
BLUE BANNER FAITH AND LIFE

J. G. VOS, Editor and Manager

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VOLUME 24

JANUARY-MARCH, 1969

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Our Martyrs' Answer

By Owen F. Thompson

The stones of Scotland mark our rest;
Not laid in rows nor tended well,
But scattered over hill and dell.
Like wind-blown flowers we fell. We fell
Beneath His banner, gave our best.
We stood the test!

Yes, we have died. Among the dead
We lie. O Christ, we died for Thee!
We died for men, to make them free!
Oh, may our dying fruitful be
To rear a race who'll hold instead
Christ's kingly banner o'er our head.

All dead are we? Nay, spirits live;
And of our spirit to you we give.
Be true, ye coming race, be true!
Ye soldiers of the Crown, be true! . . .

O Covenant dust, in Scotland's hills,
We hear thy call. God grant our wills
May falter not, nor pass the call.
O Lord, our Christ, we offer ALL!
And may our fathers' vow of old
Be now OUR Covenant — let it hold!

Ye cloud of witnesses, be near!
We need your presence with us here.
And Christ, our King, for whom ye died,
Leave not Thy place at our right side.
And in Thy strength we'll carry on,
Till all the kings of earth are won;
And kingdoms of the world shall be
One mighty kingdom unto Thee.
Then from all lands a wondrous throng
Shall give eternal praise in song.

This Is the True God

By F. W. Pitt

The Maker of the universe
As man for man was made a curse.
The claims of laws which He had made
Unto the uttermost He paid.

His holy fingers made the bough
Which grew the thorns that crowned His brow.
The nails that pierced His hands were mined
In secret places He designed.

He made the forest whence there sprung
The tree on which His body hung.
He died upon a cross of wood,
Yet made the hill on which it stood.

The sky that darkened o'er His head
By Him above the earth was spread.
The sun that hid from Him its face
By His decree was poised in space.

The spear which spilled His precious blood
Was tempered in the fires of God.
The grave in which His form was laid.
Was hewn in rocks His hands had made.

The throne on which He now appears
Was His from everlasting years,
But a new glory crowns His brow,
And every knee to Him shall bow.

What Then?

By J. Whitfield Green (adapted)

When the great plants of our cities
Have turned out their last finished work;
When the merchant has sold his last yard of silk
And dismissed his last tired clerk;
When the banks have rolled in their last dollar
And paid out their last dividend;
And the Judge of the world says:
"Close for the night,"
And calls for a balance — what then?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the altar,
And the pews are all empty of men;
And each soul stands facing his record,
And the Great Book is opened — what then?

When the actors have played their last drama,
And the mimic has made his last fun;
And the movie has flashed its last picture,
And the billboards displayed their last run;
When the crowds seeking pleasure have vanished,
And gone out into darkness again;
And a world that rejected its Saviour
Is asked for a reason — what then?

When the bugle dies out in the silence,
And the long, marching columns are still;
When the millions of earth are gathered
From ocean and valley and hill;
When the day that has no morrow
Has come to the last, last end;
And the voice of God from the heaven
Says, "It is done!" — what then?

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NUMBER 1

The Westminster Confession of Faith in Modern English

Prepared by Dr. James A. Hughes

Chapter I. Of the Holy Scripture

I. Although the light of nature and the works of creation and providence manifest to such an extent the goodness, wisdom and power of God that men are left inexcusable, yet they are not sufficient to give the knowledge of God and His will, which is necessary for salvation; therefore it pleased the Lord, at various times and in different ways, to reveal Himself and to declare His will to His church, and afterwards to commit all this to writing for the better preserving and propagating of the truth and for the more sure establishment and comfort of the church against the corrupt nature and the malice of Satan and the world, which make the Holy Scripture to be most necessary, the former ways of God's revealing His will to His people having ceased.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

The Old Testament:

The New Testament:

(For list of the books see any Bible).

All these books are inspired by God to be the standard for doctrine and practice.

III. The books commonly called the Apocrypha, not being inspired by God, are not a part of the canon of Scripture; and therefore they have no authority in the church of God, nor are they to be approved or made use of in a manner different from other human writings.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, does not depend upon the testimony of any man or church but wholly upon God (who is truth itself), the author of it; and therefore it is to be received because it is the Word of God.

V. We may be moved and induced by the testimony of the church to a high and reverent esteem of the Holy Scripture; and the divine origin of the content, the efficacy of the doctrine, the majesty of the style, the harmony of all the parts, the scope of the whole (which is to give all glory to God), the full revelation it gives of the only way of

man's salvation, the many other incomparable excellencies and the entire perfection of it are arguments by which it abundantly gives evidence that it is the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority of the Scripture is from the inward work of the Holy Spirit, who witnesses by and with the Word in our hearts.

VI. The whole counsel of God, concerning all things necessary for His own glory, man's salvation and for doctrine and practice, is either expressly mentioned in Scripture, or may by good and necessary inference be deduced from Scripture, to which nothing at any time is to be added, whether by so-called new revelations from the Spirit or by traditions from men. Nevertheless, we acknowledge that the inward illumination of the Spirit of God is necessary for the saving understanding of the things which are revealed in the Word, and that there are some circumstances concerning the worship of God and the government of the church, common to human actions and societies, which are to be regulated by the light of nature and Christian prudence according to the general rules of the Word, which are always to be observed.

VII. All things in Scripture are not equally plain in themselves, nor equally clear to all; yet the things which are necessary to be known, believed and observed for salvation are so clearly propounded and revealed in some portion of Scripture or another that not only the learned but also the unlearned, by the proper use of ordinary means, may attain to a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old) and the New Testament in Greek (which at the time of the writing of the New Testament was the language most generally known to the nations), being directly inspired by God, and by His extraordinary care and providence kept pure in all generations, are therefore authoritative, so that in all controversies of religion the church is to appeal to them as the decisive authority. But because these original languages are not known by

all the people of God, who have a right to and a share in the Scriptures and are commanded, in reverence to God, to read and search them, therefore they are to be translated into the popular language of every nation to which they are brought, that, through the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner and through patience and comfort from the Scriptures may have hope.

IX. The infallible standard for the interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full meaning of any passage of Scripture (which passage has only one meaning, not many), it must be sought in and made known by passages that speak more clearly.

X. The supreme Judge, by whom all controversies of religion are to be settled and all decrees of councils, opinions of ancient writers, teachings of men, and individual spirits are to be examined, and in whose sentence we are to rest, can be none other than the Holy Spirit speaking in the Scripture.

Chapter II. Of God. Of the Holy Trinity

I. There is only one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without a body, without bodily parts or human passions, immutable, infinite, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own unchangeable and most righteous will, for His own glory; most loving, gracious, merciful, long-suf-

fering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of those who diligently seek Him; and, yet, most just and to be feared in His judgments, hating all sin and who will by no means clear from accusation the guilty.

II. God has all life, glory, goodness and blessedness in and of Himself; and He is the only one who is in and to Himself all-sufficient, not standing in need of any creatures which He has made, not deriving any glory from them but only manifesting His own glory in, by, to and upon them; He is the only fountain of all being, of whom, through whom and to whom are all things, and has most sovereign authority over them to do by them, for them or upon them whatever He pleases. In His sight all things are uncovered and exposed; His knowledge is infinite, infallible and not dependent upon the creature, so that nothing is to Him contingent or uncertain. He is most holy in all His counsels, works and commands. To him is due from angels and men, and every other creature, whatever worship, service or obedience He is pleased to require of them.

III. In the unity of the Godhead there are three Persons, the same in substance, equal in power and coeternal: God the Father, God the Son and God the Holy Spirit. The Father is from no other Person or Persons of the Trinity: He is neither begotten nor proceeding; the Son is eternally begotten by the Father; and the Holy Spirit is eternally proceeding from the Father and the Son.

(To be continued)

The Lord's Great Controversy

By the Rev. John C. Rankin

XII. New Confession for Old

(Continued from last issue)

The Case against the New Confession

The case against the New Confession is concerned with the profession of the reproduction of the teaching of the old at every point. We limit ourselves, however, to that part of the new confession which has to do with the person of our Lord.

We recall first of all that man is a sinner. Certainly the writer himself and all who read these words must confess that in and of ourselves alone we are just poor helpless death-and-hell-deserving sinners, in direst need of God's great remedy for sin.

Man is a sinner, but man the sinner has been redeemed and the only way of escape from sin and

from the consequences of sin is the way which God himself has provided in and through the gift of his Son and the gift of faith in him.

But who and what is this so-called Son of God and Savior and Lord of men? That is the great question and crucial issue for the life and destiny of each and every one of the sons of men. And what is the Scripture teaching on this subject as incorporated in the creeds of the early Church and the great creeds following upon the great Reformation?

The Bible and the creeds, we know and are sure, are absolutely right on this topic. But, what if the Bible and the creeds are wrong and

there were no such divine, God-given Savior of men? What then? What if Jesus of Nazareth, if such a person ever lived at all, were not the God-man he is said to be? What if Jesus was not at all the Christ, the Son of the living God he claimed to be, on whom the first disciples, the apostles and the early church believed for their salvation?

Or to bring the question closer home today, what if he was merely the Presbyterian New Confession kind of Christ? All we can say is that if that particular kind of Christ is all the Christ we have or anyone has ever had or ever will, then there is no salvation anytime, anywhere, for anyone. As Paul said about the resurrection faith, if this Christ of modern unbelief is all we have, we who profess the Christian faith are "yet in our sins and are of all men most miserable."

For, as we have seen, there are different kinds of Christ, essentially two different kinds, in the minds of men, the liberal kind and the conservative kind, and these two kinds are as far apart as God is from man, as the Infinite is from the finite.

Prof. C. VanTil of Westminster Seminary in Philadelphia, writing in the *Presbyterian Guardian* of July-August 1965, has expressed the matter in his usual outspoken manner. In this article he speaks of the new man of modern philosophy and, continuing from this standpoint, of the new Christ of today.

He says: "It is thus that a new theology — a theology in which man is no longer a creature, no longer a sinner, a theology in which man first tells himself who he is — then makes a Christ in man's image. Having made a Christ in the image of man, the proposed Confession now asks all men everywhere to bow to this Christ. The new creed thinks of the apostles as making a Christ in their image."

This, in the words of this leading defender of the faith of today, is what has been going on in modern times in liberal circles and this is what is going on in the Presbyterian Church of today.

The fact of the matter is that modern man has first of all remade himself in an image of his own making, more to his liking. And now he is busy remaking Christ in this new man-made image of man. But this new Christ of man's own making, the Christ of the Presbyterian New Confession, is not the Christ of God and His Word. He may be all that liberalism says he is, but after all he is only just another golden calf which man has set up in place of the one and only God-man, despised and rejected of men — the stone which the builders refused but God made to be the head of the corner — the one and only Redeemer of men who died for the sins of all who believe and put their trust in him.

As everyone knows it is easy to put labels on bottles. But because the liberals choose to retain the Christian label doesn't mean that that is what they are. And because the Presbyterian New Confession purports to be a "Christian" creed of a "Christian" Church doesn't mean that we must accept such a profession merely on the strength of the Presbyterians' own assertion.

The Case for the Old Confession

The Presbyterian New Confession is certainly a live issue in current discussion and will continue to be until the inevitable final passage. So far we have seen something of the case against it. But what about the case for the old creed?

It is possible that the time may come when the old confession may be improved upon by way of minor alteration and addition and by reexpression in the language of the day. But that time is not yet. For the present the old confession yet remains the best and greatest standard that mind can frame or heart desire. The Westminster Confession comes little short of being a perfect exposition of Christian faith and life.

For it is Scriptural; it is both theological and practical. It is Presbyterian, Puritan, Calvinistic and Reformed. It is comprehensive and concise. It is splendid and superb.

For one thing, it is comprehensive. It is a complete formulation of the whole system of Christian doctrine, the whole body of the Faith. Now a body, lacking in any one or more important parts or organs, may yet live and function in a way. But surely all will agree that bodily wholeness is better. And that is one thing we have in the Westminster Confession.

A companion excellence is that there is nothing vague or indefinite about it anywhere. Rather is it crystal clear at every point. The focus is right, and all particulars come sharp and clear. It is designed to make everything plain and thus show forth the teachings of God's Word not only in rich fulness but also with superb exactness.

With characteristic faithfulness and precision it restates the results of the early church councils with respect to the basic doctrines of the Faith. Clear and precise expression is given to the essential elements of our religion: the doctrine of God and of his Word; the doctrines of the Trinity and of the person of our Lord and Savior and his work.

What does the Westminster Confession say about the person of Christ? "The Son of God, the second person in the Trinity, being very and eternal God, of one substance with the Father, did, when the fulness of the time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin:

being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition or confusion. Which person is very God and very man yet one Christ, the only Mediator between God and man" (Confession of Faith, Chapter VIH, section II). Or, as stated in the Shorter Catechism: "The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be, God and man, in two distinct natures, and one person, for ever."

Is there anything like this in the New Confession? Nothing that even begins to compare with such full and clear and definite formulation.

Unless the picture comes out sharp and clear how can we know who it is or what it is that is pictured? How can we see Jesus if the picture is blurred and indistinct? But the Christ of the old creed is no shadowy form, no dim and indefinite figure on a dull, uncertain background; but

a distinct Person, of definite form and features and appearance. The Christ of this grand old Confession is God's eternal Son, incarnate among men, who came down from heaven into the world; living, loving, serving, going about doing good, suffering and dying for our sins according to the Scriptures, so that having been predestinated, redeemed, called, justified and sanctified we might be glorified.

This then is the situation as between the creeds of the Presbyterians. The old is worthy of all praise as a reliable guide, a trustworthy exposition of our ancient Faith. The new is actually no Confession of the Faith at all, but rather only a Profession of Modern Unbelief. By virtue of this fundamental difference in collective faith and profession we now behold two different kinds of Presbyterianism; the old and the new, the false and the true. The obvious outcome and conclusion is that Presbyterians everywhere are again called upon to make their choice to stand by the Old or to go along with the New; to go with Satan or to stay with God.

(To be continued)

Christian Education in the Home

By the Rev. Donald Weilersbacher

The subject of Christian Education in the Home can not be divorced from the beginning of God's revelation to man. Throughout the Old Testament various instances furnish evidence and data for this present-day topic. With the coming of Jesus Christ, almost 2,000 years ago, the dynamic center and life-giving source of Christian education became known. Moreover, through the combination of these elements with the present research work of psychology and philosophy have grown ideas of great magnitude. Some of these ideas seem controversial, but all of them vitally affect the life of every Christian.

What then, is the nature of Christian Education? Herein exists a host of problems that involve semantics, philosophy, and theology. However, the common use of the word "education" seems to warrant this definition:

development in knowledge, skill, ability, or character by training, study, etc. (Thorndike et Barnhart, (eds.), **Comprehensive Desk Dictionary** (Doubleday and Company, Inc.; Garden City, New York, 1952) p. 263.)

Assuming the general acceptance of this statement, one must further assume that by the synoptic method, (Edgar Sheffield Brightman, **An Introduction to Philosophy** (Henry Holt and Com-

pany, New York, 1957), p. 338. (A method which (a) presupposes the exhaustive use of all other available methods, especially the analytic and (b) emphasizes the importance of the properties of wholes as distinguished from but related to properties of parts.) coherence as a criterion of truth, (*Ibid.*, p. 323. ("systematic, inclusive, consistency, constantly subject to revision.)) and epistemic dualism, (*Ibid.*, p. 84 ("the idea refers to or knows the object.)) as an explanation to the problem of epistemology; provide enough tools for the continuation and development of this topic.

While purely grammatical explanations leave much to be desired, perhaps the evangelical Christian will compare education to salvation (in its broadest sense, which includes sanctification). In this relationship, one may dramatically portray education as passing "out of darkness into light, from death unto life." In the simplest analysis: a Christian education begins and continues as a person is united to and grows through a vital relationship with Jesus Christ.

This growing is a process divisible into three parts; which are: Knowledge: the acquiring of facts about — oneself, the world in which one lives and the claims of Jesus Christ; Understanding: the perceiving of the relationship between these three areas; and Wisdom: the adaptation of

the facts acquired and the relationships perceived to the specific purpose of glorifying God through Jesus Christ.

Since this concept of education does not attach itself and develop through a person without first being presented to him from some outside source, wherein lies the responsibility for this presentation? Obviously, anything which bears the name Christian should concern the Church. But does this imply only the normal Sabbath day services, prayer meetings, and a few meetings during the week? Although these opportunities do concern themselves with Christian education, they are insufficient and sometimes misused.

But one may interject, "How can Christian Education be divorced from our public schools. Can they not meet the need?" This question is promptly encountered by the present-day humanistic philosophy of the public school system. Gradually, through legal and social pressures, even the morning exercises of reading the Bible and repeating the Lord's Prayer are being prohibited. Furthermore, the curriculum does not have a permeating Christian philosophy, through which subjects may find their proper interpretation and application.

Eventually under the pressure of the expulsion of Jesus Christ from the public school system, Christians have revived the private school system. Throughout the elementary, junior, and high schools of this nature much is being done to make the child's education Christ-centered. On equal par with these schools, Christian colleges provide the curriculum and staffs of teachers which may aid in revitalizing this nation's practical Christianity.

Yes, the Church and Christian schools do promote Christian education through the utilization of the respective facilities of each, but this suffers and may be ultimately unsuccessful because Christian education does not vitally exist in the home. While some parents realize the responsibility to their children, many do not know how to fulfill this duty. Herein, exists the crux of the problem of Christian education — for it most vigorously grows from its roots deep in every-day family life.

In recalling the essence of Christian education as existing and living through a vital relationship with Jesus Christ, one must note the unanimous voice of Scripture on this topic. Everywhere in the Gospels the Christian message and life becomes directed toward individuals. One example of this may be found in the story of the good Samaritan, in which Jesus illustrated the concept that keeping the law was more than being able to quote Scripture and search for legal definitions. Demonstrating that love would make a neighbor out

of anyone in need, Jesus finally said unto the lawyer, "Go, and do thou likewise." (Luke 10:37b) In living for Christ the whole person must be consecrated and developed for His service, yet throughout the entire Bible, God has also instructed families to do His Will. Each individual has his responsibility to God and each family must embody a collective response to God's commandments through the mutual encouraging, instructing, and learning of the family life.

Although today's fast-moving society may seem a far-cry from the pace of the Galilean life of 2,000 years ago, God still speaks to individuals within the family framework. Individual parents must retain this commandment in their hearts! "Draw nigh to God, and He will draw nigh to you." (James 4:8a) Keeping this thought on a person-to-person level, the parent continually must maintain his or her own devotional time with the Lord. Not simply a specific time when the Bible is read and a short prayer uttered, but a period in which he or she may find cleansing, strength, and purpose for each day; where there is an opportunity to count blessings and give thanks, praising His name. Without this personal walk with Jesus Christ, the parent can not expect to provide a Christian education for his or her children.

Secondly, there are mutual obligations of one parent toward the other. ". . . Wives, be in subjection to your own husbands; . . . Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered." (I Peter 3:1a, 7.) How can two walk together unless they be in step? Certainly, there exists a different but equal position of husband and wife, but one should especially notice that unless each fulfills his or her duty and maintains the right attitude toward the other, their prayers will be hindered. Bringing the familiar statement in . . . "The biggest problem in family living is the lack of communication between husband and wife," one may easily see the necessity of having parents spend time together with the Lord; bringing before Him their mutual problems and seeking His guidance in order to provide and maintain a Christian atmosphere in their home.

Having briefly illustrated the individual parent's obligation and privilege of seeking a proper daily relationship with Jesus Christ, and of the mutual responsibility of husband and wife to each other and to the Lord, this line of progression finally reaches the heart of this theme; that is, Christian education in the home remains the direct duty and wonderful privilege of Christian parents — to and for their children. Perhaps a few verses from the Psalter will set the stage for this problem:

Except the Lord shall build the house
The builders lose their pain;
Except the Lord the city keep
The watch-men watch in vain. (**Book of**

Psalms (authorized by the Synod of the Reformed Presbyterian Church of North America, Chicago, Illinois, 1950), Psalm 128, vs. 1, P. 322.) This verse seems to suggest the basis for Christian education in the home: the heart of this education derives its material and curriculum from the Lord. That is, although God employs parents, they cannot of themselves provide a Christian education for their children. What a humbling thought! Yet one must not pause too long, but rejoice in the opportunity.

Lo, children are God's heritage
And offspring His reward.
The sons of youth as arrows are
For strong men's hands prepared. (**Idem.**,
Psalm 128, vs. 3.)

Thy wife shall as a fruitful vine
Within thy house be found;
Thy children like to olive plants
Thy table shall surround. (**Idem.**, Psalm
129, verse 2) Hence, parents may see in their children the opportunity to pour out their own hearts in self-sacrificing love and devotion to God. With great joyfulness they may empty themselves, so that those children with whom God has blessed them may become "instruments of righteousness unto God." (Romans 6:13b)

Who hath his quiver filled with these,
O happy shall he be;
When foes they greet within the gate
They shall from shame be free. (**Book of**
Psalms, *op. cit.*, Psalm 128, verse 4, p. 232) While employing this verse to summarize the relation of parents to children in the realm of Christian education, one should reflect that parents have not the ability to provide their children with a Christian education, God has still ordained in His providence that parents should be channels for His grace, they should be thankful for this opportunity, and may look forward to seeing their children grow up while knowing and loving Jesus Christ from a very early age.

Now where can a father and mother actively begin doing something for their children? Or at what point should parents attempt to provide a Christian education for their children? Certainly, the spiritual element should be considered; but often emotional problems block this area; and these frequently result from an improper knowledge of the mental and physical aspects of life. So rather than attack the more complex elements of this curriculum, one may find that the child's physical condition naturally receives first attention. Does the little baby not first receive physical nourishment and warmth from its mother? Then before the child is even born, the future par-

ents may select a place with a suitable environment in which to live. Primarily from the aspect of cleanliness for the baby and its surrounding, the parents will initiate their program of Christian education.

As the boy or girl develops, adequate playroom will provide a healthy body and mind that will become aware of God's wonderful world. Gradually, a few chores, perhaps first introduced as a game, may become an intimate part of the youngster's experience. By following parental examples, the daily operations of cleanliness and tidiness will become habitual. In fact, through parental oversight, the youngsters will eat well, play enthusiastically, sleep soundly, and therefore acquire a strong body from which, in latter years as a full-grown person, he may find deep physical resources for the Lord's work.

Although the immediate work in the parental curriculum appears as the developing of a strong and healthy body, mental experiences unconsciously grow in their importance to the child. Any growing boy or girl normally contains a desire to know. Being challenged by a host of unanswerable objects and unintelligent experiences, the youngster soon produces that famous series of questions which start as, "Daddy, why does. . . (this or that happen) . ? " "What happens to this "stuff" after I eat it?" "What's wrong with walking in mud puddles?"

When such questions begin, they never seem to end, and one can thank God that they will not. For this array of why's introduces and sets the foundation for an active intellectual development. Wherever possible the parent answering the queries should try to provide first-hand knowledge through experience for their youngsters. If his parents are speaking about a certain playmate who lives one block away, perhaps their boy may ask, "How long is a block?" Putting on his thinking-cap, a father could reply, "one-tenth a mile or 528 feet." But to a pre-school boy, this would mean absolutely nothing; hence, it might satisfy him to be taken for a walk to the playmate's house, and then for the parent to say, "Now do you know how long a block is?"

Unfortunately, explaining things in terms that are above a child's immediate comprehension often happens, and demands much preventative insight on the part of parents. Yet in turning the experience around, parents can redirect questions to the child which will make him employ his five direct senses in answering. Similarly, in depicting stories of various natures, the child is challenged to reflect, remember, and ascertain the basic meaning of these stories. This deeper type of thinking will soon promote questions about life and death. It remains at this point that many parents fail to grasp the importance of the occasion and capitalize upon its appearance. On such

a topic at least one book has given a vivid picture of how to approach the question. (Elizabeth M. Manwell and Sophia L. Fahs, **Consider the Children, How They Grow**, (The Beacon Press; Boston, Massachusetts, 1951), p. 148.), While setting the atmosphere for a family game, father and mother sit down with their family in a circle. Then father begins to say, "I want to find in my little daughter (or son) that which I treasure more than anything else." Gradually the father and mother exchange questions, "Do you think that it is her curls, for they are very pretty? No, there is something more important than that. Could it be her feet, for without them we could not take such wonderful walks together? No, there is something deeper than that." Eventually, all the family participates in the questioning; even the daughter (or son). Finally, the father exclaims, "I know what it is. The thing I treasure more than anything else is her love."

After playing the game and introducing various subjects, the children become aware that some things are spiritual. These objects are very real, but we cannot touch them. Through such a program, the growing intellect attains appreciation for the reality of things which one cannot touch or see, and which parents cannot fully explain.

Finally, the wise parent will incorporate into his program of mental development, a policy of correlation. In practice this will mean exercising the mental abilities and knowledge of the child into an interpreting experience. By suggestion one may ask his son, "David, are you going to your grandmother's today?" To which the boy may reply affirmatively. Then, the father may interject, "Why do you think you are going today?" And possibly the youngster may answer, "Because Mommy takes me there **every Saturday!**" By such a simple exercise, past experience may be united into future probability and future insight. Moreover, in following the imitation of his parents, the child may learn how to reach goals which he may desire for himself. During this period of growth, the physical and mental aspects of his experience become co-related into a vital and organized unit, capable of reflection, projection and putting plans into practice.

(To be continued)

FOR THIS IS RIGHT

What is the motive which controls our decisions? There may be several answers. For one person the controlling thought is expediency, that which will accomplish the immediate purpose. This may include some desirable ideas, or it may also have some undesirable ideas. In this an attitude of compromise is prominent. Sometimes compromise may be a good thing, and sometimes it is not the Christian thing to do.

There are some for whom the criterion of action is whether it will give pleasure or not. One question here involved is what gives pleasure to the particular person. For all persons do not have the same idea concerning pleasure. Some have pleasure only in that which is sensual and evil. That which brings pleasure to others may be highly spiritual. Is it a selfish pleasure, or is it the pleasure of helping a needy soul?

Seeking popularity is the motive of some, and many decisions of such are based on that motive. They deliberately choose that course which they think will bring approval of the group in which they wish to be popular. What they do may not be a popular course in some other group, but that does not particularly concern them at the time. For the sake of popularity and approval of others some will make sacrifices. Some will sell their souls.

Is it profitable? Wealth gained is the motive of many. How can I gain the most money or property? Will taking advantage of another gain for me? Or another motive is to do that which will give power over other people. These last two ideas control many people.

Concerning all other motives, the one by which all should be judged is, Is this right? Is it right especially in the sight of God? This is the one true motive in life. This may not lead to power or wealth or popularity or sensual pleasure. It will lead to Christian satisfaction. It will lead to divine approval. It will lead to God's "Well done." By this our every act should be determined.

— Associate Reformed Presbyterian

Some Noteworthy Quotations

I am still upon this, that if you seek, there is a hidden treasure, and a gold mine, in Christ, you never yet saw.

— Samuel Rutherford, from his prison in Aberdeen, to Lady Kenmure.

The ingratitude of rejecting Christ must be as high in the rank of sins as the Person slighted is in the rank of Beings.

Stephen Charnock.

The commencement of a blessed life is, that

we be all governed, and that we all live, by the Spirit of Christ alone.

— John Calvin

Oh, thrice fools are we who, like new-born princes weeping in the cradle, know not that there is a kingdom before them.

— Samuel Rutherford

It is obvious that no severity of mere human suffering, no destroying deluge, no final conflagration, not hell itself, can present such a manifestation of the evil of sin and the justice of God as the cross of His incarnate Son.

— Charles Hodge

I find that it is possible to find young glory and a young green paradise of joy even here.

— Samuel Rutherford

There are indications that many are becoming heartily sick of the shallow trivialities and uncertainties that in all too many Protestant Churches are substituted for the sure and glorious verities of the Christian gospel.

— Dr. P. E. Hughes in *Christianity Today*

The ecumenical movement has no more than one occasion shown itself to be quite ecumenical in its attitude toward Marxian Communism and Soviet Russia.

— Dr. Gregg Singer in *Christianity Today*

We are indebted to God for the good works we do, and not He to us.

— Belgic Confession

He that will go as near the ditch as he can, will at some time or other fall in; so he that will take all liberty that possibly he may lawfully, cannot but fall into many unlawful things.

— Augustine of Hippo

If you find yourself loving any pleasure better than your prayers, and any book better

than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, any indulgence better than the hope of heaven — **TAKE ALARM.**

— Thomas Guthrie

It requires much courage to be alone with God. It is then that all of self, all subtle egotism, is searched and hunted out of the soul. It cannot live in His presence. The praise of men becomes as dust beneath the feet, and the soul trembles even to receive any honor of men, or to be recognized in this world as of any worth.

— Amy Carmichael

It is ironic that an age so dedicated to the necessity of precision in its increasingly technological life should be so insistent that precision of faith and creed constitutes some kind of hidden menace.

— R. J. Rushdoony

Traveling to heaven is a well-spent journey, though seven deaths lay between.

— Samuel Rutherford

The clearer sight we have of the sovereignty and power of heaven, the less we shall fear the calamities of this earth.

— Matthew Henry

Give me the plenary verbal theory with all its difficulties, rather than the doubt. I accept the difficulties, and humbly wait for their solution; but while I wait I am standing on a rock.

— J. C. Ryle

So it is with my intellect: if it belongs to me, I might or might not play tomfool with it and go to hear infidels and heretics preach. But as it is not my own, I shall preserve it from such fooleries, and the pure Word of God shall not be mingled with the errors of men.

— Charles H. Spurgeon

Religious Terms Defined

A few definitions of important religious terms will be given in this department in each issue of **Blue Banner Faith and Life**. The aim will be conciseness without the sacrifice of accuracy. Where possible the Westminster Shorter Catechism will be quoted.

SIN. "Sin is any want of conformity unto, or transgression of the law of God" (S. C. 14).

SOCINIANISM. A heresy founded by two Italian theologians, Laelius Socinus and his nephew Faustus Socinus, in the Reformation period. Socinianism was quite similar to the Modernism of the present day, denying the Deity of Jesus Christ, the substitutionary atonement, the imputed righteousness of Christ, original sin and

predestination, and teaching that salvation is a matter of following the example of Jesus Christ. This heresy flourished especially in Poland in the 16th century.

SORROW FOR SIN. True sorrow for sin, or godly sorrow, is that contrition produced by the special work of the Holy Spirit in the soul, which leads to real and hearty repentance and to salvation. It is a sorrow, not merely for the con-

sequences or penalty of sin, but for the sin itself, as something hateful and contrary to the holiness of God. Godly sorrow is distinguished from "the sorrow of the world" or mere remorse, which does not spring from the work of the Holy Spirit in the soul, and does not lead to salvation.

SOUL. The non-material component of the human personality, also called spirit. Man is a composite being consisting of a body formed from dust and a soul or spirit that can never die.

SOVEREIGNTY OF GOD. God's absolute, unquestionable, unchallengeable right and power to deal with, determine and dispose all His creatures as seems good in His sight. By the sovereignty of God is meant not merely that God possesses this power and right in the abstract, or potentially, but that He actually determines and controls all that ever comes to pass, in all matters both great and small, throughout the entire created universe.

SPIRITUAL MAN. A man who is indwelt and controlled by the Holy Spirit of God, the third person of the Holy Trinity. The very common

notion that a spiritual man is a man in whom the human spirit controls the rest of the personality is false and unscriptural. In Paul's Epistles, from which the term "spiritual man" is derived, the adjective "spiritual" refers to the Spirit of God, not to the spirit of man. In the Bible "spiritual" does not mean "religious" or "devotional," as many people wrongly suppose.

SUPEREROGATION, WORKS OF. The Roman Catholic concept of good works performed over and above what it is one's duty to do. It is held that many "saints" in the history of the Church have done much more good than what God required of them, and the Christians today may do the same. The whole notion is false and unscriptural. When Christians have done their utmost they still fall far short of what God requires of them.

THEOLOGY. That science which deals with God, His being, attributes and works. Many people today speak contemptuously of theology, but it is sinful to do so. When people regard theology with contempt, they are regarding the knowledge of God with contempt.

Studies in the Epistle to the Romans

LESSON 53

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

E. God's Rejection of the Jews was not Total, for a Remnant shall be Saved. 11:1-10, Cont.

Verses 9 and 10 are quoted from Psalm 69: 22, 23, a prophecy of Christ's sufferings and of the judgments which shall be visited upon His enemies. We should note that this is one of the so-called imprecatory Psalms which some people say is savage, vengeful and unfit for Christian devotional use. Yet it is plainly a prophecy of Jesus Christ, and is referred to as such in the New Testament; note Psalm 69:9, "the zeal of thine house hath eaten me up" (compare John 2:13-17), and Psalm 69:21, "they gave me vinegar to drink" (compare John 19:28-30).

Paul cites Psalm 69:22, 23 as an Old Testament statement of the divine judgments that would surely fall on the unbelieving, apostate nation of the Jews. "The Judgments here denounced are expressed in figurative language. The sense is, their blessings shall become a curse; blindness and weakness, hardness of heart and misery shall come upon them. This last idea is forcibly expressed by a reference to the dimness of vision, and decrepitude of old age; as the vigor and activity of youth are the common figure for expressing the results of God's favor" (Charles Hodge).

What Psalm 69 prays for, actually happened

to the Jews in Paul's day and since his day. Thus what Paul has been stating about God's rejection of the Jews is nothing new, for it was already predicted in the Old Testament.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36

We now come to a very difficult problem in the interpretation of the Epistle to the Romans, namely, does 11:11-36 predict a future conversion of the Jews (many, most or all of them) to Christ? On a superficial reading of the chapter this may seem an easy question to answer with "Yes", but the matter is not so simple as that. Some of the most careful, learned and devoted Bible scholars have come to divergent conclusions concerning this question. We shall consider this problem further in the following lessons. At the outset we should realize that we are entering a portion of the Epistle concerning which Bible scholars differ, so that we must recognize the debatable character of the matter, and proceed very cautiously, avoiding positive assertions except where they can plainly be supported by valid proof.

For those who wish to undertake a more thorough study of the questions involved, we shall

cite here some publications that are well worth careful reading:

Israel and the Bible, by William Hendriksen. Paperback at \$1.50 from Baker Book House, Grand Rapids, Mich. 49506. Includes careful study of Rom. 11:26. The author holds that "all Israel shall be saved" refers to the salvation of elect Jews throughout the ages, and that "all Israel" is identical with the "remnant" mentioned in 11:5. See the booklet for the author's arguments.

Commentary on the Epistle to the Romans, by Charles Hodge. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. 49502, pp. 458. \$5.50. Hodge concludes that "There is to be a future and general conversion of the Jews to Christ, and thus all Israel shall be saved" (pp. 11, 12 and 360-382).

Prophecy and the Church, by Oswald T. Alis. This 339 page book is published by Baker Book House, Grand Rapids, Mich. 49506. \$3.00. The sub-title is: "An examination of the claim of Dispensationalists that the Christian Church is a mystery parenthesis which interrupts the fulfillment to Israel of the kingdom prophecies of the Old Testament". This book contains a discussion of Paul's figure of the olive tree (Rom. 11:16-24), pp. 108-110; though primarily a critique of Dispensationalism, this book is very much worth reading in connection with the study of Rom. 11:11-36. See review in "Blue Banner Faith and Life", 1947, pp. 54-57.

The Seed of Abraham, by Albertus Pieters. This book of 161 pages was published in 1950 by Wm. B. Eerdmans Pub. Co., and is now out of print. Its sub-title is "A Biblical study of Israel, the Church, and the Jew". See review in "Blue Banner Faith and Life", 1951, pp. 156, 157. On the problem of Rom. 11:11-36, Dr. Pieters says: "St. Paul knows of no territorial restoration of his people in time to come, and takes no interest in it. He does speak, in the eleventh chapter of the Epistle to the Romans, of a spiritual restoration; but it is not clear in what form he expects it, whether after the Gentiles have been gathered in or parallel to it. He says that 'All Israel shall be saved', from which it is not unnaturally concluded by some that eventually there will be a conversion, not of scattered individuals only, but of the group as a whole, so that there will no longer be in the world a body of Jews, standing in opposition to the gospel, as there is now and has been ever since his day. This may be the true interpretation, but a doubt is cast upon it by the frequent insistence of St. Paul on the 'remnant' idea, according to which the promises of God are fulfilled to only a portion of the people, and yet therein are truly and adequately fulfilled. If this conception must apply here, 'all Israel' will mean the elect among Israel, and this agrees with his assurance that God did not cast off his people 'whom he foreknew'" (p. 147).

The Bible and Things to Come, by David Freeman. This 139 page book was published in 1939 by Zondervan Publishing House, Grand Rapids, and is now out of print. A chapter entitled "The Jews, their Conversion and their Land" (pp. 58-77) is very helpful and illuminating. Mr. Freeman says: "There is unmistakable teaching to the effect that God will again visit them (the Jews) with His grace in their racial capacity" (p. 67), and "The Jews as a nation will be saved but only in the way in which they are converted now. Some day, they, with others from all nations and kindreds, shall acknowledge with true faith their Messiah and Savior" (p. 77). In the judgment of the present writer, Mr. Freeman presents some arguments which have not been fully answered by those who hold the contrary view.

Among those Bible scholars who have held that Rom. 11:11-36 predicts a future conversion to Christ of the Jews collectively are Henry Alford, Charles Hodge, W. G. T. Shedd, Geerhardus Vos. Among those who have held the contrary view are Phillip Mauro, Theodore Graebner, William Hendriksen. Enough has been said to indicate that Rom. 11:11-36 is a very difficult passage. Those who claim that it is simple and its meaning obvious only betray their own ignorance of the problems involved and the literature which has been written on the subject.

The present series of lessons will adhere to the view that a future collective conversion of the Jews to Christ is predicted in Rom. 11:11-36. It must always be borne in mind, however, that the subject is debatable and that the last word on it has not yet been written.

Questions:

1. From what Psalm is Rom. 11:9, 10 quoted?
2. What is the character of this Psalm?
3. What objections do some people raise against the so-called imprecatory Psalms?
4. How can these objections be answered?
5. What is the meaning of the statements of 11:9, 10?
6. What is the relevance of 11:9, 10 to the apostle's argument?
7. What difficult question is involved in the interpretation of Rom. 11:11-36?
8. How might this question be answered on the basis of a superficial reading of the passage?
9. Why is caution necessary in the interpretation of this passage?
10. What does Prof. William Hendriksen hold concerning the conversion of the Jews to Christ?

11. What is the view of Charles Hodge on the conversion of the Jews?

12. What does Dr. Albertus Pieters say is "not clear" in Rom. 11:11-36?

13. What view of the conversion of the Jews is maintained by Mr. David Freeman?

14. Name some Bible scholars that have held the view that Scripture predicts a future collective conversion of the Jews to Christ.

15. Name some Bible scholars that have held the contrary view.

LESSON 54

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

"I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy" (11:11). We should note that chapter 11 opens with the same form of expression: "I say then. . . God forbid". In verses 1-10 Paul has raised and answered the question, "Hath God cast away his people?". He has answered it by explaining that the rejection of the Jews is not total, because there is "a remnant according to the election of grace" that shall be saved. Having disposed of this question, he proceeds to another question, "Have they stumbled that they should fall?", which he answers in the verses that follow.

The gist of Paul's answer to this second question is that God's rejection of the Jews, as it was not total, is also not final. There is a contrast or comparison between the words "stumble" and "fall". They have stumbled, yes, but was this in order that they might fall? Was it in order that they might be permanently and irrevocably rejected? Clearly the word "stumble" implies a temporary disaster, while "fall" implies a permanent one. So the apostle teaches that the rejection of the Jews was not permanent and irrevocable, for he immediately answers his own question with an emphatic negative: "God forbid". God's intention in permitting the apostasy of the Jews was not that their rejection should be permanent and final, but rather (1) in order to bring about the salvation of the Gentiles, and thus (2) to provoke the Jews finally to jealousy.

We might wonder just how the unbelief of the Jews could facilitate the salvation of the Gentiles. That it did have that effect is the teaching of Scripture (Act 13:46; 28:28 compared with Isaiah 49:4-6.) "The Jews, even those who were professors of Christianity, were, in the first place, very slow to allow the gospel to be preached to the Gentiles; and in the second, they appear almost uniformly to have desired to clog the gospel with the ceremonial observances of the law. This was one of the greatest hindrances to the progress of the cause of Christ during the apostolic age, and would, in all human probability, have been a

thousand-fold greater, had the Jews, as a nation, embraced the Christian faith. On both these accounts, the rejection of the Jews was incidentally a means of facilitating the progress of the gospel. Besides this, the punishment which befell them on account of their unbelief, involving the destruction of their nation and power, of course prevented their being able to forbid the general preaching of the gospel, which they earnestly desired to do" (Charles Hodge). "By this stumble of the Jews out of their national place in God's favour, and the admission of the Gentiles into it, the very people thus excluded are to be stirred up to set themselves in the end effectually to regain, as a nation, that pre-eminence from which they are now degraded" (Henry Alford).

"For to provoke them to jealousy". This means, of course, that the salvation of the Gentiles is intended to provoke the unbelieving Jews to jealousy. God's rejection of the Jews was not intended as a permanent and final casting away, but to bring about the more rapid evangelization of the Gentiles, and then ultimately, by the reaction of this upon the Jews, to lead to the conversion of the latter to their Messiah. The expression "to provoke them to jealousy" of course does not mean a sinful kind of jealousy. The apostle only means that the salvation of the Gentiles was intended to stir the Jews up to seek salvation for themselves through the Gospel.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (11:12). If the rejection of the Jews has brought so much benefit to the world, then certainly even more benefit can be expected from their conversion to Christ. The word "fulness" (Greek, **pleroma**) here is in contrast to the "diminishing" in the first part of the verse. This word **pleroma** is used with various meanings in the New Testament. It may mean "fulness" (John 1:16; Eph. 1:233; or it may mean a supplementary portion which is needed to make something complete (Matt. 9:16, where **pleroma** is translated "that which is put in to fill it up"). Here in Rom. 11:12 we take it in the common sense of "fulness", as meaning the "full restoration" or "blessedness" (Hodge), or "replenishment" (Alford) of the Jews.

Questions:

1. How does Rom. 11:11 resemble 11:1?
2. What is the meaning of the expression "God forbid"?
3. What question is raised by Paul in 11:11?
4. What is the gist of the apostle's answer to this question?
5. What two purposes did God have in permitting the apostasy of the Jews?
6. What is the difference in meaning between "stumble" and "fall" in verse 11?
7. Give some Bible references which show that the unbelief of the Jews facilitated the salvation of the Gentiles.
8. What was the attitude of many early Jewish Christians toward the preaching of the Gospel to the Gentiles?
9. What hindrance did many Jewish Christians tend to place upon Gentile converts?
10. If the Jews as a nation had accepted Christianity during the apostolic age, what would have been the probable effect upon the Gentile world?
11. What is the meaning of the phrase "For to provoke them to jealousy"?
12. What meanings does the Greek word *pleroma* have in the New Testament?
13. What is the meaning of this Greek word in 11:12?
14. What is Paul's argument in verse 12?

LESSON 55**THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.****F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.**

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them" (11:13, 14). These two verses are of the nature of a parenthesis in the apostle's argument. He pauses in his argument about the fall and restoration of the Jews to say a word about his own sentiments and conduct with reference to this great subject. Paul was the apostle of the Gentiles. Yet we know from his history as recorded in Acts that it was his fixed practice to preach the Gospel to the Jews first in the places he visited. Here he speaks to the Gentiles, in the hope that his references to them may stir up some of his Jewish kinsmen to seek salvation and find it in Christ. It is clear that the salvation of the Gentiles and that of the Jews were closely inter-related. Every Christian should be deeply concerned about both. There was no real ground for ill-feeling on the part of either Jew or Gentile. Paul longed for the salvation of the Gentiles, not only for their own sake, but because this would prepare the way for the conversion of the Jews to Christ.

"And might save some of them". This does not imply, of course, that Paul, or any other preacher of the Gospel, could actually save sinners. The salvation of sinners is wholly a work of God, though it is a work in which God at some points makes use of human instruments. In our own day some preachers and evangelists speak very unguardedly about how many people

they have "saved" or "converted". The impression is easily given that the evangelist's efforts were sufficient to accomplish the salvation of his hearers. As Paul wrote, there was no such implication. The clear meaning is simply: "That I might be the instrument in God's hand toward the salvation of some of them."

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (11:15). This verse is in part parallel to 11:12. The first part of the verse presents no special difficulty. "The casting away" plainly means God's rejection of the Jews; "the reconciling of the world" means the salvation of the Gentiles; "the receiving of them" means the future conversion of the Jews to Christ. But the last phrase presents a real difficulty. What does Paul mean by the expression "life from the dead"? There are two opinions as to the meaning of this expression in 11:15.

One view is that the expression "life from the dead" is a figure of speech meaning "the transition from a state of depression and misery to one of prosperity". This is the view held by Charles Hodge. According to this view, the conversion of the Jews to Christ will be such a great joy and blessing that it can figuratively be spoken of as "life from the dead". The Jews in their unbelief, without Christ, are spiritually dead. When converted to Christ, they will be spiritually alive.

The other view of this expression, "life from the dead" is that the bodily resurrection of the dead at Christ's Second Coming is referred to. According to this view, the idea is that the Jews are to be converted to Christ shortly before His

Second Coming. Soon after their conversion, therefore, the resurrection of the dead will follow. Therefore their conversion can be spoken of as "life from the dead". This view is taken by David Freeman in his book **The Bible and Things to Come**. He says: "What is meant by 'life from the dead' here? Does Paul mean that the conversion of the Jews will bring with it the resurrection of the dead? If so, Israel's acceptance of the Messiah will bring the coming of Christ from heaven. This is exactly what the apostle means, because he relates the 'life from the dead' to the 'reconciling of the world'. The former is the climax of the latter. 'Life from the dead' must be something far higher and greater than the 'reconciling of the world'. What is that which can be greater than the reconciliation now experienced by the world, but the resurrection of life? Paul, in one sweep, views the blessedness of the redemption purchased by Christ from its beginning to its glorious consummation" (pp. 67, 68). In a footnote Freeman adds: "The phrase, **zoe ek nekron**, 'life from the dead', cannot be toned down to a metaphorical meaning, implying a mere spiritual revival. The context will not permit this interpretation. The opposite of 'casting away' requires a condition that is more glorious than 'the receiving of them'. The beginning of the closing act of God's dealing with man only can be meant" (p. 68).

In favor of the view held by Hodge is the consideration that nowhere else in the New Testament is the resurrection referred to as "life from the dead" (**zoe ek nekron**). Elsewhere the term for the resurrection is "the rising of the dead" (**he anastasis ton nekron**). Still we must admit that Paul could use the phrase "life from the dead" as a description of the event commonly referred to as "the rising of the dead". In the judgment of the writer, the interpretation given

by Freeman is correct, and Rom. 11:15 means that the conversion of the Jews to Christ will bring the return of Christ from heaven and the resurrection of the dead.

Questions:

1. What is the place of 11:13, 14 in Paul's argument?
2. To whom did Paul regularly preach the Gospel first when he entered a new field of work?
3. What was Paul's motive in speaking to the Gentiles in 11:13, 14?
4. Does Paul's statement "If by any means I . . . might save some of them" imply that salvation is a work of man?
5. To what previous verse is 11:15 partly parallel?
6. What phrase in 11:15 is difficult to interpret?
7. What is the view held by Charles Hodge as to the meaning of the phrase "life from the dead"?
8. What other view is held as to the meaning of "life from the dead"?
9. What argument can be given to show that "life from the dead" must mean something more than a spiritual revival?
10. What difficulty is involved in understanding the phrase "life from the dead" as referring to the bodily resurrection of the dead?
11. If "life from the dead" means the resurrection, what great event will follow the conversion of the Jews to Christ?

LESSON 56

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

"For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches" (11:16). We have here two striking figures of speech, both of which teach the same truth. The "firstfruit" is that portion of the kneaded dough which was offered as a heave-offering to the Lord (Num. 15:21, "Of the first of your dough ye shall give unto the Lord a heave offering in your generations"). This offering of the first of the dough sanctified the rest which was used by the people for food. The "root" is the portion of a tree from which the growth and life springs up. The root nourishes and sus-

tains the branches. First there must be the root, before there can be any branches. We may therefore take "root" here as meaning "origin" or "original portion". Obviously "root" is parallel and equivalent to "firstfruit". The argument is that the whole lump partakes of the character of the firstfruit, and the branches partake of the character of the root.

We must now consider what is meant by the "firstfruit" and "root". Some have held that the firstfruit and root mean the first Jews converted to Christianity (at Pentecost and soon after) who became the root of the Christian Church. A much more plausible view is that the firstfruit and root are Abraham, or perhaps the patriarchs Abraham, Isaac and Jacob. It is clear

that this view fits the context much better than the other one. Paul is arguing that the Jews shall be converted to Christ. He proves that they are in a certain sense "holy" because of their relation to their ancestor, Abraham, who was holy.

Next we must consider what is meant by the "lump" and the "branches". The only meaning that is consistent with the apostle's argument in this passage is that the "lump" and "branches" mean the Jews collectively, the Jews as a people. Paul's argument is, then, that as the patriarch Abraham was holy, so the Jews collectively are holy. The "lump" partakes of the holy character of the "firstfruit", the "branches" partake of the holy character of the "root".

We must take care to avoid a wrong understanding of the term "holy" in this connection. This is not the holiness of personal character produced by sanctification, but a technical holiness of position or standing. The terms "holy" and "holiness" are used in the Bible in more than one sense. There is the personal holiness of sanctification (Follow after. . . holiness, without which no man shall see the Lord", Heb. 12:14). There is also the external holiness of position or relationship; for example, Jerusalem is called "the holy city" (Matt. 4:5); "every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts" (Zech. 14:21); note also Matt. 7:6; 24:15; 27:53; 1 Cor. 7:14; Luke 2:23. These passages, or at least some of them, use the terms "holy" and "holiness" in the technical sense of "consecrated to the service of God", "set aside for the service of God", "singled out as specially belonging to God." Paul says in 1 Cor. 7:14, "For the unbelieving husband is sanctified by the wife. . ."; clearly this cannot be the sanctification or holiness of heart and life which follows the new birth, for it is an unbeliever that is said to be "sanctified". It must be a technical holiness of position or relationship.

Similarly in Rom. 11:1, when Paul says that the "lump" and "branches" are holy, he does not mean that the Jews collectively possessed that holiness of heart and life which is produced by the Holy Spirit's sanctifying work in believers. Clearly the Jews collectively considered are unbelievers and therefore they are not sanctified, or holy, in that sense. Yet there is a true sense in which they can be called "holy". They can be called "holy" in the technical sense by reason of their connection with their "root" and "firstfruit",

the holy Abraham. Abraham was called away from his home and country, that he might be in a special relation to God. That was a kind of holiness. The Jews of Paul's day and of our own are the branches of which Abraham was the root. Therefore they are in a certain technical sense holy.

When God called Abraham and separated him from the world that he should be in a special relation to God, this did not concern Abraham alone. God also had Abraham's posterity in mind. "God, in selecting the Hebrew patriarchs, and setting them apart for his service, had reference to their descendants, as well as to themselves; and designed that the Jews, as a people, should, to the latest generations, be specially devoted to himself. They stand now, therefore, and ever have stood, in a relation to God which no other nation ever has sustained; and, in consequence of this relation, their restoration to the divine favor is an event in itself probable, and one, which Paul afterwards teaches (ver. 25), God has determined to accomplish" (Charles Hodge)

Questions:

1. What two figures are used in 11:16 to teach the same truth?
2. What Old Testament ordinance does the term "firstfruit" refer to?
3. What is meant by the "firstfruit" and "root"?
4. What is meant by the "lump" and "branches"?
5. What two kinds of holiness are spoken of in the Bible?
6. What kind of holiness is referred to in Rom. 11:16?
7. What does Paul's argument prove concerning the Jews as a body of people?
8. Why can the word "holy" in 11:16 not mean the holiness of heart produced by the sanctifying work of the Holy Spirit?
9. Does Paul's calling the Jews of his day "holy" imply that they were saved from sin unto eternal life?
10. What great future event is probable by reason of the "holy" position of the Jewish people?

LESSON 57

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

We come now to Paul's figure of the olive tree, which is one of the most important passages in the whole Bible for testing the system of

Bible interpretation called Dispensationalism, which has been popularized by the writings of John Nelson Darby, by the Scofield Reference Bible and by the Pilgrim Edition of the Holy Bible. In the course of the study of this passage, we shall note its bearing on the teachings of Dispensationalism.

“And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee” (11:17, 18).

Here Paul seeks to guard against the Gentile Christians harboring a wrong attitude toward the Jews. In view of the teachings of the apostle up to this point, it would be easy for his Gentile Christian readers to harbor a self-important, triumphant feeling over against the Jews. God has rejected the Jews and called the Gentiles to salvation! But this is no ground for any spiritual pride or carnal glorying; on the contrary, this affords reason for humility, thankfulness to God, and spiritual watchfulness. The apostle's statements beginning with verse 17 are intended to guard against Gentile Christians feeling boastful over against the Jews.

Paul is speaking of a good or cultivated olive tree. Some of the branches were broken off, and branches from a worthless wild olive tree were grafted into the tree in their place. (The King James version uses the old form of the verb, “grafted”, but in this lesson we shall use the modern form, “grafted”, except when quoting from the Bible). Thus there is a good olive tree with its original branches, and a wild olive tree with its branches. Some branches are cut off from the good olive tree and cast aside; some branches are cut from the wild olive tree and grafted into the good olive tree.

We must consider, first of all, what is meant by the good olive tree. It cannot represent the Jewish nation as such, because the apostle teaches that by unbelief some branches were broken off from the tree (verse 20) and that by faith some (Gentile) branches were grafted in. Obviously those Jews who refused to accept Jesus as the Messiah were not broken off from the Jewish nation as such, nor were Gentiles who accepted Christ incorporated into the Jewish nation as such. What, then, is the good olive tree? It must represent the true Israel, the body of people truly in covenant with God, to whom the gracious promises of God were addressed and to whom those promises really belonged — in a word, the Israel that really had a right to the name “Israel”.

There is only one good olive tree. Branches may be broken off and others grafted in but the one good olive tree lives on. There is just one

covenant people of God on earth and it is continuous through both the Old Testament and the New Testament. This covenant people of God, represented by the one good olive tree, is the Old Testament Church and it is the New Testament Israel. The figure of the good olive tree proves the essential unity and continuity of the New Testament Church with the Old Testament Israel. Modern Dispensationalism draws a sharp distinction between Israel and the Church, insisting that “Israel is Israel and the Church is the Church” — that is, denying the essential unity and continuity of the N. T. Church with the O. T. Israel — but Dispensationalism cannot do justice to Paul's figure of the olive tree. As a matter of fact this passage has proved rather embarrassing to Dispensationalist interpreters.

Dispensationalism teaches that the promises of the Old Testament to Israel, Zion, Jerusalem, Judah, etc., do not belong to the New Testament Church but strictly to the Jews, and must be literally fulfilled to the Jews in a period still future. To apply these promises to the Christian Church is called “robbing Israel” by some writers. But in the light of Paul's figure of the olive tree we must hold that the genuine Israel, to whom the promises were really addressed, is the covenanted body represented by the good olive tree which is one and the same in both dispensations. The Christian Church is therefore the true Israel to which the gracious promises of God in the Old Testament are addressed.

Remember that the good olive tree cannot be the Jewish people as such, for those Jews who rejected Jesus Christ are represented as broken off from the tree, but they certainly were not broken off from the Jewish people as such. The Jews who persecuted the apostle Paul and tried to kill him were still Jews, they were members of the Jewish people, but they were no longer branches in the good olive tree. They had been broken off by unbelief. So the good olive tree must mean the believing, covenant-keeping people of God, not the Jewish people as such. Into this tree some wild olive branches — Gentile Christians — were grafted. They did not become members of the Jewish people but they became members of the genuine Israel, for they were incorporated into the organism of the olive tree and nourished by its life-giving sap.

The Gentiles are represented by wild olive branches. The wild olive is a worthless tree in itself. This impresses on our minds the spiritually destitute condition of the Gentile world, both of Paul's day and of our own day. The Gentiles were far from God, sunk in sin, deeply depraved, “without hope and without God in the world”. But they were incorporated into the good olive tree and became new creatures in Christ Jesus.

Surely, then, there was no ground for boasting on the part of any Gentile Christians. They must remember that they did not bear the root, but the root bore them. They had been aliens, wild olive branches, but were incorporated into the good olive tree. All spiritual good that they might possess came to them through the good olive tree. They were only recipients, not contributors, of spiritual good. Human pride and vanity might lead them to boast themselves over against the Jews but Paul warns against this spirit, "Boast not against the branches" — that is against the Jewish branches that were broken off.

Questions:

1. What is the special importance of Paul's figure of the olive tree at the present day?
2. What two editions of the Bible have specially promoted the teachings of Modern Dispensationalism?
3. What is Paul's purpose in setting forth the figure of the olive tree?

4. What is signified by the good olive tree?
5. Why can the good olive tree not signify the Jewish nation as such?
6. What truth is taught by the fact that there is only one good olive tree in Paul's figure?
7. What truths concerning the relation between Israel and the Church are denied by Dispensationalism?
8. To what practice do some interpreters apply the term "robbing Israel"?
9. What was the relation of the Jews who tried to kill Paul to the good olive tree? To the Jewish nation as such?
10. What truth about the Gentiles is brought out by Paul's representing them as wild olive branches?
11. What was the source of all spiritual good possessed by Gentile Christians?

LESSON 58

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

"Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee" (11:19-21).

Here Paul guards against another possible kind of boasting on the part of Gentile Christians. Even though the Gentile Christians might have to admit that all their spiritual good had come to them through their connection with the good olive tree, yet they might be inclined to boast that God had cut off Jewish branches in order that the Gentile branches might be grafted in. They might get the idea that it was because of some goodness or worthiness of their own that God made room for them in the olive tree.

But the truth was that the Jewish branches were broken off because of their unbelief, not because of any fine qualities of the Gentiles. They rejected Jesus Christ as their Messiah, so they were broken off. And the Gentile Christians, by the grace of God, had come to believe in Jesus Christ as their Saviour, and so they stood by faith where the Jews fell by unbelief. Here Paul teaches that the only way that anyone can retain a covenant relation to God is by faith.

Those who have saving faith are in the good olive tree; those who lack saving faith are out of the good olive tree, or cut off from that tree.

The Gentile Christians, of course, might have ventured to assert that their faith was an act or work of their own, which they could claim credit for. While admitting that they did not have perfect righteousness of their own, they could conceivably claim to have faith and could claim credit for a decision of their own free will to accept Christ when others rejected Him. But apparently the Gentile Christians of Paul's day did not make this claim, for the apostle does not undertake to answer it. The fact is that the errors of Pelagianism and Arminianism were invented at a later date; they did not exist in Christian circles in the time of the apostles. Apparently it never occurred to the Gentile Christians of Paul's day to claim any credit for their faith. Of course, when Paul represents standing by faith as the opposite of a ground of boasting, he has the Biblical idea of saving faith as pure receptivity of God's free mercy.

Paul earnestly warns the Gentile Christians as a class, and by implication all Christians of every time and place, to "Be not high-minded, but fear". "The Gentiles will not be secure, because Gentiles, any more than the Jews were safe, because Jews" (Charles Hodge). Paul's statement, "If God spared not the natural branches, take heed lest he also spare not thee", must not be taken as contrary to the doctrine of

the final perseverance of the saints (eternal security of believers). It does not imply that a true believer can fall away from grace and perish. We must bear in mind that Paul is not here speaking primarily of individual believers and their salvation, but of Gentile Christians as a class, over against the Jews. His words are an earnest warning against complacency, against a merely formal religious faith, against a presumptuous taking advantage of the goodness of God. The Gentile Christians must not suppose that their connection with the church and its privileges was for ever safe just because they themselves, of that particular generation, had been grafted into the good olive tree. We see the pertinence of the apostle's warning throughout the history of the Church. North Africa was once dotted with Christian churches, where today the religion of Islam is almost universal.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (11:22). Here Paul mentions two aspects of God's character: His goodness and His severity. In our day religion has suffered a great deal from a one-sided emphasis upon the love of God. While the Bible says that "God is love" modern religion has held that God is love and nothing but love. The wrath of God has been objected to as an old-fashioned and harsh doctrine. But in the Bible both the love and the wrath of God are insisted on and neither is emphasized to the exclusion of the other. In God's relation to men we see both displayed, His goodness and His severity.

"There is nothing in this language inconsistent with the doctrine of the final perseverance of believers, even supposing the passage to refer to individuals; for it is very common to speak thus hypothetically, and say that an event will not come to pass, unless the requisite means are employed, when the occurrence of the event had been rendered certain by the previous purpose and promise of God; see Acts 27:31. The foundation of all such statements is the simple truth,

that He who purposes the end, purposes also the means; and he brings about the end by securing the use of the means. . . Paul is not speaking of the connection of individual believers with Christ, which he had abundantly taught in chap. 8 and elsewhere, to be indissoluble, but of the relation of communities to the church and its various privileges. There is no promise or covenant on the part of God, securing to the Gentiles the enjoyment of these blessings through all generations, any more than there was any such promise to protect the Jews from the consequences of their unbelief. The continuance of these favors depends on the conduct of each successive generation. Paul therefore says to the Gentile, that he must continue in the divine favor, 'otherwise thou also shalt be cut off' " (Charles Hodge).

Questions:

1. What kind of Gentile boasting is Paul warning against in 11:19-21?
2. Why were the Jewish branches broken off from the good olive tree?
3. What is the only way that a covenant relation to God can be retained?
4. What is the Biblical idea of saving faith?
5. Why can no person claim any credit for his faith?
6. How do we know that Paul's warning of 11:19-21 is not contrary to the doctrine of the final perseverance of the believer?
7. What is the relevance of 11:19-21 at the present day?
8. What two aspects of the character of God are mentioned in 11:22?
9. From what wrong tendency has present-day religion suffered?
10. How does Acts 27:22-24, 31, 34 help to show that warnings against apostasy are not inconsistent with the doctrine of the final perseverance of the saints?

LESSON 59

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again" (11:23). Just as the continued standing of the Gentiles in the church and its privileges depends on their faith, so the Jews are excluded by nothing but by their unbelief. Ceasing to have faith would exclude the Gen-

tiles, and ceasing to be unbelievers would admit the Jews again. "For God is able to graff them in again". God's power is not limited or frustrated; the obstacle is in the Jews themselves, and if that obstacle, in the course of God's mysterious providence, is removed at a future time, there is nothing to prevent the Jews from being grafted into the good olive tree again.

"For if thou wert cut out of the olive tree which is wild by nature, and wert grafted con-

trary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" (11:24). There is a contrast here between the natural growth of branches in the tree which produced them, and the artificial ("contrary to nature") practice of grafting alien branches into the tree. The Jews were the natural growth produced by the tree. The Gentiles were in the alien branches grafted "contrary to nature" into the good tree. As a matter of fact, God had grafted the Gentile branches into the tree, though this, as "contrary to nature", might have been regarded as improbable. If the grafting in of the Gentiles actually took place, then surely it is probable that the Jews, who are "the natural branches", shall be grafted in again. The unnatural and therefore improbable has already taken place; it is therefore highly probable that something which would be according to nature will at a future time take place, namely, that the natural branches, the Jews, shall be again incorporated into the true Israel, the covenant people of God, the good olive tree. Paul calls it "their own olive tree". They were separate from it by their unbelief, but still the olive tree was where they belonged. Not that they in their unbelief had any claim to such a standing, but that in God's arrangement of things that was where they belonged.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (11:25). The great question concerning this verse is, does it predict a future conversion of the Jews collectively to Christ? Charles Hodge states that while there have been many interpretations of the verse, all of them can be reduced to two main views of the passage: (1) One interpretation holds that this verse does not predict a future general conversion of the Jews, but only teaches that their blindness is not total, so that some of them will continue to be converted as long as Gentiles are still being saved. (2) The other view holds that Paul here teaches that there is to be a general conversion of the Jews to Christ, which shall not take place until the fulness of the Gentiles shall have been brought in.

Hodge states that the first of these two views was prevalent at the time of the Protestant Reformation, and that scholars who sought to answer the extreme views of the Millenarian teachers of that day reacted to the opposite extreme and almost entirely explained away the prophetic character of the verse. He cites a statement attributed to Martin Luther, who declared that the hearts of the Jews are so extremely hard that their conversion is impossible, and added that "some invent such a madness from the Epistle to the Romans".

Hodge declares that the second view of the passage has been the one generally accepted at all periods of the Church's history except the period of the Protestant Reformation, and that in his judgment it is the correct view. In support of this, Hodge states that this view best fits the whole trend of the context; that it is clear that the Jews are to be restored in the same sense that they were rejected, that is, as a body or community, which cannot be fulfilled by the small number of Jews converted along with the Gentiles through the history of the Church; and that it is plain that Paul is speaking of a great event, as shown by his manner of introducing the statement, "I would not, brethren, that ye should be ignorant of this mystery. . .". If Paul was not introducing something new or specially important, why should he use such a form of words? "The gradual conversion of a few Jews is no **mystery** in the Scriptural sense of the word." He adds that the word "mystery" in the New Testament is not generally used in the modern sense of "mystery", that is, something which baffles our understanding, but that it means something "hidden, or unknown; whether because it is an unrevealed purpose of God; or because it is future; or because it is covered up in parables or symbols. . . ; or because it lies beyond the reach of the human mind". This last sense, of course, corresponds to the modern usage of "mystery". Paul speaks of the blindness of the Jews until the fulness of the Gentiles be come in as a mystery, because this truth can be known only by special divine revelation. Thus Paul's use of the term "mystery" in 11:25 implies that he is speaking of something more and greater than that conversion of individual Jews to Christ which was already taking place in his own day.

"Lest ye should be wise in your own conceits". This is Paul's reason for the statement which he is about to make. He warns the Gentile Christians that they should not proudly assume that God has rejected the Jews forever, for this is not the case.

"Blindness in part is happened to Israel". This statement is true in two respects. Israel's blindness is not a total but a partial blindness, for all through the centuries of the history of the Church there has been a steady conversion of some Jews to Christ, so that the blindness has not been total at any one time; and it is not total with respect to their future history as a whole, for it shall not continue permanently; there shall come a time when not only scattered individuals but the Jews as a community shall be brought to Christ. Paul is not referring to the degree of blindness. Those that were blind were completely blind. But he is referring to the fact that at no time are all Jews blind to the truth, and that the blindness of the Jews collectively shall have an end.

"Until the fulness of the Gentiles be come in." This clause is differently interpreted, according to the two types of interpretation already mentioned. Some hold that it merely means that as long as Gentiles are still coming in, the Jews will continue to be partially blind, so that only a minority of them will be converted to Christ; but that nothing is implied as to any conversion of the Jews after the fulness of the Gentiles be come in. According to this view, the verse simply means that the status quo which existed in Paul's day will continue unchanged to the end of the world, after which (the fulness of the Gentiles having come in), there will follow Christ's second coming and the judgment day. This interpretation seems hardly to do justice to the way Paul introduces his statement as an important mystery.

The other interpretation of the clause is that Paul implies that after the fulness of the Gentiles be come in, the Jews' blindness will be removed and they will be converted to Christ. The Greek words translated "until" in our English Bible are *achri hou*, followed by a verb in the aorist subjunctive. The correct translation is "until"; the usage of the Greek New Testament is against the idea of the meaning being merely "as long as the conversion of the Gentiles is continuing". The following instances of *achri* ("until") may be cited: Rev. 15:8, ". . . and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (implying that after the seven plagues were fulfilled it was again possible to enter into the temple); Rev. 17:17, "For God hath put in their hearts to fulfil his will, and give their kingdom unto the beast, until the words of God shall be fulfilled" (implying that after the words of God have been fulfilled, the beast will no longer possess this dominion).

This second interpretation appears to be the correct one. The blindness of Israel will continue until the fulness of the Gentiles be come in, after which, it is implied, their blindness will cease and they will be converted to Christ. This leaves the question of just what is meant by the fulness of the Gentiles coming in. The most probable meaning of "the fulness of the Gentiles" is the whole number of God's elect among the Gentiles. Some scholars hold that "the fulness of the Gentiles" means Gentiles converted to Christ from every nation of the world. In any case, when God's principal purpose concerning the salvation of Gentiles has been accomplished, the Jews' blindness will be removed and their conversion will follow.

It must be remembered that we are here dealing with unfulfilled prophecy, which is never completely clear until the time of fulfilment. Many questions will inevitably arise in our minds as to

the exact time and manner of the fulfilment. These questions cannot be answered, and need not be answered. It is possible, of course, that the Jews will be very suddenly and quickly converted to Christ. We must remember, too, that we cannot tell exactly when the fulness of the Gentiles have come in. These matters are part of God's secrets, which He has not revealed to us.

Questions:

1. Where did the obstacle lie which prevented the Jews from being grafted back into the good olive tree?

2. What is Paul's argument in 11:24 concerning the conversion of the Jews?

3. Why does Paul call the good olive tree "their own olive tree" in 11:24?

4. What unnatural and improbable event had already taken place in Paul's day?

5. What difficult question is involved in the interpretation of 11:25?

6. How many main types of interpretation of 11:25 are there?

7. What interpretation of 11:25 was common at the time of the Protestant Reformation?

8. What opinion concerning the conversion of the Jews was held by the Reformer Martin Luther?

9. What arguments can be given to prove that 11:25 predicts a future conversion of the Jews to Christ?

10. What is the importance of Paul's statement in 11:25, "I would not, brethren, that ye should be ignorant of this mystery . . . "?

11. What is the Biblical meaning of the term "mystery"?

12. In what respects is Israel's blindness partial?

13. What two views are held as to the meaning of the clause, "until the fulness of the Gentiles be come in"?

14. Give some New Testament references where the word "until" implies that after a certain event happens, a change will occur.

15. What is the probable meaning of "the fulness of the Gentiles"?

16. Why can we not fully answer the questions which may arise in our minds as the fulfilment of 11:25?

LESSON 60

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (11:26). This is one of the most difficult verses in the Epistle to the Romans. The difficulty is in the first clause, "And so all Israel shall be saved". What is meant by the expression "all Israel"? Does this mean (1) the Jews collectively; or (2) the elect of God from both Jews and Gentiles; or (3) the elect of God among the Jews of all ages? Arguments have been put forth for each of these answers.

The first answer, that "all Israel" means the Jews collectively, is the answer given by Charles Hodge, Alford, W.G.T. Shedd, Geerhardus Vos. The second answer, that "all Israel" means the elect of God from both Jews and Gentiles — that is, the Church — is the answer given by Augustine, Calvin, Philip Mauro. The third answer, that "all Israel" means the elect of God among the Jews of all ages, is the answer given by Herman Bavinck, William Hendriksen, O. Hallesby, Louis Berkhof. The arguments for and against each of these answers are summarized by Professor Hendriksen in his booklet **Israel and the Bible**. For himself, he concludes that the "all Israel" of verse 26 is identical with the "remnant according to the election of grace" of verse 5.

One of the arguments against the view that "all Israel" means the Jews as a people is the alleged silence of Jesus Christ on the subject of a future conversion of the Jews. One verse that is sometimes cited as evidence that Jesus foretold a conversion of the Jews is Matt. 19:28 ("And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel".) This verse can be immediately dismissed as without relevance to the subject we are discussing. It speaks of something which shall take place in the kingdom of glory after the second coming of Christ; therefore it has no bearing on the question of a conversion of the Jews before His second coming.

Another verse that is sometimes cited in this connection is Luke 21:24, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Against the idea that this speaks of a future restoration or conversion of the Jews, it is held that it only teaches that Jerusalem shall be trodden down of the Gentiles to the very end of the times of the Gentiles, without implying

that there may or will be a change after that. This may be correct, but on the other hand if the meaning is merely "Jerusalem shall be trodden down of the Gentiles to the very end, until the end of the world", it seems a peculiar way to express this idea by speaking of the times of the Gentiles being "fulfilled". The natural reading of the verse would seem to imply that Jerusalem shall no longer be trodden down of the Gentiles after the times of the Gentiles have been fulfilled. (This is another instance of the Greek *achri hou* with a subjunctive aorist verb). However, as this verse speaks of the future of Jerusalem, and not of the conversion of the Jews to Christ specifically, we will leave it to one side as of doubtful bearing on our subject.

There is, however, one saying of Jesus which seems to have a definite bearing on the subject, namely, Matt. 23:29, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord". Needless to say, Jesus is here speaking to the unbelieving Jews, who despised and rejected Him and who soon after this crucified Him. He tells them that they shall not see Him again **till they shall say** "Blessed is he that cometh in the name of the Lord". Can this refer to the scattered conversions of individual Jews through the ages of church history? The words certainly seem to imply that a time will come when the Jews as a people shall accept Jesus as their Messiah. This saying of Jesus of course does not make it clear when and under what circumstances the Jews will say "Blessed is he that cometh in the name of the Lord". But as to the fact that at some time they will say it, the text seems to be clear. It seems, therefore, to prophesy a future conversion of the Jews to Christ.

Questions:

1. What three views have been held as to the meaning of "all Israel" in 11:26?
2. Name some Bible scholars who have held that "all Israel" means the Jewish people.
3. Name some Bible scholars who have held that "all Israel" means the whole body of the elect of God from both Jews and Gentiles.
4. Name some Bible scholars who have held that "all Israel" means the elect of God among the Jews of all ages.
5. What argument concerning the meaning of "all Israel" in 11:26 is based upon the alleged silence of Jesus Christ concerning the future conversion of the Jews?
6. Why does Matt. 19:28 not have any bear-

ing on the question of a future conversion of the Jews to Christ?

7. What can be said about the bearing of Luke 21:24 on the question of a future conversion of the Jews?

8. What saying of Jesus seems definitely to predict a future conversion of the Jews, and where is it found?

9. What does this saying of Jesus fail to tell us about the future conversion of the Jews?

LESSON 61

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (11:26). In the last lesson we canvassed the various views that have been held as to the meaning of "all Israel" in 11:26, and then we considered the argument that "all Israel" cannot mean the Jewish people because of the alleged silence of Jesus Christ upon the subject of a future conversion of the Jews. We rejected one often cited text as irrelevant to the subject, dismissed another as doubtful, and found that a third (Matt. 23:39) seems definitely to prophesy a future conversion of the Jews to Christ.

"Israel, here, from the context, must mean the Jewish people, and **all Israel**, the whole nation. The Jews, as a people, are now rejected; as a people, they are to be restored. As their rejection, although national, did not include the rejection of every individual; so their restoration although in like manner national, need not be assumed to include the salvation of every individual Jew" (Charles Hodge). Hodge adds that "all Israel" in this verse therefore does not mean (1) "all the true people of God", nor (2) "the remnant according to the election of grace". The present writer believes that Hodge and those who agree with his position are correct in this.

Those who reject the idea of a future conversion of the Jews make much of the opening words of the verse: "And so . . .". They point out that Paul did not say "And then. . .", but "And so. . .", meaning (they say) that "all Israel shall be saved" **while the fulness of the Gentiles is being brought in**. We readily admit, of course, that there is a difference between "And then. . ." and "And so. . .". But the phrase "And so. . ." does not necessarily eliminate the idea of a future conversion of the Jews to Christ. The Greek can equally well be translated "And thus. . .". Alford explains this as meaning "when this condition shall have been fulfilled", that is, when the condition described in the last words of verse 25 shall have been fulfilled, namely when the fulness of the Gentiles shall have come in. This seems a perfectly

proper and reasonable explanation of the force of the "And so. . .".

In the second part of verse 26 Paul cites the Old Testament in support of what he has just said. There is some difficulty in deciding just what Old Testament passage or passages he is quoting. Isaiah 59:20 is the closest to the language used by Paul. Hodge suggests that Paul may be giving a sort of summary of a number of passages, such as Isa. 59:20,21; 27:9; Jer. 31:31-34; Psalm 14:7. "The apostle teaches, that the deliverance promised of old, and to which the prophet Isaiah referred in the passage above cited, included much more than the conversion of the comparatively few Jews who believed in Christ at the advent. The full accomplishment of the promise, that he should turn away ungodliness from Jacob, contemplated the conversion of the whole nation, as such, to the Lord" (Charles Hodge).

It will be observed that we have said nothing about the possibility of a return of the Jews to Palestine. The reason is that the apostle Paul says nothing whatever about such a return. On this Alford says: "I have not mixed with the consideration of this prophecy (Rom. 11) the question of the restoration of the Jews to **Palestine**, as being clearly irrelevant to it: the matter here treated being, **their reception into the Church of God.**"

"For this is my covenant with them, when I shall take away their sins" (11:27). This verse is apparently quoted from Isa. 59:21 and 27:9, the latter in the form given in the LXX or Greek translation of the Old Testament. It completes the proof from the Old Testament of the truth that Paul has been setting forth. "All the apostle intended to prove, is proved by the language of the prophets. The covenant of God with his ancient people secured, after their apostacy and consequent banishment in Babylon, and their dispersion over the earth, and their rejection of Christ, the ultimate purging away of their sin, and their restoration, as a nation, to the Messiah's kingdom. This national conversion is also predicted in Zech. 12:10, and in many other passages of the Old Testament" (Charles Hodge).

In speaking of a future conversion of the Jews to Christ, we must of course realize that this does not imply that every individual Jew is to

become a Christian. "Now, of course, the Apostle does not mean that all the Jews will be saved when Christ comes. If he meant this he would have to be understood as teaching that all the Gentiles are to be saved. Just as he does not mean by the 'riches of the world' and the 'riches of the Gentiles' the conversion of all Gentiles, so he does not mean by the 'fulness' of the Jews the conversion of all the Jews. Any idea of a universal salvation is foreign to the teaching of the Bible." (David Freeman, *The Bible and Things to Come*, p. 69).

Questions:

1. What view was held by Charles Hodge as to the meaning of "all Israel" in 11:26?

2. What argument is based on the opening words of 11:26 by those who reject the idea of a future conversion of the Jews to Christ?

3. How can this argument be answered?

4. What is Paul's purpose in quoting from the Old Testament in 11:26, 27?

5. What can be said about the bearing of Rom. 11 on a return of the Jews to Palestine?

6. What verse in Zechariah is understood to predict a future conversion of the Jews to Christ?

7. How can it be shown that the apostle Paul's statements do not imply that every individual Jew shall be converted to Christ?

LESSON 62

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance" (11:28, 29). These two verses form a summary of what the apostle Paul has taught about the rejection and future conversion of the Jews up to this point. "As in the whole context Paul is speaking, not of individuals, but of the rejection and restoration of the Jews as a body, it is evident that the calling and election which he here has in view, are such as pertain to the Jews as a nation, and not such as contemplate the salvation of individuals" (Charles Hodge). This consideration must be borne in mind or we will not be able to understand these two verses. If the calling, election and salvation of individuals were under discussion, it would be quite impossible to say that the same people were both enemies as concerning the Gospel, and also beloved because the gifts and calling of God are without repentance. But when we bear in mind that Paul is speaking of the rejection and future conversion of the Jews as a people, it all becomes clear.

"As concerning the gospel, they are enemies for your sakes". The Jews were rejected for their unbelief. They were branches cut off from the good olive tree. By this rejection of them, salvation was brought to the Gentiles. In order to accomplish the salvation of the Gentiles, God regarded and treated the Jews as enemies. This implies, of course, that those who died in their unbelief were eternally lost. They had rejected the one and only way of salvation, Jesus the Messiah. From the book of Acts and from Paul's epistles we can see what bitter enemies the Jews were of the Gospel of Christ. However the statement

that "they are enemies for your sakes" probably means that they are enemies of God, since it is of God that they are beloved for the fathers' sakes. Being enemies of God, they were of course also enemies of the Gospel and of those faithful servants of God who proclaimed the Gospel.

". . . but as touching the election, they are beloved for the fathers' sake". Even while in the state of enmity against God and while being treated as enemies of God as concerning the Gospel, they were in another and very different sense beloved of God—they were beloved of God as touching the election, for the fathers' sakes. That is, these very Jews that were enemies of God as concerning the Gospel, were still being carefully watched over and kept by God, against the day when the Jews as a people shall be converted to Jesus their Messiah. All in unbelief must perish in their sin, of course, but still they were beloved in one sense, as the stock whose descendants would one day be converted to the Messiah.

"For the gifts and calling of God are without repentance". This verse as translated in the King James version is not entirely clear. It is hardly necessary to mention the very crude misinterpretation that regards it as teaching that a sinner need not repent of his sins in order to be saved. "Repentance" in this verse means a change of mind or purpose on God's part. The American Revised Version reads: "For the gifts and the calling of God are not repented of"; the Revised Standard Version, "For the gifts and the call of God are irrevocable"; The Book of Books version, "For the gifts and the calling of God are such that He does not change His mind." God's gifts is a general, inclusive term for His favors; God's calling is the best and most important of His gifts. Paul states the principle that God's gracious purposes are not changeable, but irrevocable. The term "calling"

is here equivalent to "election", as shown by the context, where they are used interchangeably. Those individuals whom God has elected to eternal life shall certainly be saved; and if God has chosen a people to be His peculiar people, they shall remain His people, for His gracious purposes are unchangeable. The choice of the Jews as a people of course implies nothing as to the personal salvation of particular individuals within that people. When God chose the Jews as His people this did not imply that the majority of any one generation of Jews in Old Testament times should be personally saved unto eternal life. There exists today in some circles a very crude error which holds that from Moses to Christ each and every Israelite who complied with the external requirements of God's law was personally saved unto eternal life. This is of course entirely unfounded and untrue. God's choice of a people as a people is one thing; His election and salvation of individuals is another matter. In neither case does God "repent" of His purposes, or change His mind. But we must not confuse the election of a people to connections and privileges, with the election of individuals to personal salvation and eternal life.

Questions:

1. What is the place of 11:28, 29 in Paul's argument?
2. Is Paul here speaking of God's choice of the Jews as a people, or of His election of individual Jews to eternal life?
3. Why did God regard and treat the Jews as enemies?
4. How can it be shown that in 11:28 "enemies" means "enemies of God"?
5. In what sense were the Jews beloved of God?
6. For what reason were they beloved of God?
7. What is meant by saying that "the gifts and calling of God are without repentance"?
8. What is the difference between God's "gifts" and His "calling"?
9. What other word does Paul in this context use as equivalent to "calling"?
10. What kind of "calling" is Paul speaking about here?

LESSON 63

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy" (11:30, 31). In these two verses Paul repeats and confirms what he has already said, and brings out the remarkable parallel between the cases of the Jews and the Gentiles. The Gentiles were once unbelieving, but obtained mercy through the unbelief of the Jews. The Jews are now unbelieving, but shall obtain mercy through the salvation of the fulness of the Gentiles. This is not an exact parallel because the occasion of obtaining mercy is different in the two cases. Yet the resemblance is noteworthy.

"For as ye in times past have not believed God" — in the Greek "have not believed" is literally "have disobeyed". This brings out the truth that the Bible represents faith as an act of obedience to God, and unbelief as disobedience to God. Men are not merely invited to believe on Christ; they are commanded to believe on Christ and those

who do not believe are disobedient to this command of God.

"For God hath concluded them all in unbelief, that he might have mercy upon all" (11:32). "Here the idea is, that God, in the dispensation of his providence and grace, has so ordered things, that all Gentiles and Jews, first the one, and then the other, should reveal their true character as sinners, and stand out in history confessed as unbelievers Nor is mere permission all that is expressed. God's efficiency or control is directly asserted The agency of God in giving men up to sin is punitive; it is consistent with their liberty and responsibility, and with his own holiness. He does not cause their sin, but he so orders his dispensations, that their sinfulness is revealed, and the mode of its manifestations determined. It seems also to enter into the design of the apostle to show that God had dealt alike with Gentile and Jew. They stood on the same ground. Both were dependent on sovereign mercy. Both had sunk into a state from which the grace of God alone could save them. As all were equally miserable and helpless, God determined to have mercy upon all, and to bring all, Jews as well as Gentiles, into the fold of Christ" (Charles Hodge).

This brings us to the close of Paul's treatment of the plan of redemption. The next four verses (33-36) are a sublime expression of the wisdom, knowledge, goodness and grace of God. "Few passages, even in the Scriptures are to be compared with this, in the force with which it presents the idea that God is all and man is nothing" (Charles Hodge). Henry Alford says of these four verses that in them "the Apostle, overpowered with the view of the divine Mercy and Wisdom, breaks forth into the sublimest apostrophe existing even in the pages of Inspiration itself."

The question naturally arises, just what is the place of these four verses in the Epistle to the Romans? Do they have a special relation to the subject matter of chapters 9-11, namely, God's rejection of the Jews and calling of the Gentiles? Or is the reference to the whole doctrine of the Epistle up to this point? Or is the reference limited to the single matter of the future conversion of the Jews to Christ? Charles Hodge observes that there is nothing to indicate any limitation to the immediate context, and so he concludes that the occasion for this wonderful outburst of praise is the entire plan of salvation revealed in the Epistle up to this point.

Three main ideas are presented in verses 33-36, namely, (1) In Himself and in all His works God

is not only infinitely great and good, but also incomprehensible to the human mind; He transcends human understanding. (2) God is entirely and absolutely independent of man. (3) God is all-comprehensive, for He is the source, the means and the end of all that exists.

Questions:

1. What parallel is brought out in 11:30, 31?
2. Why is this parallel not a perfect one?
3. What is the literal meaning of the phrase "have not believed God" in 11:30?
4. What is meant by the statement that God has concluded all in unbelief, that he might have mercy upon all?
5. Why does God's concluding men in unbelief not make God responsible for their sins?
6. What is the character of 11:33-36?
7. What question exists as to the relation of 11:33-36 to the rest of the Epistle?
8. How is this question probably to be answered?
9. What three main ideas concerning God are taught in 11:33-36?

LESSON 64

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final, for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

God is not only infinitely great and good, but also incomprehensible to the human mind. 11:33

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (11:33) The first part of this verse may also be translated: "O the depth of the riches and wisdom and knowledge of God", making "riches" parallel to "wisdom" and "knowledge". If this translation is adopted, God's "riches" would mean His grace, His mercy to sinners. On the other hand, the translation given in the King James Version makes "riches" a description of God's wisdom and knowledge. As far as the grammar of the Greek is concerned, either translation is proper. Charles Hodge states that inasmuch as the grace of God is a prominent subject in this Epistle, the translation which regards "riches" as parallel to "wisdom" and "knowledge" is to be preferred. Henry Alford points out that in Phil. 4:19 the "riches" of God (same Greek word) is mentioned as a special attribute or quality of God. Alford also prefers to take "riches", "wisdom" and "knowledge" as par-

allel or co-ordinate attributes of God. He explains "riches" as meaning "the riches of the divine goodness".

God is the Infinite Being. He is infinite in His being and in all His qualities or attributes. That is, there are no limits that can be applied to God. "God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth" (Shorter Catechism, 4). While much modern religion tends to believe in a finite or limited God, the Bible teaches that God is infinite. Modern man has tried to make a god in his own image, a god who is really only a superman, a mere projection of the human mind. A prominent churchman of our own day has publicly said that the cry of humanity today is for a limited God, and that we can no longer respect any absolutes except those in the moral realm. Another prominent preacher holds that God can help us to love our fellow men but God cannot control the weather, so it is folly to pray for rain. This is just another instance of the modern notion of a finite God. Over against the finite god of modern theology, the infinite God of the Bible has one tremendous advantage: He is real, He really exists, He is the living and true God, not a mere figment of the human imagination.

People object to the idea of an infinite God today because this idea cannot be analyzed by the human mind. It always baffles us. We cannot draw a circle around it and say we understand it. Those who will worship no God except one whom they can fully understand and analyze will not worship the God of the Bible. In reality they will worship only their own human mind. They are idolaters just as truly as any heathen that ever bowed down to wood and stone. The true God baffles the human mind just because He is God. If we could understand Him He would not be God and we would not be creatures.

"We can only wonder and adore. We can never understand. And it is well that it is so. What can be understood must be limited. What is fully comprehended no longer exercises, excites, or enlarges. It is because God is infinite in his being, and incomprehensible in his judgments and in his ways, that he is an inexhaustible source of knowledge and blessedness" (Charles Hodge). We must realize that the Christian Faith ends in mystery. Our little knowledge which is possible by divine revelation soon carries us to the borderland of mystery, where, as Hodge said, "we can only wonder and adore", but never understand.

Christianity has suffered terribly from the inroads of 18th century rationalism, which has continued to have its baneful effects to the present day. The aim and ideal of 18th century rationalism was complete comprehension of all reality. This required the rejection of everything in the Christian Faith that could not be completely understood or explained by the human mind. It involved the rejection of the God of the Bible and the setting up of a false god made in the image of the human mind. Over against this false religion of reason, we believe in the awful, mysterious, incomprehensible God of the Bible — the living and true God.

There is a shade of distinction between God's "judgments" and His "ways". God's "judgments" in this verse probably means His plans, counsels, purposes, decrees. These are declared to be "unsearchable", that is, not accessible to human study or investigation. They lie in the

realm of the secret things of God, which man cannot approach to inquire into. God's "ways", on the other hand, would mean His methods of procedure, His implementation of His eternal decrees in the works of creation and providence. God's "ways" are said to be "past finding out". The Greek literally means "untraceable"; it is an adjective formed from the Greek word for "foot-print". God executes His decrees in the works of creation and providence, but it is beyond human ingenuity or research to trace out these mysterious pathways; at most we can have only a very limited, incomplete idea of God's "ways".

Questions:

1. What two opinions are there as to the meaning and purpose of the word "riches" in 11:33?
2. What verse in another of Paul's epistles shows that "riches" can be regarded as a distinct quality or attribute of God?
3. If "riches" is taken as a distinct quality of God, what is its meaning?
4. What is meant by saying that God is the Infinite Being?
5. What does much modern religion teach as to the being of God?
6. What great advantage does the God of the Bible possess over the "God" of modern theology?
7. Why do many people today object to the idea of an infinite God?
8. What is meant by saying that the Christian Faith ends in mystery?
9. What is rationalism?
10. What harm has rationalism done to Christianity?
11. What is the difference between God's "judgments" and His "ways"?
12. Why are God's judgments unsearchable and His ways untraceable?

LESSON 65

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS. 9:1 to 11:36, Cont.

F. God's Rejection of the Jews was not Final for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

God is Entirely and Absolutely Independent of Man. 11:34, 35

"For who hath known the mind of the Lord? or who hath been his counselor? Or who hath

first given to him, and it shall be recompensed unto him again" (11:34, 35). The first of these two verses teaches the absolute independence of God in His plans and purposes. God's counsel — His eternal decree — **is God's** counsel; it is not in any sense based on anything in His creation. The questions "Who hath known the mind of the Lord? who hath been his counselor?" of course

imply the answer "No one". The teaching of the verse therefore is that God stands alone in His plans and purposes and is not in respect of any of them limited by His creatures.

This is the truth of the sovereignty of God. It is expressed many times in the Bible by such phrases as "It pleased God. . .", "It pleased the Lord. . .", "According to the good pleasure of his will". The Westminster Confession of Faith and Catechisms also use similar expressions repeatedly to designate the sovereignty of God — His absolute supremacy and independence in His plans and purposes.

This truth of the sovereignty and independence of God is greatly spoken against at the present day. In the first place, it is denied by all liberals and modernists who believe in a limited or finite God. Only an infinite God can be truly independent in His plans. In the second place, it is denied by all those who say that when God created mankind He "limited Himself" so that after the creation of man He is no longer supreme and independent. Such people confidently assert that God is limited by the free will of His creatures. They do not even hesitate to use such expressions as "God's hands are tied"; "God wants to save you but He is helpless until you make your own decision"; "Give God a chance" (or an "opportunity", which is evidently the same idea, namely that God cannot act until the human will gives Him an "opportunity" by acting first); "God has done all He can; now it is just up to you to make your own decision" and many similar modes of speaking. All of these flatter the natural man and his powers and detract from the glory and honor of God by an implied denial of His independence and sovereignty.

There are those who assert that God has from all eternity fore-ordained what shall come to pass but that this foreordination is based on His eternal foreknowledge of what would come to pass anyway. In the matter of the salvation of sinners, this becomes the teaching that God has from all eternity elected some to eternal life, but He has elected those whom He foresaw would at some time of their life by their own human free will decide to repent and accept Christ. This, of course, is just an elaborate, roundabout way of saying that God's eternal foreordination and election are not real and effective, but a mere verbal fiction. If God has foreordained the salvation of those whom He foresaw would choose to be saved, then God's foreordination is a fiction. This really amounts to God, in His eternal decree, deciding to leave the eternal issues of life to the free will of sinful creatures. It amounts to God leaving the whole matter to sinful man, and simply **ratifying** the all-important decision made by human free will. This has accurately been named the doctrine that "God elects those who elect themselves". It regards

man's choice as real and effective, whereas God's choice is a merely formal ratification of man's choice.

These denials of God's sovereignty and independence do not arise from careful exegesis of the text of Scripture. Talk with those who advocate these views and in a few minutes it becomes evident that they are basing them upon a kind of human reasoning. Because they cannot harmonize God's sovereignty with man's freedom and responsibility, they try to escape from this paradox by virtually denying God's sovereignty in the interests of man's freedom. The Reformed theology for which our Church stands, on the other hand, reverently lets the paradox stand unsolved, recognizing that this paradox (between God's sovereignty and man's freedom) is deeply unbedded in the Scriptures, and holds the two truths of God's sovereignty and man's freedom without sacrificing one or the other.

A very crude misstatement of this subject is sometimes met with. It is sometimes stated that Calvinism teaches God's sovereignty, Arminianism teaches man's freedom and responsibility, and you have to take both Calvinism and Arminianism to get the whole truth. If it were not for the fact that this form of statement evidently appeals to some people and has some popularity, it would hardly be worth answering. In the first place, it is an absurdity to represent Calvinism and Arminianism as mutually complementary systems, which have to be combined to get the whole truth. Anyone who knows anything about the history of this controversy knows that at the points of difference between them Calvinism and Arminianism are mutually **contradictory** systems. In the early 1600's the Arminians in Holland (then called Remonstrants) issued a paper in which they called in question five articles of the creed of the Reformed Church of Holland. This created controversy and a special synod was held — the Synod of Dort, 1618-19 — to settle the controversy. The Synod of Dort condemned the five points of the Arminians, and adopted five articles of its own to set forth the truth. The five "Canons of Dort" are not complementary but contradictory to the five points of the Arminians. To say that Calvinism and Arminianism are just two sides of the same picture, as some say, is to talk through one's hat. It is like saying that the statement "Caesar crossed the Rubicon" and the statement "Caesar did not cross the Rubicon" are two sides of the same picture.

In the second place, the difference between Calvinism and Arminianism is not that Calvinism believes in God's sovereignty while Arminianism believes in man's freedom and responsibility. The real difference is that Calvinism believes fully in both God's sovereignty and man's freedom and responsibility, without trying to

solve the rational paradox that is involved, while Arminianism feels that the paradox must be solved, therefore it denies the real sovereignty of God in the interests of holding on to man's freedom and responsibility. The real difference between the two systems, then, is a difference in their attitude to this paradox. Arminianism faces the paradox with a rationalistic attitude: the paradox must be solved at any cost. If this involves denying the real sovereignty of God, so be it; we must then say that God elected those whom He foreknew would of their own free will repent and believe. Calvinism, on the other hand, approaches this paradox with an attitude of reverence and godly fear: the paradox is one of the secret things that belong to the Lord our God; we need not solve it; we need only adhere to what the Scripture teaches concerning both of these truths which we cannot fully harmonize.

The Arminian view is prevalent today in American evangelical or fundamentalist circles. Some consider this only an academic question, of no practical importance. The truth is that nothing is more important than the truth about God and our relation to Him. The Arminian view implies that it is in the power of sinful man, without the effectual calling or irresistible grace of the Holy Spirit, to make a "decision" to repent and accept Christ. This in turn implies that the natural man cannot be really totally depraved and dead in trespasses and sins. So it will be seen that Arminianism involves very serious consequences.

Questions:

1. What great truth is taught in 11:34, 35?

2. What expression is frequently used in the Bible and the Westminster Standards to designate the sovereignty of God?

3. What is the attitude of present day liberals and modernists to the sovereignty of God?

4. What are some of the statements made by those who say that God has "limited himself" in His dealings with man?

5. What is wrong with the common saying "Give God a chance"?

6. Why is it not correct to say that God has from eternity elected those whom He foresaw would of their own free will decide to repent and believe?

7. What paradox is deeply imbedded in the Scriptures?

8. Why is it not correct to say that Calvinism and Arminianism are both true, and only two sides of the same picture?

9. What controversy was settled at the Synod of Dort? When and where was this synod held?

10. What is the real difference between Calvinism and Arminianism?

11. What is the right attitude toward the paradox between God's sovereignty and man's freedom?

12. Why is the difference between Calvinism and Arminianism an important matter?

(Note: This series of lessons on the Epistle to the Romans will be continued, D.V., in the next issue. — Ed.)

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 EPISTLE OF PAUL TO THE GALATIANS, AN INTRODUCTION AND COMMENTARY, by R. A. Cole. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. 49502. 1965, pp. 188. \$3.25.

This commentary by Alan Cole is in the Tynedale New Testament series of Bible commentaries edited by R. G. V. Tasker. It is a commentary of the popular or non-technical type and is a concise and understandable treatment of Paul's letter to the Galatians. It is especially suitable for

the layman who may not have a knowledge of Greek. The letter is taken a paragraph at a time, and all Greek words and phrases mentioned in the commentary are transliterated into English script with the translation given.

In his introduction Dr. Cole touches briefly on some technical considerations, such as the date of composition and the destination of the letter. Concerning the latter, he cautiously adopts the South Galatian theory, but he is not dogmatic on this.

Professor Cole rightly sees this letter as a defense of Paul's gospel, particularly of the truth that justification is by faith alone apart from the works of the law. He divides the letter into three major sections in which Paul defends justification by faith alone from three different points of view, namely his argument from history, the argument from theology, and the moral argument.

Dr. Cole gives an excellent treatment of the teachings of the Judaizers — those men who evidently were trying to bring the Galatian Christians back into bondage under the law after Paul had preached the gospel to them. Perhaps the author is guilty of seeing veiled allusions to the Judaizers throughout the letter more often than is warranted, but he is never dogmatic concerning his suppositions about the Judaizers' doctrine.

This commentary is recommended for anyone who wants a good general understanding of the book of Galatians without delving too deeply into highly technical matters. It will be especially helpful for the person who is studying Galatians for the first time and is also suitable for use by Bible study groups and adult church school classes.

— J. M. Vos

THE STRAIT GATE, by John Bunyan. Reiner Publications, Swengel, Penna., 17880. 1967, pp. 72, paper cover. \$1.00.

This is another of the fine reprinted works of the English Puritan John Bunyan. This paperback is a very careful and detailed exposition of Luke 13:24. The main force of this work is to prove, by the Scriptures, that not only the outwardly profane man, but also that many a professing Christian will fall short of admittance into heaven. Great emphasis is placed upon this latter category.

The message of this book will make the conscientious Christian reader re-evaluate his own relationship with Christ. This book is both practical and devotional. It also contains suggestive homelitical material.

— A. Wayne Duffield

MEN OF THE COVENANT, by Alexander Smellie. The Banner of Truth Trust, 78b Chiltern Street, London, W. 1, England. 1960, pp. 534. 15 shillings.

This book is a reprint of an earlier classic first published in November, 1903. The author was a minister in the Original Secession Church of Scotland who became widely known for his devotional writing. At one time 80,000 people were using the daily notes which he wrote for the International Bible Reading Association. The lasting worth of **MEN OF THE COVENANT** "was recognized when Edinburgh University con-

ferred its Doctorate of Divinity upon the author in 1908."

The author acknowledges that "some may complain that the atmosphere of these chapters is too Whiggish, and that they scarcely so much as try to understand and appreciate the Cavalier. I can but plead that to me it seems evident that the Covenanter, in the main, was incontestably right; although I hope that I have never been conspicuously unfair to his opponent" (p. viii).

The publishers have very thoughtfully included an Outline of Scottish Church History not found in the earlier editions. This is a valuable aid for those who are not familiar with this period of history. Also included are the some fifty illustrations found in the earlier editions.

This book is recommended as devotional reading, especially for those interested in this period of church history.

— Jerrold S. Milroy

PREACHING THROUGH THE BIBLE, by Eric W. Hayden. Zondervan Publishing House, Grand Rapids, Mich., 49506. Vol. I, 1964, pp. 283, \$3.95. Vol. II, 1967, pp. 319, \$5.95.

In Volume I the author presents a general introduction to each book of the Bible, giving specific information on the title, key word, theme, and key verse. Then he develops a textual sermon on the key verse of the book. Although designed for pastors, it could be a valuable tool for laymen desiring a better knowledge of the Bible as a whole. However, it does have some basic weaknesses. The author writes from an Arminian perspective, and fails to take into consideration God's covenants with men as they form the connecting thread through all the books of the Bible. Nevertheless, I have found it quite helpful in developing more variety in my preaching.

Volume II is intended to be supplementary to Volume I. In this second volume the author takes a more detailed look at each book of the Bible than in Volume I. He gives a brief outline of each book of the Bible and then an expository sermon on the "famous" chapters of each book. This volume has the same theological weaknesses as Volume I. Nevertheless, it would be helpful as a guide in preaching by causing the pastor to avoid undue emphasis on certain favorite passages of subjects.

— Donald Weilersbacher

DISCOURSES AND SAYINGS OF OUR LORD JESUS CHRIST, by John Brown. The Banner of Truth Trust, 78b Chiltern Street, London W.1, England. 1967 (reprint.) Vol. I, pp. 508; Vol. II, pp. 519. Vol. III, pp. 510. 3 pounds 15 shillings

per set of three volumes; singly 30 shillings per volume.

Pious and profitable, but plodding. The weight of these volumes is attributable more to the number of words than to heaviness of exegesis. In good Puritan style, the author takes ten pages to say what should take one. This weakness notwithstanding, the discourses are commendable for the personal manner in which the author applies the Reformed faith to life.

The emphasis on exegesis and doctrine is refreshing. Nearly all the major discourses and significant sayings of Christ contained in the Gospels come under the careful scrutiny of this expositor's eye. Skillful handling of the text shows that Christ's teachings were given in a redemptive rather than an ethical framework.

— R. W. Nickerson

CHRISTIAN MALE-FEMALE RELATIONSHIPS, by Zelma Bell Green. Baker Book House, Grand Rapids, Michigan 49506. 1967, pp. 111. \$1.50.

The surprising sidelight on this small book is the fact that the author is a woman — and a qualified one at that. Her straight-forward treatment of a sensitive subject is worthy of considerable merit. The booklet presents a series of 13 basic lessons dealing with the major aspects of a Christian view of sex and marriage. The approach is psychological, rather than biological. The framework is always that of Biblical Christianity. This is not a marriage manual, but a provocative outline of questions all of us have and written in such a way as to encourage discussion among Christians. The author does not attempt to be definitive in any one area, but appends a good bibliography for further research. A teacher's manual for the lessons may also be ordered directly from the author.

— R. W. Nickerson

THE HARVEST OF MEDIEVAL THEOLOGY, by Heiko Augustinus Oberman. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan 49502. 1967, pp. 495. \$3.95.

The recent revival of interest in late medieval theology and philosophy may claim this volume as one of its choicest fruits.

Not intended for laymen or even the average pastor, the work of Mr. Oberman is a significant contribution toward a better understanding of trends in theology that reach down even into the present. The nominalistic influence on early Protestant reformers is interestingly probed. In particular, the works of Gabriel Biel are brought together in such an erudite array as never before accomplished. The link between Biel and Luther is impressively presented.

Among the impressive subjects discussed are sin, predestination, mariology, mysticism, and the Scripture-tradition question. In many places the interpretive conclusions are controversial, but always stimulating. The philosopher-theologian will be glad he plowed through this tome, though many times the going is rough.

— R. W. Nickerson

CHRISTIAN CALLING AND VOCATION, by Henlee H. Barnette. Baker Book House, Grand Rapids, Michigan 49506. 1965, pp. 83. \$1.50.

This treatment of a key subject, Christian vocation, has some major defects, but is interestingly presented and easy to read. The liberal theology of the author is evident from the first chapter when he displays elements of universalism. His concept of church government is markedly Baptist and quite unbiblical. The concept of ruling elder is not propounded and the practice of ordination for life is argued against.

The author also raises objection to the Calvinistic view of "calling," i.e. the fact that all believers have a call to serve God in whatever area he has given them adequate talents. From a practical point of view, certain texts are well studied, but lack of careful exegesis is evident. A work on the same subject from a Reformed viewpoint is much needed. This book is woefully inadequate.

— R. W. Nickerson

PREACHING FROM HOSEA, by E. F. Vallo. Baker Book House, Grand Rapids, Mich. 49506. 1963, pp. 98. \$1.95.

This is another book in Baker's Minister's Handbook Series. The author, an evangelist of the Southern Baptist Convention, outlines each chapter and expounds the prophecy verse by verse. It is a good study book of a difficult prophecy, and also contains a world of material for the minister in the pulpit. The subject material — sin, its punishment, God's mercy, His call to repent, His willingness to forgive — are all dealt with in language suitable for our day. If you are studying the message of Hosea for our day, be sure to get this book.

— Herbert A. Hays

IN CHRIST, OR THE BELIEVER'S UNION WITH HIS LORD, by A. J. Gordon. Baker Book House, Grand Rapids, Mich. 49506. 1964, reprint of 1872, pp. 209. \$2.95.

Of Gordon, the founder of what are now Gordon College and Gordon Divinity School, Charles H. Spurgeon wrote, "Here we have power without sensationalism; calm thought, living and earnest, expressed in forcible language; the doctrine orthodox, evangelical and practical."

This book is a reprint from the 1872 edition, but it is as alive and relevant to the life of the believer in Christ as anything that could be written today. Mr. Gordon deals with the believer's union or oneness with Christ in every aspect of that union from his crucifixion in Christ to his glorification in Christ. A careful reading and study of the book should serve to give the reader a keen sense of what God in Christ has done for him. For your spiritual growth, read the book.

— Herbert A. Hays

BY OATH CONSIGNED, by Meredith G. Kline. William B. Eerdmans Publishing Company, Grand Rapids, Mich. 49502. 1968. 110. \$3.75.

A major theme in the Scriptures, both Old and New Testaments, is God's covenant with his people. Recent biblical scholarship has shed new light on the covenant concept, a key that unlocks the gates to the Bible's meaning.

In a former volume Professor Kline (Gordon Divinity School) showed that God's covenant with Israel was like a treaty imposed on a conquered nation by a king who subdued that nation and then ruled over it. In the ancient Near East it was common for a king to hold sway over a vassal by means of a treaty-covenant, which was a declaration of sovereign authority (**Treaty of the Great King**, Grand Rapids, 1963). Like those royal treaties, God's covenant was an administration of lordship binding Israel to the sovereign King in perpetual servitude under an oath of consecration.

By Oath Consigned centers attention on the covenant signs, circumcision and baptism, providing a more authentic basis for relating them. These biblical rites, the author contends, correspond in form and function to the ratification rituals of ancient Near Eastern treaties.

Kline offers a reinterpretation of these ordinances, viewing them not only as oath-signs but as symbols of judgment-ordeal. As sacramental symbols, circumcision and baptism are not signs of divine grace and blessing exclusively since they dramatize God's holy wrath against sin, a binding over of sinners to the sanction or penalty of the law. Kline correctly regards circumcision as a curse-sign corresponding to the cutting ritual by which covenants were commonly ratified (see Gen. 15:7-11, 18). The cutting off of the foreskin symbolized the penalty of being cut off from the Lord's people (Gen. 17:14); it was therefore an oath of allegiance or consecration to the covenant Lord. Abraham, Kline observed, was required not only to circumcise Isaac but "to take up the knife again and to perfect Isaac's circumcision by cutting him off altogether from among the living (Gen. 22:1ff)." Both of these knife rituals signify total consecration, and also divine judgment which befalls the covenant breaker. Read in the light of the New Testament fulfillment, the knife rituals of Genesis 15, 17, and 22 proclaim the threat of divine judgment executed

in the crucifixion of Christ, a judgment which Paul terms the "circumcision of Christ" (Col. 3:11).

Baptism, like circumcision, is also an ordeal-symbol as well as an oath-sign. Trial by ordeal was a standard feature of ancient legal procedure. A person who failed to satisfy the obligations of a sworn pledge was subjected to an ordeal that would render a (divine) verdict of guilt or innocence. A common ordeal element was water. The accused — if he failed to heed an ultimatum delivered by a messenger — was cast into a river. Emergence from the waters of ordeal would signify vindication. Old Testament water ordeals include the flood from which Noah was delivered, the crossing of the Red Sea, and the crossing of the Jordan River. These ordeals provide the background for the judgment sign of the new covenant. Since John the Baptist delivered a divine ultimatum of judgment, the baptismal sign of John's mission appears to have been a water-ordeal symbol rather than a mere purification rite. Peter saw the Noachic flood waters as a type or figure of Christian baptism and Paul pictured the Israelites as "baptized" in the sea. Christian baptism, the author concludes, is "a symbolic passage through the judicial ordeal, in which those under the rule of the covenant receive a definitive verdict for eternal glory or for perpetual desolation" (p. 65). Since the covenant is not merely an administration of grace but includes ultimate curse as well, the sacramental sign of the covenant serves as a warning of an eschatological ordeal that has a dual outcome of weal and woe.

As for the mode of baptism, no exclusive claims can be made for immersion, Kline believes, yet "it would nevertheless appear that the symbolic aptness of that mode remains unimpaired by the interpretation of baptism as a sign of judgment" (p. 83).

The final chapter argues that the biblical basis for the baptism of children is their parents' covenantal authority over them. Children are incorporated by baptism "within the domain of Christ's covenant lordship" (p. 94). He who is baptized according to the principle of authority as well as he who is baptized according to the principle of confession is brought within the judicial sphere of Christ's lordship for a final (eschatological) verdict of blessing or curse. By baptism both believers and their children are consigned by oath to the Lord of redemptive judgment, who issues the final verdict: eternal life or death.

This book is an excellent example of contemporary evangelical scholarship. It signals the need for reexamination of traditional approaches to the sacrament of baptism and for reformation at certain points where the doctrine and practice of baptism do not satisfy all the biblical data.

— Joseph A. Hill

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:

A recent issue of the magazine **Christian Herald** contains a question and answer about the Reformed Presbyterian Church. The question is as follows:

"Why do the Reformed Presbyterians ban the use of musical instruments or hymn singing in their churches? Also, the members are forbidden to take any part in civil government and do not vote because the government does not recognize Jesus Christ as the ruler of all nations. The government does not want to put the name of Jesus Christ into the Constitution of the United States. Are the Reformed Presbyterians guilty?"

The answer published by **Christian Herald** is as follows:

"Reformed Presbyterians apparently pursue a particular understanding of church and state and music. Some religious groups enjoy their distinction through a bizarre set of rules and prohibitions. Halford Luccock recalled the group in England that would not eat potatoes because they weren't mentioned in the Bible. If this group doesn't want to participate in government — well, that's their thing. Most concerned Christians I know to be active, vital participants in the destiny of their country. Putting the name of Jesus Christ in the Constitution would be just one more formalism — unsuited to our Spirit of Christ and unfair to our pluralistic society."

Comment on the above exchange:

The first rule of fair controversy is to ascertain what the real position of your opponent is. The second rule of fair controversy is to try to understand your opponent's position and his reason for it. The third rule of fair controversy is to state opponent's position accurately, discussing his real position, not a mere caricature or distorted hearsay "image" of it. Such procedure is required for intellectual integrity in debate or discussion. Far more is it necessary for Christian charity in dealing with the beliefs of our fellow Christians.

Christian Herald has violated every one of the above rules of fair controversy. Authentic and accurate information in brief form could easily have been obtained on request to the headquarters of the denomination. The address is published in Frank Mead's **Handbook of Denominations**, Fourth Edition (1965), page 232. Instead of obtaining au-

thentic information, **Christian Herald** set up a "straw man" and then knocked him down with ridicule and scorn. The insinuation that Reformed Presbyterians "enjoy their distinction through a bizarre set of rules and prohibitions" is an example of the most flagrant kind of jumping to a conclusion. We do not expect the editors of **Christian Herald** to agree with the creed of the Reformed Presbyterian Church, but we have a right to expect them to aim their criticisms at an authentic statement of its position and to avoid imputing motives to those who hold it ("enjoy their distinction").

The Reformed Presbyterian Church's position on worship has a long and honorable history, going back to Reformation times, and especially to the English and Scottish Reformers of the 1600's. The Reformed Presbyterians worship God as the Pilgrim Fathers of the Mayflower worshipped God, and for the same reasons. It is a position held in conscience before God, and should not be brushed off with ridicule and scorn. **Christian Herald's** representation of the political position of the Reformed Presbyterian Church is so wide of the mark that it can only be regarded as a vague caricature of the denomination's actual position. (**Christian Herald**, December 1968, page 33).

We suggest that the editors of **Christian Herald** ponder the following texts of Scripture: Exodus 20:16; Proverbs 18:13; Jude 9; Romans 13:10.

— J. G. Vos

Question:

Are Sabbath Schools to be regarded as an official function of the Church as an institution? If not, how are they to be regarded?

Answer:

Sabbath schools originated in England with Robert Raikes, about two hundred years ago. At first they were scarcely even religious. They were an attempt to provide some basic education for children who otherwise would have none. Only after a long time did Sabbath Schools become what they usually are today, an educational function of the Church used chiefly for the instruction of its own children and youth, as well as older members.

The Sabbath School as such is not a divine institution, but it may perhaps be regarded as an

implementation of the universal priesthood of believers, which is certainly a Biblical teaching. In other words, the Sabbath School is one of the ways in which the Biblical truth of the universal priesthood of believers can find a proper expression. Thus regarded, the Sabbath School as an organization rests on expediency rather than principle. It may be regarded as an expedient way of implementing a Biblical principle, but certainly not the only legitimate way.

Even though the Sabbath School **as such** is not a divine institution, like the family, the church and the state, still as it is not a purely individual affair but involves the combined effort and activity of many Christians, it comes properly under the oversight of the session of the congregation.

The tendency to regard attendance at Sabbath School as a divinely commanded duty as binding on every Christian as attendance upon the Church's official ministry of the Word and sacraments cannot be supported from Scripture. On the other hand, Sabbath Schools can accomplish much good in Christian witness and instruction, and we should not hesitate to support and promote them.

— J. G. Vos

Question:

What Scriptural warrant is there for unordained men, and also women, serving as Sabbath School teachers? Should the Church's teaching function not be reserved to those who have been called and ordained to office in the Church?

Answer:

See the previous question and answer on the nature and functions of Sabbath Schools. The **official** teaching ministry of the Church is restricted to ordained ministers, licentiates (and in some exceptional circumstances, ruling elders). But not all teaching within the Church can be called "official." The Church can be viewed as an institution, and also as an organism. There can be unofficial teaching in the Church as organism. This is an implication of the universal priesthood of believers. Texts which set forth the universal priesthood of believers are: Ex. 19:6. Joel 2:28 with Acts 2:17, 18. 1 Cor. 14:26. 1 Peter 2:5, 9.

Texts which provide that members are to teach others are: Col. 3:16. Acts 18: 25, 26. Hebrews 5:12. Texts which provide that members are to exhort one another (closely related to the function of teaching in the Greek) are: Hebrews 3:13; 10:25.

It is the clear and explicit teaching of the Bible that women may not be ordained to the ministry and eldership, may not conduct the official stated services of the Church, but on the

contrary are commanded to "keep silence". 1 Cor. 14:34, 35. 1 Tim. 2:11-15. It follows from the above that women ought not to teach classes or groups of men, or mixed classes of adult men and women. On the other hand, Scripture commands that older women are to teach younger women. Titus 2:3, 4.

In the present writer's opinion men who have not been ordained to church office may properly, with the approval of the session (minister and ruling elders) teach Sabbath School or other classes. Also in the present writer's opinion it is not a violation of the above principles for qualified women, with the approval of the minister and elders, to teach classes of children and young people, whether girls, boys or both, who are still minors, i.e., not of adult age.

It may be particularly significant that in Acts 18:25, 26 Aquila and Priscilla "expounded the way of God" to Apollos. The whole situation seems to exemplify the priesthood of believers in the Church as organism, not the official teaching function of the Church as institution. First Apollos himself "taught diligently the things of the Lord." There is no evidence that he was an ordained man. Secondly, Priscilla was a woman, and Aquila, her husband, was not a minister or church officer so far as we know. Like Paul he was a tent-maker (Acts 18:2). He had to leave Rome because of an anti-Jewish decree of the emperor. So Apollos, who himself though not ordained taught others, is in turn instructed by a married couple who are not ordained officers of the Church. The whole affair is unofficial, but the way it is described in the Bible seems to imply that the blessing and approval of God was bestowed on it.

Incidentally, the recent meeting of the Reformed Ecumenical Synod in Holland (Summer, 1968) affirmed the Biblical principle that women may not be ordained as ministers or elders. This affirmation was made by the Reformed Ecumenical Synod in spite of the opposition of some of the Dutch Churches

— J. G. Vos

Question:

In the magazine you have written with approval of Textual Criticism of the New Testament. Is it not presumptuous for sinful men to dare to criticize the holy Word of God?

Answer:

Our correspondent is evidently under the impression that "criticism", in the term "Textual Criticism", means **faultfinding**. The word "criticism" is indeed often used with this kind of meaning. If this were the real meaning in the phrase "Textual Criticism", we would reply without hesitation that it certainly is presumptuous for sin-

ful man to criticize (or find fault with) the Word of God.

However, "faultfinding" is not the primary or basic meaning of the term "criticism." It comes from the Greek word for **judging**, and as used in the term "Textual Criticism", it means a very exact, careful study of the existing manuscripts of a book — say, the Gospel of Mark — to form a **judgment** as to which manuscript, where they differ from each other, is closest to the book as originally written by the evangelist Mark. There are many manuscripts of the New Testament in Greek, and no two are exactly alike. Where they differ, a decision or judgment must be made between them. This should be done devoutly and also intelligently, with full consideration of the many factors involved. Thus carried on, Textual Criticism is not presumptuous — rather, it is unavoidable, it is absolutely necessary. Every English version of the Bible, including the King James Version, presents to its readers the product of many hundreds of **judgments** (critical decisions) between variant readings in the ancient manuscripts.

The idea that we can start with the King James Version as an absolute standard, and then measure all other versions and all Hebrew and Greek manuscripts by comparing them with the King James Version, is certainly wrong. The true starting point should be the original Hebrew and Greek manuscripts. By critical study of these the genuine text should be determined so far as it is possible to do so. Then from the text thus determined, the best possible translation into modern languages should be made. Scholarly study of the text of the Bible neither began nor ended with the publication of the King James Version in the year 1611.

— J. G. Vos

Question:

On a recent Sabbath morning a speaker on a religious radio broadcast made the following statement: "God votes for us, the devil votes against us, and the way we vote swings the election." What should be thought of this statement?

Answer:

The statement cited is an old one, which has been in circulation for many years. The theology implied by the statement is Arminianism, which denies the Biblical doctrine of God's sovereign, free election of sinners unto eternal life, and regards salvation as depending, at its crucial point, on a "decision" which the sinner is said to be perfectly free to make. The unscriptural character of the statement cited is so extreme that it should be obvious to any careful student of the Word of God.

There is not space here to present the wide

range of Biblical proof of the doctrine of sovereign election, nor to present an extended refutation of the Arminian theology which denies this doctrine. For fuller treatment we recommended two excellent books: **THE REFORMED DOCTRINE OF PREDESTINATION**, by Loraine Boettner, published by Presbyterian and Reformed Publishing Co., Box 185, Nutley, N. J. 07110. (2) **THE SOVEREIGNTY OF GOD**, by Arthur W. Pink, published by Reiner Publications, Swengel, Pa. 17880. These works present the Biblical data in some detail.

We shall, however, cite two verses from Paul's Epistle to the Ephesians: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . ." (1:4, 5).

Note that according to these verses, the choice of persons to be saved (a) was made by God in eternity, "before the foundation of the world"; (b) was the cause, not the result, of the persons being holy; therefore they were not elected because God foresaw that they would make a holy decision to accept the Gospel; (c) was according to the good pleasure of God's will, not according to the good pleasure of the sinner's will.

Arminianism is popular because it flatters the natural man and his powers. At the same time it debases God, regarding Him as a helpless onlooker until man, by his free will, make the all important decision. Arminianism regards man's will as something that has somehow escaped the ruin and corruption done to the human personality by man's fall into sin. The sinner is regarded as having full power and ability to repent and believe the Gospel. He is regarded as initiating the process of salvation. Once the sinner has started it, God follows it up with divine grace. But the sinner has to start it. How can Arminians reconcile this view with the truth that the natural man is "dead in trespasses and sins"? (Eph. 2:1). We might ask, is the human will included in this condition of spiritual death or is it not?

The statement cited from the radio broadcast regards both God and the devil as merely "voting" while the sinner alone is the one who "swings the election." This statement seems to put God and the devil on a par as far as ability to influence the sinner is concerned. And it seems to regard the unsaved sinner as exercising a power greater than that exercised by God Himself. In conclusion, we regard the statement cited as theologically unsound, dishonoring to God, and likely to lead sinners to think that sin has left their inner personality undamaged.

— J. G. Vos

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A Christian Introduction to Religions of the World. 78 page paperback book, from the 1964 issues of the magazine. \$1.50 from Baker Book House, 1019 Wealthy St., S. E., Grand Rapids, Michigan 49506.

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J. G. Vos, Editor and Manager
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Blind Bartimeus

By Henry Wadsworth Longfellow

Blind Bartimeus at the gates
of Jericho in darkness waits;
He hears the crowd — he hears a breath
Say, "It is Christ of Nazareth!"
And calls, in tones of agony,
"Jesus, have mercy now on me!"

The thronging multitudes increase;
Blind Bartimeus, hold thy peace!
But still, above the noisy crowd,
The beggar's cry is shrill and loud;
Until they say, "He calleth thee!"
"Fear not, arise, He calleth thee!"

Then saith the Christ, as silent stands
The crowd, "What wilt thou at my hands?"
And he replies, "O give me light!
Rabbi, restore the blind man's sight!"
And Jesus answers, "Go in peace,
Thy faith from blindness gives release!"

Ye that have eyes, yet cannot see,
In darkness and in misery.
Recall those mighty Voices Three,
"Jesus, have mercy now on me!
Fear not, arise, and go in peace!
Thy faith from blindness gives release!"

There is a Peace

(Author unknown)

There is a peace, though kingdoms fall and
crumble,
A peace amid this hurricane of war,
A quiet peace that passeth understanding,
While chaos rages at our very door,

There is a peace, not bought by worldly honor,
Nor at the price of many millions slain,
But by the blood of One, God's Son, who suffered,
And even now, He did not die in vain!

There is a peace deep down within the Christian,
A rock on which to lean in time of storm,
A lasting peace that will outlive the ages,
In spite of those who ridicule and scorn.

There is a peace! Let's cling to it and hold it,
In life or death, in days of peace or war,
That quiet peace which passeth understanding,
Though chaos rages at our very door.

Psalm 95

Harmonization: A. Engels

Melody 1542-7: Louis Bourgeois (c.1510-1572)

The Lord be praised, come let us sing And let your
 The Lord, our God, is good and great; None e - quals
 Come, let us wor - ship and bow down Be - fore this
 Would that to - day ye heard his voice! Re - call your
 For for - ty years I bore their ill. I said, Wrong

voice with rap - ture ring To hail the rock of our sal -
 him in strength or state. No god, O God, shall stand be -
 God of great re - nown. He made us, and our thanks we
 fa - thers' e - vil choice; Mer - i - bah and Mas - sah saw them
 are their heart and will And from My ways they stray for -

va - tion. Be - fore our God, with strength en - dued We'll come with shouts of
 fore Thee. The depths of earth are in His hand, He formed the hills, He
 ren - der To Him who led us by His hand, To pas - tures in a
 chast - ened. With har - dened hearts they tempt - ed me And dis - o - beyed, though
 ev - er. Then in My an - ger I did swear, My her - i - tage they

grat - i - tude, With psalms and songs of jub - i - la - tion.
 shaped the land, The sea is His, all show His glo - ry.
 ver - dant land. He is our shep - herd, our de - fend - er.
 they could see How to their aid I al - ways has - tened.
 shall not share, In - to my rest they'll en - ter nev - er!



BLUE BANNER FAITH AND LIFE

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APRIL-JUNE, 1969

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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.

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Jehovah Tsidkenu — The Lord Our Righteousness

I once was a stranger to grace and to God,
I knew not my danger, and felt not my load;
Though friends spoke in rapture of Christ on the tree,
Jehovah Tsidkenu was nothing to me.

I oft read with pleasure, to soothe or engage,
Isaiah's wild measure and John's simple page;
But e'en when they pictured the blood-sprinkled tree,
Jehovah Tsidkenu seemed nothing to me.

Like tears from the daughters of Zion that roll,
I wept when the waters went over His soul;
Yet thought not that my sins had nailed to the tree
Jehovah Tsidkenu — 'twas nothing to me.

When free grace awoke me, by light from on high,
Then legal fears shook me, I trembled to die;
No refuge, no safety in self could I see—
Jehovah Tsidkenu my Saviour must be.

My terrors all vanished before the sweet name;
My guilty fears banished, with boldness I came
To drink at the fountain, life-giving and free—
Jehovah Tsidkenu is all things to me.

Jehovah Tsidkenu! my treasure and boast,
Jehovah Tsidkenu! I ne'er can be lost;
In Thee I shall conquer by flood and by field —
My cable, my anchor, my breastplate and shield!

Even treading the valley, the shadow of death,
This watchword shall rally my faltering breath;
For while from life's fever my God sets me free,
Jehovah Tsidkenu my death-song shall be.

— Robert Murray McCheyne

Go Tell Them That Jesus Is Living

A light on the dark horizon,
Shining with luminous ray,
Banishes fear and sorrow,
For Christ is risen today!

O sing it to those who sorrow,
The message is clear and sweet,
"He is the Resurrection,"
Go tell it to those who weep.

Go tell them that Jesus is living,
He's living just as He said,
And some day He's coming in glory,
Coming to quicken the dead.

Then all the pain and the suffering
That now His beloved ones feel,
Will pass, for "There is no sorrow
On earth that heaven can't heal!"

So tell them that Jesus is living,
That He will illumine the way
Over the troublesome waters,
For Christ is risen today!

— Author Unknown

Thy Word

Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there
Thy Word is like a deep, deep mine;
And jewels rich and rare
And hidden in the mighty depths
For every searcher there.

Thy Word is like a starry host,
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair,
And find for life's long battle-day
All needful weapons there.

Oh, may I love Thy precious Word;
May I explore the mine;
May I its fragrant flowers glean;
May light upon me shine.
Oh, may I find my armor there;
Thy Word my trusty sword,
I'll learn to fight with every foe
The battle of the Lord.

— Author Unknown

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The Intermediate State

By J. G. Vos

The intermediate state is the state of the human soul between death and the resurrection. Scripture represents the intermediate state as provisional, constituting neither the ultimate bliss of the saved nor the ultimate doom of the lost. It forms, in effect, a transition between life within history and the ultimate life in eternity. But this basic fact is often ignored and the intermediate state of the Christian dead is spoken of in terms that Scripture reserves for the life after resurrection.

STATE OF QUIET CONSCIOUSNESS

All theories of "soul sleep" are excluded by the plain teachings of Scripture. The term "sleep," as a description of death, is used in the case of Christians only. It refers either to the rest of the body after death, or is used metaphorically of the soul to imply a state of peaceful rest. Scripture is clear that consciousness continues after death; "to be absent from the body is to be present with the Lord" (II Cor. 5:8). As we are conscious of the body's presence in this life, we shall be conscious of the Lord's presence in the intermediate state. That the intermediate state of the redeemed is a state of quiet rest is shown by Rev. 14:13 ("Blessed are the dead which die in the Lord . . . that they may rest from their labors. . .") The same context says of the wicked: "they have no rest day nor night . . ." (14:11).

It is only through the instrumentality of the body that man is in touch with the earthly environment — the realm of nature and the world of human society. In the abnormal state of not having a body, the connection cannot exist. Whatever of objective reality there may be in spiritism, it cannot involve a real communication between the dead and the living. If the debated case of Saul at Endor involved a real appearing of Samuel, this must be regarded as an exception brought about by the will of God, not by the action of the woman with a familiar spirit. Between death and the resurrection, the human soul is completely separated from the physical world and from human society in this world. After death man is no longer a citizen of history.

STATE OF MORAL PERFECTION

Scripture speaks of "the spirits of just men made perfect" (Heb. 12:23) and of "holiness, with-

out which no man shall see the Lord" (Heb. 12:14). In harmony with this, the Westminster Shorter Catechism affirms that "The souls of believers are at their death made perfect in holiness. . ." This scriptural truth rules out both the notion of purgatory and that of a second or continued probation after death. The body is not the seat of sin; yet in the instant of separation between soul and body, the process of sanctification is miraculously completed. This should not be difficult to believe, for the scriptural idea of sanctification is that it is supernatural from its very beginning (the new birth). There is no reason why God should not bring a gradual supernatural process to a sudden completion by an instantaneous supernatural act.

STATE OF METAPHYSICAL INCOMPLETENESS

All tendencies to regard the intermediate state as the ideal condition are unscriptural. It is represented in Scripture as more desirable than the condition of frustration and struggle which characterizes the present life, and yet much less desirable than the completed blessedness of the resurrection. It is a "being unclothed," a being "found naked" (II Cor. 5:3, 4). Paul hoped to avoid it, if possible, by living on earth until the Lord's second coming, so that he would not be "unclothed" (i.e., a disembodied soul). Man is a composite being consisting of body and soul (or mind), and both are necessary to his normal existence. The lack of the body in the intermediate state renders man in that state deficient and abnormal. In the intermediate state, man lacks something which he must have to be truly normal and completely happy; hence Scripture represents the intermediate state as a state of waiting (Rev. 6:11; Heb. 11:39, 40). The complete metaphysical perfection of man comes only by the resurrection of the body and its union with the completely sanctified soul (Rom. 8:23-25; I Cor. 15:50-54).

RELATION TO TIME AND ETERNITY

Recent researches in the comparatively new science of parapsychology seem to indicate that the mind of man, unlike his body, is not always necessarily geared to the time-sequence which makes up history. "Precognition, often recorded as happening spontaneously over considerable gaps of time, is now demonstrable statistically for a matter of seconds" (L. W. Grensted, The Psychology of Re-

Does
this
contra-
dict
Heb
12:1



ligion, New York, 1952, p. 165). There seems to be an increasing body of credible, carefully tested evidence that the principles of time-sequence and causation, which are universally valid in the physical world, are not always valid for the functioning of the mind.

Our faith, of course, is based on Scripture, not on researches in parapsychology. It may be said, however, that Scripture nowhere teaches that the time-sequence which we call history applies to other spheres of existence than the physical universe. Rather, Scripture seems to imply the contrary. J. Stafford Wright has suggested that in the intermediate state, the human mind will be geared to a different kind of time-scale from that of the physical universe, though we cannot guess what it might be (*Man in the Process of Time*, Eerdmans, 1956, p. 179). Scripture indeed suggests this. The duration between their martyrdom and their resurrection is represented to the souls under the altar as "a little season" (Rev. 6:11), yet in terms of historic time it must be at least 19 centuries, possibly much more.

J. Stafford Wright further suggests that to some, at least, the resurrection may seem to come almost immediately after death, adding that this would give point to the expectation of the early Christians that the Lord's second coming would take place soon (*ibid.*). While we cannot speak positively where Scripture is silent, it seems probable that time as we know it in the present life does not exist in the intermediate state. When the soul or mind is separated from the body, clocks and calendars cease to have any relevance to the person.

INTERMEDIATE STATE AND PROGRESS

Many theologians have assumed that the intermediate state is a state of progress, though as J. Stafford Wright properly points out, Scripture nowhere teaches that it is (*op. cit.*, pp. 182-3). Progress in sanctification must be ruled out absolutely; it would involve a struggle against sin

and temptation which would be incompatible with the peaceful rest of the intermediate state; this state of rest implies complete holiness.

But what about progress of other kinds? Does an infant that dies remain an infant through the intermediate state and rise as an infant at the resurrection? Scripture is silent, therefore we must be cautious. On the whole, however, the implications of Scripture seem to be against any kind of progress in the intermediate state; rather, it is represented as an interim static condition. The lack of a body would seem to imply this, in view of the fact that man's normal constitution requires a body for the development of his personality. If this be correct, it may partly explain the fact that in Scripture all the emphasis is on the resurrection rather than the intermediate state as the object of Christian hope.

In this article we have been considering principally the intermediate state of the redeemed. But what about the lost? Scripture teaches the continued conscious existence of the wicked after death, and their suffering and woe during the intermediate state. Obviously this cannot be bodily suffering, being prior to the resurrection; therefore the plea of the rich man for water to cool his tongue (Luke 16:24) cannot be interpreted literally. It has been suggested that the wicked, being alienated from God and having no spiritual communion with him, will be tortured in the intermediate state by having desires but no body through which any of these desires could be satisfied, while the redeemed in the intermediate state will be "comforted" (Luke 16:25) by their consciousness of the presence of Christ and their spiritual communion with God. No matter how we interpret the scriptural statements about the condition of the wicked in the intermediate state, that condition must be terrible beyond our ability to imagine, and it will end only in a still more terrible doom at the resurrection.

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The Lord's Great Controversy

By the Rev. John C. Rankin

XIII. "Beware of Imitations"

The true inwardness of the modern situation is that a counterfeit Christianity predominates in most of the large Protestant denominations. And generally, if not in complete control, it has gained a foothold and is pressing hard to gain control. In this way and to this extent Christianity, so-called, is Christianity no longer.

The Christianity of today comes in two makes or models; the real vs. the fraudulent, the genuine vs. the counterfeit. One is the one and only true religion which has come from God, the other is only a projection of the mind of modern man. The difference between them is as radical as the difference between error and truth. The conflict

of the day is between these two; the one as different from the other as to constitute just another false religion.

But of false religions we have already a great plenty. We have the cults such as Mormonism, Christian Science and Jehovah's Witnesses. And we have the great ethnic religions as Hinduism, Buddhism and Islam — all products of the mind of sinful man.

We have no desire to deny that any or all of these may contain good things on the horizontal level; or that their adherents, or at least many of them, may not be good people, sincere and honest as men go in this world. It cannot be said that the adherents of the New Christianity are not good in a sense, as they and the world count goodness.

It may be freely acknowledged that many among the Modernists are good neighbors, kind friends and useful citizens; well educated and in many ways well informed.

We have no reason to deny that the Liberal leaders may be highly intelligent and brilliant men, or that they preach good sermons and write good books in which they say many good things. They do. As Jesus said: "The children of this world are, in their generation, wiser than the children of light." We wish to do no one an injustice, and are ready to agree that deep down in their hearts many may possess a better faith than they are able to express.

But the goodness of the natural man, whatever it is and whosoever it may be, does not save. Any hope that such may have for a happy and better hereafter is only a snare and a delusion. It is a suggestion of Satan — for without the Christ of God and his redemption they are yet in their sins and headed for eternal death.

The trouble with the religiously inclined nowadays is that everyone wants the Christian name without possession of the thing. The Modernist wants to keep Christianity and give it up at the same time. The Liberal wants to dispense with every fundamental doctrine of the Christian Faith and still retain the Christian name. But his retention of the name is no guarantee of his possession of the thing.

Religious people generally wish to appropriate God, the Bible, Christ and Christianity to themselves and claim them for their own. But the question remains, do they possess the great essentials of the Faith as they really are or only as they choose to think that they are?

Any religion that denies the infinite greatness and absolute sovereignty of God, or the authority of his Word, or is disposed to dispense with the retributive justice of God is not Christianity. Any so-called Christian Faith that denies the Trinity, the deity of Christ and the necessity of

the new birth is not at all what it claims to be. Unbelief, in any form, in any essential of the Faith, is rebellion against God which as Samuel said to Saul is "as iniquity and idolatry." We should be on our guard against radical falsification of Christian doctrine of any kind and anywhere.

Modern unbelief should be exposed. Where the Bible truth is covered over there must of necessity be a job of uncovering. To uncover counterfeit religion is our duty before God, as also in our own and others vital interest. In the interest of the truth of God with all that it means for God and man, the masquerade should be removed, the counterfeit unmasked and fraud and deception made to appear.

Often, even in every day life, we may be deceived by the outward appearance. Something appears to be so and so and you may be fully persuaded that it is as it appears and yet you come to find yourself mistaken. If so in the realm of outward things, how much more in the sphere of religion and religious profession. "Looks is deceivin," as Josh Billings said. "All that glitters is not gold." Appearance and reality, in some cases, are two different things and we must not allow ourselves to be deceived.

Of course, we are not qualified to judge at all unless we are conversant with the Bible and the system of truth, faith and life which is taught therein. It is only by the application of this knowledge to the case in hand that we are prepared to look into things, get a true understanding of and take the true measure of the facts. Otherwise a church, to us, is just a church; and a seminary, a seminary, the same as any. Many trust these institutions implicitly, just as they do the post office and the bank. People are inclined to take their pastors, church leaders and all that they say and do at their face value. Accustomed as we are to trust the doctor, the lawyer and the candlestick maker, we suppose that we ought to be able to do at least as much for the minister and the "Sunday" School teacher; and, perhaps, even the church member.

It does seem strange to discover that the habit of faith in our fellowmen breaks down when we enter the sphere of church and religion; yet so it is. The reason is that there has been a change; how great, and how wide and deep and thorough-going, may as yet be little known and understood. But it is something we must come to realize and learn to understand how it is, that what at one time may have been comparatively sound and reliable, is no longer so today. Religious things and people have forfeited our confidence and are not to be regarded as trustworthy, unless, by the application of the rule of Scripture, they are found to be what a true and faithful church, church people and religion should be.

We need to realize that it has been and still

is very largely the Modernist way to skulk and hide, work underground and keep under cover. Though they occasionally come out into the open, for ordinary purposes they prefer at least a little, light, protective covering. As a rule they find the masquerade still quite convenient and are not averse to plentiful applications of calcium hydroxide. They have, as a rule, as yet, not dared to go so far as to admit that they are not Christians and their churches Christian. Rather are they ever zealous to maintain the claim that they are. In other words, their methods still continue to be those of subtlety and guile. As a matter of fact, this is what it all boils down to. In this world of sin the hearts of men are "deceitful above all things and desperately wicked" (Jer. 17:9); and, except as, and insofar as, regenerated and sanctified, they are under the power of evil and the prince of darkness. And, in the kingdom of our great arch enemy, the great deceiver of men, everything good is counterfeited.

Even in respect to the ordinary commodities of everyday living we are familiar with such slogans as "Beware of imitations," "Accept no substitutes," "Look out for counterfeits" and "Insist on the brand we recommend." Often we are inclined to follow such advice as quite appropriate and to the point. For, experience teaches that everything good is imitated.

Of course an imitation is not always necessarily a bad thing. It may be good. In some things the counterfeit itself, not being hidden, but generally recognized for what it is, may be valued for its own sake and for no more or less than what it really is. Such useful artifacts as are provided for eyes, ears, mouths, hair and even arms and legs are in this class. Yet the very fact that something is imitated is a tribute to its intrinsic superiority and is also a note of the imitation's inferiority. We have artificial flowers, costume jewelry, imitation apples and bananas; and they may serve their intended purpose admirably, without any real pretense of being other than what they really are. And yet, in every case, how much better would the real thing be!

In other cases where deception is of the essence, the imitation may serve the purpose for a time, until it is discovered, just as well as though it were the real. Nevertheless, when we get down to the hard facts of the case, as sooner or later we must, the imitation is not the real thing, and, in comparison to the real, it is nothing and worse than nothing. Detection makes it most abhorrent. In a sense, only the genuine is anything. The non-genuine, when exposed, is nothing but a detestable swindle; a hoax and a fraud.

Yes, indeed: fool's gold is not gold; a counterfeit twenty dollar bill is not twenty dollars. A simulated pearl is not a pearl, and an imitation diamond is no diamond. So also a wolf in sheep's

clothing is not a sheep; the devil in an angel's form is not an angel; a false prophet is not a prophet, the preacher of another gospel is not a gospel preacher, as apostate church is not a church, Modernism's Christianity is not Christianity, another gospel is not the gospel. Any new religion, gospel, Christianity or theology is not to be regarded as tantamount to the old; any supposed faith in Christ that fails to build squarely upon the truth as it is in him as given in his Word, is not true and saving faith in Christ. False worship is not true worship, and a merely simulated goodness and good life is by no means identical with that which it may aim to imitate. It is always foolish to settle for anything other than the real thing in respect to all things that are properly rated high in value. How much more so in moral and spiritual things where the real thing is of inestimable and infinite worth.

Fearful to contemplate in the present situation is the extent to which the deceitful imitation thrives and prospers in our day. It is simply the common opinion that anything and everything is all right in church and religion; at least, if so be that one is sincere and practical in it. Of course, it is necessary to be right in order to be sincere. What is required in order to be truly practical is another matter.

This is not the first time that false religion has been known to flourish and abound far beyond the real thing. Such was the case in Elijah's day; in Isaiah's, Jeremiah's, Ezekiel's, and in the time of Christ. Such a condition persisted for a thousand years and more before the Reformation. And so, in the opinion of many wise observers, it has come to pass again today. A gigantic fiction, a colossal fraud prevails, and passes for the "Christian" church and religion.

Essential in the detection of the modern religious delusion is the exercise of the power of thought in making distinctions, especially those of kind. In the last analysis the questions which must be asked are those concerning the kind of God men are willing to acknowledge and confess; the kind of Trinity, Christ, atonement, sin and salvation. What kind of Christianity is the true kind, the right and Scriptural kind — that is the question. For Satan copies everything true and good, and is ever the master-counterfeiter. He is ever amazingly clever in his age long business of soul destruction through deceit and guile. Are we to succumb to his deceptions or by God's help pierce through all sham and pretense and so escape his stratagems and defeat his wiles? The true understanding of the precise nature and extent of his modern sleight-of-hand performance is our great need.

The present situation in this respect is very different from what it has been heretofore. In other days the enemies of the faith were largely

outside the Christian fold, and out in the open in their opposition; as Thomas Paine, Robert Ingersoll and others. No particular work of detection was needed in such cases. Also in the case of others of our day who often speak out clearly in expression of their infidelity, the task is easy. Here are weeds that you know and readily recognize, and all you need to do is to pull them up. There is no particular difficulty in such cases for one who is in possession of the full orbed teaching of the Word. As in the past, so also today, insofar as they are bold enough to come out of hiding, speak out plainly and throw off all disguises, no special work of detection is required.

But it is a different matter when unbelief and false, come well-masked, well-concealed, overlaid and counterfeited as is so extensively the case today. As has been indicated, we have an almost totally different situation and what we need is to perceive this situation, not so much as things appear to be, but as they really are, in order that we may give a clear and certain testimony of protest and resistance. Our duty in relation to the modern situation is the attainment of a pure, distinctive and uncompromising testimony.

It cannot be too strongly emphasized that the false faith, religion, gospel, Christianity, Churches, pastors and church people of today live and move under false colors, in an apparently but not really Christian form and appearance. A vast religious cover-up prevails and drastic distinctions must be made between appearance and reality. The modern "Christianity" and "Christian" churches have a superficial appearance of sameness and of continuity with the old; and an appearance of essential and substantial oneness with all that our religion and churches have been in the past and some are today. An outward display is made of what *seems* to be the old-time faith and piety. But it is only an appearance and it not so in fact, and we must pierce through all the overlay of false appearance and discern what lies beneath.

To speak more in detail with regard to this: Modernist or fundamental, orthodox or liberal; all have the same general setup of pastor, people and church-building with its distinctive architecture, of whatever variety it may be. Entering the church, at once one is impressed with the air of sanctity which pervades the sanctuary. We observe again the distinctive churchly architecture and arrangements, complete with platform, pulpit and in almost every case a Bible thereupon. And wherever ritualism has prevailed much more of the sort may be observed.

Passing now to the pulpit message itself, the kind of preaching and teaching given and received; ostensibly, at least, the religion taught is a message brought forth from the Bible; which may or may not be called "The Word of God," and in the course of which there may seldom fail to be dis-

tingent references to God and to Christ. As far as profession goes, they observe the sacraments and they profess to preach the Word, to serve God, to believe in keeping the commandments and to believe "the Gospel." And so, whatever the message may really be, there is always a great deal of the old familiar sound and appearance of things; and, in the Modernist churches, always enough to hoodwink the unthinking and deceive the unsuspecting. The members of the congregation, very poorly informed if not densely ignorant in spiritual things to begin with, and, already intellectually conditioned by the trend and spirit of the times, are "easy marks" for such legerdemain and are readily "taken in." There is enough similarity; enough of the sound of the old, familiar things to make them think that they are actually hearing the old things; the real thing; and to give a comforting feeling of assurance that all is well, at least insofar as their own church and religion is concerned.

Here, insofar as appearances go, is heard a message from the Word of God; both law and gospel; a message concerning God, Christ, a way of salvation and a kingdom of God; and about "Christian" love and life, and, to some extent it may be about a happy life beyond; about peace on earth and brotherhood under God. And yet, whatever it may be that may be said, close attention will reveal that there is much that is always omitted, vital subjects that are never touched upon, and a great deal left unsaid. There is also a certain ring of deepest sincerity and dead earnestness that is not in evidence. And so a searching inspection and competent investigation will reveal the fact that what we have before us after all is just an appearance of the real thing and not that very thing itself; just a sound of the truth and not the truth itself. So multitudes are led to believe that they hear, while in reality they are denied a hearing. "He that hath ears to hear, let him hear."

O that it might be impressed upon the minds and hearts of those who wait upon the teaching generally found in the old line denominations as they are today, that there is death in the dish and poison in the cup of which they regularly partake. For an illustration we might use the morning's milk brought in to the milk station; processed, then emptied into a holding tank; to which some poor wretch has slyly added poison. Unless discovery is made in time, this milk will be used with the result that many will perish in the using. The "ultimate consumer" "helps himself" to a glass or two. All the nutritive ingredients which good, whole milk contains; protein, fat and carbohydrates; calcium and other minerals; are there; — a balanced diet. The nutritional values are ready to be digested and put to work to build and rebuild the body tissue. And yet, in such a case, they would do no good, because, before any benefit could be received, the consumer would be dead.

Which is exactly the case in the situation under notice. Take the teachings of the Liberals of today and swallow it whole; so that it becomes the substance of your faith and life, and, for all the good things in it; wise and learned statements, penetrating insights, good practical advice; you will perish. In the Savior's words, you will "die

in your sins;" and, you will die eternally. Spiritually dead, while you live; unless regenerated and saved by the Lord and Savior Jesus Christ, and led by his Spirit to turn to him as the only Redeemer and Savior of men, you will die and dying enter on eternal death.

(To be continued)

Christian Education in the Home

By the Rev. Donald Wellersbacher

(Continued from last issue)

At this moment, a few lines of review will foretell the plans for any future steps. While continuing with the parental relationship and obligation to their children, all thoughts have subsequently been projected into a planned program or Christian curriculum for the education of children while still within the family environment. Up until this time the program has concerned itself with physical and mental progress. Now, one enters the dynamic area, and perhaps arena, of daily living — the emotional side.

This phase of personality has attracted much recent attention. In fact, the trend of buying literature regarding this subject may be increasing. In any event, parents may well profit from knowing as one author writes, the "Ages and Stages". (Clyde Narramore, **How to Understand and Influence Children** (Ages 5-8), (Zondervan Publishing House; Grand Rapids, Michigan, 1958), p. 45.) Although no one can or should raise a child "by any one book", certainly, when it comes to dealing with emotional problems of one's own flesh and blood — ignorance is not bliss for parents or children. Particularly important for Christian parents is to be acquainted with the fact that the home is a place of tension. Truly, in later life one only remembers "Home, sweet home;" but while growing and attempting to assert one's individuality, there can exist agonizing conflicts. A large portion of these conflicts leave permanent scars on children. Misconstrued ideas may warp the thinking and expression of any adult who has endured the wrong type of experiences in his early years. But before examining the cautious elements of the emotions, one must understand that tension in the home exists as a "normal state between two strong individuals." (Willard L. Sperry, **What You Owe Your Child**, (Harper and Brothers Publishers; New York, New York, 1935), p. (app.) 9.) By tension is implied, "individualistic personality striving to express itself." Any attempt to infringe upon the proper domain of authority or to antagonistically attempt to conform the thinking of the other partner may meet repressed or expressed resentment. However, if each partner desires to aid in the total growth of

the other, then each will labor and pray for the free expression of individuality in accordance with God's will. On a simple level this would imply that whenever a husband and his wife differ in the enjoyment of certain foods or activities which are not harmful, but equally beneficial to the individual, then loving and cheerful tolerance must be expressed — not blind conformity to the predominating will.

This matter of conforming to a dominating desire will also construct itself between parents and their growing children. For the time comes soon when a child will no longer accept the word of his parents as being the best possible answer simply because they have said it. Therefore, parents must labor well and labor diligently so that as such a time approaches, the youth and the parents will make the transition with the least possible amount of friction.

Now before attempting to consider those qualities which children are needful of having within their personal emotional experiences, the essential element of Christian education should be reiterated beginning and continuing in a person who is united to and growing through a vital relationship with Jesus Christ. This reiteration may aid the reader — lest he should become discouraged and overwhelmed by the prerequisites to the specific instruction in religious knowledge of his children. Believing with all his heart that by the grace of God this education will live as the most precious experience in the lives of his children, he must not falter at the complexity of the program of Christian education, in the home.

Reopening the phase of the emotional element involved in Christian education in the home, introduces this question, "What adult does not desire to be part of a group where he feels both needed and that 'he belongs there'?" But was this characteristic not magnified during the early years of one's life? Too often one may confuse his own acceptance today with his previous youthful struggle. In other words, one often seems quickly to forget the unpleasant struggles of childhood.

Directly connected with this feeling of "belonging" one finds a parallel to the necessity of security. Take an orphan who has tried to subsist on what could be begged or stolen, and one will find a perfect example of insecurity. Yet within the framework of wealthy families there may exist the same sense of insecurity because of inadequate personal attention.

Again the conflict seems focused on another problem — that of personal success. Dreadful will the day be when parents cannot perceive the urgency of personal attainment in their children. If everything finds itself available to the child without any personal struggle without sacrifice, without self-discipline in order to reach some goal, then that child may never adjust to the reality of daily adult living.

Likewise, every child must be loved and cherished. Jesus took time out of His busy public ministry to pay attention to a little child whom He picked up and held in His arms. (Mark 10:35) No father can speak of the Father in Heaven to his son if he does not first permeate his sons' thoughts as himself being a loving father. Yet so as to not become one-sided, let the son express his love for his father in **his own way**. Or perhaps the reader can picture a little girl who wants to help her mother with the cooking. Often she may make mistakes or even spoil her mother's work, but she hungers to **do something** because her love cannot remain repressed within her own little heart.

Finally, having considered the need "to belong", to have security, to be personally successful, to love and be loved, every-day life manifests another distinct emotional need-motivation. Sometimes because of acute emotional disturbances, children temporarily lose their desire to play or think. Even boredom can do this. For during a continuous period of rainy weather, outside playing seems prohibitive and inside activities appear unattractive. How often this complaint has been heard, "But I've played with all my toys and read my story books, but I'm still unhappy!" As common as this problem may appear, often a long duration of this attitude produces very unhealthy emotional attitudes.

Hence, after examining the situation, one must contend for an essential attitude of continuous motivation. The nature of this motivation could manifest itself in a glorified type of hero worship that partially and temporarily exists in the young boy's attention to some cowboy hero. If this man wears six-guns, then the boy will too. If the cowboy calls his horse by some particular name, then the boy will call his imaginary horse the same name. Consequently, this essential attitude of continuous motivation must reside in a person — not some inanimate object which cannot return the attention.

While the concept of having an essential attitude of continuous motivation in a person will be further elaborated upon in the section on spiritual development, again it appears necessary to summarize the preceding sections on emotional development under two categories: areas of parental oversight and qualities of emotional experience necessary for children. Now may be announced the third area of emotional development — the realm of personality.

Persons — as opposed to things — have power to think, will, and act; they have self-consciousness, being able to call themselves "I." Hence, personality, simply means to evidence the quality of being a person. "Personality, although possessed of a biological foundation, is the outcome of social interaction." (Karl R. Stolz, **Pastoral Psychology** (Abingdon Cokesbury Press; Nashville, Tennessee, 1930), p. 31.) Consequently one increases in self-awareness through mingling with other people. In college circles a definite attempt to gain a balanced personality seems self-evident. The prime objective thus far in this theme has been for parents to expand and reinforce the personality of their children; so that it becomes balanced and organized — all this being within the realm and purpose of Christian education. By an organized personality the following meaning is intended:

"Organized personality may be regarded as the systematized and integrated whole of such driving forces as impulses whether native or acquired, and of such processes as feeling, thinking, remembering, imagining, self-conscious reflecting, and evaluating. The completely organized personality is free from disturbing internal conflicts which remain unsolved, free from increments existing and functioning apart from or contrary to the rest of the personality, and adjusts itself to novel or critical situations bravely and effectively. It operates with a minimum of emotional friction." (Ibid).

None other Lamb, none other Name,
None other Hope in heaven or earth or sea,
None other Hiding-place from guilt and shame,
None beside Thee.

My faith burns low, my hope burns low,
Only my heart's desire cries out in me,
By the deep thunder of its want and woe
Cries out to Thee.

Lord, Thou art Life though I be dead,
Love's Fire Thou art, however cold I be:
Nor heaven have I, nor place to lay me head,
Nor home, but Thee.

— Christina G. Rossetti

The Westminster Confession of Faith in Modern English

Prepared by **Dr. James A. Hughes**

(Continued from last issue)

Chapter III. Of God's Eternal Decree

I. God freely and unchangeably ordained from all eternity whatever comes to pass, by the most wise and holy counsel of His own will — yet with the result that neither is God the author of sin nor is the will of the creatures violated, nor is the liberty or contingency of the creatures taken away, but rather established.

II. Although God knows whatever may or can come to pass under all supposed conditions, yet He has not decreed anything because He foresaw it as future or as that which would come to pass under such conditions.

III. By the decree of God, for the manifestation of His glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death.

IV. These angels and men, thus predestinated and foreordained, are expressly and unchangeably destined; and their number is so certain and definite that it can be neither increased nor decreased.

V. Those of mankind who are predestinated to life, God (from all eternity, according to His eternal and unchangeable purpose and the secret counsel and good pleasure of His will) chose in Christ to everlasting glory, out of His mere free grace and love, without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature as a condition or a cause moving Him to choose them — and all to the praise of His glorious grace.

VI. As God has appointed the elect to glory, so has He, by the eternal and most free purpose of His will, foreordained all the means to this end. Therefore those who are elected, having fallen in Adam, are redeemed by Christ; are effectually called to faith in Christ by His Spirit working in God's appointed time; are justified, adopted, sanctified and kept by His power through faith to salvation. None are redeemed by Christ, effectually called, justified, adopted, sanctified and saved except the elect only.

VII. The rest of mankind, God was pleased (according to the unsearchable counsel of His own will by which He extends or withholds mercy as He pleases, for the glory of His sovereign power

over His creatures) to pass by and to ordain to dishonor and wrath because of their sin — to the praise of His glorious justice.

VIII. The doctrine of this heavenly mystery of predestination is to be handled with special prudence and care that men heeding the will of God revealed in His Word and yielding obedience to it may, from the certainty of their being effectually called to salvation, be assured of their eternal election. Thus this doctrine shall bring forth praise, reverence and admiration to God, and humility, diligence and abundant consolation to all who sincerely obey the gospel.

Chapter IV. Of Creation

I. It pleased the Triune God (for the manifestation of the glory of His eternal power, wisdom and goodness) in the beginning to create or make out of nothing the world and all things in it, whether visible or invisible, in six days, and all in a very good state.

II. After God had made all other creatures, He created man, male and female, with rational and immortal souls, endued with knowledge, righteousness and true holiness, according to His own likeness, having the law of God written in their hearts and power to fulfil it, and yet with a possibility of transgressing, being left to the liberty of their own will, which was subject to change. Beside this law written in their hearts, they received a command not to eat from the tree of the knowledge of good and evil; and while they kept the command, they were happy in their communion with God and had authority over the creatures.

Chapter V. Of Providence

I. God, the great Creator of all things, upholds, directs, uses and governs all creatures, actions and things, from the greatest to the least, by His most wise and holy providence, according to His infallible foreknowledge and the free and unchangeable counsel of His own will — to the praise of His glorious wisdom, power, justice, goodness and mercy.

II. Although in relation to the foreknowledge and decree of God, the First Cause, all things come to pass unchangeably and with certainty, yet, by the same providence, He directs them to come to

pass necessarily, freely or contingently, according to the nature of second causes.

III. God in His ordinary providence makes use of means; yet He is free to work without, above and against them, according to His pleasure.

IV. The almighty power, unsearchable wisdom and infinite goodness of God are manifested in His providence to such an extent that this providence extends even to the first sin, and to all other sins of angels and men — and this is not by mere permission but by such permission as has joined with it most wise and powerful bounds; and in other ways He directs and governs the sins of angels and men, regulating them in numerous and varied ways suited to His own purposes; yet so that the sinfulness of sin proceeds only from the creature and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

V. The most wise, righteous and gracious God often consigns for a time His own children to numerous and varied temptations and to the corruption of their own hearts to chastise them for their past sins or to disclose to them the hidden

strength of the corruption and deceitfulness of their hearts that they may be humbled, and to arouse them to a closer and more constant dependence upon Him for their support and to make them more watchful against all future occasions for sinning, and for various other just and holy purposes.

VI. From the wicked and ungodly men (whom God as a righteous Judge, because of their past sins, blinds and hardens) He not only withholds His grace by which they might have been enlightened in their minds and wrought upon in their hearts but also sometimes takes away the gifts which they had and exposes them to things which their corruption makes occasions for sinning; and also He gives them over to their own lusts, the temptations of the world and the power of Satan, which results in their hardening themselves, even by the means which God uses for the softening of others.

VII. As the providence of God in a general sense reaches to all creatures, so in a most special sense it takes care of His church and directs all things to its good.

(To be continued)

The Church a Covenant Community

By the Rev. E. Clark Copeland, D.D.

Note: The following material is a condensed summary of an unpublished Thesis presented to the Faculty of Concordia Seminary, St. Louis, Missouri, by the author in partial fulfilment of the requirements for the degree of Master of Sacred Theology (S.T.M.) in May 1967. The thesis contains 110 pages, and is available in its complete form on loan from the Library of Geneva College, the Library of the Reformed Presbyterian Theological Seminary, and the author. — Editor.

The purpose of this study is to discover the principles directing the church when she determines what must be required of her members in a given society. It is not enough to know the specific requirements alone; the requirements must be examined in the light of the church's understanding of her nature and being as revealed in the process of making decision and the use made of the decision. This is the approach followed in this study. It is recognized that the church is Christ's body to which He alone adds new members (Acts 2:47) according to His own good pleasure and grace (Eph. 1:5; 2:5). Yet Scripture plainly shows that the visible body of believers in the world receives members into her fellowship and removes unworthy members.

The first part of this search is a detailed exegetical study of the Greek text of Acts 16:1-16:5,

the first example of the church deciding what is to be required of her members in a particular situation. This is followed by a similar study of I Corinthians 8:1-11:1; Romans 14:1-15:13; and Revelation 2:6, 14-15, 20-25, instances where these issues arose later in the New Testament church. The conclusion is drawn that the church sees herself as the continuing covenant people of God and is acting within that framework. The final chapter is, therefore, a study of the covenant community in the Old Testament and its relevance to the New Testament church. This section may seem disproportionately long. Its length is due to the fact that this aspect of the covenant concept has been largely neglected in published studies to date. There is a ten page bibliography of works consulted.

A summary of the first two sections will be followed by the publication of the whole of the last chapter.

There was great rejoicing in the church in Antioch as Barnabas and Paul reported "all that God had done with them" in Cyprus and south Galatia in opening "a door of faith to the Gentiles" (Acts 14:27). From the first in Antioch Jewish and Gentile (Greek, Acts 11:20) fellowshiping together had been named "Christians." Peter had joined in this fellowship, as we would

expect him to do from his experience with Cornelius. (See the report to the church at Jerusalem in Acts 11:1-18.) This communion was rudely disturbed by some who came (professedly) from James insisting that before Gentiles could be saved they must be circumcised and keep all the customs of Moses (Gal. 2:12, Acts 15:1). The disturbance was such that even Peter and Barnabas were persuaded not to fellowship with Gentile believers; Paul's stern rebuke to Peter brought him back short to the lesson of his vision that what God has not cleansed in Christ is not clean, but that once cleansed is, indeed, clean and not to be refused.

This Judaistic teaching spread rapidly disturbing the churches of Syria, Cilicia and even south Galatia. It became clear that this matter was disturbing the whole church and could be subdued only if the whole church came together for this purpose. Paul quickly wrote a letter to the churches so recently born in Galatia and set off with Barnabas and other representatives of the church in Antioch for a meeting with the apostles and elders in Jerusalem.

It is to be noted that the first concern of this "deputation" on the way to Jerusalem was to communicate to the churches along the way what God was doing in saving men, especially the Gentiles. According to Acts 15:3 they seem to have made a devious and extended tour for this purpose. And when they arrived at Jerusalem they first communicated these things to the whole body of believers. The church's life and being, what God was doing in redeeming a people for His name, was more important than the immediate problem which the assembly had been called!

The elders and apostles gathered to consider the matter (v. 6) in the presence of the congregation which was called to join them in the decision which the Holy Spirit gave them (vv. 22, 28). This representative body then examined what was happening according to the word of Christ and the Holy Spirit (Peter, vv. 7-11), and what God had said in the Scriptures about this (James, vv. 13-18). The present situation was examined in the light of the Word of God written, and the "judgment" (v. 19) of James was accepted by the apostles and elders as "determined" by the Spirit (v. 28, 22).

Peter's analysis of the present situation in the church, namely, that God has saved Gentiles without circumcision, reviews the conversion of Cornelius in language strikingly reminiscent of Paul's rebuke to him at Antioch (Gal. 2:14-21), and he warns his brethren that they not repeat the sin of the first generation of Israel in the wilderness, that of "tempting God" by unbelief

in His work. Barnabas and Paul again gave testimony that what Peter had described as the work of the Holy Spirit God had indeed been accomplishing on a wide scale through their ministry.

James then declares that this is just what God said in the prophets that He would do: He would "visit" the Gentiles to take from among them "a people for His name," just as he had done to Israel in Egypt. Following the words of Amos (9:11,12) the salvation of the Gentiles is said to be the rebuilding of the house of David, the kingdom of God in the world, "just as God had long ago declared."

Thus both Peter and James argue that to require the Gentiles to submit to circumcision and the customs of Moses would be a contradiction of the evidence of their salvation by the gift of the Holy Spirit. It would be disbelief, "putting God on trial," for the apostles themselves were saved by the grace of Jesus Christ, just as the Gentiles. Their language by which they describe the work of God in saving the Gentiles is the same language used to describe the birth and history of Israel as the people of God: "visit," "signs and wonders," "a people for His name," "house of David," "cleanse their hearts," "called by my name," "seek the Lord," etc. James' reference to the presence of synagogues in every city (v. 21) recalls God's statement that Israel is His priest among all the nations of the earth (Ex. 19:5,6) "for all the earth is mine."

The decision was addressed by "brethren" to "brethren who are of the Gentiles," and deals with things they are to do. It is based on an important presupposition which we must not overlook: the Jewish Christians were to receive them into their fellowship without circumcision. Circumcision and the customs of Moses were not a pre-requisite to, nor part of salvation. Thus the apostles and elders bore testimony to the continuity of the work of God in one covenant of redemption creating one people of God beginning with Abraham and Israel to which He was now adding the Gentiles. All were covenant brethren, servants of the one covenant Lord, Jesus Christ, by the Holy Spirit.

The Gentile brethren were called upon to respect the conscience of their Jewish brethren trained by their long history under the "customs of Moses" to be separate from the heathen world as a part of their being holy to God. For the sake of the unity of the people of God they would not offend their brethren by using meat that had been offered to idols or that had been killed by strangling. To this was added the requirement of chastity. The presence of the seventh commandment along with a matter of prudence in

what is not essential has long troubled the church, as is shown by variations in the text of the passage from the second-third centuries. We shall look at this further below.

These decisions "were delivered for observance" (16:4) to the churches of Antioch, Syria, Cilicia and Galatia. The reception and observance of this "exhortation" brought joy, strengthening in the faith, and increase in numbers to the churches (15:31; 16:5).

In the epistle to the Romans Paul anticipates and in the first epistle to the Corinthians he deals with the problem that arose over the use of meat and drink, offered to idols and sold in the market for use. Here it is not basically a Jewish-Gentile social problem, but a strong-weak Christian problem of moral influence. The Christian is to "shun the worship of idols" as he is to "shun immorality" (1 Cor. 10:14; 6:18). The idol has no existence (1 Cor. 8:4) so that one who has been liberated from this bondage by Christ does not worship when he eats what someone else dedicated to an idol. As Calvin declares, it is the mind and conscience of believers still defiled by pagan ideas that defiles everything. However the Christian is not to be indifferent to the weak mind of his brother or to the power of his influence over such a brother; for if he in his unliberated conscience sin against his conscience because of the influence of another, he is sinning against Christ, and the strong brother, in sinning against his weak brother, is sinning against Christ (1 Cor. 8:11, 12).

In Romans and Corinthians Paul does not invoke the decision made at Jerusalem, but applies the principles underlying them. He calls for submission to Christ and to one another as brethren in Christ. Christian liberty is not to autonomous action in such matters as eating and drinking, but to a new life dominated by the Spirit of God. And that life is corporate. As covenant brethren all are to exercise their personal liberty for the glory of God, the salvation of both Jew and Gentile and the strengthening of their brethren according to the example of Christ (1 Cor. 10:31, 33; 11:1; Rom. 15:3-13).

In 1 Corinthians 6 Paul discusses immorality after the surprising introduction, "All things are lawful for me, but all things are not helpful. . . ." He appears to place the appetite for food and immorality in parallel as both indifferent, probably because some in Corinth were doing so, and in order to make the contrast all the more striking. The union between a man and a woman is a loyal and permanent one resulting in complete spiritual union after the pattern of the union between man and God by faith. For a Christian fornication is a violation of his prior union with God and completely out of harmony

with the nature and goal of his body and the institution of marriage.

It should not be surprising that this permanent prohibition stands beside the temporary abstinences placed upon the Gentiles by the apostles and elders at Jerusalem or here in the first epistle of Paul to the Corinthians. Israel's departures from the covenant God usually involved both idolatry and immorality. They went hand-in-hand in pagan society and religion which sprang from man's rebellion against God and his deification of his own passions (Rom. 1:18-33). Paul places them side by side at the head of his lists of sins that bar men from the kingdom of God. The Christian church is always distinguished from the world by its morality and by its love for God and for the brethren. And it will be so at the end of time, "outside are . . . fornicators . . . idolators" (Rev. 22:15).

We meet these issues again at the end of the first century in the letters to the churches of Ephesus, Pergamum and Thyatira (Rev. 2:6, 14-15, 20-25). Here, however, the situation is quite different. Pagan government and society is demanding participation in idolatrous feasting and immorality as a sign of allegiance to the Roman emperor as a divine person and of solidarity with that society and religion. The question has so radically changed that the Lord of the church declares the death sentence on all compromisers.

Thus within the scope of 40 years within the Roman empire the same actions are declared to be non-essential to salvation but necessary for witness to the unity of the body of Christ, and for her visible oneness; then they are declared to be wholly a matter of personal liberty, but to be exercised in love for Christ's sake and the good of all men; and finally, they are required absolutely in loyalty to Christ because of the interpretation the pagan world places upon such action, and joining with the world is standing in opposition to Christ.

This is the principle of Covenant Life. God is creator, preserver and redeemer by His covenant with men through Christ. By redemption He has purchased and delivered us to liberty as His children to bring about His purpose that all the creation should glorify Him. This is accomplished through corporate covenant loyalty to the Covenant Lord. Loyalty is not legal righteousness, but response to God's steadfast love. It involves the covenant people in constant examination of the world in which they live and response toward God and the world in obedience to the covenant revelation. For further light in this we must turn to the history of God's dealing with His covenant people and of their response to Him in the Old Testament.

(To be continued)

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 unto salvation.

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. Annihilation-

ism 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*, XXI. 6).

Some Noteworthy Quotations

"The Church has always believed her Scriptures to be the book of God, of which God was in such sense the author that every one of its affirmations or whatever kind is to be esteemed as the utterance of God, of infallible truth and authority."

— B. B. Warfield

"Christian education is the chief business of the hour for every earnest Christian man. Christianity cannot subsist unless men know what Christianity is; and the fair and logical thing is to learn what Christianity is, not from its opponents, but from those who themselves are Christians."

— J. Gresham Machen

"Certainly if there be no absolute law of God, there can be no consciousness of sin; and if there be no consciousness of sin, there can be no faith in the Saviour, Jesus Christ."

— J. Gresham Machen

"Redemption was accomplished . . . according to the New Testament, by an event in the external world, at a definite time in the world's history, when the Lord Jesus died upon the cross and rose again."

— J. Gresham Machen

"Take heed how ye hear', said Christ; not only THAT you hear, but HOW you hear. A man must not only make conscience of the very act of worship, but of the manner how he performs it. There are several differences between the children of God and others in the manner of worship; it must be done humbly, reverently, affectionately."

— Thomas Manton

"Faith is dead to doubts,
Dumb to discouragements,
Blind to impossibilities;
Faith makes the Uplook good,
The Outlook bright,
The Future glorious.
He stands best who kneels most."

(Author unknown)

"Rest not in having life, but press after liveliness. A lively frame in our walking is an excellent frame; it expedites work, brings something to pass in religion."

— Philip Henry

"Christ is the desire of nations, the joy of angels, the delight of the Father. What solace then must that soul be filled with, that hath the possession of Him to all eternity!"

— John Bunyan

"That **obstinacy** and **enmity** are common to all men I fully admit, and also maintain that the heart of no man is softened and made flexible and obedient to the will of God until God gives him the will and power to do what He commands. For why are we called 'new creatures', but because 'we are His workmanship, created unto good works'? But, I pray you, what kind of a division, and how iniquitous a division, of all praise and glory would it be to make God the Creator of us mortal men, and yet to make each one of us his **own creator** unto righteousness and eternal life? In this way God would only have for Himself the praise of ineffectual and failing grace. That portion of the glory, which is far more excellent would fall to our lot. But the Scripture positively affirms that to circumcise the hearts of men is to work of God alone, nor is regeneration ascribed to any other than God Himself."

— John Calvin

"Be not intemperately zealous, hastily rash to speak and to be angered, even in God's behalf: be humble, ready to listen, for your angry zeal, your quick speaking, work not God's righteous purposes . . . How many an endeavor which might have ended in working the righteousness of God, has been diverted and blighted by hasty speaking and anger, and ended only in disgracing ourselves, and Him whom we would have served, before men!"

— Henry Alford (on James 1:19, 20)

When Simon Peter said to Jesus, "Lo, we have left all and followed Thee," he was taking a last look at the blackened beams of burned bridges. Yes, it is worthwhile to follow Jesus!

— Anonymous

Studies in the Epistle to the Romans

LESSON 66

THE CALLING OF THE GENTILES AND THE REJECTION OF THE JEWS, 9:1 to 11:36, Cont.

F. God's rejection of the Jews was not Final for there is to be a Conversion of Many of them to Christ. 11:11-36, Cont.

Man cannot place God under any obligation, because God Himself is the Source, the Cause and the End of all things. "It is for the display of His character everything exists, and is directed, as the highest and noblest of all possible objects. Creatures are as nothing, less than vanity and nothing in comparison with God. Human knowledge, power, and virtue, are mere glimmering reflections from the brightness of the divine glory. That system of religion, therefore, is best in accordance with the character of God, the nature of man, and the end of the universe, in which all things are of, through, and to God; and which most effectually leads men to say, NOT UNTO US, BUT UNTO THY NAME BE ALL THE GLORY!" (Charles Hodge).

This brings us to the conclusion of what is commonly called the doctrinal part of the Epistle to the Romans. In these twelve chapters God's plan of salvation has been presented and defended more clearly and completely than in any other part of the Bible. "The leading principle of all is, that God is the source of all good; that in fallen man there is neither merit nor ability; that salvation, consequently, is all of grace, as well sanctification as pardon, as well election as eternal glory. For of him, and through him, and to him, are all things; to whom be glory for ever. Amen" (Charles Hodge).

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13

A. The Duty of Cultivating Practical Personal Holiness. 12:1-21

Christian devotion to God

In this and the following chapters we have a message, not to the unsaved, but to Christian people. An unsaved person cannot even begin to live the kind of life here described. It is his duty to live that kind of life, but he cannot, until he is saved and given the desire and the power to do so by divine grace. How wrong and foolish, then, is that type of contemporary evangelism which addresses the unsaved sinner with an invitation to adopt "the Christian way of life" or "Christ's way of life". Such "evangelism" contains no evangel — no Gospel — but consists merely of good advice in the form of ethical teachings.

The apostle Paul here presents many practical

duties of the Christian life. This chapter covers just about every kind of Christian duty. Yet these are not just a list of unrelated items. They are related as the features of Christian character and conduct.

These features of Christian character are all to be taken together, not singly or separately. We may not single out and stress some, while omitting or neglecting the rest. For example, 12:16a, "Be of the same mind one toward another" must not be allowed to eliminate 12:9b, "Abhor that which is evil, cleave to that which is good." These two obligations must be taken together and always kept in balance with each other.

Holiness is not adequate if it is lop-sided. It is not adequate if it is not complete and well-balanced. Suppose someone is a wonderful church officer, but at home he is so mean that his family is always unhappy and miserable. That is not true Christian holiness. Or suppose some person is an ideal husband or wife or parent in the home, but is never willing to make an effort or sacrifices for the work of the Church. Such is not true Christian holiness because it is one-sided, it is out of balance.

We know that an airplane propeller which rotates at tremendous speed must be carefully balanced. If not, it cannot function properly. A pilot once made a forced landing and one tip of his propeller hit the ground and several inches were broken off. What could he do? He cut the same amount off from the opposite tip, thus balancing the propeller again, and so was able to reach home safely. Even an ordinary four-blade electric fan will not work right if one blade is removed, leaving three. An ordinary flywheel is useless unless it is balanced. So it is with Christian character.

There are many one-sided Christians, whose character is incomplete and lacks balance. What should they do? Certainly they should not use the method adopted by the airplane pilot for emergency repairs. We must gain balance not by cutting down where we are long, but by building up where we are short.

Holiness, or Consecration to God. 12:1.

Holiness really includes all the other features of character and life which are to follow. Holiness is not an abstraction in itself, it is not something that can be isolated. Holiness is not really co-ordinate with meekness, kindness, earnestness,

etc. Rather, holiness includes all these, and they are the fruits of holiness in a Christian's life.

Holiness is consecration to God and His service. This, we are informed, is our "reasonable service". It is what God can reasonably expect of us.

We find holiness summarized in 12:21, in the words: "Be not overcome of evil, but overcome evil with good". Evil in this universe is no figment of the imagination; it is real; it is powerful; it must be faced and reckoned with. Either we will be overcome of evil, or we will overcome evil with good". We cannot be neutral or non-combatant in the conflict with evil. If we do not wage war against evil, evil will conquer us. But by God's grace we are enabled to wage war against evil and overcome evil with good.

Holiness is not an abstraction which we can have by itself. Holiness always takes the form of concrete Christian virtues which we find taught in this chapter. Holiness in itself is complete consecration to God; holiness in its effects is overcoming evil with good; holiness in its manifestations is helpfulness, earnestness, meekness, kindness and so forth. If we lack these specific Christian virtues, we do not have practical Christian holiness.

Questions:

1. Why cannot man place God under any obligation?
2. What is the leading principle of God's plan of salvation as revealed in the first eleven chapters of Romans?
3. To what class of people is the message of Romans 12-15 addressed?
4. What is wrong with the type of "evangelism" which addresses the unsaved sinner with an invitation to adopt "Jesus' way of life"?
5. What is meant by saying that the features of Christian character must be balanced?
6. How is balance to be gained in cultivating Christian character?
7. What is the relation between holiness and the various features of Christian character?
8. What is the meaning of holiness?
9. How is holiness summarized in 12:21?
10. Why can we not be neutral in the conflict between good and evil?

LESSON 67

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15-13, Cont.

A. The Duty of Cultivating Practical Personal Holiness. 12:1-21, Cont.

The secret of the source of holiness. 12:2

12:2 tells us the secret of the source of holiness. First of all, we do not get it by copying the ways of this world. "And be not conformed to this world". As a matter of fact, the character of this world, and of worldly people, that is, people who are not saved Christians, is just the opposite of the Christian character described in this chapter. The worldly character is unholy, selfish, proud, unkind, and so forth.

What the Christian knows to be wrong and sinful, the world regards as legitimate. Take such a simple matter as Sabbath desecration, for example. We can easily think of many illustrations. And what the Christian knows to be right and his duty, the world often regards with contempt and even ridicule. For example, to love our enemies is a Christian duty, yet the world regards it with ridicule and contempt. We cannot get holiness by copying the world or by acquiescing in the world's standards. If we accept the world's standards of right and wrong, we will sin against God and injure ourselves. In matters of conduct and conscience the world is seriously in error. If we

follow the world we run the risk of God's displeasure and righteous judgments. It is neither right nor safe to follow the will of the majority in matters of religion and morals.

Verse 2 goes on to tell how we do get holiness. Not by being conformed to this world, but by being transformed by the renewing of our mind. But what does this mean? We might perhaps paraphrase it thus: "Do not let your life be a copy of the ways of the world, but have a changed character by receiving a new heart, so that it will be possible for you to live your life according to the will of God."

"The renewing of your mind"—getting a new mind—is the same thing as regeneration, or being born again, except that we should understand that "the renewing of our mind" is not a once-for-all transaction, but something often repeated, and indeed a continuous process in the Christian's life. This process begins with regeneration, or the new birth, and it continues throughout the Christian's life. It is the continuous working out of the new birth. Being born again is the beginning of the renewing of a person's mind. Sanctification is the continuation of the renewing of a person's mind. As in the case of the natural life,

so in the Christian life, first there is birth and then there follows growth.

"Transformed by the renewing of your mind"—changed by receiving a new heart and a new way of thinking. The unsaved person thinks wrongly about everything connected with God, his soul and his duty. But when a person is transformed by the renewing of his mind, God puts that person's mind on the right track and he begins to think aright about these matters. He repents of his old sins. He begins to hate what he once loved. He begins to love and enjoy what he once hated. He is renewed in the spirit of his mind.

But how do we become transformed by the renewing of our mind? This is not something that we can do for ourselves. A railway locomotive can run when everything is all right, but if it is off the track, there is one thing it cannot do: it cannot get itself back on the track again by its own power or efforts. First it must be set back on the rails, and then after that it can run as it was designed to run. We cannot transform ourselves. We cannot renew our own heart or mind. We cannot of ourselves begin to love what we naturally hate, nor begin to hate what we naturally love. The Bible emphasizes this truth by the famous question: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23).

We cannot accomplish this for ourselves. But there is a way. This change comes into a person's life by the miraculous, almighty power of God. It is the work of God the Holy Spirit. It is mysterious; it cannot be analyzed or explained; the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit (John 3:8). It is mysterious, yet it is real, it is powerful, it brings obvious results. It changed Saul the persecutor into Paul the Christian. It changed the cannibals of the South Sea Islands into law-abiding, industrious, useful Christian people who saved the lives and ministered to the needs of allied fliers who were forced to bail out over the jungles during World War II. It changed our own ancestors from furious, fierce, lawless, wild savages and barbarians, as they were two thousand years ago, to civilized

Christian peoples — imperfect, it is true, often inconsistent, but still very different from what they were before Christianity reached them in the forests and wilderness of northern Europe and the British Isles. The renewing of the mind by the Holy Spirit is a reality. It brings results.

Since this change in the work of God the Holy Spirit, we should always seek this change from Him, and always give Him the honor and glory of it. Do not dare to take any credit to yourself because you are different from the world. If you are not conformed to this world, but transformed by the renewing of your mind, remember that the credit for this does not belong to you. The Ethiopian cannot change his skin, nor the leopard his spots, and none of us can change his own character or heart. It is God who has made us to differ from the unsaved world. To God alone belongs the credit and the praise and the honor and the glory. We are His workmanship, created in Christ Jesus for good works, which God has before ordained, that we should walk in them (Eph. 2:10).

Questions:

1. Why can we not gain holiness by being conformed to this world?
2. What is the difference between the Christian's standard of right and duty, and the world's standard?
3. What is the meaning of the clause: "be ye transformed by the renewing of your mind"?
4. What is the relation of regeneration to the renewing of our mind?
5. What is the relation of sanctification to the renewing of our mind?
6. Why can we not accomplish the renewing of our mind for ourselves?
7. Give some examples from Christian history of people who were transformed by the renewing of their mind.
8. Who is the source and agent of this change called "the renewing of our mind"?
9. Why are we not entitled to any credit for the renewing of our mind?

LESSON 68

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

A. The Duty of Cultivating Practical Personal Holiness. 12:1-21, Cont.,

Helpfulness, or Practical Concern for our Fellow Christians. 12:4-8

We should omit discussion of verse 3 for the

time being. This verse deals with humility or meekness, which we should consider later in connection with some other verses of the chapter. Verses 4-8 deal with our relation to our fellow Christians. We cannot have real holiness without having helpfulness too. Centuries ago many people had a very false idea of holiness. They

thought that they could run away from the world and shut themselves up in a monastery or convent, or even all alone in a hermit's cell out in the forest somewhere, and there cultivate holiness by prayer and meditation, isolated from the society of their fellow men. There are people in the world who still think that way — not only the monks and nuns in Roman Catholic institutions, but there are also some Protestants who seem to have a somewhat similar idea of holiness. But Biblical holiness is not like that. It is really a very practical matter. It expresses itself, not in running away from our fellow men, but in helpfulness to them. If we are truly holy, we will be concerned about the welfare and progress of our fellow Christians. We will realize that we cannot live the Christian life all alone. We will understand that we are all members of a body, and that our individual Christian life is connected with the lives of a great many other Christian people.

Each one of us has a part to perform as a member of that body, the Church, the body of Christ. We are one body in Christ, and every one members one of another. Each and everyone of us has a function to perform. Our function is unique no one else can replace us; God has called each Christian to that particular place and function in the body of Christ.

At this point we ought to guard against two common mistakes. First of all, in saying that each of us has a function to perform as a member of the body of Christian people, we do not mean that each person must have an **official** function to perform in the church as an organization. This portion of Scripture is dealing with something broader than merely official service in the organized church, such as the service of ministers, elders, deacons, teachers, and so forth. These official functions are only a part; they are not the whole matter, by any means. The service of Christian helpfulness which Paul is discussing is broader and more inclusive than official service in the church. For example, note verse 8, "He that giveth, let him do it with simplicity (or liberality)" — this does not necessarily mean some official function of church officers, though that may be included, but the act of any Christian in giving something to the poor and needy or in contributing something to the support of the Gospel. Again, "he that showeth mercy, with cheerfulness" (12:8). Clearly what is spoken of is something broader than official functions in the organized church. We can serve God faithfully and well and be a real help to our fellow Christians, without holding office in the organized church. Every private Christian is a king and priest unto God.

It is important to emphasize this because there exists a tendency to think that every church member must have some sort of **official** function

or duty in the church. That is not only an unbiblical idea, but it leads to great evils in practice. Not only are people assigned to positions or tasks for which they are not qualified, but they are thereby led to have a wrong idea of Christian service and to neglect, it may be, the real service that God would have them do. Moreover this tendency leads to the multiplication of offices, committees, and organizations for the mere purpose of providing functions for so many people. Church organization should be kept simple and workable. The tendency to multiply and complicate organization is a bad tendency. Ships are not built so that somebody can be captain of them; they are built because they are needed to transport people and goods. Organizations should not be set up just to keep more people busy about "church work", but only to meet a real and definite need.

In the second place, we should not make the mistake of supposing that every Christian can be helpful in exactly the same way as other Christians. Many people make this mistake. They measure all pastors and their work by some one pastor whom they have admired; all elders by some one elder, and so on. But actually each Christian's capacity for service is special and unique. "Having then gift **differing** according to the grace that is given to us . . ." (12:6). Each of us has his own gift, bestowed on him by the Holy Spirit. We should not seek or desire, then, to be just like someone else; nor should we complain or be dissatisfied because our capacities are different from other people's. Rather, we should seek to discover what particular gift God has bestowed on us, and then use it for the glory of God and the benefit of our fellow Christians. That is the pathway to true helpfulness.

Questions:

1. What is the general subject of 12:4-8?
2. What false idea of holiness was common hundreds of years ago?
3. Why can we not live the Christian life all alone?
4. Why is it not correct to say that every Christian must have some **official** function to perform in the organized church?
5. What harm is done by multiplying organizations so that more people can be kept busy with "church work"?
6. What verse shows that it is a mistake to suppose that all Christians can be helpful in the same way?
7. What should be our attitude toward our own gift bestowed on us by the Holy Spirit?

LESSON 69

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

A. The Duty of Cultivating Practical Personal Holiness. 12:1-21, Cont.**Helpfulness, or Practical Concern for our Fellow Christians. 12:4-8, Cont.**

God is glorified not only by Christian ministers, but also by Christian farmers, Christian business men and Christian school teachers, by Christian people in every lawful occupation and walk of life — people who will take their Christianity seriously and will seek both holiness and helpfulness in their daily life.

In China missionaries often had to try to discourage people from trying to become preachers. Many were converted so wonderfully that they immediately wanted to go to a school and learn to be a preacher. It was necessary to impress on such people's minds that their conversion to Christ did not imply that they were called to official service, and that there were many other ways to serve God besides the official preaching function of the Church. God is glorified by Christian business men, Christian farmers, Christian soldiers, Christian policemen, Christian carpenters, Christian factory workers, Christian mothers and housewives, just as truly as by Christian preachers.

Paul is stressing Christian helpfulness as an expression of Christian holiness. He mentions various Christian activities and duties: prophecy, ministry, exhorting, giving, ruling, showing mercy. Prophecy here means what we would ordinarily call preaching today, the giving of a sermon or discourse in the assembly of the Church. Ministry refers to any kind of service or duty in the Church. Teaching and exhortation are not necessarily distinct from prophecy; they may describe the same work from a different point of view.

What we should note here is that Paul commands us each to "wait on" his own particular work. The Christian who ministers is to "wait on" his ministering, the one who exhorts is to "wait on" his exhorting, the one who teaches is to "wait on" his teaching, etc. Note that in the English Bible the words "let us wait" are in italics, indicating that they are not found in the Greek text, but have been added in the English translation because the idiom of our language requires them to make the grammar and sense complete. In the Greek it is just, "Or ministry, on ministering", etc. That is to say, each of us is to concentrate on what God has committed to us to do. Each of us is to pay particular attention to his own particular task and his own special opportunity to be helpful to others.

There is hardly anything that glorifies God and helps the Church more than each person

strictly minding his or her own business, as God has committed it to him or her. Remember the saying of Jesus to Peter when Peter asked about John, "Lord, and what shall this man do?". Jesus replied, ". . . what is that to thee? Follow thou me" (John 21:21, 22).

Never mind if someone else makes a mistake sometimes, or if someone else fails in his task sometimes, or if someone else does not perform his task as well as we think we ourselves could perform it. Let each one of us concentrate on our own service to God, in the sphere and circumstances in which God has placed us. If we have been called to special office in the Church, let us concentrate on fulfilling the duties of our office faithfully. If we are private Christians, let us concentrate on helpfulness to our fellow Christians in the ways that God places before us.

Any amount of trouble can be caused in a church by a meddlesome spirit on the part of a few people. To be "a busybody in other men's matters" (Greek, literally, a supervisor of other people's affairs) is forbidden in God's Word, and is classed with such sins as murder and theft (1 Peter 4:15). Yet this is hardly an uncommon sin, and it is a sin that has enabled the devil to do great harm to the Church. Sometimes one member of a church, or a little group, will carry on such a continuous fault-finding and criticism of the work of the pastor, the elders or the deacons, that their work is greatly undermined and the Church as a whole greatly disheartened and discouraged. Yet the fault-finders and self-appointed critics may themselves be doing nothing or very little in the way of Christian service. Their meddling destroys the Church. If there are legitimate complaints or criticisms they should be presented, in a friendly and loving way, to the persons directly concerned, and if that fails, complaint should be made in an orderly, lawful way to the courts of the Church. But continuous under-cover fault-finding and criticism of others, whom God has not placed under our jurisdiction, is very sinful.

We might think of any piece of machinery — an automobile, for example. Each and every part has its function to perform. A spark plug cannot do the work of a carburetor, nor can a gear-shift take the place of a steering-wheel. Each part has its specific function to perform, and when all are working harmoniously according to their proper functions, then true progress is possible. The maker of such an automobile will receive credit for having built an excellent machine, and the owner will derive satisfaction from the harmony and helpfulness of all the parts.

But it takes very little, sometimes, to stop an automobile entirely. A single broken wire will

stop the most powerful car, if it is the right wire. Two or three drops of water inside the distributor will bring a speeding machine to a stop. Think how much trouble two or three Christians can make if they cease to be helpful and become a stumbling-block to their fellow Christians. How important it is that we all live and work together in helpfulness and harmony.

Questions:

1. What other callings besides preaching can glorify God?

2. Why do not missionaries in foreign fields

encourage every convert to try to become a preacher?

3. What is meant by "prophecy" in this chapter?

4. What is meant by "ministry"?

5. Why are the words "let us wait" in 12:7 printed in italics?

6. On what is every Christian to concentrate?

7. What does God's Word say about being a busybody in other people's matters?

8. What troubles are caused by meddling and fault-finding with the Christian service of others?

LESSON 70

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

A. The Duty of Cultivating Practical Personal Holiness. 12:1-21, Cont.

The Obligation of Christian Love. 12:9, 10

"Let love be without dissimulation". Dissimulation means pretence, hypocrisy. Presumably "love" in verse 9 means love to all men, since love for our fellow Christians is specially mentioned as "brotherly love" in verse 10. So in our love for our fellow men, we are to be sincere, without pretence or hypocrisy. There is a kind of love which consists merely in words, without deeds. It is a mere pretence or sham. We may talk about how much we love our neighbor, yet shut our eyes to his need and pass by as did the priest and the Levite in the parable of the Good Samaritan. There is no room in the Christian life for shams or deceptions. Our love for our fellow men is to be sincere and genuine.

"Abhor that which is evil; cleave to that which is good". "The words **evil** and **good**, in this passage, may be understood of moral good and evil; and the exhortation be considered as a general direction to hate the one and love the other. But the great majority of commentators, out of regard to the context, take the terms in a restricted sense, making the former mean injurious, and the latter **kind**. The sense of the whole verse would then be, 'Let love be sincere; strive to avoid what is injurious to others, and earnestly endeavor to do what is kind and useful'. As the words themselves admit of either of these interpretations, the choice between them depends upon the context. The latter is, on this ground, perhaps to be preferred" (Charles Hodge).

"Be kindly affectioned one to another with brotherly love; in honor preferring one another". Here we have a command which specifically requires love for our fellow Christians. The Greek word here used for "kindly affectioned" is a

word which is used to express the strong natural affection between parents and children. It may also be used of any tender affection. "Here, no doubt, the idea is, that Christians should love each other with the same sincerity and tenderness as if they were the nearest relatives (Charles Hodge). But how far short we fall in the practice of this! Some churches might almost be described as hotbeds of hatred and enmity, with member set against member and group against group. Sometimes persons who might be considering becoming members get an inside view of such feuding and enmity, and immediately decide against joining such a church.

"In honor preferring one another". This sentence, as translated in the King James Version, must be understood as an exhortation to humility. But the Greek word translated "preferring" means to lead, to go before, to set an example. And the Greek word translated "honor" may mean respect or kindness. Charles Hodge gives the following as a possible paraphrase of the clause: "as to respect and kindness going before each other, or setting an example one to another". The Revised Standard Version translates it: "outdo one another in showing honor". "It is not only an injunction of politeness, but that in all acts of respect and kindness we should take the lead. Instead of waiting for others to honor us, we should be beforehand with them in the manifestation of respect" (Charles Hodge).

The Obligation of Christian Earnestness. 12:11-13

"Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." Here we have presented some eight Christian duties all of which may be summed up under the term "earnestness".

First of all, the Christian should be a busy person, not slothful in business. He should be active about his daily occupation of earning a living. This applies, of course, to everybody except those who by reason of youth, age, sickness or infirmity are unable to work. A man may have a fortune in stocks and bonds, but if he is a Christian he will not spend his days in idleness nor will he squander them in selfish pleasures; he will occupy himself with useful work, not because he has to work in order to eat, but because God requires a busy, active life of every Christian. Even those who do not have to work to earn a living, must work to serve and please God. It is a sin not to work. "Six days shalt thou labor, and do all thy work" is a divine commandment just as truly as "Remember the sabbath day to keep it holy". The person who wastes his time during the week in idleness or foolishness is breaking the moral law of God just as truly as the person who does unnecessary work on the sabbath day.

Next, the Christian is to be fervent in spirit, serving the Lord. We might paraphrase "fervent in spirit" as "enthusiastic". We are to be enthusiastic about our religion, enthusiastic in serving the Lord. Are we enthusiastic about our religion, or do we regard it as more or less of an unpleasant duty? Would we be willing to die for our faith, as the martyrs did?

Communism has gained half the world and everyone knows that real Communists are enthusiastic for their Communist faith. We can call it fanaticism if we wish, but the fact remains that they are willing to make sacrifices and even to die for their faith. Is Christianity losing the battle because Christians do not take their faith as seriously as Communists take theirs?

Someone has said that it is really much harder to live for one's religion than to die for it. No doubt there is much truth in this statement. Perhaps we in America are not likely to be called to suffer a martyr's death, though it is certainly possible. But at any rate we are called upon to live for our religion — to be fervent in spirit, serving the Lord. We are called to Christian earnestness. If we really have salvation, if the Spirit of God is really working in our hearts and lives we will be dead in earnest about our religion, and we will be dead in earnest about life itself.

This earnestness will be manifested not only in our daily tasks, not only in our enthusiasm about our religion, but also as we see in verse 12, by "rejoicing in hope", by being "patient in tribulation", and by "continuing instant in prayer". We will always have a deep happiness because of our Christian hope, the hope of eternal glory, of which God has told us that "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God has prepared for them that love him". This happiness will be deeper

than all our frequent troubles. If we are called upon, in God's providence, to suffer tribulation, as all of us are at some time and in some way, we will not become sour or bitter by this experience. We will show our Christian earnestness by being patient in tribulation.

And we will make prayer the habit and practice of our lives. We will not only pray in special emergencies — not just when we happen to find ourselves faced with death from starvation and thirst on a rubber raft out in the ocean somewhere — but we will pray daily, continuing instant in prayer. It sounds easy, of course, but it is perhaps the hardest of all Christian duties to perform. Satan has so many ways of diverting us from it and making us discouraged.

A story is told to the effect that Satan decided to go out of business and offered to sell his tools to the highest bidder. He was preparing to auction them off and had each tool marked with a price tag stating the lowest bid he would accept on that tool. Most had ordinary prices marked on them, but at one side there lay a wedge-shaped tool with an extremely high price marked on the tag. Someone asked Satan why he placed such a high price on what appeared to be a common wedge. He replied: "That is a special tool; it succeeds when all others fail. It is called Discouragement, and I can nearly always depend on it to destroy the happiness and usefulness of Christians whom I cannot influence by any of my ordinary methods or temptations."

The great enemy of prayer is discouragement. But by faith and Christian earnestness it can be overcome. Remember the story of Giant Despair in Bunyan's *Pilgrim's Progress*.

Questions:

1. What is the meaning of "dissimulation"?
2. What two interpretations of 12:9b ("Abhor that which is evil; cleave to that which is good") are possible, and which is probably the correct interpretation?
3. What is the meaning of the Greek word for "kindly affectioned" in 12:10?
4. What kind of love should we have toward our fellow Christians?
5. What is the true meaning and force of 12:10b ("in honor preferring one another")?
6. What Christian obligation is set forth in 12:11-13?
7. Why should every Christian lead a busy and industrious life?
8. What is the teaching of God's word on the subject of slothfulness?

9. What is said about the duty of working in the Ten Commandments?

10. Is it really harder to live for our religion than to die for it, and if so, why?

11. Do Christians equal Communists in en-

thusiasm for their faith, and if not, what may be the reasons for this?

12. What is the effect of discouragement in the Christian life, and how may discouragement be overcome?

LESSON 71

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

A. The Duty of Cultivating Practical Holiness. 12:1-21, Cont.

The Obligation of Christian Meekness. 12:3, 14-21

There is a great deal about Christian meekness in this chapter. But, first of all, what do we mean by meekness? Verse 3 almost provides a definition of meekness: "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith". Meekness is also called humility, humbleness, lowliness of mind, etc. Also such terms as gentleness, forbearance, condescension, are closely related in meaning to meekness.

Meekness is really a kind of courage, and that, the very highest kind of courage. We might think that meekness is the opposite of courage. But really meekness is the very highest and noblest kind of courage. Meekness is the calm courage that dares to face the realities of one's own life. Meekness is the courage that enables a person to admit a wrong; the courage that enables a person to say "I am sorry" and to ask for forgiveness. Meekness is the courage that enables a person to face suffering without panic. Meekness is the courage that enables a person to experience **serious injustice** without becoming cynical and bitter about it.

Meekness is the courage that dares to give up the ambition to be great and important, and is willing to take a lowly place and to do one's best for God in ordinary surroundings and circumstances. Meekness is the courage that dares to crucify human pride and vanity and selfishness, and dares to live a life of humble, unselfish helpfulness.

By nature we are all tremendous cowards. We are terribly afraid — afraid to take second place, afraid to crucify our worldly pride and ambition, afraid to confess that we have done wrong, afraid to ask for forgiveness, afraid to suffer pain, afraid to suffer injustice. We are moral cowards. But the Christian receives the grace of meekness. He receives the meek courage which enables him to face all these situations and to rise above them and conquer them by the power of God.

Now note the exhortation to meekness in Romans 12. First read verse 3. Ah, here is where

we are all tempted to go astray! Think carefully, and we will realize that no one is immune to this subtle temptation, the temptation to have an exaggerated opinion of our own qualities, character, achievements and importance. But if we grow in Christian meekness, the grace of God will enable us more and more to overcome this selfish pride.

Now note verse 14, which refers to conduct under persecution. "Bless them which persecute you: bless, and curse not". This text does not tell us to obey the wishes of the persecutors; it does not say that a Christian must agree with the demands or comply with the requirements of persecutors of Christianity. But it does say that, as to our personal attitude toward persecutors, we must not curse them, we must not hate them; we must "bless, and curse not". When they do us wrong, we must do them good, not wrong in return for wrong.

The great African bishop Cyprian, who was unjustly put to death by the Roman Government in the year 260 after Christ, was arrested, tried by a Roman court, and ordered to offer sacrifice to the pagan gods of Rome. He refused. The judge advised him to consider his answer carefully, as his life was hanging in the balances. Cyprian replied. "Do your duty. This matter does not admit of consideration". Thereupon he was sentenced to be beheaded with the sword. His only answer as he heard the sentence of the court was to say, "Thanks be unto God". At the place of execution a great crowd had gathered, many of them friends and admirers of Cyprian. The executioner who was to wield the sword trembled at his task. Cyprian knelt and offered prayer, then expressed as his last wish that from his estate 25 gold pieces be given as a gift to the executioner who was to behead him. Thus Cyprian not only showed no bitterness or hatred, but also deeply impressed the public, both Christian and non-Christian, with the truth that for a Christian, "to die is gain."

"Rejoice with them that do rejoice, and weep with them that weep" (12:15). Here Christian sympathy is enjoined upon us. The selfish Christian will be absorbed in his own affairs; he will not think of other people's joys and sorrows. But the meek, humble and unselfish Christian will share in other people's joys and sorrows, as well as his own.

... "Be of the same mind one toward another" (12:16). This does not mean that unity and agreement are to be sought by the sacrifice of truth. If a member of the Church is teaching false doctrine, denying the truths of the Scriptures, we are not to agree with him for the sake of peace and harmony. Of course it would be wrong, and sinful in God's sight, to do that. There is a worship of outward peace and harmony in the churches today which is nothing but idolatry. It seeks external peace by the sacrifice of truth and righteousness. Some will not tolerate any serious discussion or debate on doctrinal or practical issues because they fear it will mar the "peace" of the Church. Objection is also raised against submitting matters in an orderly and lawful way to the courts of the Church, on the ground that this causes controversy and disturbs the "peace" of the Church. We should realize that there is no such ideal of peace at any price in the Bible. The Bible always puts truth and righteousness first, and never commands us to seek peace at the cost of truth or righteousness. If we were as zealous for the glory of God as we are for the external peace and harmony of the Church, unexpected blessings might be poured out upon us.

But the text we are considering certainly does mean that we are to avoid a stubborn spirit that cannot brook opposition. We are not to become dissatisfied because we cannot have our own way about everything. In a magazine there appeared a letter seeking counsel. The writer of the letter said she wanted her own way all the time, and her husband wanted his own way all the time too, and it was a problem how they could have a happy home, and what should she do? There is no way to have the blessings of happiness and harmony

and at the same time insist on having our own way all the time.

We are not to sacrifice our real principles for the sake of peace, but on the other hand we must be careful to make sure that what we call principles are not really just plain stubbornness and a selfish desire to have our own way.

Questions:

1. What verse of chapter 12 approaches a definition of meekness?
2. What terms are synonymous with meekness, or related to it?
3. Why is it true that meekness is the highest kind of courage?
4. What are some of the things that Christian meekness will enable a person to do?
5. To what subtle temptation are we all subject, as suggested in 12:3?
6. What does this chapter teach about conduct under persecution?
7. How did Cyprian exemplify Christian conduct in connection with his martyrdom?
8. What verse enjoins the duty of Christian sympathy?
9. How do we know that 12:16 does not mean that peace is to be sought at the cost of truth and righteousness?
10. Why is it wrong to have a stubborn spirit, and what harm will it do?

LESSON 72

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

A. The Duty of Cultivating Practical Holiness. 12:1-21, Cont.

The Obligation of Christian Meekness. 12:3, 14-21, Cont.

"Mind not high things, but condescend to men of low estate" (12:16). It takes a truly great person to translate these words into life and character. Abraham Lincoln, though he was President of the United States, could talk with people from the humblest walks of life, without the least arrogance because of his exalted position. It takes a truly great man to do that. Someone trying hard to maintain his own dignity could not do it. He would be too self-conscious.

As Christians we are to condescend to men of low estate. After all, in God's sight we are all men of low estate. There is no respect of persons with God. The Christian who receives the grace

of meekness will not be trying to maintain his own dignity. He will not have a "complex" that will make him difficult for others to get along with.

"Be not wise in your own conceits" (12:16). "No species of pride is more insidious or more injurious than the pride of intellect, or a fancied superiority to those around us, which leads to a contempt of their opinions, and a confident reliance upon ourselves. The temper which the gospel requires is that of a little child, docile, diffident, and humble. . . ." (Charles Hodge).

"Recompense to no man evil for evil" (12:17). A missionary was once asked some questions about heaven by a man who had heard just a very little of the Gospel of Christ. One question asked was whether it will be possible for us in heaven to get even with those who treated us badly while we were on earth. The missionary replied by saying

that those who have their heart set on revenge will not enter heaven at all.

It is a natural evil tendency of our sinful heart — the desire to get even with some person. But we should realize that this desire is wicked, and we should crucify it with the rest of our sinful lusts.

“Provide things honest in the sight of all men” (12:17). Charles Hodge comments that the translation of this clause in the King James Version is unfortunate and gives a wrong idea of the meaning. “Paul does not mean to direct us to make provision for ourselves or our families in an honest manner, which is probably the sense commonly attached to the passage by the English reader, but to act in such a manner as to command the confidence and good opinion of men” (Hodge). The clause may be an allusion to Proverbs 3:4, which in the Greek version of the Old Testament is similar in language to Rom. 12:17.

“If it be possible, as much as lieth in you, live peaceably with all men” (12:18). This verse recognizes, by implication, that there may be times when it is not possible to maintain peace. There are times when we must fight for the defence of our country; there are times when we must contend for the truth of God (Jude 3); there are times when it would be a base betrayal not to fight against evil. We cannot always maintain peace. Sometimes it is our duty to fight. But war is always an evil. It may sometimes be a necessary evil, it may be an unavoidable evil, but we must remember that it is an evil. We do not believe in war for its own sake; and we should not believe in controversy for its own sake.

The ideal is peace, not peace at any price, but peace “if it be possible”. If it be possible, this means, without the sacrifice of something more precious and important than peace. Note well that the apostle speaks of living peaceably with all men; not just with our friends and neighbors, but with all men. This includes those who hate us, those who are attacking us and trying to work against us, those who are not beneath taking a mean, unfair advantage of us. If it is possible, we are to live at peace with them.

This is meekness, the meek courage that dares to keep the peace even at the risk of being misunderstood or regarded as cowardly. The Christian should be known as a peaceful and peace-loving person. He will never glorify war for its own sake; he will hate war and will resort to it only because of grim necessity; and in his personal relationships he will always seek for peace and good-will when it is possible to do so without acting against conscience.

“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord” (12:19). Here again we have a solemn admoni-

tion not to seek vengeance. The world talks continually about vengeance. As Christians we should not think in such terms. Even a nation at war should not seek vengeance. Revenge is far from the Christian ideal and spirit. Rather, we are commanded to give place unto wrath, and leave vengeance to the Lord.

God, who is absolutely just, as well as merciful, will render retribution to evildoers. He will pay them according to absolute justice. No sin will be overlooked. God will render to all according to their deeds, unless they repent and seek His mercy in Christ.

“Therefore if thine enemy hunger, feed him; and if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head” (12:20). This verse is taken from Proverbs 25:21, 22. It must not be misunderstood. This verse does not mean that war is not to be prosecuted against public enemies, foreign or domestic. But when the conflict is over, we are to seek the real welfare of those whom it was our duty to fight and oppose.

The early Christians lived out these precepts in their daily lives. In a world in which meekness was all but unknown, they not only preached meek courage — they also lived it. In a world which had lost its conviction of the seriousness of life in a cynical pessimism and despair, the early Christians lived a life of moral purity, deep earnestness and courageous meekness. They dared to be different, they dared to challenge the world's ideas of nobility and greatness, and they amazed the world with the character — Christian character — which they manifested. May we, by God's grace, follow in their train.

Questions:

1. Why does it take a truly great man to condescend to men of low estate?
2. What kind of pride is specially insidious, and what harm does it do?
3. How should we treat the natural tendency of our hearts to desire to get even with those who have wronged us?
4. What is the correct meaning of “Provide things honest in the sight of all men”?
5. Why does Paul say “if it be possible” in 12:18?
6. Why is it not always our duty to maintain peace?
7. With what classes of people are we to try to live at peace?
8. Who reserves the right to take vengeance?
9. What is the true teaching of 12:20?
10. What traits of character did the early Christians exemplify?

LESSON 73

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

B. The Christian's Civil Obligations. 13:1-7

Subjection unto the Higher Powers. 13:1-2

Verses 1-2 are inadequately translated in the King James Version, because of the use of the ambiguous word "powers" for the Greek *exousiai*, which properly means **authorities**. Power and authority are not identical. Recently an American general was kidnapped by Communist prisoners of war on an island off the coast of Korea. While he was in the hands of the Communists, the general possessed authority but no power. The Communist prisoners who perpetrated this deed, on the other hand, had power but no authority. A bandit pointing a gun at a bank teller has power but no authority. The policeman who attempts to arrest the bandit has both power and authority. The Greek word *exousia* (plural, *exousiai*), like the English word "authority", implies something more than mere power. These terms imply power that is in some sense or within some sphere of existence, recognized or sanctioned.

It has sometimes been attempted to hold that "authority" (*exousia*) always means legitimate authority in the highest sense, that is, that which God approves of, that which is in accord with the moral law of God. This attempt breaks down, however, when we examine the usage of the word *exousia* in the New Testament. For we find that this word *exousia* is used time and again of Satan and Satan's kingdom. Some instances may be cited here. In each case the English word "power" is used to translate the Greek word *exousia* which properly means "authority". Luke 22:53, ". . . this is your hour, and the power of darkness". Acts 26:18, ". . . to turn them from darkness to light, and from the power of Satan unto God. . .". Eph. 2:2, "the prince of the power of the air, the spirit that now worketh in the children of disobedience". Eph. 6:12, "For we wrestle . . . against powers. . . against spiritual wickedness in high places". Col. 1:13, "the power of darkness". Col. 2:15, "having spoiled principalities and powers". Rev. 13:4, "the dragon which gave power unto the beast". Rev. 23:5, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months". Rev. 13:7, "And it was given unto him to make war with the saints, and to overcome them: and power was given unto him over all kindreds, and tongues, and nations". Rev. 13:12, "And he exerciseth all the power of the first beast before him . . .". It is clear, then, that the Greek word for **authority** is not limited to authority that is in accord with the moral law of God, but is also used of evil and Satanic authority.

Rom. 13:1 is translated thus in the Revised Standard Version: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God". Williams' version translates as follows: "Everybody must obey the civil authorities that are over him, for no authority exists except by God's permission; the existing authorities have been established by him, . . .".

So much for the word "powers". The Christian is commanded to be subject unto the higher powers. The apostle adds that "there is no power but of God" and that "the powers that be are ordained of God". We must now consider the meaning of these statements.

God is the ultimate source of all authority. Parents would have no authority over their children, magistrates would have no authority over citizens, except for authority derived from God. This is true not only of moral and legitimate authority, but even of the authority of Satan. We learn from the Book of Job that Satan cannot go a hair's breadth beyond what is permitted him by God. He has no power or authority whatsoever but what is derived from God. In a certain sense God has given power or authority to Satan. We have already seen that the New Testament speaks of the authority of Satan and Satan's kingdom. Whatever authority Satan may have can come from no other source but God. This does not imply, of course, that what Satan does is pleasing to God or in harmony with God's law.

After His resurrection Jesus said to His disciples, "All authority is given unto me in heaven and in earth" (Matt. 28:18). This is legitimate authority in the highest moral sense; it is the authority which is pleasing to God, of which God approves, and which is in harmony with God's moral law. On the other hand, Rev. 13:5 speaks of authority given unto the wild beast from the sea. This authority, though coming ultimately from God, is wicked, immoral and contrary to God's law.

Between the authority given to God's Son, the Lord Jesus Christ, and the authority given to the beast, there exists an intermediate zone of authority which proceeds from God and is "ordained of God" in a certain sense, yet is not legitimate or pleasing to God in the highest sense. This is the authority of civil governments which exist in the world but which do not recognize and obey the Lord Jesus Christ. The secular or non-Christian civil governments of the world are certainly not "ordained of God" in the highest sense; they are not pleasing to God in the highest sense, for they do not recognize and obey God's Son as they are commanded to do in Psalm 2:10-

12. On the other hand, there is obviously a vast difference between, say, the United States Government as it exists today, and the kingdom of the Beast as it is pictured in Revelation 13. The United States Government fails to honor Jesus Christ, yet in general it fulfils the God-ordained functions of civil government, maintaining law and order, punishing crime, etc. In so far as it fulfils the proper functions of civil government, it is "ordained of God" and it is our duty to obey its laws. In the providence of God, it is the government which exists over us.

Some have held that in Rom. 13:1-7 Paul was not speaking of the non-Christian governments of world history, but of an ideal Christian State which would be realized at a future time. This interpretation, however, is quite untenable. Paul is talking about "the powers that be". In the Greek it is "the existing powers" (*hai ousai exousiai*). This phrase, "the existing powers" cannot possibly mean "the powers which do not exist now but will come into existence at a future time". The only interpretation which does not do violence to the Greek words is that Paul was writing of the powers which were in existence at the time he wrote the Epistle. He uses the present tense throughout. He commands his readers to obey the existing powers, to pay taxes to them, etc. The only powers they could obey or pay taxes to were those in existence in their time.

Questions:

1. Why is Rom. 13:1-2 inadequately translated in the King James Version?

2. What is the difference between power and authority?

3. How can it be shown that in the New Testament the word "authority" is not limited to authority which is pleasing to God?

4. What is the ultimate source of all authority?

5. How can it be shown that the authority of Satan is derived from God?

6. What kind of authority is spoken of in Matt. 28:18?

7. What kind of authority is spoken of in Rev. 13:5?

8. What kind of authority exists which is intermediate between that of Matt. 28:18 and that of Rev. 13:5?

9. In what respect is the United States Government of the present day displeasing to God?

10. What Scripture passage clearly commands civil magistrates to honor the Son of God?

11. In what sense is the present United States Government ordained of God?

12. How do we know that Paul's expression, "the powers that be", means the governments of Paul's day and our our own day, not an ideal Christian State to be realized in the future?

LESSON 74

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

B. The Christian's Civil Obligations. 13:1-7, Cont. Subjection unto the High Powers. 13:1-2, Cont.

We have seen that the apostle Paul in 13:1 teaches that "the existing powers (authorities)" are ordained of God. That is, in a certain sense they exist in accordance with the will of God. They exist by His permission and providence. Even though displeasing to God by reason of their failure to honor and serve His Son, still He permits them to exist and to function in human society. "It is clear that this passage (vers. 1, 2) is applicable to men living under every form of government, monarchical, aristocratical, or democratical, in all their various modifications. Those who are in authority are to be obeyed within their sphere, no matter how or by whom appointed. It is the *ousai exousiai*, the powers that be, the *de facto* government, that is to be regarded as, for the time being, ordained of God. It was to Paul a matter of little importance whether the Roman emperor was appointed by the senate, the army, or the people; whether the assumption of

the imperial authority by Caesar was just or unjust, or whether his successors had a legitimate claim to the throne or not. It was his object to lay down the simple principle, that magistrates are to be obeyed. The extent of this obedience is to be determined from the nature of the case. They are to be obeyed as magistrates, in the exercise of their lawful authority. When Paul commands wives to obey their husbands, they are required to obey them as husbands, not as masters, nor as kings; children are to obey their parents as parents, not as sovereigns; and so in every other case. This passage, therefore, affords a very slight foundation for the doctrines of passive obedience" (Charles Hodge). "We are to obey magistrates, because they derive their authority from God. Not only is human government a divine institution, but the form in which that government exists, and the persons by whom its functions are exercised, are determined by his providence. All magistrates of whatever grade are to be regarded as acting by divine appointment; not that God designates the individuals, but it

being his will that there should be magistrates, every person, who is in point of fact clothed with authority, is to be regarded as having a claim to obedience, founded on the will of God . . . There is no limitation to the injunction in this verse, so far as the objects of obedience are concerned, although there is as to the extent of the obedience itself. That is, we are bound to obey all that is in actual authority over us, whether their authority be legitimate or usurped, whether they are just or unjust. The actual reigning emperor was to be obeyed by the Roman Christians, whatever they might think as to his title to the sceptre. But if he transcended his authority, and required of them to worship idols, they were to obey God rather than man. This is the limitation to all human authority. Whenever obedience to man is inconsistent with obedience to God, then disobedience becomes a duty" (Charles Hodge).

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation" (13:2). The Revised Standard Version translates this: "Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment". The Greek word **krima**, translated "damnation" in the King James Version, properly means simply "judgment". It does not necessarily mean eternal damnation. If obedience to magistrates is a duty, then disobedience to magistrates is a sin, and those who commit the sin will receive punishment for it. The reference of verse 2 is evidently not to a punishment which will be inflicted by the civil magistrates, but to a judgment of God. For he is discussing obedience as a duty required by God, and disobedience as a sin against God.

We should clearly discern that what Paul is discussing here is not the right of magistrates to rule, but the duty of Christians to obey magistrates. Whether the magistrate has a right to rule

is one question; whether Christian people ought to obey whatever magistrates exist in the providence of God, is another question. What are the proper limits of Christian people's obedience to wicked magistrates, is still a third question. If these different questions are not clearly distinguished, only confusion and error can result. In Rom. 13:1-7 Paul is not discussing the right of magistrates to rule, nor is he discussing the proper limits of obedience to wicked magistrates. He is teaching only the simple principle that it is the duty of Christian people to obey the existing magistrates. That the magistrates may be wicked men, and that it may be God's plan to overthrow the existing government and set up a better one in its place, is perfectly true. That there are well-defined limits to the obedience which Christian people ought to render to magistrates, is also perfectly true. But what the apostle is teaching is that it is the Christian's duty to obey **the existing authorities** as long as, in God's providence, they continue to exist as authorities.

Questions:

1. What principle is Paul laying down in Rom. 13:1,2?
2. How can it be shown that Rom. 13:1-7 does not teach the doctrine of "passive obedience", that the commands of magistrates are to be obeyed without any limits?
3. When is disobedience to magistrates a Christian duty?
4. What is the true meaning of the word translated "damnation" in 13:2?
5. What kind of judgment is referred to in 13:2?
6. What three questions must be clearly distinguished if we are to understand Rom. 13:1,2 aright?

LESSON 75

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

B. The Christian's Civil Obligations. 13:1-7, Cont.

The Functions and Powers of Civil Government. 13:3,4

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (13:3,4).

Here Paul states an additional reason for obedience to magistrates: not only is obedience our

Christian duty, but magistrates are for the purpose of restraining evil and promoting good. In these verses we find the Biblical teaching on the functions of civil government. Briefly stated, the functions of the civil government as established by God is **to administer justice in human society**.

Civil government is necessary by reason of the existence of sin. Whether there would have been such an institution as the State in human society if the human race had never fallen into sin is a debated question. It may be granted that something analogous to the State would have existed. But it would have been very different from civil government as it exists in a sinful world. For in a sinless world the use of force would have

been unnecessary, and there would have been no crime or injustice to punish. In a sinless world, the State would be merely an expression of the organic unity of the human race and would exist purely for co-operative purposes, not for the restraint of evil. But in the world of sinful, fallen humanity the State exists to restrain evil. It is one of God's ways of restraining and limiting the effects of sin in human society.

The first clear revelation in the Bible of the institution of civil government is in Gen. 9:6, "Who-so sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man". This divine command that murder shall be punished by the death penalty, implies the existence of a constituted government of some kind which can execute the penalty.

Throughout the Bible we find a great deal of teaching on the subject of civil government and its functions and duties. And it is unmistakably clear that the primary function of civil government is the maintaining of justice in human society.

The State is, of course, only one of the divine institutions existing in human society. There are also the Family and the Church. Each of these has its own proper sphere and its own proper functions to perform. None of them may trespass on the territory of another. For the United States Government to enact a law specifying requirements for ordination to the office of the Gospel ministry, would be to trespass on the sphere of the Church. For the State to make a law forbidding parents to teach their children religion, would be to trespass on the sphere of the family. According to the Bible, there are limits to the functions of the State. It may not take over the functions of the church and the family.

In the totalitarian states of yesterday and of today we see the full development of the evil tendency of the State, or civil government, to take over everything. The totalitarian state crowds the family and the church into narrower and narrower bounds, while the State assumes control of more and more areas of human life. It demands that all human organizations and activities be directed toward enhancing the greatness and glory of the State. Those which do not do this may be regarded as unnecessary and therefore forbidden. Parents are compelled more and more to surrender their children to the control of the State. The Church finds its very existence made contingent upon the will of the State. Human freedom vanishes as everything passes under the control of a totalitarian, unlimited State.

In democratic countries such as the United States of America the same tendency of the State to expand its areas of activity and control exists, though to a much smaller degree than in the totalitarian countries. In democratic nations this

tendency is sometimes called "Statism". It is seen in the civil government assuming control over more and more of the people's life and activities. Business, agriculture, education, and many other lines of activity, are more and more brought under government regulation or control. There is also the tendency of the State to carry on business enterprises in competition with its own citizens.

State regulation and control of industry, business, etc., are not necessarily wrong. They are legitimate just to the extent that they are truly necessary for the maintaining of justice. And justice, of course, must not be taken in the narrow sense of mere punishment of individual lawbreakers. Justice in human society means equity between man and man, between group and group. The State is the arbiter between a man and his neighbor, between one group of people and another group of people, to see that justice is maintained. If justice requires that some particular line of activity, such as the postal service, be a government monopoly, then the State is warranted in acting accordingly.

But the tendency for the State to overstep all bounds and take over more and more of human life is certainly wrong and contrary to God's plan revealed in the Bible. This is clear from the fact that the family and the church, as well as the individual, also have rights and functions which God has ordained, which the State may not take over. Certainly totalitarianism and statism are contrary to the Bible teaching of the functions and purpose of the State. God did not ordain civil government to be an all-inclusive provider for all the needs of human beings, nor is the chief end of man to enhance the greatness and power of the State. The State was instituted to restrain the consequences of sin by maintaining justice in human society — justice in the truest and broadest sense.

Questions:

1. What additional reason does Paul state why Christians should obey magistrates?
2. How may the divinely intended function of civil government be briefly stated?
3. Why is civil government necessary in human society?
4. Would the State as we know it have existed in a sinless world?
5. Where in the Bible is the institution of civil government first revealed?
6. What three divine institutions exist in human society?
7. Why may no one of these institutions trespass on the territory of the others?
8. What tendency reaches its fullest development in totalitarian states?

9. What is the effect of totalitarianism on the family and on the Church?

10. What becomes of human freedom under a totalitarian government?

11. What is meant by Statism?

12. To what extent is government regulation or control of business, industry, etc., legitimate?

13. What is the meaning of justice in human society?

14. What does the Bible imply concerning the tendency of the State to take over more and more of human life?

LESSON 76

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

B. The Christian's Civil Obligations. 13:1-7, Cont.

The Functions and Powers of Civil Government. 13:3,4, Cont.

In Rom. 13:3,4, Paul teaches that the State is to praise them that do good and to punish them that do evil. "Do that which is good, and thou shalt have praise of the same" (12:3b). Some have wondered how Paul could make such a statement about the civil government when the Roman Empire persecuted Christians unto death. The explanation is simple. Paul is speaking of the ordinary course of government, not of exceptional circumstances and conditions. The Roman Empire did not **always** persecute Christians. We easily tend to forget the time element which was involved. In the early period of the Christian Church, as pictured in the Book of Acts, it was the Jews who persecuted Christianity while the Roman Government protected the Christians. There were occasional outrages on the part of Gentiles against Christians, as at Ephesus (Acts 19). But it should be noted that this riot at Ephesus was not instigated by government officials but by private parties, and it was subdued and order restored by the town clerk, a local official subordinate to the Roman Empire. He reminded the rioters that they might be held responsible by higher authorities (of the Roman Empire) for their disorderly conduct on that day. Thus we see the Roman Empire maintaining justice, law and order in the face of an angry mob stirred up by the silversmiths of Ephesus. Paul's Roman citizenship protected him time and again from the violence of the Jews. At this early period, the Roman Empire, with all its faults, maintained justice, law and order.

Later, of course, there was a change. The Jews passed out of the picture with the destruction of Jerusalem in A. D. 70, and Rome embarked on a program of bitter persecution of Christians. When Paul wrote "Do that which is good, and thou shalt have praise of the same" he did not of course mean that no government would ever persecute Christians. Paul himself did good, yet he was beheaded by the Roman Empire. But persecution is after all the exception. As a general

principle it is true that those who are orderly and law-abiding, who do good, are praised and protected by the State.

Paul teaches, also, that the civil magistrate is authorized to use force for the restraint of evil and the punishment of evildoers. "He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (13:4b). The use of the sword implies the death penalty. This in turn implies the power of lesser penalties in the administration of justice. If the State has the God-given authority to punish murder with death, it also has the God-given authority to punish theft, arson or perjury with fine or imprisonment.

There is a great deal of sentiment arrayed against the death penalty today. Many oppose it, strange to say, on religious grounds. Yet it must be insisted that the death penalty for murder has the sanction of both the Old Testament and the New. Scripture not only authorizes the punishment of death for murder, but it requires this. No human government is at liberty to change this requirement of God's Word. Those who oppose the death penalty on religious grounds invariably have a sentimental view of religion which does not take account of the awful reality of sin nor of the holiness and righteousness of God.

The passage of Scripture we are studying also has a bearing on the question of Pacifism. Those who say that the use of force is always wrong in dealings between nations do not take account of the whole teaching of Scripture on this subject. If the civil magistrate "beareth not the sword in vain", he is empowered to use force against evil when necessary. But there is no difference in principle between the use of force to restrain evil within a nation, and the use of force to restrain evil between nations. If it is right for a policeman to shoot a murderer or robber who is resisting arrest, it is also right for a nation to use armed force to protect itself or others against an aggressor nation. Those who hold that all international evil can be dealt with adequately without force do not understand the real wickedness of the human heart nor the nature of evil as it is revealed in the Bible.

Questions:

1. How could Paul say that those who do good will be praised by civil rulers, when the Roman Government persecuted Christians unto death?
2. Who were the chief persecutors of Christianity in the early period of the Church, as pictured in the Book of Acts?
3. What was the nature of the riot of Ephesus, and what was the connection of the Roman Government with it?
4. What change in the persecution of Chris-

tianity came with the destruction of Jerusalem in A. D. 70?

5. What does Romans 13 teach about the use of force to restrain evildoers?
6. What is the teaching of Scripture on the penalty for the crime of murder? Where is this taught in the Bible?
7. What is the bearing of Rom. 13:3, 4, on the question of Pacifism?
8. What truths of the Bible do pacifists fail to grasp?

LESSON 77**PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.****B. The Christian's Civil Obligations. 13:1-7, Cont.****The Christian's Proper Attitude toward the Civil Government. 13:5-7**

"Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing" (13:5, 6). The apostle here teaches that obedience to magistrates is not only a civil duty which will be enforced by the State, but that it is a religious duty, a part of our conscientious obedience to God. We are to obey the lawful commands of magistrates, not only because we have to, but also because we ought to. We are not to obey merely because of "wrath", that is, not merely because of the fear of suffering penalties, but also as a matter of conscientious devotion to God. This implies that we are to be law-abiding citizens, not only when there is some probability or danger of our being caught and punished for transgression, but also when there is no probability or danger of our being caught or punished. We are to obey the law even when we could easily break it without fear of consequences. This is the high ideal of Christian duty toward civil government which is taught in the Word of God. Where this is taken seriously, Christians will be models of law-abiding conduct. For example, a Christian should be scrupulously exact and honest in making out his income tax return, not only because the law provides penalties for dishonesty, but much more because to cheat on one's income tax is to sin against God.

God's Word requires of us that we obey not merely those laws of the State which we believe to be fair and just, but also those laws which we may believe to be unfair and unjust, as long as they are the law of the State. The individual Christian is not empowered to pick and choose among the laws of his country and decide which he should obey and which he may disobey. The Christian is to obey all the laws, even those which

he regards as unfair to him. Unfortunately in the United States there have been some laws which were obviously designed to benefit one class of the population at the expense of another class; for instance the discriminatory laws of a few years ago which placed a heavy tax on the sale of oleomargarine. These laws were not designed to benefit all the people, but to protect the interests of some over against others. Many Christian people objected to these laws and felt that they were unjust and unfair. But no one had a right to disregard or disobey them on that account. Those who objected had a right to work for the repeal of the laws, but as long as they were on the statute books, they must be obeyed as a matter of Christian duty.

There is really only one exception to the principle that a Christian must always obey the laws of the State, and that is that when obedience to the laws of the State would involve disobedience to the law of God, it is the Christian's duty to obey God rather than men. For example, a law (such as has existed in some countries) requiring a government license or permit to preach the Gospel is null and void in the sight of God, and should be disregarded by Christian people. To comply with such a law by applying for a license to preach the Gospel is to render the things of God to Caesar. We are commanded by Jesus Christ to preach the Gospel, and we have no right to make His command contingent upon the permission of the State. Similarly, a law requiring people to engage in idolatrous worship should be disobeyed, as was done by Daniel's three friends. Again, a law forbidding people to change their religion is contrary to the commands of God and should be disobeyed. God commands every person in the world to become a Christian, and no civil law forbidding this can be regarded as valid.

Questions:

1. What does the apostle Paul teach in 13:5?
2. What does Paul mean by the phrase "not only for wrath"?

3. When must the Christian obey the laws of his country?

4. How should a Christian make out his income tax return?

5. Why should a Christian obey even those laws which he considers unjust?

6. Under what circumstances is it our Christian duty to break the laws of the State?

7. Give some examples of possible laws which a Christian ought not to obey?

8. Show from the history of Moses' parents, of Moses, of Daniel, and of the apostles, that it may be our duty to break human laws.

LESSON 78

PRACTICAL DUTIES OF THE CHRISTIAN LIFE, 12:1 to 15:13, Cont.

B. The Christian's Civil Obligations. 13:1-7, Cont.

The Christian's Proper Attitude toward the Civil Government. 13:5-7, Cont.

"For they are God's ministers, attending continually upon this very thing" (13:6b). The State and its officials are properly regarded as God's servants. They serve God in fulfilling the proper functions of civil government faithfully. The country does not exist for the government, but the government for the country, and both for God. In some totalitarian countries, officials have become extremely proud and arrogant, so that even petty officials have a haughty and overbearing attitude, as if they were doing the common people a great favor just to let them exist. In totalitarian states, officials easily come to think that the country exists for them. Instead of trying to serve the public, they think the public exists to support and serve them. This is of course a completely upside-down view of the relation between officials and people. The government and its officials exist for the benefit of the people. They are God's servants to men for good. This is not only true in a democracy such as the U.S.A., but it is true under any form of government, rightly considered. The Roman Empire at the time of Paul's writing this Epistle was certainly not a free democracy. Yet even at that time, Paul wrote that civil rulers are God's servants for people's benefit.

Even though the civil rulers may be ungodly men who have no idea of serving God, still in God's reckoning of things they serve as His servants to accomplish some of His purposes in human society. Even in dealing with non-Christian officials in a non-Christian government, the Christian is to look at matters from God's viewpoint. He is to remember that civil government exists in human society for the restraint of evil, and that even these non-Christian officials, in spite of their infidelity, are used by God for the accomplishment of this purpose. The Christian is to regard the government not merely as the government regards itself, but as the Bible regards human government, from the standpoint of God's purpose in human society.

"Render therefore to all their dues: tribute to

whom tribute is due; custom to whom custom; fear to whom fear, honor to whom honor" (13:7). Since civil government is an institution of God for the benefit of human society, it follows that we must do our duty toward it. This involves not merely obeying its laws, but also positive support, both financial and by our influence. Here "tribute" means ordinary taxes, as on land or property; "custom" means duty levied on merchandise. "Fear" (*phobos*) and "honor" (*time*) are essentially the same, differing only in degree. "Fear" means proper respect for superiors; "honor" means a proper esteem for our equals in human society.

In the next lesson of this series, to be published, D.V., in the July-September, 1969, issue of this magazine, we shall consider the bearing of Paul's teaching in Rom. 13:1-7 on the Covenanter principle of political dissent.

Questions:

1. What is the place of the State and its officials in relation to God?

2. Does the country exist for the government, or the government for the country?

3. For whom do both the country and the government exist?

4. What attitude on the part of public officials is common in totalitarian countries?

5. Why should the Christian regard even non-Christian rulers as servants of God?

6. Besides obeying the laws, what duties do we owe to the government?

7. What is meant by "tribute" and "custom"?

8. What is the difference between "fear" and "honor"?

"Since Divine revelation directs itself against the mind and inclination of the sinner, sinful tendency could not be wanting, to represent that revelation differently from what it was given."

— Abraham Kuyper

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:

Many earnest Christians seem to hold a belief concerning the constitution of human personality which is not even mentioned in such historic Reformed standards as the Westminster Confession and Catechisms. These Christians insist that their belief is the obvious teaching of the Bible, and some seem to feel that those who do not agree with them are guilty of rejecting the Word of God. What are the grounds and implications of this doctrine called "trichotomy" which teaches that man is a three-fold being composed of body, soul and spirit?

Answer:

This doctrine is a very common one in some Christian circles of the present day. Apparently it has been held by a minority of Christians from ancient times, but it has never been accepted by the Church in its official creeds or confessions. Briefly, the doctrine is that body, soul and spirit are three separate elements of the human personality. Concerning the body, there is no question. But with regard to "soul" and "spirit", the question is, Are soul and spirit two separate parts of the human personality, or are they two aspects of one and the same thing? Trichotomy (which means "division into three") holds that soul and spirit are separate parts of man, dichotomy ("division into two") holds that soul and spirit are two aspects of one thing, the non-material part of man.

The doctrine of trichotomy is older than Christianity, for it was held by Pythagoras, Plato and many other ancient philosophers. This, of course, does not prove it either true or untrue. The advocates of the theory in Christian circles base it especially on two passages of the New Testament, namely 1 Thess. 5:23 ("I pray God your whole spirit and soul and body be preserved blameless . . .") and Heb. 4:12 ("piercing even to the dividing asunder of soul and spirit"). Many people cite these texts as if a mere reading of their words from the Bible were sufficient to prove conclusively that trichotomy is true, and that those who hold to the other view do not believe the Bible.

It is not so simple as that, however. Any standard work on systematic theology will give a summary of the arguments involved. See A. H. Strong, **Systematic Theology** (one volume edition), pp. 483-488; Louis Berkhof, **Systematic**

Theology, pp. 191-195; A. A. Hodge, **Outlines of Theology** (1949 ed.), pp. 299, 300; Charles Hodge **Systematic Theology**, Vol. II, pp. 47-51.

It would require too much space even to outline the arguments for rejecting trichotomy here. But we may briefly state: Scripture commonly speaks of man as composed of body and soul; over against two passages which seem to imply trichotomy, there are hundreds which seem to imply the division into two parts only. In the New Testament the words "soul" and "spirit" are used interchangeably. A. A. Hodge points out that deceased persons are indifferently referred to as "souls" (Acts 2:27-31; Rev. 6-9; 20-4) and as "spirits" (Luke 24: 37, 39; Herb. 12:23).

Why, then, are "soul" and "spirit" apparently distinguished in 1 Thes. 5:23 and Heb. 4:12? We shall give A. A. Hodge's explanation, as it is brief:

"The use made of these terms ('soul' and 'spirit') by the apostles proves nothing more than that they used words in their current popular sense to express divine ideas. The word **pneuma** ('spirit') designates the one soul emphasizing its quality as rational. The word **psyche** ('soul') designates the same soul emphasizing its quality as the vital and animating principle of the body. The two are used together to express popularly the entire man" (**Outlines of Theology**, 1949 ed., p. 300).

Is this question of trichotomy versus dichotomy a merely academic question, or what some people would call "theological hair-splitting"? By no means. Those who hold the theory of trichotomy often (but not always) associate with it special and unsound views on the subject of sanctification. This is quite common in some Christian circles in China. The idea is that the "soul" is something base and unworthy, while the "spirit" is something good and noble. Sanctification, then, becomes a process in which the human spirit gains control over and dominates the human body and the human soul. According to this theory, the "spiritual" man is a man in whom the human spirit controls the whole personality. Sanctification is thought of as a conflict of one part of the human personality against others parts of the human personality.

According to the plain teaching of the Bible, however, man's **whole** nature (including his spirit) is defiled and corrupted by sin. The Bible

speaks of **filthiness of flesh and spirit**. There is no such thing as a "better self" or "higher nature" in man which is more holy and pure than the rest; all is spoiled by sin. Moreover, according to the Bible, the "spiritual" man is **the man who is indwelt by the Holy Spirit of God**, not the man whose human spirit controls his soul and body. According to the Bible sanctification is not a conflict of the human spirit against the soul and body, but a conflict of God the Holy Spirit and the new nature received in regeneration, on the one hand, against the whole sinful nature ("the flesh") on the other hand.

It is particularly because of its affinity for unsound views of sanctification that the theory of trichotomy is to be rejected. We realize that many faithful Christians hold this theory to be truth. Nevertheless, we believe that the verdict of Scripture is against it.

—J. G. Vos

Question:

In Isaiah 14:12 does "Lucifer" mean Satan, as stated by the Scofield and Pilgrim Bibles?

Answer:

Although both the Scofield Bible and the Pilgrim Bible state that "Lucifer" in this passage means Satan, neither of them gives any real proof that this is true. The Scofield Bible refers the reader to Ezek. 28:12-14, while the Pilgrim Bible refers to Ezek. 28:16. The passage in Ezekiel concerns the king of Tyre (verse 12) and does not contain the name "Lucifer", so it is of no value as a proof that "Lucifer" means Satan.

Isaiah 14:12 ff. plainly refers to the king of Babylon. Note verse 4: ". . . thou shalt take up this proverb against **the king of Babylon**, and say, How hath the oppressor ceased! the golden city ceased!" The passage continues without any indication of a change in the person being addressed or spoken of. The most natural and reasonable interpretation, then, is that "Lucifer" in verse 12 is a name applied to the king of Babylon. This is confirmed by the language used in verse 20, "Thou shalt not be joined with them in burial . . ." — something that could hardly be said of Satan.

"Lucifer" means literally "light bearer" or "shining one" Literally it means the planet Venus, but metaphorically it is applied to the king of Babylon, by reason of his splendor and glory. It is true, of course, that Babylon, as the enemy of God's covenant people, was an objective embodiment of Satan's kingdom, and that back of the worldly pride and ambition of Babylon was Satan, the prince of this world. But inasmuch as the prophecy starts by specifically mentioning "the king of Babylon", and since it contains statements which cannot be applied to Satan (verse 11, "the worms cover thee"; verse 19, "thou art cast out of

thy grave"; verse 20, "Thou shalt not be joined with them in burial"), and since in verse 22 Babylon is again mentioned by name, it is proper to conclude that the subject is not Satan himself but Babylon and its king.

Davis' **Dictionary of the Bible** states that the identification of "Lucifer" with Satan is based on an erroneous supposition that Luke 10:18 ("I beheld Satan as lightning fall from heaven") is an explanation of Isaiah 14:12 ("How art thou fallen from heaven").

The Scofield Bible breaks the passage in Isaiah 14 up into parts by sub-headings, representing verses 12-17 as addressed to Satan, and verses 18-27 as dealing with God's judgment on "Babylon". But this is very arbitrary, for there is no indication of a break in the Biblical text between verses 17 and 18. Apparently the Scofield Bible adopted this division in order to support the claim that "Lucifer" means Satan. Similarly, the Pilgrim Bible divides the passage, entitled verses 12-17 "The sin and doom of Satan", and verses 18-27 "The destruction of Babylon". This amounts to imposing an artificial framework upon a passage which in itself is clearly a unit. — J. G. Vos

Question:

Does Ezekiel 28:10-19 refer to Satan?

Answer:

The reader is referred to the answer to the preceding query, dealing with "Lucifer" in Isaiah 14:12ff. In Ezek. 28, again, both the Scofield Bible and the Pilgrim Bible assert positively that the reference is to Satan, but they do not support this assertion by convincing reasons. The Scofield Bible says that the prophecy does not speak of Satan in his own person, but of Satan fulfilling himself in and through an earthly king. The Pilgrim Bible says that the ancient king (of Tyre) is used as a symbol for a greater personality, namely, Satan.

While this is a possible interpretation of the passage, it is probably not correct. On the face of it, the prophecy is addressed to "the prince of Tyrus" (verse 2). In verse 12 "the king of Tyrus" is mentioned again. The prophecy is immediately followed (verse 20) by a prophecy against Zidon, a neighbor city of Tyre.

In favor of the view that the reference is to Satan, verse 13 is cited ("Thou hast been in Eden the garden of God"), and verse 15 ("Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee"). While these statements would certainly fit the known history of Satan, they do not necessarily refer to him. They may also be understood as hyperbolic descriptions of the glory and splendor of Tyre.

In interpreting the Scriptures, it is always necessary to take account of the context of a particular text or passage. This passage in Ezekiel 28 occurs in a series of prophecies against various Gentile nations: the Ammonites (25:2ff); Moab (25:8ff); Edom (25:12ff); the Philistines (25:15 ff); Tyre (26:1 to 28:19); Zidon (28:20 ff); Egypt (29:1 to 32:32). In such a context, it seems improbable that there would be introduced a history of a spiritual being such as Satan. As a matter of fact, both the Scofield and the Pilgrim Bible admit that the reference is not **directly** to Satan, but to an earthly ruler as an embodiment or symbol of Satan.

Certainly Ezek. 28:10-19 is in part of a highly mysterious nature. In view of this, it is certainly **possible** that the reference is to Satan. But the present writer believes it is sounder to interpret the statements as referring to the king and city of Tyre, which, however, was a partial and temporary embodiment of Satan's kingdom.—J. G. Vos.

Question:

In the **Question Box**, October-December 1968, pages 174-5, you attempt to justify capital punishment by appealing to Genesis 9:6 ("Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.") You argue that the murderer must be put to death because he has destroyed a being who bears the image of God. But this text also proves that capital punishment ought to be **abolished** because in executing a murderer, the state destroys a being who bears the image of God. The murderer bears the image of God as truly as does his victim. Genesis 9:6, therefore proves nothing whatever about a duty of capital punishment.

Answer:

It is true that the murderer himself is a creature of God bearing the divine image. This however cannot cancel the command given in

Genesis 9:6. This text presents (a) a command that the murderer be put to death, and (b) a reason for the command. Nobody denies that the first part of the verse commands that the murderer be put to death. The query maintains that the reason is inconsistent with the command, and cancels the command. It is assumed that this text can with equal validity be turned around so as to mean: "Whoso sheddeth man's blood, by man shall his blood **NOT** be shed, for in the image of God made he man." That is to say, it is assumed that a command of God can be interpreted to mean exactly the opposite of what it actually says. In effect it is argued that "in the image of God made he man" cannot be a legitimate reason for putting a murderer to death, because all people, including murderers, were created in the image of God.

The editor of this magazine is not the author of the command in Genesis 9:6. It is a command of God recorded in His inspired, infallible Word. If this command can be interpreted to mean the opposite of what it actually says, then it is really a **meaningless** command. In that case the verse is without meaning, and God has issued an irrational, self contradictory statement. This not only cancels the validity and authority of Scripture as the revelation of God, but it even degrades the Bible to the level of irrational nonsense, even below ordinary books by intelligent authors.

If the Bible is the Word of God, then Genesis 9:6 has a definite meaning. It cannot also mean the contradiction of what it means. Nor can it be a sound method of interpreting the Bible to set one part of a verse against another part, by claiming that the second part of the verse contradicts and thus cancels the first part.

Let those who deny that Genesis 9:6 commands that murder be punished with death explain, if they can, what the verse **does** mean, and how the second part of the verse is related to the first part.

— J. G. Vos

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.

IT'S ALWAYS TOO SOON TO QUIT, told by Steve Spurrier to Mel Larson. Zondervan

Publishing House, Grand Rapids, Michigan 49506. 1968, pp. 157. \$3.95.

This is the story of the University of Florida's finest football quarterback ever. He graduated in 1966 as an unanimous All-American and the Heisman trophy winner. Steve broke almost all of the existing University football records a back could break and received such recognition as, "Steve Spurrier has the arm of Sammy Baugh, the poise of Johnny Unitas, the leadership of Norm Van Brocklin and the quickness of Joe Namath". The story is forwarded by a list of the records set by Steve and sportswriter's praises of his ability as a quarterback. While reading the story one is gripped with Steve's apparent awareness of God and His Son both on and off the field. He also gives God all the credit for his ability at quarterbacking the team to so many victories. Steve is quick to thank his father, who is a pastor, and his mother for their religious guidance as well as their encouraging him in athletics. Steve does not tell his story from a completely reformed Christian's point of view but one thing is clear, God receives the credit and glory!

I believe this would be a good book for any young athlete in the seventh grade or higher. It may be used by God as a means to relay the Gospel or at least sow the seed. It must be remembered however, that parents should not allow books like this to take the place of home trained Bible reading and instruction in the catechism!

— Bruce R. Backensto

THE GOD WHO IS THERE, by Francis A. Schaeffer. Inter-Varsity Press, 130 North Wells, Chicago, Illinois 60606. \$4.50. pp. 191.

The mood of man in the second half of the twentieth century is one of despair. On the surface he appears to enjoy himself as he dashes madly to catch a plane bound for Miami Beach or the Bahamas, and as he sits with the crowd at an N.F.L. game, animatedly cheering his favorite quarterback, or watches the game in front of his color TV. But underneath all the fun and festivity of modern life there is a hard core of fear and anxiety. Having learned to concentrate his interest on this world — its problems, its people, and its machines — man has lost the vision and hope of things beyond **this** world. When he thinks seriously about the meaning of life, he is gripped by a horror of great darkness. He does not know whether life has any ultimate significance.

Modern man is in a dilemma because, although he has become radically secular, he is created in the image of God, and therefore he cannot be satisfied by games and cocktail parties and bargain merchandise. His empty heart cries out for something better, a higher order of value. But since he no longer believes in a supernatural God and a supernatural order, he is trapped in

a dark room that has no doors. Life is, for him, utterly meaningless.

The author of this fascinating book traces the roots of man's despair to a shift, during this century, away from the generally held presupposition that there are absolutes in the areas of metaphysics (being), epistemology (knowledge), and ethics (morals). Non-Christian thought in every field — philosophy, art, music, general culture, theology — has a common denominator, namely, rationalism or humanism, defined by Schaeffer as "the system whereby man, beginning absolutely by himself, tries rationally to build for himself, having only man as his integration point, to find all knowledge, meaning and value" (p. 17). But within this rationalistic unity there has been a serious fault, a crack in the foundation. Whereas previously men were optimistic, believing that they could, by means of reason, find a unity in the total diversity, man in the second half of the twentieth century has become frankly sceptical about the existence of ultimate unity and therefore of Truth itself. The present generation of intellectuals "has firmly concluded that the awful contradictory situation whereby meaning and true rationality . . . are irrevocably separated, is intrinsic to the nature of the universe" (p. 60). This nihilistic mood of modern man is evident across the entire spectrum of human thought and culture including music, art, and literature, all of which are currently seeking to escape from rationalistic despair by an existential flight into mysticism (Chapters 2-4).

Dr. Schaeffer, who spends much of his time working with university students and others in Switzerland, presents the Christian faith to our generation as the only effective antidote for the rationalistic unbelief and despair that poisons the life of our contemporaries. Schaeffer explains the nature of man's dilemma: On his nihilistic assumption that there are no objective grounds for truth or goodness, cruelty and kindness are ultimately equal, yet man cannot live with this conclusion. The Christian answer to this dilemma: The God who is there, who has objective existence, who is the ultimate Personality.

The radical secularism of our time, Schaeffer believes, requires a different type of evangelism — though not a different evangel, or gospel — than that which was effective a generation ago. It must be communication of the Christian faith which resists the spirit of the world in the form it takes in this present generation. Dr. Schaeffer grapples with the difficult problem of verification (How do we know it is true?); gives a methodology for "speaking historic Christianity into the twentieth-century climate" (Sec. IV); and bears down on the absolute necessity that twentieth-century Christians demonstrate as well as

talk about the reality of God to their contemporaries.

— Joseph A. Hill

THE MYTHOLOGY OF SCIENCE, by Rousas John Rushdoony. The Craig Press, P.O. Box 185, Nutley, New Jersey 07110. 1967, pp. 134, \$2.50.

According to Rushdoony, sinful man would rather create a picture of the universe which is pleasing to himself than consistent with reality. In doing so, he creates a myth. The mythology of science is that oftentimes the humanism of the day forms the philosophical presuppositions of the scientist. We see this in the example of the evolutionary hypothesis. From the essential presuppositions of this theory stems much of the optimistic pictures which the scientist paints for us of the utopia which is just around the corner, but which never really arrives.

The author claims that Darwin found the basis for his theory not through the observation of nature, but in the **Essay on Population** by Malthus. But although Darwin acknowledged that this was true, men wanted to believe in it as an alternative to creation by divine fiat. Moreover, many theologians found that evolution made their message more compatible with the ideas of modern man and adopted the same — not realizing the basic conflict with the teachings of Scripture.

In the opinion of the reviewer, Rushdoony very adequately exposes the errors of the evolutionary hypothesis and demonstrates how they are in conflict with the basic teachings of the Bible. He makes an interesting comparison between the emphasis upon process in the Baalim cult and the evolutionary hypothesis.

The book contains a critique on several important recent works which have been published on Science and the Bible. It is well worth having in one's library.

— Donald Weilersbacher

THE HOLY SPIRIT IN TODAY'S WORLD, by W. A. Criswell. Zondervan Publishing House, Grand Rapids, Michigan 49506. 1966, pp. 193, \$2.95.

W. A. Criswell, pastor of the First Baptist Church in Dallas, was asked to publish this book after he began preaching a series on the Holy Spirit. In the book Criswell presents 28 chapters of scholarly, exegetical study in the Word of God. He provides 3 chapters of historical information pertaining to the subject as well as some interesting insight to many passages of controversy in this day concerning the work, power and wonder of the Holy Spirit. However, Criswell does have a major drawback which must be emphasized and that is his strong dispensational convictions which he subtly presents as

"obvious Biblical truths". This is not an "obvious Biblical truth"! Criswell makes such statements as:

"In the Old Testament, this indwelling of the Spirit was not universal; it was not for all the people of the Lord. The experience was a special privilege; it was a gift bestowed upon the special few for special purposes. Moses was indwelt by the Holy Spirit for the purpose of administration in the government of Israel, and a like wisdom was bestowed upon the seventy who were to help him in that particular assignment." p. 38 and

"In the Old Testament the Holy Spirit came mightily upon men at different times and in different places. In the New Testament He dwells mightily within men through the centuries." p. 120,

which obviously are contrary to what the Westminster Divines saw as "obvious Biblical truth", concerning the indwelling of the Holy Spirit in both the New and Old Testament ages. Notice their statements concerning this in chapter 7, sections 5 and 6; chapter 11, section 6; and chapter 20, section 1. Criswell does not make any distinction between the "indwelling" of the Spirit and the "gift" of the Spirit in his comparing the Spirit's actions in the Old and New Testaments.

This book may only be recommended to theological students, pastors or well read laymen because of the subtle ingrafting of dispensationalism. I would recommend a book reviewed in July, 1963 issue of the "Blue Banner Faith and Life" entitled the Holy Spirit of God by W. H. Griffith Thomas to any interested in studying this doctrine in a Reformed light.

— Bruce R. Backensto

CRUDEN'S COMPACT CONCORDANCE, based on the work of Alexander Cruden, edited by John Eadie. Zondervan Publishing House, Grand Rapids, Michigan, 49506. 1968, pp. 563, \$3.95.

Some of the features of this "mini" but "packed with words" concordance are: the references precede the verse, additional references of similar word order follow the verse, verses are listed in the order that the book in which they appear is in the Bible and often common prefixes are listed in the headings along with the desired word. Also these references refer one to the King James Version of the Bible.

If one does not already have a concordance in their Bible or is only willing to spend \$4.00 for a concordance then this may be helpful in looking up references however, for a deeper and, I think, more helpful guide I would recommend spending \$14.00 and purchasing a Young's An-

alytical Concordance. It includes the original word, Hebrew or Greek, thus providing a better understanding of the word and cross reference words.

— Bruce R. Backensto

A PHILISOPHICAL STUDY OF RELIGION,
By David Hugh Freeman and David Freeman, The
Craig Press, Box 185, Nutley, New Jersey, 07110.
1964, pp. 270. \$3.75 (paperback).

Dr. David Hugh Freeman is a professor of philosophy at the University of Rhode Island. In collaboration with his father he has written this book — which appears to be a significant contribution to both Philosophy and Religion. Dr. Freeman is careful to point the difficulties of writing a philosophical study of religion: It is not possible to be completely objective since no one is completely neutral with regard to religious beliefs. Moreover, "there is no single concept of religion, . . . the various world religions do not have a common essence which enables them to be placed upon the coordinate level." (p. 5)

The book is noteworthy because it examines the presuppositions of those who approach religion from both a subjective and an objective perspective. Dr. Freeman reviews the nonbiblical religions of the Ancient Near East as well as Hinduism and Buddhism. Since these religions are subjective, not significantly related to historical events, they are studied only in terms of internal consistency. Then the religions of revelation, which claim to be related to specific historical events, are considered. These are Islam, Judaism, and Christianity. Both internal consistency and external verification with the facts of experience are tests which are applied to the religions of revelation.

Dr. Freeman demonstrates a broad knowledge of medieval and modern philosophy and theology plus an understanding of lower (textual) and higher criticism of the Bible. This is very important when he considers the presuppositions, internal consistency, and external verification of Christianity. Special note should also be made of Dr. Freeman's handling of the assumed conflict between science and religion. He asserts that a proper delineation of the areas of legitimate inquiry removes the conflict. Science is limited to the consideration of observable phenomenon. Therefore, it can tell us the composition of the earth, but not how it came into existence. Any statement regarding the origin of the world is a metaphysical statement — not verifiable by science. Any metaphysical statement by a scientist is a statement of his personal belief as an amateur theologian, not a conclusion of a professional scientist.

— Donald Weilersbacher

VACATION BIBLE SCHOOL MATERIALS.
Great Commission Publications, 7401 Old York
Road, Philadelphia, Pa. 19126. Complete sample
kit of materials, \$4.65 (returnable for refund,
if in good condition, within three weeks of time
received).

These Vacation Bible School materials are strongly recommended to our readers for the following reasons:

1. They are fully and thoroughly Biblical in content. The subject matter is the Bible and only the Bible. This is in marked contrast to helps coming from some sources.

2. They are competently prepared by professionals in the field of Christian education, and are therefore attractive and usable. The printing, paper, illustrations, maps, etc., are all of excellent quality. The lessons are very well planned and prepared.

3. The theological viewpoint is distinctively Reformed. The common Arminian and other errors which are often found in helps from some evangelical and fundamentalist sources are not found in these materials. They are true to the Reformed Faith as set forth in its historic creeds such as the Westminster Confession and Catechisms.

4. They are free from pictorial representations of Jesus Christ. While many will consider this a matter of indifference, to some it is a matter of conscience — including, we believe, many readers of this magazine.

5. While one or two hymns are found in each of the pupils' books, we understand that a "Reformed Presbyterian Edition" is available which has Psalms instead of hymns. Those wishing this feature should be sure to specify it in ordering their materials. The samples sent in the kit contain the hymns.

The materials are graded into four levels, Beginners, Primary, Junior and Intermediate, with pupils' and teacher's materials for each.

The reviewer knows of no Vacation Bible School materials equal to these in the important characteristics described above. Send for the sample kit and see for yourself. You will not be disappointed.

— J. G. Vos

SOURCEBOOK OF POETRY, compiled by Al
Bryant. Zondervan Publishing House, Grand
Rapids, Mich., 49506. 1968, pp. 767. \$9.95.

A splendid production, containing nearly two thousand selections of religious poetry. Beautifully printed and substantially bound, it contains indexes of authors, subjects and first lines or titles. Many much-loved and hard-to-find poems can be found here. For the most

part the poems are well-chosen and reflect a distinctly Christian point of view.

We regret a few of the inclusions. In particular we regret the inclusion of fourteen selections from the poetry of Henry Van Dyke, a liberal who called the preaching of Dr. J. Gresham Machen "bitter, schismatic and unscriptural," "bilious", "untrue and malicious". Also unfortunate is the inclusion of a poem by the well-known Unitarian leader William Ellery Channing (page 254). The danger involved in a book of this kind, of course, is that **the merely religious** will be intermingled and confused with **the specifically Christian**. As C. S. Lewis wrote in one of his books, the great enemy of Christianity today is not atheism but religion. The poems or authors in this book to which objection can justly be raised from the Christian viewpoint, however, are a very small fraction of the whole. The book abounds in material that is sound and helpful.

The dust jacket describes the book as "An anthology of nearly 2,000 quotable and heart-warming poems with spiritual power." That they are quotable and that many of them are heart-warming we do not question. But no poem outside of the Bible has "spiritual power." Only **God** has spiritual power: "God hath spoken once; twice have I heard this; that power belongeth unto God" (Psalm 62:11). We would also enter a caveat against the sub-titling of a section of the book "Challenge and Inspiration". The intended meaning here is of course good and proper. It remains true, however, that the increasingly common loose usage of the term "inspiration" today is leading Christians to confuse the "inspiration" of genius which produces great art or literature, with the inspiration of Scripture which makes Scripture the Word of God. Inspiration, **in the religious sense**, pertains to the Scripture alone.

In spite of these criticisms, the reviewer greatly admires this book and recommends it heartily to our readers.

J. G. Vos

THE JEW RETURNS TO ISRAEL, by Anton Darms, Zondervan Publishing House, Grand Rapids, Michigan 49506. 1965, pp. 189, \$3.50.

The author, Dr. Anton Darms, has been overseer of the Christian Catholic Church in Zion, Illinois, a church which was established in 1901 by John Alexander Dowie who claimed to be Elijah III, John the Baptist being Elijah II. This church, which practices "divine healing" is extremely fundamentalist and literal.

Dr. Darms' view of the Jew in Biblical and contemporary history follows the schematic, ima-

ginative interpretation of dispensationalism. One wonders about the author's view of the sufficiency of Scripture when he says that Theodore Herzl received the necessary knowledge "to unravel the intricate problems in founding a new nation" from Messiah, "who appeared to him in the night vision" — making an analogy with revelation given to Moses.

The author further implies the Divine-Accommodation theory in the founding of the Church. Dr. Darms says that "the fundamental reason for Jesus announcing the building of the Church" was that "Israel proved its unfitness because when Messiah declared that He was sent solely to 'the house of Israel', when He came to His own, His own, (the Jews), the leaders of Israel 'received him not'."

This book only adds a different approach to a voluminous amount of literature written from the author's point of view.

— Eugene Grilli

THE DEATH CHRIST DIED, by Robert P. Lightner, Th. D. Regular Baptist Press, 1800 Oakton Boulevard, Des Plaines, Illinois 60018. 1967, pp. 151, \$2.95.

When I first set out to review this book I thought it would be necessary to answer the author's bitter attack against what he calls hyper-Calvinism. But the author of Ecclesiastes has reviewed it for me: "There is nothing new under the sun." What we have here at best is Amyraldianism, that puny hybrid of Arminianism and Calvinism, which rejects the Biblical doctrine of limited atonement as unjust and irrational.

In other places the work is nothing more than straight Arminianism in a flimsy disguise. The annoying feature is Mr. Lightner's audacity in trying to pass his distortions off as "moderate Calvinism." Poor Calvin is bound to turn over in his grave at that one.

If you've noticed personal invective in this review, just look at it as a foretaste of what you'll find in the book itself. The so-called Biblical approach often breaks down into **ad hominem** arguments and name-calling. Proper respect for serious exegesis is nowhere evident.

The importance of this work lies in its open advocacy of a non-Biblical doctrine that is presently making new inroads into Reformed Churches, namely a confusion of the free offer of the Gospel with the extent of the atonement. Let the reader beware; but he should buy the book and compare it with a genuine Reformed work such as John Murray's **Redemption: Accomplished and Applied**.

— R. W. Nickerson

PURITY OF WORSHIP, by M. C. Ramsey. Robert Allen, 21 Brunswick Parade, Ashfield, N.S.W., Australia. 1968, paper cover. Australian 40 cents

Singing the Psalms exclusively in the worship of God, unaccompanied by any musical instrument, is regarded by many as an anachronism in this 20th century, and is the butt of many jokes against Scottish Church people. Yet the Rev. M. C. Ramsay has been a minister for 47 years of a denomination which follows this practice which was well-nigh universal in Presbyterian circles up to about 100 years ago. And Mr. Ramsay is no narrow sectarian. He writes a foreword to a book by the Archbishop of Sydney, and Dr. Loane has dedicated another of his books to Mr. Ramsay's daughter, who is a missionary doctor in India.

But Mr. Ramsay believes that this custom of the exclusive use of the Psalms in public worship without musical accompaniment is not just a custom which was practised by the early Church and restored at the Reformation, but is based on the teaching of the Bible. This may seem strange to many of our readers who have been brought up in Churches which sing hymns, and associate hearty hymn-singing with spirituality and evangelistic meetings. But before they sweep aside this other idea as preposterous let them read Mr. Ramsey's calm arguments. He dodges no difficulty, like the matter of the so-called imprecatory psalms, deals with texts which seem to favour hymn-singing and presents a strong case for what is known as "Purity of Worship." Even if Mr. Ramsey does not convince all, he should lead many to appreciate the rich spiritual heritage in the Bible for the worship of God which is sadly neglected in these days. May the reading of it lead to a revival of the singing of those inspired songs "which sound the depths, which scale the heights, which portray so movingly the heart and arm of God, which voice the sinner's needs and longings, and in which our Saviour on the Cross found language adequate to express His bitter anguish and the final triumph of His faith."

— W. R. McEwen

Note:

The foregoing review is reproduced here, with grateful acknowledgment, from **Evangelical Action** (Australia). Editor.

THE WATER OF LIFE, by John Bunyan. Reiner Publications, Swengel, Penna., 17880. 1967. pp. 93, paper back. \$1.50.

This work is a very detailed exposition of Rev. 22:1, "He showed me a pure river of water of life, clean as crystal, proceeding out of the throne of God and of the Lamb." In typical Puritan style, Bunyan discusses the text under

four major headings: 1) The subject of the text—the water of life, 2) the quantity of this water — a river, 3) the source of this water — "the throne of God and of the Lamb," and 4) the quality and nature of this water — pure and clear.

Although the exposition is somewhat tedious, yet this book is highly recommended as a source for good devotional reading. There is much food for thought within this book.

— A. Wayne Duffield

THE RESTORATION OF ISRAEL, by Erroll Hulse. Henry E. Walter, Ltd., 26 Grafton Road, Worthing, Sussex, England. 1968, pp. 167, paper cover. 6s. 6d.

Mr. Hulse says in his Preface: "The territorial restoration of the ancient land of Israel to the Jewish people and the consolidation of that people to the point where she is now the foremost nation of the Middle East, has involved a series of events which even non-religious people describe as miraculous." He adds: "The conviction that these events form the prelude to a much greater miracle — the conversion of the Jewish people to New Testament Christianity — has resulted in this book."

With his main contention this reviewer is in hearty agreement. This contention is that in Romans 11:26 Paul really means the Jews when he says that "all Israel shall be saved". This does not necessarily mean that every Jew shall be saved at a future point of time, but it does mean that there will be a mighty work of divine grace among the Jewish people. In fact the reviewer would go further than Mr. Hulse, for Mr. Hulse seems to think it possible that this future visitation may be limited to Jews in Palestine. He says: "Whether this means the Jews of Israel or large numbers of Jews through the diaspora (the dispersion) we cannot tell." What grounds are there for limiting the promise?

We cannot, however, follow Mr. Hulse in viewing the State of Israel as a fulfilment of prophecy. The return to the land is a return in unbelief. Mr. Hulse is aware of this. He says: "Some argue from passages such as Deut. 4:25-31; 28:63-68; 30:1-10; and Lev. 26-33-34 that Israel's territorial restoration is wholly dependent upon national repentance. It is maintained that the present restoration is not a fulfilment of Scripture because it is unspiritual". But he adds: "There seems to be nothing to preclude God from following the order: assembly first, conversion second" (p. 91). The Scriptures must decide. In the passages he refers to — particularly Deut. 30:3 — it would seem that the restoration envisaged by God is one based on repentance. Compare Ezek. 20:38.

Mr. Hulse quotes Ezek. 37 as teaching "a dual

spiritual and territorial restoration of Israel" (pages 90-91). Certainly the twice repeated "up from your graves" (verses 12-13) and the mention of David as their king (verse 24) can hardly be taken literally. The question then is — how much is spiritual? Have we any New Testament authority for a concentration on the earthly land?

The return of some millions of Jews to Palestine, the establishment of the State of Israel and their marvellous victories over their enemies in 1956 and 1967 — we are not minimising these events. We are simply asking — are these events foretold in Scripture? There may be a mighty clash in the future in the neighborhood of Jerusalem — we do not rule this out. But what we ask is — does Scripture demand that the final clash be in Palestine or at Jerusalem?

Mr. Hulse in a footnote on page 87 says he has "leaned heavily" on Prof. Young's Commentary on Isaiah 11:11-16. Actually, however, the blessing which Mr. Hulse takes to be on this earth Dr. Young takes as coming in its fulness **only in the new heavens and the new earth** (Young's Isaiah, Vol. I, p. 391).

Mr. Hulse seems somewhat relectant to classify C. H. Spurgeon and Dr. Lloyd-Jones (pages 154, 158), and he is wrong in putting R. B. Kuiper among the "post-mils," for Kuiper said of a-millennialism that it "would seem to be more comprehensively Scriptural" than either the pre-mil or post-mil views (God-centred Evangelism, p. 238).

The measure of our agreement with Mr. Hulse is far greater than our disagreement. The "post-mil" view which he holds has a long and respectable history. We have read his book with interest and profit, and welcome it as a contribution to a topic which should be studied by all. The world situation of our time calls us to "look up, for our redemption draws nigh".

Note: The foregoing review is reproduced here, with grateful acknowledgement, from **The Evangelical Presbyterian**, Belfast, Northern Ireland. Editor.

SEX AND THE SINGLE EYE, by Letha Scanzoni. Zondervan Publishing House, Grand Rapids, Michigan 49506. 1968, pp. 142. \$3.95.

The dust jacket sub-titles this book "A Christian Philosophy of Sex." It includes discussions of the "new morality," "Is there a Sex Revolution?", "Why are the Church's Standards Questioned Today?", "Sex Before Marriage", and other relevant topics.

This is a distinctly Christian treatment of the subject, based upon a firm faith that the Bible is the infallible Word of God and **normative** for our beliefs, attitudes and actions. The author shows that the present-day revolt against Biblical

standards of sexual morality is part of a larger revolt against Biblical Christianity, against the Christian world-view, and against the Bible as the objective revelation of God. Truly Biblical and Christian standards are faithfully defended and maintained throughout the book.

On the other hand the author honestly faces and ably exposes the deplorably wrong and distorted views of sex and marriage which have often prevailed in the Church in past times. This chapter, "The Church and Sex Throughout History" is a real eye-opener, with some really amazing quotations from Ambrose, Jerome, Peter Lombard and others who mostly regarded sex as an awful evil to be avoided by Christians as far as possible. On the other hand, the Puritans are cleared of some of the exaggerated and fantastic ideas often popularly attributed to them. The author shows that the Victorians were much worse than the Puritans in their negative, un-biblical views of sex.

There is no prudishness in this book. The author frankly views sex as a good gift of God, given for man's benefit, joy and welfare, and to be used rightly, under the moral government of God. The idea that there is something evil or shameful about sex within the marriage bond is forthrightly exposed for the distortion and falsehood that it is.

The book contains a strong and convincing plea for abstinence from sexual relations before marriage, even on the part of couples who are in love and engaged to be married. This of course is in sharp contrast to the trend of our times. The author faces the arguments for sex before marriage fairly and squarely and shows that they cannot stand the test of Scripture. This book is heartily recommended.

— J. G. Vos

BLACK AND FREE, by Tom Skinner. Zondervan Publishing House, Grand Rapids, Mich., 49506. 1968, pp. 154. \$2.95.

Vividly the author, a Negro, tells of his growing up in Harlem where he took part in rumbles or disturbances. Through a radio ministry he was converted, becoming an evangelist to the people of that area.

Mr. Skinner points out that evangelical churches have neglected this mission field, carrying the gospel to Negroes. They have failed to provide training for the clergy and have abandoned the laity by moving to the suburbs.

The last twenty pages contain the author's answers to pertinent questions regarding the race situation. Mr. Skinner points out the fact that Christ is the answer to our social problems, including racial tensions.

— Mrs. J. M. Robb

THE SOURCEBOOK OF HUMOR, by James C. Hefley. Zondervan Publishing House, Grand Rapids, Michigan 49506. 1968, pp. 205. \$4.95.

"An Episcopal bishop in Chicago was groaning about members whose only contact with his church came at the time of christening, marriage, and death. Wailed the bishop, "They think the church is only to hatch, match, and dispatch'." This book contains 1751 more jokes like the one above. There are four separate indices to help you find the one you want. If used moderately and wisely, this book could be of value to you. It is more practical to buy this than for you to make your own file of jokes. "Filing cabinet: Place to lose things in an orderly manner."

— David R. Armstrong

THE BOOK OF NEHEMIAH, by Ralph G. Turnbull. Baker Book House, Grand Rapids, Michigan 49506. 1968, pp. 109. \$1.95 (paper).

This is part of "The Shield Bible Study Series." This is not a commentary in that it does not go verse-by-verse (or even chapter-by-chapter) through Nehemiah. Instead the subject has been approached topically so that the booklet resembles a series of condensed sermons. The outline is attractive and the content is good. A twenty three book bibliography is included which ranges from Matthew Henry to the Anchor Bible. The author is a United Presbyterian pastor in Seattle, Washington, who has written or edited many books.

— David R. Armstrong

THE WORKS OF JOHN FLAVEL. The Banner of Truth Trust, 73b Chiltern Street, London W.1, England. 1968 (reprint). Vol. I, pp. 561. Vol. II, pp. 609. Vol. III, pp. 608. Vol. IV, pp. 586. Vol. V, pp. 666. Vol. VI, pp. 637. 6 pounds 6 shillings for the set of six volumes.

John Flavel was a seventeenth century English Puritan. His works have been reprinted many times, with this latest one based on an 1820 edition. Like so many of the Puritan writers, Flavel was solid in theology but very wordy. For most of his ministry he was a pastor at a seaport (Dartmouth). It is for this reason that volume five is largely made up of sermons for seamen. The other volumes contain a great variety of materials. There are forty two sermons on the mediatorial work of Christ in volume one. Volume two is largely devoted to the application of redemption. In our day Revelation 3:20 is commonly used and misused in presenting the gospel. Flavel preached a series of eleven evangelistic sermons on this text (volume four). Twentieth century evangelists (both Reformed and Arminian) could profit from studying them. The last volume contains two valuable sections: an exposition of the Westminster Shorter Catechism,

and twelve preparatory sermons for the sacrament of the Lord's Supper.

— David R. Armstrong

WHY SCIENTISTS ACCEPT EVOLUTION, by Robert T. Clark and James D. Bales. Baker Book House, Grand Rapids, Mich. 49506. 1967, pp. 113, paper cover. \$1.95.

This book is not so much about evolution as about evolutionists. Among the famous names dealt with are James Hutton, Sir Charles Lyell, Charles Darwin, Herbert Spencer, Thomas Huxley and Alfred Wallace. The authors' thesis, which they demonstrate from the writings of these and other leaders in evolutionary thought, is that evolution is and has been accepted, not because of compelling scientific evidence, but because of an anti-supernatural bias; because evolution enables men to do away with the need for supernatural intervention.

The matter is summed up in the case of Huxley who, it is claimed, "accepted the theory of evolution not because he believed it was scientifically established but because he was a uniformitarian, who had ruled out creation and had to accept evolution or nothing, and he did not want to accept nothing."

The authors — a physiologist-theologian team — establish their point quite well in respect of those scientists dealt with, though perhaps the style is a trifle more sarcastic than need be.

They make a valuable point when they point out that, while evolution is compatible with some form of Theism, it is altogether inconsistent with Biblical Theism. They quote Huxley: "The doctrine of evolution, therefore, does not even come into contact with Theism, considered as a philosophical doctrine. That with which it does collide, and with which it is absolutely inconsistent, is the conception of creation, which theological speculators have based upon the history narrated in the opening of the Book of Genesis."

As a demonstration of the bias of the founding fathers of the modern evolutionary cult this book is valuable. It should also stir the thoughtful reader to examine more closely the foundations of this system.

It is, however, too selective in the men quoted to prove that the same bias that caused these men to accept the theory has also been responsible for its almost universal acceptance. Perhaps the authors did not intend their work to provide proof of this, and others, approaching the matter differently, have done much to make good this deficiency, if indeed it is proper to call it a deficiency. One only contemporary evolutionist is quoted.

In brief, though this is not an outstanding

book and though its literary style could be improved, it is most useful and, especially for those who have not thought critically about evolution and its relation to Christianity, thought-provoking and challenging. If you have any reason to be interested in this subject your \$1.50 will not be wasted in buying a copy.

— Stuart Fowler

Note: The foregoing perceptive review is reproduced, with grateful acknowledgment, from **Evangelical Action** (Australia). Editor.

GROUPS THAT WORK. Zondervan Publishing House, Grand Rapids, Michigan 49506. 1967, pp. 142. \$1.95 (paper).

These twenty-seven articles originally appeared in Faith At Work Magazine. Together they provide a good introduction to the "small group movement" that has become popular among Christian people in our generation. Their plea is that God uses small groups to help us relate our Christian faith to our daily living. It has been this reviewer's impression that Faith at Work has been strong in application and weak in content.

These articles follow that pattern. Acts 2:42 suggests four aspects of a healthy church; doctrine, prayer, fellowship, and sacraments. No one of them should be divorced from the others. This book is helpful in the area of fellowship.

— David R. Armstrong

PRAYING TOGETHER, by Rosalind Rinker. Zondervan Publishing House, Grand Rapids, Michigan 49506. 1968, pp. 128. \$2.95.

Cold Calvinists will probably reject this book for three reasons: one, the author is a woman; two, she is obviously not a theologian and certainly not Reformed in her thinking; three, she painfully exposes a weak spot in many (most?) churches (the mid-week prayer meeting). However, those who are willing to read and think will get some help. "I have attempted to do two things. First to show the need and hunger for people in today's churches for an adequate prayer-experience together. And second, to create a desire in my readers to believe that God will help them to start similar groups." This practical emphasis is needed.

— David R. Armstrong

Acknowledgements and Announcements

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:

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Less than half of the money needed is received from subscriptions and sales of back issues and reprints. For the rest we are mostly dependent on contributions. You can help the

world-wide ministry of this magazine by contributing as the Lord enables you.

Addresses of our Agents for Great Britain, Ireland, Australia, New Zealand and South Africa will be found on the front cover of the magazine. Inquiries concerning overseas subscription rates should be addressed to these Agents.

Subscription rates for U.S.A. and Canada: Individual subscription, U.S. \$2.50 per year. Club of 5 or more copies mailed to a single address, U.S. \$1.50 per copy per year. Canadian subscribers are requested to remit in U.S. funds or equivalent.

Back issues of some years are available at 50 cents per issue postpaid. The rate is the same for new and used copies. New copies will be sent if available; otherwise the best used copies on hand.

Circulation of this Issue

1600 copies of this issue were printed, of which 1289 were immediately mailed out to subscribers and readers, leaving 311 copies for use as samples and for future sales of back issues. The circulation of this issue by countries was as follows:

U.S.A., 782. Canada, 94. Scotland, 85. Aus-

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United Arab Republic (Egypt), 1. New Guinea, 1. Congo, 1. Total outside U.S.A., 507. Total circulation 1289. Number of countries reached, 35.

J. G. Vos, Editor and Manager
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Reprints Available

In writing for free copies of reprints, readers living in U.S.A. should send a 6 cent stamp for postage. Canadian and overseas readers need not send stamp.

Studies in the Covenant of Grace. Series of 35 Bible lessons from the 1967 issues of the magazine. Obtainable from Reformed Presbyterian Board of Christian Education, 738 Rebecca St., Pittsburgh, Pa. 15221. \$1.00 plus postage.

Philippians: Epistle of Humility, Unity and Loyalty. 13 Bible lessons from the January March, 1965 issue. 60 cents plus postage, from R. P. Board of Christian Education, 733 Rebecca St., Pittsburgh, Pa. 15221.

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Only a word of anger,
 But it wounded one sensitive heart;
 Only a word of sharp reproach,
 But it made the tear-drops start;
 Only a hasty, thoughtless word,
 Sarcastic and unkind,
 But it darkened the day before so bright,
 And left a sting behind.

Only a word of kindness,
 But it lightened one heart of its grief;
 Only a word of sympathy,
 But it brought one soul relief;
 Only a word of gentle cheer,
 But it flooded with radiant light
 The pathway that seemed so dark before,
 And made the day more bright.

My Lord and My God

By J. G. Vos

"And Thomas answered and said unto him, My Lord and My God." John 20:28.

It was long before the disciples reached this point of faith in Christ. Even Peter's confession, "Thou art the Christ, the Son of the living God" had stopped short of actually calling Jesus "God". But finally in Thomas' words after Jesus had risen from the dead, we find the full confession of Jesus' deity, for Thomas says, "My Lord and my God." This was worship given to Jesus. Thomas no longer regarded Jesus as less than God the Father. He had come to realize that Jesus the Son of God is himself truly God and equal with God the Father.

Jesus did not rebuke Thomas for his statement; he accepted Thomas' worship and devotion. If Thomas had been mistaken, Jesus would instantly have corrected him, as John was corrected on Patmos when, dazzled by the display of glory, he was about to worship an angel. But Jesus accepted Thomas' worship. In this incident we see who Jesus really is. The Person who was crucified and buried, and rose again, is the living and true God, the Creator of heaven and earth, the only God there is.

Can we, too, make the great confession that Thomas made? Can we say to Jesus, "My Lord and my God", not merely repeating these as familiar words that we have read in the Bible, but saying them from our hearts and believing them with real conviction? Thomas believed upon evidence. He had not been with the disciples the first time the risen Lord appeared to them. Later they told Thomas, "We have seen the Lord." But Thomas was not ready to believe — at least, not yet. He said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe". There was nothing really wrong with this attitude. The other disciples believed that Jesus had risen because they had seen Him. Thomas wanted to see Jesus himself; he wanted to believe on the same kind of evidence that the other disciples had already received. Jesus did not rebuke Thomas for wanting to see the print of the nails and even to touch the wound made

in His side by the spear of the Roman soldier. On the contrary, Jesus encouraged Thomas to ascertain the evidence, and attain to faith: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." In other words, "Here is the evidence; receive it, and believe!"

Thomas was one of the apostles appointed to be official witnesses of Christ's resurrection. They must believe, not on other people's reports, but as eye-witnesses. With us, however, it is different. We have never seen Jesus with our eyes. Jesus said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Jesus was speaking of the Christian people of the future — of the coming centuries and ages. In a few years the apostles who were eye-witnesses of the risen Christ would themselves die and go to heaven. There would not be left in the world a single person that had actually seen the risen Christ. Yet many millions of people must believe in Christ crucified and risen again. These are the people of whom Jesus said, "Blessed are they that have not seen, and yet have believed".

We have not seen Jesus, and yet we believe. How can we believe, if we have not seen Him? Like Thomas, we must believe upon evidence; only in our case it is a different kind of evidence. We believe on the testimony of the official witnesses, the apostles, recorded in the written Word of God, the Holy Bible. By the work of the Holy Spirit illuminating our minds and hearts we come to conviction of the infallible truth and divine authority of the Scriptures. And so the message of those words that Jesus spoke to Thomas comes down to us today, showing the supreme importance or holding fast to the written Word of God, the Scripture. For it is by means of the Scripture that we, who "have not seen", "yet have believed". No person living today can call Jesus "My Lord and my God" honestly and sincerely, in the true meaning of these words, except by the Holy Spirit bringing him to conviction of the truth and authority of the written Word of God which provides the evidence upon which he can believe.

PSALM 101

PARADISE. 7,6,7,6. D.

Alteration from Henry Smart



1. Of mer-cy and of jus-tice, O Lord, I'll sing to Thee; In up-right-ness and
wis-dom Shall my be-hav-ior be. O when in lov-ing-kind-ness Wilt
Thou to me come near? I'll walk with-in my dwell-ing With heart and life sin-cere.

2. No base thing will I suffer

Before mine eyes to be.

I hate unfaithful doing;

It shall not cleave to me.

The man whose heart is froward

Shall from my presence go;

And nothing that is evil

Will I consent to know.

3. I'll cut him off that slanders

His neighbor secretly;

A proud heart I'll not suffer,

Nor him whose looks are high.

Mine eyes shall see the faithful,

That they may dwell with me;

The man whose walk is perfect

My minister shall be.

4. No man of works deceitful

Within my house shall dwell;

Nor in my sight shall tarry

The man who lies doth tell.

Each morn to all the wicked

I judgment will accord,

To free from evildoers

The city of the Lord.



BLUE BANNER FAITH AND LIFE

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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 gleamed with Christly omens,
The old Testament was new,
Strong with cumulative power,
When I read the Bible through.

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.

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!

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Until the Break of Day

By Christina G. Rossetti

When will the day bring its pleasure?
When will the night bring its rest?
Reaper and gleaner and thresher
Peer toward the east and the west:
The Sower He knoweth, and He knoweth best.

Meteors flash forth and expire,
Northern lights kindle and pale;
These are the days of desire,
Of eyes looking upward that fail,
Vanishing days as a finishing tale.

Bows down the crop in its glory,
Tenfold, fiftyfold, hundredfold;
The millett is ripening and hoary,
The wheat ears are ripening to gold:
Why keep us waiting in dimness and cold?

The Lord of the harvest, He knoweth
Who knoweth the first and the last:
The Sower Who patiently soweth,
He scanneth the present and past:
He saith, "What thou hast, what remaineth, hold
fast."

Yet, Lord, o'er Thy toil-wearied weepers
The storm clouds hang muttering and frown:
On threshers and gleaners and reapers,
O Lord of the harvest, look down,
Oh for the harvest, the shout, and the crown!

"Not so," saith the Lord of the reapers,
The Lord of the first and the last:
"O My toilers, My Weary, My weepers,
What ye have, what remaineth, hold fast.
Hide in My heart till the vengeance be past."

BLUE BANNER FAITH AND LIFE

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NUMBER 3

The Lord's Great Controversy

By the Rev. John C. Rankin

XIV. The Case against Evolution

The essence of the case against evolutionism is the case for God. The root and foundation of the argument against the evolutionary theory is the argument for belief in God, the Word of God and all that pertains to the Christian Faith.

Evolutionism presents itself in two forms. On the one hand there is evolutionism pure and simple; but there is also evolutionism in the guise of religion. The latter is deceptive in appearance. It appears to be what it is not and is therefore much the more dangerous of the two. Liberal Christianity is essentially evolutionary. It is so disguised as to appear to be friendly. However, it has had its day and has been thoroughly exposed and discredited, even though it has not ceased to be. See **Christianity and Liberalism** by Dr. Gresham Machen; Wm. B. Eerdmans' Pub. Co., Grand Rapids, Michigan, 1946.)

Our present concern, therefore, is with the evolutionary philosophy as such. Evolution in the raw has taken over and now stands forth as the great enemy of the Faith in our day. The essence of the case against it is the case for God.

The argument for God appears in various forms. For instance there are the ontological, the etiological, the cosmological, the teleological and the moral arguments. These however, are only secondary and supplementary to the first, last and only real argument, which we may call the spiritual. In the last analysis the one and only all-sufficient argument for God is God himself, the Lord, the Lord God revealed in his own holy Word, the one only living and real God.

We limit ourselves in our discussion to a few of the great and more important lines of arguments.

(1)

The Witness of the Creation to God

This comes under the head of what is known as the cosmological argument. It has to do with the all-pervasive evidence of infinite Intelligence apparent in the natural order. Continually observed are countless examples of thoughtful adaptation and wise provision in the nature and constitution of things.

We may take the order of nature anywhere, in any of its parts and the laws of nature everywhere in force; in physics, chemistry and biology as well as mathematics and astronomy. Or we may take such subjects as psychology, economics, sociology. Are we to believe that poor, impersonal, mindless nature, of itself alone, far back in its infancy (billions of years ago, according to the theory) thought all this up and worked it out and put it into operation as we see it today?

To believe that dull, senseless, lifeless nature did all this, brought it all into being and set it all going — how can we be so gullible? And yet that is how it is with the generality of the thinking of today. We cannot fail to observe the immense prestige and popularity of the evolutionary theory. How it has taken hold upon the mind of mankind in our day!

So it is; but there is a reason for this and the Bible gives the reason for it. "The heart is deceitful above all things." "The natural man receiveth not the things of the Spirit." And, "the carnal mind is enmity against God."

Now we know there had to be a beginning of some sort; somehow, sometime, somewhere, from something — or Someone. In other words it had to be Almighty and Eternal God; or else almighty and eternal nature. But nature, in the dim unknown of her now far distant past as Evolutionism sees it, doesn't look very almighty and eternal.

As far as the evolution of our earth is concerned the theory is that it was thrown off, along with the other planets, from a central mass which is now our sun. This could only mean that the original matter of our earth from which it was formed was pretty hot so that when it cooled off to something of its present state it could only have been pretty dead!

Thus the theory would be that dead matter and bare motion was all that there was at first. And that from this, as the one sole origin and source, has come life and mind, the laws of nature and the laws of thought and all that goes to make up the world as we know it.

How much better (and more intelligent) to believe that "In the beginning God created the heaven and the earth," that "the heavens declare the glory of God and the firmament showeth his handiwork," that "the whole earth is full of his glory" and redounds to his praise. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Gen. 1:1; Ps. 19:1; Ps. 104:24).

Innumerable structural details could be cited and set forth to the glory of our God. But this is what the Bible says, and what every true believer sees. On the other hand, all that those of the contrary view can say is: "O Matter; all-wise, all-powerful and adorable; how manifold are thy works; in wisdom hast thou made them all; the whole earth is full of thy glory!"

A prime consideration to be kept in mind in dealing with the evolutionary theory is the fact that, however great and impressive the universe may be, the Architect and Builder of it all is greater. What impresses the believer is the fact that of infinitely greater greatness is the glorious Creator of all the greatness.

With this in mind we have the answer to all who would minimize, slight or ignore the Maker in favor of the things that are made. Science has done great things and brought forth new wonders for all to behold. It has probed the mysteries of the atom and explored the depths of outer space only to find, however, that mystery confronts us everywhere and that all that is is immersed in mystery. For as God has set limits to the bounds of the seas, so has he said to science: "Hitherto shalt thou come and no further, and here shall thy proud (ways) be stayed."

(2)

Fixed and Variable in the Total View

Another point to be considered in refutation of evolutionism is its profound preoccupation with flux and change to the neglect of the unchanging and unchangeable. The evolutionist is deeply prejudiced against the fixed and the foundational in distinction from the variable. Flux and change of course have their place and the Bible is all for it. When things are wrong change is necessary to make them right again. A false view of things has to be put away and left behind in exchange for the true view. As the Bible says: "Except ye repent," "Except ye be converted;" "Ye must be born again," redeemed, delivered and translated.

But the view that would exclude all else but change is sadly lacking. After all, all that is temporal and transitory rests upon the foundation of the eternal and unchangeable, and would cease to be without it. What would the streams of water be without the solid ground under-

neath them and around? What would the planets with their satellites amount to except on the background of a heaven always bright with their full quota of fixed stars? How can there be any kind of evaluation and appraisal apart from established principles of right, truth and beauty; the good and the godly?

God himself is the ground of all being other than his own; and nothing can be more unintelligent than that which takes no account of the Infinite Intelligence which so evidently lies at the foundation of all things. Evolution, however, repudiates the whole idea, and its radical deficiency in this respect is its own devastating refutation.

The truth is that full recognition and assertion should be given to both fixity and change. We cannot do without either of the two. We are not to hold to either and despise the other. Both are necessary to the wholeness of the whole. Even from a naturalistic point of view it cannot be denied that the foundational is indispensable. How much more, then, from the point of view of the spiritual!

The Bible speaks in terms not of some thing but of some One who is the foundation of all things. "God is a spirit, infinite, eternal and unchangeable" in his being and in all his attributes. Jesus Christ, the Son of God, is Lord and Saviour "the same yesterday, today and forever." "The things which are seen are temporal, but the things which are not seen are eternal." "The Word of God endureth forever." As Jesus said; "Heaven and earth shall pass away, but my word shall not pass away." "The world passeth away and the lust thereof but he that doeth the will of God abideth forever."

(3)

Chance and Choice in the Total View

Yet another point of divergence from the truth in the evolutionary view of things is its reliance upon chance. Evolutionism magnifies chance at the expense of choice and makes everything dependent on it. That there is such a thing as chance from the human point of view in our life experience and observation is obvious. But this is only from our puny, finite, earthly viewpoint and not at all from God's. For, "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"

But that chance, pure chance, should lie at the foundation of all things, as the evolutionist must believe, is not only contrary to revelation but is beyond all reason. Not in a hundred, thousand, million, billion years could the universe as we know it be the outcome of mere chance production.

Take the body in any of its parts or as a whole; or the mind in all the wonders of its various aspects and endless ramifications; take the world of society, of interpersonal and social relations; take the spirit of man which takes hold upon the Infinite; could any amount of evolutionary process have produced this?

Again in regard to the body, consider the glands, dozens of which are distributed here and there all through the body, each functioning in its own manner to accomplish the full result of bodily life and vigor.

And yet the evolutionist wants us to believe that dead matter started it all and kept it going and pushed it along until all by itself it brought forth all the wonders of these wonderful, complex, perfectly organized organisms that we call our bodies.

And they call upon us to believe that it all came about by chance. But consider this: the evolutionist believes in chance, but the Christian puts his faith in choice. We indeed are called upon to choose, but ultimately all our choice is God's. So then there is the question which of the two shall I choose, Which of the two is revelational? Which is reasonable? In the last analysis insofar as our ultimate, over-all view is concerned, it is a choice between chance and choice.

(4)

The Witness of God's Word

As we have said, the case against evolutionism is the case for God. And part of the case for God is the case for the Bible as his Word. A word or two about this.

A recent news report tells of a law-suit brought by churches of a certain denomination against a State University for offering a course on "The Bible as Literature." Concerning this the remark was made that "it seems to me it would be a pity should they win, since the Bible is so definitely just that."

In reply to this we said that it does seem strange that such action should be taken since there could hardly be anything fundamentally Christian about any of the University courses, none of which would be devoted to the real message of the Bible as such.

It cannot be denied of course that the Bible is literature and that it must and should be so regarded. But Bible-believing people and churches have every right to object to the modern, liberal, humanistic treatment of it.

In refutation of this let us take a particular case. What is the 23rd psalm? and its teaching?

It is a depiction of the life-day of the believer under the figure of the day-by-day experience of one of the flock under the care of the shepherd.

The psalm is essentially, of course, religious both in the expression of religious truth and of religious experience in relation to the truth. Notice that it begins, continues and ends with "the Lord" "The Lord is my shepherd, etc.," and note the pronouns "he" and "thou" and the concluding verse with its "goodness and mercy" and "the house of the Lord."

Now this certainly is literature of human origin, composition and production. Who ever said it wasn't? No one we ever heard of. So it is, let us say, human literature and of high quality at that. But the point of the objection to the treatment of it as literature is not that it should not be so regarded, but is to the treatment of it as solely and only that; whereas it is plainly, palpably vastly more than that; for it is essentially divine-human literature. It takes its place in the context of the Word of God as a whole and carries his own message concerning himself as the great and good Shepherd of "the people of his pasture and the sheep of his hand" (Ps. 95:7). The proximate author, of course, is David, but David was used of God to inscribe this portion of his Word and wrote as he was moved by the Spirit of God.

Now take another portion of the Word, Isaiah 53, which begins; "Who hath believed our report," (Man's inveterate unbelief is always at the root of all the trouble men have with the Bible.) Again there is figurative language (truth expressed in literary form) taken from the sheepfold and the flock. "All we like sheep have gone astray" (vs. 6) and "he is brought as a lamb to the slaughter, etc." (vs. 7). The life and sacrifice of Christ for sins is depicted in prophetic preview and at the same time interpreted to show the meaning of it for all who are his. For further references see Isa. 40:11; Jo. 10:3-5 and 15. Also Jo. 21:15-17.

Yes the Bible is certainly literature in rich and full variety. And it is certainly human. But what in the world is it all about unless it is also divine? It is indeed a word of men. But over and above all that it is primarily and essentially the Word of God to men via a word of man. It is, in short, "a light shining in a dark place," as was said of him who from beginning to end is the great theme of the Word (Jo. 1: 4,5). It tells us that "the Father sent the Son to be the Saviour" (I Jo 4:14) and that "Christ Jesus came into the world to save" (II Tim. 1:15). Man never has saved and never can and never will save himself from the awfulness of his own spiritual and moral predicament.

Man is a sinner and in his sin and unbelief is up in arms against God and his Word. The theory of evolution is modern man's case against God. But no amount of human unbelief can drag God from his throne or nullify one word of his Word. And at bottom the case against evolutionism is the case for God and his Word.

Note: The writer is constrained to acknowledge deep indebtedness to Dr. C. Van Til of Westminster Theological Seminary and to his *Apologetics* in which he says: "God is the presupposition of all human predication." In other words, the existence of God must be presupposed if any affirmation is to be justified.

The Westminster Confession of Faith in Modern English

Prepared by Dr. James A. Hughes

(Continued from last issue)

Chapter VI. Of the Fall of Man Of Sin Of the Punishment for Sin

I. Our first parents being enticed by the subtilty and temptation of Satan sinned by eating the forbidden fruit. This sin God was pleased (according to His wise and holy counsel) to permit, having purposed to direct it to His own glory.

II. By this sin they fell from their original righteousness and communion with God, and thus became dead in sin and wholly defiled in all the faculties and parts of the soul and body.

III. Since they were the first of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature was imparted, to all their posterity, descending from them by natural procreation.

IV. From this original corruption (by which we are utterly disinclined to all good, disabled and made opposite to all good and wholly inclined to all evil) proceed all actual sins.

V. During this life, this original sin remains in those who are regenerated; and although it is through Christ pardoned and mortified, yet both it and all its inclinations are truly and properly sin.

VI. Every sin, both original and actual, being a transgression of the righteous law of God and contrary to it, brings, by nature, guilt upon the sinner, by which he is bound over to the wrath of God and curse of the law and thus made subject to death, with all spiritual, temporal and eternal miseries.

Chapter VII. Of God's Covenant with Man

I. The distance between God and the creature is so great that although rational creatures owe obedience to Him as their Creator, yet they

could never have any enjoyment of Him as their blessedness and reward except by some voluntary condescension on God's part, which He has been pleased to express by means of a covenant.

II. The first covenant made with man was a covenant of works in which life was promised to Adam and in him to his posterity, conditioned upon perfect and personal obedience.

III. Since man by his fall made himself incapable of life by that covenant, the Lord was pleased to make a second covenant, commonly called the covenant of grace, by which He freely offers to sinners life and salvation by Jesus Christ, requiring of them faith in Him that they may be saved, and promising to give to all those who are ordained to life His Holy Spirit, to make them willing and able to believe.

IV. This covenant of grace is frequently called in the Scripture a testament, with reference to the death of Jesus Christ the Testator and to the everlasting inheritance (with all things belonging to it) bequeathed in it.

V. This covenant was differently administered in the time of the law from in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the passover lamb and other types and ordinances delivered to the Jews, all of which foresignified Christ to come and which were for that time sufficient and efficacious, through the agency of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins and eternal salvation; and it is called the Old Testament.

VI. Under the gospel (when Christ the reality was exhibited) the ordinances in which this covenant is administered are the preaching of the Word and the administration of the sacraments of baptism and the Lord's supper, in

which, though they are fewer in number and administered with more simplicity and less outward splendor, the covenant is exhibited in more fulness, clearness and spiritual efficacy, to all nations: both Jews and Gentiles; and it is called the New Testament. There are not therefore two covenants of grace differing in substance but one and the same under various administrations.

Chapter VIII. Of Christ the Mediator

I. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man; the Prophet, Priest and King; the Head and Saviour of His church; the heir of all things; and Judge of the world — to whom He gave from all eternity a people to be His seed and to be by Him in due time redeemed, called, justified, sanctified and glorified.

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one nature with the Father and equal with Him, took to Himself, in God's appointed time, man's nature, with all the essential characteristics and common infirmities of this nature, yet without sin, being conceived by the power of the Holy Spirit, in the womb of the Virgin Mary, of her nature; so that two whole, perfect and distinct natures, the divine and the human, were inseparably joined together (without being changed, compounded or fused) in one Person. This Person is very God and very Man, yet one Christ, the only Mediator between God and man.

III. The Lord Jesus, in His human nature thus united to the divine, was set apart to His mediatorial office and anointed with the Holy Spirit beyond measure; having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all the fulness of the Godhead should dwell bodily, so that, being holy, without guilt, undefiled and full of grace and truth, He might be thoroughly equipped to perform the office of a Mediator and Surety. This office He did not take it upon Himself to undertake but was called to it by His Father, who put all authority and judgment into His hand and gave Him the commandment to exercise authority and to execute judgment.

IV. This office the Lord Jesus most willingly undertook; and that He might discharge it, He was born subject to the law and perfectly fulfilled it; He endured most grievous distresses directly in His soul and most painful sufferings in His body; was crucified, and died; was buried and remained under the power of death — yet His body experienced no decay. On the third day He arose from the dead, with the same body in which He suffered, with which also He ascended into heaven, and there sits at the right hand of His Father, interceding; and He shall

return to judge men and angels at the end of the world.

V. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of His Father, and has purchased not only reconciliation but also an everlasting inheritance in the kingdom of heaven for all those whom the Father has given to Him.

VI. Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy and benefits of it were communicated to the elect in all generations successively from the beginning of the world, in and by the promises, types and sacrifices in which He was revealed and signified to be the Seed of the woman, who should crush the serpent's head, and the Lamb slain from the beginning of the world, being the same yesterday, today and forever.

VII. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet, because of the unity of the Person, that which is proper to one nature is sometimes in Scripture attributed to the Person designated by the other nature.

VIII. To all those for whom Christ has purchased redemption He certainly and effectually applies and communicates it, interceding for them and revealing to them, in and by the Word, the mysteries of salvation; effectually persuading them by His Spirit to believe and obey, and governing their hearts by His Word and Spirit; overcoming all their enemies by His almighty power and wisdom, in such a manner and in such ways as are most consonant with His wonderful and unsearchable administration.

(To be continued)

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.

Christian Education in the Home

By the Rev. Donald Weillersbacher

(Continued from last issue)

Perhaps the previous pages appear too involved or even unnecessary in the process of thinking about Christian education in the home. Although some might embrace this concept, experience adequately illustrates that any education must involve the whole man. Jesus never limited Himself to one method of teaching. Neither did He direct His words to any one area of life — but rather, He employed every possible means of communication and orientated His words to the very heart of man. For the Scriptural command is obedience of the heart, soul, mind, and spirit.

The question now becomes intimately personal: how much do parents really love their children? Or let the reader put the question into the first person singular and ask, "How important are my children to me?" If the reader is still without children, then let him ask, "What would I be willing to do in behalf of the children with whom God may bless me?"

Such questions are soul-searching and not easily answered. But one must not avoid meeting the inquiry because it is typical of one's Christian attitude toward all of life. Small wonder is it that the Church does not really appear to be vitally concerned with Christ's command to go into all the world and preach the gospel to every creature. If one finds himself too busy to spend time with God, he must drop some less important item. If husband and wife cannot daily meet the Lord together, they should sit down and revise their schedule. And again to put the situation in the first person singular — if I am too busy to raise my family in a Christ-centered atmosphere, then I have been, am, and will be too busy to ever be a parent.

Should the reader now both express judgment upon himself and still hunger to "press on toward the goal unto the prize of the high calling of God in Christ Jesus, "(Phil. 3:14) then let us "lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." (Hebrews 12:1b,2a.)

Having made the challenge personal, now one may proceed to consider the essential spiritual importance of Christian education in the home. This importance has three: commandments concerning, promises regarding, and results derived. Herein consider the first segment of commandments concerning:

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; (Deut. 4:9) And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (Deut. 6:5-7)

Get wisdom, get understanding; forget not, neither decline from the words of my mouth; . . . Wisdom is the principal thing; therefore get wisdom; Yea, with all thy getting get understanding. (Proverbs 4:5,7)

These three passages return the reader to the earlier part of this theme. After having discussed the essential nature of Christian education, the topic then turned to define who is primarily responsible for providing a Christian education, who it includes in its scope, what the progressive line of responsibility is, and what a parental program should provide in its curriculum. Assuming that the reader has or will check to see if these things be so, then one may proceed to re-define the previous material in terms of the three passages just cited.

As implied, a Christian education begins and continues as a person is united to and grows through a vital relationship with Jesus Christ. The primary responsibility for the establishment of this education is the family. Following the progression of: individual parents with God, husband and wife with God, and parents through God's grace to children; the parental program finally developed to include the physical, mental, emotional, and spiritual. Every realm of life and any given time can be included in this program.

Having hoped to establish the essential concept of commandments regarding this education, now one may consider the promises that are intimately connected with the commandments; speak again of wisdom:

If thou seekest her as silver, and search for her as for hid treasures: Then shalt thou understand the fear of Jehovah. And find the knowledge of God. (Proverbs 2:4,5)

My sheep hear my voice, and I know them, and they follow me: and I give them eternal life; and they shall never perish, and no one shall snatch them out of my hand. (Jn. 10:27,28)

Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not. (Jere. 33:3)

Hitherto have ye asked nothing in my name, ask and ye shall receive that your joy may be made full. (Jn. 16:24)

In closest reliance upon God's unmerited favor, parents may now continue to search for His will, hunger for His way, claim His promises, and according to His promises: receive the answer which will enable them to carry out this program of faith. Unfortunately, as with many exhortations, one often encounters within himself the "paralysis of analysis." This disease is common to all Christendom. It abides and expresses itself in such questions as, "But how can I be sure that everything will work as it is supposed to?" And long and drawn-out theological argument, explaining the immutability of God, will be of no avail. If Jesus were to ask a cripple what He could do for him. Obviously, the man would reply, "Heal my legs." Perhaps He might simply command, "Rise and walk!"

On the other hand, a father once came to Jesus and asked that He heal his son who seemed to be an epileptic. After some discussion, Jesus asked the man if he thought that Christ could perform this healing. "Straightway the father of the child cried out, and said, 'I believe, help thou mine unbelief.'" (Mark 9:24) So, may parents also voice that answer.

Finally, may all parents thoughtfully consider these verses:

But be ye doers of the word, and not hearers only, deluding your own selves. (James 1:22).

Assuming that the reader will employ these ideas, this last enormous area of thought should begin by rephrasing a previous assumption; which is that:

. . . the elemental facts of family life constitute the channel through which the will of God should first be made known to a child, and put into effect in his living. (Lewis J. Sherrill, *The Rise of Christian Education* (The MacMillan Company, New York, 1958), p. 17.)

For an example of this principle being applied one may turn to the mother and grandmother team which made it possible for Paul to write to Timothy:

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus (II Tim. 3:14,15.)

But to what extent will this practicing work? From God's standpoint the importance of Christian education has been considered in three ways: His commandments concerning, promises regarding, and possible results. By saying this: "with God all things are possible," these three areas are sealed by the immutability of His character. However, from man's standpoint, how can this finite creature test the validity of these results and determine his degree of failure caused by sin?

The parent may ask, "How can I know that what I am doing is the right way to do the task. Or how do I know that my family abides in a Christ-centered life; that my children are receiving a Christian education in this home?" To answer this question, one must appeal to coherence as the most workable criterion of truth — the most accurate standard of maintaining a check on the actual life — giving education in the home. Coherence, as previously cited, refers to "systematic, inclusive consistency, constantly subject to revision." By using this criterion "all the facts of experience must be considered" and ". . . propositions about these facts be related in an orderly and significant way." (Edgar Sheffield Brightman, *op. cit.*, p. 69.)

In applying this criterion, parents can systematically ascertain the spiritual condition of their family by comparing the standards of God's Word with their daily living. An attempt can be made to justly criticize what they are doing as a family in profession and actual living. In bringing out the consistency or inconsistency, they must consider all areas of their living and logically explain why they are experiencing victory in some areas and defeat in others. These situations may then be noted or recorded and prayerfully re-examined whenever necessary to perform another evaluation. As stated, this program of Christian education will be constantly subject to revision.

Since the preceding lines have demonstrated that the coherence criterion will make the program constantly subject to revision, one may consequently assume that no one method of teaching will hold valid for every occasion and during all periods of growth. Yet through God's grace, parental living may manifest two important teaching attributes. These attributes are implied by these two phrases: "Transmission by radiation" and "caught not taught". The first idea emphasizes that living the Christian

life always remains the best method of teaching, and the second idea stresses that methods are only instrumentally valuable in obtaining the intrinsically valuable results. Both ideas lend themselves to a Christ-centered home in which personal experience and fellowship with God are more important than head-knowledge and splendid spiritual definitions.

Family attitudes, like governmental policies, have tremendous influences. According to one author, "Moral-Money in the Bank seems to last two generations, but not three." (Willard L. Sperry, *op. cit.*, p. 27.) In his wording he embodies this persuasion: it is common to say "from riches to rags" in three generations because unless one's heritage is reinvested and carefully guarded, it soon dwindles to nothing. Likewise, the rich spiritual heritage of one generation will quickly become mere formality unless it is re-examined, newly experienced, and personally tested by each following generation.

The same author notes another family prevalence: that "Our children get an unconscious religious influence from us, but they always get their formal religious guidance from others." (*Ibid.* p. 31.) This statement could be both a challenge and a deterrent to parents when understood. As a challenge, it could cause parents to concentrate on having a Christ-centering influence. Awkward as the preceding amalgamation of c's may appear, perhaps the lack of generality may convey the message. Since opportunities quickly fade away, one must adequately budget his time in order to allot enough of it within the family-centered program. Specializing in living Jesus Christ will accomplish the most good. On the other side, the previous citation could deter parents from presenting explanations or definitions of concepts which the youngster cannot understand. In other words there should be a balance between knowledge which comes through meditation on the previous explanations of past generations and knowledge which grows through learning to assimilate facts and definitions of relationships within one's own vocabulary.

Although family attitudes weigh more heavily in teaching than family methods of teaching, still logic and common sense demand that perhaps some methods or practices exert more vitality into the Christian home. At least four categories could be made in dividing these methods or practices: daily family worship, Sabbath day keeping, holiday celebrations, and special opportunities.

At various times Christians have contended that as Christ entered their heart "old things passed away and all things became new." In defending their statement, they built an argument upon personal experience. This approach con-

tains a stumbling block for all persons who have not experienced "Christ living in and through them." Likewise, family worship produces the same contention — those who are most exercised therein, proclaim its greatest values. Since the position fortifies itself against anyone who has not personally promoted or deeply experienced the practice, the reader stands invited to consider the following purpose, methods, parts, and subjects of family worship.

The Covenanter Church of Scotland provides a "Directory for Family Worship" at the end of their "Confession of Faith." In this directory, personal instruction is given to the head of each family. Should any head of the household fail to provide adequate arrangements and proper observance of daily family worship, he can be privately admonished. If the neglect continues, public reproof can occur. As a last resort, suspension — or being barred from the Lord's supper may be employed. (**The Confession of Faith** (Agreed upon by the Assembly of Divines at Westminster with the assistance of the Church of Scotland, — Johnston, Hunter and Company, Edinburgh, date), p. 322.) Regardless of why anyone may reject, condone, or encourage such a practice; certainly, one would readily say that the Covenanter Church of Scotland believes in family worship.

Yet unless this tradition finds strength outside of its own assertion, why maintain it? What does family worship actually do? First, it stabilizes the individual member who can find room for an ever widening need for personal expression of devotion to God. Then, it provides an opportunity for the interpenetration of personalities in their quest for spiritual strength and a united vision or world view. Finally, family worship becomes a means of on the spot training for youngsters of any age. These three ideas seem to pinpoint the inclusive purpose of family worship.

Believing that "Where there is no vision, the people cast off restraint;" (Proverbs 29:18a) what method of operation would normally be found during a period of worship? One can find herein as many variations as exists practicing families. Perhaps the reading of a Scripture passage, round-table discussion, with parental summary would include one phase of the procedure. For the benefit of youngsters, the preceding practice may be varied or alternated with a reading from a Bible story book. Secondly, the singing of a Psalm correlated with the previous reading usually occurs. Finally, various members of the family may lead in prayer. Obviously, these divisions are very ambiguously drawn. A multitudinous number of variations may be employed; each adding to the general improvement of the policy.

For subjects, most pastors can recommend a publication that would be systematic and inclusive enough to meet the needs of all the family members. If such a publication cannot be attained, then reading the Bible through may seem favorable. The "begets" can be omitted, but careful consideration will find most passages apropos. Finally the Psalms and the gospels present the easiest approach to subject matter in family worship. In any selection, make Jesus Christ relative to the passage. Give Him the praise and glory.

Besides family worship, Sabbath day keeping should receive parental attention. Approaching this subject from the point of what things are most edifying and profitable will avoid most theological conflicts. Jesus said that, ". . . The sabbath was made for man, and not man for the sabbath." (Mark 2:27) Rest meets a requirement of man's physical and mental nature. Participation in activities outside of the normal duties and responsibilities of every day life will keep anyone from becoming sluggish. Meditation on "Whatsoever things are true . . . honorable, . . . just, . . . pure, . . . lovely, . . . of good report, (having) . . . virtue, . . . (or) praise; (Philippians 4:8) will rest the mind of man; yet provide spiritual invigoration.

However, the previous statements do not desire to indicate that the primary spiritual purpose of the Sabbath would not include family worship or parental instruction of children. In fact, the subject of family worship must find enlargement of scope in the keeping of the Sabbath day. Therefore, this subject demands further elaboration when connected with the Sabbath.

Having previously discussed the topic of mental development in children, the reader may recall the game that was suggested in the book, **Consider the Children**. Reconsideration of that game in which the parents searched "for that which they loved most in their son or daughter," may now introduce a statement by the authors of that same book:

In short if we can think of religion not merely in terms of a worded philosophy that centers in God, but rather in terms of a vital attitude toward life, then we must admit that a three-year old child, has already a kind of religion of his own. (Elizabeth M. Manwell and Sophia L. Fahs, *op. cit.*, p. 160.)

Another book either uses the words exactly or similar words of the following list as title heads regarding the subject of worship by juniors: "(it) vitalizes religion, trains the emotions, arouses loyalty to Jesus Christ, produces a reverent attitude and thankful spirit." (Josephine L. Baldwin. **Worship Training for Juniors**, (Meth-

odist Book Concern, ? — place of publication, 1927) pp 13-62.) Furthermore, a very good list of subjects were included; as: "praise and thanksgiving, Bible prayers, definite commands, God at work in His world, God's love and care. God's omnipresence." (*Ibid.*, p. 62.)

Do not the preceding references demonstrate that the Sabbath presents an opportunity for family worship and instruction on an enormous basis? Especially note the importance of music as an asset in keeping the Sabbath! A few well-selected Psalms, being sung by the whole family, can introduce personalized talks by parents — as time permits personal counsel with each individual in the family. In closing the subject of Sabbath day keeping, one may be aware that with the use of Bible games for various ages, no physical, mental or emotional attitude could not be directed along spiritual lines to reap untold blessings.

Certainly, daily family worship and Sabbath day keeping present continuous opportunities for Christian education in the home. On a more periodic level, however, even the celebration of holidays in the home encourage questions and answers about spiritual things. Why and how a family will celebrate Easter, Thanksgiving and Christmas could be a blessing to the children in the family. Nowadays can be seen a struggle between the Easter bunny and a risen Lord, gladness over material possessions against thankfulness to Him who is the provider of every good and perfect gift, and Santa Claus vs. the "little Lord Jesus." Anyone who doubts the seriousness of the situation may well consider the problem of the following dimensions: Consider a pair of Christian parents who had faithfully taught their little girl about the birth of Jesus. With each Christmas season they also told the story of Santa Claus. One day the growing girl discovered from some older friends that Santa Claus was only a myth. Being humiliated by her trust in such a story, she burst into tears and ran to her parents to say, "Why did you not tell me that it was all a tale; is the story of the baby Jesus a made-up story too?" At the moment, how could they accurately explain when they had previously made no distinction between fact and fancy?

Yes, family worship, Sabbath day keeping, and holiday celebrations almost cover the field and scope of opportunities for Christian education in the home. But under a miscellaneous grouping of "special opportunities," the grouping of family practices may be closed. As examples of "special opportunities," the following two items may be considered: How can children be taught to pray and to give a portion of their money to the Lord's work? The first item is general; the second — particular. Rather than explain

how a child's prayer life may be expanded and strengthened, one may herein consider the establishment of such a prayer life. For example; as one parent put her little boy to bed, she talked with his "Heavenly Father" about events of the day. As soon as she began to talk the child injected little phrases of his own into the prayer, and soon the talk with God was all his own." (Josephine L. Baldwin, *op. cit.*, p. 120) Occasionally, a verse such as the following could be sung at the child's bedside:

I will both lay me down in peace,
And quiet sleep will take;
Because Thou only me to dwell
In safety, Lord, dost make. (repeat)
Book of Psalms, op. cit., Psalm 4, verses
8, p. 6.)

On the topic of giving, an excellent article about "The Child and His Money-Pie" (Glen Ellyn, "The Child and His Money-Pie" as quoted from *The Christian Parent* by *The Covenanter Witness* (Winchester, Kansas, May 9, 1960), pp. 149, 150.) furnished the following details: A very young child can be taught to "save, spend, and give." When a small allowance of 3 pennies is given, the child may be directed to save one, spend one, and give one to his Sabbath School. As he grows older, the money should be increased — but each time still divisible into three parts. (Hence, not a dime and a nickel, but 15 pennies should be given.) No attempt should be made to force the child to follow the suggestions. Projects may be introduced, but always the ultimate choice remains with the child.

If all of the material concerning the application of Christian education in the home seems blurred or too wordy, one short statement may bring order out of chaos.

Training is character-building by practice.
Character in religion means the establishment of regularity in the religious life . . .

Character rests largely on habits . . .
Habits are established through practice.
(John D. Folsom, **Religious Education in the Home** (Methodist Book Concern; New York, New York, no date, pp. 86, 87.)

In conclusion, two ideas seem pertinent: that a summary of Christian education in the home might condense all the material; and that an application on a personal level, for the reader and writer, may prove beneficial.

Consequently, perhaps one may recall that a grammatical definition of the subject seems inadequate; while in essence, Christian education begins and continues as a person is united to and grows through a vital relationship with Jesus Christ. The Church and Christian schools, but especially the family, carries the responsibility for

this type of education for its members. Stemming from a parent's personal fellowship with God, there flows a mutual obligation between husband and wife, and finally of parents, through God's grace, to their children.

Through parental concern to thoroughly educate their children into and for Jesus Christ, they should establish an all inclusive program of development. Following the growth of pattern, the physical, mental, emotional, and spiritual elements of children can be united and correlated into their self-autonomy under the Lord.

This self-autonomy, moreover, finds its source in parental regard for God's commandments and promises regarding the instruction of children. It grows through the use of various methods of teaching, but primarily in "transmission by radiation" and being "caught not taught." In expressing family attitudes in practices, daily family worship, Sabbath day keeping, holiday celebrations, and special opportunities unite to produce multitudinous occasions for the Spirit of Christ to permeate the hearts of the entire family.

After having said so much, in order to make a personal application of this theme, one must refer to the Scriptures. Taking the occasion on which Christ taught his disciples to be personal examples for other people, this quotation seems most appropriate:

If ye know these things, blessed are ye if ye do them. (John 13:17.)

(The End)

What Hath God Wrought!

By Christina G. Rossetti

The shout of a King is among them.
One day may I be
Of that perfect communion of lovers
Contented and free
In the land that is very far off, and
Far off from the sea.

The shout of the King is among them.
One King and one song,
One thunder of manifold voices
Harmonious and strong,
One King and one love, and one
Shout of one worshiping throng.

The Church a Covenant Community

By the Rev. E. Clark Copeland, D.D.

(Continued from last issue)

CHAPTER IV (Unabridged)

THE PEOPLE OF GOD, A COVENANT COMMUNITY

Covenant Relation Established: The Covenant of Creation

The roots of the Christian church lie in the first society God established, in Eden. "The Lord God planted a garden," and "the Lord God took the man and put him into the garden" (Gen. 2:8,15). So Eden was a place specially prepared where Adam lived with God, caring for the garden and having dominion over God's creatures (Gen. 1:28. This "Garden of God" (Ezek. 28:13, 31:8,9) was more than a place, it was none other than the state of man's free, unbroken fellowship with God. As Luther said, "if nature had remained perfect, Paradise would have been the temple of the entire world."¹

Adam's life was directed by the specific word of revelation and his communion with God. He also possessed the law of God inscribed on his heart (Rom. 2:14-15). This "primary" law, often referred to as "natural law" is "not merely perceivable in nature, much less produced by nature, but rather it is a law determinative of it."² It is the expression of the will of the Sovereign Creator, "the Lord God" of Genesis 2 and 3, being "a transcript of his love as well of his holiness."³ It produced in man "the awareness of the sovereignty of the Creator who has the right to command the spiritual beings whom he has made in his own image."⁴ This law "was at no time a means of securing life, it was the expression of a life that was already possessed. God gave man spiritual life and then gave him his law."⁵ This law "is the same in substance with the decalogue."⁶ It bore witness to his nature as the image of God, and was the primary instrument to his development of true liberty.

But "freedom is pre-eminently the power to obey God because of one's trust in Him."⁷ Therefore, "the Lord God placed a command upon the man."⁸ by imposing a limitation upon his creaturely freedom, Adam's Creator and Lord designed to exercise, develop and test his capacities for moral and religious attainment.⁹ The commandment concerned an arbitrary and indifferent matter added to the moral law written on the heart, and concentrated on a single point: Would man obey God implicitly or would he follow the guidance of his own judgment.¹⁰

The command was enforced by the death penalty which would not fail of application.¹¹ No promise of reward for obedience is mentioned,

but it may be assumed as corresponding to the penalty. Although the law written upon the heart could not secure life, yet the Lord God may make the "grant of life raised to its highest development of perennial bliss and glory" a reward for perfect obedience of His servant under trial.¹² As the servant of God, Adam had no basis to hope for increased satisfaction or reward except on the ground of a special promise of God, for the servant, when he has done all can but say, I am only an unworthy servant (Luke 17:10). The manifest goodness of God's preparation for Adam's welfare and the daily communion with him in Eden strongly suggest the design of the commandment was the good purpose of providing occasion in man's experience for the bestowal of immortality. To this good end God stirred Adam to obedience by giving him a promise of hope corresponding to the threat. There is no reason to suppose that Adam did not willingly accept this offer and enter in hope upon the relationship.¹³

All the elements of a covenant are present.¹⁴ The absence of the name is no argument against the presence of the substance.¹⁵ There are two contracting parties: God approaching man with a sovereign disposition, and man, a free moral agent who may either accept or reject, but with no bargaining power. The terms are sovereignly imposed and sanctioned by promise and threat. We may call this a covenant "because that is the proper word to express a conditional promise made to a free agent."¹⁶

We do not have the full picture of this covenant, however, in the Old Testament. As John Milton rightly says, it is unfair to neglect the New Testament in interpreting the Old Testament of any text of the Old Testament.¹⁷ The use of Adam as "the figure" of Christ (Rom. 5:12-20; I Cor. 15:21-22) is justification for considering him a covenant character and the Edenic arrangement as a covenant.¹⁸ The two Adams schema and the divine covenants are very closely intertwined in Paul's thought patterns, and hold a significant position in his theology. By this schema Paul makes us aware that

God deals with the human race not with individuals but through representatives. There have been, according to the Bible,

only two representatives, and these representatives were themselves men. They were the first Adam, the first man, who was of the earth and earthy, but also the second Adam, the second Man, who is the Lord from heaven.¹⁹

By this covenant Adam stands as the head and representative of mankind both federal and natural; "the whole human nature is considered in him."²⁰

Notes

1 Martin Luther, **Lectures on Genesis Chapters 1-5**, in **Luther's Works**, edited by Jaroslav Pelikan, translated by George B. Schick (St. Louis: Concordia Publishing House, 1958., I, 230. Luther connected the institution of the church with the command God placed on Adam concerning the tree of the knowledge of good and evil. Had not sin entered, this tree would have been the place of worship, after man had refreshed himself from the tree of life, pp. 105-110.

2 E. F. Kevan, **Keep His Commandments** (London: The Tyndale Press, 1964), p. 6. He prefers "primary law" to avoid conclusion that this law is the result of man's nature.

3 *Ibid.*

4 *Ibid.*, p. 4.

5 *Ibid.*, p. 19.

6 Herman Witsius, **The Economy of the Covenants Between God and Man Comprehending a Complete Body of Divinity**, translated from the Latin and revised by William Crookshank (New Edition; London: T. Tegg and Son, 1887). I, 39.

7 Wilhelm Vischer, **The Witness of the Old Testament to Christ**, Vol. I, **The Pentateuch**, translated by A. B. Crabtree (London: Lutterworth Press, 1949), p. 54.

8 E. J. Young gives this as a literal rendering of the Hebrew. **The Study of Old Testament Theology Today** (London: James Clarke & Co., Ltd., 1958), p. 41.

9 S. R. Driver, **The Book of Genesis with Introduction and Notes**, **Westminster Commentaries**, edited by Walter Lock (8th ed.; London: Methuen & Co., Ltd., 1911), p. 41.

10 L. Berkhof, **Systematic Theology** (3rd ed. revised and enlarged; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1945), pp. 216-217. So also A. A. Hodge, **Outlines of Theology**, rewritten and enlarged (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957), p. 312.

11 "As surely as thou eatest thereof" (Gen. 2:17). "Close conjunction in time is figuratively used for inevitable eventuation." Geerhardus Vos

Biblical Theology: Old and New Testaments (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948), p. 49.

12 Berkhof, p. 216. For further discussion of the distinction between the natural and the covenantal relationship between God and Adam, see p. 215. Berkhof further describes the implied promise of life as consisting in "the removal of all limitations to which Adam was still subject, the raising of his life to its highest degree of perfection." He gives these references: Lev. 18:5; Ezek. 20:11, 13, 20; Luke 10:28; Rom. 10:5; Gal. 3:12. Luther describes Adam in his innocence as in a "middle position" from which he could be carried to an immortality that could not be lost if he obeyed. If he did not obey, "he would become the victim of death and lose his immortality." In the stage of innocence he would be nurtured and matured by eating of the tree of life so that we would be ready to be carried to that final state of immortality. Luther does not speak of "reward" in connection with the realization of that final state of immortality (pp. 111-113).

13 Hodge, p. 310.

14 *Ibid.*, p. 309. Witsius, p. 35. The signification "covenant" for God's arrangement with Adam in Eden (Gen. 2:15-17) did not originate with Reformed, or Federal, theologians. Augustine says, "Now there are many things called God's covenants besides those two great ones, the old and the new, which any one who pleases may read and know. For the first covenant, which was made with the first man, is just this: 'In the day ye eat thereof, ye shall surely die.' Whence it is written in the book called Ecclesiasticus 15:17, 'All flesh waxeth old as doth a garment. For the covenant from the beginning is, Thou shalt die the death.'" **The City of God**, translated by Marcus Dods (Modern Library Edition; New York: Random House, Inc., 1950), p. 550.

15 Berkhof, p. 213. M. G. Kline, "Law Covenant," **The Westminster Theological Journal**, XXVII, 9. Walter R. Roehrs, "Covenant and Justification in the Old Testament," in **Concordia Theological Monthly** XXXV (Oct. 1964), 585. See *infra*, p. 64, n. 32 and context.

16 Hodge, p. 309. Cf. Berkhof, p. 213, for covenant elements present.

17 John P. Milton, **God's Covenant of Blessing** (Rock Island: Augustana Press, 1961), p. 42. Dr. Roehrs brings out this fact throughout his article, especially pp. 584, 586. He summarizes, "Here (in the Old Testament) God initiated His rule by entering a covenant with man in which He justifies the ungodly who accept His mercy. In the blood of the new covenant all the promises of God have their Yea and Amen" (p. 602).

18 Kline, p. 10.

19 Young, p. 68.

20 Witsius, p. 35. "Adam was made a party in a covenant by which the relation of federal headship was added to that of natural headship."

T. Sproul, *Prelections on Theology* (Pittsburgh: Meyers, Shenkle & Co., 1882), p. 118. Chap. 9, Man in His Moral Relation to God. Chap. 10, Man in His Federal Relation to God. Very clearly presented. Pp. 105-129.

(To be continued)

Religious Terms Defined

ACTUAL TRANSGRESSIONS. Sins which a person commits himself personally, in distinction from **original sin**, which is the condition in which the sinner comes into this world, and which is the root of all actual transgressions.

ADORATION. That element of prayer which ascribes honor to God for His perfections and attributes; the act of reverently contemplating the divine majesty and glory, and rendering loving worship to God for His own sake.

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. A table or raised structure upon which sacrifices were offered. In the ritual of the Old Testament, a raised platform or structure on which sacrifices were offered to Jehovah. Sacrifices having been fulfilled and abolished forever by the true and effective sacrifice of Christ on the cross, there remains no need for altars. The communion table in a Christian congregation's place of worship should not be called an altar, for no sacrifice is offered upon it. It is a loose and incorrect use of terms to speak of the practice of family worship as "a family altar," for it includes no sacrifice to expiate the guilt of sin.

AMILLENNIALISM. That view of the Last Things which holds that the Bible does not predict a "Millennium" or period of universal peace and righteousness on this earth prior to the end of the world. Amillennialism teaches that there will be a parallel and contemporaneous development of good and evil (God's Kingdom and Satan's kingdom) which will continue until the second coming of Christ. At the second coming of Christ the resurrection and judgment will take place, followed by the eternal order of things — the absolute, perfect Kingdom of God, in which there will be no sin, suffering nor death.

ANABAPTISTS. A sect which arose in Germany at the time of the Reformation, which practiced the re-baptism of persons who had been baptized as infants. The more extreme type claimed to have founded a new and perfect church, to have the power to work miracles, that human

government and magistrates are unnecessary among Christians, and (in some cases) that polygamy is legitimate.

ANALOGY OF SCRIPTURE. The teaching of the Bible as a whole, on any subject, considered as a key to the interpretation of a particular portion of Scripture.

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. The Angel of Jehovah is both identified with and distinguished from Jehovah, suggesting that the Second Person of the Trinity is meant (compare John 1:1-3).

ANGEL, ANGELS. Intelligent, purely spiritual beings created by God for His service. The word angel means literally "messenger". Angels are assigned special functions in connection with the salvation of the elect (Heb. 1:14). Some of the angels fell into sin (Jude 6).

ANIMISM. A form of false religion in which natural objects are regarded as indwelt by souls or spirits, which are regarded with superstitious awe.

ANTEDILUVIANS. Those members of the human race that lived before the great flood of Genesis 6-8.

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. There are many antichrists and also a spirit of anti-christ in the world. Many orthodox theologians believe that 2 Thess. 2:3,4 and Rev. 13:1-10 predict an individual, personal Antichrist who will be utterly against Christ and will appear before our Lord's second coming.

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." A person sent upon a commission; especially, one of the group of men chosen by Jesus Christ as official witnesses of His resurrection and ordained as His official representatives for establishing the doctrine, worship, government and discipline of the New Testament Church.

APOSTLES' CREED. The most ancient of

Christian creeds, 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 civilizations and cultures by excavation and study of their remains. Archaeology is of use to confirm written history where the latter exists, and to fill gaps in our knowledge where no written history exists.

Some Noteworthy Quotations

IT IS PERFECTLY TRUE that no mere man can pay the penalty of another man's sin. But it does not follow that Jesus could not do it; for Jesus was no mere man but the eternal Son of God.

— J. Gresham Machen

WRESTLE, FIGHT, go forward, watch, fear, believe, pray; and then ye have all the infallible symptoms of one of the elect of Christ within you.

— Samuel Rutherford

CHRIST'S CROSS is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbor.

— Samuel Rutherford

I HAVE HAD MANY THINGS in my hand, and I have lost them all; but whatever I have been able to place in God's hand, I still possess.

— Martin Luther

IF I PROFESS with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battle-field besides is merely flight and disgrace if he flinches at that point.

— Martin Luther

GOD'S CHOICE and Christ's salvation run parallel. So God's choice saveth none but such as Christ is anointed to save, and God seeth us to be saved.

— Richard Sibbes

A MAN MAY PAINT fire, but he cannot paint heat. A man may dissemble actions in religion, but he cannot affections. Love is the very best affection of truth. A man may coun-

terfeit actions, but there is none that can love but the child of God.

— Richard Sibbes

NOW FAREWELL, all dear friends! I hope the Lord will have a glorious Church in Scotland, and that He will raise His glory out of the ashes of a burnt Covenant. Now farewell, sun, moon and stars! Farewell, holy Scriptures! Oh! I am going to a life where I shall be no more troubled with a body of sin or death. Oh! I am going to a mansion of glory that my Lord has prepared for me. I shall have a crown of life, because I have been, by my blessed Lord's assistance (though I slipped aside) made faithful to the death. Now, welcome, Father, Son and Holy Spirit: thou hast redeemed me by thy price, and by thy power. Oh! Lord of Hosts, into thy hand I commit my spirit.

— James Skene (written in prison in Edinburgh, Scotland, November 30, 1680, the day before he was hanged for his loyalty to Jesus Christ)

I BLESS THE LORD that these thirty years and more I have been at peace with God, and was never shaken loose of it; and now I am sure of my interest in Christ and peace with God as all within this Bible and the Spirit of God can make me; and I am no more terrified of death, nor afraid of hell, because of sin, than if I had never had sin; for all my sins are freely pardoned and washen thoroughly away, through the precious blood and intercession of Jesus Christ.

— Donald Cargill (from his last words, spoken just before he was hanged for his loyalty to Jesus Christ, at Edinburgh, Scotland, July 27, 1681)

NOTHING WILL INDUCE ME to form an impure church. "Fifty added to the church" sounds well at home, but if only five of these are genuine, what will it profit in the Great Day?

— David Livingstone, missionary to Africa

Studies in the Epistle to the Romans

LESSON 79

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

B. The Christian's Civil Obligations. 13:1-7, Cont.

The Christian's Proper attitude toward the Civil Government. 13:5-7, cont.

Before leaving the discussion of Romans 13:1-7, the bearing of this passage on the Covenanter principle of political dissent should be considered. The present official position of the Reformed Presbyterian Church on this matter is set forth in the revised form of Chapter 30 of the **Declaration and Testimony**, published in the **Minutes of Synod** for 1963, pages 55-59. This chapter was declared adopted by overture, at the Synod of 1964. (See **Minutes**, 1964, page 66).

The revised Chapter 30 affirms that every Christian citizen is bound to pray and labor for the explicit recognition of the authority and law of Jesus Christ, the Preserver and Ruler of nations. He is to use every civil right available to him in the most effective way, so long as the use of such civil right does not compromise his loyalty to Jesus Christ. On the other hand, the Christian must relinquish every right or privilege which involves him in responsibility for silence about, disregard of, or denial of the kingly rights of Christ.

When such action involves no disloyalty to Christ, the Christian ought to select rulers who fear God, love truth and justice, and are publicly committed to Christian principles of civil government.

It is sinful for a Christian to take an oath of allegiance which compromises his supreme allegiance to Jesus Christ. It is also sinful for a Christian to participate in the selection of officials or civil servants who are required to take an oath which a Christian himself could not take in good conscience.

The only submission which a Christian may promise to any civil government is due submission in the Lord. Anything beyond this is sinful. When an oath is required for public office which goes beyond this, the Christian citizen should refuse such an oath, and it is within the corporate power of the Church, acting through its courts, to declare that facts or circumstances which may exist in a specific kind of situation render the taking of a civil oath sinful.

It is the duty of the Christian to ascertain whether any prescribed oath of allegiance to the civil authority involves acceptance of unchristian principles stated or implied in its constitution of

government. If the oath of allegiance to civil authority explicitly or by necessary implication requires support of anti-Christian, atheistic, or secular principles, then the Christian must refuse on these grounds to take the oath of allegiance.

It is the duty of the Christian Church to testify to the authority of Christ over the nations, against all sinful oaths of allegiance to civil governments, and against all anti-Christian, atheistic, and secular principles of civil government. When the Church by orderly processes in her own courts determines that the oath of allegiance to a civil government compromises the Christian's loyalty to Christ or involves the Christian in the support of sinful principles of civil government, the Church must require her members to refuse such sinful oaths.

In qualifying for any civil position or office, whether by appointment, political election, or employment, the Christian may properly take an oath of allegiance to civil authority only if the Church by orderly processes in her courts has determined that he is promising no more than due submission in the Lord, and that he is not directly or indirectly accepting any un-Christian principle of civil government.

When participating in political elections, the Christian should support and vote only for such men as are publicly committed to Scriptural principles of civil government. Should the Christian seek civil office by political election, he must openly inform those whose support he seeks of his adherence to Christian principles of civil government.

God alone is Lord of the conscience, and the decisions of civil courts cannot determine for the Christian what is morally right and what is sinful. However, since civil government is an institution of God, it is within the legitimate province of the civil courts of a nation to determine what the nation's law and required oaths of allegiance mean or do not mean. A decision of a civil court cannot legitimize sinful conduct, but it can place before a Christian a factual situation upon which a moral judgment can be made. It cannot be proper for the Christian to assume that an oath of allegiance implies sinful requirements, when the civil courts have explicitly contradicted such implication. Every oath must be understood in the sense intended by the authority requiring the oath. It is for the Christian and the Church to decide whether this sense involves sinful requirements.

The above paragraphs are largely quoted from the revised Chapter 30 of the **Testimony**, though somewhat abridged for the sake of brevity. The student is referred to the complete Chapters 29 and 30 for a full statement of the Church's position, accompanied by Scripture texts cited in support of the various elements of this position.

Coming now to the bearing of Romans 13:1-7 on this subject of political dissent, two errors must be avoided. In the first place, there are some who say that Romans 13:1-7 contradicts our position of political dissent, and requires us to vote, and hold office if elected, under the present Constitution of the United States. Since we are commanded to be subject to the powers that be, it is argued it must be our duty to vote and to hold office if elected.

This argument sounds plausible, but it is not valid, for it is based on confused thinking. It confuses **the duty of citizens with the functions of rulers**. To obey the laws, to pay taxes, to "be subject unto the higher powers" — these are the duty of citizens. These matters pertain to the civil realm. They are civil matters.

To hold office, or to vote for others to hold office, on the other hand, is not a civil matter. It is a **political matter**. The man who holds office is not being "subject unto the higher powers" — he himself is one of the higher powers. The man who votes for another to hold political office is not being "subject unto the higher powers" — he himself is one of the higher powers. The voter and office-holder are not subject to the government — they **ARE** the government. In a democracy, such as the United States of America, every person who votes is a ruler; every voter is part of the government. It is the voters who determine the character, policies and acts of the government. Voting is a political function — a function of rulers.

God's Word commands that "every soul be subject unto the higher powers", but this by no means implies that it is the duty of the Christian to become one of the higher powers by voting or holding office. If there are substantial reasons why the Christian should not vote or hold office, then it is the Christian's duty to refrain from these political acts.

The second error that must be avoided, in considering the bearing of Roman's 13:1-7 on the Covenanter position of political dissent, is the view that this passage of Scripture does not apply to Christians of the present day, but only to those living under an ideal Christian state to be realized at some future time. The argument of those holding this view is that Paul could not command Christians to be subject to an immoral government which fails to give due recognition to God and His Christ. Since Romans 13:1-7

clearly commands subjection to government, it is held that the apostle's meaning must be that Christians are to be subject to such Christian governments as may come to exist. We have already noted the impossibility of this interpretation (see Lesson 74 of this series, in the April-June, 1969, issue, pages 65-66) Paul is speaking of the **existing powers** (*hal ousai exousiai*, present participle), which can only mean the powers in existence at the time he wrote the epistle. We may repeat part of the last paragraph of Lesson 74 here: Paul is not discussing the right of magistrates to rule, nor is he discussing the proper limits of obedience to wicked magistrates. He is teaching only the simple principle that it is the duty of Christian people to obey the **existing magistrates**. That the magistrates may be wicked men, and that it may be God's plan to overthrow the existing government and set up a better one in its place, is perfectly true. That there are well-defined limits to the obedience which Christian people ought to render to magistrates, is also perfectly true. But what the apostle is teaching is that it is the Christian's duty to obey the **existing authorities** as long as, in God's providence, they continue to exist as authorities.

Questions:

1. In what book, and what chapters of the book, is the present official position of the Reformed Presbyterian Church on the principle of Political Dissent set forth?
2. What duty do the nations of the world owe to Jesus Christ?
3. What is the ultimate source of all authority?
4. How can we answer those who claim that Rom. 13:1-7 implies that it is our duty to vote and to hold office if elected?
5. Explain the distinction between civil matters and political matters.
6. Why are voting and holding office not civil duties?
7. Who are the real "higher powers" in a democracy?
8. What is the literal meaning of the phrase "the powers that be"?
9. How can it be shown that Paul in Rom. 13:1-7 is not referring to a duty of subjection to a future ideal Christian state, but to the government existing at the time when he wrote the Epistle?
10. What responsibilities do the individual Christian and the Church have concerning oaths of allegiance which Christians may be expected to take?

LESSON 80

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

C. The Christian's Social Obligations. 13:8-10**Obligations in human society to be discharged 13:8**

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law". The apostle here teaches that it is the Christian's duty to discharge all his social obligations, with the exception of love, a debt that can never be paid off.

Some have regarded this verse as forbidding the Christian to incur debts, or borrow anything. This idea, however, is not contained in the text. It only commands that debts must be duly paid; we must not continue to owe them. It is true, of course, that this implies that we are not to incur debts when we have no certain prospect of repaying them. But the ordinary use of credit in business or personal affairs is not here forbidden, and it is sanctioned in other parts of the Bible. "The command, however, is 'Acquit yourselves of all obligations, tribute, custom, fear, honor, or whatever else you may owe, but remember that the debt of love is still unpaid, and must remain so'" (Charles Hodge). Even when all debts of money and service have been discharged, there remains a continuing debt of love to our neighbor.

The Obligation of Love to our Neighbor. 13:9, 10.

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself" (13:9). This verse confirms the truth stated in verse 8, and at the same time reminds us that love for our neighbor is not to be a mere emotion or feeling of good-will toward him, but is to be expressed in our actual conduct toward our neighbor. Of course these commandments are not to be understood only in the negative sense of "Thou shalt not". Rightly understood, they also imply a divine command to practice the contrary virtues. We are not only to refrain from doing harm to our neighbor; we are to do him positive good.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (13:10). "That is, as love delights in the happiness of its object, it effectually prevents us from injuring those we love, and, consequently, leads us to fulfill all the law requires, because the law requires nothing which is not conducive to the best interests of our fellow-men. He, therefore, who loves his neighbor with the same sincerity that he

loves himself, and consequently treats him as he would wish, under similar circumstances, to be treated by him, will fulfill all that the law enjoins; hence the whole law is comprehended in this one command, Thou shalt love thy neighbor as thyself" (Charles Hodge). The whole law, that is, in so far as it concerns our duty to our neighbor, which is the subject under discussion here. There is also the first table of the law, concerning our duty directly to God but that is not the subject here being discussed.

D. The Christian Duty to Live a Holy Life. 13:11-14

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand . . ." (13:11, 12a). We are here taught that it is high time to awake out of sleep. Here "sleep" is a figure for a condition of spiritual indifference or sluggishness. Those who are absorbed in worldly pleasures and business and have little or no concern about God, their souls and eternity, are living in a state of spiritual sleep. Even true Christians may often for a period of time, fall into such a condition of spiritual slumber, so that they are not active and alert concerning the things of God.

The person who is spiritually asleep should wake up. Paul says that it is high time to wake up. As a reason, he adds that now our salvation is nearer than when we first became Christians. Here "salvation" may be taken as meaning our complete deliverance from sin at the time of our death, or it may be taken as referring to our complete deliverance from sin and all its consequences at the resurrection day. Or it may include both of these ideas under the general meaning of "complete deliverance from sin." Whether we think of the day of our own going to be with the Lord, or of the day of His coming to earth again, it is true that the great deliverance is nearer to each of us than it was when we first believed on Jesus Christ. We have already covered some ground, we have already passed some time, once for all, and are that much nearer to our complete deliverance from sin. This thought should be an encouragement to every Christian to keep wide awake in the Christian life.

There are in the churches today many members who are spiritually asleep in the sense spoken of by Paul in this passage. Whether these members have been born again of the Spirit, only God knows with certainty. But church members who cannot find a reference in the Bible, who cannot pray except to repeat a formal little pray-

er from memory, who attend divine worship only occasionally and sit day-dreaming and gazing around the room when they do attend, and who cannot tell whether David lived before or after John the Baptist — such church members are spiritually asleep, and it is high time for them to wake up. Probably many such nominal church members are not saved; some may be born again, but in a state of long-arrested spiritual development. It is high time for them to awake out of their sleep. The existence of such members is one of the causes of the present powerlessness and ineffectiveness of the churches.

Questions:

1. What is meant by the command to "Owe no man anything"?
2. How do we know that this verse does not forbid the ordinary use of credit in business or personal affairs?

3. What kind of debts should a Christian not incur?

4. What debt of the Christians can never be fully discharged?

5. How can our duty to our neighbor be summarized?

6. Why is love the fulfilling of the law concerning our neighbor?

7. Besides our duty to our neighbor, what duty do we have?

8. What is meant by "sleep" in 13:11?

9. Why is it high time to awake out of sleep?

10. What is meant by "salvation" in 13:11?

11. What is the effect of sleeping members on the churches today?

LESSON 81

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

D. The Christian Duty to Live a Holy Life. 13:11-14, Cont.

"The night is far spent, the day is at hand. . . . (13:12a). Here we must consider what is meant by "the night" and "the day". One suggested meaning is that "the night" means the period of time when it was possible for the Jews to persecute Christianity, while "the day" means the new era that would dawn after the destruction of Jerusalem in A.D. 70. But this is too narrow a meaning to suit the context. Moreover, the cessation of Jewish persecution did not bring real relief to the early Christians, rather, it was followed by the much longer and more severe persecution by the Roman Empire. Another suggested meaning is that "the night" means the present life of every Christian, while "the day" means the life eternal which will soon dawn upon each one. This interpretation is more plausible, and may be the correct one, or it may be part of the correct one. The third possible meaning is that "the night" means the history of this world since man's fall into sin, while "the day" means the new world of eternity which will be absolutely free from sin. In view of the usage of the terms "the day" "the day of the Lord", and "that day", in Paul's epistles and elsewhere in the Bible, this third interpretation would seem to be the correct one. The statement, "The night is far spent, the day is at hand", would then mean: "The age-long history of this sinful world is nearing its conclusion, and the new age of eternity is about to dawn". This of course does not imply anything concerning the actual time of the Lord's second

coming. Of that day and hour knoweth no man; Paul did not know it any more than we do today; it has not been revealed to men. What is meant is not the "nearness" of the second coming in terms of calendar time, but its "nearness" in terms of the Bible philosophy of history.

According to the Bible view of history, when Jesus Christ was crucified and rose from the dead, **the end of the world began**. Everything before that was preparatory for Calvary; everything after that is part of the final winding up and conclusion of this world's affairs in preparation for eternity. Compare 1 Pet. 1:19,20; Heb. 1:1,2; Heb. 9:26; 1 Cor. 10:11; all these texts teach that the apostles and early Christians were living in the last days as God counts the days. In our common life of today, we go by calendar time. But if we would understand the Scriptures, we must try to grasp their philosophy of history and see how God reckons time. According to the Bible's view of history, "the end of all things is at hand" (1 Pet. 4:7), the second coming of Christ is "near;" He is coming "quickly", because His coming is the next great redemptive event in God's program; and, moreover, it is the **final** redemptive event in God's program of the ages. It looms above and ahead of every one of us as the tremendous miracle which God will surely bring to pass, which will bring the history of this world to a sudden stop.

It is the evening of history. The long, weary day of the world's sin, suffering and struggle is almost over. We do not know how many years, whether many or few, remain before the Lord

shall come on the clouds of heaven, nor does it matter. The world will not continue indefinitely on its present course; it is hastening on to its consummation. Time will issue into eternity, labor into rest, faith into sight, struggle into victory. But it is even later than the evening of history; the evening and the long night have almost passed and a new day is about to break — the morning of eternity. This world and its concerns are "passing away" (1 Cor. 7:31. 1 John 2:17); the world of eternity, in which all things shall be made new, is "at hand". The serious Christian should live daily in the sobering consciousness of this truth. He should live as one who knows that "the day is at hand".

Our reluctance to think of the dawn of eternity as "at hand" is one sign of our failure to grasp the Bible's philosophy of history. Many Christians, instead of eagerly anticipating the Lord's second coming, rather tend to hope that it will be deferred until some of their own plans and programs can be carried to completion. Of all things, we hope that the end of human history will not come now, when we have important undertakings in process. But such an attitude is really contrary to the Bible view of history. God's thoughts are higher than our thoughts, and His ways than our ways. When we let our plans, projects and programs — even those that concern the Kingdom of God — steal the spotlight of our hope away from God's great redemptive event, the dawn of "the day," we no longer have a truly religious attitude, we are no longer truly walking by faith. God's next great redemptive act takes precedence over all our activities. We must always do all our planning and working in the light of eternity. Eternity is **absolutely** important; time is only **relatively** important. When we

regard time as more important than eternity we are no longer on Biblical ground.

Questions:

1. What possible meanings have been suggested for "the night" and "the day" in 13:12?
2. How do we know that "the night" does not mean the period of Jewish persecution of Christianity?
3. What meaning of "the night" and "the day" is the most probable one, and why?
4. Does the statement: "The day is at hand" imply that the second coming of Christ is near in terms of calendar years?
5. According to the Bible, when did the end of the world begin?
6. Why is it true that "the end of all things is at hand"?
7. What do 1 Cor. 7:31 and 1 John 2:17 teach concerning the present world?
8. What should be daily in the mind of every Christian?
9. Is it right to hope that the second coming of Christ will be deferred until our own plans and activities can be completed?
10. What can be said about the importance of time and the importance of eternity?
11. Where should our ultimate Christian hope be fixed?
12. How should we always do our planning and working?

LESSON 82

PRACTICAL DUTIES OF THE CHRISTIAN LIFE, 12:1 to 15:13, Cont.

D. The Christian Duty to Live a Holy Life. 13:11-14, Cont.

"Let us therefore cast off the works of darkness, and let us put on the armor of light." The Christian's belief that the dawn of eternity is "at hand" is not merely a theoretical matter. It is to be a practical matter. If "the night is far spent" and "the day is at hand", think what a godly, earnest, sober life every one of us ought to live! Think what a desperately serious matter life is! If we really believe that "the day is at hand", how can we drift through life with our main thinking and attention riveted to our own ambitions and pleasures?

Paul here urges the truth that "the day is at hand" as a strong reason why the Christian

should live a serious, earnest, and holy life. "Night" and "darkness" are associated with sin and sorrow; "day" and "light" with righteousness and joy. The evils of this present life will soon be past, and the morning of eternal joy will soon dawn. Since this is true, we should cast off the works of darkness, and put on the armor of light. We should renounce everything we need to be ashamed of, everything that has to be concealed and kept secret. At the same time we should clothe ourselves with what is suitable to the light of day. The idea of taking off and putting on clothing is suggested by the Greek words used. "We are to cast off one set of garments and put on another. The clothes which belong to the night are to be cast aside, and we are to array ourselves in those suited to the day". (Charles Hodge).

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying . . ." (13:13). This continues the thought of the preceding verse, specifying what kinds of works are to be put off by the Christian, as the next verse states what is to be put on in place thereof. The word here translated "honestly" does not mean exactly what we mean today by "honestly"; in modern English the word "honest" has come to mean "truthful" or "upright in dealings concerning property". But as used here the word "honestly" means rather "becomingly", "properly", "legitimately".

Next, Paul specifies three kinds of sins to be cast aside, and he uses two words for each kind: (1) rioting and drunkenness; (2) chambering and wantonness; (3) strife and envying. The first of these classes is sins of **intemperance**; the second, sins of **impurity**; and the third, sins of **discord**. It will be observed what a wide range of sins is spoken of here. Some people's sins are of one kind, and some of another. Some who would never be involved in rioting and drunkenness, may be guilty of sins of impurity which the apostle calls "chambering and wantonness"; others, who would not commit sins of either of these classes, may be keeping the Church of God in constant problems and troubles by their sins of discord — their sins of strife and envying. What is the real profit, in God's sight, of being clear of sins of intemperance and impurity, if we are constantly provoking God and disheartening His people by our endless sins of discord?

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (13:14). Here we come to the positive side of the matter. The Christian is not merely to put off the works of darkness; he must also put on the armor of light. He is not only to cast off intemperance, impurity and discord; he is also to put on, in their place, the Lord Jesus Christ.

To "put on the Lord Jesus Christ" means to have such an intimate union with Christ that people will see Christ living in us. It means to be so filled with His Spirit and so controlled by His will that our lives will manifest Him to the world around us.

"And make not provision for the flesh, to fulfill the lusts thereof". In this sentence, some have understood "the flesh" to mean "the body". But it is unlikely that that is true meaning. This ex-

pression, "the flesh", must include not only the sins of intemperance and impurity which the apostle has just mentioned, but also those of strife and envying. But strife and envying are sins of the mind, not of the body. And elsewhere in Paul's epistles he uses the term "the flesh" to mean everything that is corrupt in the human personality, that is, to mean our sinful nature. See Galatians 5:19-21, where Paul lists 17 "works of the flesh", of which ten are sins of the mind rather than of the body, namely: idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings. If these sins of the mind are included in "the works of the flesh", then "the flesh", as Paul uses the term, cannot mean simply the human body; it must mean our whole corrupt or sinful nature. The true meaning of Paul's admonition, then, is "Do not indulge the desires of your corrupt nature" (Charles Hodge). The Christian has these desires; he has not yet been wholly freed of them; they constitute a burden and a temptation to him; but he is not to yield to them; he is not to allow them to dictate the course of his life. They are to be subdued, kept under control, crucified.

Questions:

1. What practical lessons are to be drawn from the truth that "the day is at hand"?
2. What are associated with "night" and darkness", and what with "day" and "light"?
3. What idea is suggested by the words "cast off" and "put on"?
4. What is the meaning of "honestly" in 13:13, and how does this differ from the common meaning of the word today?
5. What three classes of sins are we commanded to cast off?
6. Which of these classes of sins constitutes the greatest temptation to Christian people at the present day?
7. What does it mean to "put on the Lord Jesus Christ"?
8. What is meant by "the flesh" in 13:14?
9. How can it be shown that "the flesh" does not mean simply the human body?
10. How is the Christian to deal with his sinful desires?

LESSON 83

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

E. The Christian's Duty toward Weak Brethren. 14:1-13

In this section of the epistle, Paul sets forth the treatment to be accorded weak brethren, who

have doubts and scruples about various matters which are not really, in themselves, moral questions at all. We cannot tell with certainty just who the weak brethren were whom Paul discusses in this chapter. Various theories have been proposed. But it seems very probable that some of these weak brethren, at least, were Jewish Christians who not only continued to observe the precepts of the ceremonial law about foods, but who even went far beyond the requirements of the law, in their effort to avoid possible violations of that law. Many of the early Christians had a Jewish background. Even after becoming Christians, some of them continued to feel that they ought to obey various precepts of the Old Testament ceremonial law, such as the regulations about clean and unclean foods, and the ordinances about special festival days. This apparently created a problem in the churches, and specifically in the church at Rome. If this problem were not carefully handled, serious consequences might result.

In order to understand this section of the epistle, we must realize that those who felt they must obey the precepts of the ceremonial law were wrong. Paul does not treat this as a matter about which both sides were right, nor even as a matter about which both sides were partly right. He treats it as a matter about which one side was right and the other side was wrong, and he is concerned that those who were right should be considerate in their treatment of those who were wrong.

The Apostolic Council of Acts Chapter 15 settled for all time the question of whether the ceremonial law is binding on Christians, by decreeing that it is not. Paul in Romans 14 regards those who felt they ought to obey the ceremonial regulations as the exception in the Church. He is concerned that these weak brethren be treated with love, sympathy and forbearance. But at the same time he makes it clear that these brethren's special ideas are wrong, they are the result of being "weak in the faith". Since the weak brother's ideas are wrong, they must not be made into a creed or rule to be imposed upon the church as a whole.

"Him that is weak in the faith receive ye, but not to doubtful disputations" (14:1). This verse is not very clear in the King James Version. The American Revision (1901) is clearer: "But him that is weak in faith receive ye, yet not for decision of scruples". The Revised Standard Version (1946) reads: "As for the man who is weak in faith, welcome him, but not for disputes over opinions". Williams' translation reads: "Make it your practice to receive into full Christian fellowship people who are over-scrupulous, but not to criticize their views". Here Paul states that

weak and scrupulous brethren are to be received into Christian fellowship in spite of their weak faith. "Faith here means, persuasion of the truth; a man may have a strong persuasion as to certain truths, and a very weak one as to others. Some of the early Christians were, no doubt, fully convinced that Jesus was the Messiah, and yet felt great doubts whether the distinction between clean and unclean meats was entirely done away. This was certainly a great defect of Christian character, and rose from the want of an intelligent and firm conviction of the gratuitous nature of justification, and of the spirituality of the gospel. Since, however, this weakness was not inconsistent with sincere devotion to Christ, such persons were to be received" (Charles Hodge).

"But not to doubtful disputations" ("not for decision of scruples", ARV). Two Greek words are involved here. The first (*diakriseis*) means the faculty of discrimination, judgment or decision. The other Greek word (*dialogismoi*) means scruples, worries or doubts in a person's thinking. In view of the context (verse 2), Hodge gives the meaning of verse 1 as: "Him that is weak in faith, take to yourselves as a Christian brother, treat him kindly, not presuming to sit in judgment on the opinions of your brethren."

"For one believeth that he may eat all things: another, who is weak, eateth herbs" (14:2). One man has confidence, as far as religious principle is concerned, to eat anything; another man, who is weak in his faith, limits himself to a vegetarian diet. This does not mean, of course, that all foods are equally wholesome, nor that the normal Christian eats just anything, regardless of considerations of health and hygiene. Paul is not discussing the wholesomeness or harmfulness of foods; he is only discussing the matter of **religious scruples** about foods. As far as religious principle is concerned, the normal Christian is convinced that he may eat anything; no kind of food is to be refused on religious grounds, as religiously defiling or unclean.

The Old Testament ceremonial law did not require a vegetarian diet; it did not forbid the eating of all kinds of flesh. Certain kinds were permitted, while other kinds were forbidden. But the scrupulous Jews, especially when living in a pagan environment, sometimes became afraid to eat any kind of flesh, or indeed any prepared food, lest they defile themselves by eating something forbidden in the law. They would eat only that which they could personally trace from its natural condition to its entrance into their own mouth, and so restricted themselves to a diet of "herbs", that is, to a vegetarian diet. To make sure of avoiding all unclean meats, and all foods that might have been offered to idols, they limited themselves to vegetables.

Questions:

1. What new subject does Paul take up in this section of the epistle?
2. What was the religious background of many of the early Christians?
3. How did many Jewish Christians feel about the precepts of the ceremonial law?
4. Were these Jewish Christians right or wrong in their attitude toward the precepts of the ceremonial law?
5. What great question was settled for all time at the Apostolic Council in Acts chapter 15?
6. How does Paul in Romans 14 regard those who felt that they should obey the ceremonial law?
7. Why are the weak brother's ideas not to be

made into a creed or rule to be imposed on the church as a whole?

8. How is 14:1 translated in the American Revised Version?
9. What duty is taught in 14:1?
10. What is the meaning of the second part of verse 1?
11. Does 14:2 mean that a Christian can eat anything he feels like eating regardless of considerations of health?
12. What is the true meaning of the statement, "One believeth that he may eat all things"?
13. What is meant by "eateth herbs" in 14:2?
14. Did the Old Testament ceremonial law require a vegetarian diet?
11. Why did some scrupulous Jews limit themselves to a vegetarian diet?

LESSON 84**PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.****E. The Christian's Duty toward Weak Brethren. 14:1-13, Cont.**

"Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him" (14:3) "There is mutual forbearance to be exercised in relation to this subject. The strong are not to despise the weak as superstitious and imbecile; nor the weak to condemn those who disregard their scruples. Points of indifference are not to be allowed to disturb the harmony of Christian fellowship" (Charles Hodge). There were these two classes of people in the churches; one was strong and correct in faith, the other was weak and erroneous in faith. Yet both classes existed, and Paul commands mutual forbearance. "For God hath received him" — that is, God has received the weak brother to His Kingdom, in spite of the weak brother's errors. The exhortation to forbearance applies to both classes, the strong and the weak. "The Jewish converts were perhaps quite as much disposed to condemn the Gentile Christians, as the latter were to despise the Christian Jews; Paul therefore frames his admonition so as to reach both classes. It appears, however, from the first verse, and from the whole context, that the Gentiles were principally intended" (Charles Hodge).

While the particular question of eating meats, which Paul is discussing, is not an important issue in most Christian circles today, still the principle which the apostle enunciates remains valid for all time. Divergent views about things which are indifferent in themselves — things which are not

required nor forbidden by Scripture — are not to be allowed to disrupt Christian fellowship. It is easy to think of modern examples. The use of communion tokens is indifferent in itself. So is the question of whether the Sabbath morning service is to be held at 11 o'clock or at some other hour. So is the particular method or system of Bible reading to be used in the practice of family worship. So, also, is the frequency of observance of the Lord's Supper, and the number and time and place of the preparatory services. We could easily think of many more examples. Matters of this kind, which do not involve a clear-cut issue of right and wrong, are not to be allowed to destroy Christian unity and fellowship. The strong are not to despise the weak and scrupulous, nor are the weak and scrupulous to sit in judgment on the strong and condemn them.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth" (14:4a). God has not appointed the strong Christian, who is correct in his faith, to pronounce judgment on the weak Christian, who is erroneous and over-scrupulous in his faith. After all, the weak brother is a Christian; therefore he belongs to Christ; he is Christ's servant; Christ is the one who has the right to pronounce judgment on him.

As in Paul's day, so at the present day, there are many self-appointed judges in the churches, who do not hesitate to pronounce a condemning judgment on some of the opinions, scruples or practices of their Christian brethren. And in our day, we have not only the strong judging the weak, but also the opposite situation, where the weak pronounce judgment on the strong. Those who

have scruples about some particular matter, often are not satisfied with having their scruples sympathetically tolerated by the majority; they demand that the whole church conform to their scruples, and constantly disturb the peace of the church by carrying on a propaganda along that line. All such, whether "strong" or "weak", should pay heed to the apostle's question: "Who art thou that judgest another man's servant?"

"To his own master he standeth or falleth" (14:4b). It is the Lord Jesus Christ who has jurisdiction over him, not some self-appointed critic in the church. "Yea, he shall be holden up: for God is able to make him stand" (14:4c). God is able to save this weak Christian to the uttermost, in spite of his weak and erroneous faith. Here is an added reason for forbearance toward our Christian brethren. No matter how weak a man may be in his Christian faith, still if he is a Christian, we may not disregard this and treat him as if he were a non-Christian, an outsider. "The brethren are not responsible to each other, or the church, or their scruples. God is the Lord of the conscience. To him they must answer. Before him they stand or fall" (Charles Hodge).

Questions:

1. What is meant by "mutual forbearance"?
2. What wrong attitude toward the weak Christian must the strong Christian avoid?
3. What wrong attitude or action toward the strong Christian must the weak Christian avoid?
4. On what ground does Paul command mutual forbearance in 14:3?
5. Is the question of eating meats an important question in most Christian circles today?
6. What permanent principle can be discerned in 14:3?
7. What is meant by "things which are indifferent in themselves"?
8. Give some present-day examples of practices which are indifferent in themselves.
9. Whose servant is the weak Christian?
10. Who has the right to pronounce judgment on Christian people?
11. Is the warning of 14:4 still necessary at the present day?
12. How do weak Christians sometimes pronounce judgment on strong Christians?
13. Why may we never treat a Christian as a non-Christian or outsider?
14. Who is the Lord of the conscience?
15. What is the meaning of the statement: "God is able to make him stand"?

LESSON 85

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

E. The Christian's Duty toward Weak Brethren. 14:1-13, Cont.

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (14:5). The reference here is apparently to the various festival days of the Old Testament ceremonial law. Just as that law distinguished between clean and unclean meats, so it distinguished between days. Evidently some Jewish Christians felt that they should continue to observe these days in a special manner. This belief was wrong; it was a weakness. But as it was not a vital matter, it was not to be allowed to disrupt the unity of the church.

This verse has been used by some people as a proof that the observance of the Sabbath day is not a Christian duty, but an optional matter to be left to every individual's preference. This is however a very strained interpretation of the verse. "It is obvious from the context, and from such parallel passages as Gal. 4:10. . . and Col. 2:16. . . that Paul has reference to the Jewish festivals, and therefore his language cannot properly be applied

to the Christian Sabbath. The sentiment of the passage is this: 'One man observes the Jewish festivals, another man does not.' Such we know was the fact in the apostolic church, even among those who agreed in the observance of the first day of the week" (Charles Hodge).

"Let every man be fully persuaded in his own mind" (14:5b). Here Paul states the principle that one man's conscience cannot control another man's actions. Each one must act according to his own conscience, and avoid doing what he believes to be wrong. It is strange, but true, that even at the present day there are people in the churches who seem to think that God has made their conscientious convictions the standard for other people's conduct. By their attitude, if not in spoken word, they say, "You must do this because I believe it is your duty", or, "You must abstain from this practice because I feel it is wrong". It is evident that this same spirit existed in the church at Rome in Paul's day, and that to oppose this wrong tendency, the apostle wrote, "Let every man be fully persuaded in his own mind". Of course, a person's conscience may err,

and need correction. But it is to be corrected by the Word of God, not by the conscience of some fellow-Christian. We cannot solve our moral problems by making some other person's convictions our guide; we must be convinced in our own conscience of what God requires of us. This idea which some church members have, that God has somehow appointed them as keeper of their brethren's conscience, is a great evil, and also (if they could only realize it!) a great presumption and sign of egotism.

"He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks" (14:6). This does not mean that the person who observes the Jewish festival days and the person who does not observe them are equally right, nor that the person who eats flesh and the person who eats only vegetables are equally right; on the contrary, the one class is right and the other wrong; the one class is "strong" and the other "weak". In this verse Paul merely states that both classes of Christians are acting conscientiously, from motives of devotion to God. It is not a case of the one class faithfully serving God, while the other class wantonly commits sin. Both classes are acting as they conscientiously believe they ought to act, from motives of devotion and thankfulness to God. The strong Christian, who disregards the observance of the Jewish festival days and who eats common food without religious scruples, shows by the fact that he gives God thanks, that he is acting conscientiously. Clearly, a person could not give God thanks for something which he believed to be sinful or forbidden to use. And in the same way, the brother who observes days and abstains from meats, weak and mistaken though he be, still believes that he is acting according to the will of God, for he, too, gives God thanks.

"For none of us liveth to himself, and no man dieth to himself" (14:7). That is, no real Christian will regard himself as his own master, nor hold that he is free to do as he pleases. He will realize that both in his life and death, his chief end is to glorify God. He will acknowledge that he is not his own, but has been bought with a

price, even the precious blood of Christ; therefore he is Christ's servant, to live according to the will of God and for God's glory. Paul clearly means to imply that all who accept this principle are to be treated as true Christians, whatever errors or weaknesses they may have about interpretation of the will of God concerning particular matters. Those who recognize and admit that they belong wholly to Christ, having no authority over their own life or death, are to be received as our Christian brethren.

Questions:

1. What kind of "days" does Paul mean in 14:5?
2. What was the attitude of some Jewish Christians toward these special days?
3. Why were differences about observance of days not to be allowed to disrupt Christian fellowship?
4. How can it be shown that 14:5 does not refer to the Christian Sabbath?
5. What principle is involved in Paul's statement: "Let every man be fully persuaded in his own mind"?
6. How is this principle violated by some people today?
7. How is an erring conscience to be corrected?
8. Has God appointed some people as keepers of other people's conscience?
9. How do we know that 14:6 does not mean that both the classes mentioned were equally right?
10. What is the real meaning of 14:6?
11. In 14:6, what is shown by the fact that both classes of Christians give God thanks?
12. What truth is taught by 14:7?
13. Why is a Christian not free to do as he pleases?
14. Who are to be received as our Christian brethren?

LESSON 86

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

E. The Christian's Duty toward Weak Brethren. 14:1-13, Cont.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (14:8). This verse repeats the thought of

verse 7, in a more explicit form. The word "Lord" in this verse clearly means Jesus Christ, as is evident from the context, verse 9.

The devotion specified in verse 8 is that which the creature owes to the Creator; and since this devotion is to be rendered to the Lord (Jesus

Christ), this proves the deity of Christ—it proves that Christ is God. Note how the terms “God” and “Lord” are used interchangeably in verses 6-9. This forms a strong evidence for the deity of Jesus Christ.

“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (14:9). In this verse the word “revived” is a poor translation of the Greek, because in our common English speech the word “revived” is used of the recovery of someone who was only in danger of death, but not actually dead. The Greek verb here translated “revived” really means simply “lived”; the word “again” which is added in some versions is not found in the Greek text.

By His death, Christ purchased His people for His own. By His resurrection, He attained to His present glory as King and Lord of all. His present exaltation and glory and dominion are represented in the Bible as the reward of His sufferings and death. (Compare Phil. 2:8,9). Here in Romans 14:9 Paul teaches that Christ’s authority as Saviour and King is not limited to this present world; it extends to the life after death, for He is the Lord both of the dead and the living.

We should realize how different this idea of Christ is from the common view of Jesus in liberal Protestant circles today. The common liberal view denies that Jesus is truly God, but holds that He was a great and good man. He is regarded as a teacher and example rather than as Redeemer and Lord. But the Christ that Paul believed in was and is Lord both of the dead and the living. He is truly God.

“But why dost thou judge thy brother? or why thou set at nought thy brother? for we shall all stand before the judgment seat of Christ” (14:10). (In this verse, the most reliable Greek manuscripts read “the judgment seat of God” instead of “the judgment seat of Christ”, and for this reason the American Standard Version (1901), the Revised Standard Version (1946), and most other modern versions read “God” instead of “Christ”. As Christ is God, and Paul has been using the terms “God” and “Lord” (Christ) interchangeably in this chapter, this difference in the Greek manuscripts is not important).

“If a man is our brother, if God has received him, if he acts from a sincere desire to do the divine will, he should not be condemned, though he may think certain things right, which we think wrong; nor should he be despised if he trammels his conscience with unnecessary scruples. The former of these clauses relates to scrupulous Jewish Christians; the latter to the Gentile converts. The last member of the verse applies to both classes. As we are all to stand be-

fore the judgment-seat of Christ, as he is our sole and final judge, we should not usurp his prerogative, or presume to condemn those whom he has received” (Charles Hodge).

“For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God” (14:11). This is a quotation from Isaiah 45:23. It will be noted that Paul does not quote the exact words of Isaiah; he varies them somewhat, while giving the same sense. This is to be explained by the fact that the Holy Spirit is the real Author of both Isaiah and Romans. When an author is quoting from his own writings, he is at liberty to make any changes he may see fit, which would not be proper in quoting the writings of another. Romans 14:11 is just as truly inspired as Isaiah 45:23, the Holy Spirit being the real source of both. “As I live” gives the correct meaning of the phrase “I have sworn by myself” which occurs in Isaiah 45:23. “The apostle evidently considers the recognition of the authority of Christ as being tantamount to submission to God, and he applies without hesitation the declaration of the Old Testament in relation to the universal dominion of Jehovah, in proof of the Redeemer’s sovereignty. In Paul’s estimation, therefore, Jesus Christ was God” (Charles Hodge).

Verse 11 confirms the truth stated in the last part of verse 10, “We shall all stand before the judgment seat of Christ”. The Old Testament prediction, “To me every knee shall bow”, confirms this. Here as so often in his epistles, Paul takes pains to show the harmony of his doctrine with that of the Old Testament Scriptures. What the apostle was teaching was not some strange novelty, but truth fully in harmony with and indeed revealed in the Old Testament.

“So then every one of us shall give account of himself to God” (14:12). This verse summarizes the truth of individual personal responsibility to God which Paul has been teaching. Every one of us shall give account OF HIMSELF to God. We are not to give account of our brother, but of ourself. As each Christian is to render his own account to God, we can see how presumptuous and improper it is for some to undertake to pass judgment on others.

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way” (14:13). “Let us not judge one another any more” is an admonition that Christian people of the present day, as of Paul’s day, would do well to heed. Almost every church has some people who are living in constant violation of this divine precept. They may be the strictest of the strict about many other matters, but about this precept of Romans 14:13 they are completely neglectful. With sharp tongues they pass censor-

ious judgment on other Christians whom God has not placed under their jurisdiction. This is one of the great sins which mar the peace, holiness and edification of the Church.

Questions:

1. Who is meant by the word "Lord" in 14:8?
2. What kind of devotion is specified in 14:8?
3. What does 14:8 show concerning Jesus Christ?
4. What inference can be drawn from Paul's interchangeable usage of the terms "God" and "Lord" in 14:6-9?
5. Why is the word "revived" in 14:9 a poor translation?
6. What is the literal meaning of the word translated "revived" in 14:9?
7. What is the relation between Christ's sufferings and His exaltation?

8. Besides this present world, what does Christ's authority include according to 14:9?

9. How does the Christ of Paul differ from the Jesus of liberal Protestantism?

10. What variation exists among Greek manuscripts in the wording of 14:10?

11. From what Old Testament book is 14:11 quoted?

12. How can we explain the fact that Paul did not quote the exact words of the Old Testament?

13. What is shown by Paul's frequent quoting of the Old Testament?

14. Of what shall every Christian give account to God?

15. Why is the admonition of 14:13, "Let us not judge one another any more", suited to the churches of the present day?

LESSON 87

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

F. How the Strong in Faith should use their Christian Liberty. 14:13-23

"But judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (14:13b). The apostle now proceeds to a new topic, though it is one related to that which he has just been discussing. This new topic is, How the strong in faith ought to use their Christian liberty. It is not enough that a Christian be "fully persuaded in his own mind" that certain conduct is right. Something more needs to be considered, namely, the effect of one's conduct on others. A Christian must not only be fully persuaded that what he proposes to do is right, but he must also take care that he does not injure some brother by what he does. So Paul now takes up the question of Christian liberty and how it is to be exercised.

We take verse 13b as addressed to the strong Christian, who is admonished not to put a "stumblingblock" in the way of the weak Christian. We must therefore consider, what is the "stumblingblock" to which Paul refers. "Stumblingblock" and "occasion to fall" clearly mean practically the same thing: some object or obstacle in one's path which occasions stumbling and falling. But to what in the Christian's conduct do these terms refer?

In order to understand Paul's meaning, we must realize what kind of weakness it was that characterized the weak brethren about whom he is speaking in this chapter. This particular point

has often been missed in discussions of this chapter and applications of it to modern problems. It has often been alleged that the "weakness" of the weak brethren was a readiness to indulge in sinful practices, such as intemperance. According to this idea, the weak brethren were "weak" because they were ready victims of temptation, and found it very difficult to let certain things alone; in other words, their weakness was a weakness of indulgence or excess.

But this idea will not fit Paul's statements in this chapter at all. The weak brethren he is describing were not people who were ready at the slightest suggestion to fall into intemperance. They were not guilty of any intemperance whatever. On the contrary, they were total abstainers from certain things. They would not eat flesh at all, but confined themselves to a diet of herbs. The weakness of the weak brethren, therefore, was not the weakness of a tendency to indulgence or intemperance; on the contrary, it was the weakness of religious scruples about the use of certain things. It was their NOT eating flesh that was their weakness. Those who were strong were able to eat it without any scruples; the weak had scruples about it.

What, then, is the "stumblingblock" which the strong are not to place in the way of the weak? In view of what follows (verses 14-23) it is evident that the "stumblingblock" to which the apostle refers is some action on the part of the strong Christian which encourages or prompts

the weak Christian to do what he, the weak Christian, believes to be wrong. The "falling" on the part of the weak Christian is not the sin of falling into intemperance of any kind; it is the sin of daring to do something about which he is not "fully persuaded in his own mind", something about which he still has doubts or scruples. (Note verse 23, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin". Here it is clear that the sin is not the sin of eating, but the sin of eating in spite of his doubts, the sin of eating without faith that it was right for him to do so).

We shall study verses 14-23 in more detail in the following lessons. We have only glanced at them to learn the true meaning of the "stumblingblock" and the "fall" mentioned in verse 13. It has been shown that the "fall" of the weak Christian was not a fall into intemperance or sinful indulgence of any kind, but a daring to do something about which he had doubts — something which was not wrong in itself, and about which the strong Christian did not have any scruples. And the "stumblingblock" was an action on the part of the strong Christian which would encourage the weak Christian to do something about which he had scruples.

Questions:

1. What new topic does Paul take up at this point in the epistle?
2. Why is it not enough that a Christian be "fully persuaded in his own mind" that something he intends to do is right?
3. Is the second part of verse 13 addressed to the strong Christian or to the weak Christian?
4. Was the weakness of the "weak brethren" in this chapter a tendency to intemperance?
5. What was the real nature of the weakness of the "weak brethren"? What verses in the chapter show this?
6. What is the "stumblingblock" to which Paul refers?
7. What was the "falling" that the weak brother was in danger of?
8. What does verse 23 show about the nature of the sin the weak brother was in danger of committing?
9. Why should Christians avoid putting stumblingblocks in the way of weak brethren?
10. Does the strong Christian have a right to act as he pleases regardless of spiritual danger to the weak brother?

LESSON 88

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

F. How the Strong in Faith should use their Christian Liberty. 14:13-23, Cont.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean" (14:14). "The distinction between clean and unclean meats is no longer valid. So far the Gentile converts are right. But they should remember that those who consider the law of the Old Testament on this subject as still binding, cannot, with a good conscience, disregard it. The strong should not, therefore, do anything which would be likely to lead such persons to violate their own sense of duty" (Charles Hodge).

"I know, and am persuaded by the Lord Jesus". The means that what Paul is about to say is not a conclusion which he has arrived at by his own reasonings, but something which he knows by divine revelation. There is a possible allusion here to the words of Christ in Mark 7:14-23. "There is nothing from without a man, that entering into him can defile him . . .". Our Lord is speaking here, of course, of religious de-

filament. And Paul in Romans 14:14 is speaking of religious uncleanness. The old distinctions and prohibitions of unclean foods, in the ceremonial law of the Old Testament, have been abrogated; they are no longer binding. Nothing is therefore to be regarded as "unclean of itself". Compare Acts 10:9-15, where the same teaching is given. Although the truth is that nothing is "unclean of itself", still there were members in the Church of Rome in Paul's day who did not grasp this simple truth; in their thinking, there were many things that were "unclean of themselves". And so the apostle adds: "To him that esteemeth anything to be unclean, to him it is unclean" (14:14b). That is, the Christian who still believes that something is "unclean" cannot safely partake of it; to him it is still unclean, because in eating of it, he would be doing something which he believes to be sinful; thus he would violate his own conscience. It is a sin to act against one's conscience, even when that conscience is ignorant and misguided. It is not a sin to eat "unclean" meats, but it is a sin to do anything which a person believes to be forbidden by God. The sin is not the sin of eating meats, but the sin of disregarding one's conscience.

"But if thy brother be grieved with thy meat, now walkest thou not charitably" (14:15a). The phrase "now walkest thou not charitably", is better translated "thou walkest no longer in love", as in the American Standard Version (1901). If the strong Christian insists on his freedom to eat any kind of meat under all circumstances and in any company, then he is in danger of having a bad effect on the weak brother. And to insist on one's own rights and freedom, while disregarding the spiritual condition of others, is contrary to the duty of Christian love. The strong Christian must therefore take care, that he does not by his use of meats injure the weak brother, who is burdened by scruples about meats.

"Destroy not him with thy meat, for whom Christ died" (14:15b). Here we see the soul-destroying nature of any disregard of conscience. How could the strong Christian's eating meats destroy the weak Christian? Meats themselves are of course not harmful, nor are they religiously defiling. But the strong Christian must be on his guard lest by eating of meats he **destroy** the weak Christian. Destroy is, clearly, a very strong word; it is much stronger than merely to injure, offend or grieve the weak brother. The word "destroy" involves the destructive nature and tendency of sin, its tendency to destroy the soul and alienate it from God. Of course it is perfectly true that God is able to make the weak Christian stand (14:4) and that those whom God has foreknown and predestinated shall certainly be glorified (8:30) — these things are true, certainly, but Paul is not speaking of the keeping power of God; he is speaking of the destructive tendency of sin. When he uses the word "destroy" in 14:15, he refers to what sin will do if it is not restrained or removed by the grace of God.

Sin, apart from God's grace, will certainly destroy the sinner eternally. And the weak Christian commits a sin when he acts contrary to his own (misguided) conscience. The strong Christian should therefore stop and think; he should realize what a terribly dangerous, destructive thing sin is, before he uses his own freedom in any way that might lead the weak Christian to commit a sin.

While the question of clean and unclean meats is no longer a debated question in most Christian circles at the present day, the principle which is embodied in verse 15 remains permanently valid. The strong Christian must never use his freedom in such a way as to destroy the weak Christian; he must never use his freedom in such a way as to lead the weak Christian to do something which the weak Christian believes to be wrong. There are many applications of this principle at the present day. Many people today, as in Paul's day, have conscientious scruples about various matters which are not really forbidden by

God. For example, there are sincere Christians who believe that life insurance is sinful. The great majority of Christian people hold that life insurance is morally legitimate. They have a right to take out life insurance, but they must not try to persuade or encourage those who have scruples about it to do so, lest these "weak brethren" act against their conscience and so fall victim to the destructive power of sin.

Questions:

1. What does Paul mean by saying "I know, and am persuaded by the Lord Jesus"?
2. What passage in the Gospels may be alluded to in 14:14? What is the teaching of Christ in that Gospel passage?
3. What kind of uncleanness was Christ speaking about in Mark 7?
4. What kind of uncleanness was Paul speaking of in Romans 14:14?
5. What incident in the book of Acts teaches that nothing is unclean of itself? Where is it found?
6. What truth did some members of the Church at Rome fail to grasp?
7. What is the meaning of the statement: "To him that esteemeth anything to be unclean, to him it is unclean?"
8. Why is it a sin to act against one's conscience, even when that conscience is misguided?
9. What is the true meaning of "not charitably" in 14:15?
10. Why may not the strong Christian insist on his freedom to eat any kind of meat at any time and place?
11. What is the effect of any disregard of conscience?
12. How could the strong Christian's eating of meats "destroy" the weak Christian?
13. Does 14:15 imply that a saved Christian can fall away from God and perish in his sins? If not, how can we explain the use of the word "destroy" in this verse?
14. What will sin certainly do apart from God's grace?
15. What should the strong Christian realize before exercising his own freedom?
16. What permanently valid principle is embodied in 14:15?
17. What applications does this principle have today?

LESSON 89

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

F. How the Strong in Faith should use their Christian Liberty. 14:13-23, Cont.

"Let not then your good be evil spoken of" (14:16). This is presumably addressed to the strong Christian, and the "good" is the strong Christian's freedom to eat meats. The meaning then is, "Do not use your liberty, which is good, in such a way that it will occasion evil, and bring censure upon you".

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (14:17). "This is a new reason for forbearance. No principle of duty is sacrificed; nothing essential to religion is disregarded, for religion does not consist in external observances, but in the inward graces of the Spirit . . . There is no sin in abstaining from certain meats, and therefore, if the good of others requires this abstinence, we are bound to exercise it" (Charles Hodge).

While in the Old Testament, under the ceremonial law, there was an emphasis on external things, Christianity is different. The Kingdom of God — the reign of God over His people — does not consist in such external matters as "meat and drink", but in the spiritual things: righteousness, peace, joy in the Holy Spirit. "These words are to be taken in their Scriptural sense. Paul does not mean to say, that Christianity consists in morality; that the man who is just, peaceful and cheerful, is a true Christian. This would be to contradict the whole argument of this epistle. The righteousness, peace, and joy intended, are those of which the Holy Spirit is the author. Righteousness is that which enables us to stand before God, because it satisfies the demands of the law. It is the righteousness of faith, both objective and subjective; peace is the concord between God and the soul, between reason and conscience, between the heart and our fellow-men. And the joy is the joy of salvation; that joy which only those who are in the fellowship of the Holy Ghost can ever experience" (Charles Hodge).

"For he that in these things serveth Christ is acceptable to God, and approved of men" (14:18). This verse confirms the preceding one. By "these things", the apostle clearly means "righteousness, and peace, and joy in the Holy Ghost". Where these exist, differences about meats and drinks should not be permitted to disrupt the bonds of Christian fellowship. The person who has the genuine "righteousness, and peace, and joy in the Holy Ghost" is not only acceptable to God (who is the Author and Giver of these spiritual graces), but is also "approved of men". This does not mean that the faithful spiritual Christian will always be "approved of men", nor that he will ever

be approved of all men. Sometimes the faithful, spiritual Christian will find himself in a small and despised minority, while the majority applauds more popular and man-pleasing teachings. And the faithful Christian will always find some people opposed to him and his principles. Moreover he will nearly always find some within the visible church who are opposed to him and his principles. But eventually the faithful Christian will be "approved of men". His testimony for truth and right may be ignored and it may be despised, but the day will come when God will bring forth his righteousness as the light, and his judgment as the noonday. It has happened many a time in the history of the Christian Church that those who faithfully witnessed to the truth of God were reproached and persecuted for a long time, but eventually recognized as having stood for truth and righteousness.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (14:19). Here Paul places before the Christians at Rome the obligation to seek peace and mutual edification. Clearly this was much more important than the right of the strong Christians to exercise their liberty on any and all occasions. "Since Christian love, the example of Christ, the comparative insignificance of the matters in dispute, the honor of the truth, the nature of real religion, all conspire to urge us to mutual forbearance, let us endeavor to promote peace and mutual edification" (Charles Hodge).

Questions:

1. Is 14:16 addressed to the strong Christian or to the weak Christian?
2. What is the "good" mentioned in 14:16?
3. What is the meaning of 14:16?
4. What does Paul mean by saying, "The kingdom of God is not meat and drink"?
5. What kind of righteousness is meant in 14:17?
6. What kind of peace is meant in 14:17?
7. What kind of joy is meant in 14:17?
8. What does the apostle mean by "these things" in 14:18?
9. Why is the person who has genuine righteousness, peace and joy in the Holy Spirit acceptable to God?
10. Will the faithful Christian always be "approved of men"?
11. Can the faithful Christian expect that all in the visible church will approve of him?

12. What experience have many in the history of the Church had?

13. What obligation is placed before Christians in 14:19?

14. Why should Christians seek for peace and mutual edification?

15. What is more important than the exercise of the strong Christian's liberty?

LESSON 90

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

F. How the Strong in Faith should use their Christian Liberty. 14:13-23, Cont.

"For meat destroy not the work of God" (14:20a). This clause is somewhat similar to 14:15b. There is some question as to the precise meaning of the phrase "the work of God". Some take this as meaning "a Christian brother", or "the Christian status of a brother". But perhaps the most probable meaning is the edification mentioned at the close of the preceding verse. "Thus it will mean, thy fellow-Christian, as a plant of God's planting, a building of God's raising" (Henry Alford). Obviously there is no comparison of importance between this "work of God", and the strong Christian's right to eat certain kinds of foods. The one so far transcends the other in importance, that no truly spiritual Christian should have any hesitation whatever as to how to act when the weak brother's edification is at stake.

"All things indeed are pure; but it is evil for that man who eateth with offense" (14:20b). Here "all things" evidently means "all kinds of food", "all articles of diet". The Greek word for "pure" may also be translated "clean" (*kathara*). The statement that "all things are pure" means, of course, pure from the religious point of view; that is, not involving spiritual or religious contamination or defilement. We must remember that Paul is not discussing the wholesomeness of foods, but the matter of religious scruples about certain foods. Obviously not all kinds of food are pure from the hygienic standpoint. A loaf of bread may have arsenic in it, and be not only injurious but lethal. Paul, however, is not discussing such matters. He is discussing how the strong Christian should exercise his Christian liberty, or refrain from exercising it, in view of the religious scruples of the weak Christian concerning the use of certain articles of diet. We are not interpreting the apostle aright if we introduce into his statements modern hygienic considerations about the wholesomeness or harmfulness of particular kinds of food or drink.

"But it is evil for that man who eateth with offense" (14:20c). The Greek word here translated "evil" is *kakon*, which means not merely harmful or injurious, but sinful, that is, morally evil. The question about this clause is, does "that man who eateth with offense" mean the strong Christian who eats in such a way as to lead the

weak brother to offend; or does it mean the weak brother, who eats when his conscience does not approve? Both of these interpretations have been advocated, but the former is the one that has commonly been held and is probably the correct one. According to this view, the clause is a warning to the strong Christian to avoid eating in such a way as to cause his weak brother to offend, that is, to do what his conscience disapproves. In favor of this interpretation is the fact that the sentence stands between two others, both of which are addressed to the strong Christian who is in danger of offending the weak brother (Henry Alford).

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (14:21). "That is, abstaining from flesh, wine, or anything else which is injurious to our brethren, is right, i.e., morally obligatory; . . . The words stumbleth offended, made weak, do not, in this connection, differ much from each other. Calvin supposes they differ in force, the first being stronger than the second, and the second than the third. The sense then is, 'We should abstain from every thing whereby our brother is cast down, or even offended, or in the slightest degree injured.' This, however, is urging the terms beyond their natural import. It is very common with the apostle to use several nearly synonymous words for the sake of expressing one idea strongly" (Charles Hodge).

It will be noted that in our English Bible, the words *any thing* in this verse are printed in italics, showing that they are not found in the Greek text, but have been added by the translators for the sake of making the meaning clear in English. The Greek text may be literally translated: "Good (it is) not to eat flesh nor to drink wine nor in which thy brother stumbleth, or is offended, or is made weak". (The most important Greek manuscripts omit the words "or is offended, or is made weak"). As will be seen from the above literal translation, something must be supplied to complete the meaning of this verse. Various suggestions have been made. Alford supplies the words "to do any thing", making the verse read: "It is good not to eat meats nor to drink wine, nor (to do any thing) in which thy brother stumbles, or is offended, or is weak". Another suggested form is: "It is good neither to eat flesh nor to drink wine nor (to drink anything) in which thy

brother stumbleth", etc. Charles Hodge prefers the form suggested by Alford. So understood, the verse asserts that we should do nothing which injures others.

We have already noted that the weakness of the "weak brethren" in this chapter is not the weakness of a tendency to indulgence or intemperance, but the weakness of religious scruple which induced the "weak brethren" to refrain absolutely from the use of certain things which the strong Christians knew they were free to use. Inasmuch as 14:21 occurs in this context and is a part of this discussion of a specific subject (How the strong in faith should use their Christian liberty), this verse must be understood as dealing with matters concerning which the "weak brethren" had religious scruples. Out of consideration for the "weak brethren", the strong ought to be willing to forgo the exercise of their liberty insofar as the spiritual interests of the "weak brethren" require this. It is not of the essence of Christian liberty that it must be exercised in the sight of men. Scripture teaches, rather, that it is to be exercised in the sight of God and that God holds the Christian responsible for his use or abuse of this freedom.

Questions:

1. What is the probable meaning of the phrase "the work of God" in 14:20a?
2. What is the relative importance of "the work of God" and the Christian's right to eat certain foods?
3. What is meant by "all things" in 14:20b?
4. What does Paul mean by saying that "all things are pure"?
5. In 14:20 is Paul speaking of the harmfulness or wholesomeness of foods from the hygienic standpoint?
6. What is the meaning of the word translated "evil" in 14:20?
7. What problem exists as to the interpretation of the phrase "that man who eateth with offense" in 14:20?
8. What is the probable reference of the phrase "that man who eateth with offense" in 14:20? What argument can be given to support this view?
9. Why are the words "any thing" printed in italics in 14:21?
10. What suggestions have been offered as to the words to be supplied to complete the grammar of 14:21?
11. What form probably sets forth most correctly the complete thought of the verse (14:21)?
12. What was Calvin's opinion as to the meaning of the expression: "... stumbleth, or is offended, or is made weak"?
13. What was Charles Hodge's opinion of the same matter?
14. What is the teaching of the verse according to Charles Hodge?
15. What personal sacrifice ought strong Christians to be willing to make for the sake of the spiritual interests of their weaker brethren?
16. Who will hold the Christian responsible for his use or abuse of his freedom?

LESSON 91

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

F. How the Strong in Faith should use their Christian Liberty. 14:13-23, Cont.

"Hast thou faith? have it to thyself before God" (14:22). "Paul presents in this verse, more distinctly than he had before done, the idea that he required no concession of principle or renunciation of truth. He did not wish them to believe a thing to be sinful which was not sinful, or to trammel their own consciences with the scruples of their weaker brethren. He simply required them to use their liberty in a considerate and charitable manner. He, therefore, here says, 'Hast thou faith? (i.e., a firm persuasion, e.g., of the lawfulness of all kinds of meat) it is well, do not renounce it, but retain it and use it piously, as in the sight of God'" (Charles Hodge).

"Have it to thyself" (14:22). This clause in-

volves, first of all, an admonition to retain our faith, that is, our conviction of the lawfulness of those matters concerning which the weak brethren had scruples. The strong Christian is to "have" his faith — he is not to renounce it and accept in exchange the scruples of the weak. Secondly, this clause, "Have it to thyself", teaches that the strong Christian is not to insist on exercising his conviction publicly; he is not to make an issue of it before weak brethren who cannot imitate his conduct without committing the sin of disregarding their own conscientious scruples. The strong Christian can "have" his faith, his convictions, as a matter of principle, without insisting on exercising them to the spiritual harm of the weak brethren.

"Before God" (14:22). This means "in God's

presence" or "in God's sight". "As God sees and recognizes it, it need not be exhibited before men. It is to be cherished in our hearts, and used in a manner acceptable to God. Being right in itself, it is to be (used) piously, and not ostentatiously or injuriously paraded and employed" (Charles Hodge).

"Happy is he that condemneth not himself in that thing which he alloweth" (14:22b). A clear conscience is a great blessing, and the man who has a clear conscience is a happy man. And the man who does not allow himself to do something of which he secretly disapproves, will have a clear conscience. Since a clear conscience is a source of happiness, the "faith" spoken of in the first part of verse 22, to which the strong Christians at Rome had attained, was a valuable possession and not to be surrendered or renounced. "It is a blessed thing to have no scruples (the strong in faith is in a situation to be envied) about things in which we allow ourselves" (Henry Alford).

"And he that doubteth is dammed if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (14:23). "That is, however sure a man may be that what he does is right, he cannot expect others to act on his faith. If a man thinks a thing to be wrong, to him it is wrong. He, therefore, who is uncertain whether God has commanded him to abstain from certain meats, and who notwithstanding indulges in them, evidently sins; he brings himself under condemnation. Because whatsoever is not of faith is sin; i.e., whatever we do which we are not certain is right, to us is wrong" (Charles Hodge). Note the similarity of the teachings here with that of 14:14.

The word "dammed" should be translated "condemned" as in the American Standard Version (1901). It does not necessarily imply eternal damnation, but "convicted" or "found guilty of sin" in that particular matter. Obviously a weak Christian might eat meats concerning which he had scruples, thus committing the sin of violating his conscience, and still he might repent of this sin

and be forgiven. Paul by no means implies that the person who, doubting, partakes of meats, is beyond the hope of salvation.

"For whatsoever is not of faith is sin" (14:23b). Henry Alford interprets this: "all that is not from (grounded in, and therefore consonant with) faith (the great element in which the Christian lives and moves and desires and hopes), is sin". Whatever a Christian does that does not proceed from the principle of faith, is sin.

Questions:

1. What idea does the apostle present in the first part of verse 22?
2. What is meant by "faith" in 14:22?
3. What is included in the admonition "Have it to thyself" verse 22?
4. What is involved in the phrase "before God", 14:22?
5. What is the meaning of the statement: "Happy is he that condemneth not himself in the thing which he alloweth"?
6. What great source of happiness is referred to in 14:22?
7. What is meant by the statement: "He that doubteth is damned if he eat"?
8. How should the word "dammed" in 14:23 be translated? What does it involve in this verse?
9. What is meant by the statement: "Whatsoever is not of faith is sin"?
10. How can a Christian be sure that what he is doing is right?

(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.

COMMUNISM AND THE REALITY OF MORAL LAW, by James D. Bales. Craig Press,

P.O. Box 13, Nutley, N.J. 07110. 1969, pp. 201, paperback. \$3.75.

Anti-communists rarely have either the scholarship or the deep theological discernment of James D. Bales to lay bare the incurable ideological contradictions of the Communist system. This paperback is one of Craig Press' "University Series," edited by Rousas T. Rushdoony; books by Reformed scholars which deal Biblically with contemporary philosophical and social issues.

Bales attacks Communism at the jugular vein of its psychological trick in class warfare of charging the capitalist, imperialist *status quo* with moral "guilt," while their own economic determinism denies all human responsibility. This book shows how Marx and Engels threw Theism and Christian Morality out the window and tried to organize a world socialistic revolution on atheistic materialism and "class" morality. The inevitable human predicament of man as a sinner under God's moral judgment has already emerged to embarrass and defeat Communist law and order in every country which they have conquered. They have no consistent basis for moral standards. They lack any moral ground for appeals to conscience. They are without any real proof that their boasted "New Soviet Man" — who was to have resulted from the proletariat seizure of the means of production — will ever appear. The stern Biblical truths of God's moral law and man's guilt by nature have in half a century been publicly vindicated in all Communist nations by the irresponsible brutality of Party control.

Those readers who follow the Van Til apologetics will find fault with the more traditional rationalistic "common ground" logical approach of Bales to the unbeliever. He leans a bit too much on the reasoning of authors such as A. E. Taylor, Bishop Sheen, Martineau and others who have reasoned in defense of Christianity or the moral law. Calvinists may be restless under Bales' efforts to reconcile God's sovereign will with man's free will. These are technical theological points, however, and in no way detract from Bales' devastating logical barrage against Communist errors. It is a well-documented book which provides a rich bibliography for those who may wish to read more deeply in the field of Communist ethics.

— S. E. Boyle

PLAIN TALK ON JOHN, by Manford George Gutzke. Zondervan Publishing House, Grand Rapids, Michigan 49506. 1969, pp. 213. \$3.95.

Last year we had the privilege of reviewing three earlier works of Dr. Gutzke: the Plain Talk series on Matthew, Luke and Acts. To these three studies of Scripture comes a fourth: **Plain Talk on John**. It is exactly what it is called, plain talk. Perhaps it could be termed a devot-

ional commentary. But unlike many such devotional books, this is worth the price. The author gets to the heart of the Scripture and lays bare its truth in plain and simple language. Recommended for personal and church libraries. Well worth the price!

—R. N. Olson

ADOLPHE MONOD'S FAREWELL, by Adolphe Monod. The Banner of Truth Trust, 78b Chiltern St., London W1, England. 1962, pp. 121, paperback (reprint). 2 shillings sixpence.

Out of the 19th century Reformed community in France came Adolphe Monod, one of the foremost European preachers. At the age of 53 he was stricken with a terminal illness. During the last months of his life, his friends gathered with him every Sabbath afternoon, and prior to communion, would receive from this saint of God a brief discourse. This book is a collection of Monod's farewell discourses.

The book contains 25 small (two or three page) discourses on many varied subjects. They are inspiring and often deeply moving.

As with most of the Banner of Truth Trust publications, this is heartily recommended for brief but profound devotional reading.

— R. N. Olson

WILT THOU GO WITH THIS MAN? by Brownlow North. The Banner of Truth Trust, 78b Chiltern St., London W1, England. 1966 (reprint), pp. 128, paperback. 3s. 6d.

"You can't be Reformed and be evangelistic!" How often I have heard these words. **Wilt Thou Go With This Man** proves the above statement false. For within these few pages comes the most heart-rending appeal of the gospel to the sinner, and at the same time, thoroughly Biblical in approach. What the Church needs today is not a new approach, but a returning to the Reformed Biblical principles of evangelism. This book is recommended to all who are interested in the "how" of the presentation of the Gospel.

— R. N. Olson

THE DIVINE COMFORTS, by Thomas Watson, Reiner Publications, Swengel, Pa., 17880. 1964 (reprint). pp. 94, paperback. \$1.25.

"We know that all things work together for good, to them that love God, to them who are the called according to his purpose". (Romans 8:28). From this verse, Thomas Watson has produced nine excellent studies or sermons, written to comfort the heart of the true Christian. As a source book for sermonic material on this one verse, it is unsurpassed. As devotional reading

for those who lack "Joy in the Holy Ghost", it is a superb prescription.

— R. N. Olson

MAKE LOVE YOUR AIM, by Eugenia Price, Zondervan Publishing House, Grand Rapids, Michigan 49506. 1967, pp. 191. \$3.95.

The meaning of love, in all its aspects, has been distorted in our modern world, and must be re-examined in the light of God's Word. God is Love, and no one can demonstrate genuine love apart from God, Miss Price asserts. She continues with many practical applications of Loving, God's way.

There is a crying need among us for such writers who can identify with Christian women of our generation, and make Theology practical with such facility of words and ability of communication.

To the mature Christian woman, who is able to discern the author's man-centered, God-limiting theology, Eugenia Price has valuable thoughts to communicate.

— Nancy Olson

AN EXPOSITION OF THE GOSPEL OF LUKE, by Herschel H. Hobbs. Baker Book House, Grand Rapids, Michigan 49506. 1966, pp. 355, \$6.95.

Dr. Hobbs is a prominent pastor and past president of the Southern Baptist Convention. This is a helpful supplementary commentary which is easy to read. The author gives a four or five page exposition of each incident recorded in Luke's gospel. He does a good job of focusing on the main point. For help on a specific, difficult verse it would be better to read Ryle or Geldenhuys. Dr. Hobbs has an earlier commentary on Matthew and expects to keep publishing New Testament expositions. The price of this volume seems a bit high.

— David R. Armstrong

LIVING THE SPIRIT-FILLED LIFE, by Ralph Smith. Zondervan Publishing House, Grand Rapids, Michigan 49506. 1967, pp. 159, \$2.95.

This book is disappointing because of its lack of depth. It has many illustrations (both Biblical and extra-Biblical) but contains little or no Bible exposition. The author is a Southern Baptist pastor with an earned doctorate.

— David R. Armstrong

THE PREACHER AND HIS MODELS, by James Stalker. Baker Book House, Grand Rapids, Michigan 49506. 1967, pp. 284. \$2.95 (paper).

Under the editorship of Ralph G. Turnbull, Baker Book House is reprinting several notable books on preaching. This is the first in the series. Stalker was a pastor and theological professor in Scotland. He gave these nine lectures at Yale Divinity School in 1891. They are based upon the life of Isaiah and upon the life of Paul. This is not a book which everyone needs to buy and read this week, but it does say some things which will help a discouraged pastor. He will help you renew your vision and your commitment to the pastoral ministry. Stalker is at his best in showing how the pastor must appropriate the perfect Word of God into his own experience. He, in turn, must communicate this Word to his people at their level. It is a great commission!

— David R. Armstrong

THE GREAT LIGHT, by James Atkinson. W. B. Eerdmans Publishing Co., Grand Rapids, Mich. 49502. 1968, pp. 287. \$5.00.

Atkinson's book on the Reformation is very well written, and exciting. His accounts of personalities and events are fair and balanced. Atkinson sees the Reformers as teachers, and preachers: "The Reformers preached evangelical liberty, the supremacy of the Word of God and every man's right to know it" (p. 82). He sees the Reformation as much more than a protest: "The Reformation is wrongly conceived when thought of as a protest against Rome: Rome came in for opposition only when she claimed mastery over the Gospel. Evangelical theology can be fully expounded without reference to Rome at all" (p. 102).

In every way Atkinson's sketch of the Reformation is good. He writes as a man whose heart has been touched by the Spirit of the Reformation.

— Edward A. Robson

A HISTORY OF PREACHING (Vol. I), by Edward C. Dargan. Baker Book House, Grand Rapids, Mich. 49506. 1968, pp. 577, paperback. \$3.95.

This volume covers the period from A.D. 70 to 1572. Dargan's work would be more correctly entitled "Preachers in History." He gives some insights into what made successful preaching. However, the work is very much a discussion of periods of history, and general biographies of prominent preachers. It is an interesting account of what others have said before the author, but not a monumental work that needs reprinting.

— Edward R. Robson

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:

Please give some references to literature dealing with the subject of the canon of Scripture, and especially concerning the question of whether the canon is closed or still open.

Answer:

Historic Christianity has affirmed acceptance of a "closed" canon — that is, that the Bible is a completed whole, fully sufficient for our needs both as a means of grace and as the infallible rule of faith and life. The Westminster Confession expresses this by stating concerning the Bible: "unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men" (1.6). The concept of a closed canon is absolutely essential to the authority of the Bible. This of course was not always the case. There was a time when the canon was still open because not all the books which God intended to go into it had yet been written. With the completion of the New Testament, however, the canon is closed. Any claim that it is to be regarded as still open inevitably implies that the Bible as we have it is insufficient or inadequate for its intended purposes (means of grace, rule of faith and life). To speak of the canon as open is to say that new components can be added to it. This immediately raises the question, Are these proposed new additions in harmony with the Bible as we have it, or are they at variance with the Bible as we have it? Someone has aptly said, "If these purported new revelations are in harmony with the Bible, then we do not need them. If they are contrary to the Bible, then we do not want them."

It may safely be affirmed that the desire for an "open" canon always springs from dissatisfaction with the historic Christian faith and the Bible as it is. The person who wants something new and different is not convinced of the sufficiency and finality of the Bible as it is today and has been since the New Testament was completed.

It is notorious that virtually all pseudo-Christian cults have some additional authority which they have placed alongside of the Bible. The Mormons have the **Book of Mormon**, the Christian Scientists have **Mrs. Eddy's Science and Health with the Key to the Scriptures**, the Jehovah's Witnesses have the writings of "Pastor"

Russell. These are not simply helps or interpretations of the Bible — they are additional authorities alongside of the Bible, and they inevitably result in the Bible taking second place. Historic Christianity, on the other hand, regards the Holy Bible, with its closed canon of sixty-six books, as its **supreme and sole authority**. As the Westminster Confession states it: "The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture" (1.10, emphasis added).

The following references are listed as giving a sound and satisfactory treatment of this general subject:

Baker's Dictionary of Theology, article "Mysticism", pages 367-8.

The Confession of Faith, by A. A. Hodge (some editions have title "Commentary on the Confession of Faith"), Chapter I, especially on the Westminster Confession, I.1 and I.6.

Inspiration and Interpretation, John F. Walvoord, ed., pages 112-113.

Institutes of the Christian Religion, by John Calvin, Book I, Chapter IX.

Studies in Theology, by Benjamin B. Warfield (Oxford University Press, New York, 1932, pages 649-666, article "Mysticism and Christianity". Previously published in **The Biblical Review**, ii, 1917, pp. 169-191.

God's Will and God's Word, booklet by R. B. Kuiper. Price 10 cents from Great Commission Publications, 7401 Old York Road, Philadelphia, Pa. 19126.

— J. G. Vos

Question:

Was Christ conscious of His deity during His infancy?

Answer:

The relation between the divine and the human in the consciousness of our Saviour is a mystery which cannot be completely explained. Even the relation between soul and body in a

mere human personality is highly mysterious and baffles all analysis. Far more mysterious and baffling is the relation between the divine and human natures of Christ. This is something unique, for which there is no true parallel in our own consciousness; therefore we cannot fully comprehend it. As Christ's divine nature is INFINITE, it transcends, both in its being and relations, the power of the human mind to grasp.

The practically complete absence of Biblical data on the development of Jesus' human consciousness during His childhood should make us very cautious about positive assertions. Except for the general statement that He "grew," etc., we have only the incident in the Temple when He was twelve years old. In the absence of definite Biblical data, any conclusions we might frame would be largely speculative or inferential, by reasoning from known truths — a very hazardous procedure when we are dealing with that which is unique and transcends human experience and reason.

There must have been a distinction between our Lord's divine consciousness and His human consciousness. Only on this supposition can such a text as Mark 13:32 be explained ("But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father"). Here our Lord disclaims knowledge of the day and hour of His own second coming. Obviously as God He must have been in possession of this information. Modernists would see in this text an indication that Jesus was a mere man, not divine. But the truth is certainly that Jesus IN HIS HUMAN CONSCIOUSNESS, AS MAN, did not know the day and hour of His second coming.

The dual consciousness of Christ, while of course a highly mysterious subject, was long ago, after prolonged debate, affirmed by the Church in its rejection of the Monothelite heresy. Monothelism ("one-will-doctrine") denied that Christ has a divine will AND a human will, and by this denial it imperilled the doctrine of the two natures of the Redeemer. The Church rightly rejected Monothelism as a heresy, and affirmed that Christ has TWO wills, a divine and a human.
— J. G. Vos

Question:

In the recently adopted Chapter 8 of the **Declaration and Testimony** the Church rejects as an error the proposition "That His (the Holy Spirit's) work is limited to individuals and does not extend to social groups." Inasmuch as a nation is a social group, why does not the pro-

posed Christian Amendment to the Constitution of the United States mention the Holy Spirit?

Answer:

There would be no objection to mentioning all three persons of the divine Trinity in the proposed Christian Amendment. However, in the opinion of the present writer, this is not necessary. The Christian Amendment is intended as a statement of the nation's relationship to the God of Christianity, not as a theological statement of what is involved in a relationship to this God.

It is a recognized truth of Christian theology that every act of God is an act of all three Persons of the Trinity, yet in a particular act, one Person may be more prominent than the others. Thus it is a theological commonplace that redemption was planned by God the Father, purchased by God the Son and is applied by God the Holy Spirit. Yet it is also true that all three Persons are active in each of these elements of the work of redemption. Again, it is common to attribute the work of creation to God the Father, yet John 1:1-3 and Hebrews 1:2 teach that God the Son was active in the work of creation, and Genesis 1:2 mentions the Spirit's activity in creation. A textbook on theology can properly state all these truths, and if someone questions or denies any of them, it is certainly proper to insist on the full teaching of Scripture on the subject. Yet the manifold completeness needed in the expression of truth is conditioned by the nature of the occasion of the expression. Paul and Silas said to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house" (Acts 16:31). They might have said: "Believe on God the Father, the Lord Jesus Christ His Son and the Holy Spirit who is sent by them, and thou shalt be saved, and thy house," but evidently Paul and Silas did not consider it necessary, on this occasion, to go into these details, but simply told the man to believe on the Lord Jesus Christ. The jailer did believe and was baptized, "and rejoiced, believing in God with all his house" (Acts 16:34). Certainly this man believed in the Father, the Son and the Holy Spirit, but it was not necessary to state all this fully right then.

In the proposed Christian Amendment it is clearly necessary to mention the Lord Jesus Christ, because it is a dominant error in our contemporary American culture to hold that we can believe in God the Father without believing in Jesus Christ the Son. This error is so prevalent that most people think it would be enough to recognize God (or "Almighty God") without mentioning Christ. In view of the prevalence of this type of thinking, it is absolutely necessary to mention Christ specifically. On the other hand, the present writer never heard of

anyone who was willing to honor Jesus Christ in the Constitution of the United States but **unwilling** to honor the Holy Spirit. Those who want to recognize Christ also believe in the Holy Spirit. But perhaps most of them do not consider it necessary to mention the Holy Spirit in such a statement as the Christian Amendment. The Holy Spirit bears witness to Christ, not to Him-

self. Where Christ is truly honored, there the Holy Spirit is truly working.

Very possibly the proposed Christian Amendment could be improved by a reference to "the Triune God" instead of simply "God" or "Almighty God."

— J. G. Vos

Reprints Available

In writing for free copies of reprints, readers living in U.S.A. should send a 6 cent stamp for postage. Canadian and overseas readers need not send stamp.

Studies in the Covenant of Grace. Series of 35 Bible lessons from the 1967 issues of the magazine. Obtainable from Reformed Presbyterian Board of Christian Education, 738 Rebecca St., Pittsburg, Pa. 15221. \$1.00 plus postage.

Philippians: Epistle of Humility, Unity and Loyalty. 13 Bible lessons from the January-March 1965 issue. 60 cents plus postage, from R. P. Board of Christian Education, 736 Rebecca St., Pittsburgh, Pa. 15221.

A Christian Introduction to Religions of the World. 78 page paperback book, from the 1964 issues of the magazine. \$1.50 from Baker Book House, 1019 Wealthy St., S. E., Grand Rapids, Michigan 49506.

Psalms 98, tune Desert. Metrical version of Psalm 98 with music of tune Desert, on single sheets which by folding once can be pasted in Psalter or other book of similar size. 5 copies or less, free. In quantities, 25 for \$1.00. 50 for \$1.50. 100 for \$3.00. All postpaid.

The Work of the Holy Spirit. Article from the July-September 1964 issue. Single copy free. 50 cents per dozen, 25 for \$1.00, postpaid.

Receiving the Holy Spirit. Article from October-December 1967 issue. Single copy free. 50 cents per dozen, 25 for \$1.00, postpaid.

Ashamed of the Tents of Shem? Booklet on

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What is Christian Education? Booklet on basic principles. Single copy free. In quantities, 10 cents per copy or \$1.00 per dozen, postpaid.

Surrender to Evolution: Inevitable or Inexcusable? Article reprinted from April-June 1966 issue. Single copy free. In quantities, 10 cents per copy or \$1.00 per dozen, postpaid.

Scriptural Revelation and the Evolutionary World View. Booklet from April-June 1967 issue. Single copy free. In quantities, 10 cents each or \$1.00 per dozen, postpaid.

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Acknowledgments and Announcements

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:

April, 1969. No. 2035, \$2.00.

May, 1969: No. 2036, \$10.00. No. 2037, \$1.00.

Less than half of the money needed is received from subscriptions and sales of back issues and reprints. For the rest we are mostly dependent on contributions. You can help the

world-wide ministry of this magazine by contributing as the Lord enables you.

Addresses of our agents for Great Britain, Ireland, Australia, New Zealand and South Africa will be found on the front cover of the magazine. Inquiries concerning overseas subscription rates should be addressed to these agents.

Subscription rates for U.S.A. and Canada: Individual subscriptions, U.S. \$2.50 per year. Club of 5 or more copies mailed to a single address, U.S. \$1.50 per copy per year. Canadian sub-

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J. G. Vos, Editor and Manager
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Brief Notices of Recent Books

Addresses of the Publishers will be found at the end of this section.

THE WONDERFUL SAVIOUR, by Robert G. Lee. Zondervan, 1965, pp. 139. \$2.50. Devotional messages, evangelical and edifying.

POWER FOR TODAY, ed. by Norman E. Nygaard. Zondervan, 1965, pp. 369. \$3.95. One year's devotional meditations, a page for a day. From many writers.

CHURCH GROWTH IN CENTRAL AND SOUTHERN NIGERIA, by J. B. Grimley and G. E. Robinson. Eerdmans, 1966, pp. 386, paperback. \$3.25. Of interest to serious students of missions and Christianity in Africa.

THE WORLD OF MISSION, by Bengt Sundkler. Eerdmans, 1965, pp. 318. \$6.95. Translated from Swedish. The history, theology and sociology of the missionary task. For serious students of mission methods and policy.

THE OTHER SIDE OF THE COIN, by Juan Isaias. Eerdmans, 1966, pp. 104, paperback. \$1.45. Translated from Spanish. Deals with the tensions between missionaries and national Christians in Latin America.

THE VOICE FROM THE CROSS, by Andrew W. Blackwood, Jr. Baker, 1965, pp. 71, paperback. \$1.00. So strictly reserved by copyright that it cannot even be "used in any manner" without written permission from the publisher, except for brief quotations in reviews or articles. Presumably individual private reading would be "using" the book. Presumably books are published to be "used." The meditations are evangelical and edifying.

REVOLT AGAINST HEAVEN, by Kenneth Hamilton. Eerdmans, 1965, pp. 193, paperback. \$2.45. Modern theology, its roots and its fruits, seen as departure from revealed truth and revolt against the authority of the true God.

THE LIFE AND TIMES OF JESUS: A CON-

TEMPORARY APPROACH, by Herschel Hobbs. Zondervan, 1966, pp. 218. \$3.50. Historically oriented studies in the life of Christ. The viewpoint is evangelical.

WILDFIRE: CHURCH GROWTH IN KOREA, by Roy E. Shearer. Eerdmans, 1966, pp. 242, paperback. \$2.95. The history of the planting and growth of Christianity in Korea, Asia's most successful mission field.

DIALOGUE AT CALVARY, by John A. Holt. Baker, 1965, pp. 79. \$1.96. Messages on Christ's seven sayings on the cross.

THE CRUCIALITY OF THE CROSS, by P. T. Forsyth. Eerdmans, 1965, reprint of 1908-9, pp. 104, paperback. \$1.45. By an outstanding Scottish churchman of a generation ago. Not fully true to the inerrancy of Scripture. Footnote on page 94 affirms the liberal view that the Bible contains elements of human error which criticism must search out and eliminate.

HOW TO MAKE A HABIT OF SUCCEEDING, by Mack R. Douglas. Zondervan, 1966, pp. 249. \$4.95. A psychologically oriented book on practical ways to control one's habits, emotions and thinking so as to live a successful life.

THE SOUL OF THE SYMBOLS, by Joseph R. Shultz. Eerdmans, 1966, pp. 198, \$3.95. "A theological study of Holy Communion." Not light reading — a serious treatise.

WHERE DO WE GO FROM HERE, by Fayly Cothorn. Zondervan, 1966, pp. 121, paperback. \$1.50. Good counsel on how to live, for Christian young people.

THE WRATH OF HEAVEN, by Calvin R. Schoonhoven. Eerdmans, 1966, pp. 187, paperback. \$2.45. The author is a member of the faculty of Fuller Seminary. A serious theological treatment of eschatology, heaven, hell and eter-

nity. The title is too narrow — the book concerns much more than "wrath."

HUMAN NATURE IN ITS FOURFOLD STATE, by Thomas Boston. Banner of Truth Trust, 1964, reprint of 1850, pp. 506, paperback. 10s. 6d. A standard book of Scottish theology at its best. Though not easy reading, it has been very influential. The fourfold state is: Innocence, Nature, Grace, Glory.

THE UPLIFTED CHRIST, by R. A. Torrey. Zondervan, 1965, pp. 104. \$2.50. "Meditations on the atoning work of Christ." Main emphasis is on Christ's resurrection.

THE WORD MADE FLESH, by Lance R. Sifton. Zondervan, 1963, pp. 120. \$2.50. Meditations on the meaning and implications of Christ's Incarnation. Practical and helpful.

STEPS TO CRUCIFIXION, by Paul P. Fryhling. Zondervan, 1961, pp. 117. \$1.95. A series of "Lenten" meditations. What Christ's crucifixion should mean in our life.

THE VITAL HEART OF CHRISTIANITY, by Merrill C. Tenney. Zonderman, 1964, pp. 96. \$2.50. Christ's atonement and resurrection as the center of the Christian system of truth, with its practical implications for the Christian life.

SIMPLE SERMONS FOR TIME AND ETERNITY, by W. Herschel Ford. Zondervan, 1964, pp. 120. \$1.95. Evangelical, direct, Christ-centered, helpful.

THE PREACHER-PROPHET IN MASS SOCIETY, by Jesse McNeil. Eerdmans, 1961, pp. 116. \$2.50. Orientation: Neo-orthodox. Recommended only for those with a thorough grounding in historic Christian orthodoxy. Other readers will be confused and misled.

THE PERSON AND PLACE OF JESUS CHRIST, by P. T. Forsyth. Eerdmans, 1965, pp. 357, paperback. \$2.25. By a well-known Scottish churchman of a generation ago. Too concessive to the "kenotic" theory of Christ's Incarnation. Speaks of "those errors, in respect of the form of the future no less than the history of the past, which he (Christ) shared with his time and race." (p. 317). In spite of many valid insights, this approach is basically rationalistic and places the human intellect above the authority of the Word of God.

RESURRECTION MESSAGES, by John M. Gordon. Baker, 1964, pp. 141, \$2.50. Practical messages on the meaning and implications of Christ's resurrection.

PRELUDE TO THE CROSS AND OTHER SERMONS, by Paul P. Fryhling. Baker, 1965, pp. 149. \$2.50. Evangelical meditations on the sufferings of Christ and their outcome.

A STILL SMALL VOICE, by E. F. Engelbert. Eerdmans, 1964, pp. 216, \$3.50. 39 brief sermons — average length, less than six pages. The material is evangelical, relevant and edifying. We question the propriety of the title, which is apparently taken from 1 Kings 12:12. In that text, the "still, small voice" was the special revelation of God addressed to the prophet Elijah, something not parallel to any preaching or religious experience of the present day.

BY WHAT AUTHORITY, by Bruce Shelley. Eerdmans, 1965, pp. 166, paperback. \$1.95. "The standards of truth in the early Church." A serious, scholarly study by a professor in the Conservative Baptist Seminary, Denver.

THE CHURCH IN THE COMMUNITY, by Arthur E. Graf. Eerdmans, 1965, pp. 207. \$3.95. The theory and practice of evangelism on the local church level.

CONVICTIONS TO LIVE BY, by L. Nelson Bell. Eerdmans, 1966, pp. 185. \$3.50. The author is well known to readers of *Christianity Today*. This volume presents studies originally published in that journal. Strongly evangelical in content.

CHRIST'S WORD TO THIS AGE, by J. Harold Gwynne. Eerdmans, 1964, pp. 145. \$3.00. Evangelical meditations on New Testament passages.

INASMUCH, by David O. Moberg. Eerdmans, 1965, pp. 216, paperback. \$2.45. "Christian social responsibility in 20th century America." What Christians and the Church should do in an increasingly secular society.

SIMPLE SERMONS FOR TIMES LIKE THESE, by W. Herschel Ford. Zondervan, 1965, pp. 135. \$2.50. Evangelical and evangelistic.

AWAY WITH COMPLAINING, by Betty Carlson. Zondervan, 1968, pp. 62, paperback. \$1.00. "Inspirational devotions for women." Earnest and practical. The word "miracle" is misused to mean a remarkable providence or answer to prayer.

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Banner of Truth Trust, 78b Chiltern St., London, W.1, England

Bible Truth Depot, Swengel, Pennsylvania 17880

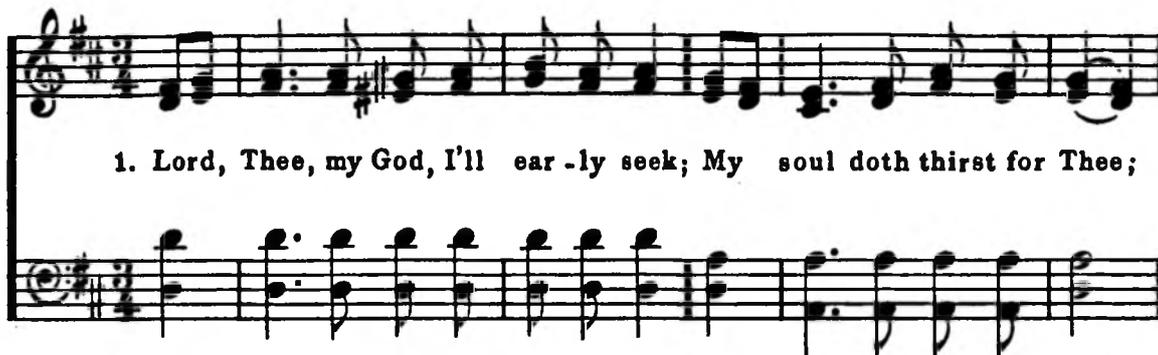
Eerdmans Publishing Company, 255 Jefferson Ave., S. E., Grand Rapids, Mich. 49502

Zondervan Publishing House, Grand Rapids, Michigan 49506

PSALM 63

COOLING. C. M.

Alonzo J. Abbey



1. Lord, Thee, my God, I'll ear - ly seek; My soul doth thirst for Thee;



My flesh longs in a wea - ry land, Where - in no wa - ters be;

2. So have I looked on Thee before
Within Thy holy place,
To see the greatness of Thy power
And brightness of Thy face.

3. Since better is Thy love than life,
My lips Thee praise shall give.
I in Thy name will lift my hands,
And bless Thee while I live.

4. My soul with marrow and with fat
Well satisfied shall be;
Then shall my mouth with joyful lips
Sing praises unto Thee;

5. When I do Thee upon my bed
Remember with delight,
And when on Thee I meditate
In watches of the night.

6. In shadow of Thy wings I'll joy;
Thou art my help of old;
My soul fast follows after Thee;
Thy right hand doth uphold.

7. But they go down to depth of earth
Who seek my soul to slay;
Yea, they shall perish by the sword,
To foxes be a prey.

8. Yet shall the king rejoice in God;
Who swears by Him shall joy;
For stopped shall be the mouth of those
Who lying words employ.

(Reprinted from **The Book of Psalms with Music**. Copyright 1950 by the Trustees of the Synod of the Reformed Presbyterian Church of North America. Price of book (359 pages) is \$1.75 postpaid. Copies can be obtained from Chester R. Fox, Treasurer, 306 Empire Building, 537 Liberty Avenue, Pittsburgh, Pennsylvania 15222, U.S.A.)



BLUE BANNER FAITH AND LIFE

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His presence was a peace to all,
He bade the sorrowful rejoice.
Pain turned to pleasure at his call,
Health lived and issued from his voice.
He healed the sick and sent abroad
The dumb rejoicing in the Lord.

The blind met daylight in his eye,
The joys of everlasting day;
The sick found health in his reply;
The cripple threw his crutch away.
Yet he with troubles did remain
And suffered poverty and pain.

Yet none could say of wrong he did,
And scorn was ever standing by;
Accusers by their conscience chid,
When proof was sought, made no reply.
Yet without sin he suffered more
Than ever sinners did before.

— John Clare

When the outlook is dark, try the uplook.
These words hold a message of cheer;
Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master;
He sees what we do for His sake.
He never will fail nor forsake us;
He knoweth the way that we take.

When the outlook is dark, try the uplook.
The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.
Be brave, then, and keep the eyes lifted,
And smile on the dreariest day.
His smile will glow in the darkness;
His light will illumine the way.

— Author Unknown

Am I a stone, and not a sheep,
That I can stand, O Christ, beneath Thy cross,
To number drop by drop Thy Blood's slow loss,
And yet not weep?

Not so those women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter weeping bitterly;
Not so the thief was moved;

Not so the Sun and Moon
Which hid their faces in a starless sky.
A horror of great darkness at broad noon —
I, only I.

Yet give not o'er
But seek Thy sheep, true Shepherd of the flock;
Greater than Moses, turn and look once more
And smite a rock.

— Christina Rossetti

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense:
But with mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
So truth, unmoved, its puny foes defies,
And never dies.

— Author Unknown

BLUE BANNER FAITH AND LIFE

VOLUME 24

OCTOBER-DECEMBER, 1969

NUMBER 4

The Westminster Confession of Faith in Modern English

Prepared by Dr. James A. Hughes

(Continued from last issue)

Chapter IX Of Free Will

I. God has endued the will of man with a natural liberty — a liberty that is neither coerced, nor by any absolute necessity of nature impelled, to good or evil.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God, but nevertheless subject to change, so that he might fall from his state of innocency.

III. Man, by his fall into a state of sin, has wholly lost all ability to will any spiritual good accompanying salvation; therefore, a natural man, being altogether averse from any spiritual good, and dead in sin, is not able, by his own strength, to convert himself or to prepare himself to be converted.

IV. When God converts a sinner and transfers him into the state of grace, He frees him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good; yet with the result that (because of his remaining corruption) he does not perfectly nor only will that which is good but also wills that which is evil.

V. The will of man is made perfectly and unchangeably free to do good alone in the glorified state only.

Chapter X Of Effectual Calling

I. All those whom God has predestinated to life, and those only, He is pleased, in His appointed and accepted time, effectually to call, by His Word

and Spirit, out of the state of sin and death in which they are by nature, to grace and salvation Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone and giving to them a heart of flesh; renewing their wills, and, by His almighty power, directing them to that which is good; and effectually drawing them to Jesus Christ; yet with the result that they come most freely, being made willing by His grace.

II. This effectual call is from God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive in the call until he is made alive and renewed by the Holy Spirit and is thereby enabled to answer this call and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who works when, where and how He pleases. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.

IV. As for others, not elected, although they may be called by the ministry of the Word and may in common grace be wrought upon by the Spirit, yet they never truly come to Christ, and therefore cannot be saved — much less can men not professing the Christian religion be saved in any other way whatever, although they may be very diligent to fashion their lives according to the light of nature and the law of the religion they profess; and to assert and maintain that they can is very destructive and is to be detested.

(To be continued)

The Lord's Great Controversy

By the Rev. John C. Rankin

XIV. The World is Divided

By one single, absolute division. Not only so, it is of absolute importance to realize the fact and see it with clear perception of its actuality.

Only a comparative few are able to perceive this in our day. To the generality of men this kind of division is in no way apparent. Divisions?

yes, of course; no end. Everyone knows this. But one great absolute division? No.

In spite of all the evidence against it the world still believes in union and cooperation; its own kind, of course. Peace is desirable at almost any price because men want to go on living as they desire, undisturbed by outside interference. Man follows after peace, but somehow it never quite comes off. As God has said: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21).

Man continues his pursuit of peace; but facts are facts, and the Bible believer knows whereof he speaks when he affirms the great division. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him" (I Kgs. 18:21). "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Mt. 12:30). This is the Bible doctrine.

Yes, there are divisions in the world; and yet one and only one great division. Many and often deep divisions are found among the parties concerned on both sides of the great division; divisions among Christians as well as among non-Christians. This all who are on the side of Christ can only deplore and must confess with shame and sorrow.

The situation as it exists among the believers is unfortunate, but not irreparable. For, deep down in every believing heart we know that such divisions as obtain among us not only should not but need not be. Every division that exists among the believers as such is really wholly unnecessary and entirely out of place. As James says in a similar connection: "My brethren, these things ought not so to be" (Jas. 3:10).

Our interest in this discussion is the divisionism which must and should obtain between all real Christians and all others. This is indeed radical, and is irreparable except as God intervenes. On the other hand the situation which exists among the true believers is very different, for it is neither radical nor irreparable. The church of Christ

"on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."

In addition to this, however, is our sweet union and communion among ourselves. This is our God-given sanctified state and condition. It is a strong and blessed union, which, wherever present, should and does spell an end to all enmity and strife. All who are Christ's have this sweet and happy union and communion. As the Savior said: "Have salt in yourselves, and have peace one with another" (Mk. 9:50). In other words: Be your own true believing selves and at the same time maintain that concord which your station as

my followers requires. The Bible as a whole is rich with references to this effect.

We have directed our attention to the teaching concerning harmonious relations among Christians. But what of the situation as between us and the world? "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" (Jo. 15:18, 19f). See also Mt. 10:22 and Jas. 4:4.

Every true believer, having identified himself with Christ, knows what is meant by the enmity of non-believing humanity. All whose loyalty and love is not given to the truth as it is in Christ are at heart our enemies. Indeed they are not only our enemies; they are also enemies of themselves, of each other, and of all men. All real love is Christian, and genuine Christian love is not known among the men and women of the world.

It devolves upon us to explain the use of such terms as "true believer" and "real Christian". We are thinking in terms of God's own great dividing line; not any line of ours. And God's dividing line separates between the good and the evil, the righteous and the unrighteous, the saved and the lost. In other words, God's line pertains to the actual situation relative to sin and salvation. The great question is what is salvation and what does it mean for each and every one of the children of men?

Volumes could of course be written on this. Also the whole order of salvation is involved. But the heart of it all is that real salvation is personal relation to Christ as Lord and Savior. Such personal relation involves acceptance of all that is revealed in connection with the person and work of Christ and the work of God by him. Here is the meaning of true Christian faith and religion.

Beyond this, however, we have to consider what salvation is in its effect on all of life's relationships. In the very act of accepting Christ the believer has taken sides. He has taken his stand with the Saviour on his side. Henceforth and forever he is for all that Lord Jesus is for, as well as being for all those who are his. On the other hand he is against all that Jesus is against; and, in a sense, against all who are against him. He is against them in respect to what they are and for them only in regard to what they may become.

We may not neglect the Savior's word in this connection given in Matthew 7:13, 14; the "strait gate and narrow way" as compared with the "wide gate and broad way." Owing to the weakness of the flesh the believers have their disagreements and of course the enemies of the truth often disagree among themselves. But as one has said: "One thing they always do: they forget their differences, close ranks, and fight against the truth

whenever they are brought face to face with it" (Malcolm MacKay in *The Contender*, Jan.-Feb., 1968, p. 1).

On the other hand all should remember that Christ is no longer on the cross. Now he lives and reigns on high at the right hand of the Father in highest glory, praying for his own true church and people that they may be one in him and stand together in close rank under the banner of true faith and life.

A Concealed Division

A topic of special importance in connection with the great division is the element of concealment which attaches to it. The fact is that this division is largely hidden and glossed over. It is by no means entirely out in the open, and we have to reckon with this.

Very much of the opposition to true religion comes under cover of vain pretense and false profession, so that the appearance is contrary to the fact. On the other hand the testimony which is for the faith often fails to appear in its own proper light. So the truth is obscured and the realities of the case are ever in need of painstaking clarification. This adds to the burden of all who desire to be faithful to the Word and the faith.

What needs to be done is to keep in mind that it is only natural for sin and unbelief to skulk and hide. In the sphere of Christendom itself man's natural enmity to God is glossed over and obscured. This is accomplished by adherence to the forms, terms, names and language of the faith, to the deep underlying exclusion and avoidance of the reality. This means that sham, pretense and hypocrisy, conscious or unconscious, must be carefully noted and exposed.

It is a situation which confronts us with special force today. Of course it has always obtained in less or greater measure; in Jesus' own day, in pre-Reformation days and again in modern times; probably never more than today. We are reminded of Dr. Warfield's "Un-Christian Christianity," Dr. Patton's "The New Christianity," Dr. Machen's "Christianity and Liberalism" and Dr. VanTil's "Christianity and Barthianism." Also Dr. Eldersveld used the term "the historic Christian faith," in opposition to the anti-fundamental Modernism so rampant in home, school and churches today.

Let us clearly understand and mark it well that, things being as they are, there is hope for true discernment only as we apply ourselves to the detection and exposure of the facts as they exist among us. For a flood of lying spirits are gone out into the world. The interests of the faith are assailed by a host of "false Christs" and "false prophets" designed, if that were possible, to "deceive the very elect."

On the other hand, God is able to open the eyes of the understanding of his own people. Upon them he bestows a keen and penetrating insight fitted to pierce through all the deceit and cunning of the Adversary and his agents. Thus he enables the true believer to set himself in full array in opposition to all that is contrary to that which he believes and knows on the authority of God speaking in his Word.

As one has said: "To the human eye there appears a medley of religious denominations and sects, but before the divine eye all are reduced to two sides, — those on the Lord's side and those not on his side. To the Lord the line of division is distinct and clear, making two sides only, precluding the possibility of a third, and entirely excluding a position of neutrality (Sidney Norton; *Who is on the Lord's Side?*; *Banner of Truth*, Jan. 1968).

The point is that from God's standpoint the world is divided between the converted and the unconverted, between those who are inside and those who are outside of his kingdom. Whether one is outside or inside the church, he is on the wrong side unless he is born again and saved by Christ.

Christianity has come from God and stands forever as the one and only true religion. It completely excludes all other than itself as false. In the final analysis it is absolutely narrow and intolerant. As things are today there are two different faiths that go by the name of Christian.

These two dwell alongside each other within the sphere of Christendom. However similar in appearance they are utterly unlike in essential content. One of the two brings a message of salvation by works; the other salvation by faith in Jesus Christ, his person life and work. Christianity stands alone in sublime singularity as the one and only religion of salvation by faith in the work of God in and through His Son.

One of the two is true to God, to his Word and plan of salvation. The other is false and unfaithful to God and only simulates the faith that it purports to be. Which of the two is the true can be determined only by reference to God's Word, but the age-old creeds of the church can be of great assistance; such as the apostles', the Nicene and those which came forth from the great Reformation.

Conclusion

Our aim has been to emphasize the fact of God's great division as of absolute and vital concern to all. Who is on the Lord's side is always in question. There is indeed no end to a subject of this sort. It only remains to summarize and conclude our discussion.

By way of summary, as we have seen, the division is concealed. "The natural man receiveth

not the things of the Spirit" (I Cor. 2:4). And: "If our gospel be hid, it is hid to them that are lost" (I Cor. 4:3, 4).

And yet the division is revealed. Faith must and will manifest itself in thought and word and deed; in attraction to the same in others and in aversion to all unbelief. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Mt. 5:14-16).

But to speak again of the situation relative to the great division as so commonly misunderstood. Only those who have been truly converted ever see the picture as it really is. Rev. A. W. Tozer, in his *Incredible Christian*, has well described what sin has done to mankind in the realm of thought.

"Our ideas," he says, "rarely accord with things as they are but are distorted by a kind of moral astigmatism that throws everything out of focus. Through a multitude of errors our total philosophy is out of line."

The doctrine of God's great division certainly stands at the center of the divine scheme of things; as close to the heart of the things of God as anything could be since Christ himself, God manifest in the flesh, is the great Divider. The subject, as we have said, is inexhaustible, for the whole world of Christian thought gathers around the central theme of God's choice of some and not of others in his plan of salvation for the children of men.

(To be Concluded)

The Church a Covenant Community

By the Rev. E. Clark Copeland, D.D.

(Continued from last issue)

This pre-redemptive covenant describes the perpetual relation of the Sovereign Creator, the Lord God, to His image-bearing creature. Man is perpetually responsible as the creature to acknowledge, worship, trust, love, obey God, and seek the fulness of his life from Him. "The commandment was to life" (Rom. 7:10). "The soul that sins shall die (Ezek. 18:4; Rom. 6:23). "We must all appear before the judgment seat of Christ so that each one may receive good or evil, according to what he has done in the body" (2 Cor. 5:10). The covenant in Eden established God's sovereign Lordship. He is "just and true" in all His ways (Rev. 15:3). He does not change (Mal. 3:6) nor can he deny Himself (2 Tim. 2:13). He may, however, be merciful within His holy and righteous will, and the two Adams schema, which is the Covenant arrangement, provides the basis for mercy to triumph over judgment (James 2:13).

The principle of works — the responsibility of obedience — continues. The second Adam undertakes responsibility to become man, submit to the Father's will even to death to pay the penalty for the sins of His people, and so to purchase an elect people to the righteousness of faith; and God remains just in granting eternal life as a gift to those who were dead in trespasses and sins.²¹ This arrangement was made between the Father and the Son "before the world was made" and "finished" on the cross (John 17). The principle of works remains also in that the elect people must attain to that holiness without which no man shall see the Lord (Heb. 12:14). "Human responsibility is compatible with divine sovereignty that is glorified in the immutable decree of election and its irresistible execution by the Holy

Spirit."²² Again there is evidence that it remains in that an account shall be given on the day of judgment and reward will be given according to "what sort of work each one has done" (I Cor. 3:13; Matt. 25:34-40).

The cross where God pours out all His wrath on His only begotten Son is the final proof of our thesis that God has made one covenant with man requiring absolute obedience upon penalty of death. The penalty being paid, God in grace offers eternal life to all who come into that covenant of blessing.

God's Lordship is central and constant in the covenant. Covenantal sovereignty is manifested in His law and its dual sanctions of curse and blessing, promise and threat. The eventual visitation of both sanctions in the redemptive judgment consummating the New Covenant further reveals the divine Lordship and so confirms the covenant. Our terminology for these two covenants should maintain the theo-centric focus for the individual covenantal administrations of the Kingdom of God and manifest the over all unity of the covenants. Instead of the usual terminology of Covenant theologians, "Covenant of Works" and "Covenant of Grace," Meredith Kline suggests "Covenant of Creation" and "Covenant of Redemption"²³ because both call attention to God's relation to His people and so effectively unfold the concept of His Lordship, and point to the fundamental distinction between the two covenants as to the kind of divine action by which each was established.²⁴

In the pre-redemptive covenant the enjoyment of life and the hope of greater blessing was made

contingent upon man's perfect obedience to the divinely imposed commandment. The commandment and the covenant are synonymous. There is probably no clearer direction in defining the covenant, than that given in the covenant God gave "Israel to perform, even 'the ten commandments!'" "Such a covenant is a declaration of God's lordship consecrating a people to himself in a sovereignly dictated order of life."²⁵ The redemptive covenant adds promise to law. It is simultaneously a promise-administration of guaranteed blessings, and a law-administration of blessing dependent on obedience, with the latter foundational.²⁶ Promise covenant does not annul law covenant any more than law annuls promise (Gal. 3:17; Rom. 5:18-21), for "The satisfaction of the divine law underlies every administration of divine promise."²⁷ The addition of the promise is not an addition to the formal generic structure of the covenant, but provides within the offer of blessing a new mode of securing the blessing, namely, the principle of election bestowing guaranteed blessings.²⁸ This is precisely what the Covenant of Redemption does: it makes the promise of life in the Covenant of Creation dependent on the obedience of a new federal representative, Jesus Christ. Redemption, then, is seen for what it is, a two-sided judgment, the blessing coming through the covenant curse.²⁹ "God's covenant with man may be defined as an administration of God's lordship consecrating a people to himself under sanctions of divine law."³⁰ The Covenant may be described in broad general terms as the administration of the Kingdom of God.³¹

The Revelation of the Covenant of Redemption

"That old serpent, called the Devil, and Satan" (Rev. 12:9) invaded the Kingdom of God and dissuaded His vassal from unreserved loyalty and obedience. "Where are you?" Thus the Lord God approached Adam and Eve when they had transgressed the covenant.³² They are brought face-to-face with the Covenant Lord from whom they have departed, and from whom they were seeking to hide. The ungrateful vassal was called before the judgment seat³³ of the Great King. Having secured an unwilling confession of his servant's disobedience, God pronounced sentence. The curse upon the serpent from whose deceit sin sprang was the prot-evangelion. Cryptic though it be, it shone as a ray of hope to stir the breast of her who had led her race to ruin. God as an act of grace, will Himself place enmity between the seed of the serpent and the seed of the woman.³⁴ In the struggle to ensue, the seed of the woman will be stronger than the seed of the serpent, even as the bruising of the head is more effective in overcoming a mortal foe than the bruising of the heel.³⁵

"They were sent out of Paradise to go forth and endure the trials of their fallen state," but "They were not left to sink into the depths of

despair."³⁶ "Man was driven from paradise, because it represented the place of communion with God, and was a symbol of the fuller life and greater blessedness in store for man, if he continued steadfast."³⁷ He had become "an unclean thing" (Is. 64:6), and the unclean defiles the sanctuary of the Lord (Num. 19:20). If communion with God is life, separation from God is death; so the man is sent forth to die.³⁸ But not without hope! Deliverance has been promised to "the seed of the woman."³⁹

(God) covered their nakedness; and the institution of sacrificing in which the bodies of the animals, whose skins were put on them for clothing, immolated in their presence, gave ground of hope of the ultimate recovery of what was lost."⁴⁰

The enemy of man is the Devil, not God; so that even the closing of the garden, and the setting of the angelic guard is a witness of hope: "to preserve the way of the tree of life." There is a way back to God's presence and life by His gracious permission, and the Devil cannot close it!⁴¹ Nor can man reach it but by the narrow door of God's grace. The day will come when the gate shall never be shut (Rev. 21:25).

From this point on, Scripture is the Divine record of the Words and deeds of God's grace as He seeks and draws to Himself "a people for His name" and glorifies His name through them in the sight of the nations until "the kingdom of the world became the kingdom of our Lord and His Christ" (Rev. 11:15). It is a checkered picture as God in wrath remembers mercy (Hab. 3:2).

After sparing eight persons at the flood, God "established" "His" covenant with them and all flesh for all future generations⁴² that He would not again destroy the earth and all flesh by a flood. For the first time we have met the term that is to be used 278 times in the Old Testament⁴³ to speak of God's guarantee of grace to men as He draws them to Himself and restores the broken relationship. With this covenant, manifestly a one-sided promise of blessing, God adds a sign, the rainbow, to encourage men with the knowledge that it is there to remind God of His promise.⁴⁴ God has bound Himself most graciously, and has laid no claim on his creatures.

Notes

21 Phil. 2:7-11; I Peter 2:9; Rom. 3:24-26; Eph. 2:1-9.

22 Kline, p. 14.

23 "Covenant of Creation" is not new with Kline. "Covenant of Redemption" has long been used to describe the arrangement in the counsels of eternity whereby Christ became 'the Lamb slain before the foundation of the world' (Eph. 1:4), in distinction from the Covenant of Grace which is

the offer of the redemption to men on the basis of faith in Jesus Christ. Kline uses "Covenant of Redemption" to include the whole Redemptive work from its inception in eternity to its completion in glory.

24 For the expression of the material in this paragraph I have drawn heavily on Kline, p. 18.

25 Meredith G. Kline, "Two Tables of the Covenant," *The Westminster Theological Journal*, XXII, 2, 137. Roehrs, p. 587 *et passim*.

27 *Ibid.*, p. 15.

28 *Ibid.*

29. *Ibid.*, p. 17.

30 *Ibid.*

31 *Ibid.* Cf. Roehrs, last paragraph, p. 602.

32 Hosea reproves Israel's rebellion against God in his own day by saying, "Like Adam they have transgressed the covenant" (6:7, Luther and RSV). Roehrs, p. 585. See also, Witsius, p. 109; and Berkhof, pp. 214-215. If this is the correct reading we have the Edenic arrangement called a covenant in Scripture.

33 Luther, pp. 173-174.

34 "Here is not primarily an appeal to man but a divine promise. Nor does God merely instigate or promote enmity; His sovereignty puts it (cpr. Gen. 9:9-11; 17:27). The essence of the deliverance consists in a reversal of the attitude assumed by man towards the serpent and God respectively. God being the mover in the warfare against Satan, man, joining in this, becomes plainly the ally of God." Vos, p. 53. God declares war on the Devil and the assurance given is that the seed of the woman, he (the Hebrew masculine pronoun is emphatic) shall have the victory. It

looks directly to "God sent forth His Son born of a woman" (Gal. 4:4).

35 Note the hope in a time of distress at the birth of Noah, "Out of the ground which the Lord hath cursed this one shall bring us relief from our work and from the toil of our hands" (Gen. 5:29).

36 Sproul, p. 128.

37 Berkhof, p. 226.

38 Vos, p. 51.

39 "The phrase, 'seed of the woman,' indicates that the organism of the race will be drawn within the circle of redemption, which does not, of course, mean that all individuals are to become enemies of the serpent. The point is that God saves not merely individual men, but the seed of the woman." *Ibid.*, p. 53.

40 Sproul, p. 129.

41 Luther, p. 230, seems to suggest the same thought when he says that Ezekiel speaks of the gate of the temple that faced the east (40:6), "obviously to have us realize that the temple was a figure of Paradise; for if nature had remained perfect, Paradise would have been the temple of the entire world."

42 God says, "I establish my covenant." The Hebrew *hiphil* indicates the monergism of God in making and maintaining His covenant of perpetual endurance with all creatures spared with Noah.

43 Milton, p. 1.

44 Gen. 9:9-17, especially v. 16, "I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

(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 that 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.

ARMINIAMISM. The doctrinal system derived from the teachings of the Dutch theologian Jacobus Arminius, which regards the sovereignty of God as limited by the free will of man, and which conceives of the work of salvation as divided be-

tween God and man, with the decisive factor in the hands of man.

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.

ASSURANCE. The consciousness of the absolute certainty of his own present and eternal salvation, to which a believer may attain in the course

of time by a right use of the means of grace and by the witness of the Holy Spirit in his heart.

ATHEISM. The denial of the existence of God.

ATONEMENT. The satisfaction of the justice of God which was necessary for sinners to be forgiven. 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 as the just penalty for sin.

FALSE THEORIES OF THE ATONEMENT. All doctrines of the atonement which regard the essential nature of Christ's sufferings as something other than a sacrifice offered to God to satisfy His justice on account of human sin.

ATTRIBUTES OF GOD. Those qualities of God's nature which make Him the kind of being He is.

COMMUNICABLE ATTRIBUTES OF GOD. Those attributes of God which can be bestowed on angels and men, such as wisdom, holiness, goodness, love.

INCOMMUNICABLE ATTRIBUTES OF GOD. Those attributes which God alone can possess, such as to be almighty, infinite, unchangeable.

ATTRIBUTES OF THE CHURCH. Those qualities which the Church possesses as the body of Christ, namely, unity, holiness and catholicity.

BAPTISM. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Spirit, 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 (Shorter Catechism, 94).

BARTHIANISM. Also called "Theology of Crisis," "Dialectical Theology," "Neo-Orthodoxy," and "Neo-Supernaturalism," with approximately the same meaning. A new variety of theology developed by the Swiss theologians Karl Barth and Emil Brunner and their disciples. Barthianism is a reaction against Modernism or Liberalism, but it is basically derived from modern philosophy rather than from the Bible as the infallible Word of God. It denies the possibility of a direct, real revelation of God in human history, accepts the conclusions of negative "higher criticism" concerning the Bible, rejects the true doctrines of the verbal inspiration and infallibility of the Bible, and teaches that the Bible provides no ethical principles of universal applicability. According to Barthianism, Christianity is essentially a tension between the realm of being (or pure fact) and the realm of thought (or pure logic).

BISHOP. An overseer; one of the titles used in the New Testament for the pastor of a Christian congregation. In the history of the Church the title "bishop" came to be used for an officer higher than pastors and elders, having jurisdiction over many congregations — something totally unknown in the New Testament.

BLASPHEMY. The sin of speaking or writing reproachfully against God or the things of God, such as the Bible, the sacraments, the Sabbath, divine worship, etc.

BUCHMANISM. A modern religious movement initiated by the late Rev. Frank Buchman, variously called "A First Century Christian Fellowship," "The Oxford Group Movement," "Moral Rearmament." The movement has been characterized by an unbiblical form of mysticism, emphasis on personal confession of sins to other "Group" members, fellowship between Bible-believers and liberals or modernists, and lack of concern about Biblically sound doctrine or theology.

Some Noteworthy Quotations

THEY THAT SIDE with the saints shall thrive with the saints.

— John Trapp

THE SUM IS: remember always the presence of God; rejoice always in the will of God; and direct all to the glory of God.

— Archbishop Leighton

WHEN WE GO TO GOD by prayer, the devil knows we go to fetch strength against him, and therefore he opposes us all he can.

— Richard Sibbes

IF GOD'S TODAY be too soon for thy re-

pentance, thy tomorrow may be too late for His acceptance.

— William Secker

WHEN GOD IS not believed, we must needs give credit to the devil.

— Stephen Charnock

THEY LOSE NOTHING who gain Christ.

— Samuel Rutherford

CHRIST'S PERFORMANCES outstrip His promises.

— Nehemiah Rogers

UNITY IN ERROR is unity in ruin.
— Charles H. Spurgeon

FOR GOD WE TAKE to record in our consciences that, from our hearts, we abhor all sects of heresy and all teachers of erroneous doctrine; and that with all humility we embrace the purity of Christ's Evangel, which is the only food for our souls; and therefore so precious unto us that we are determined to suffer the extremity of worldly danger, rather than that we will suffer ourselves to be defrauded of the same. For hereof we are certainly persuaded that whoever denies Christ Jesus, or is ashamed of Him, in presence of men, shall be denied before the Father and before His holy angels. And therefore, by the assistance of the mighty Spirit of the same Lord Jesus, we firmly purpose to abide to the end in the confession of this our faith.

— The Scottish Parliament, 1560

THERE IS AN IMPASSABLE GULF fixed between those who hang the efficacy of Christ's work upon the "free" action of man's will, and those who ascribe it all to God's free grace. They are of different religions.

— Benjamin B. Warfield

GIVE ME THE EVIDENCE that I am saved from the punishment of sin by saving me from its power.

— Thomas Chalmers

THE GREATEST ARGUMENT of the Saviour's power is His patience.

— Stephen Charnock

LIP-HOMAGE paid to all religions is the virtual denial of each.

— R. A. Vaughn

THE SECRET OF HOLY LIVING lies in the doctrine of the union of the believer with Christ.

— Charles Hodge

IT IS AN INEXPRESSIBLE GRIEF to me to see the church spending its energies in a vain at-

tempt to lower its testimony to suit the ever-changing sentiment of the world about it.

— Benjamin B. Warfield

TAKING THE LINE of least resistance makes rivers and men crooked.

— Anonymous

LOVE will stammer rather than be dumb.

— Robert Leighton

FOR OURSELVES, we do not affect the designation of moderate Calvinists. We believe the whole Calvinism of the Canons of the Synod of Dort, and of the Confession of the Westminster Assembly, and we are willing to attempt to expound and defend, when called upon, the whole doctrine of these symbols, to show that it is all taught or indicated in Scripture. We have been only confirmed in our Calvinism by all the study we have given to this subject.

— William Cunningham

THE GRACE OF GOD does not find men fit for salvation, but makes them so.

—Augustine of Hippo

IF FAITH HAS NOT for its basis a testimony of God to which men must submit, as to an authority exterior to our personal judgment, and independent of it, then faith is no faith.

— Adolphe Monod

IT MAY SOMETIMES seem difficult to take our stand frankly by the side of Christ and His apostles. It will always be found safe.

— Benjamin B. Warfield

THE MORE I STUDY THE SCRIPTURES, the example of Christ, and the history of my own heart, the more I am convinced, that a testimony of God, placed without us and above us, exempt from all intermixture of sin and error which belong to a fallen race, and received with submission on the sole authority of God, is the true basis of faith.

— Adolphe Monod

Studies in the Epistle to the Romans

LESSON 92

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

G. It is the Duty of all Christians to Imitate the Unselfishness of Christ. 15:1-13

In this first section of Chapter 15 the apostle enforces the doctrine taught in the preceding chapter by appropriate arguments. In reality, Chap-

ter 15 continues the thought of Chapter 14 without any break.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (15:1). This verse forms a summary or

conclusion drawn from the whole argument of Chapter 14. The strong Christian, who is not troubled by doubts or scruples about the lawfulness of various kinds of food, is right, whereas the weak Christian is wrong. But this does not imply that the strong Christian can do as he pleases regardless of the effect of his actions on the weak brother. As far as the lawfulness of foods is concerned, the strong Christian has a right to eat anything (14:14). But for him to insist upon exercising this right regardless of the bad effect on the weak brother, would be a selfish disregard of the obligation of Christian love. Something which is legitimate in itself may be improper under certain circumstances by reason of the effect on the weak brother.

The strong Christian, therefore, is to "bear the infirmities of the weak", rather than selfishly insisting on doing as he pleases. That is, Christian self-denial may be called for and if it is called for, it should be willingly and cheerfully accorded. What real profit is there in being right in questions about foods if a person is wrong in his attitude toward his Christian brethren? In comparison with the spiritual welfare of the weak brother, the liberty to eat specific foods fades into insignificance.

Yet it must be remembered here, as all through this section of the epistle, that the weak brother is mistaken and his ideas are wrong. They are **weakness**, they are "infirmities"; that is, they result from an incomplete grasp of the principles of Christianity. The tragedy is that the weak brethren so often regard their own weakness as their strength, and not only retain it with conviction as a matter of religious principle, but even attempt to enforce their scruples upon the whole church, including the strong Christians whose conscience is not burdened by such scruples about things which are not really moral questions at all. We may repeat here a few sentences from Lesson 83 of this series: Paul in Romans 14 regards those who felt they ought to obey the ceremonial regulations as the exception in the Church. He is concerned that these weak brethren be treated with love, sympathy and forbearance. But at the same time he makes it clear that these brethren's special ideas are wrong, they are the result of being "weak in the faith". **Since the weak brother's ideas are wrong, they must not be made into a creed or rule to be imposed upon the church as a whole.**

"Let every one of us please his neighbor for his good to edification" (15:2). Instead of insisting on pleasing ourselves, we should aim to please others; "we are not simply to ask what is right in itself, or what is agreeable, but also what is benevolent and pleasing to our brethren. The object which we should have in view in accommodating ourselves to others, however, is their good" (Charles Hodge). "For his good to edification" means that we are to seek to act so that our brethren will

be edified (built up as Christians) and so truly benefited. We are not merely to try to please our brethren; what we are to seek is their true welfare, their religious or spiritual benefit.

There may be circumstances, of course, when the true edification of our brethren will be promoted by opposing their mistaken ideas rather than by yielding to their scruples. We find an example of this kind in Paul's own conduct with reference to his fellow-apostle, Peter. It is recorded in Galatians 2:11-16, and it is interesting to note that it concerns a matter closely related to the question of clean and unclean foods discussed in Romans 14. Peter first ate freely with Gentile Christians; then later "he withdrew and separated himself, fearing them which were of circumcision". Under these circumstances Paul did not say: "Peter is a weak brother on this question of eating with Gentiles; to avoid offending him, I will refrain from eating with Gentiles during this visit to Antioch; I will not even mention the embarrassing subject." Paul did not say anything like that. On the contrary, he tells us that he "withstood him (Peter) to the face, because he was to be blamed" (Gal. 2:11). But certainly we are to understand that Paul's conduct on this occasion was motivated not by selfishness but by Christian love and a sincere desire to be spiritually helpful to Peter and the others who were of the same opinion. In this particular case, not only the interests of truth but the spiritual welfare of Peter himself required open opposition and rebuke. In other cases, Paul was willing unselfishly to deny himself for the spiritual benefit of others. Our action must always be unselfish, our motive must always be love, for our brother's edification. But the particular course of conduct to be used in seeking his edification must be decided according to circumstances.

Questions:

1. What is the general subject of 15:1-13?
2. Of what argument is 15:1 the conclusion?
3. What kind of conduct, on the part of the strong Christian, would amount to a selfish disregard of the obligation of Christian love?
4. What is the relative importance of the strong Christian's liberty to eat foods and the weak Christian's spiritual welfare?
5. What tragedy is often involved in the attitude of weak Christians toward the kind of problems Paul has been discussing?
6. Why may not the special ideas of the weak brethren be made into a creed or rule for the whole church?
7. What is the meaning of the word "edification"?

8. What is the difference between pleasing our neighbor, and pleasing our neighbor for his good to edification?

9. Will the edification of weak brethren al-

ways be promoted by refraining from conduct concerning which they have scruples?

10. What lesson is taught by Paul's rebuking Peter as recorded in Galatians 2:11-16?

LESSON 93

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

G. It is the Duty of all Christians to Imitate the Unselfishness of Christ. 15:1-13, Cont.

"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (15:3.) Jesus Christ is the perfect example of unselfishness. "The example of Christ is constantly held up, not merely as a model, but a motive" (Charles Hodge). The point of the reference to Christ here is His unselfishness: He unselfishly surrendered His own will to the will of His heavenly Father; He underwent sufferings for the glory of His heavenly Father; He underwent sufferings for the glory of God. The "reproaches" that fell on Christ were really reproaches on God; it was because of His identification with the will and purpose of God that He suffered them.

In speaking of the unselfishness of Jesus Christ, Paul quotes from Psalm 69:9. This is one of the Messianic Psalms, that is, it is a prophecy of Jesus Christ the Messiah. As such it is cited several times in the New Testament (note John 2:17; 15:25; 19:28; Acts 1:20). This fact should be pondered by those who glibly tell us that "there is nothing about Christ in the Psalms".

Just as Jesus Christ was supremely unselfish in surrendering Himself to the will of God, so the Christian should be unselfish in seeking the accomplishment of God's will and purpose in his Christian brethren. He should put the spiritual welfare of others, and the edification of the church, above all merely personal considerations. If our Christian love is real, it will not be merely abstract; it will take concrete form, it will be manifested in our unselfish attitude toward others.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (15:4). By "whatsoever things were written aforetime" the apostle clearly means the Old Testament Scriptures, the Old Testament as a whole, as shown by the word "whatsoever". The Old Testament as a whole (and, of course, the New Testament likewise) is the infallible Word of God, given by divine revelation for the salvation and spiritual benefit of men. From the Scriptures we learn patience, we receive consolation (or comfort) and so we have hope.

We should note well what this implies con-

cerning the Scriptures. First of all, it implies their historical truthfulness. We cannot receive patience, comfort and hope from the Scriptures unless they are true. The record of God's mighty works and His dealings with His people of old cannot help us unless it is a true record. If a large part of the Old Testament is unreliable and even historically false, as the liberal critics claim, then its religious value is destroyed.

The "Neo-orthodox" theologians of the present day claim that Scripture can be historically false and at the same time religiously true. One of these men is quoted as saying that whether or not the serpent in the Garden of Eden actually spoke is a matter of no importance; the important thing is not whether the serpent spoke, but what the serpent said. We reject this attitude toward the Scriptures as an absurd sophistry. The Scriptures are either historically true, or they are religiously worthless. We affirm, as the Bible itself affirms, that the Scriptures are true.

Secondly, this verse that we are considering implies the organic unity of the Scriptures. It implies that the Old Testament, no less than the New, is the word of God with a direct message for Christian people. Not part but all of the Scriptures were written for our learning: "whatsoever things were written aforetime were written for our learning." The extreme Dispensationalism which isolates one part of Scripture from another part of Scripture, saying "This promise is for Israel; that promise is for the Church; this portion is for the Jews; that portion is for Christians" — this system is false. Every part of Scripture is for all of God's people. Every promise of God is for all who are in Christ. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2 Cor. 1:20). If ALL the promises of God are "yea" in Christ, then all the promises of God must be for all those people who are in Christ.

In the third place, this text (Rom. 15:4) implies that we ought to be earnest students of Scripture. If all Scripture was written for our learning, then we ought to be busy about learning it. The Bible is not a lazy man's book. We cannot expect to get much from it by reading it two minutes a day (or two minutes a week). If we expect to get something out of Bible study we will have to put something in — some time, some effort, some eagerness, some thinking. We should get over the worship of "inspiration" and go to

work in earnest to get some **information** by learning what is in the Bible. We can never have real "inspiration" in a mental vacuum; we have to know the truth.

"Hope" in this verse means, of course, religious hope in the Christian sense. It does not mean a hope of gaining the object of worldly ambitions, such as wealth or business success; it means a sure confidence that ultimately we shall receive all the blessings that Christ has purchased for us and promised to us. Christian hope means a sure confidence that God's goodness and mercy shall follow us all the days of our life, and we shall dwell in the house of the Lord for ever. It means that we are assured of our complete, absolute redemption from sin and all its consequences — its guilt, its defilement, its enslaving power, the sufferings it causes, and its very presence in our environment. On the positive side, it means communion with Christ in glory to all eternity. This is the hope to which we may attain by patiently learning what is in the Scriptures of God.

Questions:

1. What Psalm is quoted in 15:3?
2. What class of Psalms does this Psalm belong to?

3. What is the meaning of the statement quoted from the Psalm: "The reproaches of them that reproached thee fell on me"?

4. Of what does Paul hold Christ up as an example?

5. How can the Christian follow Christ's example?

6. What does the apostle mean by the expression "whatsoever things were written aforetime"?

7. What does Paul's statement imply concerning the character of the Scriptures?

8. What absurd claim do the Neo-orthodox theologians make concerning Scripture?

9. What does Paul's statement imply concerning the relation of the various parts of Scripture to each other?

10. What promises of God are for those who are in Christ?

11. What does Paul's statement in 15:4 imply concerning the Christian's habits of Bible study?

12. What is the meaning of "hope" in 15:4? What does it include?

LESSON 94

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

G. It is the Duty of all Christians to Imitate the Unselfishness of Christ. 15:1-13, Cont.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus" (15:5). In this verse, the expression "to be likeminded one toward another" does not mean that there must be no differences of opinion among the members of the church, but rather that the members are to have a harmonious feeling and attitude toward each other. It is possible to differ in opinion about minor matters and still preserve a mutually harmonious attitude. "According to Christ Jesus": that is, following the example of Christ, and obeying His command. The "strong" and "weak" brethren might differ about the question of eating foods, but in spite of this difference of opinion they were to seek harmony and unity in their relation to each other.

But this attitude of harmony and unity does not come by will power or human planning. It is a gift of God — of God who is the source and Author of patience and consolation. Hence the apostle prays that God may GRANT to the members of the Church of Rome to have a right attitude toward each other. We should remember this when we try to heal divisions and envious

party spirit in a church of the present day: real harmony and unity does not come by human planning; it is a spiritual gift granted by God, and to be sought from Him.

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (15:6). "This harmony and fellowship among Christians is necessary, in order that they may glorify God aright. To honor God effectually and properly, there must be no unnecessary dissensions among his people" (Charles Hodge).

"Wherefore receive ye one another, as Christ also received us, to the glory of God" (15:7). Here the apostle exhorts the Roman Christians to mutual fellowship. The word "receive" here means, of course, receive to Christian fellowship; compare 14:1. The whole body of believers are to receive each other to Christian fellowship; there must be no individuals or groups within the church withholding fellowship from other individuals or groups within the church. It is perfectly plain that such mutual fellowship is a simple Christian duty. Yet how often this obligation is disregarded at the present day! How often Christian fellowship is marred and broken by a selfish, stubborn spirit on the part of some in a church! Sometimes some members of a church will hardly

speaking to certain other members, and if they do speak, it may be in such a cold and formal tone that they might better have remained silent. All such conduct is a violation of the command to receive one another.

The apostle urges two reasons why Christians should receive one another. First, Christ has received us. Our Saviour in His great kindness and love has received us sinners as His own. Shall we who are the recipients of this amazing grace, presume to refuse to receive our brethren who like ourselves have been received by Christ? If Christ has received us, we ought also to receive one another.

Secondly the glory of God demands that we receive one another. A church which is torn by internal faction and party strife cannot glorify God as it should. Some differences of opinion may be unavoidable, for the time being, but if God is to be glorified there must at least be a kind and friendly feeling of the members toward each other. If there is bitterness and strife God's Spirit is grieved, God is not glorified but dishonored.

Questions:

1. Is it wrong for differences of opinion on

minor matters to exist among the members of a church?

2. What is the real meaning of the expression "to be likeminded one toward another"?

3. In spite of their differences about questions of foods, what were the "strong" and the "weak" brethren all to seek for?

4. How does an attitude of harmony and unity come to church?

5. Why can real harmony not come by human planning or effort?

6. What is the meaning of the word "receive" in 15:7?

7. What conditions in a church are forbidden by 15:7?

8. What two reasons does Paul give why Christians should receive one another?

9. How is the fact that Christ has received us a motive for us to receive one another?

10. Why can a church torn by party strife not glorify God properly?

LESSON 95

PRACTICAL DUTIES OF THE CHRISTIAN LIFE. 12:1 to 15:13, Cont.

G. It is the Duty of all Christians to Imitate the Unselfishness of Christ. 15:1-13, Cont.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (15:8). "The apostle intends to show how it was that Christ had received those to whom he wrote. He had come to minister to the Jews, verse 8, and also to cause the Gentiles to glorify God, verse 9 (Charles Hodge). These two classes made up the membership of the church at Rome: Paul undertakes to show that Christ has received both.

The expression "a minister of the circumcision" means "a minister sent to the Jews". The word "minister", of course means "servant". For the truth of God" — that is, to maintain God's truthfulness in fulfilling His promises, as the apostle presently explains.

"The truth of God is his veracity or fidelity. Christ had exhibited the greatest condescension and kindness in coming, not as a Lord or ruler, but as an humble minister to the Jews, to accomplish the gracious promises of God. As this kindness was not confined to them, but as the Gentiles also were received into his kingdom, and united with the Jews on equal terms, this example of

Christ furnishes the strongest motives for the cultivation of mutual affection and unanimity" (Charles Hodge).

"And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name" (15:9). The mercy for which the Gentiles were to glorify God is, of course, the great mercy of salvation through Christ, with all the blessings that accompany and follow it; in a word, the mercy which changed the Gentiles from being strangers and foreigners and made them citizens of the Kingdom of God. Christ by His work of redemption has accomplished two things: He has maintained God's truthfulness by fulfilling the promises made to the fathers; and He has brought the Gentiles into His Kingdom so that they too praise and glorify God for His mercy.

"As it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name" (15:9b). This is quoted from Psalm 18:49. It is one of a number of Old Testament passages which predicted that the knowledge and worship of the true God was at some future time to be extended to the Gentiles. "In Psalm 18:49, David is the speaker. It is he that says: 'I will praise thee among the Gentiles.' He is contemplated as surrounded by Gentiles giving thanks unto God, which

implies that they were the worshippers of God" (Charles Hodge).

"And again he saith, Rejoice, ye Gentiles, with his people" (15:10). This is a quotation from the Septuagint (Greek version) of Deut. 32:43; a parallel, and nearly identical, passage is Psalm 67:3, 5.

"And again, Praise the Lord, all ye Gentiles; and laud him, all ye people" (15:11). This verse is quoted from Psalm 117:1.

"And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust" (15:12). This verse is quoted from Isaiah 11:1, 10. This passage of Isaiah very clearly and definitely predicts that the coming Messiah would reign, not only over the Jews, but also over the Gentiles. Paul's quotation is again taken from the Septuagint, or Greek translation of the Old Testament, though the meaning is identical with that of the original Hebrew. "The promise of the prophet is, that from the decayed and fallen house of David, one should arise, whose dominion should embrace all nations, and in whom Gentiles as well as Jews should trust. In the fulfilment of this prophecy Christ came, and preached salvation to those who were near and to those who were far off. As both classes had been thus kindly received by the condescending Saviour, and united into one community, they should recognize and love each other as brethren, laying aside all censoriousness and contempt, neither judging nor despising one another" (Charles Hodge).

By four different quotations from the Old Testament Paul has shown that it was God's plan from of old to save and receive the Gentiles, as well as the Jews. The fact that Christ has saved and received both, should be a powerful motive toward mutual love and harmony in the church, which is Christ's body.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost". (15:13). Paul here prays for the Christians at Rome. He prays that they may be filled, not only with joy, but with "all joy" — that is, all possible joy, the utmost joy; not only with "peace", but "all peace" — the fulness of peace. Being filled with all joy and peace in believing, they were to abound in hope, by the power of the Holy Spirit. To believe, to abound in hope, etc., were

the duty of the Roman Christians. Yet Paul prays that "the God of hope" may fill them with these graces. "Thus constantly and intimately are the ideas of accountableness and dependence connected in the sacred Scriptures. We are to work out our own salvation, because it is God that worketh in us both to will and to do, according to his good pleasure" (Charles Hodge).

"That ye may abound in hope". The fulness of joy and peace in Christian people causes them to "abound in hope". And all these graces and attainments are "through the power of the Holy Ghost", who is the Author of all good and the source of all blessings. Thus the apostle concludes this section of the Epistle with a reminder that we are completely dependent upon the grace of the Holy Spirit.

Questions:

1. What two classes of Christians made up the membership of the Church of Rome?
2. What is the meaning of the word "minister" in 15:8?
3. What was the purpose of Christ's coming as a "minister" to the Jews?
4. What is meant by the "truth" of God?
5. What is the mercy for which the Gentiles were to glorify God?
6. How many Old Testament passages does Paul quote in 15:9-12?
7. What is implied concerning the Gentiles in Psalm 18:49?
8. What is predicted concerning the Messiah in Isaiah 11:1, 10?
9. What Christian duty is emphasized by the fact that Christ has saved and received both Jews and Gentiles?
10. In 15:13, what does Paul pray that the Roman Christians may be filled with?
11. What is the connection between our duties and our dependence upon the Holy Spirit?
12. With what thought does the apostle bring this section of the Epistle to a close?

LESSON 96

PAUL'S MISSIONARY WORK AND PLANS FOR FURTHER SERVICE. 15:14-33

A. Paul's Work as Missionary to the Gentiles. 15:14-21.

As the apostle Paul approaches the end of his Epistle to the Romans, he assures them of his confidence in their Christian standing and character, and then goes on to say something about his own

work as a missionary to the Gentiles, and then adds something about his plans and purposes concerning future work. We shall now take up this section.

"And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled

with all knowledge, able also to admonish one another", (15:14). This statement means, of course, that the Roman Christians are full of goodness, etc., by the grace of God through Christ. It cannot mean that in themselves, apart from Christ, they are full of goodness, for this would be a contradiction of the whole teaching of the first part of the Epistle. Note that Paul addresses them as "brethren", that is, Christians. It is because they are Christians that they can be said to be full of goodness; the goodness spoken of is that produced by the Holy Spirit's work of sanctification in their lives.

"Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God" (15:15). Paul does not imply, in writing the truths of this Epistle to the Roman Christians, that they are totally ignorant of these truths; rather, his aim is to call to their minds truths which they already know, in an effort to emphasize, expound and apply these truths. However well the Roman Christians might understand the truths of the Christian Faith, their understanding would not equal that of the apostle Paul, who was specially inspired of the Holy Spirit and who received direct revelations from God. So Paul's writing these truths to the Romans implied neither any presumption on his part nor any gross ignorance on their part. Every Christian has his place and function in the body of Christ, and Paul's place and function, as an apostle, was to be an inspired, authoritative teacher of truth. However well grounded in the truth of Roman Christians might be, they could still learn much from what Paul wrote to them.

"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (15:16). The word here translated "minister" (*leitourgos*) is a Greek word which means a public official or "civil servant", but this same Greek word is frequently used in the Scriptures to describe the office of a priest (Deut. 10:8; Heb. 10:11). Paul of course was not a priest in the literal sense; his office was not that of a priest but of an apostle. Christian ministers are not priests except in the sense that every Christian is a priest (1 Peter 2:9; Revelation 5:10). But the verse we are dealing with is figurative language. It represents Paul the apostle as a priest. Every priest, of course, must have a sacrifice which he offers up to God. And in the text, the Gentile Christians are represented as Paul's sacrifice, which he as a priest offers to God. Literally, of course, the Gentiles were not a sacrifice, any more than Paul was literally a priest. But by speaking of the Gentiles as a sacrifice, a certain truth is brought out. The Gentiles who had been deeply involved in sin, were offered as a holy offering to God, "being sanctified by the

Holy Ghost". "As the sacrifices were purified by water and other means, when prepared for the altar, so we are made fit for the service of God, rendered holy or acceptable, by the influences of the Holy Spirit. This is an idea which Paul never omits; when speaking of the success of his labors, or of the efficacy of the gospel, he is careful that this success should not be ascribed to the instruments, but to the real author. In this beautiful passage we see the nature of the only priesthood which belongs to the Christian ministry. It is not their office to make atonement for sin, or to offer a propitiatory sacrifice to God, but by the preaching of the gospel to bring men, by the influence of the Holy Spirit, to offer themselves as a living sacrifice, holy and acceptable to God" (Charles Hodge).

It is improper to speak of a minister of the Gospel as a "priest" in any other sense than the sense in which all Christians are priests; Scripture teaches the universal priesthood of believers, but among believers, there is no special class holding an office of priesthood. It is one of the corruptions of Roman Catholicism that in this system the Christian minister has become a priest, while the sacrament of the Lord's Supper has become the sacrifice of the mass. Those Protestant denominations which tend to speak of the minister of the gospel as a "priest" should take care lest they think of the minister as a sacrificing priest and of the sacrament as a sacrifice.

Questions:

1. As Paul approaches the end of his Epistle, of what fact does he assure the Roman Christians?
2. What is the source and nature of the goodness of which the Romans are said to be full in 15:14?
3. How do we know that this does not mean that they were in themselves good by nature?
4. Did Paul's writing this Epistle to the Roman Christians imply that they were ignorant of the truths taught in the Epistle?
5. Why was it not presumptuous on Paul's part for him to write an Epistle to the Romans instructing them in the truth?
6. What is the common meaning of the word translated "minister" in 15:16?
7. What religious office does this word often describe in Scripture?
8. Why was Paul not a priest in the literal sense?
9. Name two New Testament passages that speak of all Christians as priests.

10. In the figurative language of 15:16, what sacrifice is offered up to God?

11. Why could the Gentile Christians appropriately be called a sacrifice offered to God?

12. How were the literal sacrifices of Old Testament times purified for offering upon the altar?

13. How were the Gentiles purified from their

sin to make them a sacrifice suitable for offering to God?

14. When speaking of the success of his labors, or the efficacy of the gospel, what truth is Paul careful to guard?

15. What are the errors of Roman Catholicism concerning the office of the ministry and the sacrament of the Lord's supper?

LESSON 97

PAUL'S MISSIONARY WORK AND PLANS FOR FURTHER SERVICE. 15:14-33, Cont.

A. Paul's Work as Missionary to the Gentiles. 15:14-21, Cont.

"I have therefore whereof I may glory through Christ Jesus in those things which pertain to God" (15:17). As Paul has been appointed by God to be an apostle and missionary to the Gentiles, and as God had also made his efforts for the conversion of the Gentiles successful, he had a God-given right to teach and exhort the Roman Christians with the authority and confidence which characterize the Epistle. But this "glorying" was not a sinful humar boasting, rising from human pride or conceit. On the contrary, it was only "through Jesus Christ" that Paul had any ground for glorying or boasting. The credit, after all, belonged to Christ; Paul was the servant of Christ. Paul's glorying is a glorying "in those things which pertain to God". Paul would not boast of himself, his worldly attainments, his educational advantages, but only of "those things which pertain to God" — the preaching of the Gospel and the work of the Holy Spirit which accompanied that preaching. Paul's was not a proud but a humble kind of glorying; it was a glorying which took no credit to self, but gave all the credit to the Lord.

"For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (15:18, 19). In verse 18 Paul carefully explains that he had no intention of claiming any credit for himself; he would not even dare to speak of anything except what Christ had done through him. "He would not glory in the flesh, or in anything pertaining to himself, but only in Christ, and in what he had accomplished. The conversion of the Gentiles was Christ's work, not Paul's; and therefore Paul could glory in it without self-exaltation. It is to be remarked that the apostle represents himself as a mere instrument in the hands of Christ for the conversion of men; the real efficiency he ascribes to the Redeemer. This passage, therefore, exhibits evidence that Paul regarded Christ as still exercising a controlling agency over the souls of men,

and rendering effectual the labors of his faithful ministers. Such power the sacred writers never attribute to any being but God" (Charles Hodge).

"To make the Gentiles obedient, by word and deed" (15:18b). To make the Gentiles obedient, of course, means to make them obedient to the requirements of the Gospel of Christ. They were made obedient, not merely "by word", but also "by deed". That is, not merely was the truth of the Gospel preached to them, but this preaching was accompanied by the inward operation of the Holy Spirit which alone could make it truly effectual for their salvation. The outward preaching of the Gospel, though necessary, is not of itself sufficient to bring men to salvation. There must be in addition the effective operation of the Holy Spirit. Compare Acts 16:14, where it is said of Lydia that the Lord opened her heart, so that she attended unto the things which were spoken by Paul. The fact that the outward preaching of the message is powerless by itself should remind us of our dependence upon the power of the Holy Spirit for real results. Mere campaigns and programs of evangelism or missionary work will not bring a single soul to salvation unless the power of the Holy Spirit gives new life. Therefore we should always pray that this life-giving operation of the Spirit may accompany the preaching of the Word.

"Through mighty signs and wonders, by the power of the Spirit of God" (15:19a). The Greek words of this text may be literally translated: "In power of signs and of wonders, in power of the Holy Spirit". (The correct Greek text has "the Holy Spirit", not "the Spirit of God" as in the King James Version). Thus two forms of power are mentioned as making Paul's preaching effective for the conversion of the Gentiles. First, there was the power of miracles, here called "signs and wonders". Secondly, there was the power of the Holy Spirit's working in the hearts of the hearers.

Miracles are called "signs" because they are manifestations of the direct working of God in human history. A miracle is an instance of the creative, direct working of God, as distinguished from His ordinary mode of working through the

laws of nature. To provide food for people through natural conditions of soil and climate, sunshine and rain, which permit planting and harvest, milling of grain into flour and baking of it into bread, is truly a work of God, but it is not a miracle, for it is accomplished through natural means; it is a work of God's providence, but it is not a miracle. To feed five thousand people by the instantaneous multiplication of five loaves and two fishes, on the other hand, is a miracle. The laws and forces of nature cannot account for it; it proceeds from the direct operation of God. The miracles of the Bible are supernatural events; they are not products of the natural order, and cannot be explained by nature or science.

Miracles are called "wonders" because of the effect which they produce on the minds of those who witness them. They cause people to wonder, to stop and think, to recognize that here is the direct working of God. Miracles, therefore, serve as credentials of the Gospel message. As only God could bring the miracle to pass, the message which the miracle accompanied must be of God.

On the miracles performed through the apostle Paul, see Acts 19:11, 12.

Besides the power of miracles, Paul mentions the power of the Holy Spirit. In addition to the miracles (which themselves were works of the Holy Spirit), there was the powerful operation of the Holy Spirit in human hearts, by which the conversion of the elect was accomplished. Compare 1 Corinthians 2:4, where Paul says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power". Paul did not place any reliance in his own ability as an orator or preacher, but only in the power of the Holy Spirit which accompanied and followed the preached message.

Paul adds that "from Jerusalem, and round about unto Illyricum", he had fully preached the Gospel of Christ (15:19b). Illyricum was the region across the Adriatic Sea from Italy; today this territory is occupied by Yugoslavia and Albania. We should remember that at the time Paul wrote the Epistle to the Romans, he had never visited Rome. At this time Illyricum was the western limit of the territory he had reached with the Gospel message. "In this wide circuit had the apostle preached, founding churches, and advancing the Redeemer's kingdom with

such evidence of the divine cooperation, as to leave no ground of doubt that he was a divinely appointed minister of Christ" (Charles Hodge).

Questions:

1. What God-given right did Paul have as an apostle and missionary to the Gentiles?
2. Why was Paul's glorying not a sinful boasting?
3. What kind of things did Paul boast of?
4. Why did Paul not claim any credit for himself?
5. What truth concerning Jesus Christ is implied by Paul's words in 15:18?
6. To what were the Gentiles made obedient?
7. What did Paul mean by saying that the Gentiles were made obedient "by word and deed"?
8. Why is the outward preaching of the Gospel not sufficient to bring men to salvation?
9. What truth concerning Lydia is taught in Acts 16:14?
10. Of what should we be reminded by the fact that the outward preaching of the Gospel is powerless by itself?
11. What should we pray for to accompany the preaching of the Word?
12. How may the first part of 15:19 be literally translated?
13. What two forms of power made Paul's preaching effective?
14. Why are miracles called "signs" in the Bible?
15. What is the difference between a miracle and an event which is not a miracle?
16. Why can the miracles of the Bible not be explained by natural laws or science?
17. What does Acts 19:11, 12 tell us of miracles performed through the apostle Paul?
18. Besides the power of miracles, what other power made Paul's preaching effective?
19. Where is Illyricum, and what countries occupy the region today?
20. What were the eastern and western limits of Paul's preaching at the time he wrote this Epistle?

LESSON 98

PAUL'S MISSIONARY WORK AND PLANS FOR FURTHER SERVICE. 15:14-33, Cont.

A. Paul's Work as Missionary to the Gentiles. 15:14-21, Cont.

"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build

upon another man's foundation" (15:20a). The Greek word here translated "strived" means literally "to love honor"; hence it signifies "to do something as a matter of honor". Paul regarded it as a matter of honor to do pioneer missionary work. He made it his business to preach the Gospel where Christ had previously been unknown. He had no ambition or desire to build upon another man's foundation. Others would follow him, and would build upon the foundation which Paul had laid; but it was Paul's special honor and privilege to do the pioneer missionary work.

For a preacher of the Gospel to build upon another man's foundation is not necessarily wrong. As Wesley said, God buries His workman but He carries on His work. In 1 Corinthians 3:10 Paul solemnly warns those who shall build upon the foundation laid by him, that they must take heed how they build thereupon.

Yet there is a kind of building on another man's foundation which is certainly wrong and contemptible, namely, when a minister or missionary comes in contact with people who are already Christians, and attempts to persuade them to leave their own church and join his church, so that he can have the credit for gaining new members for his church. Unfortunately this kind of "sheep stealing" is very common indeed, and it is often the small and comparatively pure and faithful denominations that are the victims of the practice.

There can of course be no objection to Christian people changing their church membership on the basis of sincere conviction of truth. It is every Christian's duty to join that church which he believes to be closest to the Scripture pattern. If ministers who cultivate members of other churches would make their appeal upon this high plane of conviction of truth, no one could rightly complain. Such competition between churches would be ethical and honest. But it is to be feared that the attempt to proselyte members of other churches is seldom conducted on such a high plane at the present day. Lower and more worldly motives are appealed to, or bait of some sort is offered as an inducement to people to leave a strict and faithful church for one that is larger and of a more popular type. This is a form of building on another man's foundation that should be regarded with contempt by all right-minded people. Small denominations that struggle hard to maintain Biblical standards of faith and life are constantly up against this unethical competition.

"But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand" (15:21). The Old Testament reference here is Isaiah 52:15, where it is prophesied that the Christ shall be preached to the Gentiles. Thus Paul's missionary work among the Gentiles was fulfillment of Old Testament pro-

phesy. Here, as so often in Paul's Epistles, having stated a point, he cites the Old Testament Scripture to show its harmony with his own teaching.

B. Paul's Hope to visit Rome on the way to Spain. 15:22-33

"For which cause also I have been much hindered from coming to you" (15:22). The meaning of this verse is, that Paul's intention of visiting Rome has been delayed by his desire to engage in pioneer missionary work, preaching the Gospel where Christ had not been named. In Rome, of course, there was already a church; the Gospel had been preached there. For Paul to preach in Rome could not be called pioneer missionary work, for the foundation there had already been laid by others.

"But now having no more place in these parts, and having a great desire these many years to come unto you" (15:23). What does Paul mean by "having no more place in these parts"? Some scholars understand the word "place" as opportunity, as in Hebrews 12:17 ("no place of repentance"). The meaning then would be that Paul no longer had any opportunity for preaching the Gospel at Corinth, where he was at the time of writing Romans; or, that he had no more opportunity for preaching in that region. The more probable meaning is, however, that he had already covered the ground, so that there remained no more unevangelized territory; "having no longer a place in these parts where Christ is not known" (Charles Hodge). This does not mean, of course, that Paul in his missionary work covered every town and village of a region. From the book of Acts we know that Paul selected the strategically important centers for his preaching — such cities as Ephesus, Thessalonica, Athens, Corinth. In these cities he would be heard by people from the entire surrounding area, and the Gospel of Christ would soon be known throughout the region. Paul did not stay on indefinitely in any one center of work; having established a church with its officers and members, he left it to carry on the local work, while he pressed on to new territory.

"A great desire" is a very strong expression in the Greek. It means a longing, a very earnest desire, a supreme desire. Paul tells the Roman Christians that for many years he had had this intense longing to visit them. We can see from this that the church at Rome had been in existence for several years already.

Questions:

1. What is the literal meaning of the word "strive" in 15:20?
2. What did Paul regard as a matter of honor?

3. What does Paul mean by building on another man's foundation?

4. Is it always wrong for a preacher of the Gospel to build on another man's foundation?

5. What warning does Paul give in 1 Cor. 3:10?

6. What form of building on another man's foundation is wrong and contemptible?

7. On what basis is it right for Christian people to change their church membership?

8. When is the attempt to proselyte members of other churches wrong?

9. What truth does Paul cite from Isaiah 52:15?

10. What had delayed Paul's intended visit to Rome?

11. What is the probable meaning of Paul's statement that he had "no more place in these parts"?

12. Does Paul's statement mean that in his missionary work he had covered every town and village of the region where he was?

13. What kind of centers did Paul select for his preaching?

14. How would the Gospel message soon become known throughout the area?

15. What was Paul's practice with regard to staying in a place where he had founded a church?

16. What kind of desire did Paul have to visit the Roman church?

17. How long had Paul had this desire? What does this show as to the length of time there had been a church at Rome?

LESSON 99

PAUL'S MISSIONARY WORK AND PLANS FOR FURTHER SERVICE. 15:14-33, Cont.

B. Paul's Hope to visit Rome on the Way to Spain. 15:22-23, Cont.

"Whensoever I take my journey into Spain, I will come to you" (15:24a). "Whether Paul ever accomplished his purpose of visiting Spain, is a matter of doubt. There is no historical record of his having done so, either in the New Testament, or in the early ecclesiastical writers; though most of these writers seem to have taken it for granted. His whole plan was probably deranged by the occurrences at Jerusalem, which led to his long imprisonment at Caesarea, and his being sent in bonds to Rome" (Charles Hodge). Clement of Rome, who wrote from Italy about the year 96, states that Paul "reached the bounds of the west". Spain was the western limit of the Roman world. The "Tarshish" spoken of in the Old Testament was probably a part of southern Spain. Rome had held power in Spain since about 200 B.C., and in Paul's day the civilization and culture of the southern part of Spain was thoroughly Romanized, and had been so for nearly a century.

The fact that Paul purposed to visit Spain, the western limit of the Roman world, shows how seriously he took his commission as the apostle of the Gentiles. He was not satisfied with the great accomplishments already achieved, but longed to press on to the regions beyond. Even so the church of the present day should not be willing to settle down complacently in its existing limits, but should eagerly press on to the regions beyond, as God gives opportunity and ability to do so.

"For I trust to see you in my journey, and to be brought on my way thitherward by you, if first

I be somewhat filled with your company" (15:24b). Paul's intention was, first, to visit the church at Rome, the capital of the Empire, that he might enjoy mutual Christian fellowship with the members of the church; and secondly, that the final preparations for the journey to Spain should be made at Rome, with the help of the Roman Christians. "To be brought on my way" is an expression which implies not only the courtesy of a send-off, but the making of some sort of provision for the journey. See Acts 15:3; 1 Cor. 16:6; 2 Cor. 1:16.

"But now I go unto Jerusalem to minister unto the saints" (15:25). To "minister" here means to provide for the needs of the saints. The Greek word can mean any kind of service. Paul's trip to Jerusalem was a part of his service to the Christians there.

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem" (15:26). "Them of Macedonia and Achaia" means, of course, the Christians in those places. As compared with the condition of the Christians in Palestine, those in the Gentile world were well-off. The word here translated "contribution" is the Greek *koinonia*, elsewhere translated "communion" or "fellowship". The phrase "to make a certain contribution" may be literally translated "to bring about a certain communion" or "to bring about a certain participation". The Christians in Palestine were victims of persecution and consequent economic distress. The apostolic council at Jerusalem (Acts 15) had requested that Paul, in his missionary work among the Gentiles, would collect funds for the relief of the needy Christians in Palestine (see Galatians 2:9, 10). This task Paul undertook

and carried out very faithfully. This financial relief was one way of promoting goodwill between the Jewish and Gentile elements in the early Church, and of helping to eliminate the prejudice of the Jewish Christians against their Gentile brethren in Christ.

"It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (15:27.) Paul represents the gifts of the Gentile Christians for the relief of the needy Christians of Palestine as not merely a freewill offering ("It hath pleased them"), but also as a moral obligation ("their debtors they are"). Salvation came to the Gentiles through an Israelitish channel. The Christ on whom the Gentiles believed was, as to his human nature, a Jew. Such spiritual obligations must not be forgotten. The Gentile Christians must remember that they were wild olive branches grafted into the good olive tree. In recognition of this spiritual benefit, the Gentile Christians ought gladly to share their material possessions with the needy Jewish Christians of Palestine. Any gift of money could be at best only a very small and inadequate recognition of their indebtedness. In short, Paul in asking the Gentile Christians to contribute money for the relief of the Jewish Christians of Palestine was not begging for charity but was only asking the Gentile Christians to do what was right — he was only asking them to show their gratitude and Christian love in a practical way. From the references to this matter in Paul's various epistles it is evident that for the most part the Gentile Christians cooperated wholeheartedly in this enterprise.

Questions:

1. What do we know about whether Paul ever visited Spain?
2. What event may have interfered with his plan to visit Spain?
3. What statement of Clement of Rome may imply that Paul did reach Spain?

4. What name is given in the Old Testament to a part of Spain?

5. When did Rome begin to hold power in Spain?

6. What was the position of Spain in the Roman world?

7. What does Paul's intention to visit Spain show about his attitude toward his missionary task?

8. What should the church of the present day learn from Paul's attitude toward the missionary task?

9. What was Paul's two-fold purpose in his plan to visit Rome?

10. What is implied in the expression "to be brought on my way" in 15:24?

11. What is the meaning of the word "minister" in 15:25?

12. What is meant by "them of Macedonia and Achaia" in 15:26?

13. How may the expression "to make a certain contribution" be literally translated?

14. What was the condition of the Christians in Palestine at this time?

15. What request was made of Paul by the apostolic council of Acts 15?

16. How would goodwill between Jewish and Gentile elements in the church be promoted, and prejudice eliminated?

17. Was the contribution to the needy Christians of Palestine merely a freewill offering?

18. Why were the Gentile Christians the "debtors" of the Jewish Christians of Palestine?

19. How did the Gentile Christians cooperate in contributing money for the saints in Palestine?

LESSON 100

PAUL'S MISSIONARY WORK AND PLANS FOR FURTHER SERVICE. 15:14-33, Cont.

B. Paul's Hope to visit Rome on the way to Spain. 15:22-23, Cont.

"When therefore I have performed this, and have sealed to them this fruit, I will come by you in Spain" (15:28). Here Paul speaks of the money contributed by the Gentile Christians as "fruit". Ordinarily we would not speak of money as fruit. But in this case it really was fruit. The wild olive branches, having been grafted into the good olive tree, now bear fruit — the

fruit of Christian love, unselfishness and good works. This money that Paul was taking back to Jerusalem was evidence of the real Christian faith and life of the Gentiles. It has been said that money is the acid test of a person's Christianity. If his purse has not been converted to Christ, there may be reason to doubt that a person's soul has been truly saved. Real salvation produces real fruits. The contributions Paul was carrying to Jerusalem would be more than

merely a material help to the needy Christians there — they would be a testimony and tribute to the mighty work of God's Spirit among the Gentiles to whom Paul had preached.

Those professing Christians of the present day who are selfish and stingy about financial support of Christ's church and kingdom should consider seriously whether they have really passed from death into life. Faithful and generous support of Christian work is one of the evidences of real spiritual life in a person. Those who grudgingly contribute as little as they feel they can decently do, are not evidencing the real work of the Spirit in their lives. Some who think that one dollar is a liberal offering to put in the collection plate at church, do not hesitate to spend several times that amount on some unnecessary luxury or entertainment that they want. God, however, is not mocked.

Paul speaks of "sealing" the fruit (money) to the Christians at Jerusalem. To "seal" here means to deliver it safely to them. The handling and transmission of this money was a serious responsibility, and Paul took it very seriously. We may well believe that he felt relieved when the fund had been safely handed over to the proper officers of the church in Jerusalem. Paul not only took the preaching of the Gospel seriously — he also took the handling of church funds seriously. Not only the spiritual, but the material things belonged to God and were to be so regarded. There is no room for carelessness or slipshod methods in the financial affairs and business transactions of the church. Church officers who handle church business or property in a slipshod manner are not performing their duty as God requires it to be performed. The faithful servant of God will conduct himself in an efficient and responsible manner, as Paul did. Paul, the great apostle and former pupil of Gamaliel, did not consider himself above attending to financial matters.

When this important business had been completed, Paul intended to visit Rome enroute to Spain.

"And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (15:29). At the beginning of this Epistle to the Romans (1:11, 12) Paul had express-

ed his desire to see the Roman Christians, that he might impart to them some spiritual gift, and that they and he might be encouraged by their mutual faith in Christ. Now at the end of the Epistle he states his confidence that when he does visit them, it will be with abundant blessing from Christ. Paul had experienced such rich blessings in other places where he had labored, that he felt assured that the Lord would continue these blessings to him in the future. The Gospel of Christ is the source of blessings; and as Paul's one purpose in visiting Rome would be the promotion of the Gospel, he could confidently predict abundant blessings to accompany his visit.

Questions:

1. What word does Paul use, in 15:28, to describe the money contributed by the Gentile Christians?
2. Why could contributions of money be spoken of as "fruit"?
3. What is meant by saying that money is the acid test of a person's Christianity?
4. Of what was the money Paul was taking to Jerusalem an evidence?
5. If a professing Christian is selfish and stingy about contributing to Christ's church and kingdom, what should he seriously consider?
6. What does Paul mean by the word "sealed" in 15:28?
7. How would Paul probably feel when the money was safely delivered to the proper officers of the church in Jerusalem?
8. Besides the preaching of the Gospel, what matter did Paul take very seriously?
9. Why is there no room for careless or slipshod methods in the financial affairs and business transactions of the church?
10. What wish did Paul express at the beginning of this Epistle?
11. What confidence does Paul express in 15:29?
12. On what ground did Paul's confidence rest?

LESSON 101

PAUL'S MISSIONARY WORK AND PLANS FOR FURTHER SERVICE. 15:14-33, Cont.

C. Paul asks for the Prayers of the Roman Christians. 15:30-33

"Not I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (15:30). "Prayer (and even inter-

cessory prayer) has a real and important efficacy; not merely in its influence on the mind of him who offers it, but also in securing the blessings for which we pray. Paul directed the Roman Christians to pray for the exercise of the divine providence in protecting him from danger, and for the Holy Spirit to influence the minds of the

brethren in Jerusalem. This he would not have done, were such petitions of no avail" (Charles Hodge). The apostle Paul realized his need of the prayers of his fellow-Christians.

Paul urges two reasons why the Roman Christians should pray for him. First, they should pray for him "for the Lord Jesus Christ's sake"; that is, because of their devotion to Christ. If they loved Christ, and really wished to see Christ's kingdom prosper, they would pray for Paul, who was Christ's servant. Secondly, they should pray for Paul because of "the love of the Spirit"; that is, because of that Christian love of which the Holy Spirit is the author and source. "He appeals, therefore, not only to their love of Christ, but to their love for himself as a fellow Christian" (Charles Hodge). If we really love our fellow Christians, we will pray for them.

"That ye strive together with me in your prayers to God for me" (15:30b). The Greek word for "strive" in this verse is the word from which our English word "agonize" is derived. It implies a very earnest effort, a very deep concern. Our hasty, formal prayers could hardly be described by such a word. Only a deep spiritual earnestness could lead to such praying as Paul speaks of. Note the word "together"; they were to strive together with Paul. As he would go through hardships and dangers for the sake of the Gospel, the Roman Christians were to participate in this conflict by their prayers.

"That I may be delivered from them that do not believe in Judea" (15:31a). This is the first of three special objects that Paul asks the Roman Christians to pray for. They are asked to pray that the apostle will be delivered from the wrath and violence of the non-Christian Jews at Jerusalem. We should realize that the apostle was about to enter territory where Christianity was persecuted. It was at Jerusalem that Stephen had been stoned and James beheaded a few years before. While violent persecution had subsided the bitter opposition remained beneath the surface, and might flare up again at any time. Paul well knew what he had to fear from his fellow Jews. All through his career as an apostle they persecuted him and tried to kill him.

"And that my service which I have for Jerusalem may be accepted of the saints" (15:31b). This is the second thing that Paul asks the Roman Christians to pray for — the successful completion of his business on his trip to Jerusalem. There was need to pray for this, too. For it was not only the non-Christian Jews that were opposed to Paul; there were also those among the Christian Jews who regarded him with suspicion and bitterness. The fact that he was engaged in preaching the Gospel to the Gentiles would lead the more narrow-minded of the Jewish Christians to be prejudiced against him. "Paul desired that

the work of love on which he was to go to Jerusalem might be favorably received by the Christians of that city. Paul labored for those whom he knew regarded him with little favor; he calls them **saints**, recognises their Christian character, notwithstanding their unkindness, and urges his brethren to pray that they might be willing to accept of kindness at his hands" (Charles Hodge).

"That I may come unto you with joy by the will of God, and may with you be refreshed" (15:32). This is the third object for which Paul asks the Roman Christians to pray. "Paul seemed to look forward to his interview with the Christians at Rome, as a season of relief from conflict and labor. In Jerusalem he was beset by unbelieving Jews, and harrassed by Judaizing Christians; in most other places he was burdened with the care of the churches; but at Rome, which he looked upon as a resting-place, rather than a field of labor, he hoped to gather strength for the prosecution of his apostolic labors in still more distant lands" (Charles Hodge). The work of the apostle Paul would have been difficult even under favorable circumstances; actually, it was rendered much more difficult by the conflicts and opposition which he constantly faced. And nothing is harder to bear than the opposition of those who ought to be one's friends and supporters in the work of the Lord. Paul knew from experience the bitter taste of opposition by, not only the world, but many in the church. No wonder he looked forward to his visit at Rome as a time of much-needed relief from conflict. So he urges the Roman Christians to pray that he may come to them with joy.

"Now the peace of God be with you all. Amen" (15:33). This is Paul's prayer for the Roman Christians — a brief prayer, but a very inclusive one. "**The peace of God**, that peace which God gives, includes all the mercies necessary for the perfect blessedness of the soul" (Charles Hodge). Christianity is the one and only religion which brings men the peace of God. It does this by first of all bringing men **peace with God** (Rom. 5:1). Through the blood and righteousness of Jesus Christ, the awful enmity between man and God is canceled and removed, and the sinner is reconciled to God. Thereupon the peace of God comes into the person's life. He is at war with sin — in bitter conflict with the world, the flesh and the devil — but through it all he has the peace of God. The Gospel does not promise us freedom from conflict but it does promise us the peace of God in our lives.

Questions:

1. What is the efficacy of prayer, apart from its influence on the mind of the person who prays?
2. Why did Paul feel the need of the prayers of the Roman Christians?

3. What is the first reason which Paul urges why the Roman Christians should pray for him?

4. What is the second reason which Paul urges why the Roman Christians should pray for him?

5. What is meant by urging them to pray "for the love of the Spirit"?

6. What English word is related to the Greek word for "strive" in 15:30?

7. What truth is implied by the word "together" in 15:30?

8. What three things does Paul specially ask the Roman Christians to pray for?

9. Why should Paul need prayer that he be

delivered from the unbelieving Jews in Jerusalem?

10. Why would Paul need prayer that his business at Jerusalem might be successfully completed?

11. How did Paul regard his anticipated visit to Rome?

12. What kind of opposition is the hardest to bear?

13. What is Paul's prayer for the Roman Christians?

14. What is meant by "the peace of God"?

15. How does the Gospel bring the peace of God to men?

LESSON 102

CONCLUSION OF THE EPISTLE: PERSONAL GREETINGS. 16:1-27

A. Paul Commends Phebe, a servant of the Church at Cenchrea. 16:1, 2

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea" (16:1). Cenchrea was one of the two harbors or seaports of Corinth, in Greece, located about nine miles from the city of Corinth. Paul had visited this place, we learn from Acts 18:18. Phebe was "a servant" of the Christian Church in this town. The word "servant" may also be translated "deacon" or "deaconess". Whether Phebe was a deacon in the technical sense, that is, an ordained officer of the church, has been debated by New Testament scholars. Some have held that both men and women were ordained as deacons, while others consider it more probable that "deaconesses" such as Phebe held a different position; in other words, that a "deaconess" is not the same thing as "a woman deacon". Charles Hodge states: "It appears that in the apostolic church, elderly females were selected to attend upon the poor and sick of their own sex." 1 Timothy 3:11 is a possible reference to women deacons (note that in this text the word "their" is in italics, not being in the Greek; and the word "wives" may equally well be translated "women").

At any rate, Phebe was a servant of the church at Cenchrea, whether or not "servant" be understood in the official sense as "deacon". Apparently Phebe was about to journey to Rome, and would arrive there soon, before Paul himself could expect to be there. Hence he takes advantage of the opportunity afforded by writing the Epistle, to "commend" her to the church at Rome. The word translated "commend" means literally "to place together", hence it means "to introduce", implying, of course, to introduce someone with approval.

"That ye receive her in the Lord, as becometh

saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also" (16:2). The Roman Christians are asked to receive Phebe "in the Lord", that is, as Christians welcoming a fellow Christian. This is to be done "as becometh saints"; in other words, it was their Christian duty to welcome such a person as Phebe with proper friendliness and hospitality. Paul expresses his confidence in the Christian character of the members of the church of Rome when he asks them to welcome Phebe "as becometh saints".

We do not know the occasion of Phebe's visit to Rome, nor the nature of her business there. But there evidently was business, for Paul mentions it, and asks that the Roman Christians assist her in it according to need. It would be interesting if we could know what Phebe's business at Rome was. But the Bible does not satisfy our curiosity on this point. However, we may be sure that a foreigner arriving at Rome would need considerable assistance from someone before becoming able to find her way around in the capital and largest city of the Roman Empire. Phebe may have been sent by the church on special business of some kind, which would involve need for local assistance. Those who have served as foreign missionaries know how much a little timely help by local residents can mean.

Paul adds that Phebe had been a succorer, or helper, of many people. As Phebe lived at Cenchrea, one of the seaports of Corinth, it may be that she had made it her special business to help strangers disembarking there from ships. Possibly in this way she was able to bring people in contact with the preaching of the Gospel in her church. Or possibly it was especially Christians embarking or disembarking at Cenchrea that were helped by Phebe. In the absence of

information in the Bible, we can only guess at the exact nature of her work. But we can be sure that it was a worthy and helpful work.

"And of myself also". Again we can only wonder just how Phebe had helped Paul. But he gratefully acknowledges her help. People like Phebe smooth the path of missionaries today, as of old, and their good works are an honor to God's name. It was not only apostles like Paul and martyrs like Stephen that made Christianity so successful in the ancient world, but also humble workers like Phebe, who made it their business to provide help where they found need. And at the present day it is not only the missionaries and ministers who advance the cause of Christ, but the rank and file of "lay" Christians who, when they see a need, set themselves to do something about it.

Questions:

1. Where was Cenchrea, and what was its importance?

2. How may the word "servant" in 16:1 also be translated?

3. What question exists as to the office and work of "deaconesses"?

4. What journey was Phebe apparently about to undertake?

5. What does the word "commend" in 16:1 mean?

6. How were the Roman Christians asked to receive Phebe?

7. Why would Phebe need help while at Rome?

8. What may possibly have been the special work of Phebe at Cenchrea?

9. Why can we not know definitely about the nature of her work?

10. What is needed besides ministers and missionaries to make Christianity successful?

LESSON 103

CONCLUSION OF THE EPISTLE: PERSONAL GREETINGS. 16:1-27, Cont.

B. Greetings to many Christians at Rome. 16:3-16

In verses 3 to 16 Paul sends greetings to no less than 26 persons whom he mentions by name, besides others included in their households. From this we gain a view of the breadth of Paul's friendship. Though the apostle himself had never been in Rome, he nevertheless knows by name more than two dozen Christians then at Rome. Presumably Paul was personally acquainted with these people, having met them elsewhere than at Rome. Or is it possible that in the case of some of these people he knew them indirectly, through others, or by correspondence. But it is more likely that he knew them personally, as he gives details about a number of them. If Paul knew this many people in the one city of Rome, how many Christian friends he must have had in various other parts of the Empire! This warmth of personal friendship shows how false is that idea of Paul held by some people, according to which he was a scholar who was interested only in academic arguments or "theological hair-splitting". "A man that hath friends must show himself friendly" (Prov. 18:24), and the large number of Paul's friends proves him to have been a very friendly person.

This was **Christian** friendship. These were Paul's friends **in Christ**. He recognizes them as friends, fellow-workers, etc., **in the Lord**. Their relation to Christ was more important to Paul than any other social relation such as their race or their nationality. Like Paul, we today should

cultivate and value the friendship of the saints. We should not choose worldly people, to whom Christ means nothing, to be our special friends. We should rather rejoice in the fellowship of the saints.

This passage of the Epistle also shows us how much women helped in the cause of the Gospel. "From the beginning females have taken an active and important part in the promotion of the gospel. They seem, more than others, to have contributed to Christ of their substance. They were his most faithful attendants, 'last at the cross, and first at the sepulchre'" (Charles Hodge). Besides Phebe, several women are mentioned in this list of Paul's friends: Priscilla, Mary, Junia, Tryphena, Tryphosa, Persis, the mother of Rufus, Julia, and the sister of Nereus. Of some of these Paul says that they "labored in the Lord", or "labored much in the Lord". Priscilla with her husband Aquila was one of Paul's "helpers in Christ Jesus". The present writer has heard Paul called "a woman hater" because of his instructions concerning women in connection with public ministry and ruling office in the church (1 Cor. 14:34, 35; 1 Tim. 2:11-15). But Paul was far from being a "woman hater", and it is clear that he welcomed, appreciated and highly valued the services of women in the promotion of the Gospel. As in Paul's day, so in the churches of the present day, there is a wide field for Christian service open to women apart from the offices of minister and ruling elder which it is clearly not Scriptural for women to hold. We may be sure that the Christian women mentioned

in Romans 16 did not seek to hold those positions in the church which God has limited to men, but devoted themselves whole-heartedly to those forms of Christian service which were appropriate for women. There are indeed forms of Christian service in which women can far excel men, and some forms of service which must be performed almost exclusively by women.

"Salute one another with a holy kiss. The churches of Christ salute you" (16:16). The principle underlying this precept is valid and binding today, but the precise form of application of the principle is not binding. We are to salute or greet one another, but we are not bound to do it by a kiss. Kissing was a common manner of expressing friendship in those days; it is different today. "The exercise and manifestation of the feeling, but not the mode of its expression, are obligatory on us" (Charles Hodge). A friendly handshake and cheerful word of greeting will satisfy the obligation of 16:16 very well. On the other hand, where some members of a church have a grudge against other members and will not speak to them, or if they do speak, speak in tones of icy formality, they are breaking the God-given precept of Romans 16:16, and committing a sin against God.

Questions:

1. To how many people does Paul send greetings by name?

2. What is shown by the fact that Paul, who had never himself been in Rome, knew by name more than two dozen Christians in that city?

3. How do we know that Paul was a friendly person?

4. What kind of friendship existed between Paul and the people mentioned in 16:3-16?

5. Why should we not choose worldly people as our special friends?

6. How many women are mentioned by name in 16:3-16?

7. What was Paul's attitude toward women as Christian workers?

8. Why is it unfair to Paul to speak of him as a "woman hater"?

9. In what respect is the precept of 16:6 binding on us today?

10. Why are we not required to greet our fellow Christians by actually kissing them today?

11. How can the obligation of 16:16 be fulfilled today?

12. How do church members sometimes violate the God-given precept of 16:16?

LESSON 104

CONCLUSION OF THE EPISTLE: PERSONAL GREETINGS. 16:1-27, Cont.

C. Warnings against Divisions and False Doctrines. 16:17-20

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (16:17). "While he urges them to the kind reception of all faithful ministers and Christians, he enjoins upon them to have nothing to do with those who cause divisions and offences. There were probably two evils in the apostle's mind when he wrote this passage: the divisions occasioned by erroneous doctrines, and the offences or scandals occasioned by the evil conduct of false teachers. Almost all the forms of error which distracted the early church, were intimately connected with practical evils of a moral character" (Charles Hodge). We should note that false doctrine, and teachers of false doctrine, are to be avoided. Today many people think that differences about doctrine are not important, as long as there is no serious wrong conduct in a person's life. But right living comes from truth, not from falsehood, and false doctrine will result in evil living in the end.

Teachers of false doctrine are, first, to be

"marked", and thereupon they are to be "avoided". Christian love does not require a soft tolerance of false doctrine, any more than Christian love requires us to allow a burglar to rob our home or attack our family. Really, Christian love — love for the church and its members — requires that false doctrine be rejected.

If we are to "mark" those who promote false doctrine, we must first of all know what the true doctrine is. Many Christians of the present day cannot tell the difference between true doctrine and false. Many cannot tell accurately what the doctrinal difference between their own church and some other church is. To mark and avoid false doctrine, we must make sure that we have an adequate and accurate knowledge of the true doctrine set forth in God's Word.

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (16:18). The word "simple" here means "unwary", the person who is not alert to questions of truth and error in religion. According to God's Word, "The simple believeth every word" (Prov. 14:15). Hence "the simple", the doctrinally un-

wary person, is constantly liable to be deceived. The false teachers of the present day, as of Paul's day, are selfish, crafty and deceptive. The serious Christian will be on guard against them.

"For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil" (16:19). The Roman Christians must be not only good, but prudent. They "must not only avoid doing evil", but also be careful that they do not suffer evil (Charles Hodge). They should be "too good to deceive, too wise to be deceived" (Grotius). As Augustine prayed, "Let the Scriptures be my pure delights; let me not be deceived in them, nor deceive others out of them". "Paul would have them wise to know how to take care of themselves; and yet harmless" (Charles Hodge).

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (16:20). Every true Christian and every true church gains the victory over Satan by the grace and power of God, through Christ. This victory is promised to the Roman Christians. Satan is always working against the kingdom of Christ. Satan would soon become furiously active in stirring up persecution against Christians in Rome. Yet the promise would hold true, and did hold true, that the God of peace would bruise Satan under their feet shortly. For by grace they gained the victory over Satan.

D. Greetings of Paul's Companions to the Christians at Rome. 16:21-23.

Several of Paul's companions and fellow-workers are mentioned here. Among them is Erastus, the "chamberlain", that is, the treasurer, of the city of Corinth, an important official who had become a Christian. Tertius, mentioned in verse 22, is the one who wrote the Epistle from Paul's dictation. These various people were associated with Paul in the work of Christ, presumably at Corinth.

E. Concluding Doxology. 16:24-27

Verses 25-27 form a long and complicated sentence in the Greek. The teaching, however, is clear. It is the power of God that establishes the Christian, and this power of God is exerted according to (through) the Gospel of Jesus Christ. The Gospel is referred to as "the mystery, which was kept secret since the world began, but now is made manifest . . ." (16:25, 26). Thus the Gospel "is not a system of human philosophy, or the result of human investigation, but it is a revelation of the purpose of God. Paul often presents the idea that the plan of redemption was formed from eternity, and is such as no eye could discover, and no heart conceive" (Charles Hogue). From eternity the Gospel was in the

mind of God, until finally it was revealed to men, partly in the Old Testament, and fully in the New.

This Gospel, which from eternity had been in the mind of God, was finally "by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" (16:26). Here we note the harmony and essential unity of Paul's Gospel with the teaching of the Old Testament prophets. The Gospel is not something new and different from what is in the Old Testament; it is the same truth come to a fuller stage of realization in the world. For in Paul's day and our own, unlike the days of the Old Testament prophets, the Gospel is indeed "made known to all nations for the obedience of faith".

"To God only wise, be glory through Jesus Christ for ever. Amen" (16:27). In this Epistle which ascribes the entire salvation of man wholly to God and His grace, it is fitting that the closing sentence be an ascription of glory to God through Christ. And God is here described as "God only wise", for He is the Being whose infinite, perfect wisdom is displayed in all His works, and particularly in the Gospel concerning His Son.

Questions:

1. What does Paul warn the Roman Christians against in 16:17?
2. What is the relation between true doctrine and right living?
3. What is to be done about teachers of false doctrine?
4. Why is it wrong to say that Christian love requires us to tolerate false doctrines?
5. What must we know if we are to "mark" those who promote false doctrine?
6. What is the meaning of the word "simple" in 16:18?
7. Why is the "simple" person liable to be deceived in matters of religion?
8. What does Proverbs 14:15 say about the "simple" person?
9. What was the character of the false teachers of Paul's day, as described in 16:18?
10. Concerning what did Paul wish the Romans to be wise, and concerning what did he wish them to be "simple"?
11. What victory does every true Christian and every true Christian church gain?
12. By what power is this victory gained?
13. What position did Erastus hold in the city of Corinth?

14. What is the meaning of "chamberlain" in 16:23?

15. What is the meaning of the statement that Tertius wrote the Epistle, 16:22?

16. What does Paul mean by saying that the Gospel was a mystery kept secret since the world began?

17. What is the connection of the Old Testa-

ment Scriptures with the Gospel, according to 16:26?

18. Why is God called "God only wise" in 16:27?

19. To whom is the entire work of salvation ascribed in this Epistle?

20. In what work of God is His infinite wisdom particularly displayed?

The End

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.

WINNING A HEARING: AN INTRODUCTION TO MISSIONARY ANTHROPOLOGY AND LINGUISTICS, by Howard W. Law, William B. Eerdmans Publishing Co., Grand Rapids, Mich., 49502. 1968, pp. 162. \$3.95.

This book presents a popular type treatment of its subject. The author is associate professor of linguistics at the University of Minnesota. He presents an introduction to the kind of technical knowledge which a new missionary needs in order to be effective in his work and to avoid numerous and tragic blunders. Christian zeal is not enough for the highest effectiveness in missionary service — technical knowledge is also needed. In former times missionaries usually had to get this the hard way, by a slow and painful accumulation of experience, with many mistakes and failures. Today excellent helps are available, both for grasping the cultural and social patterns of a foreign land, and for learning the structure of the people's language and speech. This book is recommended for all who are considering foreign missionary service, as well as for those who want to gain a better understanding of the missionary's task and problems.

— J. G. Vos

THE INVITATION SYSTEM, by Iain Murray. Banner of Truth Trust, 78b Chiltern St., London, W.1, England. 1967, pp. 31, paperback. 9d.

Since Billy Graham is "the most forceful contemporary spokesman" who uses the invitation system, this little study is focused on this example. This we deem an advantage. It enables Mr. Murray to document his thesis. And this

he does in his usual thorough manner. It amounts to this: the method rests on the message, and the message is the old Arminian synergism. But read this timely tract and see for yourself.

— G. I. Williamson

QUESTIONS ON THE CHRISTIAN FAITH ANSWERED FROM THE BIBLE, by Derek Prime. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich., 49502. 1967, pp. 128, paperback. \$1.45.

This is a simple handbook of theology. It is well organized. Basic questions are asked, in the several loci of doctrine, and then brief answers are given with textual citations. In checking we find that it deals faithfully with the doctrines of divine sovereignty and regeneration. While it is somewhat deficient in the doctrines of Baptism and the Church, it could certainly prove very helpful in assisting young Christians in selected areas of study. An added feature is a good glossary of basic terms in the back of the book.

— G. I. Williamson

UNDERSTANDING THE SCRIPTURES, by A. DeGraaf and C. G. Seerveld. Association for Advancement of Christian Scholarship, 141 Lyndhurst Ave., Toronto 4, Ont., Canada. 1969, pp. 94, paperback. \$1.65.

The sub-title reads: "How to read and not to read the Bible." Both lecturers are convinced that we may well read the Bible without profit, unless we read it aright. Hence the interesting critique of fundamentalistic, neo-orthodox and scholastic approaches to Bible reading, by Pro-

fessor Seerveld. There is some valid criticism here. And yet there is also something that verges on caricature when it comes to the "scholastic view." Do we even detect an air of superiority and pride? And yet the view put forward (especially by Professor DeGraaf) is dangerously defective. Why say "that you distort the Scriptures when you read them as a collection of objective statements about God and man, as truths in propositional form" (p. 9)? Why say that God's people should not even ask "whether or not these stories actually happened" as the Bible says (p. 10)? And why introduce this false distinction between the words of Scripture and what they **intend** to say (p. 10)?

One gets the impression (p. 18, paragraph 4) that this low view of Scripture is the product of the philosophic viewpoint advocated by the Association for the Advancement of Christian Scholarship. If this be true, there is urgent need for the proponents of this philosophy to submit anew to the absolute authority of the inerrant Word of God.

— G. I. Williamson

CRISIS AND CREED, by O. Thomas Miles. Wm. B. Eerdmans Pub Co., Grand Rapids, Mich., 49502. 1968, pp. 82, paperback. \$1.65.

If you want to see how bad the United Presbyterian **Confession of 1967** really is, then read this little book. Here is a minister of that denomination who wants to put the best possible construction on the new confession. But the best is not very good. For it is only a man-centered and tentative theology that one can find in this Confession. "As the world changes . . . another statement of our faith will supersede that Confession" (p. 14). "Jesus Christ is the Christ of human experience. He is not a god from another world. He is a man of this world — the world you and I experience every day" (p. 30). The particular, substitutionary atonement becomes a mere symbol. The Scriptures are no longer the inerrant Word of God. As an illustration "think about the meaning of the Constitution of this nation" for "the important thing is not primarily what the words of that document say but what these words achieve in the lives of the citizens" (pp. 63,64). And Christ is seen, not in the revelation of God in Scripture, but "in the face of every suffering person" (p.72). He becomes a symbol in which you "see all of man's inhumanity to his fellow man" and see it "judged by God" (p. 72).

Students of modern Church history will recognize that we have in this little book just one more witness to a sad fact. The Modernist theology boldly put forward in the Auburn Af-

firmation of 1923 has triumphed in the United Presbyterian Church. And we agree with Dr. Cornelius Van Til that "the God, the Christ and the Bible of the writers of the new Confession stand diametrically opposed to the God, the Christ and the Bible of the Westminster Confession" (**The Confession of 1967**, by C. Van Til, published by The Presbyterian and Reformed Publishing Company, 1967). This is only underlined by those who (like Dr. Miles) "try to make the best of this Confession of 1967."

— G. I. Williamson

THE CHURCH ACCORDING TO THE REFORMED CONFESSION, by G. Visee. Vonkenburg Study Aids, Box 783, London, Ont., Canada. 1967, pp. 27, paperback. 90 cents.

One of the liturgical elements of the Canadian Reformed Churches is the use of the Apostles' Creed during the afternoon service. This booklet is one of a series of study guides by which one may gain a better understanding of the Apostles' Creed. The theme of this particular booklet is ". . . the holy catholic church, the communion of saints . . ." It deals with the marks of the true Church, the offices of the Church, the members of the Church, and Church discipline. References are made to the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort, for further study. This is a very valuable yet concise booklet.

— Donald Weillersbacher

LITURGY OF GOD'S COVENANT, by G. Van Rongen. Vonkenburg Study Aids, Box 783, London, Ont., Canada. 1966, pp. 32. \$1.00.

All truly Reformed Churches agree in principle that what God has commanded in His worship is to be done; and conversely, whatsoever He has not commanded in worship is forbidden. However, in practice there are divergences due to different concepts of content and structure in worship. This booklet is a study guide for understanding the content and structure of The Canadian Reformed Church and The Free Reformed Church of Australia. Herein the worship service is conducted in terms of a covenant renewal. The booklet is well documented with historical references as to the development of content and structure under Calvin in Strassburg and Peter Dathenus in Holland. Note is also made to recent archaeological investigations which shed light on the Book of Deuteronomy and thus on the pattern and content of worship in these churches. As an introduction to "Reformed Liturgy" it is an excellent study guide and one of the few works in the English language.

— Donald Weillersbacher

Brief Notices of Recent Books

Note: The addresses of the various publishers will be found at the end of the notice section.

THE SOUL OF PRAYER, by P. T. Forsyth. Eerdmans, 1965, pp. 92, paperback. \$1.45. First published in 1916. Among many valuable insights into the subject of prayer, there are matters which raise serious questions. The author holds (wrongly, we believe) that it is proper to speak of "the power of prayer" (p. 82). He says, "Prayer may really change the will of God, or, if not His will, His intention." (*ibid.*) No one fully committed to the Reformed Faith would say that.

A RELEVANT SALVATION, by R.E.O. White. Eerdmans, 1963, pp. 132. \$2.25. By "relevant" the author means really suited to modern people's needs and condition. Much good help will be found here. At one point the author misuses the term "inspiration" to mean "moral challenge". Quotes Paul Tillich without warning of the latter's basic unorthodoxy.

FIVE MINUTES WITH THE MASTER, by R.E.O. White. Eerdmans, 1965, pp. 372, pocket size. \$3.95. Five minutes isn't enough, but it is better than nothing. Daily devotions for a year, a page to a day. Systematically used it will bring benefit.

THE CROSS THROUGH THE OPEN TOMB, by Donald Grey Barnhouse. Eerdmans, 1961, pp. 152. \$3.00. The late Dr. Barnhouse presents relations between the cross, the resurrection and the Christian life.

SIMPLE SERMONS FROM THE GOSPEL OF MATTHEW, by W. Herschel Ford. Zondervan, 1963, pp. 242. \$3.95. 31 sermons span the entire Gospel of Matthew. By an outstanding Southern Baptist preacher.

SERMONS ON CHRISTIAN COMMITMENT, by Murray W. Downey. Baker, 1963, pp. 100. \$1.95. Sub-title. "What is a Christian?" Biblical teaching presented with a strong evangelistic appeal.

ENVOYS OF PEACE: THE PEACE WITNESS IN THE CHRISTIAN WORLD MISSION, by R. Pierce Beaver. Eerdmans, 1964, pp. 133. \$3.00. The theological viewpoint of the "Peace Churches" is well presented. It will hardly convince those who hold the majority historic Christian position that God has ordained the State to suppress evil, by force if necessary.

THE GLORIES OF THE CROSS, by A. C. Dixon. Eerdmans, 1962, pp. 253. \$3.00. Strongly evangelical, direct in appeal, points the reader to Christ as the Lamb of God.

THE HOPE OF GLORY, by Dale Moody.

Eerdmans, 1964, pp. 300. \$4.95. "A comprehensive guide to the biblical understanding of the hope of man, the hope of history, and the hope of creation." By a Southern Baptist theologian. Basic viewpoint is Premillennial.

WITH HEART AND MIND, by Kenneth L. Pike. Eerdmans, 1962, pp. 140, paperback, \$1.75. "A personal synthesis of scholarship and devotion." A professor of Linguistics challenges the anti-intellectual and anti-cultural bent of some Christians, and urges that our minds be devoted to God's service in all areas.

THE GOSPEL OF OUR SUFFERINGS, by Soren Kierkegaard. Eerdmans, 1964, pp. 150, paperback. \$1.45. Of importance to serious students of the background and roots of Neo-orthodoxy and Existential theology. Not for the ordinary Christian reader.

LETTERS TO THE SEVEN CHURCHES AND OTHER SERMONS, by J. Ralph Grant. Baker, 1962, pp. 113. \$1.95. By a prominent Southern Baptist. Practical sermons, with a strong appeal.

SIMPLE SERMONS ON THE CHRISTIAN LIFE, by W. Herschel Ford. Zondervan, 1962, pp. 116. \$1.95. These sermons contain a strong plea for Christian faithfulness.

THIS POWER WITHIN, by James H. Jauncey. Zondervan, 1963, pp. 115. \$1.95. Much well-presented truth about the Holy Spirit. The author is properly cautious about speaking with tongues, and warns of possible dangers and abuses. In speaking of the call for decisions at special meetings, he says "This gives the Holy Spirit a chance to work" (p. 113). We do not believe it proper to speak of giving the Holy Spirit "a chance."

THE UPWARD CALLING, by R.R.O. White. Eerdmans, 1961, pp. 202. \$3.50. "Meditations on the Christian Life." An earnest plea for Christian devotion and faithfulness.

THE MYSTERY OF GODLINESS, by W. Ian Thomas. Zondervan, 1964, pp. 154. \$2.95. Holds the trichotomistic view of human nature. We believe this to be an error. However, this book contains much valuable truth very ably presented.

THE HOPE OF ISRAEL: WHAT IS IT? by Philip Mauro. Bible Truth Depot, Swengel, Pa., 17880. No date, pp. 261, paperback. \$1.95. Viewpoint in Amillennial. Strongly stresses the basically spiritual nature of God's Old Testament promises to Israel. The author is inclined to hold that there will be a great future conversion of the Jews to Christ.

WHEN JESUS CAME, by Handel H. Brown.

Eerdmans, 1963, pp. 160. \$3.00. Scholarly but attractive and readable studies of the background and origin of Christianity. Consistently true to historic orthodox Christianity.

STAND UP IN PRAISE TO GOD: SERMONS ON THE TRINITY, by Paul S. Rees. Eerdmans, 1960, pp. 117. \$2.00. The title hardly fits the book — the reviewer at first thought this was a book on congregational singing. The author rightly stresses the unavoidable element of mystery in Christianity.

LEARNING TO LIVE: SERMONS ON THE LORDSHIP OF CHRIST, by Alan Redpath. Eerdmans, 1961, pp. 132. \$2.25. The author was pastor of the Moody Memorial Church, Chicago, and has close connections with the Keswick or Victorious Life movement. The present volume pleads earnestly with merely nominal Christians to take the Lordship of Christ seriously.

HYMNS FOR YOUTH, Eerdmans, 1966, pp. 264, price not stated. Published for the National Union of Christian Schools, and excellent of its kind. However, we are committed on principle to the exclusive use of the Psalms in worship, and cannot endorse a hymnbook, however good. There are some Psalm selections in this book.

CHRISTIANITY AND AFRICAN EDUCATION, ed. by R. P. Beaver. Eerdmans, 1966, pp. 233, paperback, \$2.65. Papers from a conference at the University of Chicago. The orientation is liberal, neo-orthodox and ecumenical. Of interest only to advanced students of missionary policy.

DIALOGUES WITH GOD, by O. T. Miles. Eerdmans, 1966, pp. 186, paperback. \$2.25. The sub-title is "Prayers for Day-to-Day Living." The main title, "Dialogues with God," is objectionable. Prayer is NOT a two-way conversation with God, and to suggest that it is opens the way to un-Biblical mysticism. We speak to God in prayer; He speaks to us in the Bible.

THE MYSTERY OF ISRAEL, by H. L. Ellison. Eerdmans, 1966, pp. 96, paperback. \$1.25. An exposition of Romans 9-11 by a Hebrew-Christian. While containing much careful exegesis, it contains some questionable material. The author misunderstands the difference between Calvinism and Arminianism, apparently holding that these are complementary aspects of truth, one stressing God's sovereignty, the other man's responsibility. He quotes from Karl Barth and Emil Brunner without warning his readers that these men are far from the truth on basic theological issues.

EXPOSITORY SERMONS ON REVELATION, VOLUME 5, Chap. 18-22, by W. A. Criswell. Zondervan, 1966, pp. 183. \$2.95. By a prominent Southern Baptist preacher. The viewpoint

is premillennial. The author holds that the battle of Armageddon will be a literal battle near Megiddo in Palestine. We question this interpretation.

RELIGION AND THE SCHOOLS, by N. Wolterstorff. Eerdmans, 1966, pp. 46, paperback. 75 cents. Deals with the pluralistic society, religion and the public school, and the place of the non-public Christian school in American society. The author points to practical ways in which the educational rights of Christian parents can be more fully implemented.

UNDER NEW MANAGEMENT, by Sam Shoemaker. Zondervan, 1966, pp. 148. \$2.95. An earnest plea for vital Christian living; practical and helpful.

A NEW SONG IN THE SOUTH, by L. F. Brabham. Zondervan, 1966, pp. 158, paperback. \$1.95. The story of Billy Graham's crusade in Greenville, S. C. Well illustrated with a large number of photographs. Introduction by Billy Graham.

PRAYING WITH PAUL, by R. L. Brandt, 1966, pp. 106. \$2.50. A series of devotional meditations on Prayer, based on selected passages from Paul's Epistles. The chapter entitled "Revelation Knowledge" confuses revelation with spiritual illumination, and gives the impression that revelation occurs today. "When revelation ceases, the church expires" (p. 29). We believe that revelation ceased when the New Testament was completed.

300 THOUGHT STIMULATORS FOR SERMONS AND ADDRESSES, by C. B. Eavey. Baker, 1966, pp. 148. \$1.95. The minister with a thorough Biblical and theological education does not need this kind of ready-made "stimulation." For others, it may prove helpful, but should be used sparingly, as an occasional help, not a steady source or an authority. It consists of paragraphs, alphabetically arranged by subject, from Abasement to Zealous.

SIMPLE SERMONS FOR SUNDAY MORNING, by W. H. Ford. Zondervan, 1966, pp. 127. \$2.50. Simple, direct, evangelical, edifying.

THE KINGDOM OF HEAVEN TAKEN BY PRAYER, by William Huntington. Sovereign Grace Union, 1966, pp. 183, paperback, 7s. 6d., hardbound 12s. 6d. William Huntington lived 1745-1813. This reprint of an old book shows through the life of a man what God can and does work through prayer.

THE WIDER PLACE, by Eugenia Price. Zondervan, 1966, pp. 250. \$3.95. In this volume Miss Price encourages Christians to seek greater Christian growth.

LIMITING GOD, by J. E. Hunter. Zonder-

van, 1966, pp. 159. \$2.50. The sub-title is "An Analysis of Christian Failure with the Sure Answers for Success." The term "limiting God" is taken from Psalm 78:41. The Hebrew word for "limited" is translated "provoked" in the RSV. The author holds that various forms of human sin "limit" God. For example, he says that people limit God through unbelief. The context of Psalm 78:41 shows that Israel did not really "limit" God — make Him less powerful than He otherwise would have been — but that they acted in a way which limited God in their thinking about Him. It was their idea of God that was limited, not God Himself. The author shows effectively what sins such as unbelief, disobedience, etc., do to human lives. He fails to bring out adequately the sovereignty of God in saving people from these very sins.

THE PROMISE, by Sallie Lee Bell. Zondervan, 1966, pp. 147. \$2.50. A novel with a Christian message for high-school age girls.

LISTENING TO GOD ON CALVARY, by George Gritter. Baker, 1965, pp. 143. \$2.50. A series of meditations on our Saviour's seven words from the cross, by a Christian Reformed pastor. Scriptural and edifying.

REALITIES: THE MIRACLES OF GOD EXPERIENCED TODAY, by M. B. Schlink. Zondervan, 1966, pp. 128. paperback. \$1.50. Translated from German, this little book deals with remarkable providences and answers to prayers, incorrectly called "miracles." Apart from the improper use of the term "miracles", it is recommended.

THE GRACE OF GOD, by S. J. Mikolaski. Eerdmans, 1966, pp. 108, paperback. \$1.65. A brief but careful treatment of the doctrine of grace in the Bible and in historical theology. Not easy reading, but it will reward study.

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE, by William Law. Eerdmans, 1966, pp. 313, paperback. \$1.95. Originally published in 1728, this book has been very influential. Much very practical counsel on living a truly godly life.

THE GLORY OF THE MINISTRY: PAUL'S EXULTATION IN PREACHING, by A. T. Robertson. Baker, 1967, pp. 243, paperback. \$2.95. Originally published 1911, by the well known Southern Baptist professor of New Testament.

ISRAEL AND THE NATIONS IN PROPHECY, by R. W. De Haan, Zondervan, 1968, pp. 146. \$2.50. By the son of the late M. R. DeHaan. Contains a refutation of British Israelism. This book confuses exposition of the meaning of prophecy with attempted identification of fulfilment of prophecy, dealing at some length

with Russia, the Arab nations, etc. General viewpoint is premillennial and futurist.

COMMUNICATION FOR THE CHURCH, by R. W. McLaughlin. Zondervan, 1968, pp. 228. \$3.95. The author is on the faculty of the Conservative Baptist Seminary, Denver. A worthy and practical treatment of important features in homiletics and evangelism.

TO ADVANCE THE GOSPEL, by Rufus Anderson. Eerdmans, 1967, pp. 225. Paperback, \$2.95. Hardbound, \$5.95. Subtitle: "Basic Writings in the Theory and Practice of Missions." Rufus Anderson lived 1796-1880. He was a pioneer missionary administrator who sought earnestly to make foreign missions Biblical in aim and method. Of special value to mission boards and their members, and other serious students of missions.

FAITH THAT WORKS: AN EXPOSITION OF JAMES, by John L. Bird. Zondervan, 1965, pp. 94, paperback. \$1.95. Fourteen brief but practical sermons on James.

WHAT'S NEW IN RELIGION, by Kenneth Hamilton. Eerdmans, 1968, pp. 176. \$3.95. An examination and critique of current radical theology, including "secular Christianity", the "new morality", and other aspects of modern revolt against orthodoxy.

THE SILENT THOUSANDS SUDDENLY SPEAK, by Charles E. Blair. Zondervan, 1968, pp. 149. \$3.95. By the pastor of the (undenominational) Calvary Temple, Denver, this book discusses ten subjects people wanted to hear discussed, after five thousand written requests were analyzed by a computer. The subjects included range from "Where are we in Prophecy?" to "How can I deal with emotional stresses?" and "How do I have faith?" There is also one on stewardship, with the sub-title "The sermon that didn't get a vote"! The teaching is positive and evangelical.

A VARIED HARVEST, by Frank L. Gaebele. Eerdmans, 1967, pp. 198. Paperback, \$2.45. Hardbound, \$4.95. A collection of essays by Dr. Gaebele, dealing with the relation of Christianity to various phases of culture and education. Highly recommended.

DIARY OF JESSIE THAIN (THE FRIEND OF ROBERT MURRAY McCHEYNE), ed. by Murdoch Campbell. Obtainable from Free Church Bookroom, 15 N. Bank St., Mound, Edinburgh 1, Scotland. 1967, pp. 64, paperback. 3s. The sermons and other writings of Robert Murray McCheyne have been used of the Lord to the spiritual benefit of many. Their simplicity, directness and earnest appeal make them as valuable today as when they were first preached over a century ago. The present little book is the diary of a close friend of McCheyne, Miss Jessie Thain.

After lying forgotten for many years in manuscript form, it was discovered and published in 1955. The present is the fourth edition. The material is truly spiritual in the best sense of the word. Though coming from the 1840's this diary has a message for the Christian of today. The contrast to the superficiality and "activism" of many present-day Christians is striking. This booklet is heartily recommended.

THE YEARS OF OUR DAYS, by Christine Hunter. Zondervan, 1967, pp. 150. \$2.50. A Christian novel for girls in their upper 'teens.

THEODORE ROOSEVELT, NATURALIST-STATESMAN, by Joyce Blackburn. Zondervan, 1967, pp. 151. \$3.95. Not specifically a religious book, but a worth-while book on a great American, suitable for church and school libraries. The author describes Roosevelt's visit to Holland in 1910 (p. 126) but fails to mention how he shocked the Christian people of Holland by travelling by railway train on the Lord's day.

COUNT IT ALL JOY, by William Stringfellow. Eerdmans, 1967, pp. 101. \$3.00. Essays by an Episcopalian layman on faith, doubt and temptation, based on the Epistle of James. His experiences as a Sabbath School teacher were remarkable and make fascinating reading. The author holds that ecumenism — the organic reunion of the Church — is essential to a valid evangelism (pp. 42-44). He fails to see the real evil in the current ecumenical movement. Theological orientation is Barthian or "Neo."

LIVING WORDS COMPILED FROM THE WRITINGS OF FRANK C. LAUBACH. Zondervan, 1967, pp. 103. \$2.95. In reviews of previous books we have called attention to Dr. Laubach's basic theological unsoundness. While the present volume of brief meditations selected from his writings contains much that is unobjectionable, it also contains elements which cannot be approved by the truly Biblical Christian: "Giving God a chance" (p. 20); "Christianity is concern for others" (p. 43); "As surprising world-wide kindness wins the nations, the Communists in Russia will see that violence and hate die out like a candle against loving service, and they will change over to our weapons" (p. 89).

THEN CAME JESUS, by Clyde Kirby. Zondervan, 1967, pp. 157. \$3.95. Real life experiences of a Baptist pastor and his people, showing what Christ has done in lives.

TO LIVE IN LOVE, by Eileen Guder. Zondervan, 1967, pp. 192. \$3.95. An excellent treatment of Christian love, maturity, getting along with people and being transformed to the image of Christ.

A BLADE OF GRASS, by Gladys and Gordon De Pree. Zondervan, 1967, pp. 189. \$3.95. Devo-

tional meditations for every day in the year, half a page for each day. Under each date a Scripture text is followed by paragraphs of prose printed as if it was poetry. The authors are missionaries in Hong Kong. The theology is evangelical.

HOW TO STAY ALIVE ALL YOUR LIFE, by C. W. Franke. Zondervan, 1967, pp. 135. \$3.95. Brief, popular type discussions of personal spiritual and psychological problems. Provides much sound and useful counsel.

HUDSON TAYLOR AND MARIA, PIONEERS IN CHINA, by J. C. Pollock. Zondervan, 1967, pp. 207, paperback. \$1.95. The life story of the founder of the China Inland Mission, interestingly told. Recommended for church libraries.

THE WEEK THAT CHANGED THE WORLD, by Herbert Lockyer. Zondervan, 1968, pp. 128. \$2.95. A series of "Lenten" meditations, not exegetically outstanding, but evangelical and spiritually helpful.

SIMPLE SERMONS FOR SUNDAY EVENING, by W. H. Ford. Zondervan, 1967, pp. 126. \$2.50. By a Southern Baptist pastor. Evangelical and edifying.

BEYOND THE RANGES: THE AUTOBIOGRAPHY OF KENNETH SCOTT LATOURETTE. Eerdmans, 1967, pp. 161. \$3.95. Dr. Latourette was professor of Missions and Oriental History in Yale University, and the author of several outstanding books in the field of church history and the history of missions. While recognizing the greatness of his life and achievements, we note with regret that he had many close affinities with theological liberals and with organizations and movements of an inclusive type such as the World Council of Churches.

THE MOUNTAIN THAT MOVED, by Edward England. Eerdmans, 1967, pp. 126. \$3.50. The story of the tragic disaster at Aberfan, Wales, and its outcomes in the lives of the people who lived there and were most directly involved in it. Illustrated with many photographs. A truly moving account which shows that faith is indeed the victory that overcomes the world. A good book for church libraries.

SHALL WE UNITE WITH ROME? by W. J. Grier. British Evangelical Council, 51 Chestnut Road, West Norwood, London, S. E. 27, England. 1967, pp. 14, paper cover. Sixpence. The author answers the question asked in the title with a firm negative. He surveys briefly the changes coming in Roman Catholicism, and the tensions in the Roman Catholic Church, holds that these do not remove the grounds of Protestant separateness, and that consistency requires Protestants to remain distinct.

OUR GUILTY SILENCE, by John R. W. Stott. Eerdmans, 1969, pp. 117, paperback. \$1.45.

An earnest plea for evangelistic outreach to the unchurched and unsaved.

THE GREATEST OF THESE IS LOVE, by A. A. van Ruler. Eerdmans, 1966, pp. 111, paperback. \$1.45. By a Dutch professor of theology, translated by Lewis B. Smedes. An exposition of I Cor. 13. What Christian love is and does.

MEDITATIONS ON PRAYER, by Bernie Smith. Baker, 1966, pp. 81. \$1.95. By an un-denominational evangelist. Many good thoughts on prayer. We believe the idea expressed in the title of his last chapter ("Prayer the Hope of the World") is erroneous. God is the hope of the world — no human activity, not even prayer, can be the hope of the world.

HEAVEN: A PLACE, A CITY, A HOME, by E. M. Bounds. Baker, 1966, pp. 151. \$2.95. Reprint of an old but worthy book. Will bring blessing and comfort to many.

THE LIGHT OF THE CROSS, by S. Barton Babbage. Zondervan, 1966, pp. 183. \$4.95. "A look at the persons who stood at the cross." Character studies of fifteen persons more or less directly involved in the crucifixion of Christ. To these is added a study of Saul the Pharisee. "a study in sovereign grace." Recommended.

CHRISTIANITY AND HUMANISM, by Quirinus Breen. Eerdmans, 1968, pp. 283. \$6.95. A study in the relations between Christianity and Humanism in the Renaissance and Reformation periods, by an accomplished historical scholar. Not easy reading but worthy of serious study.

CONTEMPORARY PRAYERS FOR PUBLIC WORSHIP, ed. by Caryl Micklem. Eerdmans, 1967, pp. 141. \$3.00. A book of ready-made prayers. Many of them do not end in the name of Christ, though He is mentioned in most of them. Geared to a liturgical type of service, but extremely contemporary in language.

"PARENTS, UGH!" by Barbara Jurgensen. Zondervan, 1968, pp. 60, paperback. 95 cents. This is a book for teenagers, on getting along with parents. Good Christian teaching, and some fascinating cartoon-type illustrations.

BIBLE DOCTRINES FOR TEENAGERS, by Margaret J. Anderson. Zondervan, 1968, pp. 93, paperback. \$1.50. Bible doctrines are really the same for all of whatever age. The title is therefore ambiguous. This is really a book for teenagers about Bible doctrines. Simple in presentation, evangelical in theology.

JOB, OUR CONTEMPORARY, by H. Harold Kent. Eerdmans, 1967, pp. 65, paperback. \$1.25. A brief but helpful treatment of the Book of Job and its practical implications.

CRUSADE HYMN STORIES, ed. by Cliff Barrows, with 10 Hymn Stories by Billy Graham.

Hope Publishing Co., 5707 West Lake St., Chicago, Ill. 60644. 1967, pp. 160. \$3.50. Interesting and of value for those who believe that hymn singing is a legitimate part of worship. We do not.

OUR RISEN LORD, by Marcus Loane. Zondervan, 1965, pp. 119. \$2.95. Meditations on the resurrection of Christ, Biblical and practical. Foreword by Leon Morris.

THE WANDERER'S RETURN, by Lucille Hunter. Zondervan, 1968, pp. 144. \$2.95. Novel with a Christian message, for upper 'teen age girls.

SOUND OF THE SEA, by Adel Pryor. Zondervan, 1968, pp. 159. \$2.95. Novel with a Christian message for youth and young adults.

TANGLED THREADS, by Sallie Lee Bell. Zondervan, 1968, pp. 158. \$2.95. A story by a well known author, for young people and young adults.

A CREED FOR A CHRISTIAN SKEPTIC, by Mary M. Shideler. Eerdmans, 1968, pp. 167. \$3.95. A serious discussion of the intellectual and moral difficulties faced by a laywoman as she examines the Apostles' Creed. Commendable in many parts, but too concessive in attitude toward the evolutionary theory of human origins.

STREAMS IN THE DESERT, VOL. TWO, by Mrs. C. E. Cowman. Zondervan, 1966, pp. 400. \$2.95. Reprint of part of a well-known devotional book, with a meditation for every day in the year.

GOD AND EVIL, by William Fitch. Eerdmans, 1967, pp. 183, paperback. \$2.65. "Studies in the Mystery of Suffering and Pain" (Sub-title). A Biblically oriented discussion of the problem of evil. In spite of the apparently too-narrow sub-title, moral as well as physical evil is considered.

THE CHRISTIAN LIFE AND SALVATION, by Donald G. Bloesch. Eerdmans, 1967, pp. 164. \$3.50. Theological orientation: distinctly Neo-orthodox. "God's election takes place in and through our decision and obedience" (p. 136).

OF THEM HE CHOSE TWELVE, by Clarence E. Macartney. Baker, 1969, reprint of 1927, pp. 181, paperback. \$1.95. Sermons on the Twelve Apostles. Like all of Dr. Macartney's writings, of lasting value.

CALL OF THE HIGH ROAD, by Vera Minshall. Zondervan, 1967, pp. 154. \$2.50. A Christian novel for and about active young people.

LET US GO ON TO MATURITY, by John E. Hunter. Zondervan, 1967, pp. 136. \$2.95. The

ideal of Christian maturity illustrated by studies of Bible characters.

DEPTH DISCIPLESHIP, by Charles DuMond. Zondervan, 1967, pp. 126. \$2.95. By a Methodist minister. Oriented to Liberalism and Neo-orthodoxy. Treats the second coming of Christ and end of the age as a "possibility" (p. 84).

CHRISTIANITY AND THE AFFLUENT SOCIETY, by R. H. Fuller and B. K. Rice, Eerdmans, 1966, pp. 191, paperback. \$2.45. Theological orientation: Neo-orthodox. Uses the mysterious abbreviation "M.R.L." (p. 50) without anywhere telling what these letters stand for. Holds that the Bible sometimes contradicts itself: "As always when there is a conflict between Acts and Paul, Paul must be followed since his is a first hand account and is written much closer to the events" (p. 46, footnote). Within these limitations, the discussion of modern mammon-worship has considerable relevance and value.

THE LAST CRY, by Sallie Lee Bell. Zondervan, 1967, pp. 151. \$2.50. A historical novel of the time of Christ, by a well-known author of Christian fiction.

PROCLAIMING THE NEW TESTAMENT: THE GOSPEL OF LUKE, by Ralph Earle. Baker, 1968, pp. 109, \$2.95. A book of suggested sermon outlines and briefs based on the Gospel of Luke. The adequately educated minister never needs such books as this. For those who need such help, it will have some value.

BELOVED WORLD, by Eugenia Price. Zondervan, 1967, pp. 474, paperback. \$1.95. Reprint of a book first published in 1961. Bible history retold in story form by the author. Not a substitute for reading the Bible itself, but will help motivate some who are not Bible readers to become such.

JESUS AND THE CHRISTIAN, by William Manson. Eerdmans, 1967, pp. 236. \$5.95. A serious theological study, with Greek and Hebrew print here and there. Distinctly oriented to modern New Testament studies. Introduction by Thomas F. Torrance. **Contemporary** representatives of orthodoxy are conspicuously absent from the index of authors cited at the end of the book. Here are Torrance, C. H. Dodd, and Rudolph Bultmann, but not Machen, Stonehouse, Hendrikson, Geldenhuys or Leon Morris.

THE END OF THIS PRESENT WORLD, by Lehman Strauss. Zondervan, 1967, pp. 133. \$3.95. A Fundamentalist book on Eschatology. Viewpoint: Premillennial. Confuses **meaning** of prophecy with **identification of fulfilment** — e.g., Chapter 3, "The Coming Doom of Russia", pp. 56-80.

THE JUNIOR: A HANDBOOK FOR THE

SUNDAY SCHOOL TEACHER, by Marjorie Soderholm. Baker, 1968, pp. 95, paperback. \$1.50. A practical handbook for church school teachers of children aged 9 to 12 years.

THE VICTORIOUS HEART, by Jeanette Stinson. Zondervan, 1967, pp. 153. \$2.50. A Christian novel for young adults. Joy and victory amidst sorrow and defeat.

SEARCH FOR IDENTITY, by Earl Jabay. Zondervan, 1967, pp. 50, \$3.95. Psychologically oriented counsel on how to lead a normal and satisfying Christian life. Contains practical advice on relations between parents and children. The legitimate use of parental authority is shown to be wholesome and necessary.

GIVE ME THIS MOUNTAIN, by Helen Roseveare. Eerdmans, 1966, pp. 166, pocket size, paperback \$2.75. The life and experiences of a missionary in the Congo.

FOUNDATIONS OF THEORY, by William Young. Craig Press, 1967, pp. 121, paperback. \$3.75. The subjects listed in the Table of Contents will give an idea of what this book is about: 1. Theory. 2. Theoretical Thought. 3. Presupposition and Autonomy. 4. The Anomaly of Agnosticism. 5. Theory and Theism. The book is a serious study of the relationships between Philosophy and Christian Truth. The author's "Select Bibliography" contains three closely printed pages of listings of books. Students of philosophy will profit by this work, as will religious scholars who have some philosophical orientation. The material is difficult and requires close attention.

WHEN DEATH TAKES A FATHER, by Gladys Kooiman. Baker, 1968, pp. 171. \$3.95. This book was born of real life experience — the heart-crushing experience of bereavement and sorrow. A good book for church libraries, and specially suitable for pastors to lend or give to families who have suffered similar bereavement.

52 PLANNED PROGRAMS FOR YOUTH AND ADULTS, by Janet Burton. Zondervan, 1968, pp. 108, paperback. \$1.95. These programs are very brief ones, averaging two pages each in the book. They include "worship centers", "meditation music", special hymns, solo singing, and other features which involve serious problems as to whether they can be reconciled with the Biblical principle that whatever is not appointed in Scripture for Christian worship is automatically forbidden.

CHRISTMAS PROGRAMS FOR CHURCH GROUPS, by Marilyn A. Smith. Baker, 1968, pp. 91, paperback. \$1.50. This book contains 14 Christmas programs for the church school or other groups. The material is usable and well prepared. However we have a scruple of con-

science about the lawfulness of observing Christmas as a special holy day.

THE PATTERN OF NEW TESTAMENT TRUTH, by George Eldon Ladd. Eerdmans, 1968, pp. 119. \$3.75. A series of studies in Biblical Theology. The author comes to grips with the currently popular Form Criticism, the "Realized Eschatology" of C. H. Dodd, the demythologizing trend pioneered by Rudolph Bultmann, and other modern deviations in the field of New Testament studies.

THE LENTEN SOURCEBOOK, by Herbert Lockyer. Zondervan, 1968, pp. 192. \$4.95. There seems to be an endless flow of published "Lenten" materials. To those who believe that the observance of Lent is wrong from the standpoint of Biblical principles of worship, "Lenten" material is largely irrelevant. The present book is good of its kind and presents many thought-provoking and usable ideas for "Lenten" sermons and services. Those who do not believe in Lent will not find great use for it.

THE INESCAPABLE CALLING, by R. K. Strachan. Eerdmans, 1968, pp. 127, paperback. \$1.65. A book on missionary methods and policies. The author in the Bibliography cites all shades of opinion, from Bonhoeffer to Harry R. Boer to Watchman Nee to James I. Packer. All of these, among many others, he says he has found helpful. The book is a serious discussion of what Missions should do and be.

ALL LOVES EXCELLING, by R. P. Beaver. Eerdmans, 1968, pp. 227, paperback. \$2.95. A historical study of the contribution of American Protestant women to the fulfilling of the missionary task. Concerns chiefly the large denominations.

MAN IN COMMUNICATION, by Peter Schouls. Association for Reformed Scientific Studies, 141 Lyndhurst Ave., Toronto, Ont., Canada. 1968, pp. 69, paperback. \$1.50. The author attempts to present a genuinely Christian contribution to the current world-wide discussion on dialogue and communication. He teaches philosophy in the University of Alberta. The present little book deals with the problem of communication between Christian and non-Christian, in view of the epistemological antithesis between the two. It shows the impossibility of a real neutral ground between the two, and insists on the importance of the Christian scholar exposing the unwarranted dogmatism and concealed basic assumptions of the non-Christian world-view.

LIVING ON THE GROWING EDGE, by Bruce Larson. Zondervan, 1968, pp. 115. \$2.95. The author urges reality in personal Christian growth and in the Christian's relationships. Weak on the place of the Bible in Christian growth. Quotes William Strongfellow (p. 45) and Paul Til-

lich (p. 108)) favorably, with no warning to readers that these men are seriously unorthodox and not reliable guides.

TINDER IN TABASCO, by Charles Bennett. Eerdmans, 1968, pp. 213, paperback. \$2.95. "A study of Church growth in tropical Mexico." Of interest to serious students of missions and missionary methods and policies.

NO CIVIL WAR IN THE CAVE, by Luedecke Hoffelt. Libertarian Press, 366 E. 166th St., South Holland, Ill. 1968, pp. 87, paperback. \$1.00. Contrasts two great men of Geneva (Switzerland), namely John Calvin and Jean Jacques Rousseau, and the influence and system of thought left by each. An emphatic contrast between humanistic ethics and truly Christian ethics as these systems deal with social and economic problems, and especially the race issue in present day America.

COMPLETE CHRISTMAS PROGRAMS, VOLUME TWO, by Grace Ramquist. Zondervan, 1968, pp. 60, paperback. \$1.00. Five religious Christmas programs for the Church school or other organizations. Some good materials are here. However we have a question of conscience about the religious observance of Christmas as a holy day.

I'LL TAKE THE HIGH ROAD, by Stephen Olford. Zondervan, 1968, pp. 58, paperback. 95 cents. Meditations and practical suggestions and sanctification, vital Christian living, and Christian consistency.

SEVEN WORDS OF LOVE, by G. Hall Todd. Baker, 1968, pp. 71, paperback. \$1.50. Reprint of 1955. Meditations on the sayings of Jesus on the cross. The teaching is evangelical and edifying.

LIVING IN BOTH WORLDS, by Eileen Guder. Zondervan, 1968, pp. 186. \$3.95. Practical discussions of Christian growth and living. Emphasizes the need for honesty and joy in the Christian life.

GRACE IN GALATIANS, by George S. Bishop. Reiner Publications. 1968, pp. 142, paperback. Price not stated. A concise commentary on the Epistle to the Galatians. Reformed viewpoint. The author however holds that Peter and the apostles made a mistake in choosing Matthias to replace Judas.

REPENTANCE: THE JOY-FILLED LIFE, by M. B. Schlink. Zondervan, 1968, pp. 63, paperback. \$1.50. Translated from the original German. The author shows that without repentance there can be no joy.

THE WILL TO WIN: FAITH IN ACTION IN THE LIVES OF ATHLETES, by James C. Hefley. Zondervan, 1968, pp. 106. \$2.95. Six-

teen outstanding Christian athletes, and their athletic achievements and Christian witness. A good book for church school libraries.

THE PLACE CALLED CALVARY, by Marcus Loane. Zondervan, 1968, pp. 159, paperback. \$1.50. The author is the Episcopal Archbishop of Sydney, Australia. Reprint of 1956. Devotional meditations on the sufferings and death of our Lord.

THIS MORNING WITH GOD, ed. by Carol Adeney. Inter-Varsity Press, 1968, pp. 121, paperback. \$1.50. Extremely brief daily devotions. A Scripture passage is cited for each day, and several searching questions are asked about its content and application.

ALL THE HOLY DAYS AND HOLIDAYS, by Herbert Lockyer. Zondervan, 1968, pp. 283. \$4.95. The "holy days and holidays" of the title are not those found in the Bible but those which have been invented by men since Bible times. In addition to Christmas, Easter, Lent, etc., here are April Fool's Day, Valentine's Day, Labor Day, Independence Day, Deaconess Ordination Day, Church Budget Day, Veteran's Day, Mother's Day, and many others. The proliferation of "holy" and special days in the modern Church has become a notorious evil, occasioning a corresponding lack of emphasis on the Christian Sabbath. Those who believe in observing special days will find abundant material in this book.

THE SAVIOUR'S SEVEN STATEMENTS, by Robert G. Lee. Zondervan, 1968, pp. 146. \$3.50. Yet another book of "Lenten" meditations on the Saviour's seven sayings on the cross. We do not approve of observing Lent. However there is evangelical exposition and application here which can benefit any Christian.

JESUS AND THE TWELVE, by Robert P. Meye. Eerdmans, 1968, pp. 257. \$4.95. Not a popular type book but a somewhat technical scholarly study. Deals extensively with "critical" views of the Gospels.

BESIDE STILL WATERS: POEMS TO COMFORT AND ENCOURAGE, by Phyllis C. Michael. Zondervan, 1969, pp. 62, paperback. 95 cents. The copyright is reserved so strictly that we cannot quote even one line of this book in a review. If literally interpreted the Publisher's reservation would make it unlawful even to quote one of these poems in a sermon. Only individual private reading would be permissible. In general, the poems are good.

CHRIST MANIFESTED, by John Fletcher. Christian Literature Crusade, Fort Washington, Pa. 1968, pp. 96, paperback. Price not stated. This book cannot be quoted except in a published review. As the author died in 1785, nearly two centuries ago, we wonder how such a rigid

copyright restriction is possible. Present edition has Foreword by Dr. D. Martyn Lloyd-Jones. The content of the book is spiritually sound and edifying.

WATER BAPTISM: DELUSION'S DILEMMA, by D. F. Buster and J. A. Colton. Deanita Bible Studies, Inc., R. R. 5, Muscatine, Iowa 52761. 1967, pp. 77, paperback. Price not stated. An outspoken polemic against water baptism, which the authors reject as unscriptural for the Gospel age. An extreme form of Dispensationalism. At one point a major argument is based on Mark 16:15-20, the authors apparently being unaware that the most authentic Greek manuscripts do not contain these verses. The whole treatment is unconvincing.

SENT BY THE SOVEREIGN, by Walter D. Shepard. Presbyterian and Reformed Pub. Co., 1968, pp. 108, paperback. \$2.50. A treatment of the sovereignty of God in relation to foreign missions. The author is a missionary to Africa.

THE CHALLENGE OF OUR AGE, by Hendrik Hart. Association for Advancement of Christian Studies, 141 Lyndhurst Ave., Toronto, Ont., Canada. 1968, pp. 148, paperback. \$2.00. A perceptive philosophical study of modern skepticism and secularism in relation to Christian truth and the Kingdom of God.

A PLEA FOR UNDERSTANDING: A REPLY TO THE REFORMED CHURCH IN AMERICA, by W. A. Landman. Information Bureau of the Dutch Reformed Church in South Africa, P.O. Box 930, Cape Town, South Africa. 1968, pp. 144, paperback. Price not stated. The Dutch Reformed Church of South Africa undertakes in this book to defend itself against charges of racial injustice — charges coming from the Reformed Church in America, Unesco and other sources. The claim is that criticisms of the South African position on racial segregation have been prejudiced, based on incomplete and inadequate examination of the evidence, and have failed to represent fairly the views and desires of non-white elements in South Africa.

PREACHING THROUGH THE BIBLE, by Joseph Parker, Volumes 18 and 19 (pp. 306 and 375). Baker, 1959, each volume \$3.50. Both volumes are reprints. They deal with Matthew chapters 1 to 16. Parker was a famous nineteenth century preacher in London. The orientation inevitably is to the religious and intellectual climate of a century ago. There is much of lasting value in Parker's work but it cannot simply be transferred to our own day, when people are asking different questions and are troubled by different doubts and problems.

DAVID, by John Hercus. Inter-Varsity Press, 1968, pp. 136. \$4.50. The price is excessively high for such a small book. Even its

136 pages have very wide margins, leaving much space blank. A spiritually edifying treatment of the life of David by a Christian medical doctor.

JESUS: HUMAN AND DIVINE, by H. D. McDonald. Zondervan, 1968, pp. 144. \$3.95. Here again is a book which the reader is forbidden to use otherwise than for strictly private individual reading. The only exception is in the case of published reviews. The treatment is scholarly and faithful to historic Christian orthodoxy.

IS THE U.S.A. IN PROPHECY? by S. F. Logsdon. Zondervan, 1968, pp. 64, paperback. 95 cents. Like many books of this general type, this one confuses exposition of the **meaning** of Scripture prophecy with attempted identification of the **fulfilment**. The author seeks to prove that the United States fits many of the descriptions of Babylon in Jeremiah 51 and 52 and other Scripture passages. This is again confusion — confusion of the **meaning** with the **applications**.

THOSE WHO LOVE HIM, by B. M. Schlink. Zondervan, 1969, pp. 96, paperback. \$1.95. Translated from the German original. Spiritually edifying devotional meditations on love for Christ and what it involves in a Christian's life.

SETTING MEN FREE, by Bruce Larson. Zondervan, 1967, pp. 120. \$2.95. Introduction by Paul Tournier. The author holds that prayer should be a dialogue with God (p. 86) — an unbiblical idea which opens the way to false mysticism. "How does God speak to man in everyday life? Certainly by the 'inner voice' which the Quakers stress. . ." (p. 87). Destructive of the uniqueness of the Bible as the rule of faith and life. Not recommended.

THE WAY MADE PLAIN, by James H. Brookes. Baker, 1967, pp. 305. \$3.50. A reprint of an old book — original date not given, but the author died in 1897. An evangelical treatment of man's need and God's way of salvation.

THE VACUUM OF UNBELIEF, by Stuart B. Babbage. Zondervan, 1969, pp. 152. \$3.95. Man's need for certainty, and God's provision of it in Jesus Christ.

THE VIETNAM WAR: CHRISTIAN PERSPECTIVES, ed. by M. P. Hamilton. Eerdmans, 1967, pp. 140. Cloth edition \$3.50; paperback \$1.65. Several noted liberals and ecumenicists contributed to this small volume — William Sloane Coffin, Jr., Martin Luther King, Eugene Carson Blake and others. The viewpoint is definitely liberal and also unduly soft with regard to Communism. Not recommended.

THE LIVING GOD, by R. W. DeHaan. Zondervan, 1967, pp. 192. \$2.50. An evangelical treatment of God, His attributes and acts. The treat-

ment of the Second Coming of Christ is Premillennial.

JOHN THE BAPTIST AS WITNESS AND MARTYR, by Marcus L. Loane. Zondervan, 1968, pp. 122. \$3.95. An excellent study of John the Baptist and his function in the New Testament.

FLIGHT TO GLORY, by Douglas C. Percy. Zondervan, 1967, pp. 152. \$2.50. A novel about missionary life by a former missionary to Africa.

THE URBAN CRISIS (Symposium), ed. by David McKenna. Zondervan, 1969, pp. 146. \$3.95. "On the racial problem in the inner city." Analysis of problems, with suggestions for approaches and solutions.

A SCIENTIST AND HIS FAITH, by Gordon L. Glegg, Zondervan, 1969, pp. 59, paperback. \$1.50. Foreword by Billy Graham. One chapter is entitled "The Power of Prayer" — an unbiblical idea — only God has power. By a scientist who is a Christian Theist.

THE CHURCH MUST MODERNIZE MEN, by R. N. Usher-Wilson. Eerdmans, 1967, pp. 32, paperback. 75 cents. The author believes that the human race "is a million years old" (p. 5). "Man needs to be modernized. It is the mission of the Church to undertake this task" (ibid.). The author seeks to get the organized church more involved in bringing about change in people and thus in society. Improperly favorable to the Moral Re-armament Movement.

MANAGING YOUR TIME, by T. W. Engstrom and A. Mackenzie. Zondervan, 1967, pp. 242. \$4.95. Practical suggestions and counsel on how to organize one's life and activities so as to get the important things done.

ADVENTURES WITH GOD: SCIENTISTS WHO ARE CHRISTIANS, by James C. Hefley. Zondervan, 1967, pp. 124. \$2.50. Sketches of the lives of fifteen scientists who are Christian believers. Several of them are in the fields of medicine and medical research. Some hold the "double revelation theory" according to which Nature and Scripture are coordinate revelations of God, equally ultimate and valid. In the reviewer's opinion this concept makes it impossible to accept the Bible as truly authoritative when it speaks on matters in the field of nature.

TO MAKE THE WOUNDED WHOLE, by Matsu Crawford. Zondervan, 1967, pp. 188. \$3.95. An adult novel about how a sinner found salvation in Christ.

THE HIDDEN DREAM, by Sallie Lee Bell. Zondervan, 1967, pp. 152. \$2.50. Christian novel for young people. A young man found that God is more important than money.

THE TEARS OF JESUS, by L. R. Scarborough. Baker, 1967, pp. 125, paperback. \$1.50.

"Sermons to aid soul-winners." Earnest and evangelical.

THEOLOGY AND RURAL DEVELOPMENT IN AFRICA, by P. G. Batchelor and H. R. Boer. Eerdmans, 1967, pp. 24, paperback. 75 cents. The price is too high for 24 pages of which several are blank. It should have been possible to sell this booklet for 25 cents. Deals with relationships between the missionary program and the social, economic and cultural situation of people in Africa.

ONE STEADFAST HIGH INTENT, (Symposium). The Evangelical Magazine, Providence House, 3 Speke Road, London, S.W. 11, England. 1967, pp. 72, paperback. 4 shillings. Papers from a Puritan Conference. Among the contributors are James I. Packer and D. M. Lloyd-Jones. A paper on Finney shows his basic unorthodoxy.

BY LIFE OR BY DEATH, by James C. Hefley. Zondervan, 1969, pp. 208. \$4.95. "Violence and martyrdom in this turbulent age." A very informative and moving report and discussion of the perils, sufferings and triumphs of missionaries in Viet Nam, and of Vietnamese-Christians. Excellent for church libraries.

THE BABOON CHASE AND OTHER NEW MISSIONARY STORIES, by Don W. Hillis. Baker, 1968, pp. 87. \$1.95. A worth-while book of missionary stories, very suitable for church school libraries. For children of elementary school age.

THE HEAVENLY OCTAVE: A STUDY OF THE BEATITUDES, by F. W. Boreham. Baker, 1968, pp. 115, paperback. \$1.50. A worthy though brief, exposition of the Beatitudes of Matthew 5.

A STUDY GUIDE TO BIBLE PRAYERS, by Marjorie Soderholm. Baker, 1968, pp. 71, paperback. \$1.50. Prepared as a workbook, with questions and space for writing in the answers. Suggestions for group leaders included. Deals with Bible prayers of both Testaments.

ANSWERS TO SUFFERING, by Harold J. Sala. Baker, 1968, pp. 21, paperback. 75 cents. It should have been possible to publish this very brief booklet for 25 cents. Actually it contains only 15 pages of text. Evangelical and helpful.

LET'S HAVE A BANQUET! by Joyce Landorf. Zondervan, 1969, pp. 118, paperback. \$1.95. The sub-title is: "Or will \$1.36 be enough?" Original and practical ideas for church and society dinners.

THE CREATIVE THEOLOGY OF P. T. FORSYTH, ed. by Samuel J. Mikolaski. Eerdmans, 1969, pp. 264. \$6.95. Selections from the writings of a noted British theologian who died in 1921. We consider it almost blasphemous to call

any man's theology "Creative". Any theology created by man must be a deviation from revealed truth. Presumably the word "creative" is used in the title with the intended sense of "having fresh or original insights into God's revealed truth." In a chapter on Creation, the author presents some incisive criticisms of evolutionary theory and philosophy; nevertheless, he is tolerant of theistic evolution: "The evolutionary idea is certainly compatible with Christianity; but not so long as it claims to be the supreme idea, to which Christianity must be shaped. Evolution is within Christianity, but Christianity is not within evolution" (p. 91). The reviewer considers this too concessive.

JOURNEY INTO LIGHT, by Emile Cailliet. Zondervan, 1968, pp. 117. \$3.95. Another book so restricted by copyright that it cannot be quoted in a sermon or classroom lecture. The author, a French scholar who became an American and a professor at Princeton Theological Seminary, describes his progress from philosophical skepticism to Christian faith.

THE DYNAMICS OF SCHOOL INTEGRATION, by D. H. Bouma and J. Hoffman. Eerdmans, 1968, pp. 128. Paperback \$2.25. Hardbound \$3.95. "Problems and approaches in a northern city." Of special interest to students of the sociology of the present racial crisis in America.

GOD'S IMPATIENCE IN LIBERIA, by Joseph C. Wold. Eerdmans, 1968, pp. 227, paperback. \$2.95. The history and problems of missionary enterprise in Liberia. Of special interest to serious students of missions and of Christianity in Africa.

TELL EVERY MAN, by Dorothy C. Has-kin. Baker, 1968, pp. 157, paperback. \$1.95. "Conversion stories from around the world." Suitable for missionary societies and church libraries, as well as for individuals. Many excellent photographs included.

LITTLE TENY OF NIGERIA, by Edna Menzies. Baker, 1967, pp. 72. \$1.95. A book for children. Includes many excellent photographs. Recommended.

THE CRISES OF PIETY, by Donald G. Bloesch. Eerdmans, 1968, pp. 168. \$3.50. Orientation: Neo-orthodox. Recommended only to students with a thorough grounding in historic Christian orthodoxy. Others will be confused and misled by it.

THE CHRISTIAN MESSAGE TO A CHANGING WORLD. Conference papers of the Reformed Ecumenical Synod's Baarn Missions Conference of 1968. Edited by Paul G. Schrotenboer. International Reformed Bulletin, 1677 Gentian Drive, S.E., Grand Rapids, Mich. 49508. 1968, pp. 113, paperback. \$1.00. Of special interest to mem-

bers of mission boards and other serious students of missionary methods and policies.

THE GOD-PLAYERS: HOW NOT TO RUN YOUR LIFE, by Earl Jabay. Zondervan, 1969, pp. 151. \$3.95. Psychologically oriented practical studies in Christian living and ethical matters. Evangelical and relevant to present-day situations and problems.

LETTERS ON LOVELINESS, by Charlene Johnson. Zondervan, 1969, pp. 159, \$2.95. A study of feminine charm, what it is and how to cultivate it, written from a definitely Christian point of view. Deals with many practical matters — eye-glasses, cosmetics, good manners, voice-control, dating.

THE WAY OF HOLINESS, by K. F. W. Prior. Inter-Varsity Press, 1967, pp. 128, paperback. \$1.50. A book on sanctification, by an Anglican clergyman. Biblically oriented; very practical and helpful.

WE BELIEVE: OUTLINES ON THE BELGIC CONFESSION, PART ONE, by J. A. Vink. Vonkenburg Study Aids, P.O. Box 783, London, Ont., Canada. 1967, pp. 31, paperback. 90 cents. A concise and usable treatment of Articles 1 to 17 of the Belgic Confession. Translated from Dutch. Geared to Dr. P. Y. De Jong's book, "The Church's Witness to the World."

THE SPIRIT OF CHRIST IN HUMAN RELATIONSHIPS, by James R. Bishop. Zonder-

van, 1968, pp. 64, paperback. 95 cents. Follows the outline of the Fruit of the Spirit in Galatians 5. The author apparently holds that the "Baptism" of the Spirit is a distinct experience subsequent to becoming a Christian (p. 59).

Addresses of Publishers

Baker Book House, Grand Rapids, Michigan 49506

Banner of Truth Trust, 78b Chiltern St., London, W.1, England

Bible Truth Depot, c/o Reiner Publications, Swengel, Pennsylvania 17880

Craig Press, P.O. Box 185, Nutley, New Jersey 07110

Eerdmans Publishing Company, 255 Jefferson Ave., Grand Rapids, Michigan 49502

Inter-Varsity Press, 130 North Wells Street, Chicago, Illinois 60606

Presbyterian and Reformed Publishing Co., P.O. Box 185, Nutley, N.J. 07110

Reiner Publications, Swengel, Pennsylvania 17880

Sovereign Grace Union, 6-8 Linkfield Corner, Redhill, Surrey, England

Zondervan Publishing House, Grand Rapids, Michigan 49506

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:

Do you think a person can be a real Christian and never feel like telling others whom they contact, and know to be lost souls, about Christ as Saviour? Can we really love Him and not tell of Him to others?

Answer:

Next to trying to keep people from believing on Christ, there is probably nothing that Satan tries harder to do than to prevent Christians witnessing for the Lord. Certainly Christians are called to be Christ's witnesses, and what does this mean if not to tell others about Christ? "For the love of Christ constraineth us . . ." (2 Cor. 5:14).

However, faithful and effective witnessing is not so easy nor so simple as some people suppose.

Some people have done what they called "witnessing" in a very formal and mechanical way, and it would seem that these are often motivated by a compulsive guilt feeling rather than by real love for Christ and for the souls of people. One cannot simply walk up to a total stranger and say "Jesus saves" or ask "Are you saved?" The person approached will see in this, not love or true concern but fanaticism. It is necessary to know and care about the problems and life situation of the person we are approaching, and to manifest real love and sympathy.

The difficulty of witnessing is compounded today by the fact that the mass of the population, in America at any rate, is grossly ignorant of even the most basic elements of the Christian system of truth. To ask someone, "Are you a Christian?" or "Are you saved?", if the question is really to mean anything, presupposes a fund of Christian truth

which is known both to the questioner and to the person addressed. This fund of basic knowledge no longer exists today in the mind of the general public. We can no longer simply assume that "Christ", "Christian", "salvation" — or even the word "God" — have a definite and true meaning in the mind of a person we may meet. As Paul in witnessing to the Athenian philosophers had to begin with the being of God and the creation of the world, so today we can scarcely take anything for granted except that people may be vaguely aware of unhappiness and personal need. The name "Christ" is meaningless to a person until he first has a valid understanding of the meaning of "God." This is not intended to serve as an excuse for lack of witnessing, but only to bring out the fact that real witnessing is not so simple and matter-of-fact as some people seem to suppose.

Another pitfall concerning personal witnessing is the notion, apparently held by many, that witnessing consists mainly of telling about their own **experience**. While there is certainly a place for telling what God has done for our soul, there is a danger in this too. The danger exists that we may idealize our experience and represent it as more radical and consistent than is really the case. Then some critical person can easily point out some of our manifest sins, failings and grievous inconsistencies, thereby seeming to cancel the whole witness of the person concerned. In other words, telling of one's own experience must be done with great caution and reserve. We are to witness to Christ, not to ourselves as Christians. Also the person who would be an effective witness must be a faithful and consistent Christian. We have heard it said about a certain professing Christian: "If that is what Christians are like, then I don't want to be one!"

Certainly the secret of vital and effective witnessing is prayer. We are to pray that the Lord, by His Holy Spirit, will equip and motivate us to this ministry in His service. Then the best opportunities for witnessing will come to us, some-

times, at the least expected times and places. If we are led of the Spirit, the opportunities will come and we will be guided and enabled in taking advantage of them.

— J. G. Vos

Question:

Is democracy Presbyterian-based or is Presbyterianism democracy-based, or both?

Answer:

Neither. Presbyterianism is not really democracy. It is a form of republicanism in church government. It stimulated people's desire for civil **freedom**, so that an English king could say "Monarchy agreeth with presbytery as God with the devil." Pure democracy — the simple rule of the mass or majority — is rooted in the French Enlightenment and Revolution of the eighteenth century. This is not organically related to the Presbyterian form of church government. Classic Presbyterian government is rooted in the Bible — Old Testament and New — especially the New Testament Epistles.

— J. G. Vos

Question:

How does the verse "Faith without works is dead" (James 2:20) fit in with the doctrine of Justification by Faith alone?

Answer:

See Romans 3:28; 5:1; James 2:14, 17, 20, James contrasts a living faith with a dead faith. Paul contrasts earning your salvation by works with receiving it as a gift of God's grace. There is really no difficulty. We are saved by faith alone, but the faith that saves is never alone, it always produces good works. We are not saved by a mere intellectual assent to truth — even the devils have that.

— J. G. Vos

Reprints Available

In writing for free copies of reprints, readers living in U.S.A. should send a 6 cent stamp for postage. Canadian and overseas readers need not send stamp.

Studies in the Covenant of Grace. Series of 35 Bible lessons from the 1967 issues of the magazine. Obtainable from Reformed Presbyterian Board of Christian Education, 738 Rebecca St., Pittsburgh, Pa. 15221. \$1.00 plus postage.

Philippines: Epistle of Humility, Unity and Loyalty. 13 Bible lessons from the January-

March 1965 issue. 60 cents plus postage, from R. P. Board of Christian Education, 738 Rebecca St., Pittsburgh, Pa. 15221.

A Christian Introduction to Religions of the World. 78 page paperback book, from the 1964 issues of the magazine. \$1.50 from Baker Book House, 1019 Wealthy St., S. E., Grand Rapids, Michigan 49506.

Psalm 98, tune Desert. Metrical version of Psalm 98 with music of tune Desert, on single sheets which by folding once can be pasted in

Psalter or other book of similar size. 5 copies or less, free. In quantities, 25 for \$1.00. 50 for \$1.50. 100 for \$3.00. All postpaid.

The Work of the Holy Spirit. Article from the July-September 1964 issue. Single copy free. 50 cents per dozen, 25 for \$1.00, postpaid.

Receiving the Holy Spirit. Article from October-December 1967 issue. Single copy free. 50 cents per dozen, 25 for \$1.00 postpaid.

Ashamed of the Tents of Shem? Booklet on Psalmody and Worship. Single copy free. In quantities, 5 cents per copy, postpaid.

The Offense of the Cross. Evangelistic and Gospel tract. Single copy free. In quantities 2 cents per copy or \$1.00 per 100, postpaid.

God, Man and Religion. Booklet on the underlying assumptions of different views of Christianity. Single copy free. In quantities, 10 cents per copy or \$1.00 per dozen, postpaid.

Christian Education for Christian Youth. Pamphlet on importance of truly Christian education. Single copy free. In quantities, 2 cents per copy. Postpaid.

What is Christian Education? Booklet on basic principles. Single copy free. In quantities, 10 cents per copy or \$1.00 per dozen, postpaid.

Surrender to Evolution: Inevitable or Inexcusable? Article reprinted from April-June 1966 issue. Single copy free. In quantities, 10 cents per copy or \$1.00 per dozen, postpaid.

Scriptural Revelation and the Evolutionary World View. Booklet from April-June 1967 issue. Single copy free. In quantities, 10 cents each or \$1.00 per dozen, postpaid.

Christian Missions and the Civil Magistrate in the Far East. 24 page reprint from *The Westminster Theological Journal*. Free. Postage 6 cents. Order from Blue Banner Faith and Life.

Syllabus on Biblical Doctrine used at Geneva College. 70 pages. Contains reprints of many articles from back issues of Blue Banner Faith and Life. \$1.50 plus 25 cents postage. Order from Blue Banner Faith and Life.

Back issues of Blue Banner Faith and Life. Issues of recent years and some of earlier years are available at 50 cents per issue, postpaid. Price is the same for new or used copies. New copies are sent if available, otherwise the cleanest used copies on hand.

Except as noted above, all orders for reprints should be sent to Blue Banner Faith and Life, 3408 Seventh Avenue, Beaver Falls, Pennsylvania 15010, U.S.A.

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PSALM 119 : 41-48

8,7,8,7
Stuttgart

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41. Wel-come, LORD, Your pro-mised mer-cy! Your sal - va - tion send to me;
 43. Take Your word of truth not from me; On Your judg-ments I de-pend;
 45. I shall walk in per-fect free-dom, For Your pre-cepts all I seek.
 47. I de-light in Your com-mand-ments, Love and treas-ure them I will.

42. So I'll an - swer those who taunt me; In Your word my trust shall be.
 44. I Your per-fect law e - ter-nal Cher-ish ev - er to the end.
 46. Of Your tes - ti - mon - ies al - so Un - a - shamed to kings I speak.
 48. I my hands lift to Your stat-utes; Them I love and pon - der still.

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