians usually hold that Jesus Christ was only a great and good man, and that the Holy Spirit is only an influence (not a Person). Besides these heresies, which are utterly destructive of Biblical Christianity, they hold to a so-called "liberal" position all along the line, usually denying the infallibility of the Bible, the supernatural character of Christianity, the reality of the Biblical miracles, the substitutionary atonement, etc. As the Unitarian Church does not require acceptance of particular beliefs of its members, there is a good deal of variation of belief or opinion among its membership. In 1959 there were 365 Unitarian churches in the United States, with a total membership of 104,914 persons.

Unitarianism got started in America at the beginning of the 19th century, but it existed under other names long before that. It is essentially similar to the Arian heresy of the ancient church, and to the Socinian sect of the Reformation period. In America, Unitarianism was largely a split or separation from the (Trinitarian) Congregational churches of New England. In view of this fact it would be correct to say that the Unitarian **denomination** is an apostate

body, for it originated by people and churches who had once professed Trinitarianism giving up that faith.

Unitarianism is not to be regarded as a branch of the Christian faith. It holds practically none of the truths essential to the Christian system of redemption, such as the substitutionary atonement. The real faith of Unitarians is moralism or self-salvation by ethical culture. This is just a form of salvation by works and certainly is not Christianity. The mere fact that Unitarians hold services in church buildings in much the same manner as evangelical churches does not make them Christian. They are really non-Christian because they do not hold a Christian view of Christ.

There is one virtue for which the Unitarians must be respected, namely their honesty. They are not hypocrites and do not pretend to believe something which they do not in fact believe. They tell the world frankly and openly where they stand. We should realize that there are large numbers of ministers and people who are Unitarian in their belief, while holding membership or office in professedly evangelical Christian denominations. This involves not merely the sin of unbelief but the added sin of dishonesty and hypocrisy.

—J. G. Vos

### **Question:**

Is tithing a legal obligation binding upon Christians in the New Testament dispensation? I have read in a booklet that failure to practice tithing is a sin which if not recognized as sin and repented of will keep a Christian out of heaven. The same booklet stated that tithing is much more ancient than the Law of Moses and therefore remains binding even after the Ceremonial part of the Mosaic Law has been abrogated. Could you comment on this in the magazine?

### **Answer:**

The present writer has practiced tithing for many years and regards it, on general grounds, as a reasonable, practical and beneficial method of Christian stewardship. He would not want to say or write anything that would encourage

anyone to give up tithing or to regard it as wrong.

However, it must be admitted that there is a great deal of confused thinking and writing on this subject. Some people seem to think that several weak and doubtful arguments, if put together, will make one strong and convincing one. We hold, on the contrary, that a chain is no stronger than its weakest link, and zero plus zero is still zero.

It has been claimed in some "tithing" literature that the sin of Cain was failure to tithe! This, of course, is pure imagination — there is not a shadow of proof of it in Scripture. Tithing appears first in Scripture in the history of Abraham, who on returning from the battle with the Mesopotamian kings gave Melchizedek one-tenth of the spoils taken from the enemy. There is no record that this was commanded by God, nor is there any evidence that Abraham at other times gave one-tenth of his increase either to Melchizedek or to any other. In fact, it is unlikely that he did, because in the Patriarchal period a man was his own priest and there was no organized religion with an official priesthood among the believers in the true God (with the exception of the mysterious Melchizedek, who was "Priest of God Most High.")

A vow to tithe appears next in the history of Jacob, who after his dream at Bethel vowed to give to God one-tenth of all that God would give to him. This seems to be a voluntary vow rather than obedience to a divine command. At any rate there is no record that Jacob was commanded to do it. Incidentally, it is not clear how Jacob intended to dispose of this tithe. Some scholars have thought that possibly he intended to establish a shrine with an altar at Bethel, on his return from Mesopotamia, and that the tithe was to be used for the upkeep of the shrine. This is possible but it is not proven.

A thorough system of tithing was enjoined in the Law of Moses. The crucial question, of course, is whether this body of tithing laws is to be regarded as a part of the Moral Law or as a part of the Ceremonial Law. It is the tendency of the tithing literature with which the present writer is familiar to beg this question — that is, to assume without proof that the Mosaic law of tithing is a Moral rather than a Ceremonial law. Some booklets on tithing come just to the point where proof of this should be adduced, and instead of attempting to adduce it, they change the subject and begin to discuss the **benefits** of tithing. It is possibly correct to say that the tithing laws were moral rather than ceremonial, but it will not do to assume this without proof, for the laws themselves occur in a context of what are unquestionably ceremonial statutes.

One argument that has been adduced is

based on the discussion of Melchizedek in the Epistle to the Hebrews. It depends on an application of typology. The argument is that (1) Abraham gave a tenth to Melchizedek; (2) Melchizedek was a type of Christ; (3) therefore the Christian should give tithes to Christ. It is a recognized principle of Biblical hermeneutics that theological doctrines may not be based exclusively on typology. But waiving this consideration, it should be noted that the argument in the Epistle to the Hebrews is that Christ's priesthood is superior to the Jewish Levitical priesthood, because Christ is a priest after the order of Melchizedek, not after the order of Aaron. Christ could not be a priest of the order of Aaron, for He was a member of the tribe of Judah, not of the tribe of Levi as Aaron was. Note Heb. 7:13,14. Since it is not clear that Abraham was **commanded** to give tithes to Melchizedek, the most that the record proves is that it is **proper** for the Christian to give tithes to Christ, not that tithing is a binding legal obligation.

Some tithing literature contains a strong stress on the benefits of tithing, and one frequently reads or hears testimonies of Christians who advocate tithing on the ground that God grants benefits and even material prosperity to those who practice tithing. This, of course, constitutes an appeal to experience rather than to Scripture; it amounts to shifting the ground of the discussion from the question **What has God commanded?** to the question **What have people experienced?** It is to be feared that some of these voices are an echo of American pragmatism — something is to be regarded as true if it "works" — if it has good results. This is a low ground on which to base matters of religious principle and practice. We are to do what is right and what is our duty, not because it "pays" nor even because it brings benefits, but **because it is right.**

We have no sympathy for the brother who opposes tithing because he begrudges the money given to the Lord's Kingdom. There is a story about a deacon who opposed publication of the contributions of members to the church on the ground that we are not to let our left hand know what our right hand doeth. Another deacon spoke up in the meeting and said, "Brother X does not want his left hand to know that his right hand is not doing anything!"

Many faithful Christians, we are sure, contribute much more than a tithe of their net income to the Lord's Kingdom. It is also probable that many who have never practiced tithing or any systematic stewardship have no idea of how little they really contribute. Some people who think nothing of spending ten dollars or more on a meal out or an evening's entertainment for the family, think that they are being very generous if they drop fifty cents in the collection

plate at their church. We believe that the great advantage of tithing is that it encourages accuracy and system in Christian stewardship. A person who tithes keeps records; he knows exactly how much he has contributed, and makes sure that it is a reasonable proportion of his income. If all Christians would practice tithing, the Church and Christian Missions would be much more adequately supported than they now are.

The texts cited from the prophet Malachi and from the teachings of Christ do not prove the point at issue because it is not clearly shown that they apply to the New Testament Dispensation. Christ's teachings are recorded in the New Testament as a book, but the New Testament Dispensation did not begin until He was crucified. He was speaking of obligations which were binding **at the time when He spoke**. Similarly, Jesus told a man who had been cured of

leprosy by a miracle, to go and show himself to the priest and give the offering which Moses commanded. This was a binding obligation then; it would not be a legal obligation today, if someone was cured of leprosy.

On Melchizedek and Christ, see Lesson 10 in the **Studies in the Epistle to the Hebrews** in this issue of **Blue Banner Faith and Life**.

To sum up: the present writer holds that tithing is not a binding legal obligation comparable to the Sabbath; if it were, it would, like the Sabbath, be included in the Ten Commandments. But faithful, systematic, proportional Christian stewardship is a moral obligation — God expects and requires it of the Christian. And the practice of tithing is a convenient, practical and reasonable method of discharging the obligation. The writer therefore intends to continue the practice as long as he lives.

—J. G. Vos

---

## *From "Lays of the Kirk and Covenant"*

By Harriet S. Menteth

Since from Herod's couch the slumber  
 Parted at the wise men's word,  
 Kings and rulers without number  
 Band themselves against the Lord.  
 Tolls a death-knell through their riot;  
 Shakes a terror 'neath their scorn;  
 And they seek, with vain disquiet,  
 For the Babe in Bethlehem born!  
 Hating still, in deadliest measure,  
 Who that rising sceptre own;  
 Marring all their pomp and pleasure  
 With the shadow of a throne!  
 True! They kneel with feigned behavior,  
 Myrrh and frankincense will bring;  
 Priest and Prophet own the Savior,  
 But — they crucify the King!  
 Wouldst thou hail an earthly Master,  
 Then the world would love its own!

Grasp thy banner-truth the faster —  
 See that no man take thy crown!  
 Hope thou not, then, earth's alliance;  
 Take thy stand beside the Cross;  
 Fear, lest by unblest compliance,  
 Thou transmute thy gold to dross!  
 Steadfast in thy meek endurance,  
 Prophecy in sackcloth on —  
 Hast thou not the pledged assurance,  
 Kings one day shall kiss the Son?  
 Oft thy foes may triumph o'er thee;  
 Tread thy carcass in the street;  
 Sing aloud the hate they bore thee —  
 Thou shalt stand upon thy feet!  
 Life through all thy veins returning,  
 In the sight of those who doomed —  
 And the Bush, for ever burning,  
 Never — never — be consumed!

## *The Offense of the Cross*

By J. G. Vos

**"If I yet preach circumcision, why do I yet  
suffer persecution? Then is the offense of the  
cross ceased". Gal. 5:11**

The word here translated "offense" is the Greek "skandalon", which first meant the trigger of a trap or snare, then an occasion of stumbling. Our Word "scandal" is derived from it. The offense of the cross is the stumblingblock that keeps people from becoming Christians. It is the offense of the cross that makes Christianity different from all other religions. Only Christianity presents a crucified Saviour as the center of its system. It is the presence or absence of the offense of the cross that determines whether a movement or organization is truly Christian or not. If the offense of the cross is by-passed or toned down, it is not Christianity but a counterfeit.

It is the cross of Christ, not our cross, that is spoken of. The "cross" means the substitutionary atonement of Jesus Christ for sinners. This implies human guilt, depravity, inability to save self. It implies that salvation is not an attainment but a gift of free grace. It reduces us all to paupers before the holy God.

The cross of Christ is not a sentimental idea, but a horribly realistic one. There is nothing beautiful or lovely about the cross of Christ in itself; it is unspeakably dreadful. It stands for the righteous judgment and awful wrath of God against human sin. It stands for the curse of God upon the sinner. Christ was made a curse for us: for it is written, "Cursed is every one that hangeth on a tree" (Gal. 3:13). But the cross also stands for the love and mercy of God. At Calvary, divine love and divine wrath meet. God so loved this wicked world that He gave His Son to suffer and die for sinners on the accursed cross.

The cross is an offense not merely because of its crudity, its cruelty and its shame. It is an offense to unsaved sinners even more because of what it implies concerning them. It cuts the root of human pride, pretension and self-righteousness. It eliminates all ground of human boasting. It leaves us nothing to claim, nothing to congrat-

ulate ourselves about. The cross will not let a man stand on his own feet before God. It will not let a man claim salvation by "doing his best" or "keeping the golden rule". All this is cut off at the root.

The cross is an offense to all non-Christian religion, to all apostate religion, to all pseudo-Christianity, to all legalism or moralism, to all formalism, to all Christless schemes of "character building", and to all the rest of the dismal array of human substitutes for salvation by the shed blood of Jesus Christ, the Lamb of God that taketh away the sin of the world. Today, more than ever, the cross is an offense. Men seek to evade it by theories that take the blood out of salvation and leave us a Jesus who was only an example, a martyr, a teacher. Thousands of theological books have been written in these attempts to get rid of the offense of the cross — the bare, bald truth that the Son of God suffered and died, His blood was shed, in bearing the wrath and curse of God as the Substitute of guilty and helpless sinners. Our age retains the name of the cross, but explains away its reality and power. Modern religion is really a bloodless faith. Because it is bloodless, it is also hopeless, and cannot save guilty men from sin and hell.

What the world hates, the saved Christian glories in. "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). The offense of the cross, the hated sign of the substitutionary atonement, is the sign of genuine Christianity. We should never tone it down, minimize it, soft-pedal it, apologize for it. It must always be dominant in our religion. Christ is not preached aright unless His shed blood is emphasized as the only way guilty human beings can find peace with the righteous God. We can never advance beyond the cross; we can never outgrow it and go on to other things. It will always be central.

(Reprinted by permission from "The Covenanter Pastor")

---

Though sun and moon and stars be not, the heavens a vanished scroll,  
The pillars of the earth are His. Be fixed in God, my soul.  
The waves may roar, the nations rage, and yet at His command  
At the four corners of the earth the four great angels stand,  
And swiftly hasteneth the day foretold in His sure Word,  
The kingdom of the world shall be the kingdom of the Lord.

(Author unknown. Adapted)



**BLUE  
BANNER  
FAITH  
AND  
LIFE**

VOLUME 16

OCTOBER-DECEMBER, 1961

NUMBER 4

**Wherefore, my beloved brethren, let every man be  
swift to hear, slow to speak, slow to wrath: for the  
wrath of man worketh not the righteousness of God.**

**James 1:19, 20**

A Quarterly Publication Devoted to Expounding, Defending and Applying the System of Doctrine set forth in the Word of God and Summarized in the Standards of the Reformed Presbyterian (Covenanter) Church.

Subscription \$1.50 per year postpaid anywhere

J. G. Vos, Editor and Manager

3408 7th Avenue

Beaver Falls, Pennsylvania, U. S. A.

Editorial Committee: Ross Latimer, Joseph M. Caskey, G. Mackay Robb

Published by

The Board of Publication of the Synod of the Reformed Presbyterian Church of North America

Agent for Britain and Ireland: The Rev. Adam Loughridge, B. A.,  
Glenmanus Manse, Portrush, County Antrim, Northern Ireland

Agent for Australia and New Zealand: The Rev. Alexander Barkley, B. A.  
20 Fenwick St., Geelong, Victoria, Australia

Publication Office, Linn, Kansas, U.S.A.

Published Quarterly, Second Class Postage Paid at Linn, Kansas.

## *Selections from the Poems of Christina G. Rossetti*

### **From House to Home** (Closing stanzas)

Therefore, O friend, I would not if I might  
Rebuild my house of lies, wherein I joyed  
One time to dwell: my soul shall walk in white  
Cast down but not destroyed.

Therefore in patience I possess my soul;  
Yea, therefore as a flint I set my face,  
To pluck down, to build up again the whole,  
But in a distant place.

These thorns are sharp, yet I can tread on them;  
This cup is loathsome, yet He makes it sweet:  
My face is steadfast toward Jerusalem,  
My heart remembers it.

I lift the hanging hands, the feeble knees,  
I, precious more than seven times molten gold,  
Until the day when from His storehouses  
God shall bring new and old.

Beauty for ashes, oil of joy for grief,  
Garment of praise for spirit of heaviness:  
Although today I fade as doth a leaf,  
I languish and grow less.

Although today He prunes my twigs with pain,  
Yet doth His blood nourish and warm my root:  
Tomorrow I shall put forth buds again,  
And clothe myself with fruit.

Although today I walk in tedious ways,  
Today His staff is turned into a rod,  
Yet will I wait for Him the appointed days,  
And stay upon my God.

### **"The Love of Christ which Passeth Knowledge"**

I bore with thee long weary days and nights,  
Through many pangs of heart, through many tears;  
I bore with thee, thy hardness, coldness, slights,  
For three and thirty years.

Who else had dared for thee what I have dared?  
I plunged the depth most deep from bliss above;  
I not My flesh, I not My Spirit spared:  
Give thou Me love for love.

For thee I thirsted in the daily drouth,  
For thee I trembled in the nightly frost:  
Much sweeter thou than honey to My mouth:  
Why wilt thou still be lost?

I bore thee on My shoulders and rejoiced:  
Men only marked upon My shoulders borne  
The branding cross; and shouted hungry-voiced,  
Or wagged their heads in scorn.

Thee did nails grave upon My hands, thy name  
Did thorns for frontlets stamp between Mine eyes:  
I, Holy One, put on thy guilt and shame;  
I, God, Priest, Sacrifice.

A thief upon My right hand and My left;  
Six hours alone, athirst, in misery:  
At length in death one smote My heart and cleft  
A hiding-place for thee.

Nailed to the racking cross, than bed of down  
More dear, whereon to stretch Myself and sleep:  
So did I win a kingdom, — share My crown;  
A harvest, — come and reap.

---

## *A Better Resurrection*

I have no wit, no words, no tears;  
My heart within me like a stone  
Is numbed too much for hopes or fears;  
Look right, look left, I dwell alone;  
I lift mine eyes, but dimmed with grief  
No everlasting hills I see;  
My life is in the falling leaf:  
O Jesus, quicken me.

My life is like a faded leaf,  
My harvest dwindled to a husk:  
Truly my life is void and brief  
And tedious in the barren dusk;

My life is like a frozen thing,  
No bud or greenness can I see:  
Yet rise it shall — the sap of Spring;  
O Jesus, rise in me.

My life is like a broken bowl,  
A broken bowl that cannot hold  
One drop of water for my soul  
Or cordial in the searching cold;  
Cast in the fire the perished thing,  
Melt and remould it, till it be  
A royal cup for Him my King:  
O Jesus, drink of me.

# BLUE BANNER FAITH AND LIFE

VOLUME 16

OCTOBER-DECEMBER, 1961

NUMBER 4

## *Sketches of the Covenanters*

By J. C. McFeeters

Chapter XLVIII.

### **Last, But Not Least. — A. D. 1688.**

James Renwick was the last martyr publicly executed for adhering to Scotland's Covenant. He was a child of maternal vows. His mother dedicated him to the Lord, praying that he might live, and do worthy service for Christ. She saw her prayer answered; yea, more than answered; it became, also, a sword that pierced through her own soul. She had not asked too much; but great prayers always imply self-immolation.

The Renwick home was beautiful for situation. It was located near the quiet town of Moniaive. The building is gone, but the place is kept in remembrance by an attractive monument. The cottage stood on a hillside, overlooking a charming valley, and beyond the valley, a range of mountains reaching to the clouds, glistened with snow in the winter, and purple with heather in the summer. Young Renwick was a passionate lover of nature. Oft he would sit on this grassy slope, where stands the monument, and gaze, and ponder, and dream, till filled with amazement. Well did he know, that all the magnificence of earth and sky was but the shadow of the glory beyond, the frills of the Creator's robe, the evidence of a personal God. This boy, like young Samuel, did not yet know the Lord. He knew his Bible, his prayers, his Catechism, his Psalm-book, and his church; but he had no personal acquaintance with God. This he eagerly sought. One day, as he gazed upon valley and mountain, a wave of melancholy dashed upon his soul, and he exclaimed, "If these were devouring furnaces of burning brimstone, I would be content to go through them all, if so I could be assured that there is a God." Such agonizing for an experimental acquaintance with God is sure of reward. God revealed Himself. No great light breaking through the sky fell upon him; but there came an inner illumination by the Holy Spirit, which increased till his penetrating eyes saw God in everything; every bush was burning with His glory; every mountain was clothed with His majesty; all the heavens were speaking His praise; and yet he saw a thousand-fold more of the beauty of the Lord in the holy Covenant, and in the poor despised Covenanters who kept the faith, than in all the grandeur of nature. Renwick in this deep experience had his introduction to God. Oh, what a life we may expect of such a man! An intro-

duction to God must result in a wonderful character. Look out for the boy, who says that he must find God; his life will yet be transfigured with real greatness and moral grandeur.

At the age of nineteen Renwick finished his university education. That year he witnessed the affecting sight of Donald Cargill's martyrdom. The execution was public; curiosity and sympathy had collected an immense throng around the scaffold, to see the old minister die. Renwick was in the crowd. He was not yet a Covenanter. He pressed forward to hear and see all he could. The sight was deeply affecting. The venerable man of God walked triumphantly to the place of execution. His hair was white with years and cares, his face serene as an angel, and his voice clear and strong in his last testimony. He ascended the ladder with firm step, and joyfully sealed the Covenant with his blood. Renwick gazed and trembled; his heart beat fast, and his eyes grew moist. From that day he was a Covenanter. He there and then resolved to give his life for the same noble cause.

The first notable service Renwick rendered to the Covenanters was his part in the public testimony given by the Society People, at Lanark, January 12, 1682. The death of Donald Cargill had bereaved the societies of their only pastor. They had no minister now, who would grasp the fallen Banner of the Covenant, and hold it forth, in defiance of the persecutor's rage. These people were the real Covenanters; they counted the Covenant of their Lord more precious than all the blood that could be poured out for its sake. Nor were they to be despised. They numbered at least 12,000. These were men and women noted for high principle, public spirit, intelligence, and courage. They seized the Banner of the Covenant, and kept it unfurled with utmost fidelity, while waiting for God to send them a standard-bearer. The persecution waxed hotter and hotter. The murderer's guns were ever echoing over moors and mountains, in the desperate effort to exterminate the unconquerable societies. Yet they grew bolder, and more aggressive, in their testimony against the king, the Episcopacy, the Indulged ministers, and the silent shepherds. It was in mid-winter, when storms were a shelter from the foe, that forty armed Covenanters, including James Ren-

wick, entered the town of Lanark, and there delivered a new Declaration of rights and wrongs, that made their enemies gnaw their tongues for pain.

We find Renwick, soon after this, studying theology in Holland. After twenty months he appeared before Presbytery for ordination. This is the man who has had his introduction to God. Now we will see what his acquaintance with God will do for him. Acquainted with God! Oh, how singular that will make any man! Acquainted personally with God, with His sovereignty, His holiness, His love of righteousness, and His hatred of sin! The man who is thus honored will be peculiar indeed. He will have deep insight, unswerving purpose, strong character, unhesitating courage. He will not deviate an hair-breadth from the law of God, as he sees it. He will not yield his convictions for any consideration. He will stand alone against the forces of all worlds combined, rather than compromise one jot of revealed truth. The pleading of friends and the threats of enemies will alike fall heedlessly upon his ears. He will consider every word of Christ, and every gem in His crown, worthy of all the blood that may flow for its sake. Such was James Renwick at this time.

There were no ministers of his own denomination to ordain him. The Church of Holland was not a Covenanted Church, but a branch of the Presbyterian Church, and at that time it was burdened with corruptions. But it was not guilty of Covenant-breaking, like the Church of Scotland. Therefore he sought ordination in Holland. Now, this is the man who is acquainted with God. Observe what he does. In his trial sermons, he laid bare the errors and faultiness of the Holland Church. What a daring step for a student of theology! What a breach of ordinary courtesy! He placed conventional etiquette on the altar of truth, and consumed it in the flames of zeal for God's House, and the purity of Divine worship. He would, then and there, give faithful testimony; for the opportunity might no more return. Presbytery listened with amazement; yet his arguments were so Scriptural, and his manner so gracious, they cordially sustained him. Next came the act of subscribing to the creed before ordination could be granted. This he positively refused to do, for it had not the approval of his conscience. They yielded here also, permitting him to sign the Standards of the Church of the Covenant. He won his way. Decorum was nothing to him, in comparison with conscience and God. He then came back to Scotland, and visited the ministers, pleading with the Indulged to return to the Covenant, and entreating the silent ones to come out of their caves, and make the land

ring again with their voices. He was small in person, slender and delicate, and scarcely yet out of his boyhood. He everywhere met with repulse. Vexed and disappointed, he went alone, in the strength of the Lord, to the little flocks scattered, over the wilderness. The societies gathered about him; the Fieldmeetings were revived; the Lord poured out His Holy Spirit in great power; the shout of a king was again heard in the camp of the Covenanters.

Renwick's ministry lasted about four years. During this time he seemed to be the most hated man in the world; reproach, revenge, and hatred rolled over his head like breaking waves. He was called a deceiver, a fanatic, a schismatic, a traitor. He was pursued by malicious rumors to blacken his name, and by armed men to shed his blood. Yet he continued steadfastly on his way. Winter storms and summer rains could not abate his ardor. Neither the advice of friends, nor the wrath of foes, could swerve him, no, not one moment, nor one hairbreath. His spirit was on fire while his body was emaciated. A thousand arrows were flying around this dove, some of them drinking its blood, yet was it singing.

One night he appeared at the door of John Brown. He was graciously received. A storm was sweeping the moor. As he sat by the glowing fire, drying his dripping garments and warming his shivering body, he remarked, "Reproach has not taken my heart; but the excessive traveling, and many exposures, have weakened my body."

His mother and sisters visited him when in jail, awaiting his execution. Looking into their sad faces, he cheered them up, by exclaiming, "Oh, how can I contain this, to be within two hours of the crown of glory! Let us be glad, and rejoice. This death is to me, as if I were to lie down on a bed of roses." When the drum sounded the signal for the execution, he cried out, "Yonder, the welcome warning; the Bridegroom is coming; I am ready, I am ready." He died with the words of assurance on his lips: "Lord, into Thy hands I commend my spirit."

Are present Covenanters acquainted thus with God: Have they the all-inclusive view of His glorious Trinity, His personal presence, His revealed will, His exacting requirements, His omnipotent grace, His redeeming love, His mediatorial kingdom, His everlasting Covenant? Have they the view that will keep them steadfast, progressive, and enthusiastic in His service? They, who have an abiding acquaintance with God, will eventually develop a life, that will be clear as the sun, deep as the sea, firm as the rock, and strong as the cedar.

### Points for the Class

1. Where was James Renwick born?
2. How was he troubled with doubts regarding God?
3. How did the death of Cargill affect him?
4. What was his first notable service in the Covenant?
5. Where did he study theology?
6. How did he testify against the errors of the Church of Holland?
7. What success did he have in his ministry?
8. What was his great sorrow?
9. Wherein lay his unwavering strength?

#### Note:

James Renwick was ordained to the office of the Gospel ministry in May, 1683, by the Classis of Groningen, in the Netherlands. Dr. McFeeters calls the church body that ordained Renwick a "Presbytery", thus changing the term "Classis" to that commonly used among Presbyterian bodies of Scottish origin. The "corruptions" or errors of the Dutch Church against which Renwick testified were derived from the teachings of the Dutch theologian John Cocceius (1603-1669), which were somewhat similar to the Dispensationalism of the present day. Cocceius drew a too-sharp line of distinction between the Old Testament and the New, holding that the two Testaments differ not only in form or in-

cidental features, but in essence or basic substance. This resulted in a tendency to depreciate the importance of the Old Testament—a tendency which, according to Dr. Herman Bavinck, led to the destructive "higher criticism" of the Old Testament in the 18th and 19th centuries.

Renwick was ordained by the Dutch Church for service in Scotland. As he had scruples against some features of the standards of the Dutch Church, he was allowed to subscribe the Westminster Standards instead. This was an act of Reformed ecumenicity (in the best sense of the term) on the part of the Dutch Classis. It was this brotherly and generous act of the Classis of Groningen that made it possible for the persecuted Covenanters in Scotland to have, once again, an ordained pastor to minister the Word and sacraments among them. Concerning the reason why it was necessary for Renwick to go to Holland to be ordained, Matthew Hutchinson says: "Why did he go to Holland for this purpose? Simply because no ecclesiastical party in Scotland would ordain one who held the position which Renwick had taken up, and fidelity to the testimony would have prevented him from accepting it even if they had been willing to ordain him. The Dutch Church, though not free from corruption, had not backslidden, and Renwick was not ordained on the formula of that Church, but on that of the Scottish Church in its purest times." (*History of the Reformed Presbyterian Church in Scotland* (page 66).

—J. G. Vos, Editor

(To be continued)

---

## *A Believer's Life of Christ*

By the Rev. John C. Rankin

**Note:** Mr. Rankin's studies in the Life of Christ have been appearing in *Blue Banner Faith and Life* since October, 1957. Recently Mr. Rankin's work has been published in book form by the W. A. Wilde Company under the title *A Believer's Life of Christ*. The publication of these studies in serial form will be continued by special permission of the author and publisher. Copyright 1960 by W. A. Wilde Company, Natick, Mass. — Editor.

### CHAPTER XX

#### CHRIST'S CONFLICT IN HIS DAY

We have seen something of God's great division and conflict as it emerged in the time of Christ. The nature of that conflict is revealed in the language used and the allegations employed on both sides. It came to expression in a running controversy between Jesus and his foes. Let

us survey the conflict from this standpoint, and first of all as it appears in Matthew's gospel.

The beatitudes themselves were pronounced upon those of a certain class or kind; and the clear implication is that all others are excluded from such blessedness. This distinction is consistently maintained throughout the so-called "sermon," or basic teaching. The faith and adherence of the disciples is portrayed in striking contrast to the general unbelief and rejection. The final word is to the effect that mere profession and formality is of no avail. Religion of that kind will never do.

The twelve are told of danger in the way as they go forth but are counseled not to be afraid. And this is the prospect as the Master describes it. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against

his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matthew 10:34-36).

The situation as represented in chapter twelve rises to a kind of climax. There are further accusations against the Lord and the leaders are found in consultation as to how to do away with him. The Pharisees produce and circulate their evil report. It is in this connection that Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30). In other words, there is no middle ground in this war and no neutrality. The leaders of the opposition are portrayed in the dark colors they so richly deserve. The disciples in contradistinction to all others, are acknowledged as his own true kindred.

Chapter fifteen records another collision with the scribes and Pharisees relative to the observance or non-observance of their tradition. It is in this connection that Jesus instructs his disciples to "let them alone" etc; (Matthew 15:12-14). In the sixteenth chapter they are warned of the "leaven" of the leaders, that is, their teaching (16:6-12).

Continually hounded by his enemies, he nevertheless confronts them in the very heart of their domain where again the temple is cleansed and days of keen controversy and hot debate ensue. The verbal conflict closes with final denunciation, strong assertion of his own love and desire for their good, and pronouncement of the judgment due.

This is Matthew's story of the controversy, and Mark's is the same. So also Luke, except for some additional details. All three record the story of the great confession (Matthew 16:13, Mark 8:27, Luke 9:18). The question has to do with what men think of him. But especially worthy of note is the fact that Jesus himself, in the very form of the questions put, makes a sharp and clear distinction between what **others** had to say, and what **they** said.

Luke tells of how the foes of Christ were the more "filled with madness" against him just because of his able defense of his conduct in healing on the Sabbath (Luke 6:6-10). In the same chapter, in his version of the basic teaching, Luke gives not only the "Blesseds" of the Lord but also his "Woes." Here "the good man" and the "evil" are distinguished. In chapter seven the Pharisees and lawyers are reproached for the rejection of God's counsel against them (7:29:30). And again we have the Lord's great statement of the division and the conflict. "He that is not with me is against me; and he that gathereth not with me scattereth" (Luke 11:23).

The Pharisees, being denounced, are the more persistent and alert to catch him in his speech.

Jesus speaks to his friends concerning his and their foes and says not to be afraid of them but to be obedient and faithful to him.

And here once more in Luke we have a statement similar to that of Matthew 10. "Suppose ye that I come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against the daughter in law, and the daughter in law against her mother in law" (Luke 12:51-53).

Always a sharp line of division is maintained and the flow of events is seen to be running against the Lord. And yet emphatic expression is given to the desire that it might be otherwise. "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34).

Jesus' ministry of reproof and correction is ever faithfully discharged. On a certain Sabbath day he was invited to dine at the home of one of the leading Pharisees, and everyone in sight, including his host himself, had his rebuke (Luke 14). Luke sixteen records how he said "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

In the nineteenth chapter, on the occasion of Jesus' royal entry as the Christ, we are advised of his agony of weeping over the city for its wickedness and wicked rejection of him and its awful doom. And here again his preference for reconciliation and union is clearly evident. The lament poured forth was for the blindness of the city and its people concerning "the things which belonged unto their peace" (Luke 19:41-44).

So also the fourth gospel. The story is the same in John's gospel except for the fact that the writer goes farther into it.

It may be appropriate here to give some attention to the place of this gospel among the four. The three and the fourth are in every way one, and mutually supplement and support each other. And yet the preeminence among the four must be conceded to John. And why? Because John is preeminently concerned with the deep things of the truth as it is in Christ. This gospel is concerned with the life and yet not so much with the life of Christ as with the Christ of the life. There is only this relative distinction between it and the others.

John's gospel is centered in the life mainly as that life was centered in and about the holy city of the Jews. The others devote more attention

to the outward life as spent in Galilee and elsewhere in the provinces. John's gospel is absorbed in the glories of the supreme nature and self assertion of the Lord and with the controversies as they emerge upon that level.

The foundation of his gospel is laid in the prologue and the opening chapters. It appears in the conversation with Nicodemus and in the facts devolving out of that notable nocturnal interview. In the fifth chapter we see the controversy fully formed. And on it goes through all the chapters to the end of chapter twelve. Here, in verses 37 to 41, the national unbelief and rejection is interpreted as just the fulfillment of Isaiah's prophecy (John 12:37-41).

The nature of the divided state of mind concerning Jesus, with its great preponderance on the adverse side, is expressed in various passages. (1) John 6:42 "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know?" (2) John 7:11-13 "And there was much murmuring among the people concerning him; for some said, He is a good man: others said, Nay; but he deceiveth the people." (3) 7:40-44 "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? . . . So there was a division among the people because of him." (4) 9:16 "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them." (5) 10:19-21 "There was a division therefore among the Jews for these sayings. And many of them said, He hath a devil and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

Most enlightening concerning the true nature of the conflict are the words used in Luke 12:52. Here it is distinctly affirmed that it would be "two against three and three against two." That is to say, the againstness operates both ways. Those of one class or kind are against those of the other and vice versa.

How shall we interpret this againstness of the one for the other? Can it be that there is hatred on both sides? We believe that there is. On the one side, however, it is the hatred of an holy loathing; on the other, of unholy aversion and rejection.

However, there is yet another difference. For on the Christian side of the division, that Christian kind of hate is tempered and controlled by an holy, heartfelt love which desires and seeks only the good of the others. Their desire and prayer for their unbelieving loved ones and friends is for their good in every way but above all in the way of true conversion and salvation.

This, however, is not the case on the anti-Christian side. Natural affection may survive to some extent, but it cannot compete with Christian love. When the great division comes, all earthly ties are broken and dissolved. Love as the unbeliever may in his own way, beneath it all there is actually only enmity and hate.

And no wonder; for, as Jesus said and taught, as it was and is with him, so also with all those that are his. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me" (John 15:18-21).

From their standpoint there is good reason for this hatred. For both the Lord Jesus himself and his own are ever a testimony against the sinner. As Jesus said to his unbelieving brethren "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil" (John 7:7).

Such a testimony not only offends the unbeliever but constitutes a most unwelcome interference with him in his whole scheme of thought and life. As long as he continues in his unbelief such interference is intolerable. His whole being and nature rises in hot revolt against it. Especially is this true of those who occupy the place of leadership. They are quick to resent such interference and to resist it with all their might and main.

Those who truly believe in Christ and those who disbelieve are the poles apart. They are essentially as unlike as white and black, and day and night; as dissimilar as God and the devil. There is here a cleavage as high as heaven and as deep as perdition. One has God to his father, the other the devil. One is of one kingdom, the other of the other.

So what real union can there be between them? "For what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that is a believer with an infidel?" (II Corinthians 6:14-18).

Those who are of the faith, however, must ever remember, desire and cultivate Christ's own spirit in the conflict. We may not forget his never-failing gentleness and goodness, lowliness and meekness, forbearance and longsuffering in controversy. What an appalling contradiction of sinners against himself it was that he endured! And yet he was always patient in it.

His was the charity of I Corinthians 13 in its perfection. His was the love enjoined; indeed, he himself was that love, the living embodiment of the love that "suffereth long and is kind; that envieth not, vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things" and never fails (I Corinthians 13:4-7).

But being who and what he was he could not but claim our first, our unreserved and absolute allegiance. Either Christ is all in all, or he is nothing at all. Hence the claim which cuts across all earthly ties. "If any man come to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple" (Luke 14:25-35).

(To be continued)

---

## *Instrumental Music in the Public Worship of the Church*

By John L. Girardeau

(Continued from last issue)

The gatherings of the elders during the exile for instruction by the prophet, which are repeatedly mentioned in Ezekiel, infer that the practice of holding assemblies for worship and the hearing of the law antedated the captivity. The exiles carried the custom with them. The words in Ezek. xi. 15, 16, seem to imply that God manifested his gracious presence in these meetings of his people as in little sanctuaries, somewhat as in former and better times he had done at the greater sanctuaries in their native land "This view is supported," remarks the learned author who has been quoted, "by the LXX., the Vulgate, and the Authorized Version. It is confirmed by the general **consensus** of Jewish interpreters."

If these arguments have availed to prove that the people of Israel were accustomed to hold stated meetings for worship apart from the services of the tabernacle and the temple, the well-ascertained practice of the post-exilian synagogues clearly establishes the absence of instrumental music from those weekly assemblies. For had that kind of music been employed in those meetings, it would inevitably have been continued in the synagogue-worship. Every conceivable consideration would have opposed its elimination—the powerful force of long-continued precedents, the prescriptive usages of the past hallowed by sacred associations, the conservative sentiment which resists a revolutionary innovation, and more than all the demands of human taste and the requirements of an acknowledged artistic standard. But it is certain that no instrumental music was used in the worship of the later synagogue. The argument is well-nigh irresistible.

If it be contended that instrumental music, which had previously existed, was purged out of

the regular worship of the Jews by the post-exilian reformation, the question at issue is given up. For if the Jews reformed the worship of the church by abandoning instrumental music, much more should it have been discarded at the greater reformation inaugurated by Christianity. Otherwise it would be conceded that the Christian Church was less pure in its worship, less thoroughly reformed, than was the Jewish Church in its later and better state.

It has thus been shown that the essential parts of divine worship were maintained by the people of God in their ordinary Sabbath-day worship during the Jewish dispensation; and it is the purpose of this discussion, as it shall be developed, to evince the fact that only these essential elements of worship passed over into the Christian dispensation. They are permanent, and like the covenant of grace in its generic and essential features as contradistinguished to the specific and accidental, were designed to endure unchanged through all dispensations.

(2) The second kind of elements of worship in the Mosaic economy was the **Specific or Accidental**, which was **Typical and Symbolical**, and as such temporary in its nature. (Let it be observed that, in making this distinction between essential and accidental elements of worship, by the accidental are meant elements divinely commanded. With the Reformed and Puritan divines, I utterly repudiate the distinction as used by Prelatists to justify such accidental elements as human wisdom or church authority adds, without divine warrant, to the essential elements of worship.) Warburton says that types and symbols are generically the same in that they are both representations, but they are specifically different in that the type represents something

future, the symbol something past or present. Hence he regarded the sacraments of the New Testament as symbols. Thornwell observes that they differ from each other in the circumstance that types teach by analogy, and symbols by expressive signs. Without pausing to discuss the nature of the specific differences between them, or to consider the question whether some of the elements in the Jewish ritual service were not at the same time both typical and symbolical, I proceed to show that the types of the temple-worship did not, as is too often carelessly assumed, have exclusive reference to the sacrifice of Christ, but that some of them represented beforehand the effects to be produced in the New Testament dispensation by the Holy Ghost; and I will then attempt further to show, that the instrumental music of the temple-worship fell into the latter class, and therefore, as having fulfilled its typical and temporary office, passed away and vanished upon the introduction of the Christian economy. But before these points are developed, it is requisite that a few things be premised.

In the first place, no element in the synagogue-worship was typical and temporary. This is too evident to require argument. The reading and exposition of the divine Word, hortatory addresses, the singing of psalms, and the contribution of alms, are elements of worship which cannot be regard-

ed as types foreshadowing substantial realities to come. They belong to the class essential and permanent.

In the second place, the essential and permanent elements of worship, as fundamental to all public religious service, entered of course into the temple-worship. In this respect there was no difference between the worship of the temple and that of the synagogue.

In the third place, whatever element of worship was absent from the synagogue and present in the temple was typical or symbolical in its character. Having in common what was essential and permanent, the specific difference between them lay in the possession by one of the accidental and temporary, and the non-possession by the other of the same. Now the only elements falling into this latter class were the typical and symbolical. These were embraced in the service of the temple and excluded from that of the synagogue. Consequently, as instrumental music was not included in the worship of the synagogue, but was in that of the temple, it must be regarded as having been either typical or symbolical. Symbolical it cannot be considered; it must therefore have been typical. If so, the necessity is recognized of attempting, in the progress of this discussion, to show of what it was typical.

(To be continued)

---

## *The Hebrew Sanctuary, A Study in Typology*

By the Rev. Wallace B. Nicholson, M. A., B. D., M. Th.

### VI. THE GENERAL SIGNIFICANCE OF THE SANCTUARY

The Sanctuary of the Hebrews was the Fountain-head of their religion and the sole centre of worship. It was erected by the command of Jehovah that He might dwell among them and meet with them to teach and sanctify them; and to receive the offerings of their devotion. The meeting place was founded upon God's election of Israel as His people, and was implemented by a covenant agreement which served to confirm the union between Him and them. In His character as a holy God account must be taken of their sins, and therefore a method of approach was arranged, through the priesthood, which provided for holiness in His people and acceptance before Him, through the offering of sacrifices and the shedding of blood. These arrangements had a present application to the worshippers when by faith they followed the divine instructions and realized the benefits of fellowship with Jehovah. But there was a

manifest imperfection in all the provisions and arrangements of the Tabernacle as a place of worship, which would serve to indicate to the earnest and enlightened worshipper that this was but a temporary expedient, and that something better was provided to meet the needs of the Children of the covenant.

The Tabernacle symbolized the truths of Mosaism not only in the ritual itself but in the instructions accompanying it. These truths were different from and contrary to the religious rites of heathenism which taught and countenanced the ideas of polytheism and pantheism and failed to take into account the sanctity of the Object of worship, and that of the worshippers themselves. Mosaism taught the unity, personality, and holiness of Jehovah, and insisted upon separation from sin, and holiness of character as essential moral qualities in God's true people.

The Tabernacle also contained in embryo the truths of Christianity. The ideas taught in the Christian dispensation are fundamentally

the same as those taught under Mosaism. The God of the Old Testament is identical with the God of the New. His character is unchanged, His law is the same, and the plan of salvation in all its principles and arrangements stresses the covenant relationship of God to His people, who are commanded now, as then, to love the Lord, and to do the things that are pleasing to Him. That the truths set forth in Mosaism were veiled under types and shadows had respect not only to the stage of growth of the people themselves but also to the divine economy which designed the Incarnation of the Savior to take place in the fulness of time.

"But before faith came we were kept under the Law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23).

"But when the fulness of the time was come God sent forth His Son, made of a woman, made under the Law" (Gal. 4:4).

The Tabernacle was a type of the Christian religion itself. The truths of Christianity were contained in Mosaism as the kernel in the nut, or as the shadow resembles the substance. Mosaism, as a growth, arrived at its stature with the advent of Christianity, and was truly representative of it, as the child in his infancy represents the man. We are not concerned here with how much the Hebrews understand of the Mosaic symbols, but with what in the divine economy they were designed to typify. As types, the Tabernacle and its services foreshadowed the truths taught in the Gospel of Christ.

The Tabernacle was also a type of the Kingdom of God in the eternal world. The imperfections of Mosaism had respect not to the inefficiency of the truths taught but to the imperfections of the people. Like the Law the Mosaic ritual in all its ordinances was weak through the flesh until God sent His own Son to condemn sin in the flesh. But even the Christian religion is not yet in its final stage, and awaits the day when the travail of Christ will receive its complete reward in the total and eternal perfection of the Church which He purchased with His own blood.

"And I heard a great voice out of Heaven, saying Behold, the tabernacle

of God is with men, and He will dwell with them, and they shall be His people, and God Himself, shall be with them, and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away (Rev. 21:3, 4), and I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it (Rev. 21:22).

The Tabernacle was a type of Christ in His Oneness with, and His manifold relations to, His people. This is the key to the interpretation of the edifice. The Sanctuary typifies Christ, in His Person, His two natures, His Offices, His Work, and in His Body, the Church. As God dwelt in the Tabernacle, so Christ as the Second Person of the Trinity dwells in our nature substantially and personally; and so He dwells by His Spirit in the true Church and in the individual believer.

"And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1:14).

The High Priest of the Tabernacle was a type of Christ, and the sacrifices offered were typical of the sacrifice offered up on Calvary, and though the sufferings and obedience of Christ needed no addition from men, yet His people are animated by His Own Spirit and so consecrate themselves to the Lord in the Spirit of devotion and service. Hence in their oneness with Him what is predicated of Him in the Mosaic sacrifices and services may in certain particulars and with certain limitations be predicated of them.

The failure to recognize the importance of the union between Christ and His Church in the symbols of the Sanctuary has led some interpreters to narrow their conceptions of its meaning and to ignore the distinction between Christ as the Head of the Church and the Church itself in its character and services.

(Copyright 1951 by Baker Book House, Grand Rapids, Michigan. Used by permission)

(To be continued)

## **George Gillespie**

By R. D. Eagleson M.A., Dip. Ed.

**Note.** This article by a scholar in Australia expounds the classic Presbyterian view of the relation between Church and State as held by George Gillespie.—Editor.

### **Church Censures**

Having established that "the Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-

officers, distinct from the civil magistrate," we have also established the right of church discipline or church censures. This first section of chapter 30 of the Westminster Confession of Faith is the fundamental principle which justifies the enacting of church censures. Without this underlying proposition the church would have no power or authority to discipline its members in its own right, but in all things would be subject to the civil magistrate and would possess only civil censures executed by him as a safeguard against evil-doers. At the same time, the existence of this power in the church is a clear evidence of right to its own government, for surely the authority to determine one's membership is the most tangible evidence of separate sovereign government, of power to rule in one's own affairs independently.

There is a strange perversion in these modern days in the practice of the Church. We are exhorted to preach the Gospel urgently to the lost outside the church, to be greatly burdened for souls, to be instant in season and out of season; yet when we have those souls inside the four walls we can apparently neglect them or exercise no constraining influence over them. They may embrace every wind of heresy and blasphemy, harbour every shadow of false idea, but we are totally unconcerned with their spiritual state, because we refuse to employ discipline. There is no real thought that those who have been brought in should grow in the truth, and that they should be shepherded and guarded. And it is strange that those most insistent in this attitude are loudest in their protestations of their adherence to the Word of God. It is sad that those who today want to be known as evangelicals all too often decry or shrink from exercising discipline. Yet there is very little variation in this attitude from the modernists who act no differently when they reject a chapter here and a verse there to suit themselves. If Christ has given to the church a government—and this implies discipline—then it is our duty to execute that government; and if further He has explicitly instituted discipline, we must undertake this solemn task. The modernist in days past had no love of discipline when it might be used against him to restrict his baleful influence and preserve the orthodox position of the church. It is tragic in these days that numerous evangelicals have similarly deserted censures, articulating a sentimental love in the face of the unequivocal teaching of Scripture. They have gone further even than the most extreme Erastians, who at least allowed some discipline to be exerted in ecclesiastical affairs, even though by the civil magistrate.

It is interesting to observe that the Erastian heresy started over this very matter of

church censures. According to Gillespie the heresy seems to have arisen in 1568 in a public debate at Heidelberg upon certain theses concerning the necessity of church government and the power of presbyteries to excommunicate. The theses had been exhibited by George Withers who had left England because of the ceremonies. Erastus had once believed that excommunication was commanded by the Word of God, but had changed. While, quite inconsistently, he never became entirely opposed to excommunication in all circumstances, at the time of the debate with George Withers, he desired to take the power of excommunication from the presbyteries and vest it finally in the civil magistrate. The error waned for a period under the onslaughts of the Reformed divines, but was revived again in England at the time of the Westminster Assembly. Until then the description of Erastianism had been reserved for those who argued against synodical powers of censure and held that corrective power belonged to the civil magistrate. It was Gillespie who gave the term a wider connotation, applying it to all who opposed the distinct and sovereign government of the church, for he realized that in essence Erastianism was nothing but an attack on a separate church government and that if the church gave away its right to censures, it surrendered all its rights to spiritual independence under the Lord Jesus Christ as Mediator.

It was for this reason that the Westminster Assembly opened the chapter on church censures in the Confession with a statement of this fundamental proposition that Christ had established an ecclesiastical government distinct from the civil. From this basic principle, the Westminster divines went on to enumerate in the following sections of the chapter the fact (Section 2), the purpose (Section 3), and the method (Section 3) of church censures. As with the earlier section on church government, and to arm ourselves against Erastians, both intentional and unintentional, let us examine the Scriptural warranty for their propositions.

#### **The Fact of Church Censures**

The great proof text is Matthew 18:15-18, the words of our Master Himself: "Moreover if thy brother shall trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Here we have first of all the fact of church censures and excommunication (verses 17 and 18). Section 2 of Chapter 30 of the Confession tells us: "To these officers (i.e., the church-officers into whose hands had been placed a distinct government) the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel and by absolution from censures, as occasion shall require."

Both Christ's words and their codification in the Confession clearly point to the possession on the part of the church of the power to inflict censures, even to the extent of excom-

munication. This power is a judicial and authoritative one, for the "power of binding" in Scripture always refers to a judicial and authoritative act (cf. Gen. 40:3; 42:16; Num. 15:34; 2 Kings 17:4; Isa. 42:7); and the object of this act is a person not a doctrine. The church has the right and duty not only to declare the whole counsel and will of God with respect to the Gospel, but also to pronounce whether a man is living according to that will and that Gospel. The "keys of the kingdom" comprehend both these ideas of doctrine and of corrective discipline against individual members. Verse 17 particularly points to a dogmatic judgment: a church member has sinned; the church has determined the case, declared the will of Christ and passed sentence.

(To be continued)

---

## *Religious Terms Defined*

**ARIANISM.** A heresy in the ancient Church which denied the true deity of Jesus Christ. Named after Arius, a presbyter of Alexandria, Arianism taught Christ existed before the creation of the world, but denied that He is the eternal Son, of the same substance with the Father. Arianism was opposed by Athanasius, and rejected as a heresy by the Church at the Council of Nicaea, A.D. 325.

**ASCETICISM.** The tendency, which came into the Christian Church from pagan sources in the early centuries, to seek a higher type of holiness by withdrawal from human society and renunciation of the ordinary pleasures and comforts of life which are not necessarily sinful. In practice, asceticism led to the notion that it is a sin

to be comfortable and enjoy life. It sought holiness by self-decreed misery.

**ATONEMENT.** That perfect, finished work of Jesus Christ by which He offered Himself a sacrifice to satisfy divine justice and reconcile sinners to God. There are many false theories of the atonement; the true doctrine of the atonement is that Christ, as the sinner's substitute, bore the wrath and curse of God.

**BAPTISM.** "Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's" (S.C. 94).

---

## *Some Noteworthy Quotations*

Though proud people think well of themselves, they would not be thought to do so and therefore affect nothing more than a show of humility.

— Matthew Henry

They know not what they ask, who ask for the end, but overlook the means, and so put asunder what God has joined together.

— Matthew Henry

The lowest seat in heaven is an abundant recompense for the greatest sufferings on earth.

— Matthew Henry

Many seem to have indignation at sin; but it is not because it is sin, but because it touches them. They will inform against a man that swears; but it is only if he swears at them, and affronts

them, not because he dishonors God.

— Matthew Henry

It is common for people to be angry at those sins in others which they allow and indulge in themselves. Those that are proud and covetous themselves do not care to see others so.

— Matthew Henry

Never was there such an example of beneficence and usefulness as there was in the death of Christ, who gave His life a ransom for many. He lived as a servant, and went about doing good; but He died as a sacrifice, and in that He did the greatest good of all. He came into the world on purpose to give His life a ransom; it was first in His intention.

— Matthew Henry

The ghost of every buried heresy doth  
squeak and gibber in our streets.

— James Russell Lowell

Many choose their opinions, as Samson did  
his wife, just because they please them.

— William Gurnall

The specious name of unity may be a cloak  
for tyranny.

— John Owen

It is commonly the man imbued with the  
greatest desire for fruit who most plentifully  
reaps it.

— George Smeaton

---

## *Studies in the Epistle to the Hebrews*

(Continued from last issue)

### LESSON 12

#### THE NEW COVENANT INSTITUTED BY CHRIST IS SUPERIOR TO THE OLD COVE- NANT. 8:1 to 10:18, Continued.

##### **(C) The Former Covenant only Temporary, Unable to Perfect the Worshiper, and it Prefigured Christ, 9:1-10.**

9:1-5 is a brief statement of the ritual worship of the old covenant. The sanctuary of the old covenant is called a "worldly" sanctuary (Greek, "kosmikon", "of this world"), 9:1, as over against the heavenly sanctuary of which it was a replica. 9:2 speaks of the holy place; 9:3 of the holy of holies, behind the veil or curtain; 9:4 of the objects pertaining to the holy of holies. None of the objects mentioned existed in the time of the apostles, when the Epistle to the Hebrews was written. 9:5b indicates that there is more symbolism involved in the various objects mentioned than the present chapter undertakes to discuss. 9:6, the services "continually" of the holy place; 9:7, the service: "once every year" in the holy of holies. 9:8 gives the religious meaning of the restrictions placed on entrance into the holy of holies: "the way into the (heavenly) holiest of all was not yet made manifest. . .". 9:9 gives the real significance of the earthly tabernacle: "a figure for the time then present"; the sacrifices were ceremonial, and unable of themselves to perfect the worshiper "as pertaining to the conscience". That is, the believer's faith could not rest in them as terminal points, but must reach out to that which they represented. 9:10 brings out the temporary character of the Old Testament ordinances; they were imposed "until the time of reformation", that is, until the advent of the Messiah and Mediator of the new and better covenant.

##### **(D) The Sanctuary and Sacrifice of the New Covenant are Realities, the Antitype of those of the Old Covenant. 9:11-15.**

Here the sanctuary and sacrifice of the new covenant are contrasted with those of the old covenant. In 9:11 we read of "the greater and more perfect tabernacle, not made with hands", meaning the tabernacle in heaven, where Christ ministers today at the Father's right hand. In

9:12 we read of the greater and more perfect sacrifice, not by the blood of goats and calves, but by Christ's own blood. The old high priests had to carry the blood of atonement, to enter the holy of holies. By the shedding of Christ's own blood, He entered, not the holy of holies in the "worldly" tabernacle, but into the holy of holies in heaven itself, into the very presence of God the Father, "having obtained eternal redemption for us".

Note also the contrast between ceremonial or technical cleansing, and spiritual cleansing; cleansing "of the flesh" and cleansing "of the conscience", 9:13, 14. There is also a contrast between "dead works" and "service of the living God", 9:14b. The ritual of the old covenant did not really, of itself, take away people's sins; it only conferred a technical or ceremonial purification. Only by true faith in the promised Messiah, who was represented by all this ritual, did Old Testament believers obtain the forgiveness of their sins.

We know that under the old covenant any animal offered as a sacrifice had to be a perfect specimen of its kind. So we read here of Christ that He offered himself **WITHOUT SPOT** to God. In order to offer the perfect sacrifice for the sins of His people, Christ had to be personally sinless and holy.

9:15 gives the conclusion drawn from what has been said. Christ is the Mediator of the new covenant. It was by means of His sacrifice that even God's people under the old covenant could be saved unto eternal life. Note the strong emphasis which is placed on the death of Jesus Christ as our Saviour. In the Word of God the chief emphasis is not on the life of Jesus, nor on His example, nor on His teachings, but on His death as our Saviour. His death had significance both for the old covenant and also for the new covenant. The result is that "they which are called might receive the promise of eternal inheritance". (Note: 9:15 does NOT mean that there was no forgiveness of sins in the Old Testament period,

but merely that the actual atonement, on which forgiveness was based, had not yet taken place. The sins of Noah, Abraham, David, etc., were forgiven on the basis of a future atonement. This could be done because the future atonement, by the decree of God, was absolutely certain to take place. When Christ died on Calvary, it was not only for the sins of New Testament believers, but for the sins of Old Testament believers which had already been forgiven in anticipation of His death on the cross; He died "for the redemption of the transgressions that were under the first covenant".

**(E) The New Covenant is also Christ's Last Will and Testament, Sealed by His own Blood. 9:16-22.**

To understand this passage we must know that in Greek "covenant" and "testament" are the same word. Almost always in the New Testament this word is rightly translated "covenant", but in two places it has to mean "testament" (both in Heb. 9:16, 17).

As 9:16, 17 explains, the efficacy of a testament (last will and testament) depends entirely upon the DEATH of the person who made it. This brings in the idea of BLOOD, and it is stated that even the first testament (covenant) was not dedicated without blood (9:18), that is, the blood of the animal sacrifices, which represented the blood of Jesus Christ. This truth is expanded in 9:19, 20, quoted from Ex. 24:8. 9:21 goes on to show the prominence of blood in the Old Testament ritual, and 9:22 states the general principle that, according to the Old Testament law, (1) all things are cleansed with blood; (2) without shedding of blood there is no remission of sins. This brings out the true importance of Christ's SUBSTITUTIONARY ATONEMENT. His death was necessary for the establishment of the covenant, which is also His last will and testament in the believer's favor, by which we receive the inheritance of eternal life with God in heaven.

### LESSON 13

#### THE NEW COVENANT INSTITUTED BY CHRIST IS SUPERIOR TO THE OLD COVENANT.

##### 8:1 to 10:18, Continued.

**(F) The Heavenly Sanctuary Purged with a Better Sacrifice than the Earthly Sanctuary was. 9:23, 24.**

At this point we may pause to sum up the Epistle's teaching concerning the Old Testament types of the tabernacle, etc. These were not merely prefigurations of the New Testament facts, but, as shown by 9:23, they were actually "patterns of things in the heavens" (ARV, "COPIES of the things in the heavens").

The original realities were in heaven — the true tabernacle, which the Lord pitched, and not

#### Questions:

1. Why was the sanctuary of the old covenant called "worldly"?
2. What was the real value or significance of the earthly tabernacle?
3. What truth does 9:10 state concerning the Old Testament ordinances?
4. What and where is "the greater and more perfect tabernacle"?
5. What is the "holy place" which Christ has entered, mentioned in 9:12?
6. What has Christ obtained for His people, according to 9:12?
7. What kind of cleansing was accomplished by the ordinances of the tabernacle ritual?
8. How does the cleansing effected by Christ differ from that of the tabernacle ritual?
9. What is the significance of the words "without spot" in 9:14?
10. What fact concerning Jesus Christ receives the chief emphasis in the Bible?
11. How was it possible for believers under the old covenant to obtain forgiveness of sins?
12. What other meaning does the Greek word for "covenant" have?
13. What did the blood of the animal sacrifices represent?
14. How does the idea of a last will and testament serve to bring out the importance of Christ's death?
15. What great truth is stated in 9:22, and where is it found in the Old Testament?

man. The Old Testament types (tabernacle, etc.) were "shadows" or "copies" of these things in heaven. The New Testament facts are the heavenly realities come down to earth in Christ.

In 9:23, "the patterns (copies) of things in the heavens" means the earthly tabernacle and the objects associated with it. "The heavenly things themselves" means the spiritual realities in the heavenly world where God dwells and His glory is manifested.

In 9:24, "holy places made with hands" means the earthly tabernacle and its objects.

These are said to be "the figures of the true". "The true (holy places)" means, of course, the heavenly realities — the true tabernacle, which the Lord pitched, and not man. Again, we are told that Christ has entered "into heaven itself" — not into an earthly holy of holies which only symbolized heaven, but into the real heaven above.

In 10:1, the Old Testament ordinances are called "a shadow of good things to come"; the fulfilment in Christ is called "the very image of the things". The "good things" (9:11; 10:1) were **THE THINGS IN THE HEAVENS**. These "things in the heavens" were faintly represented on earth by the Old Testament tabernacle, so the tabernacle could be called a "shadow" of the things in the heavens. But when Christ came to earth and wrought out redemption with His own blood, that was something more than a mere "shadow" of the heavenly things; that was **THE VERY IMAGE OF THE THINGS** (10:1) — not a mere "copy" or "shadow", but the reality come down to earth. For the redemption which was planned by God from all eternity was actually wrought out and accomplished on this earth, when the Son of God suffered and died on Calvary.

**(G) The One Sacrifice of the New Covenant is Better than the Many Sacrifices of the Old Covenant. 9:25 to 10:18.**

This is the seventh and last argument adduced by the Epistle to prove that the new covenant is better than the old covenant. The sacrifices of the old covenant were characterized by multiplicity and endless repetition. There were many different kinds of sacrifices, and each kind was offered many times, over and over again.

The "holy place" mentioned in 9:25 must mean the holy of holies, as shown by the reference to the high priest entering "every year" (not "always" as in 9:6), and "with blood"; compare 9:6,7.

9:26, if Christ were to suffer repeatedly, this would involve endlessly repeated crucifixions since the foundation of the world, which of itself would prove His sacrifice to be ineffective; just as if a person were to take medicine, and keep on taking it year after year, this would show that the medicine was not really effective in curing the disease. If the disease were really cured, the person could stop taking the medicine. Christ's sacrifice, however, is not endlessly repeated, nor is it ineffective. It is a once-for-all transaction, "once in the end of the world", 9:26b, that is, once, at the time of fulfilment of prophecy in the advent and work of the long-expected Messiah. Also His sacrifice was **TO PUT AWAY SIN**, that is, to put it clear out of the way, so that it would no longer be a problem or condemning power.

9:27, 28 states a parallel between the history of every individual and that of Christ. In the case of every individual, death occurs once (and in this sense, death of the body, once only), and after death comes judgment, that is, the final result of a person's life. In the case of Christ, death also occurs once (and only once) in the form of a substitutionary sin-offering, and after this comes His second advent, that is, the final result of His finished work of atonement, which is **SALVATION** (in its ultimate meaning and implications) to His people, "them that wait for him". The purpose of 9:27, 28 is to bring out the finality and sufficiency and unrepeatability of Christ's one sacrifice for sin, by comparing it to the individual's one experience of physical death, the dissolution of the union between body and soul.

10:1-4 explains the reasons for the endless repetition of the Old Testament sacrifices. Being merely "shadows", not the "very image" of "the things in the heavens", they could not accomplish the removal of sins, or make the worshiper perfect. This is proved, 10:2, by the fact that they continued to be offered. If they really removed sins, why should they be offered continually, year after year? An efficacious atonement would need to take place only once, after which the worshipers would "have had no more conscience (consciousness) of sins", that is, they would be freed from guilt and the need of an atonement. This, however, was not the fact in the case of the Old Testament sacrifices, 10:3, for in point of fact they acted out the ritual of atonement for sin over and over again, year by year. The basic reason for this is stated boldly in 10:4, **"IT IS NOT POSSIBLE THAT THE BLOOD OF BULLS AND OF GOATS SHOULD TAKE AWAY SINS."** Animal sacrifices could not really take away any person's sins. They never could, never did, and never were intended to. It was merely the error of the Jews to imagine that they ever could do it. Their real meaning was (1) **DECLARATIVE**, by shadowing, of the heavenly realities involved; (2) **TYPICAL**, by prefiguring, of the New Testament work of Christ's atonement which really does take away sins.

This truth, that the ritual sacrifices were not efficacious and not permanent, was itself stated in the Old Testament, Psalm 40:6-8, which is quoted in Heb. 10:5-7. Psalm 40 in a Psalm of David, and like so many of the Psalms, it presents elements of Messianic prophecy. From Heb. 10:5-7 we learn that Psalm 40:6-8 is Messianic and refers to the incarnation of the Son of God: "when he cometh into the world, he saith . . .".

Note that 10:5,6 does NOT state that God did not ordain the animal sacrifices; He DID, as the Old Testament shows. It merely states that He did not **DESIRE** them, nor have **PLEASURE** in them. The whole statement is a Hebrew way of emphasizing the fact that the Old Testament

sacrifices were temporary, ineffective in themselves, and not what God really required as a satisfaction for human sin. What God really did require was Christ's sufferings and death as a satisfaction, and this was accomplished once for all on Calvary, and therefore it need never be repeated. For the atonement, however, the incarnation was necessary. Hence the inefficacy of the Levitical sacrifices has for its corollary the coming of Christ into the world: "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God" 10:7; compare verse 9, "He (Christ) taketh away the first (the Old Testament sacrifices), that he may establish the second (the satisfaction of Christ for the sins of men)." Since Christ's satisfaction is efficacious in saving sinners, it need never be repeated, 10:10; in this respect it is in contrast to the oft-repeated but ineffective sacrifices of the Old Testament. The contrast is repeated in verses 11 and 12. Sacrifices which are often repeated can never take away sins. A sacrifice which is accomplished once for all, really cancels the guilt of sin. The fact that Christ's one sacrifice was sufficient for ever, is demonstrated by the fact that after it He sat down at the right hand of God, not again offering Himself as a sacrifice, but "expecting" (waiting), till His enemies be made the footstool of His feet, 10:13. Verse 14 re-emphasizes this same thought, by one single offering, Christ has "perfected forever" them that are sanctified, that is, the beneficiaries of His redemption.

This truth is next confirmed by repeating the quotation from Jer. 31:33 ff, in Heb. 10:15-17, showing that the effect of the new covenant, of which Christ is the Mediator, and which was established by His blood, is a COMPLETE and ETERNAL remission of sins, 10-17. But this only proves again that NO FURTHER OFFERING FOR SIN IS NEEDED, 10:18. If a person's sins are forgiven completely, all his sins forgiven, and forgiven forever, what further need could he have of a sacrifice for sin? Hence it is proved that

Christ's one sacrifice is superior to the many and repeated sacrifices of the old covenant.

#### Questions:

1. What is meant by "patterns (copies) of things in the heavens" in 9:23?
2. What is meant by "the heavenly things themselves" in 9:23?
3. Why are the Old Testament ordinances called "a shadow" in 10:1?
4. Why is Christ's redemption referred to as "the very image of the things" in 10:1?
5. How many arguments does the Epistle present to prove that the new covenant is better than the old covenant?
6. If sacrifices had to be repeated endlessly, what did this show concerning their effectiveness?
7. What is the significance of the word "once" in 9:26?
8. What is the importance of the words "to put away sin" in 9:26?
9. What is meant by the expression "in the end of the world", 9:26?
10. What parallel is drawn in 9:27, 28 between the history of Christ and that of every individual?
11. What was the real meaning and purpose of the Old Testament sacrifices?
12. What does 10:5, 6 teach as to God's attitude toward the Old Testament sacrifices?
13. Why was the incarnation of Christ necessary?
14. How does 10:12, 13 prove the effectiveness of Christ's sacrifice for sins?
15. According to 10:14, what has Christ done for His people?

### LESSON 14

#### EXHORTATION TO LIVE AND WALK BY FAITH. 10:19 to 12:29.

**(I) Exhortation to Confidence in Christ and to the maintenance of Christian Associations. 10:19-25.**

This section of the Epistle draws practical inferences from the preceding doctrinal sections. The Old Testament believer could not even enter the earthly Holy of Holies; but the New Testament believer, in Christ his Mediator, enters into the heavenly sanctuary through the blood of Jesus Christ, 10:19. This is through "a new and living way", through "his flesh", which is "the veil". The meaning of this verse appears to be, that the veil or curtain in the Tabernacle barred entrance

into the Holy of Holies, except on the part of the high priest according to the law. When the veil of the Temple was rent in two at the time of our Lord's crucifixion, it was thereby shown that the way into the (true) Holy of Holies was now opened. But it was not the rending of the veil of cloth that opened the way, but that which the rending of the cloth signified, namely the rending or breaking of Christ's body on the cross. It is by that that the way into the heavenly sanctuary is really opened to the Christian. It is called a "new" way because it is in contrast to the old way under the Levitical priesthood. It is called

a "living" way because the way is Christ Himself, in whom is life (John 1:4; 14:6).

So much for our access to God through Christ's atonement. But we have also "a great priest" over the house of God, that is, Christ in heaven as our intercessor. (In 10:21 the King James Version reads "a high priest", but the correct translation is "a great priest", as in the American Revised Version). The fact that Christ is in heaven as our Intercessor guarantees our increase in grace and our final perseverance unto eternal life. Since these things are so, we ought, first, to have great confidence in Christ; and secondly, we ought to cultivate Christian associations.

Verse 22 presents a problem in interpretation. Is the reference to "sprinkling" and "pure water" a reference to baptism? If not, why does the verse say "our BODIES washed"? We may be reasonably certain that this verse refers to the sacrament of baptism, including, of course, not merely the external rite of water baptism, but also the spiritual reality signified and sealed by baptism, that is, spiritual cleansing and regeneration. Compare Titus 3:5, and note that the verse speaks of "the washing of regeneration", not of "the regeneration of washing"; that is, it does not teach the doctrine of baptismal regeneration, or the idea that the new birth is effected by the instrumentality of baptism.

With reference to sprinkling with blood, compare Ex. 29:21; Levit. 8:30. With reference to washing with water, compare Ex. 29:4; 30:20; 40:30-32; Levit. 16:4. Our hearts are sprinkled with the blood of Christ, bringing relief from an evil conscience, which is the result of an evil life. Our bodies are washed with pure water which (in the sacrament of baptism) signifies the new birth or regeneration.

Verse 23: therefore we should hold fast the profession of our faith ("the confession of our hope", ARV) without wavering, for He is faithful that has promised. The Christian's free access to the heavenly sanctuary, and his experience of full and free cleansing from sin, should be the greatest encouragement to a strong, steadfast, unwavering PROFESSION of his Christain hope before the world.

Concerning the cultivation of Christian associations (verses 24, 25), the Christian must cultivate LOVE and GOOD WORKS. Note that these are not mentioned as grounds of salvation, but as fruits of salvation. We are not saved by good works, but if really saved, we will not be without them.

Next, the Christian must not omit the duty of assembling with other Christians for worship and fellowship. From verse 25 we see that even in the early time when this Epistle was written,

some Christians had already become AC-CUSTOMED to non-attendance at meetings. Note the expression used: "the assembling OF OURSELVES together" (ARV, "OUR OWN assembling together"): What is warned against is not merely staying home from church services, but the bad habit of "church-trotting", or frequent unnecessary absence from the particular congregation of which the person is a member. We are exhorted not merely to "assemble" (or attend church), but to attend to OUR OWN assembling together, that is, faithful attendance upon the ordinances of divine worship and fellowship in that particular congregation of which we are members. If this warning was needed in the early day when the Epistle to the Hebrews was written, surely it is much more needed at the present day, when many professing Christians think it makes little difference what church they attend, so long as they attend some church, while many others attend their own church only occasionally, perhaps one-fourth of the time. No minister can preach so as to build up the people in Christian knowledge if the members are irregular or have the "church-trotting" habit. The person who hears only one-fourth or one-third of a consecutive series of sermons cannot get any adequate idea of what it is all about. Every such church member is a discourager of ministers and a deceiver of himself.

"The day approaching" in verse 25 (compare I Cor. 3:13) beyond question means the day of Christ's second coming. The recipients of the Epistle to the Hebrews probably lived either about the time or not many years after the destruction of Jerusalem, which was a type, or sample on a small scale, of the Day of the Lord. Verse 25 would call their attention to the fact that the great Day is always approaching, always "at hand" in the Biblical sense of the expression.

#### Questions:

1. What is meant by "the holiest" in 10:19?
2. Why is the body of Jesus Christ called "the veil" in 10:20?
3. Why is the way which Christ has opened called a "new" way in 10:20?
4. Why is the way which Christ has opened called a "living" way in 10:20?
5. What is meant by the statement of 10:21 that we have "a great priest over the house of God"?
6. What encouragement should we draw from the truth that Christ is our great Intercessor in heaven?
7. What is the probable meaning of the reference to "springling" and "pure water" in 10:22? What word of the verse indicates that this is the probable meaning?

8. In what way are Christians exhorted to provoke one another in 10:24?

9. What is the relation between good works and salvation?

10. What Christian duty is set forth in 10:25?

11. What can we gather concerning the religious habits of some of the original readers of the Epistle from verse 25?

12. What is the force of the word "ourselves"

in 10:25, and how is this translated in the American Revised Version?

13. What bad results may come from the habit of frequently attending other churches instead of one's own?

14. What is "the day" mentioned in 10:25?

15. What should the thought of the approach of the Day of Christ's second coming lead Christians to do?

## LESSON 15

### EXHORTATION TO LIVE AND WALK BY FAITH. 10:19 to 12:29, Continued

**(B) Warning against the Danger of Apostasy. 10:26-39.**

This passage runs somewhat parallel to 6:1-12. In that passage, as in the present one, two classes of people are contrasted. In both passages the dangers of unbelief, or falling away from the truth, are set forth, and then by way of contrast the experience of the true believer is set forth. In 6:9 we read: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak". In 10:39 this is paralleled by: "But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul" (ARV). With this parallelism in mind, let us examine the present passage, 10:26-39.

This passage is by no means to be taken as contrary to the doctrine of Perseverance (or the eternal security of the true believer in Christ), but rather as an earnest exhortation to make our calling and election (subjectively) sure; that is, to make ourselves absolutely sure of our calling and election. For an illustration of this, compare Acts 27:21-26 with Acts 27:31. The fact that an event is certain to occur, because foreordained by God, does not imply that it has been foreordained to occur apart from the use of appropriate means. The believer cannot lose his salvation, or eternal life, but this does not imply that he need make no effort to persevere and increase in grace.

10:26-31 describes the sin of apostasy, and is parallel to 6:4-8. In chapter 6 it is stated of this class of persons that their "end is to be burned" (6:8); but here in chapter 10 it is affirmed of them that a "fiery indignation" ("a fierceness of fire", ARV) "shall devour" them, 10:27. Also it is stated that they shall "fall into the hands of the living God", 10:31. In 10:26 the expression "the knowledge of the truth" does not necessarily mean a SAVING knowledge of the truth, but it certainly means more than a MERE HEARING with the ears; it corresponds to the experience of those who had been "enlightened", had "tasted of the heavenly gift", had been "made partakers of the Holy Spirit", etc., in 6:4-8. These persons had heard

the Gospel, had been INFLUENCED (not regenerated or indwelt) by the Holy Spirit, and were intellectually convinced that Christianity is true.

The "sinning wilfully" in 10:26 must not be understood of any sin whatever, but must be taken in connection with the rest of the verse, that is, with the matter of THE KNOWLEDGE OF THE TRUTH; it means, therefore, a deliberate rejection of that truth which the Holy Spirit had already convinced them of. These persons having deliberately rejected the Christian Gospel with its doctrine of Christ's vicarious atonement, THERE REMAINS NO MORE A SACRIFICE FOR SINS: for outside of Christ, whom they have rejected, there is no other sacrifice which could take away their sins. God has only one Only begotten Son, Jesus Christ; and there is only one sacrifice that can cancel sin, the sacrifice of the cross of Calvary. When men reject that, there is no other for them to fall back on.

The statement that "there remains no more sacrifice for sins" (10:26) of course does not mean that Christ's atonement, objectively considered, is not sufficient for the sins of such people, but that, they having rejected that atonement, there remains no OTHER sacrifice that could atone for their sins. In 10:27 we see, therefore, that all that is left to such people, after they have rejected GRACE, is divine JUDGMENT. The language used leads us to conclude that a deliberate, final, complete apostasy in the face of a powerful conviction of the truth of Christianity, is the sin dealt with here. It is, in other words, a form of the sin against the Holy Spirit.

We should realize that no person who has not heard the Gospel could possibly commit this sin. Nor could an honest doubter commit this sin. Only the convinced person, who knows the truth, but rejects the light, is spoken of.

The second part of 10:27 has often been observed in the case of people who have rejected the Gospel of Christ. Entirely without concern about their salvation, they only experience "a certain fearful looking for of judgment". Such

people know, in the bottom of their hearts, that they are destined for hell, for, having a knowledge of the truth, they know that there is such a place of eternal punishment. Naturally the thought of this inspires fear. But they have been abandoned by the Holy Spirit, and consequently are entirely devoid of any real desire or hope for salvation, or spirit of seeking the Lord.

10:28 cites the Mosaic law (Deut. 17:2-6) as an illustration of the punishment for apostasy, and follows with an argument from the less to the greater: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (10:29). In this verse the phrase "wherewith he was sanctified" creates a difficulty, which must be honestly faced. Arminians appeal to these words as proof that a Christian can be "sanctified" and still "fall from grace" and perish in hell. It is quite true that the text does not say "Wherewith he might have been sanctified", but "Wherewith he WAS sanctified". However we may be sure that the class of persons spoken of are not backsliding saints, but ADVERSARIES, as is shown by 10:27b. We must remember that in the Epistle to the Hebrews the term "sanctify" has a special meaning, somewhat different from its technical or doctrinal meaning by which it is distinguished from Justification in the order of salvation. Compare Hebrews 9:13, "sanctifieth to the purifying of the flesh"; 13:12, "Jesus . . . that he might sanctify the people with his own blood". On the Great Day of Atonement (Levit. 16), the blood in the Holy of Holies sustained the covenant relation between God and Israel. The blood of the New Covenant, Christ's own blood, sustains the covenant relation between God and the New Testament Church. As a member of the VISIBLE covenant society, the Church, the person spoken of in 10:29 was "sanctified" in this sense, not as to his inward spiritual condition, but as concerned his outward position and privileges as a visible member of a society constituted by the blood of the New Covenant. He counted that blood "common" or "unholy" (that is ordinary without any special efficacy) and DID DESPITE to (insulted) the Spirit of grace (the Holy Ghost). The last words of verse 29 show that the sin spoken of is the sin against the Holy Spirit.

10:30,31 emphasizes the terrible consequences of this sin. Verse 30 contains two quotations from Deut. 32:35,36. Having discussed the apostate, the passage goes on to speak, by way of contrast, of the true believer, in 10:32-39. Verses 32-34 set forth the readers' past sufferings for Christ. God's grace upheld them under those trials, a strong evidence of the reality of their Christian faith and experience. 10:35 says "Cast not away therefore your confidence (ARV, bold-

ness)," that is, courage in professing Christ and obeying Him. Note that it does not say: "Cast not away therefore your profession", but "Cast not away therefore your BOLDNESS".

10:36 stresses the need for patience, that the readers may receive the promise, that is THE THING PROMISED. This emphasis on patience occurs over and over again in Hebrews. Christ is hidden in heaven; the believer is suffering affliction on earth; therefore he requires patience to endure in order to receive the thing promised, namely, complete redemption and SIGHT at Christ's second coming (10:37). This is quoted from Hab. 2:3, and 10:38 from Hab. 2:4. It must be stated that 10:37 sets forth the eschatological character of Christianity (its concern with Christ's second coming and eternity), and has nothing whatever to do with the actual number of years between Christ's first coming and His second coming; if it did, how could a period of over 1900 years be called "a little while" (ARV, "a very little while")? Christ's second coming, being the next great redemptive event in God's program, is always "near" or "at hand", in every age of the Church, and when He comes, every Christian of every age and period of history will see Him (Rev. 1:7; 1 Thess. 4:15-17).

10:38 again contrasts the one who "lives by faith" with the one who "shrinks back", and 10:39 strongly affirms that we (i.e., regenerate believers) are not in the latter category, but in the former, those who have faith to the saving of the soul. This brings out all the more clearly that two distinct classes of persons are spoken of in this passage.

#### Questions:

1. What passage previously studied in Hebrews is closely parallel to 10:26-39?
2. What danger, and what contrast, are set forth in both passages?
3. Why is 10:26-39 not to be regarded as contrary to the doctrine of the Perseverance of the Saints?
4. What is the principal message of 10:26-39 to the Christian?
5. How does Acts 27:21-26, 31 show that God's foreordination of something does not eliminate the necessity of using appropriate means?
6. What is meant by "the knowledge of the truth" on 10:26?
7. What kind of sin is spoken of in the expression "if we sin wilfully" in 10:26?
8. Why is it true, in the case of those who commit this sin, that there remains no more sacrifice for sins?
9. Why could not a person who has never heard the Gospel commit this sin?

10. What is the mental and spiritual condition of those who have deliberately rejected the Gospel of Christ, as described in 10:27?

11. What special meaning of the term "sanctify" occurs in Hebrews, and what is the meaning of the term in 10:29?

12. What is the meaning of "done despite unto the Spirit of grace" in 10:29?

13. What fact in the past experience of the readers of the Epistle furnished evidence of the reality of their Christian faith (10:32-34)?

14. Why does the Christian need patience?

15. What is meant by "the promise" in 10:36?

16. What is the meaning of the phrase "yet a little while" in 10:37?

17. Why is it true that Christ's second coming is always near to every Christian of every period of history?

18. What two classes of people are contrasted in 10:38,39?

## LESSON 16

### EXHORTATION TO LIVE AND WALK BY FAITH, 10:19 to 12:29, Continued

**(O) The Example of the Hebrew Heroes of Faith. 11:1-40.**

11:1 approaches a formal definition of faith, in its subjective aspect. It is a "substantiation of things hoped for, a conviction of things unseen" This is illustrated in verses 2 and 3 by a statement of the doctrine of creation. The ancients obtained witness through faith, in God's history of the world, though not in man's. By faith we understand that the worlds have been framed by the word of God, so that what is seen has not been made out of things which appear. This doctrine of creation is **BASIC TO ALL OTHER DOCTRINES OF CHRISTIANITY**, and it can be known only by faith. In the nature of the case, it cannot be tested by experiment or demonstrated by scientific induction. The Bible offers no arguments to prove that it is true, but states it simply at its very beginning (Gen. 1:1). By faith, then, we know that the world did not always exist, that it was created out of nothing by an infinite, almighty God, who is entirely distinct from, and transcendent above, this created and visible universe. This is the very basis of faith, and if a man does not believe this, it makes no difference whatever else he may profess to believe. From this point, the Epistle goes on to speak of the ancient heroes of faith.

First come three who lived before the Flood, Abel, Enoch and Noah. It was by faith that Abel offered a blood sacrifice to God, thus recognizing his own guilt and mortality (11:4). If this was not faith, then it was the height of folly. Death came into the world through sin; Abel takes death, in the form of a slain animal, and offers it to God as a sacrifice, and is accepted by God.

Verses 5 and 6 speak of Enoch's translation as a testimony to his faith. Enoch's walk with God was the result of faith, Enoch believing (1) that God exists, which is the opposite of atheism; and (2) that God is a rewarder of them that diligently seek him, which is the opposite of deism and pantheism.

Verse 7 presents Noah as an example of faith. In Noah's case, faith dealt specifically with the future, that is, with the Flood, which had been predicted, but which was "not seen as yet". Noah's making the ark, and that on dry ground remote from water, in the sight of disbelievers and scoffers as it doubtless was, constituted a strong testimony to his faith in God's spoken word; for faith is not merely believing a thing with the intellect, but believing it firmly and deeply enough **TO ACT ACCORDINGLY**. Noah believed that if he did not make the ark, he and his family would be drowned, so, "moved with godly fear", he prepared the ark, let men say what they might. Thus he became the heir of the righteousness which is according to faith.

Next, in verses 8-16, the truth is set forth, and illustrated from the Old Testament, that faith gains by having the blessing delayed. If the benefits had been given immediately after being promised, little or no faith would be called into exercise. Abraham's faith is shown, first, in his leaving his own country, not knowing whither bound (11:9); if he had known where he was going it would have been sight, not faith. His faith was next shown (verse 9) in his being a **SOJOURNER**, dwelling in tents, not in houses, in the land which had been promised to him, because (verse 10) he realized that nothing on earth could be the real and final fulfilment of God's promises to him; he looked for the heavenly city, whose builder and maker is God.

The word "builder" in the Greek means "architect" or "planner", while the word "maker" means the one who puts the plan into execution. From this verse we gather that Abraham knew more than is recorded of him in the book of Genesis. His faith, or Sarah's, is next shown in connection with the birth of Isaac, obviously a supernatural event (verses 11, 12). By this faith there sprang of one old man, a vast multitude. Verse 13 applies the above to the point in hand: these patriarchs did not, in their life-time on earth, obtain the things promised. To the end of their

earthly life they continued to exercise FAITH, without obtaining that for which it was exercised. The trial of their faith did not last half a year, or a year, but their whole lives. And, in the end, they "died in faith". Up to their death, faith had not turned into sight. They saw the promises and greeted them from afar; that is, they realized that these promises related to the remote future; hence they confessed that they were strangers and pilgrims on the earth, and seeking a country of their own. All this time the earthly country which they had left was near at hand, to which they might have returned, and would have returned had they not been controlled by a higher principle, that of FAITH IN GOD'S PROMISES CONCERNING THE FUTURE. It was better for them to wait for the heavenly country than to return to the earthly country; and it was better for them to WAIT for the future inheritance of the heavenly country, than to receive it immediately. This process was educational or disciplinary on God's part, to wean their souls from this earth and to fit them for the world to come.

This brings up the question, What are we in this world for? and its answer, To develop a soul and a personality with which to glorify God to all eternity in a better world than this, a world for which this world is only a brief preparation. It may seem hard, even bitter, to the Christian to have to walk by faith, instead of by sight; to have to exercise patience, instead of immediately obtaining the thing promised by God; but God's way is the best way. "Wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (11:16). God's eternal city is prepared, however, for those who are but tent-dwellers and pilgrims in this present world, in

contradistinction to the pagans, ancient and modern, who regard this world as permanent, independent of God, and an end in itself.

#### Questions:

1. What is the importance of the doctrine of creation?
2. Why can the doctrine of creation be known only by faith?
3. What was implied in Abel offering an animal sacrifice to God?
4. How was Enoch's faith contrary to atheism, deism, and pantheism?
5. What special feature is shown in the faith of Noah?
6. What truth concerning faith is set forth in 11:8-16?
7. What was the spiritual significance of Abraham, Isaac and Jacob dwelling in tents instead of permanent houses?
8. What is the meaning of the Greek words translated "builder" and "maker" in 11:10?
9. Why did not the patriarchs return to the earthly country from which they had come?
10. Why did God not give Abraham, Isaac and Jacob the thing promised during their earthly life-time?
11. What is the real purpose of our life in this world?
12. Of what class of persons is God not ashamed to be called their God?

### LESSON 17

#### EXHORTATION TO LIVE AND WALK BY FAITH. 10:19 to 12:29, Continued

##### (C) The Example of the Hebrew Heroes of Faith. 11:1-40, Continued.

The next section, 11:17-22, deals with faith as belief in the apparently impossible. Four instances are cited. The first is that of Abraham offering up Isaac. Abraham had gladly received the promises. One of these was the promise of an innumerable posterity; another, the promise that through his seed all the nations of the earth should be blessed. Both of these promises were contingent upon Isaac's living to grow up, for it had been revealed to Abraham by God that his "seed should be called" in Isaac. Yet he was commanded to do something which seemed to be utterly inexpedient, even to the extent of rendering the fulfilment of God's promises impossible. **BUT HE OBEYED THE COMMAND OF GOD.** Abraham did not follow the pagan (ancient and mod-

ern) ethics of expediency, by doing evil that good might come. He obeyed God.

Note, too, that when God's will had been clearly revealed to him, Abraham did not go aside to pray about the matter for several days to obtain "guidance" as to what action he should take. Prayer can be not only a hindrance, but a positive sin, if we make it an excuse for disobedience or delayed obedience to God's Word. Prayer is of the utmost importance, but it is not to be made an excuse for lack of the necessary action on our part.

In verse 19 we learn a great truth: Abraham believed that God would raise Isaac from the dead. Remember that, so far as Scripture records, there had been no instance of resurrection in the world's history up to that time. Consequently it would require much greater faith to believe that God would raise Isaac from the dead, than would

have been required if Abraham had lived in later times. Also, Abraham's faith in the possibility of Isaac's resurrection did not rest upon any express statement by God, but was based on logical inference from two known facts, namely, (1) God's promises, and (2) God's power. If God gave a command which seemed to render the promises impossible of fulfilment, then God's almighty power would find a way out of the difficulty. Abraham did not take matters in his own hands, and say, "For me to sacrifice Isaac will do more harm than good; I will disobey God in this one instance, because I am in a very difficult situation" — on the contrary, he left God's burdens on God, and went about obeying the revealed will of God without delay or hesitation.

The second instance cited (11:20) is that of Isaac blessing Jacob and Esau, even concerning things to come. Here we see the recognition of God's rights against nature. By nature, Esau, not Jacob, would have had the birthright and the first blessing; but it turned out the other way, showing God's absolute sovereignty (compare Rom. 9:10-13). Isaac blessed his sons concerning "things to come"; it might seem impossible that Jacob would really receive the future blessings rather than Esau, but it really was so in God's plan.

The third instance cited (11:21) is that of Jacob, when about to die, blessing the two sons of Joseph. We know from Gen. 49 that this blessing was of a prophetic nature, including a prophecy of the coming of Christ. Jacob was in Egypt at the time, and it might seem improbable, even impossible, that his descendants should ever return to Canaan, but his blessing implied a belief that they would certainly do so.

The fourth instance cited (11:22) is that of Joseph, who when dying prophesied of the departure of the children of Israel from Egypt, and "gave commandment concerning his bones", leaving his bones as a continual admonition to the people, to remind them of the great deliverance that God had in store for them. All four of these instances, each in its own way, showed faith in God's power to accomplish that which to men is impossible, even to the extent of raising the dead — a matter utterly contrary to nature.

The remaining section of the chapter (11:23-40) is a more miscellaneous catalogue of the trials, experiences, and triumphs of faith in the Old Testament and Maccabean periods. First, 11:23, the faith of Moses' parents is mentioned. Note in passing that obedience to the commands of kings and governments is not always a duty; it was BY FAITH, and therefore with God's approval, that Moses' parents disobeyed the command of the king of Egypt. Secondly, in 11:24-26, we come to Moses himself, with whom "faith argues, as it might seem, in the very teeth of a most wonderful providence". He will not be a patron of the

people of God, but a sharer of their humiliation, which he esteems as the 'reproach of Christ', and values it above all the treasures of Egypt." In 11:27, 28 we find the secret of Moses' victory over fear — his abiding in the presence of the unseen God, against which even the wrath of Pharaoh is powerless to harm. By the passover and the sprinkling of the blood, the people of Israel are delivered from the judgment of God upon human sin, and brought into communion with the holy God.

In 11:29 we have a contrast between the victorious experience of faith, and the vain attempt of unbelief at the Red Sea. To those who truly believed, God opened the way; the Egyptian unbelievers, seeing the way open, tried to enter it, and perished. In verses 30 and 31 we again have two contrasted examples of human weakness and divine power. The walls of Jericho, a mighty fortress, fell down at the mere blast of trumpets; and Rahab, whose house was situated on the walls that fell, was saved amid the general destruction.

In 11:32-38 we have the period which followed Israel's entrance into the land of Canaan. Six persons are listed by name, followed by a long catalogue of those "in whom faith overcame, most often by the way of the cross, by what seemed the way of defeat". We pause to note the meaning of verse 35: "that they might obtain a better resurrection". Christ appointed a bitter cross for them; they had an opportunity to shift it, and escape the suffering, but BY FAITH they declined to do so, in the hope of a better resurrection. This must be considered the victory of faith at its highest point — martyrdom.

Finally, in verses 39 and 40, we see that all these ancient heroes of faith must wait for their perfect fruition (the resurrection of the body), until the time when we, too, shall receive it together with them, namely at the second coming of our Lord Jesus Christ.

#### Questions:

1. What special aspect of faith is dealt with in 11:17-22?
2. Why did it require great faith for Abraham to obey God's command to offer his son Isaac as a sacrifice?
3. Why did Abraham not pray for guidance before proceeding to offer Isaac as a sacrifice?
4. When is prayer a sin?
5. What do we learn about Abraham's faith in 11:19?
6. Why would it be difficult for Abraham to believe that God would raise Isaac from the dead?
7. On what was Abraham's faith in the resurrection of Isaac based?

8. What truth is brought out by the incident of Isaac blessing Jacob and Esau?

9. What conviction concerning the future was manifested by Jacob and Joseph in their dying statements?

10. What height of faith is seen in Moses' decision to suffer affliction with the people of God?

11. What was the secret of Moses' victory over fear?

12. What lessons concerning faith can be learned from the fall of Jericho and related events?

13. What is the meaning of "not accepting deliverance, that they might obtain a better resurrection", in 11:35?

14. When will the heroes of faith of Hebrews 11 fully receive what God promised them? What is the meaning of the expression, "that they without us should not be made perfect" in 11:40?

## LESSON 18

### EXHORTATION TO LIVE AND WALK BY FAITH. 10:19 to 12:29, Continued.

**(D) Christ both the Example and the Object of our Faith, 12:1-3.**

The figure in 12:1, 2 is that of an athletic field or stadium. The runners are about to run a race. Surrounding the field are the seats of a large number of spectators. The runner must lay aside all burdens which would hinder his running. He must have endurance. He must keep his eye on the goal. So much for the figure itself. Now as to the spiritual realities represented by these things. Beyond question the "cloud of witnesses" is the Old Testament heroes of faith discussed in chapter 11. The expression "compassed about" must not be taken literally, any more than "lay aside weight" or "run" is to be taken literally, as referring to the body and its exercise. The blessed dead are not hovering about us in the air; they are with Christ in Paradise. However, it is true, by reason of the communion of saints, that there is at least a knowledge of the state of the Church on earth on the part of the saints in heaven. (This is confirmed by Rev. 6:9,10. If the saints in Paradise are totally ignorant of the state of the Church on earth, how could they know whether their blood had been avenged yet or not?) The "cloud of witnesses" are not only OBSERVERS OF US, but also WITNESSES FOR THE FAITH. (Compare 11:39).

The Christian must "lay aside every weight", But what is a "weight"? A weight is something we take up and need not, which hinders us in our Christian life. As the text (12:1) distinguishes between "weight" and "sin", we must understand that the "weight" is something which is not necessarily sinful, something which is not sinful IN ITSELF, but which may be sinful by reason of special circumstances or considerations.

Who could run a race carrying a heavy load? Whether it refers to superfluous body weight, or to a carried burden, the spiritual application is the same. Then the Christian must also set aside "the sin which doth so easily beset" him. Note that it is sin in the abstract, sin in general, not this or that particular form of sin, that is spoken

of. The figure is that of sin as a garment, which clings to a person. Who could run a race wearing a tight-fitting overcoat? This must be discarded first, then progress can be made. No doubt every Christian has certain particular "besetting sins", but SINS always come from SIN, and we can never deal effectively with SINS until we deal with SIN. If we only attack sins, then the sin which is checked in one manifestation, will break out in other forms.

This text (12:1) does not teach the doctrine called "total sanctification" or "sinless perfection", but it teaches the Bible doctrine of sanctification, and no sanctification is real which does not make a real break in our old man.

Finally, we must run with PATIENCE, that is, according to the Greek, with ENDURANCE, the race that is set before us. The race of the Christian life is run on a race-course plotted by God, beginning with the new birth and ending at our glorification. Also, the Christian must keep his eye on the goal-mark, which is Jesus Christ Himself. This will exclude all morbid introspection and subjectivism. It is Christ, not our own religious experience, that is the object of our faith, the terminus on which our faith is to rest. This section may be outlined as follows: (1) Something to realize: compassed by a cloud of witnesses. (2) Something to lay aside: weights and sin. (3) Something to do: run with endurance. (4) Someone to whom to look: Jesus the author and finisher of our faith.

Christ, as the One to whom we look, is the object of our faith. But he is also, as the "author and finisher of our faith", our **EXAMPLE** in living the life of faith. This is illustrated in four statements about Christ's own life of faith; (1) He looked forward to future joy. (2) He endured the suffering of the cross. (3) He despised shame. (4) He sat down at the right hand of the throne of God. In all four of these respects. Christ is the example of a perfect life of faith.

#### Questions:

1. What figure of speech is presented in 12:1,2?

2. What persons constitute the "cloud of witnesses" mentioned in 12:1?

3. Why must the expression "compassed about" in 12:1 not be understood literally?

4. How can it be shown from the Bible that the saints in heaven are aware of the state of the Church on earth?

5. What is meant by the "weight" which the Christian must lay aside?

6. What is the difference between SIN and SINS, and which must be dealt with first in the Christian life?

7. What figure of speech is involved in the mention of sin in 12:1?

8. What is the meaning of "patience" in 12:1?

9. What events form the beginning and end of the Christian race-course?

10. On what goal-mark must the Christian keep his eye?

11. What spiritual peril or harmful tendency will be avoided by keeping our eye on the goal?

12. What is meant by saying that Jesus is the object of our faith?

13. In what four respects is Jesus the perfect Example of the life of faith?

## LESSON 19

### EXHORTATION TO LIVE AND WALK BY FAITH 10:19 to 12:29, Continued.

**(E) Chastening Experienced should not Discourage Faith, for it is but the Discipline which Prepares us for a Glorious Salvation. 12:4-29.**

Verse 3 connects this section with what preceded: the danger is that Christians, in running the race of the Christian life, will "be wearied and faint in your minds" ("wax weary, fainting in your souls", ARV). It is not a physical weariness, but a spiritual, that is warned against. Verse 4 sets forth the partial, incomplete character of the readers' suffering for Christ. Christian people often speak of their "rights", but actually the only real right we have is to lay down our life for Christ's sake. He laid down His life for us, and if He were to ask us to do the same for Him, it would be no more than right. For us to suffer martyrdom would be no injustice on God's part. So if God in His providence causes us to suffer lesser things, we should not faint in our souls. No matter how much we suffer for Christ, we shall be eternally and infinitely in His debt.

Moreover, the sufferings experienced by Christians are not punishments or judgments in the strict sense, but chastenings, intended for our benefit. The key to this thought is found in 12:10b, "but he for our profit, that we might be partakers of his holiness". Chastening is rendered necessary by the remains of sin, the "old man", in the believer. By God's chastening, the old man is mortified. Scripture teaches that Christians have already crucified the flesh with the passions and lusts (Gal. 5:24). This truth has often been misunderstood. Crucifixion and death are not equivalent terms. A crucified man is not necessarily a DEAD man. Crucified persons sometimes lived on for days. A crucified man is still alive, but greatly restrained in his movements, and his ultimate death is a certainty. So in the case of the Christian: his "old man" is put to death", but not yet entirely dead; he is not the "bondservant" of sin any more; and by the

process of sanctification, the old man is more and more mortified — more and more killed off. Chastening is for the furtherance of our sanctification, that is, to make us more holy in our hearts and character.

We should clearly understand the distinction between God's CHASTENING of His own children and His PUNISHMENT of the wicked. Two entirely different relationships are involved. The relation between the wicked person and God is that between a criminal and his judge. The judge imposes and inflicts a just penalty. But the relation between the Christian and God is that between a child and his father. Any suffering that is inflicted on a child by a father proceeds not from righteous wrath, but from LOVE. Chastening is disciplinary, but not penal.

Verses 5 and 6 are quoted from Prov. 3:11,12. Verses 7,8 lay down the general principle that sons are chastened by fathers. By adoption the Christian is a son or child of God, therefore he too must receive chastening. Verse 9 compares the chastening of earthly fathers with that of the Heavenly Father, and verse 10 continues this comparison: God's chastening is for our profit, that we may be partakers of His holiness. Incidentally, we must say at this point that if the doctrine of "entire sanctification" is true, there should be a multitude of Christians in the world who no longer need God's chastening. Chastening is in order to holiness; if they are already perfectly holy, why should they need further chastening? Further, why should perfectly holy persons die? The mere asking of these questions is enough to show the unscriptural character of perfectionism, or the doctrine of "total sanctification".

But why do Christians die? Surely not as the penal consequence of sin, for that would nullify their justification (Rom. 8:1). The real answer is that, for the Christian, death is the final

step in the process of chastening. Believers are at their death made perfect in holiness, and do immediately pass into glory. But if any person is already "perfect in holiness" (at some time prior to his death), why should he die at all?

Verse 11 compares the **PRESENT EXPERIENCE** of chastening with the **ULTIMATE FRUIT** of chastening: the present experience is bitter, but the ultimate fruit is peaceable, even "righteousness". This means, not imputed righteousness, which every believer already has from Christ, but **PERSONAL** righteousness, righteousness of character, the complete victory of the new man. Verse 12 shows that chastening should not cause discouragement, but (verse 13) we should rather learn from affliction the lessons that God has for us to learn, and follow after righteousness.

#### Questions:

1. What kind of weariness is warned against in 12:3?
2. What does 12:4 tell us concerning the

character of the readers' sufferings for Christ's sake?

3. What right do we have that we can plead against God?
4. Why must Christians experience God's chastening?
5. What is the divinely intended purpose of chastening (12:10b)?
6. What is the difference between God's chastening of His own children and His punishment of wicked people?
7. How does the teaching of 12:8 prove that the doctrine of "total sanctification", or perfectionism, is false?
8. Why must Christians die?
9. What is the contrast between the experience of chastening, and its final fruit (12:11)?
10. What attitude toward affliction should we avoid? (12:5)
11. What should be our response when God sends afflictions upon us? (12:12,13)

## LESSON 20

### EXHORTATION TO LIVE AND WALK BY FAITH. 10:19 to 12:99, Continued.

**(E) Chastening Experienced should not Discourage Faith, for it is but the Discipline which Prepares us for a Glorious Salvation. 12:4-29, Continued.**

In 12:14-17 we learn that peace with all men is to be sought, but not at the expense of that holiness without which no man shall see the Lord, and which is therefore even more important than peace. So Christians must be watchful, lest any of them "fail of the grace of God" (ARV, "fall-eth short of"; this means to fail to attain unto; it does not mean to **LOSE** the grace of God once attained), and so a root of bitterness spring up to the defilement of many others. The case of Esau is mentioned, which shows how a single act may disclose a person's real character. Esau sold his birthright for a meal, and thereby showed himself to be a **PROFANE** person, that is, one who left God out of his thoughts. Esau desired the blessing of the righteous but he was not willing to live the life of the righteous. Similarly, Balaam (Num. 23:10), wished that he might die the death of the righteous, but he was not willing to live the life of the righteous. So, since Esau did not really want righteousness, but only its blessing, he did not even obtain the blessing. He found no place of repentance (ARV, "no place for a change of mind in his father") though he sought is diligently with tears. He "valued the gain of godliness, without the godliness; and the nature of God would have had to be charged to gratify him in that which was his sole desire".

12:18-24 compares the experience of Israel at Mount Sinai with the Christian's experience by faith. Israel came to a material, tangible mount, every aspect of which was terrifying, and to the sound of a trumpet, and a still more terrible sound of words, which moved the people to request that no more words should be spoken, and even Moses was thoroughly frightened. This was their experience at Mount Sinai: "darkness over the face of God; obscurity over the future; God when he drew nigh inspiring terror!" Contrasted with this is the New Testament believer's standing and experience by faith. The Christian has not come unto Mount Sinai, but unto Mount Zion, the city of the living God, the mountain of freedom and saving grace in its fulness (Gal. 4:21-26). Of course the Mount Zion here referred to is **NOT** the earthly mountain at Jerusalem, but the anti-typical Zion, that is, the real, true Zion, in heaven (compare Rev. 14:1). The readers of this Epistle, whether Jewish or Gentile Christians, had certainly **NOT** come to the earthly Mount Zion. The Christian had come to the **HEAVENLY** Jerusalem (12:22), the city of the living God, the abode of glorified saints, and to innumerable hosts of angels. These are the first of the citizens of the heavenly city which has just been mentioned. Next comes "the general assembly and church of the firstborn, which are written in heaven", that is, the company of the redeemed, whose names are in the Lamb's book of life. They are called "firstborn" because of their adoption into

the family of God. Christ Jesus is pre-eminently God's firstborn (1:6), but believers become so by adoption.

The expression "God the Judge of all" means God the sovereign ruler who awards to every one his due, according to justice.

What is meant by the expression "the spirits of just men made perfect"? According to Alford this means "the whole number of the just who have passed into their rest, from the righteous Abel downwards"; the text does not say that we have come to "just men made perfect", but to their SPIRITS; their spirits are perfected, and at the resurrection they shall perfected with us in the sense of 11:40, by the spiritual body.

"And to Jesus the mediator of the new covenant" (12:24). Note that the text does not say "Christ" but "Jesus"; it uses the personal name, not the official title, perhaps to call attention to His human nature and the sufferings through which He was "made perfect" (2:10).

"The blood of sprinkling" (12:24) means Christ's own blood, the antitype or fulfilment of the Old Testament blood of sprinkling in the Holy of Holies. Christ's own blood is spiritually applied to the believer for the remission of his sins. "That speaketh better things than that of Abel" —this of course means better things than the blood of Abel's sacrificed lamb; it does not mean "better things than Abel's own blood that was shed by Cain". The comparison is between something good and something better. Abel's own blood was in no sense "good" for what Christ's blood was effectual for, namely, as a sacrifice to atone for sin. So it must be the blood of the animal sacrifice offered by Abel that is spoken of.

Some have held that Christ's own blood is preserved, incorruptible, in heaven. This is an interesting but difficult question. Christ's blood was shed at the crucifixion. His body did not see corruption (Acts 13:37). The blood is the most important part of the human body, for the life is in the blood. Our Lord's resurrection body seems to have been bloodless (Luke 24:39, John 20:27). Alford says: ". . . the words imply that the marks were no SCARS, but THE VERITABLE WOUNDS THEMSELVES; — that in His side being large enough for a hand to be thrust into it. This of itself would show that the resurrection body was BLOODLESS". If His resurrection body was bloodless, and His shed blood saw no corruption, we face the question, What happened to it, and where is it today? Bengel affirms that the Lord's blood remains, as it was poured out, before God in heaven, incorruptible, an eternal testimony to the finished work of atonement. While this is an interesting idea, the matter is one of speculation, for Scripture is silent on the subject.

12:25-29 follows with a practical application

of the foregoing. The readers are exhorted not to refuse Him that speaketh; the argument is from Israel's case at Sinai to that of the New Testament believer. If the Israelites at Sinai could not refuse God's Word without coming under judgment, much less can the readers of the Epistle, with their far greater privileges and opportunities.

12:26 is quoted from Haggai 2:6 and is of an eschatological character (concerning the end of the world): "Yet once more I shake not the earth only, but also heaven", referring to the great cataclysmic upheaval which shall bring about the end of all things temporary, as well as of all things that are sinful and against God, and shall be followed by the eternal order of things. This will be at the second coming of Christ. Nothing of the present order can last over into the future (eternal) order, except such things as "cannot be shaken", that is, those things established in God, and written in His book in heaven.

12:28 speaks of the kingdom of grace which cannot be shaken. The world to come will be characterized by stability and permanence, freedom from the change and decay which surround us in this present world. Receiving this unshakable kingdom of grace, the Christian has the greatest reason for gratitude to God — gratitude which is not a mere empty expression of words, but which issues in service to God with reverence and godly fear. "For our God is a consuming fire" — service to God is a serious matter, for God is the great and holy One, who is not mocked, and cannot be trifled with or deceived.

#### Questions:

1. Why is the Christian not to seek "peace at any price"?
2. What is the meaning of the expression "fail of the grace of God" (12:15)?
3. Why was Esau called a profane person?
4. What effect may one profane person have upon many other members of a church?
5. How do we know that the Mount Zion mentioned in 12:22 does not mean the earthly Mount Zion in Palestine?
6. Why is the Church called the "church of the firstborn" in 12:23?
7. What is meant by "the blood of sprinkling" (12:24)?
8. What is meant by the blood of Abel in 12:24?
9. Why does the "blood of sprinkling" speak "better things than that of Abel"?
10. What was Alford's opinion concerning the resurrection body of our Lord?

11. What did Bengel hold concerning the blood of Jesus which was shed at the crucifixion?

12. What great future event is mentioned in 12:26?

13. What will be the effect of that event on

all that is merely temporary and all that is sinful?

14. What kind of a kingdom has the believer in Christ received?

15. Why and how should the Christian serve God (12:29)?

## LESSON 21

### EXHORTATIONS CONNECTED WITH CERTAIN PRACTICAL CHRISTIAN DUTIES. 13:1-25.

#### (A) Practical Exhortations. 13:1-17.

In the closing words of chapter 12 we read that the Christian should "serve God acceptably with reverence and godly fear" (12:28). But what does this involve? The believer's duty to serve God concerns not merely words but also deeds; not merely religious worship in the strict sense, but the whole range of human life as well. Therefore 13:1-6 mentions a number of important matters which the Christian must not neglect, namely: (1) To maintain the spirit of love among Christian brethren. (2) To be hospitable toward strangers, that is, Christians away from their homes. (3) To remember those that are in bonds, that is, Christians suffering imprisonment or other persecution for their loyalty to Christ. (4) To be separate from uncleanness. (5) To avoid the sin of covetousness. (6) In all things to trust the Lord. If a person lacks these things, or is neglectful of them, it makes no difference how pure his belief may be.

In 13:7-9 the believer is urged to follow those leaders who are or were (in their lifetime) loyal to the Lord, and not to be carried away by diverse and strange teachings. "The end of their conversation" (13:7) probably refers to the martyrdom of the persons spoken of. 13:8, those who had formerly been their leaders were now asleep, and other men had taken their places as their leaders in Christ, but there is one Leader who never changes, and that is Christ Himself. To all eternity He is and will be the great Head and Captain of the Church.

The "diverse and strange doctrines" of 13:9 in all probability were the traditions and regulations added to the Old Testament law by Jewish teachers; compare Col. 2:20-23. These teachings were NOT commandments of God and they were NOT of divine authority, but mere human inventions, and therefore valueless.

The "altar" of 13:10 is Christ Himself; compare John 6:53-56. The believer by the Lord's death has received eternal life; therefore the believer ought to follow the Lord. But whither? To the place of REJECTION BY MEN and to the PLACE OF SUFFERING. The Lord suffered "without the gate", therefore the Christian ought to go to Christ without the camp, bearing His reproach. Those who receive eternal life from

Christ must also confess Christ before men, and regard the REPRIACH of Christ as greater riches than the treasures of this world. Moreover the believer is only a pilgrim on this earth, therefore to be rejected by the sinners of the world is not a calamity. 13:15,16 mentions the sacrifices which the Christian should offer. These are not sin-offerings, to atone for sin, but thank-offerings, to express gratitude to God. Two kinds are mentioned: (1) the fruit of lips which make confession to His name (ARV); To do good and communicate. In these two ways the Christian can express his love for God and for the people of God. 13:17, the Christian should, according to his own position, be in submission to the recognized leaders or officers of the Church, for they act on behalf of the Lord, and by His authority.

#### (B) Concluding Remarks and Benediction. 13:18-25.

Some have regarded 13:18,19 as an evidence that this Epistle was written by the apostle Paul, but this is unfounded. Others than Paul were providentially separated from churches to which they were deeply attached.

13:20,21, the benediction. The "everlasting covenant" which is mentioned is the New Covenant established by Christ; it is called "everlasting" (or "eternal", ARV), because it will continue without termination to all eternity, being in this respect distinguished from the old or Sinaitic covenant, which was only temporary. From verse 21 we learn that all good works ever done by Christians, proceed only from God's grace working within them, and all are done only through the Lord Jesus Christ.

The plea of 13:22, "I beseech you, brethren, suffer the word of exhortation", is one which is much needed in the modern Church. There are too many at the present day who are not willing to listen to, or to submit to, any word of exhortation which is according to the truth of God's Word. The need of the hour is not for a more popular type of message, but for a message that rings true to the inspired Word of God, and for a Church that will patiently hear and heed such a message.

The statement "Written to the Hebrews from Italy by Timothy", which appears at the close of

the Epistle in the King James Version, is not part of the inspired text of the Epistle, and is not found in the most reliable Greek manuscripts.

**Questions:**

1. What practical ways of serving the Lord are mentioned in 13:1-6?
2. What is the probable meaning of the expression "the end of their conversation" (13:7)?
3. What great truth concerning Jesus Christ is implied in the statement that He is the same yesterday, today and for ever?
4. What were the "diverse and strange doctrines" of 13:9, and what should be the Christian's attitude toward such teachings?
5. What is the altar mentioned in 13:10?
6. Whither should the Christian follow Christ?
7. What two kinds of sacrifices should the Christian offer to God?
8. Why should Christian people be in submission to the lawful officers of their church?
9. What is the "everlasting covenant" mentioned in 13:20, and why is it called "everlasting"?
10. What truth about the good works of Christians is stated in 13:21?
11. How can the words of 13:22 be applied to the Church of our own day?
12. Why does the postscript "Written to the Hebrews from Italy by Timothy" not shed any light on the question of where the Epistle was written?

The End

---

## *Studies in the Book of Proverbs*

### LESSON 1

#### INTRODUCTION TO THE BOOK OF PROVERBS

The title of the Book of Proverbs in the Bible is: "The Proverbs of Solomon the son of David, king of Israel" (1:1). The Hebrew word translated "proverb" means "A brief, pithy saying which expresses wisdom" (E. J. Young). Another definition of "proverb" is: "A sententious, synthetic or antithetic statement of a principle which covers many cases" (Raven). A "synthetic" statement is one which combines two similar sayings to set forth a truth; 1:5 is an example. An "antithetic" statement is one which brings out truth by contrasting two opposites, as is done in 1:7. The Hebrew idea of a proverb is somewhat wider than the modern idea. The word "saying" is a good equivalent.

Solomon was the principal author of the Book of Proverbs. Besides Solomon, certain other individuals are credited with authorship or editing of portions of the book, namely: "the men of Hezekiah" (25:1), Agur (30:1), Lemuel (31:1), and "the wise men", 22:17, 24:23. It is not known who "the men of Hezekiah" who "copied out" proverbs were; possibly they may have included the prophets Isaiah and Micah. Concerning Agur and Lemuel nothing is known beyond what is stated in connection with their names in 30:1 and 31:1 ff. Chapter 30 is credited to Agur, and chapter 31 to Lemuel. It is possible, but not proven, that Lemuel is a name for Solomon.

From the beginning of the book to 22:16 the proverbs can be credited to Solomon himself. According to 1 Kings 4:32 Solomon wrote

three thousand proverbs. The book must have been completed at a later time than Solomon's; the earliest date at which it could have been completed in its present form would be the time of Hezekiah, that is, the 8th century before Christ.

Critical scholars have claimed that the Book of Proverbs has been influenced by Greek, Aramaic or Egyptian thought. There is no convincing evidence that such influence existed. An Egyptian book, called **The Wisdom of Amemope**, has a purely formal resemblance to Proverbs 22:17 to 23:12. This Egyptian book however is polytheistic (believing in many gods) whereas the Biblical Book of Proverbs is strictly monotheistic. The Egyptian work is also logically continuous whereas the Biblical Book of Proverbs is very disconnected in its presentation of material. We will do well to attribute the Book of Proverbs to the inspiration of the Holy Spirit, not to ancient pagan sources.

Proverbs is a difficult book to outline in any detail. A general outline can of course be worked out. The following outlines from various standard works are suggested.

#### **The New Bible Handbook (G. T. Manley)**

- I. The value and Attainment of True Wisdom. 1-9.
- II. The Proverbs of Solomon. 10:1 — 22:16.
- III. The Words of the Wise. 22:17 — 24:34.
- IV. Collection by the Men of Hezekiah. 25 — 29.

V. Proverbs of Agur. 30.

VI. Proverbs of Lemuel. The Virtuous Woman. 31.

**The New Bible Commentary (Davidson, Stibbs & Kevan)**

I. Title, Purpose, Motto. 1:1-7.

II. Thirteen Lessons on Wisdom. 1:8 — 9:18.

III. The First Book of Solomon. 10:1 — 22:16.

IV. Sayings of the Wise. 22:17 — 24:22.

V. Sayings of the Wise: Another Collection. 24:23-34.

VI. The Second Book of Solomon. 25:1 — 29:27.

VII. Sayings of Agur. 30.

VIII. Sayings of Lemuel. 31:1-9.

IX. Appendix. The Perfect Wife. 31-10-31.

**Introduction to the Old Testament (Edward J. Young)**

I. The Praise of Wisdom. 1:1 — 9:18.

II. Miscellaneous Proverbs of Solomon. 10:1 — 22:16.

III. Sundry Duties and Rules. 22:17 — 24:22.

IV. Further Sayings of the Wise. 24:23-34.

V. Miscellaneous Sayings by Solomon. 25:1— 29:27.

VI. The Words of Agur. 30.

VII. The Words of Lemuel. 31:1-9.

VIII. An Acrostic in Praise of the Virtuous Woman. 31:10-31.

It will be observed that these three suggested outlines of Proverbs are very similar. They differ (1) as to setting apart the first 7 verses of the book as an introduction, and (2) as to the division of chapter 31.

The Book of Proverbs is quoted a number of times in the New Testament. The following instances are cited by Dr. E. J. Young in his **Introduction to the Old Testament**.

Rom. 3:15 with Prov. 1:16

Heb. 12:5 with Prov. 3:11

James 4:6 with Prov. 3:34

1 Peter 4:8 with Prov. 10:12

1 Peter 4:18 with Prov. 11:31

1 Peter 5:5 with Prov. 3:34

2 Peter 2:22 with Prov. 26:11

Note also Matt. 6:44 compared with Prov. 25:21,22.

Jesus in His use of parables used a method of instruction somewhat similar to the Book of Proverbs. Proverbs is a very practical book. Dr. M. A. Hopkins states that it could be called "God's Handbook on the Art of Living for Young and Old" or "Laws from Heaven for Life on Earth," adding that the book contains the condensed wisdom of the ages focused upon practical affairs and the problems of daily life, especially in this world, but with an outlook on eternity.

**Questions:**

1. What is the full title of the Book of Proverbs in the Bible?

2. What is the meaning of the Hebrew word translated "proverb"?

3. How does the Biblical idea of a proverb differ from the modern idea?

4. Who was the human author of most of the Book of Proverbs?

5. What other authors contributed to the writing of the book?

6. Who may have been included among the "men of Hezekiah"?

7. How many proverbs did Solomon write, according to 1 Kings 4:32?

8. What is the earliest date when the Book of Proverbs could have been complete in its present form?

9. What foreign or non-Israelite influences are alleged by critical scholars to have affected the Book of Proverbs?

10. How can the claim of Egyptian influence be answered?

11. Give a general outline of the Book of Proverbs.

12. What method of teaching, similar to the Book of Proverbs, was used by Jesus?

13. Give examples of quotations from the Book of Proverbs in the New Testament.

14. Why is it correct to call the Book of Proverbs a practical book?

## LESSON 2

## SOME TEACHINGS OF THE BOOK OF PROVERBS

The Book of Proverbs differs sharply from the world's philosophies and codes of conduct, in that Proverbs is theistic and always God-centered. The world's philosophies and codes are humanistic and secular — they are “of the people, by the people and for the people” whereas the wisdom in Proverbs is divinely revealed and centered in God — it is “of God, by God and for the glory of God.” This of course causes the Book of Proverbs to be lightly valued by the world, but is at the same time a good reason why it should be highly valued by the Christian. And indeed only the Christian (that is, the regenerate person) can really live according to the principles revealed in the Book of Proverbs.

Proverbs can be studied chapter by chapter and verse by verse, but perhaps a better method may be a topical study of the book, for this will make it easier to remember the book's main teachings and fix them in the mind.

At the beginning of Proverbs the great principle is stated that “The fear of the Lord is the beginning of knowledge” (17). Note that the fear of the Lord is the beginning, not only of wisdom, but also of knowledge. Our modern world has been deeply impressed by the achievements of physical science and has even become intoxicated on the wine of science, but it is a science without God. Therefore it is a science or knowledge **without insight into the real meaning of the universe**. The scientist who studies the age of rocks without knowing the Rock of Ages does not really KNOW anything; he lacks “the beginning of knowledge.” The physicist who probes deeper and deeper into the mysteries of the atom without knowing the eternal Creator of matter and energy cannot really grasp the significance of the atom, for he lacks a truly valid approach to his researches.

Dr. M. A. Hopkins has truly said that Proverbs 1:7 states that “Right relation to God is the basic principle of life”. He adds that a human life is “eccentric” when self occupies the place that rightly belongs to God, and he defines a God-centered life as meaning “That God is to occupy the central place in every sphere of human life and in all human relationships.” This is certainly true, and most Christians will acknowledge its truth, at least formally, but how far do we live up to it in actual life? Even we Christian people are all but engulfed in the yawning chasm of present-day secularism. Our public schools assume as a matter of course that history, science, literature, etc., can be truly and adequately taught without even mentioning God. Our political government becomes more

and more rigidly secular day by day. The whole cultural pattern has become one that feels no need of God.

The “fear” of the Lord does not of course mean panic-stricken terror. It is a term frequently used in Scripture and means something like “religion” in the best sense of the term: faith in God accompanied by reverence and love. The “fear” of the Lord deters a man from sinning against God. It leads to straight thinking and right living. This is a very much needed idea at the present day, for the common emphasis today is on self-expression and an idolatrous idea of human freedom (“Don't fence me in!”). In religious circles this wrong idea of freedom is furthered to some extent by a one-sided view of salvation which verges on antinomianism (the notion that the Christian is not under the moral law as a standard of right living).

Another teaching of the Book of Proverbs which is much needed today is that on the subject of Prayer. Proverbs teaches with utter plainness that prayer is not acceptable to God unless it be accompanied by a godly life. “The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is His delight” (15:8). “He that turneth away his ear from hearing the law, even his prayer is an abomination” (28:9). Surely this is a needed emphasis today, when people feel free to neglect, despise and reject teachings of the Bible and yet claim to be “spiritual” Christians who stress the importance of prayer. Prayer without obedience is an abomination to God. As the prophet Samuel said to the disobedient Saul, “to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry” (1 Sam. 15:22,23). The person who says “Don't talk to me about Scriptural purity of worship; I am not interested in such discussions and intend to do as I please” should consider what he will say to the Lord at the Judgment Day. The person who lightly follows the path of least resistance and leaves a pure and faithful church to join a broad and popular one should soberly consider what he will say to the Lord at the Judgment Day. Those who are unwilling to make the will of God as revealed in Scripture their real standard of thinking and living are not “spiritual” just because they attend church and talk a lot about prayer.

**Questions:**

1. What is meant by saying that the Book of Proverbs is God-centered?
2. What class of persons alone can really obey the principles of living that are taught in the Book of Proverbs?

3. What great principle is enunciated in Proverbs 1:7?

4. When is a human life "eccentric"?

5. What is meant by a God-centered life?

6. What does the expression "the fear of God" mean in the Bible?

7. What will "the fear of God" keep a person from doing?

8. Why is it very necessary at the present day to stress obedience to God's commands?

9. What teaching on the subject of Prayer is found in Proverbs?

10. How do some people at the present day violate the teaching of Proverbs on the subject of prayer?

### LESSON 3

#### SOME TEACHINGS OF THE BOOK OF PROVERBS, CONTINUED

The Book of Proverbs teaches that there are some things which God loves and other things which He hates. Among the things that God loves are "such as are perfect in their way"; "him that followeth after righteousness"; "a just weight"; "they that deal truly"; "the prayer of the upright." On the other hand, God hates "them that are perverse in heart"; "every one that is proud in heart"; "pride, arrogance, the evil way, the perverse mouth"; "the sacrifice of the wicked"; "diverse weights and diverse measures"; "a false witness that uttereth lies"; "he that soweth discord among brethren."

These statements as to the objects of God's love and His hatred may be summarized by stating that God loves what is in harmony with His own nature, and He hates that which is contrary to His own nature, for "he cannot deny himself." Note that this teaching on God's love and hatred differs widely from the modern popular notion that God is nothing but love. God is the moral Ruler of the universe and He must hate that which is contrary to His own nature. Were He to fail to do so, He would instantly cease to exist and the whole universe would in one instant be as if it had never been created — an impossibility, of course. The Book of Proverbs, like the rest of Scripture, presents a righteous God, a holy God, and (something that men often forget), an **honest** God.

Yet another prominent teaching of Proverbs concerns the **sovereignty** of God. This term is often misunderstood and misused today. Almost any Christian will say he believes in "the sovereignty of God". Many will go on to say that they believe that when God created man He limited Himself and that the ultimate issues of life are determined, not by the counsel of God, but by decisions of man's free will. An evangelist will say he believes in "the sovereignty of God" and then blandly add that "God's hands are tied; He can only wait for you to make your own decision." Such usage is a misuse of the term "sovereignty". The sovereignty of God does not mean merely that God is the most powerful of all beings, nor does it mean merely that God could in the abstract, if He so wished, determine

what is to happen in the created universe; rather, it means that the eternal counsel or decision of God actually determines all that comes to pass in space and time. This view of the sovereignty of God is taught in the Bible, affirmed by Calvinists and denied by Arminians.

The real sovereignty of God is plainly taught in Proverbs. First, God's counsel determines what happens in an individual human life. "A man's heart deviseth his way, but the Lord directeth his steps" (16:9); "There are many devices in a man's heart, but the counsel of the Lord, that shall stand" (19:21). The eternal counsel of God also determines what happens on the broad field of history or world affairs: "The horse is prepared against the day of battle; but victory is of the Lord" (21:31). Moreover, the eternal counsel of God even determines the outcome of what men call "chance" happenings: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." When a man throws a pair of dice on a table, the result of the throw was decided by God in eternity before the universe existed. When a new automobile is raffled off and goes to the holder of the ticket bearing the "lucky number", the outcome of this "chance" event was decided by God before the universe existed. Thus God's sovereignty, according to Proverbs, includes human affairs, world events, the decisions of man's free will, and even the outcome of chance happenings.

#### Questions:

1. Name several things that God loves, and several things that God hates, as taught in the Book of Proverbs.

2. How can we summarize the teaching of Proverbs as to the objects of God's love and His hatred?

3. How does the idea of God in Proverbs differ from the popular modern idea of God?

4. What is there that God cannot do, according to Scripture?

5. What is meant by the sovereignty of God?

6. How is the sovereignty of God often misunderstood or misrepresented at the present day?

7. Give a verse from Proverbs which teaches the sovereignty of God in the life of man.

8. What verse in Proverbs shows the oper-

ation of the sovereignty of God in the field of history?

9. What verse in Proverbs teaches that the sovereignty of God determines even the outcome of "chance" events.

10. Why is it wrong to participate in a raffle or lottery of any kind?

(To be continued)

## **Blue Banner Question Box**

Readers are invited to submit Biblical, doctrinal and practical questions for answer in this department. Names of correspondents will not be published, but anonymous communications will be disregarded.

### **Question:**

Is it correct to speak of believers in an unregenerate state as being "children of the devil"? Some who speak in this way justify it by citing Jesus' words in John 8:44, and also Psalm 45:10. The Rev. Joseph Irons wrote that "God's children are mercifully exempt from being children of the devil." Are we warranted in speaking of unregenerate believers as "children of the devil"?

### **Answer:**

In John 8:44 Jesus said to the unbelieving Jews: "Ye are of your father the devil, and the lusts of your father ye will do." In the judgment of the present writer, this was equivalent to calling them "children of the devil." Psalm 45:10 reads: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." It seems to the present writer far-fetched to see any direct reference to Satan in this verse. The teaching seems, rather, to be parallel to that of Mark 3:31-35, namely that spiritual kinship takes precedence over natural kinship.

In Ephesians 2:1-3 we are taught that the non-Christian people of the world are "by nature the children of wrath", and Satan is certainly referred to as "the spirit that now worketh in the children of disobedience." It is of course a figure of speech to call such persons "children of the devil," yet we believe that Scripture fully warrants us in doing so. The apostle Paul is speaking of the Ephesian Christians as they were in their previous, unregenerate state. True, they later became children of God, but originally and by nature they were "children of wrath."

We are not fully clear as to what our correspondent means by the phrase "believers in an unregenerate state." If this means **elect persons who have not yet become believers in**

**Christ**, then the case would seem to be parallel to that of the Ephesian Christians in their former life, as mentioned by Paul in Ephesians 2:1-3. On the other hand, if "believers in an unregenerate state" means **persons who have already believed in Christ but are nevertheless unregenerate**, then we think it is an improper way of speaking. A "believer" who is unregenerate is not really a believer — he does not have real saving faith. True saving faith is the product of the Spirit's work of regeneration; there cannot be an unregenerate person with true saving faith.

Perhaps part of our correspondent's difficulty arises from failure to realize that there is more than one sense in which people can be children of God. In a general sense, all people are children of God — they are children of God by nature, since He is their Creator. This sense is mentioned by Paul in Acts 17:29. In this natural sense, even those whom Jesus called children of the devil were children of God — though wicked, they were still God's creatures. In the ethical and religious sense, however, only the regenerate are children of God. This is brought out in I John 3:10, "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." When a sinner becomes a Christian, he becomes a "son" or child of God (I John 3:1,2,14). We believe that Scripture teaches that prior to regeneration, the person who has become a Christian was "even as others" (Eph. 2:3b).

—J. G. Vos

### **Question:**

The very idea of "father" is that of the originator of life. Since Satan or the devil is not the originator of anyone's life, how can it be correct to say that some people are "children of the devil"?

### **Answer:**

The word "father" is not always used in Scripture in the sense of "the originator of life." It is also used figuratively to mean the pioneer, original inventor or promoter of something.

Thus Jabal "was the father of such as dwell in tents, and have cattle (Gen. 4:20), while Jubal "was the father of all such as handle the harp and organ" (Gen. 4:21). Similarly, Satan is called "the father" of untruthfulness (John 8:44), that is, the original liar. Somewhat similarly, Babylon is called "the mother of harlots and abominations of the earth" (Rev. 17:5).

People whose life is dominated by moral evil are following the leading of Satan, the original evildoer. Since their desires, motives and actions are evil, they may in a proper sense be called "children" of the evil one, namely Satan. This does not mean that Satan was the

originator of their life, for only God is the Creator of life. It only means that their ethical or moral condition resembles that of Satan and is contrary to that of God.

We should remember, too, that by the common grace of God, human sinfulness is limited and restrained, so that even wicked people are not as bad as they could become, nor is anyone in this life as bad as the lost in hell. This common grace of God does not bring spiritual salvation, but it restrains man's depravity so that history can continue until the appointed time for the Judgment Day.

—J. G. Vos

---

## *Acknowledgment of Contributions*

### ACKNOWLEDGEMENT OF CONTRIBUTIONS

The Manager of this magazine wishes to acknowledge, with hearty thanks, the following contributions to the cost of publishing the magazine which have been received since our last issue went to press.

**June (from June 16th):** No. 946, \$1.00. No. 947, \$2.00. No. 948, \$17.00.

**July:** No. 949, \$5.00. No. 950, \$5.00. No. 951, \$10.00. No. 952, \$2.00. No. 953, \$2.00. No. 954, \$10.00.

**August (to August 4th):** No. 955, \$50.00.

These generous contributions from friends and readers who have in this very practical manner shown their concern for the continued publication of **Blue Banner Faith and Life** are deeply appreciated. Less than half of the money needed is obtained from subscriptions; for the balance we are dependent on contributions. You can help the world-wide ministry of this magazine by contributing to the cost of publication as the Lord enables you.

### CIRCULATION OF THIS ISSUE

This issue of **Blue Banner Faith and Life** is being mailed to readers in the United States and 30 other countries. The number of copies going to each country is as follows:

U. S. A., 798. Australia, 56. Canada, 40. Northern Ireland, 38. Scotland, 36. England, 35. Japan, 31. Cyprus, 12. Ceylon, 10. New Zealand, 8. United Arab Republic (Syria and Egypt), 6. India, 6. Formosa (Free China), 5. Korea, 4. Netherlands, 3. South Africa, 3. Lebanon, 3. Peru, 3. Eire, 3. Greece, 2. Hong Kong, 2. Wales, 1. France, 1. Southern Rhodesia, 1. Costa Rica, 1. Switzerland, 1. Argentina, 1. Brazil, 1. Ethiopia, 1. Sweden, 1. Saudi Arabia, 1. Total outside U.S.A., 316. Total circulation, 1114.

You can help this world-wide witness to Scriptural truth by contributing toward the cost of publishing the magazine, above the amount you pay for your annual subscription. Another way you can help is by sending your renewal for the coming year promptly when notified that your subscription has expired.

**Blue Banner Faith and Life** provides 200 or more pages per year, without advertising. It is our aim to provide, so far as possible, material of relatively permanent value. We are not trying to make the magazine "popular" in the ordinary sense of the term, nor will we cater to the prevalent demand for light "inspirational" reading. With the Lord's blessing **Blue Banner Faith and Life** will provide substantial material which will honor God and be used of the Holy Spirit to edify His people. Please pray for the Lord's blessing on this effort, and contribute when and if you are able to do so without neglecting prior Church and Kingdom obligations.

A word about our book reviews: In reviewing books it is our aim to inform our readers, not necessarily to promote the sale of books by the publishers. Our reviewers are endeavoring to evaluate books conscientiously, and will not endorse a book that is considered unsound or without value.

Renewal notices will be sent out soon after the mailing of this issue, to all subscribers in U.S.A. and Canada whose subscriptions have expired. Subscribers in Australia, New Zealand, the British Isles, etc., should send their renewals in the usual manner through the Rev. Adam Loughridge or the Rev. Alexander Barkley (see front cover for addresses).

Have you considered sending **Blue Banner Faith and Life** for 1962 as a gift to some friend who might be helped by it?

—J. G. Vos, Editor and Manager

## Reviews of Religious Books

The favorable reviewing of a book here is not to be understood as necessarily implying an endorsement of everything contained in it. Within the editorial policy of Blue Banner Faith and Life each reviewer is solely responsible for the opinions expressed in his reviews. Please purchase books from your book dealer or direct from the publishers; do not send orders for books to the manager of this magazine.

**THE LEARNED MEN**, by Gustavus S. Paine. Thomas Y. Crowell Co., New York 16. N.Y. 1959 pp. 212. \$4.75.

This is a most interestingly written book. Basically it is a biographical sketch of the almost three-score men who translated the King James Bible. It points up most beautifully their human natures. The author has a large bibliography though his quotations are undocumented, and a very easy reading style.

—Robert More, Jr.

**JONATHAN EDWARDS THEN AND NOW**, by William Boyd Duff. The Guttendorf Press, Pittsburgh 21, Pa. 1959, pp. 95, paper cover. Price unknown.

Mr. Duff is an attorney with the Internal Revenue Service, Washington, an orthodox Christian, and an effective writer. He strongly supports Jonathan Edwards, particularly against Darwinism. It could well be a booklet from a thesis.

The most striking theological point of the author is his belief in continual creation, i.e., that every instant God creates every atom anew and that in its proper place.

Mr. Duff presents Jonathan Edwards from a viewpoint exceedingly close (in our distinctive emphases) to our Christian belief.

—Robert More, Jr.

**THE SELECT WORKS OF JONATHAN EDWARDS**, Vol. II (Sermons). The Banner of Truth Trust, 78b Chiltern St., London, W.1, England. 1959, pp. 276. 10 shillings sixpence.

In this book are ten sermons by Jonathan Edwards. In the middle of the book is the "classic" sermon about sinners in an angry God's hands. This sermon is neatly buttressed on each side by (1) a sermon about safety and refreshment in Christ, and (2) a sermon showing the purpose of Christ's redemption. This gives a balanced view of Jonathan Edwards.

The reviewer recommends that theologians and laymen reap the vast seed bed found in Edwards' works.

—Robert More, Jr.

**THE SELECT WORKS OF JONATHAN EDWARDS**, Vol. III (Concerning Religious Affections). The Banner of Truth Trust, 78b Chiltern St., London, W. 1, England. 1961. pp. 382 15 shillings.

This is a reprint of a work originally published in 1746. The occasion for the book was the Christian phenomenon known as the "Great Awakening" of that time.

It is a psychological-theological study of conversion. As is true of all his writings, it is based directly on Scripture passages, but, unlike his sermons, it tends at times to be tedious.

—Robert More, Jr.

**PREACHING AND BIBLICAL THEOLOGY**, by Edmund P. Clowney. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. 1961, pp. 124. \$2.50.

In this book Mr. Clowney relates the position and authority of preaching Biblical theology, which he equates to the Scriptures. The latter part of the book deals with other matters of preaching, such as context, historical setting, etc. It is written in the form of word (and Word) studies, and highly commends itself.

—Robert More, Jr.

**EUTYCHUS (AND HIS PIN)**, by Edmund P. Clowney. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich. 1960, pp. 102. \$2.50.

This book is composed of excerpts from "Eutychus" of *Christianity Today*. As is now known, Mr. Clowney is the creator of that column. Here he sorts and systematizes his best contributions. He also points out that this column originated to answer some of the smug ignorance and frivolity of American pulpits.

This book gives a refreshing, humorous stimulus about modern theological practices.

—Robert More, Jr.

**THE LAST TWELVE VERSES OF MARK**, by John William Burgon. Sovereign Grace Book Club, 1124 S.E. First St., Evansville, Ind. 1959 (reprint), pp. 416. \$5.95.

This book is a must for a person interested

in textual criticism. Dr. Burgon was a scholar, wrote in a logical manner, documented quite well, and was definitely Biblical (based on the **Textus Receptus** of the King James Version). It was not written for the average reader.

To the sorrow of the reviewer, Dr. Edward F. Hills wrote the lengthy introduction. Dr. Hills concurs with Dr. Burgon generally, both holding strongly that the Greek text from which the King James Version was made is practically an inspired copy of the original texts. A book by Dr. Hills was reviewed in **Blue Banner Faith and Life**, April-June, 1959, pages 115-117.

Theologically, Dr. Burgon was steeped in the doctrines of the Church of England, and their distinctive doctrine (apostolic succession) plays the primary role in his arguments for the canonicity of Mark 16:9-20. Burgon also believed that Jesus became the Christ at His baptism, and Lord at His ascension to heaven. The reviewer believes none of these to be Scriptural.

Burgon further defends the verses because: (1) The Church Fathers quote them as Scripture. (2) The verses are found in early church "prayer books" called lectionaries. (3) The verses are in the Byzantine Text, commonly called **Textus Receptus**. (4) The preponderant number of Greek manuscripts have them. (5) The true criterion of the verses is "Sacred Criticism."

This total attitude runs contrary to the overwhelming majority of textual critics from Griesbach (c. 1800) to Skilton (1946) and up to today. A different set of disciplines and attitudes have held sway.

Besides Burgon's major hypotheses, there were several lesser inaccuracies, which, however, were not inconsequential. His strongest point was the quotations showing that the church fathers had these verses read in Church worship. This was the law of the early Church, namely, inspired Scripture only was to be read in worship. However, Dr. Burgon's quotations are all from fathers of 300-400 A. D. when the church was clearly corrupt.

In view of Dr. Burgon's able presentation, and being mindful of his strongest point, the reviewer suggests that due to an imperfect understanding (both of principles and application of textual criticism) any dogmatic statement, pro or con, about the genuineness of Mark 16:9-20 is dangerous at this time. The viewer also feels that the verses may be redundant since Peter (the source of the Gospel) lists practically every truth in his first words following the Gospel (1 Peter 1).

Textual criticism is not unbelief; it is a method of Bible study, a study of the Word of

the God who spake through men the words of life.

—Robert More, Jr.

**THE GOSPEL ACCORDING TO ST. JOHN**, by R. V. G. Tasker. Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich., 1960. pp. 237. \$3.00.

This volume is a part of the Tyndale New Testament Commentaries. It is intended to meet the need of many students for a concise study of the Fourth Gospel. It is, therefore, not a verse by verse treatment, but discusses the text a section at a time. At the close of each section are additional notes in which textual questions are considered.

In a detailed discussion of the authorship of the Gospel, Professor Tasker asserts his belief that the apostle John was not actually the writer of the Gospel, but that it was written by an unknown disciple from Jerusalem, who was in fact that "other disciple" mentioned in the account of Jesus' trial. He even attributes the Gospel's emphasis on Jesus' debates with the rabbis to the fact that the writer was a Jerusalem disciple rather than a Galilean disciple. He holds, however, that this writer was in very close contact with John, and that the beloved apostle was the ultimate authority behind the Gospel which bears his name. Your reviewer does not believe that the evidence presented is sufficient to discount the generally accepted belief that the Gospel was written by John.

This is the sort of commentary which might be very profitably read as a whole, since its greatest worth is as a survey of an entire book. Professor Tasker's writing reflects a truly Biblical theology, with a vocabulary that is fresh and expressive.

—J. M. McMillan

**THE VOICE OF AUTHORITY**, by George W. Marston. The Presbyterian and Reformed Publishing Co., Box 185, Nutley 10, New Jersey, 1960, pp. 110. \$2.00.

Every day we are either consciously or unconsciously applying standards to decide whether this item is better than that item, and whether another item is even good enough. For the most part an arbitrary and often changing standard is used. However, what are we to do when the decision is concerning matters of truth and conduct? We as Christians know that God has set an absolute standard, but all too often man tries to set his own standard. The difficulty which arises between these two conflicting standards is the theme of this interesting little book.

The author correctly traces the problem to its origin. Man's first sin was in setting himself up as the authority to decide whether God has a right to tell him what to do. From

that day on man has been in reality calling himself a god to decide what is right or wrong, true or false. Since man was created a rational creature it is only natural that he will reject as wrong or false that which he cannot understand. Mr. Marston clearly shows that this will lead to the rejection of such paradoxes as the doctrine of the Trinity and the two natures of Christ. But it will not stop there. The miracles must also be rejected. In fact, if man is consistent in applying this authority it will lead to intellectual, moral and religious agnosticism and finally to irrationalism.

In the second part of the book the author turns to a discussion of the results of accepting God as our voice of authority. This God who is our authority has revealed Himself through His Son the God-Man Jesus Christ and this is recorded for us in the Bible. Thus the Bible is our voice of authority in all matters of truth and conduct. The author also discusses the basic rules of hermeneutics and then goes on to apply these rules in explaining the paradoxes and miracles to our limited understanding. The author also presents the Reformed view in a clear and concise manner stressing the sovereignty of God and yet the moral responsibility of man. This reviewer would highly recommend this little book, especially for Christians young in the faith.

—J. S. Milroy

**BAKER'S BIBLE ATLAS**, by Charles F. Pfeiffer. Baker Book House, Grand Rapids 6. Mich. 1961, pp. 333. \$6.95. After December 31, 1961, \$7.95.

This handsomely printed and substantially bound Bible atlas measures about 6½ x 9½ inches in size, and is about 1¼ inches thick (333 pages). Most Bible atlases have a larger page size — 9 x 12 inches or even larger — but the present volume with its moderate-sized pages is convenient to fit into an ordinary bookcase, and not difficult to hold. It weighs about 2¼ pounds.

The author, Dr. Charles F. Pfeiffer, is an evangelical Christian scholar and writes from the standpoint of the truth and trustworthiness of the Bible as the Word of God. This fact makes this Bible atlas distinctly superior to at least two other productions of the same general type, which, however, are permeated by "critical" theories and a "liberal" view of Scripture.

The book contains many excellent photographs of present-day scenes in Bible lands and of significant archaeological discoveries. There are 26 colored maps and 18 black and white maps. The 26 colored maps are identical with colored maps in the paper covered **Hammond's Atlas of the Bible Lands** (36 pages, 9½ x 12 inches price 55 cents) which has been used as a textbook in Bible courses in Geneva College

for some years. The maps in **Baker's Bible Atlas** are not merely similar to those in **Hammond's Atlas of the Bible Lands**; they are identical with them in size, colors and all other respects. These are good maps and quite up-to-date in taking account of recent discoveries and researches, but the student who owns **Hammond's Atlas of the Bible Lands** already has them all, and also five other colored maps which are not found in **Baker's Bible Atlas** (Israel and Judah at the time of the Syrian Conquests; Dominions of Herod the Great; Dominions of Herod Agrippa I; Palestine at the Time of the Jewish-Roman War 66-73 A.D.; Roman Empire at its Greatest Extent). In the opinion of the reviewer, it would have enhanced the value of **Baker's Bible Atlas** if these additional colored maps had been included in the work.

Of the 18 black and white maps, eight (pages 36, 64, 78, 94, 156, 184, 190, 238) are identical with maps in **Hammond's Atlas of the Bible Lands**, except for the fact that in Hammond they are in colors whereas in **Baker's Bible Atlas** they have been photographed in black and white. Some of these have come out quite clearly in black and white, but in one or two cases the result is disappointing, as on page 36 and especially page 184, where it is difficult to see where land stops and sea begins — on page 184 the blue of the Mediterranean Sea and the brownish violet or mauve color of Northern Europe and the Sahara desert (as colored in the original Hammond map) both appear as shades of gray, and without very much difference in depth of shade between them.

Seven of the black and white maps are identical (except for the lack of color) with colored maps which appear elsewhere in the volume. Apparently these maps, though given in color, are repeated in black and white for the convenience of the reader who is studying a particular portion of the book.

The following black and white maps in **Baker's Bible Atlas** are not found in **Hammond's Atlas of the Bible Lands**: Ancient Semitic World, p. 12; Mountains and Rivers, p. 17; Natural Divisions of Palestine, p. 24; Bodies of Water in Palestine, p. 28; Mountains of Palestine, p. 31; Fertile Crescent, p. 46; Jerusalem, p. 148; Modern Near East, p. 246; Excavated Sites in Bible Lands p. 258.

One photograph baffled the reviewer (page 252). It is a photograph of part of the city of Hebron in southern Palestine. The caption gives the information that "The mosque . . . in the foreground was built over the traditional site of Machpelah, the field which Abraham purchased from Ephron the Hittite as a burial place." The picture shows many buildings, including several "in the foreground", and after studying the picture for some time, I am still

uncertain which of these buildings covers the Cave of Machpelah. An arrow or other indication would have helped here.

Near the end of the book there is a chart of Bible History which includes a table of the kings of Israel (Northern Kingdom). At the head of this it is stated that "Italics indicate separate dynasties." The names of Nadab, Elah, Zimri, Zachariah, Shallum, Pekahiah, Peka are printed in italics. All the others are in ordinary roman type. This gives the erroneous impression that Jehu was a member of the dynasty of Omri and that Zachariah (Zechariah) was **not** a member of the dynasty of Jehu. As a matter of fact Jehu by divine command overthrew the Omri-Ahab dynasty and was promised by the Lord that his descendants should occupy the throne to the fourth generation. This prophecy was fulfilled and Zechariah was the fourth and last generation of the descendants of Jehu who reigned over Israel.

The reviewer notes with sorrow that the "late chronology" of Old Testament History is followed in the "Time Line of Bible History" (page 279). The date of the Exodus is given at about 1280, the Conquest of Canaan as 1250-1200 B.C., and the period of the Judges as 1200-1020 B.C. This allows only 180 years for the entire Book of Judges, whereas the Book of Judges itself requires a period of at least 300 years from the Conquest to the time of Jephthah (Judges 11:26). Moreover the "late chronology" involves further difficulty with 1 Kings 6:1 which states that the construction of the Jerusalem temple began in the fourth year of Solomon's reign **which was the 480th year after the Exodus from Egypt**. According to the table in **Baker's Bible Atlas** the fourth year of Solomon's reign would be only 323 years after the Exodus from Egypt—a difference of over 150 years from the figure of 1 Kings 6:4. The reader who is interested in further study of this problem is referred to the following materials: Chapters XII and XVI (pages 140-152 and 179-187) in **Archeology and the Old Testament**, by Merrill F. Unger (Zondervan Publishing House, Grand Rapids, Michigan, 1956); **The Time of the Oppression and the Exodus** and table of **Chronology of Israel**, by John Rea, in **Bulletin of the Evangelical Theological Society**, Vol. 3 No. 3 (Summer 1960).

Near the end of **Baker's Bible Atlas** there is a **Geographical Gazetteer** of Bible place names (pages 283-324). This includes many place names not mentioned in the Bible, but included for some reason. In some cases it is difficult to discover the reason for including them in a Bible atlas — for example, Gergovia, a city of Gaul where Caesar suffered a defeat; London; Kiev (Russia). On the other hand, a great deal of conveniently usable information is contained in this Gazetteer.

The text of the volume follows the periods of Bible history, and is well-written, readable and informative. There is an excellent table of the nations as descended from Noah on page 39. Many important archaeological discoveries are described and in some cases pictured. On page 55 the surname of the archaeologist Sir Leonard Woolley is misspelled as Wooley.

In spite of his criticisms, the reviewer considers this an excellent book and one which will help any thoughtful Bible student to gain a better understanding of the Word of God. Bible history is important because God's plan of revelation and redemption was mediated through history, and Bible geography is important because it throws a vast amount of light on Bible history. This book forms a worthy contribution to that end.

—J. G. Vos

**THE GENESIS FLOOD: THE BIBLICAL RECORD AND ITS SCIENTIFIC IMPLICATIONS**, by Henry M. Morris and John C. Whitcomb, Jr. The Presbyterian and Reformed Publishing Co., Box 186, Nutley 10, N.J. 1961, pp. 518. \$8.95.

This book is jointly written by a Bible scholar and scientist. Dr. Whitcomb is Professor of Old Testament in Grace Theological Seminary, Winona Lake, Indiana; Dr. Henry M. Morris is Professor and Head of the Department of Civil Engineering in Virginia Polytechnic Institute, Blacksburg, Virginia. There is a foreword by Dr. John C. Campbell, Professor and Head of the Department of Geology, University of Southern Louisiana, Lafayette, Louisiana. The dust jacket presents commendatory statements from several scientists.

This is not just another book on the Flood written by authors with religious zeal but very little knowledge of science. It is distinctly a scholarly work and will have to be attended to by scholars. For many years evolutionary biology and uniformitarian geology have been taken as "established fact" in the scientific world, and anyone who has ventured to question these dogmas has been promptly dismissed as a crackpot or ignoramus. Nevertheless, evolutionary biology and uniformitarian geology are not "established facts" — they are dogmas held by faith, and the facts which they purport to interpret are capable of other interpretations. But any interpretation which involves the miraculous or the direct action of God is hastily ruled out as "unscientific" by the pattern-setting materialistic scientists of our time.

A few years ago the notorious Piltdown fossils were proved to have been forged. It was not merely that they had been misinterpreted, but they had been deliberately falsified to make them seem what they were not. Yet practically the entire scientific world had for a generation

accepted the Piltdown fossils as genuine, and the so-called Piltdown Man (**Eoanthropus Dawsoni**, "Dawson's Dawn Man") as a true "missing link." Then the British Museum announced publicly that it had been conclusively proved by scientific tests that the fossils were falsified. This exposure did not disprove the theory of evolution, but it certainly did prove that world-famous scientists can be mistaken about matters of basic importance, and may have to climb down from a position once held with the utmost confidence.

The publication of **The Genesis Flood**, the reviewer dares to predict, is likely to cause some more scientific climbing down. Scientific journals will probably pass it by with a haughty disdain, and the liberal religious press will probably call it a Fundamentalist effort to stop the progress of science. But truth is extremely stubborn and persistent, and though crushed to earth will rise again. Perhaps the main value and importance of this book will prove to be its fostering of a healthy skepticism concerning scientific dogmas and its courageous challenging of these dogmas not only in the name of Biblical truth but in the name of scientific evidence.

We have not space for a thoroughly detailed review. The plan of the book is as follows: I. Basic Arguments for a Universal Flood (pp. 1-35). II. Basic Arguments Against an Anthropologically Universal Flood (pp. 36-54). III. Basic Non-Geological Arguments against a Universal Flood (pp. 55-88). IV. Uniformitarianism and the Flood: a Study of Attempted Harmonizations (pp. 89-115). V. Modern Geology and the Deluge (pp. 116-211). VI. A Scriptural Framework for Historical Geology (pp. 212-330). VII. Problems in Biblical Geology (pp. 331-453). Appendix I. Paleontology and the Edenic Curse (pp. 454-473). Appendix II. Genesis 11 and the Date of the Flood (pp. 474-490). This is followed by Indexes of subjects, names and Scripture references.

The authors present some penetrating criticisms of the prevalent interpretations of data obtained from the measurement of radiocarbon (carbon 14), and of the schemes of chronology based on varves deposited by melting glaciers as pioneered by Baron De Geer of Sweden. In the

opinion of the reviewer (who of course is not an expert in this field) the authors may have been too severe in their strictures on the varve-calculated chronology. The fact that some errors have been made or some defects found in this method does not discredit it as a whole. To the present writer it seems almost as precise and reliable as determining the age of a tree by counting the rings of growth.

Perhaps the most characteristic position taken by the authors of **The Genesis Flood** is their belief in what may be called "built-in appearance of age". This idea is anathema to orthodox science, but the authors show that much can be said for it. The authors suggest that God created the physical universe with an inherent appearance of age. Thus the fact that light is known to travel at a certain speed, and a certain nebula or galaxy is, say, two million light years away from this earth does not prove, according to the authors, that the galaxy was created at least two million years ago. For at the instant of creation God may have created not only the galaxy but also the light reaching all the distance to this earth. Similarly many things in the earth's crust which have been interpreted by orthodox geology as having taken place through ages of time, may have been there by the will of God at the instant of creation; or they may have taken place through rapid ("catastrophic") changes quite different from the slow natural processes which are going on today.

Remembering that many of the greatest scientific discoveries have had to go through a period when the scientific orthodoxy of their day opposed and ridiculed them, let us await with interest the reaction of this book in the scientific (and theological) circles of our own day. Scholars and scientists may agree with this book or they may disagree with it, but sooner or later they will have to take notice of it and evaluate the arguments presented by its learned authors. This book is heartily recommended to our readers. It would be especially valuable to students exposed to evolutionary biology and geology taught by professors who mock and scoff at the Word of God and its teachings.

—J. G. Vos

---

"We promise and swear, by the GREAT NAME OF THE LORD OUR GOD, to continue in the profession and obedience of the aforesaid religion; and that we shall defend the same, and

resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the days of our life."

— The National Covenant of Scotland, 1638

## *Index of Blue Banner Faith and Life for 1961*

- ABILITY, definition of, 77
- ACCOMODATION OF SCRIPTURE, definition of, 77
- ACKNOWLEDGMENT OF CONTRIBUTIONS, Jan. 1 to June 15, 1961, 145; June 16 to Aug. 4, 1961, 205
- ADIAPHORA, definition of, 78
- ADOPTION, definition of, 78
- AGNOSTICISM, definition of, 78
- ALPHA AND OMEGA, definition of, 138
- ALTAR, definition of, 138
- AMYRALDISM, definition of, 78
- ANGEL, definition of, 138
- ANGEL OF JEHOVAH, THE, definition of, 138
- ANIMISM, definition of, 138
- ANNIHILATIONISM, definition of, 78
- ANTHROPOMORPHISM, definition of, 78
- ANTICHRIST, definition of, 138
- ANTINOMIANISM, definition of, 78
- ANTITRINITARIANISM, definition of, 138
- ANTITYPE, definition of, 78
- APOCRYPHA, definition of, 78
- APOSTASY, definition of, 78
- APOSTASY AND UNBELIEF, 169
- APOSTLE, definition of, 138
- APOSTLES' CREED, definition of, 138
- ARCHAEOLOGY, definition of, 138
- ARIANISM, definition of, 184
- ASCETICISM, definition of, 184
- ATONEMENT, definition of, 184
- BAPTISM, definition of, 184
- BELIEVER'S LIFE OF CHRIST, A, by J. C. Rankin  
     Great Events of Mid-Career, 5  
     Events Following the Transfiguration, 8  
     The Master Peacemaker, 67  
     The Great Divider, 127  
     Christ's Conflict in His Day, 177
- BLESSINGS OF HOUSES, RINGS, OTHER OBJECTS, 120
- BLUE BANNER QUESTION BOX, 58, 119, 169, 204
- BOOKS REVIEWED
- Attributes of God (S. Charnock), 54
- Baker's Bible Atlas (C. F. Pfeiffer), 208
- Believer's Life of Christ (J. C. Rankin), 57
- Bible Survey for Leaders in Christian Education, 113
- Blue Banner (R. S. Miller), 139
- Book of Psalms (A. B. Rhodes), 102
- Calvin's N. T. Commentary on John 1-10, 139
- Calvin on Scripture and Divine Sovereignty (J. Murray), 109
- Capital Punishment (L. R. Shelton), 106
- Christian and the Arts (D. Kidner), 110
- Christian Evidences (P. F. Haines), 119
- Christian Initiative and the Future of Medicine (S. F. Russell), 110
- Christianity and Liberalism (J. G. Machen), 110
- Christian Ministry (G. W. Bromiley), 105
- Commentary on the Psalms (D. Dickson), 142
- Commentary on I, II Timothy and Titus (W. Hendricksen), 114
- Confession of Faith (A. A. Hodge), 113
- Daily Manna Calendar for 1961 (M. Monsma), 58
- Death of Death in the Death of Christ (J. Owen), 52
- Dewey (G. H. Clark), 108
- Divine Election (G. C. Berkouwer), 104
- Doctor Looks at the Bible (D. M. Blair), 111
- Epistle to the Hebrews (T. Hewitt), 143
- Epistle to the Romans (Chap. 1-8) (J. Murray), 107
- Eutychus (and His Pin) (E. P. Clowney), 206
- Exposition of the Epistle to the Romans (R. Haldane), 56
- Expounding God's Word (A. M. Stibbs), 141
- Family Worship, 114
- First Epistle of Paul to the Corinthians (J. Calvin), 106
- Five Points of Calvinism (H. Bonar), 54

- Forty True Stories of Famous Songs (E. K. Emurian), 116
- Genesis Flood (H. M. Morris and J. C. Whitcomb, Jr.), 209
- Gospel According to Rome (J. Gerstner), 105
- Gospel According to St. John (R. V. G. Tasker), 207
- History of Interpretation (F. W. Farrar), 143
- History of Religion in the U. S. (C. E. Olmstead), 112
- Inspiration and Interpretation (J. W. Walvoord), 144
- Institutes of the Christian Religion (J. Calvin), 53
- Introduction to the Science of Missions (J. H. Bavinck), 103
- Jerome's Commentary on Daniel (G. L. Archer, Jr.), 49
- Jonathan Edwards Then and Now (W. B. Duff), 206
- King of the West Side (W. Heuman), 142
- Last Twelve Verses of Mark (J. W. Burgon), 206
- Learned Men, The (G. S. Paine), 206
- Makers of Religious Freedom in the Seventeenth Century (M. L. Loane), 140
- Man God Mastered (J. Cadier), 141
- Medicine and Faith in a Primitive Community (S. G. Browne), 111
- Mental Defect and Delinquency (S. D. V. Weller), 111
- Minority of One (C. S. Kilby), 55
- Music in Protestant Worship (D. Steere), 111
- My Father's World (D. Hood), 116
- Near to God (A. Kuyper), 143
- Obedying the Great Commission (P. Y. DeJong), 56
- Paul and His Recent Interpreters (E. E. Ellis), 142
- Peloubet's Select Notes for 1961 (W. M. Smith), 57
- Preaching and Biblical Theology (E. P. Clowney), 206
- Predestination Primer (J. Gerstner), 54
- Princeton Sermons (C. Hodge), 53
- Programs for Young People (B. H. Evans), 113
- Prophet Jonah (H. Martin), 107
- Protestant Biblical Interpretation (B. Ramm), 49
- Return Unto Me (R. F. DeHaan), 52
- Revivals, their Laws and Leaders (J. Burns), 104
- Revival Year Sermons (C. H. Spurgeon), 117
- Rome in the New Testament (E. M. Blaiklock), 110
- Select Works of Jonathan Edwards, Vol. II, Sermons, 206
- Select Works of Jonathan Edwards, Vol. III, Religious Affections, 206
- Some Great Christian Doctors (W. M. Capper), 110
- Speaker's Book of Illustrations (H. V. Prochnow), 116
- Speaker's Sourcebook of 4,000 Illustrations (E. Doan), 115
- Stories of Yuletide (E. K. Emurian), 116
- Story of the Scottish Reformation (A. M. Renwick), 117
- Studies in the Sermon on the Mount, Vol. I (D. M. Lloyd-Jones), 108
- Sunday Talks about Children (J. A. Schofield, Jr.), 118
- Systematic Theology (L. Berkhof), 140
- Ten New Plays for Church and School (E. K. Emurian), 118
- Theology of James Daane (C. Van Til), 139
- Theology of Reinhold Niebuhr (E. J. Carnell), 106
- They Found the Secret (V. R. Edman), 116
- Triumph of Grace in the Theology of Karl Barth (G. C. Berkouwer), 50
- Vacation Bible School Materials (Great Comm. Pubs.), 114
- Voice of Authority (G. W. Marston), 207
- Witness of Matthew and Mark to Christ (N. B. Stonehouse), 50
- Witness of the Spirit (B. Ramm), 107
- Word of God and the Life of Holiness (W. M. Smith), 144
- Word of the Cross (P. H. Eldersveld), 116
- Working Faith (J. De Blank), 103
- CALVINISM IN AMERICA TODAY AND TOMORROW, by J. G. Vos, 76

- CHILDREN OF THE DEVIL, 204
- CIRCULATION OF BLUE BANNER FAITH AND LIFE, 145, 205
- CREEDS AND CONFESSIONS, relation of to Christian's freedom, 121
- ELIJAH AND JOHN THE BAPTIST, 121
- FAITH HEALING, by J. G. Vos, 134
- "FOUR CHAPLAINS," Chapel of the, 119
- FREEDOM IN INTERPRETATION OF SCRIPTURE, 121
- GEORGE GILLESPIE, by R. D. Eagleson, 19, 79, 133, 182
- HEBREW SANCTUARY, THE, by W. B. Nicholson, 12, 73, 131, 181
- INSTUMENTAL MUSIC IN THE PUBLIC WORSHIP OF THE CHURCH, by J. L. Girardeau, 10, 69, 129, 180
- INTERFAITH SERVICES, propriety of participation in, 119
- INTERPRETATION OF SCRIPTURE, freedom in, 121
- INTERPRETATION OF SCRIPTURE, limits of freedom in, 121
- JEHOVAH'S WITNESSES, teaching of on John 1:1 and Deity of Christ, 61
- JOHN THE BAPTIST: was he Elijah, 121
- LABADISTS, origin and teachings of, 120
- "LIBERALISM," A CRITIQUE, by F. S. Leahy, 22
- OFFENSE OF THE CROSS, by J. G. Vos, 172
- POEMS AND POETICAL QUOTATIONS:
- Better Resurrection, A (C. G. Rossetti), 174
  - Burial of Moses (Mrs. C. F. Alexander), 2
  - Can Peach Renew Lost Bloom? (C. G. Rossetti), 9
  - Covenant Banner, the (G. Paulin), 124
  - From House to Home (C. G. Rossetti), 174
  - Lays of the Kirk and Covenant (selections; H. S. Menteth), 124, 171
  - "Love of Christ Which Passeth Knowledge" (C. G. Rossetti), 174
  - Mock on, Mock on (W. Blake), 64
  - Somebody (anonymous), 64
  - Though Sun and Moon and Stars be Not (anonymous), 172
  - Till the Perfect Day (anonymous), 62
  - When I read the Bible Through (A. R. Wells), 64
- PSALMS, exclusive use in public worship, 58
- PSALMS, HYMNS AND SPIRITUAL SONGS, 58
- PURITAN PRINCIPLE OF WORSHIP, by W. Young, 28
- RELIGIOUS TERMS DEFINED, 18, 77, 138, 184
- SKETCHES OF THE COVENANTERS, by J. C. McFeeters
- Scotland's Maiden Martyr, 3
  - The Eldership — A Wall of Defence, 65
  - A Home Desolated, 125
  - Last, but not Least, 175
- SOME NOTEWORTHY QUOTATIONS, 27, 79, 138-9, 184-5
- STUDIES IN THE BOOK OF PROVERBS (Series of Bible Lessons), by J. G. Vos, 200-204
- STUDIES IN THE EPISTLE TO THE HEBREWS (Series of Bible Lessons), by J. G. Vos, 147-169, 185-200
- STUDIES IN THE TEACHINGS OF JESUS CHRIST (Series of Bible Lessons), by J. G. Vos, 30-48, 83-102, 145-147
- THREE DAYS AND THREE NIGHTS, meaning of, 59
- TITHING, question of legal obligation of under N. T., 169
- TITHING, grounds for practice of under N. T., 169
- TOLERATION, definition of, 18
- TRADITION, definition of, 18
- TRANSLATION, definition of, 18
- TRANSUBSTANTIATION, definition of, 18
- TRUTH, definition of, 18
- TYPE, definition of, 18
- UNBELIEF AND UNITARIANISM, 169
- UNBELIEF, definition of, 18
- UNITARIANS, definition of, 19
- UNITARIANISM AND APOSTASY, 169
- UNIVERSALISTS, definition of, 19
- VOW, definition of, 19
- WALDENSIANS, definition of, 19
- WHAT DOES IT MEAN TO ABSTAIN FROM ALL APPEARANCE OF EVIL? by J. G. Vos, 15
- WRATH OF GOD, definition of, 19
- ZEAL, definition of, 19

## *The Law of God*

"For we know that the law is spiritual: but I am carnal, sold under the sin"—Rom. 7:14.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin"—Rom. 3:20.

By "the Law of God" we mean the moral law of God, which is summarized in the Ten Commandments (Exodus 20:1-17), but expanded and expounded in other parts of the Bible, such as the Sermon on the Mount and the New Testament Epistles.

### **The Law is Spiritual**

God's law concerns not merely outward actions, but the thoughts, motives and intents of our hearts, and even our feelings, our likes and dislikes. Civil or human law concerns only actions. Treason, for example, must involve an "overt act"; mere sympathy with the enemies of our country is not treason, if not expressed in some action. Murder must be committed, or at least attempted, to be punishable by human law. But by God's law, the hatred which is the root of murder is sinful. Man looks on the outward appearance, but God looks on the heart. The Jews of Jesus' day did not realize that the law is spiritual. Therefore they supposed, in their vain conceit, that they could really keep the law. They thought of external actions only.

God's word says: "Let the wicked forsake his way, and the unrighteous man his THOUGHTS" (Isa. 55:7). God's law concerns even our thoughts. In Noah's day, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). To Simon the Sorcerer the apostle Peter said: "Thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:21, 22). God's law is spiritual; it concerns our in-

(Reprinted by permission from THE COVENANTER PASTOR)

"There is not a more miserable deceived soul in the world than that soul among you who, like Herod, hears the preached Gospel gladly, and yet, like Herod, lives in sin. You love the Sabbath day, you love the house of God, you love to hear Christ preached in all His freeness and in all His fulness; yes, you think you could listen for ever if only Christ be the theme; you love to sit down at sacraments, and to commemorate the

ward thoughts, motives, feelings, attitudes, desires and ambitions as well as our actions.

### **The Law Crowds us to Christ**

To the sinner, God's law is not good advice, but an indictment. It is a mirror that shows us ourselves as we really are in God's sight. It strips away our self-conceit and tells us the humiliating truth about ourselves. It convinces us that we are not really lawkeepers but lawbreakers. "By the law is the knowledge of sin" (Rom. 3:20). Thus the law of God convinces us that we are lost sinners, that we cannot save ourselves, and that we need a Saviour. The Holy Spirit uses the law of God to bring about this conviction of sin in the sinner's heart.

Have we learned the lesson of the law of God? How do we plead to the Ten Commandments—guilty or not guilty? Do we think we cannot be as wicked as pictured in God's Word? Then it is our feelings and ideas against God's Word; we are fighting against God the Holy Spirit. When the Holy Spirit works His work of special grace in us we will plead guilty. All inclination to argue the matter will leave us completely. We will throw ourselves unreservedly upon the mercy of the court—that is, on the mercy of God.

### **The Law is the Christian's Standard of Right and Wrong**

God's Word commands us: "Depart from evil, and do good" (Psalm 37:27). But what is evil, and what is good? Some go by public opinion, some by their feelings, and some claim mystical "guidance" as their standard. But they are all wrong. God's law revealed in the Bible is the standard of right and wrong. It is the Christian's measuring rod to measure his life day by day. It shows where improvement is needed, where he falls short, what direction he ought to move in. "O how love I thy law! It is my meditation all the day" (Psalm 119:97).  
—J. G. Vos

death of your Lord. And is this all—is this all your holiness? Does your religion end here? Is this all that believing in Jesus has done for you? Remember, I beseech you, that the ordinances of Christ are not means of enjoyment, but means of grace; . . . Awake, then, my friends, and let it no more be said of us, that our religion is confined to the house of God and to the Sabbath day."

Robert Murray McCheyne