

Volume Five

Christology

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CHRISTOLOGY

Chapter I

THE PREINCARNATE CHRIST THE SON OF GOD

Introduction

CHRISTOLOGY (Χριστός, λόγος), to which this entire volume is devoted, is the doctrine respecting the Lord Jesus Christ. In attempting to write on His adorable Person and His incomprehensible achievements— which achievements when completed will have perfected redemption, exercised to infinite satisfaction the divine attribute of grace, manifested the invisible God to His creatures, and subdued a rebellious universe in which sin has been permitted to demonstrate its exceeding sinfulness—the limitations of a finite mind which is weakened by a faulty perception are all too apparent. Samuel Medley expressed this sense of restriction when he sang:

“O could I speak the matchless worth,
O could I sound the glories forth
Which in my Saviour shine,
I'd soar, and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost Divine.”

Thus, again, the same inability is felt and expressed by Charles Wesley:

“O for a thousand tongues to sing,
My great Redeemer's praise;
The glories of my God and king,
The triumphs of His grace.”

Of this incomparable One it is said that “in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God”; yet such an One, who thus occupied the highest place of Deity in company with the Father and the Spirit, “was made flesh, and dwelt among us.” He who is from everlasting to everlasting was born of a woman and died on a cross. He who according to the mind of the Spirit is Wonderful, was spit upon by men. He who, by the same mind, is Counsellor is rejected of men. He who is The mighty God is crucified in abject weakness. He who is The everlasting Father, is a Son who learned obedience by the things which He suffered. He who is The Prince of Peace must Himself tread the winepress of the fierceness and wrath of Almighty God, for the “day of vengeance” must yet be in His heart and He must

yet break the nations with a rod of iron and dash them in pieces as a potter's vessel. He who said, "I am among you as he that serveth," also said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." He who is the chaste, wooing Lover of the Canticles is the King of glory who is mighty in battle. He who created all things occupied an infant's cradle. He who is holy, harmless, undefiled, and separate from sinners was made to be sin in behalf of others. He who was the Bread of Life was Himself hungry. He who was the giver of the supernatural Water of Life was Himself thirsty. He who was God's Gift of Life to a lost world was Himself dead. He who was dead is alive forevermore.

The range of the life and influence of the Lord Jesus Christ, as disclosed in the Sacred Text, is such as to comprehend things infinite and finite, of God and of man, of the Creator and the creature, of things in heaven and things on the earth, of eternity and of time, of life and of death, of supernal, celestial glory and of mundane sufferings and sacrifice. No greater spread of realities can be conceived than is done when predicating of one Person that He is both very God and very man. It may be inquired how God could be born in a human fashion and die, how God could grow in wisdom and stature, how God could be tempted, how God could be made subject to law, how God could be in need of prayer, how power could be given unto Him which was not His before, or how He could be exalted beyond what He was before. Thus, too, it may be inquired how a visible, identified man on the earth could heal all manner of diseases by His own authority, how He could still the waves with a word of command, how He could discern the thoughts of all men, how He could finally and authoritatively forgive sin, how He could be in complete dominion over angelic spheres, how He could be associated with the Father and the Spirit in majestic ascriptions of heavenly glory, how He could be linked with the titles, the attributes, and the worship belonging to Deity. The answer is found in the revealed truth that this One, as no other could ever be, is both God and man, yet one adorable Person. None need be surprised that this Being is different and, for want of a parallel in the history of the universe, is incomprehensible to finite minds. Were He only man, even the greatest of men, His fellow men might apprehend Him, but He is, first of all, the God of all eternity; and because of that aspect of His incomparable Person, the finite mind may never plumb the immeasurable depths or scale the limitless heights of His Being.

An uncounted number of devout men and even those who lack a due recognition of divine authority have vied with each other in the effort to define

or circumscribe the Person of Christ. Christology purposes to set forth this unrivaled Person; but a true Christology, unlike the straitened treatment imposed in Theology Proper, should extend to the life, to the activities of Christ, and above all else to the redemption He has wrought, and to His eternal power and glory.

No apology is offered for the reconsideration in one connected thesis of truths which have already been contemplated as they, in their appropriate order, have appeared in the course of a full-rounded system of doctrine. There is benefit, sufficient to justify the effort, in gathering into one continuous dissertation the essential features of divine revelation respecting the Person and work of the Second Person of the Godhead—as there is equal advantage in a comprehensive contemplation of the Person and work of the Third Person of the Godhead. Were these vast themes to be broadened to incorporate the history of these doctrines, the subject matter would greatly transcend the plan of this work. Historical features here, as everywhere throughout this work, are eliminated in the main with the expectation that these will be accounted for in another discipline in the student's course of study, namely, the *History of Christian Doctrine*.

The larger and usual division of Christology is twofold—Christ's Person and His work. The work of Christ, being generally restricted to the redemption He has achieved, does not include other essential features—His life on earth, His teachings, His manifestation of divine attributes, His offices as Prophet, Priest, and King, or His relationship to angelic spheres. It is with this larger consideration of Christology in view that a sevenfold division of this extended theme will be pursued: (1) the preincarnate Christ (chap. I), (2) Christ incarnate (chaps. II–VIII), (3) the sufferings and death of Christ incarnate (chap. IX), (4) the resurrection of Christ incarnate (chap. X), (5) the ascension and session of Christ incarnate (chap. XI), (6) the second advent and kingdom of Christ incarnate (chaps. XII–XIII), and (7) the eternal kingdom of Christ incarnate (chap. XIV).

A true and worthy estimation of the Person of Christ is the foundation of a befitting Christology. The cursory computation or valuation of Christ which extends to no greater lengths than to say He began with His human birth, lived thirty-three years on earth, died by crucifixion, was raised, and ascended into heaven, is, in the light of the human story which the Gospels set forth, a natural deduction. Such an inference is nonetheless incommensurate and is therefore misleading. The harmful effect of such a restricted comprehension of Christ is felt not alone in a field of truth which extends merely to temporal and mundane

issues; it involves man's proper recognition of his God and Creator. In such realms, no estimation with regard to the effect can be placed on the enormity of the error. The difference is great indeed whether a highly endowed and divinely favored man began to exist when Christ was born of a woman, or whether a Person of the eternal Godhead became incarnate in human form. The natural disposition of the human mind to think of Christ as a man to whom unusual divine elements were added enters, perhaps unwittingly, into very much modern religious thought. That Christ is God in the most absolute sense and that through the incarnation a member of the adorable Godhead has entered the human family by becoming a part of it, is a far different proposition. The question of who Jesus Christ is becomes the fundamental issue in Christology. If He be very God, as He is, then His birth, His life on earth, His teachings, His death, His resurrection, His session in heaven, and His return assume proportions which are as limitless as infinity. On the other hand, if Christology be occupied merely with a man, be he ever so exalted and favored of God, these features respecting him are no more than details of that human exaltation. It is therefore essential, before any worthy investigation into the great realities which enter into the divine undertaking in and through the Lord Jesus Christ can be pursued, that the mind and heart of the student be made conscious to a degree which dominates all his thinking that *Christ is God*. The absolute, dogmatic declaration that Christ is God is the basic premise in all logic respecting the Person and work of Christ. Without a complete recognition of His Deity, every feature of Christology must be at fault to a baleful degree. As is the case in a great number and variety of themes, the only source from which information may be drawn respecting the Person of Christ is the Sacred Text. In that Text God has spoken regarding the Deity and eternal existence of Christ—this, too, not in a limited way, but at every point where the subject rightfully appears in the Word of God; and not so much as one passage, when properly expounded, implies the contrary. Those who have questioned the truth that Christ is God have done so either through a limited understanding of that which is written, or through wanton rejection of what is doubtless the clearest of all revelations. To the theologian whose task is to discover, arrange, and defend the truth which God has spoken, the assignment relative to the absolute Deity of Christ is simple indeed. The joining of the doctrine of Christ's humanity to the doctrine of His Deity does create a problem which demands the most exact and careful consideration; but the doctrine respecting Christ's Deity when standing alone is without complications.

The general divisions of the divine revelation regarding Christ's pre-existence

may be comprehended under a sevenfold arrangement of truth: (1) Christ is God, hence His pre-existence; (2) Christ is the Creator, hence His pre-existence; (3) Christ is a party to the before-time covenant, hence His pre-existence; (4) the Old Testament anticipation of Messiah which Christ answered is that of Jehovah God, hence He pre-existed; (5) the Old Testament angel of Jehovah is Christ, hence He pre-existed; (6) indirect Biblical assertions declare Christ to have pre-existed; and (7) direct Biblical assertions declare Christ to have pre-existed.

I. The Deity of Christ

The line of evidence which demonstrates the pre-existence of Christ on the ground of the truth—as stated above—that He is God, is wholly uncomplicated. Being God, He has existed from all eternity and will be the same yesterday, today, and forever. To the spiritually minded believer the procedure which undertakes to prove the Deity of Christ is redundant; yet to the unbeliever a restatement of this overwhelming evidence will always be advantageous, if perchance there is sufficient candor to receive it. Such a declaration of Christ's Deity is called for in any attempt to develop a worthy Christology. The line of argument to be followed should be clear, namely, that, as the Deity of Christ is verified, both His pre-existence and His eternal existence are assured. In this the Arian assumption, which contends that Christ pre-existed but was a creation of God and therefore not equal with God, is refuted. Of God, the *Westminster Confession of Faith* declares:

There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them....

It is probable that no more comprehensive declaration respecting God has

been framed than this; yet it is precisely this infinity of Being which the Scriptures predicate of Christ. There is nothing which is said to be true of God which is not said to be true of Christ and to the same degree of infinite perfection. It is true that He took upon Himself the human form and that in so doing important problems arise regarding the theanthropic Person which He became. These problems have been considered under Theology Proper and will yet be resumed later when contemplating the incarnation and earth-life of the Savior. The fundamental issue is that Christ is God. This has also been proved earlier and is not to be demonstrated again. The student is enjoined not to pass over these proofs without having attained to a profound conviction of the Deity of Christ. If he wavers respecting this foundational truth, he should recanvass every argument and attempt no forward step until this credence is definitely acquired, for apart from this conviction no true progress will be made. If, on the other hand, such a conviction is not gained, the student is fundamentally wrong and can, under such abnormal unbelief and want of amenableness to the Scriptures, serve no worthy purpose as an exponent of the Sacred Text. The Lord has Himself declared that “all men should honour the Son, even as they honour the Father” (John 5:23). The Son is dishonored when assigned a lower place than that of the Father. Such dishonor to the Son is displeasing to the Father, and a ministry is vain indeed which, though sincere, advances under the displeasure of God. The Deity of the Father is all but universally admitted, so also the Deity of the Spirit; but the Deity of the Son is challenged. Such a doubt would not have arisen had the Son not become incarnate. It is His entrance into the human sphere that has provided a field for unbelief. Thus it is required the more that the exact testimony of the Word of God should be given in its full authority. As though the divine Author anticipated the temptation to unbelief which would exist through misunderstanding of the theanthropic Person, the strongest evidence is supplied concerning the Deity of Christ. The Scriptures are as clear and conclusive in their expressions respecting the Deity of Christ as they are respecting His humanity. His humanity is revealed by the natural method of ascribing to Him human titles, human attributes, human actions, and human relationships. Similarly, His Deity is disclosed in the same manner by ascribing to Christ divine titles, divine attributes, divine actions, and divine relationships.

1. THE DIVINE NAMES. The names found in the Bible—especially those applied to divine Persons—are far more than empty titles. They define as well as indicate the Person to whom they belong. The name *Jesus* is His human

designation, but it also embodies the whole redemptive purpose of His incarnation (cf. Matt. 1:21). Similar titles such as “The Son of man,” The son of Mary, “The son of Abraham,” “The son of David,” assert His human lineage and relationships. In like manner the designations “Word,” or Logos, “God,” “Lord,” “The mighty God,” “The everlasting Father,” “Immanuel,” “Son of God,” connote His Deity. Among these divine names, some are final in their implications.

a. Designations of Eternal Relationship: *Logos* (Λόγος). As language expresses thought, so Christ is the Expression, the Revealer, the Manifester of God. The term *Logos*—used only by the Apostle John as a name of the Second Person—indicates the eternal character of Christ. As Logos He was in the beginning, He was with God, and He was God (John 1:1). He likewise became flesh (John 1:14) and thus is—according to divine functions—the manifestation of God to man (cf. John 1:18). In His manifestation, all that may be disclosed relative to the Person of God was not only resident in Christ—“In him dwelleth all the fulness [πλήρωμα] of the Godhead bodily” (Col. 2:9)—but all the competency of God—knowledge-surpassing, indeed—was resident in Him. No stronger declaration of the Deity of Christ can be made than is indicated by the cognomen *Logos*. Without the use of this specific title the Apostle Paul also has written both in Colossians and in Hebrews of the same pre-existence of Christ; and concerning the origin of this title and the fact that the Apostle John employs it without explanation—suggesting a general understanding of its meaning—collateral reading may be pursued (cf. Dean Alford, M. R. Vincent, and in the *International Standard Bible Encyclopaedia*, s. v., Alexander).

Bishop Lightfoot, in his commentary on Colossians, chapter 1, verse 15 ff., has declared the meaning of *Logos* and its use in the Sacred Text. He writes:

As the idea of the *Logos* underlies the whole of this passage, though the term itself does not appear, a few words explanatory of this term will be necessary by way of preface. The word λόγος then, denoting both “reason” and “speech,” was a philosophical term adopted by Alexandrian Judaism before St. Paul wrote, to express the *manifestation* of the Unseen God, the Absolute Being, in the creation and government of the World. It included all modes by which God makes Himself known to man. As His *reason*, it denoted His purpose or design; as His *speech*, it implied His revelation. Whether this λόγος was conceived merely as the divine energy personified, or whether the conception took a more concrete form, I need not stop now to enquire; but I hope to give a fuller account of the matter in a later volume. It is sufficient for the understanding of what follows to say that Christian teachers, when they adopted this term, exalted and fixed its meaning by attaching to it two precise and definite ideas: (1) “The Word is a Divine Person,” ὁ λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ λόγος; and (2) “The Word became incarnate in Jesus Christ,” ὁ λόγος σὰρξ ἐγένετο. It is obvious that these two propositions must have altered materially the significance of all the subordinate terms connected with the idea of the λόγος; and that therefore their use in Alexandrian

writers, such as Philo, cannot be taken to *define*, though it may be brought to *illustrate*, their meaning in St. Paul and St. John. With these cautions the Alexandrian phraseology, as a providential preparation for the teaching of the Gospel, will afford important aid in the understanding of the Apostolic writings.—8th ed., pp. 141–42

Only Begotten (μονογενής)—*John 1:14, 18*. This, one of the highest of titles ever employed, bears an indication of the eternal relationship existing between the Father and the Son. Here R. Govett in his *Exposition of the Gospel of St. John* declares:

This glory was of “the *Only-begotten* from the Father.” These words, then, refute the ideas of some of “the men of intelligence,” that there were many like emanations proceeding from God. No! *He* is the *Only* begotten. He is related to the Father, as an only son is to an earthly father. He is “begotten, not made,” partaker in full of His Father’s Godhead. “But if so, do you not introduce another difficulty? If He be the begotten Son of God, proceeding from the Father, do you not imply, that He is not eternal, but had a beginning, after the Father?” At this point two errors may seek to enter, “Jesus Christ is *God*; therefore not a *Son* of God.” Then arises Tritheism, or the doctrine of three Gods. Or, “Jesus Christ is *Son*—therefore He is not *God*.” Then Arianism comes in. We testify on the contrary, then, with Scripture, that Jesus Christ is the Eternal Son of God, and is God. “Eternal decrees” contains as great a difficulty as “Eternal Son.” Eternity introduces difficulties beyond our plumb-line. Jesus is “the *Only-begotten*” in relation to the many figurative “sons of God.” Angels are sons of God by *creation*; but in the sense in which Christ is so, they are not sons at all. He stands alone. In another sense those begotten anew of the Spirit become *adopted* Sons of God. But they *begin* to be so, after having become men. Christ was Son from all eternity. Still further, to set the matter clearly, the Spirit of God adds—“*Only-begotten from the Father,*” as distinct from Him eternally, and sent forth from the Father. Jesus uses this phrase in reference to Himself (3:16–18). The word is then to be taken in the loftiest sense of which it is capable; for the giving of Jesus Christ is alleged to be the very greatest gift which is possible. The higher the person of Christ, the greater the glory of God in the gift of His Son.—I, 23–24

Image (εἰκών)—*Colossians 1:15*. *Image* connotes more than mere likeness; it implies that there is a prototype and that the image is its revealed reality. On this term Dean Alford may be quoted:

...the image of the invisible God (the adjunct invisible is of the utmost weight to the understanding of the expression. The same fact being the foundation of the whole as in Phil. 2:6 ff., that the Son *subsisted in the form of God*, that side of the fact is brought out *here*, which points to His being the *visible* manifestation of that in God which is *invisible*: the *word* of the eternal silence, the *shining forth* of the *glory* which no creature can bear, the *expressed mark* of that *Person* which is incommunicably God’s; in one word, the *declarer* of the Father, whom none hath seen. So that while the epithet invisible includes in it not only the *invisibility*, but the incommunicability of God, the term image also must not be restricted to Christ corporeally visible in the Incarnation, but understood of Him as the manifestation of God in His whole Person and work—pre-existent and incarnate. It is obvious, that in this expression, the Apostle approaches very near to the Alexandrian doctrine of the *Logos* or *Word*: how near, may be seen by an extract from Philo: “As they who cannot look upon the sun, behold the sunshine opposite to him as himself, and the changing phases of the moon as being himself: so men apprehend *the image of God, His Angel the Word, as being Himself*.” St. Paul is, in fact, as St. John afterwards did, adopting the language of that lore as far as

it represented divine truth, and rescuing it from being used in the service of error.—*New Testament for English Readers*, New ed., II, 446

Exact Image (χαρακτήρ)—*Hebrews 1:3*, Gk. M. R. Vincent states, “Here the essential being of God is conceived as setting its distinctive stamp upon Christ, coming into definite and characteristic expression in his person, so that the Son bears the exact impress of the divine nature and character” (*Word Studies in the New Testament*, IV, 383).

First-Begotten (πρωτότοκος). This title—sometimes translated *First-Born*—indicates that Christ is First-Born, the elder in relation to all creation; not the first created thing, but the antecedent to all things as well as the cause of them (cf. Col. 1:16). Of this title Dr. John F. Walvoord writes, “This term is used twice in the New Testament without referring to Christ (Heb. 11:28; 12:23), and seven times as His title. An examination of these references will reveal a threefold use: (a) Before all creation (Rom. 8:29; Col. 1:15). As the ‘firstborn of every creature’ (Col. 1:15), the title is obviously used of Christ as existing before all creation, hence, eternally self-existent. (b) Firstborn of Mary (Matt. 1:25; Luke 2:7; Heb. 1:6). Here the reference is plainly to the fact that Christ was the first child born to Mary, a usage in contrast to that speaking of His eternal sonship. The term is used, then, of His preincarnate Person, and also of His incarnate Person. (c) Firstborn by Resurrection (Col. 1:18; Rev. 1:5). The meaning here is that Christ is the first to be raised from the dead in resurrection life, hence, ‘the firstborn from the dead’ (Col. 1:18). In relation to the eternity of Christ, this title is another proof that Christ is the self-existent, uncreated God spoken of in Romans 8:29; Colossians 1:15; and that in view of His eternal Person, He also has the honor of being the first to be raised from the dead in resurrection life” (*Outline of Christology*, unpublished ms., pp. 5–6).

A consideration of these designations cannot but impress the devout mind with the truth that the Lord Jesus Christ existed as God from all eternity, and that He will so exist throughout eternity to come.

b. The Primary Designations of Deity: *God*. Though in a few instances the name *God* is used with an inferior application, it is almost universally a reference to Deity. When applied to Christ, as many times it is, it declares Him to be of the Godhead and therefore to have existed from all eternity. The use of this designation for Christ begins in the Old Testament and continues throughout the New. Abundant evidence may be cited which makes Isaiah 40:3 turn out to be an anticipation of Christ’s first-advent ministry as heralded by John. The passage reads, “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make

straight in the desert a highway for our God.” In this Scripture the Holy Spirit asserts that the Messiah, or Christ, is both Jehovah and Elohim. In the same manner the same prophet by inspiration writes of Christ: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (9:6–7). Christ alone is the member of the Godhead of whom it could be said that He would be born and that He would sit on David’s throne. So, also, Isaiah declares the coming One to be *Immanuel* and identifies Him as One who would be born of a virgin (Isa. 7:14). Matthew interprets the name *Immanuel* as being “God with us” (Matt. 1:23). The significance of this title is more than that God is present with His people; it is that, by the incarnation, God has become one of the human family. Luke reports the angel as saying of Christ that John would turn many to the Lord their God (Luke 1:16); and this is to turn them to Messiah. Thus, also, over against all the revelation relative to Christ’s humanity which the New Testament sets forth is the disclosure in the same Testament of the truth of His absolute Deity, made by the repeated application to Him of the name *God*. As seen above, the Apostle John, when introducing Christ as the subject of his Gospel, states that the Logos is God, and at once adds that it is this same Logos (who is God) who created all things. When Thomas beheld the Savior’s wounds he said, “My Lord and my God” (John 20:28). Such an utterance, were it untrue, would be idolatry and reprehensible sin; yet Christ did not reprove Thomas, but rather states that, by so much, Thomas has come to believe that which is true of Him. As certainly as it is Christ who is to come again, so certainly He bears the title of Great God and our Savior (Titus 2:13). It was God who shed His blood to purchase the Church (cf. Acts 20:28). When Psalm 45:6 is quoted in Hebrews—clearly referring to Christ—the message states, “Thy throne, O God, is for ever and ever.” It is thus in the most express terms that Christ is said to be *God*, and reason asserts that, if He be God, He existed from all eternity. He is the “True God,” the “God Blessed for ever,” and “God who is over all.”

Jehovah. Lastly, it is to be observed that the highest of all appellations of Deity, that of *Jehovah*, is freely and constantly applied to Christ. Of the exalted character of that name it is written, “I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images” (Isa.

42:8, R.V.). The name *Jehovah* is proper to but One; it can never be rightfully applied to another. Other titles of Deity, such as *Elohim*, imply a correspondence with others. “That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth” (Ps. 83:18). It is Jehovah who speaks in Zechariah 12:10, yet only Christ could be identified as the One who was pierced. Thus the prophet writes, “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” John seems to be considering this Scripture when he said, “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him” (Rev. 1:7). To have both Deity and humanity in view as in Jeremiah 23:5–6, is certain evidence that it is of Christ that the prophet writes when he says, “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” It is Christ who is made unto the believer *righteousness* (1 Cor. 1:30; 2 Cor. 5:21). In Psalm 68:18, Jehovah again appears. The passage reads, “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.” And it is this very Scripture which when quoted by the Apostle in Ephesians 4:8–10 refers definitely to Christ. Psalm 102, which names Jehovah at least eight times, is quoted in connection with Christ in Hebrews 1:10 ff. thus, “And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands ...” So, also, in Isaiah 8:13–14 He is said to be the Stone of stumbling, “Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.” Of this prophecy of Christ Peter writes, “Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed” (1 Pet. 2:7–8). Upon the important passage—Isaiah 6:1–13 in its relation to John 12:41, Dr. William Cooke writes:

In John 12:41, the evangelist, speaking of Christ, says, "These things said Esaias, when he saw his glory, and spake of him." The things which Esaias spake are stated in the preceding verse, and we find this prophecy revealed in Isaiah 6. The evangelist states that the prophet saw Christ's glory at the time of the revelation; and there we find the sublime manifestation referred to, and the seraphs veiling their faces before his awful majesty. But he whom the evangelist speaks of as CHRIST, in his humbled and incarnate state, the prophet identifies in his pre-existent glory as "JEHOVAH," and the seraphs adore him as "*Jehovah of hosts*." The passage is too important and sublime to be omitted. "In the year that king Uzziah died I saw also *the Lord* sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphs: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." The evidence that Christ is here called Jehovah of hosts is too bright to be resisted, and the authority too sacred to be impugned. Now, let the reader remember the declaration we previously adduced from the word of God, which proclaims that "He whose name *alone* is Jehovah is the Most High over all the earth," and then compare this assertion with the fact before us, that the name "Jehovah," and its various combinations, as "Jehovah God," "Jehovah our righteousness," and "Jehovah of hosts," are applied to Christ, and he will have before him a complete demonstration of the proper Deity of Christ. The New Testament being written in Greek, the name Jehovah, which is Hebrew, does not occur in it; the word is not used by evangelists or apostles in reference to either Father, Son, or Spirit. Indeed, that name had ceased to be pronounced, except by the high priest in the temple. In the Septuagint version the word Κύριος, LORD, is used instead of Jehovah, and so it is by the New Testament writers. When they quote from the Old Testament such passages as contain the name Jehovah, they use the word Κύριος, LORD, in its stead, whether that name be applied to the Father, Son, or Spirit; and, indeed, in their own compositions this word is constantly applied to the Deity, whichever person may be intended. This word, in its radical meaning, signifies existence, like the word Jehovah; and though custom has not restricted it to God alone, yet when applied to him it must be understood to represent the meaning intended by the name Jehovah. This will not be disputed in reference to the Father; but as we have abundantly shown that the word Jehovah, with all its sacred combinations, is applied to Christ, it will necessarily follow that the word Κύριος, LORD, is also applicable to him in its highest sense—as the substitute for Jehovah, in the same sense in which it is applied to the Father, and is thus applied to him in a multitude of instances. The numerous passages quoted from the Old Testament, and applied by the apostles to Christ, so fully establish this, as to show that the names "Jehovah" and "Lord" are convertible terms as applied to Christ, and the word "Lord" is applied to the Redeemer about a thousand times in the New Testament. Sometimes, both in the Old and New Testament, a *periphrasis* is used to express the same idea as Jehovah—that is, several words are employed as explanatory of its meaning. A Few examples will make this quite clear. "Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last." Again, "I Jehovah, the first, and with the last, I am he." Once more, "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. 48:12; 41:4; 44:6). From these passages it is clear that the terms "THE FIRST AND THE LAST" are not only titles of Deity, but are explanatory of the name Jehovah—are expressive of Him who is eternal in his existence and unchangeable in his nature. Now, these Divine titles are ascribed to our Lord and Saviour: "I am Alpha and Omega, the beginning and the end, the First and the Last. I Jesus have sent mine angel to testify unto you these things in the churches." "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the FIRST and the LAST: I am he that liveth, and was dead." "I am Alpha and Omega, the Beginning and the End, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 22:13, 16; 1:17, 18; 1:8). The two former passages most clearly refer to Jesus; and that the third does, is highly probable, both from the context and the identity of the phraseology. Since, then, the title, "The First and the Last," is the periphrasis for

Jehovah in the Old Testament, and this is applied to Jesus in the New, it furnishes an additional declaration of his proper Deity. In the texts we have just adduced, several other terms are introduced expressive of the same meaning. He is called Alpha and Omega. Alpha is the first and Omega the last letter in the Greek alphabet, and the import is, that he is the origin and object of all things. He is called the “One WHO IS, WHO WAS, and WHO IS TO COME;” and this is but another periphrasis for Jehovah—another mode of expressing his eternal and unchangeable nature. It appears that he is also here called the ALMIGHTY, which word explains itself as an appellative suited to him alone who in the highest sense is God. The word (παντοκράτωρ) *Almighty* is frequently used, and it always means, as Schleusner says, “The Omnipotent Being, who has all things in his own power, and on whose will and pleasure all created beings are dependent;” and (*est nomen soli Deo proprium*) “is a name proper only unto God.” The following passage illustrates and confirms this view: “Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy” (Rev. 15:3, 4).—*Christian Theology*, pp. 97–99

Much may be said of the titles *Jehovah of the Temple* and *Jehovah of the Sabbath* as applied to Christ. To the Jew the temple was greater than all else excepting the One who was pleased to dwell there. Malachi declared that Jehovah would come to His temple (3:1), and Christ fulfilled that prediction. Of the temple Christ said, “Ye have made my house a den of thieves”, and “My house shall be called the house of prayer.” The temple could not be Christ’s house unless it be true that Christ is Jehovah. In like manner, the Sabbath was Jehovah’s day. He ordained it and He was to be honored by it; but Christ styled Himself as “Lord also of the Sabbath.” The Sabbath was Jehovah’s day also in the sense that it came to be His own through the sequence of six creative days. Thus when Christ announced Himself to be Lord also of the Sabbath He, by so much, assumed the place of the Creator of all things.

Yet more may be said of the name which Christ bears. Salvation is through His name (cf. Acts 4:12); and all gatherings of the people of God are unto His name, who therefore is God.

It is thus demonstrated that every divine name is ascribed as freely to Christ as to the Father, and if these titles do not assert the Deity of the Son then, in candor, they do not assert the Deity of the Father. Since it is declared by these names that Christ is God, then it follows that He has existed as God before His incarnation.

2. THE EVIDENTIAL ATTRIBUTES. Equally conclusive that Christ is God is the evidence which is drawn from His attributes. Only a portion of this material need be indicated.

Eternity. A distinction should be maintained between that which is merely extended and indefinite with respect to time and that which is eternal in the

absolute sense. Millions of ages may have been marked off, but no multiplication of ages can ever make an eternity. Of Christ it is said that His goings forth are “from of old, from everlasting” (Mic. 5:2). In the English text, the words “In the beginning” serve to open both the book of Genesis and the Gospel by John. The Genesis beginning, however, is comparatively modern history as compared to that mentioned by John. Genesis relates to the origin of material things, while John is straining language to its last degree of expression to declare that which is eternal. In a beginning which antedates all creative acts the Logos *was*. He did not then begin to be, but was Himself as old and as all-sufficient then as now. This Logos that *was* has been identified as the Lord Jesus Christ. He it is whom John is introducing as the Subject of his Gospel. Thus, also, by the application of the Jehovah name “I am” (John 8:58), Christ claimed in respect of Himself that He is Jehovah, and no stronger assertion could be made by Him regarding His eternity than to assume that designation. That He is Jehovah is a truth to which no creature might bear conclusive evidence. He must witness thus of Himself, and this might be, as it was, confirmed by the Father and the Spirit. Christ’s own witness to Himself is sustained by His unimpeachable character. In this He was neither self-deceived nor ignorant. Similarly, and by the authority of the Holy Spirit’s inspiration, Christ is said by Isaiah to be The everlasting Father, which declaration is better rendered *The Father of Eternity*. The Apostle declares that “he is before all things, and by him all things consist” (Col. 1:17). He who existed before aught was created is of necessity Himself uncreated and eternal. John states that Christ is “The first and the last.” This is one of the strongest declarations of Jehovah respecting Himself (cf. Isa. 41:4; 44:6; 48:12). Ages past and ages future are included in this proclamation. How, indeed, could the Savior be the source of life eternal to all who believe and He Himself not be eternal? True, with reference to the beginning of His humanity, He is related to time, though His humanity will know no end.

Immutability. The unchangeableness of Deity is ascribed to Christ. When Jehovah announces, “I am the LORD, I change not” (Mal. 3:6), He is stating that which belongs to the Godhead alone. All else is subject to change. It is significant, therefore, that of Christ it is written, “They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. ... Jesus Christ the same yesterday, and to day, and for ever” (Heb 1:11–12; 13:8).

Omnipotence. *The Almighty* is an appellation which can belong only to Deity; yet of Christ it is said that He is “able even to subdue all things unto himself” (Phil 3:21), and at the end of the thousand-year conquest of all angelic enemies “all things shall be subdued unto him” (1 Cor. 15:28). No particular reference to the power displayed in His mighty works while here on the earth is needed when it is remembered that He is repeatedly said to be the Creator of all things.

Omniscience. Again, another attribute which belongs only to Deity is in view, and in many instances both directly and indirectly this limitless competency is predicated of the Lord Jesus Christ. That omniscience is a characteristic of Deity is disclosed in many Old Testament passages. “For thou, even thou only, knowest the hearts of all the children of men” (1 Kings 8:39); “I the LORD search the heart, I try the reins, even to give every man according to his ways” (Jer. 17:10; cf. 11:20; 20:12). Of Christ it is said that He knew the mind and the thoughts of all men. He needed not that any man should tell Him what was in man. He “knoweth the thoughts of man.” It is not a contradiction of this great truth when Christ said of Himself, “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mark 13:32). It would be wholly within the range of that theanthropic Person to know perfectly on the divine side and yet not to know on the human side. How He could know and not know is beyond human understanding, but not impossible with God; however, it is probable that the Savior is employing a form of speech which is common to the Word of God. As the Apostle said to the Corinthians, “I determined not to know any thing among you save Jesus Christ and him crucified” (1 Cor. 2:2), so Christ may have been speaking. In this statement to the Corinthians the Apostle is saying that he determined to limit his message to the one theme. Certainly he did not become ignorant for the time being of all else that he had known. It is easily believed that it was not and is not the purpose of God to reveal the day and the hour of Christ’s return. Speaking from the glory, Christ said, “And all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works” (Rev. 2:23). How conclusive relative to Christ’s omniscience is John 10:15; and also Matthew 11:27, “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

Omnipresence. Of Jehovah it is written, “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (1 Kings 8:27); “Am I a God at hand, saith

the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD” (Jer. 23:23–24). In the same manner Christ presents Himself as One to be present wherever two or three are gathered in His name, and to be with every witness even to the consummation of the age. He likewise promised that He with His Father would come and make His abode with all who love Him (John 14:23).

As definitely might it be pointed out that the divine attributes of infinite *love*, *holiness*, *justice*, and *truth* are predicated of Christ as they are of the Father. Each divine attribute belonging to Christ is an indisputable evidence that Christ is God and therefore one who existed from all eternity.

3. THE EVIDENTIAL MIGHTY WORKS. This aspect of proof respecting Christ’s Deity and pre-existence need not include His miracles while here on earth, which theme will be viewed in later pages. Vast undertakings, such as man cannot even comprehend, are assigned to Christ. Some of these are:

Creation. Though according to the Bible the work of creation is assigned to each of the Persons of the Godhead in turn, it does not lessen the scope of that work in the case of any one of them. Some have contended that John 1:3 asserts that the Father created through the Son as Agent, and that the Son was not, therefore, the original cause of creation. On this important distinction Dr. William Cooke has written thus:

In order to neutralize the force of this argument for the Saviour’s Deity [that He created the universe], it has been alleged that our translation in John 1:3, “All things were made *by* him,” is too strong for the original, and that the Greek preposition *δι’* more properly denotes the instrument *through* whom a thing is done, than the *agent by* whom it is done; that, therefore, though Christ may be the *instrumental* cause, he cannot be the *efficient* cause; and in support of this view we are referred to the passage, “By whom also he made the worlds” (Heb. 1:2). But this criticism will not stand the test of examination; for, in the first place, *διά*, with a genitive, is evidently used for the efficient cause in numerous passages. Thus it is applied to the Father, whose efficient agency will not be disputed; hence, we read, “God is faithful, by whom (*δι’ οὗ*) ye were called unto the fellowship of his Son” (1 Cor. 1:9. See also Rom. 11:36; Heb. 2:10, where *διά* expresses the direct agency of the Father). If, then, the word denotes efficiency when applied to the Father, we must admit it denotes the same when applied to the Son, unless we are prepared to violate the common principles of language, to sustain a falling system. But it should be remarked that *διά* is not the only preposition employed in reference to the operation of the Saviour’s power. The preposition *ἐν* is used, and this, too, is expressive of immediate and efficient agency, as in Col. 1:16, 17. As to the passage, “By whom also he made the worlds,” while this implies the agency of the Father, it does not exclude the agency of the Son, but denotes their united agency, for the work of creation is ascribed efficiently to the three persons in the glorious Trinity; and perhaps the passage implies that the agency of the Son was as in some ineffable manner especially displayed in this work.—*Op. cit.*, pp. 107–8

Passing over the truth that creation is everywhere only a divine undertaking, it is pertinent to note that there are four direct statements in the New Testament which aver that Christ created all things. These passages read, (1) "All things were made by him; and without him was not any thing made that was made" (John 1:3). In a positive sense, all things were created by Him, and, in a negative sense, apart from Him not anything was made. (2) "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). A strange relationship is here asserted: He was in the world which He had made. (3) "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). Christ is said to be not only the Creator but the Object of all creation. All was created by Him and for Him. (4) "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1:10). This Scripture serves to seal all that has gone before, and in the light of these Scriptures none will with candor deny that Christ is the Creator of all things. If He creates, He is God; if He is God, He existed as God eternally.

Preservation. Whoever constructed this vast universe also upholds it and preserves it. All this is assigned to Christ. In Hebrews 1:3 it is said that He, Christ, "upholdeth all things by the word of his power." Similarly, in Colossians 1:17 the Apostle states, "And he is before all things, and by him all things consist." Thus the limitless system of worlds is said to be held together by none other than the Savior of mankind, even He who was nurtured in a human mother's arms.

Forgiveness of Sin. None on earth has either authority or right to forgive sin. None could forgive save the One against whom all have sinned. When Christ forgave sin, as He certainly did, He was not exercising a human prerogative. It is Jehovah that "blotteth out thy transgressions," and Christ, it is said, was the exalted Prince and Savior who gives repentance to Israel and forgiveness of sins (Acts 5:31). The Apostle writes, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13). Since none but God can forgive sins, it is conclusively demonstrated that Christ, since He forgave sins, is God, and, being God, is from everlasting.

The Resurrection of the Dead. Christ assigned to Himself the exalted divine title of *The Resurrection, and the Life*. It is God who raiseth the dead and therefore Christ announced Himself to be God. It is written, "Verily, verily, I say

unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:25–29); “For since by man came death, by man came also the resurrection of the dead” (1 Cor. 15:21).

All Judgment. In view of the truth that to sit in judgment is the highest function of any government, it is indicative that all judgment is said to be committed to the Son. In such an exercise of authority and power the Judge must know the secrets of all hearts and the history of every creature. He must Himself be the righteous One upholding all standards of His righteous government. In Psalm 9:7–8 it is written of Jehovah, “But the LORD shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.” Yet it is asserted that the Father judgeth no man, but hath committed all judgment unto the Son (John 5:22), and it is also said, “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead” (Acts 17:31). In conformity to this great disclosure, it is seen that the judgment of the nations is performed by the King on David’s throne (cf. Ps. 2:7–9; Isa. 63:1–6; Matt. 25:31–46; 2 Thess. 1:7–10; Rev. 19:15), that He judges Israel (cf. Matt. 24:37–25:13), that He judges the believer’s works (cf. 2 Cor. 5:10), and that He will yet judge all angelic powers (cf. 1 Cor. 15:25–26). Since He is God and all judgment is committed unto Him, it is He who sits upon the great white throne in judgment of the wicked dead (cf. Rev. 20:12–15). As His consort, His Bride will also sit in judgment with Him.

The mighty works, like His names and His attributes, point to the truth that Christ is God, and, being God, is eternal.

4. THE TRIUNE RELATIONSHIP. As a further and final evidence to be advanced in proof of the Deity of Christ, it may be observed that in every disclosure respecting the triune relationship the Son occupies a place of essential equality with the Father and the Spirit. To the Son are ascribed the same worship, the same honor, and the same glory. There is no ground for any supposition that the

Father or the Spirit are more to be revered than the Son. Whatever is true of the Father and the Spirit in this relationship is, in every instance, as true of the Son. The Scriptures maintain this testimony in spite of the unmeasured condescension of the Son in the incarnation, and in spite of the truth that He remains incarnate in human form throughout eternity to come. The humanity of Christ, as has been seen, though perfect, has the limitations of that which is human; but in no instance does His humanity restrict His Deity. He remains what He is, namely, not God *mutilated* by the flesh, but God *manifest* in the flesh. The fact that Christ is to be worshiped and this on the authority of the inspired Sacred Text is indicative of that which He is in the Godhead relationship. He accepted the worship of men, and He, as much as the Father or the Spirit, is to be adored. He asked the rich young ruler who addressed Him as “Good master,” “Why callest thou me good?” The entire meaning of this question depends on where the emphasis is placed. Evidently Christ did not say, “Why callest thou me *good*?” but He did say, “*Why* callest thou me good?” By so much He drew out, so far as could be done, the esteem in which this ruler held the Lord. There is no basis here for the Unitarian claim that Christ did not believe in His own Deity. Those who think mostly in the terms of Christ’s humanity naturally shrink from what to them seems to be the worship of a man. The correction of this impression can come only as the attention is drawn to the truth, which is as perfectly established, that He is God.

To those who believe the testimony of the Bible regarding the triune mode of the divine existence, there can be no doubt that Christ is the Second Person in that Trinity; nor can doubt be entertained reasonably whether the Second Person is in every feature equal to the First or the Third.

In concluding this division bearing on the Deity of Christ, it may be restated that the fourfold proof—His names, His attributes, His mighty works, and His rightful place in the Trinity—has established the truth that *Christ is God*, and, since He is God, He has existed from all eternity.

II. Christ and Creation

So far-reaching in its evidential value respecting the Deity of Christ is the truth that Christ is the Creator that it must reappear in this discussion. Already it has been listed among His mighty works. At this point the theme is introduced as a major proof of Christ’s pre-existence. While four major passages bearing upon Christ as Creator have been cited above, only one of these is to be developed

further under this division of this thesis.

In itself, the act of creating is an incomparable undertaking. In His creation of material things, God called them into existence out of nothing. Such a declaration is far removed from the notion that nothing has produced something. It is obvious that out of nothing nothing of itself could arise. The Biblical declaration is rather that out of infinite resources of God everything has come into existence. He is the Source of all that is. The self-determining will of God has caused the material universe, as stated in Romans 11:36, “For of him, and through him, and to him, are all things: to whom be glory for ever.” In this Scripture the creation of all things is predicated of God; but, in Colossians 1:16–17, it is asserted in the same general terms that all things were created by Christ and for Him, that He is before all things and by Him all things consist. This is a reasonable pronouncement only to the extent that Christ is God. The power to create—whether it be production of a universe, of a new creation, or of a new heaven and a new earth—belongs alone to God, and is predicated alike of each of the three Persons of the Godhead. It is certain that if Christ is God He is able to create all things. However, the statement with which this division of this theme is concerned is that, since Christ is said to have created all things, He is by a right reasoning none other than God.

The one passage now to be considered is Colossians 1:15–19. Having declared the redemption which is provided through the blood of Christ and the remission of sins on the ground of that blood (cf. Col. 1:14), the Apostle enters upon an extended and revealing description of the Son who thus redeems. This whole context should be compared with Hebrews 1:2–12 and is distinctive in that it sets forth the Deity of the Son with no direct reference to His humanity. This exalted proclamation of Christ’s Deity, as in Hebrews, chapter 1, is followed by a portion of Scripture which announces His humanity. These verses of Colossians 1:15–19 will be considered separately.

Verse 15. “Who is the image of the invisible God, the firstborn of every creature.”

But recently in an earlier discussion the two eternal titles employed in this verse have been considered. To this may be added that to assert, as the Apostle does at this point, that Christ is the εἰκὼν or image of God is equivalent to John’s statement regarding the λόγος—that He is not only the manifestation of God, but that He is God. No greater assertion respecting Christ could be made than the statement here advanced, that He is the exact image of God. Thus, again, in Hebrews 1:3 it is declared that Christ is the effulgence of the Father’s glory and

that all divine fullness—πλήρωμα—is in Him.

Verse 16. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”

In this verse the reason is given for assigning to Christ the title found in verse 15, namely, “Firstborn of every creature.” As this designation places Christ, in point of time, before all creation, He must have existed before all things. This passage, as Bishop Lightfoot points out, does not teach that Christ was Himself created before all other creations; it rather asserts “the absolute pre-existence of the Son” (*Op. cit.*, p. 144). Concerning a revelation such as this which assigns to Christ the causation of all things—far removed from the idea that He is Himself one of those created things—and includes things celestial and things terrestrial, and things visible and things invisible, it is to be expected that scholars of all generations would have written at length. The precise exegesis of this verse should be followed; however, for the purpose desired in the present treatise, it will suffice to assert, as above, that the text predicates of Christ the origination of all things. The suggestion that Christ was merely an agent through whom God wrought in creation is refused by all who are not prejudiced respecting the absolute pre-existence and creatorship of Christ. Upon the well-established rule that repetition of a truth in the Sacred Text is for emphasis, it is exceedingly significant that the phrase “all things were created by him” occurs twice in this one verse. The enumeration of things that were created by Christ reaches into celestial spheres. There are things visible in heaven as well as invisible and there are things invisible—as the souls of men—as well as visible on the earth. In fact, though mundane things are mentioned by no more than a reference to things that are in the earth, here the contemplation is largely of things which are in heaven. A proper proportion is probably preserved at this point regarding the relative importance of these two spheres. There is no slighting of mundane things. It is only that heavenly things are far more extensive. Thus is accentuated the surpassing creative work of the Son of God. Were this the only reference in the Bible to Christ’s work in creation, it would, naturally, stand alone on its own declaration; but, as before stated, this same revelation occurs in other Scriptures, notably, John 1:3, 10; 1 Corinthians 8:6; Ephesians 3:9; Hebrews 1:10. The enumeration of heavenly things is restricted to celestial beings. The passage in Hebrews 1:10 assigns to Christ the laying of the foundation of the earth. Otherwise, that which stands first in the divine estimation is not material things, but living creatures; and the living creatures of heaven appear to exceed far in

importance the living creatures of earth. In this connection, it will be observed that in the matter of the judgments of Christ upon all living creatures the time assigned to the two spheres—earth and heaven—is very unequal. The judgment of the people of the earth—Jew and Gentile—is at most a matter of a day or days, while the judgment of angelic empires, according to 1 Corinthians 15:24–26, may require the whole millennial period.

The Apostle has twice recorded the various ranks or divisions of celestial beings. In Ephesians 1:21 he discloses that when Christ ascended into heaven He was exalted to the right hand of the Father “far above all principality, and power, and might, and dominion.” This fourfold enumeration is not quite identical with that of Colossians 1:16, all of which suggests that the listing in either case is partial, that the items are named only to answer a general purpose. The same Apostle names the angelic groups when declaring the subduing reign of Christ (cf. 1 Cor. 15:24–26). There he speaks of rule, of authority, of power, and implies that these are “enemies” who must be put under Christ’s feet. Among these enemies is death—a factor which in itself is impersonal and in no way to be classed with responsible creatures. Thus, broad indeed is the contemplation of the enemies of the kingdom of God.

The all-important averment of Colossians 1:16 is gathered up in the second declaration, namely, “All things were created by him.” The act was His and with a view to glorifying Him. Christ is the *end* of creation. It was *for* Him. In this connection, two passages in Revelation present added truth, “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer” (10:5–6); “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (4:11).

Verse 17. “And he is before all things, and by him all things consist.”

This portion of the context adds the important revelation that it is by the direct and unceasing application of Christ’s power that all things consist, or more literally, *hold together*. Again there is a parallel to this truth in Hebrews where in 1:3 it is said, “And upholding all things by the word of his power.” The disclosure is thus made that He who created all things unceasingly sustains them.

Verse 18. “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”

Not only is Christ Head over creation, but He is Head over the New Creation—the Church. With respect to the Church, Christ is its beginning and the First-Born from the dead. 1 Corinthians 15:20, 23 proclaims Christ to be the First-Fruits of them that slept. Revelation 3:14 styles Him “the beginning of the creation of God.” This is doubtless a reference to the New Creation in which He is a part. Because of all this, to Him be the pre-eminence! To Him who created all things, who sustains His creation, who is Head of all creations the pre-eminence belongs.

Verse 19. “For it pleased the Father that in him should all fulness dwell.”

It is according to the design and purpose of the Father that the pre-eminence should be given unto the Son. In the Son all the πλήρωμα dwells (cf. Col. 2:9). Thus the Father’s purpose is realized and thus the Father is glorified in the Son.

The declaration that Christ pre-existed is sustained to the last degree by the revelation that He created all things.

III. The Before-Time Covenant

Expositors have not agreed on the exact nature of the covenant which is mentioned in Titus 1:2, which reads, “In hope of eternal life, which God, that cannot lie, promised before the world began” (cf. 2 Tim. 1:1, 9). By some it is believed that reference is here made to an agreement between the Persons of the Godhead which embraced and provided for the whole plan of redemption, that it assigned to each His part in the undertaking. To others the text indicates no more than the foreknowledge of God concerning the promise which the gospel would proclaim. Of the latter view Dean Alford writes, “The solution of the difficulty, that no promise was actually made till the race of man existed, must be found by regarding, as in the place in 2 Tim. [1:9], the construction as a mixed one,—compounded of the actual promise made in time, and the divine purpose from which that promise sprung, fixed in eternity. Thus, as there God is said to have given us grace in Christ from eternal ages, meaning that the gift took place as the result of a divine purpose fixed from eternity, so here He is said to have promised eternal life before eternal times, meaning that the promise took place as the result of a purpose fixed from eternity” (*Op. cit.*, II, 580). On the general theme of a before-time covenant, Dr. A. A. Hodge presents seven points, “1st. As shown at the opening of this chapter [XXII] such a Covenant is virtually implied in the existence of an eternal Plan of salvation mutually formed by and to be executed by three Persons. 2d. That Christ represented his elect in that

Covenant is necessarily implied in the doctrine of sovereign personal election to grace and salvation. Christ says of his sheep, ‘Thine they were, and thou gavest them me,’ and ‘Those whom thou gavest me I have kept,’ etc. (John 17:6, 12). 3d. The Scriptures declare the existence of the promise and conditions of such a Covenant, and present them in connection (Isa. 53:10, 11). 4th. The Scriptures expressly affirm the existence of such a Covenant (Isa. 52:6; Ps. 89:3). 5th. Christ makes constant reference to a previous commission he had received of his Father (John 10:18; Luke 22:29). 6th. Christ claims a reward which had been conditioned upon the fulfillment of that commission (John 17:4). 7th. Christ constantly asserts that his people and his expected glory are given to him as a reward by his Father (John 17: 6, 9, 24; Phil. 2:6–11)” (*Outlines of Theology*, p. 371).

It is certain that the triune Godhead existed from all eternity, that all things were predetermined, and that an agreement existed between the Persons of the Godhead concerning the part to be executed by each. If the triune Godhead existed from all eternity, the Second Person existed and Christ, being that Person, existed from all eternity.

IV. The Old Testament Messiah

What is too often overlooked is the fact that the Messiah anticipated in the Old Testament is repeatedly declared to be Jehovah. It is also to be observed that, within the mystery of the Trinity, Jehovah and the Messiah are two separate Persons. In Psalm 2:2, R.V., it is said of the kings and rulers of the earth that they will yet “set themselves against Jehovah, and against his anointed.” (Here *Anointed* is better translated ‘Messiah.’) Though the finite mind hesitates for want of ability to understand that which is declared, there are many passages of unquestioned interpretation in which the Messiah is said to be Jehovah. In fact, this is true in the great majority of Messianic predictions. Some of these may well be indicated.

Deuteronomy 30:3. “That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.”

In this passage, which is the first mention within the Sacred Text of the second advent, it is Jehovah Elohim who proclaims that He will return; but He cannot return if He has not been here before. It is alone true of Christ that He has been here and departed, that He will return, that when He returns, as asserted in

this passage, He will regather Israel, and that He will reign on the earth. No optional interpretation is available. It is Christ alone who answers this description and He is here identified as Jehovah Elohim.

Jeremiah 33:14–17. “Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she [basically, he] shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel.”

From this prophecy it may be seen that the Branch, or Son, of David will complete the promise that David shall never lack for one to sit upon his throne. The line of rightful kings continued from David to Christ, but no other king need ever arise, nor will one arise. Of Christ it is declared that His is an everlasting kingdom (cf. Dan. 7:14), and He shall reign forever and ever (Rev. 11:15). In his announcement to Mary of the birth of Messiah, the angel said her Son would be the Son of the Highest, that He would sit on David’s throne, and that He would reign forever. This Son, having no human Father, is the Son of God (Luke 1:31–35). It is thus conclusively demonstrated that Christ is Jehovah.

Isaiah 9:6–7. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

Incomparable titles are here ascribed to that unique Person who is never duplicated in heaven or on earth, who combines both humanity as a child born and Deity as a Son given. He is here said to be Wonderful, Counselor, The mighty God, The Father of eternity, and The Prince of Peace; yet this is that One—Jehovah—who, as declared above, shall sit on David’s throne. All that can be ascribed to Jehovah Elohim is ascribed directly to Christ, and therefore Christ is Jehovah.

Zechariah 9:9. “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

In the fulfillment of the prediction, as recorded in Matthew 21:1–14 and John 12:12–15, Christ is proclaimed to be the Son of David who comes in the name of the Lord (Jehovah); and as He entered the temple He cast out the moneychangers, saying that they had made “my house” a den of thieves when it is properly styled “the house of prayer.” Malachi anticipated that Jehovah would thus come to His temple. It was Jehovah’s temple and Christ asserts that He is Jehovah when He called the temple “my house.” So Zechariah 9:9 is a Messianic prediction which makes Messiah to be Jehovah, and Christ fulfilled this prophecy. The conclusion is that Christ is Jehovah.

Zechariah 1:4, 9, 16. “Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD. ... Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. ... Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.”

The predictions of the Bible know of but one King, of one throne, and one Son of David to reign forever on David’s throne. That Christ is that King and therefore the Messiah need not be demonstrated again; but Zechariah distinctly declares the Messiah-King is none other than Jehovah. He shall be worshiped because He is Jehovah.

Isaiah 40:1–3. “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”

John the Baptist fulfills the prediction of one who in preparation for the advent of Messiah is a voice crying in the wilderness. He himself said that he was that voice (John 1:22–23; cf. Matt. 3:3; Mark 1:3; Luke 3:4–6). It matters not that on account of the rejection of the King the complete fulfillment of this expectation is delayed until His second advent. John was the voice preparing the way for Messiah and Isaiah’s prophecy asserts that the voice was to prepare the way for Jehovah.

Jeremiah 23:5–6. “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and

Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

The King who shall reign and prosper is Messiah, the Son of David. He it is who shall execute judgment and justice in the *earth*. He it is who will save both Judah and Israel (cf. Isa. 63:1; Rom 11:26–27). He it is who shall be designated *Jehovah our Righteousness*—not as a meaningless title, but because He is Jehovah.

Though but a limited selection of passages has been introduced, it will be seen that Messiah is always declared to be Jehovah, and since He is Jehovah He has existed from all eternity.

V. The Angel of Jehovah

One of the most compelling and indisputable proofs that Christ preexisted is found in the truth that He is the Angel of Jehovah whose various appearances are recorded in the Old Testament. On this doctrine Dr. John F. Walvoord has written an analysis which may well be included in this text:

Definition. A theophany is a manifestation of God in visible and bodily form before the incarnation. Usually the term *theophany* is limited to appearances of God in the form of man or angels, other phenomena such as the Shekinah glory not being considered a theophany. The theophanies are chiefly appearances of the Angel of Jehovah, who is clearly distinct from angelic beings.

The Angel of Jehovah Identified as Jehovah. A study of the references to the Angel of Jehovah in the Old Testament will reveal that He is frequently identified as Jehovah Himself. When the Angel of Jehovah spoke to Hagar (Gen. 16:7–13), He is identified as Jehovah (vs. 13). The account of the sacrifice of Isaac (Gen. 22:11–18) affords the same identification of the Angel of Jehovah and Jehovah Himself. Other passages confirm this interpretation (Gen. 31:11–13; 48:15, 16; cf. 45:5; Ex. 3:1 ff.; cf. Acts 7:30–35; Ex. 13:21; 14:19; Judg. 6:11–23; 13:9–20).

The Angel of Jehovah as a Distinct Person from Jehovah. While many passages identify the Angel of Jehovah as Jehovah, other passages almost equal in number distinguish the Angel of Jehovah as a distinct Person. In Gen. 24:7, for instance, Jehovah is pictured as sending “his angel.” The servant of Abraham testifies to the reality of this in Gen. 24:40. Moses speaks of Jehovah sending an angel to lead them (Num. 20:16). A clear instance is found in Zech. 1:12–13 where the Angel of the Lord speaks to Jehovah, “Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the LORD answered the angel that talked with me with good words and comfortable words.” Other passages make a similar distinction (Ex. 23:20; 32:34; 1 Chron. 21:15–18; Isa. 63:9; Dan. 3:25–28). There are some passages which affirm the deity of the Angel of Jehovah, but do not specifically identify Him as Jehovah or as a person distinct from Jehovah (Judg. 2:1–5; 2 Kings 19:35).

The Angel of Jehovah is the Second Person of the Trinity. While to the natural mind the seeming disparity in terminology and usage of the term *Angel of Jehovah* is irreconcilable, the difficulty is easily dissolved when it is realized that Christ is the Angel of Jehovah. As such, Christ is Jehovah, and at the same time, as a Person He is distinct from the Trinity, being the Second

Person. Thus when the Angel of Jehovah is identified as Jehovah, it is a declaration of His deity. When the Angel of Jehovah is distinguished from Jehovah, it is the distinction of the Persons of the Godhead, in all probability the Father in distinction to the Son. This solution is in keeping with the doctrine of the Trinity as unfolded in the entire Scriptures. Granting that the Angel of Jehovah is God, it is a minor problem, relatively, to prove that He is the Second Person, not the Father nor the Holy Spirit.

The proof that Christ is the Angel of Jehovah is supported by four lines of evidence: (a) *The Second Person is the Visible God of the New Testament*. When we turn to the New Testament, the Second Person is found to be the incarnate God, possessing a human body and being visible to all. While the Father's voice is heard from heaven, and the Holy Spirit is seen descending in the form of a dove, Christ, the Second Person, is the full manifestation of God in visible form. It would be logical that the same Person of the Godhead who is visible in the New Testament should also be the chosen One to appear in the form of the Angel of Jehovah in the Old Testament. (b) *The Angel of Jehovah of the Old Testament No Longer Appears after the Incarnation of Christ*. The Angel of Jehovah is exceedingly active throughout the Old Testament period, appearing to many people in widely separated periods. In the New Testament, while there are references to angels as such, not a single instance is found where the Angel of Jehovah appears. It is a natural inference that He now appears as the incarnate Christ. (c) *Both the Angel of Jehovah and Christ Are Sent by the Father*. The Old Testament reveals the Angel of Jehovah as sent by Jehovah to reveal truth, to lead Israel, and to defend and judge them. In the New Testament, Christ is sent by God to reveal God in the flesh, to reveal truth, and to become the Savior. In the nature of the Trinity, it is the Father who sends the Son and the Spirit, the First Person never being sent Himself. The similar character of ministry of the Angel of Jehovah and Christ would serve to identify them. (d) *The Angel of Jehovah Could Not Be Either the Father Or the Holy Spirit*. By process of elimination, it can be demonstrated that the Angel of Jehovah must be the Second Person. According to John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." This verse in effect states that only Christ was visible to man, no one being able to see God the Father or the Holy Spirit in their glory. As the Angel of Jehovah is the Sent One, He could not be the Father, the First Person. As the Angel of Jehovah is God in bodily form, He could not be the Holy Spirit, as the attribute of immateriality is always possessed by the Holy Spirit, and His ministry is never characterized by physical attributes. There is not a single valid reason to deny that the Angel of Jehovah is the Second Person, every known fact pointing to His identification as the Christ of the New Testament.

Appearances of Christ Other Than As the Angel of Jehovah. A number of illustrations are afforded in the Old Testament of appearances of Christ in form other than the Angel of Jehovah. In Gen. 18:1–33, Jehovah appears as a man, accompanied by two other men who are probably angels. Jacob's experience of wrestling with God also involves in all probability the appearance of Christ to him in the form of a man (Gen. 32:24–32). The appearance to the elders of Israel of the God of Israel is probably to be identified as an appearance of Christ (Ex. 24:9–11). The cloud of the Lord, the glory of the Lord (Ex. 40:38), and the "cloudy pillar" (Ex. 33:9–23) are also forms of appearance of Christ in the Old Testament. It is probable that every visible manifestation of God in bodily form is to be identified with the Lord Jesus Christ (Josh. 5:13–15; Ezek. 1:1–28; Dan. 10:1–21).

The Theophanies a Proof of the Pre-existence of Christ. The theophanies of the Old Testament, being the manifestation of Christ, the Second Person, in visible form constitute an argument for pre-existence in history, as contrasted to the direct statement of the New Testament. The abundant witness to the vital ministry of Christ in the Old Testament period and His evident relationship to so many scenes of revelation in the Old Testament are a convincing proof of His pre-existence. An examination of the character of His ministry as the Angel of Jehovah and His manifestation in other forms will not only reveal His pre-existence but will also demand recognition of His deity. As the

Angel of Jehovah, He is God, and the revelation of Him in the Old Testament while sometimes devoid of His inherent glory even as He is found during His life on earth after incarnation is nevertheless clearly a display of the attributes of God.—*Op. cit.*, pp. 6–8

VI. Indirect Biblical Implications

There are many phrases used in the New Testament which imply Christ's pre-existence. He said of Himself that He was sent into the world (John 17:18); it is written that He became flesh (John 1:14); that He partook of flesh and blood (Heb. 2:14); that He was found in fashion as a man (Phil. 2:8); that He said, "I am from above" (John 8:23); and, "I am not of the world" (John 17:14); He claimed to have descended out of heaven (John 3:13). Other Scriptures worthy of note in this connection are: John 1:15, 18, 30; 3:16–17, 31; 6:33, 42, 50–51, 57–58; 7:29; 8:23, 42; 9:39.

VII. Direct Biblical Assertions

This the final evidence of Christ's pre-existence is that which is direct and positive. The Word of God asserts His pre-existence in terms which cannot be questioned by a devout person. Though before noted in a previous volume, some of these passages are listed here.

John 1:1–4, 14. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Not only is Christ here presented as Creator of all things, but, as far as language can express thought, He is declared to have existed from all eternity. In that beginning which preceded all creation, when the universe—such as it may have been—was inhabited only by the triune God, the *Logos* has existed, that is to say from all eternity. In a depth of meaning which is beyond human understanding, the *Logos* was both with God as a fellow to be distinguished separately and He was God. He is none other than the one God.

John 6:33, 38, 41, 50–51, 58, 62. In these seven texts, which need not be quoted, the sevenfold declaration is made by Christ that He came down from heaven (cf. John 3:13, 31). The more extended revelation of John 6:62 is conclusive: "What and if ye shall see the Son of man ascend up where he was before?" Only the most obdurate unbelief will reject an unveiling of heavenly

truth as unanswerable as is set forth in this sevenfold assertion by Christ Himself. The Socinian invention that Christ sometime after His birth was received up into heaven that He might be instructed in heavenly things and that from there He came forth, is perhaps as good an explanation as could be made—if it had a vestige of truth on which it could be based. The devout mind revolts at such impiety and must inquire why any effort is made to save a Christ so humanized that His existence ceases to be of any moment. He came down from heaven where He, as God, had ever had His abode. Every Scripture fully sustains this claim.

John 8:58–59. “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”

Dean Alford’s comment on this passage is included here, “As Lücke remarks, all unbiassed explanation of these words must recognize in them a declaration of the essential pre-existence of Christ. All such interpretations as ‘*before Abraham became Abraham,*’ i.e. father of many nations (Socinus and others), and as ‘*I was predetermined, promised by God*’ (Grotius and the Socinian interpreters), are little better than *dishonest quibbles*. The distinction between *was* (or *was born*) and *am* is important. The present, *I am*, expresses *essential existence*, see Col. 1:17, and was often used by our Lord to assert His divine Being. In this verse *the Godhead of Christ is involved*; and this the Jews *clearly, understood, by their conduct to Him*....Probably there were stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews’ doing this [v. 59] is given by them on a similar occasion, ch. 10:33, *for that thou, being a man, makest thyself God*” (*Op. cit.*, I, 547).

John 17:5. “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

The peculiar circumstances in which the Savior is addressing the Father before He returns to heaven—circumstances wholly apart from any intercourse with men and characterized by that high degree of truth which must obtain when two Persons of the Godhead converse—make this reference on the part of Christ to His pre-existence in heaven of solemn import—such indeed as only those who lack all capacity for respect toward God might question. In his *Exposition of the Gospel of St. John*, R. Govett remarks on this passage:

As the result of such glorification of the Father, He asks for His own glorification. And for an especial form of it—the restoration to Him of the divine glory which He possessed before He

became man. He here testifies His preexistence, and His abiding with the Father, and in His divine glory, before creation began. Jesus, then, is the Eternal Son of the Eternal Father. He is not one who began to be at creation. As Paul says, He was in “the form of God,” and stooped and emptied Himself of glory in His becoming man. Now the bitterest part of that humiliation—the death on the cross—is at the door; but, beyond that, He anticipates so perfect a passage across the darkness, that the Father will be obliged to exalt Him above all creatures as His Son. This appears also in Hebrews 1. Jesus, by His eternal generation, was *the Son*; above all angels, in a sense that cannot justly be assigned to them. But Paul goes on to testify, that by His perfection of service during His incarnation, He has re-won the place of superiority to angels. He has again been saluted as “the Son,” on the Father’s raising Him from the dead (Heb. 1:5). That place no angel has ever by his obedience earned. The unfallen angels by their obedience just fulfil the work demanded of them, but no more. They are not meritorious servants of the Most High, who can claim a reward, and *such* a reward, as their desert. Neither God nor His Son began to be. The world did begin. There were ages uncounted before it was created. On the other hand, the Father speaking to the Son, after His work on earth, owns His Godhead; and assigns to Him the kingdom as the result of His perfect love and righteousness, and hatred of iniquity (Heb. 1:8, 9). There are, then, three aspects of the matter presented in this verse. (1) Jesus, as the Son, had glory with the Father before all creation. (2) He stripped Himself of that glory to become the servant. He has so lived on earth, as that the Father has been glorified, and He can claim glory in the day to come, when the Most High shall assign to each the reward of his works. Nay, the glory is to begin at once. “Now.” “Glorify Me *with* (that is, ‘beside’) *Thyself*.” Jesus’ glory is to begin at once in the presence of the Father on His ascension; and the same divine glory which He enjoyed before His human birth, is to be restored to Him. Who of mere men could say such things with truth? Who could put forth such pretensions without blasphemy? and the Father’s eternal displeasure? “But may not ‘the glory which I had with Thee before the world was’ mean only, that Christ had that glory in the counsels of the Father, before the Christ had any existence?” So speak some, whose aim is just the opposite to that of the Father; to diminish as much as may be, the honour given in Scripture to the Son. Whenever you find this, be on your guard! No! First, if Jesus be a mere man, how did He know what was the glory destined Him, before creation existed? Secondly, this was nothing peculiar to Himself. God had destined a special glory for Abraham, David, and others as well. Thirdly, the natural sense of the words imports—that Jesus not only existed ere creation, but dwelt in glory in the presence of the Father. Fourthly, this is sustained by many other passages, specially of John’s Gospel and Epistles. “The Word was God. *The same was in the beginning with God.*” His was glory before creation; for He created all, and the cause must be before the effect; while the glory of the Creator must be infinitely above that of the creature. Again, “What and if ye shall see the Son of Man *ascend up where He was before?*” “Before Abraham was *born, I am,*” “Who being in the form of God, emptied Himself” (Phil. 2). “He that hath not the Son of God, hath not life.” “He that progresseth, and abideth not in the doctrine of the Christ, hath not God” (2 John 1:9). Observe how the “we” in this prayer sets Jesus on a level with the Father (ver. 11, 21, 22). The Object of worship and Giver of life is the Son.—II, 284–86

Philippians 2:6. “Who, being in the form of God, thought it not robbery to be equal with God.”

An extended comment on this text and its setting by Dr. John Hutchison (*Lectures on St. Paul’s Epistle to the Philippians*, pp. 90–93) will serve to emphasize the testimony of this passage:

The passage is one of no ordinary difficulty. The controversies of the ages have gathered around

it. Years would probably not suffice to master its whole literature. Almost every word in these verses has been a battlefield of contention. A sense of confusion therefore may well settle down upon the mind in trying to study this theme; and yet the more we do study it, the sense of its grandeur grows the more overmastering. It is the theme of all Scripture. Its teaching is the meeting-point of all humble, believing hearts. Yet the exposition of it cannot but be feeble, when what is to be expounded “makes breath poor and speech unable,”—transcends, in a word, all mortal thought. We must content ourselves with the simple endeavour to bring out the meaning of the words into clearer light. In the choice of the terms employed, we see how the apostle wrote, as it were, with the point of a diamond. As Farrar (*Messages of the Books*, p. 299) well puts it, “The chief truths of the profoundest Christology could not have been expressed more grandly, and at the same time more tersely, than in this swift outline of Christ’s passage downwards, step by step, from the infinite heights into the uttermost abyss of self-humiliation, and then His re-ascent upwards into the super-exaltation of unimaginable dominion.” Or we might use the words of Daillé, the worthy French Reformed theologian of the seventeenth century: “The meaning is so noble and so well-established that nothing more powerful could be imagined; the apostle battering down in these few words all that hell has ever invented against this sacred and inviolable foundation of our faith.” Or, going back much farther in the literature of the Church, it is worthy of notice how, in the two very striking sermons of Chrysostom, this passage in its several clauses is used as a weapon by which all the varied heresies of his time are broken to shivers. We have, however, to remember throughout our exposition that the apostle is in no sense purposely formulating the doctrine of our Lord’s divinity and humanity, and atoning work and mediatorial glory and dominion. All this, indeed, is done; yet the one direct and immediate aim is simply to enforce and illustrate the preceding words, “Not looking each of you to his own things, but each of you also to the things of others.” It is simply as the supreme enforcement of this Christian duty that the awfully profound and mysterious truths herein taught about Christ Jesus are to be contemplated. “Who,” that is, He whom we now adore alike as the eternal Son of the eternal Father, and as Jesus Christ, the Son of man. But the necessities of the context make the reference to Him as in the bosom of the Father before His incarnation. “Being in the form of God”—the word “being” is emphatic. It means “subsisting,” “being to begin with” (Webster and Wilkinson), or, as in the margin of the Revised Version, “being originally.” It lays stress upon the reality of His existence, not necessarily, however, upon eternal pre-existence, though this indeed is involved in the clause taken as a whole. He is described then as thus existing “in the *form* of God.” The word is striking in such a connection as this. It certainly does not mean “fashion” or “mere semblance,” on the one hand, nor does it mean exactly “nature, essence,” on the other. It rather shades off into both meanings. It represents actual specific character—that which manifests the essential nature. Of course this word, as applied to our Lord, implies His possession of the divine attributes, for, as Chrysostom says, “It is not possible to be of one essence, and to have the form of another;” and besides, it is placed in apposition to “the form of a servant,” and as this latter means assuredly true condition, so must the former. Our passage, then, is in reality identical with the unapproachably grand yet simple opening words of the prologue to the Fourth Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” The choice of the word “form” is yet further significant. It directs our thoughts specially, not to the divine nature itself, but rather to the infinite majesty and glory pertaining to it. This is put by none so well as by Daillé: “To be in the form of God signifies not only to be King, to possess majesty and power, but also to have the insignia of royalty, its courtly train and equipage.... Thus formerly among the Romans we might call the form of a consul, the equipage and pomp with which the laws and customs of that people invested those who exercised the office; the purple, the ivory chair, the twelve lictors with their fasces and rods, and such-like. When, then, the apostle here says that the Lord, before taking our nature upon Him, was in the form of God, he does not merely intend that He was God in Himself, and that He had the true nature of the divinity; but, further still, that He possessed the glory, and enjoyed all the dignity,

majesty, and grandeur due to so high a name. This is precisely what our Lord means in St. John by the glory which He says He had with the Father before the world was." It was this alone that in His humiliation He renounced. He could not empty Himself of His essential perfections, for, indeed, one of these perfections is unchangeableness itself.

In concluding the discussion of this exalted declaration set forth in this verse, the paraphrase by Bishop Lightfoot of verses 5 to 11 is here quoted: "Reflect in your own minds the mind of Christ Jesus. Be humble, as He also was humble. Though existing before the worlds in the Eternal Godhead, yet He did not cling with avidity to the prerogatives of His divine majesty, did not ambitiously display His equality with God; but divested Himself of the glories of heaven, and took upon Him the nature of a servant, assuming the likeness of men. Nor was this all. Having thus appeared among men in the fashion of a man, He humbled Himself yet more, and carried out His obedience even to dying. Nor did He die by a common death: He was crucified, as the lowest malefactor is crucified. But as was His humility, so also was His exaltation. God raised Him to a preeminent height, and gave Him a title and a dignity far above all dignities and titles else. For to the name and majesty of Jesus all created things in heaven and earth and hell shall pay homage on bended knee; and every tongue with praise and thanksgiving shall declare that Jesus Christ is Lord, and in and for Him shall glorify God the Father" (*Epistle to the Philippians*, p. 110).

Conclusion

The arguments which prove the pre-existence of Christ are conclusive and there is every reason to ascribe to the Lord Jesus Christ all that belongs to Deity. To fail to do this is to rob Him of that worship and honor which is rightfully His.

Chapter II

INTRODUCTION TO THE DOCTRINE OF CHRIST INCARNATE

I. The Doctrine as a Whole

IN PURSUING an orderly consideration of Christology, the next theme— extended indeed—is that of the incarnation, which theme includes the Old Testament anticipations, the birth of Christ, and the life and ministry of Christ on the earth. Though the incarnation doctrine reaches on to all that Christ will ever be and do in eternity to come, it is not traced here beyond the life and ministry, the death and all that follows being reserved for later divisions of this thesis. The importance in the divine estimation of this second division of Christology is betokened by the fact that a little less than half of the New Testament—the four Gospels—is devoted to His life and ministry, to say nothing of the Old Testament anticipations of that life and ministry. The Scriptures, as has been seen, do not underestimate the importance of Christ’s preexistence or of other features of Christological doctrine—His death, His resurrection, His session, or His coming again; but the three and a half years of His ministry on the earth as the incarnate Son of God is treated in what might seem to be a disproportionate degree. Such a divine emphasis should be recognized and reflected in a true Christology. The historical Christ is set forth in the Synoptics, as by John also, but while Matthew and Luke declare the human birth of the Savior and so account for His humanity, John in his Gospel brings one of the Godhead Three into the human sphere and therefore must develop the major body of truth respecting the incarnation. In reference to John’s account of Christ’s advent into the world, Dr. B. B. Warfield writes thus somewhat at length in the *International Standard Bible Encyclopaedia* (IV, 2343–44):

John tells us that it was this Word, eternal in His subsistence, God’s eternal fellow, the eternal God’s self, that, as “come in the flesh,” was Jesus Christ (1 Jn. 4:2). “And the Word became flesh” (Jn. 1:14), he says. The terms he employs here are not terms of substance, but of personality. The meaning is not that the substance of God was transmuted into that substance which we call “flesh.” “The Word” is a personal name of the eternal God; “flesh” is an appropriate designation of humanity in its entirety, with the implications of dependence and weakness. The meaning, then, is simply that He who had just been described as the eternal God became, by a voluntary act in time, a man. The exact nature of the act by which He “became” man lies outside the statement; it was matter of common knowledge between the writer and the reader. The language employed intimates

merely that it was a definite act, and that it involved a change in the life-history of the eternal God, here designated "the Word." The whole emphasis falls on the nature of this change in His life-history. He became *flesh*. That is to say, He entered upon a mode of existence in which the experiences that belong to human beings would also be His. The dependence, the weakness, which constitute the very idea of flesh, in contrast with God, would now enter into His personal experience. And it is precisely because these are the connotations of the term "flesh" that John chooses that term here, instead of the more simply denotative term "man." What he means is merely that the eternal God became man. But he elects to say this in the language which throws best up to view what it is to become man. The contrast between the Word as the eternal God and the human nature which He assumed as flesh, is the hinge of the statement. Had the evangelist said (as he does in 1 Jn. 4:2) that the Word "came in flesh," it would have been the continuity through the change which would have been most emphasized. When he says rather that the Word became flesh, while the continuity of the personal subject is, of course, intimated, it is the reality and the completeness of the humanity assumed which is made most prominent.... That in becoming flesh the Word did not cease to be what He was before entering upon this new sphere of experiences, the evangelist does not leave, however, to mere suggestion. The glory of the Word was so far from quenched, in his view, by His becoming flesh, that he gives us at once to understand that it was rather as "trailing clouds of glory" that He came. "And the Word became flesh," he says, and immediately adds: "and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (1:14). The language is colored by reminiscences from the Tabernacle, in which the Glory of God, the Shekinah, dwelt. The flesh of Our Lord became, on its assumption by the Word, the Temple of God on earth (cf. Jn. 2:19), and the glory of the Lord filled the house of the Lord. John tells us expressly that this glory was visible, that it was precisely what was appropriate to the Son of God as such. "And we beheld his glory," he says; not divined it, or inferred it, but perceived it. It was open to sight, and the actual object of observation. Jesus Christ was obviously more than man; He was obviously God. His actually observed glory, John tells us further, was a "glory as of the only begotten from the Father." It was unique; nothing like it was ever seen in another. And its uniqueness consisted precisely in its consonance with what the unique Son of God, sent forth from the Father, would naturally have; men recognized and could not but recognize in Jesus Christ the unique Son of God. When this unique Son of God is further described as "full of grace and truth," the elements of His manifested glory are not to be supposed to be exhausted by this description (cf. 2:11). Certain items of it only are singled out for particular mention. The visible glory of the incarnated Word was such a glory as the unique Son of God, sent forth from the Father, who was full of grace and truth, would naturally manifest. That nothing should be lacking to the declaration of the continuity of all that belongs to the Word as such into this new sphere of existence, and its full manifestation through the veil of His flesh, John adds at the close of his exposition the remarkable sentence: "As for God, no one has even yet seen him; God only begotten, who is in the bosom of the Father—he hath declared him" (1:18, margin). It is the incarnate Word which is here called "only begotten God." The absence of the article with this designation is doubtless due to its parallelism with the word "God" which stands at the head of the corresponding clause. The effect of its absence is to throw up into emphasis the quality rather than the mere individuality of the person so designated. The adjective "only begotten" conveys the idea, not of derivation and subordination, but of uniqueness and consubstantiality: Jesus is all that God is, and He alone is this. Of this "only begotten God" it is now declared that He "is"—not "was," the state is not one which has been left behind at the incarnation, but one which continues uninterrupted and unmodified—"into"—not merely "in"—"the bosom of the Father"—that is to say, He continues in the most intimate and complete communion with the Father. Though now incarnate, He is still "with God" in the full sense of the external relation intimated in 1:1. This being true, He has much more than seen God, and is fully able to "interpret" God to men. Though no one has ever yet seen God, yet he who has seen Jesus Christ, "God only begotten," has seen the Father (cf. 14:9; 12:45).

In this remarkable sentence there is asserted in the most direct manner the full Deity of the incarnate Word, and the continuity of His life as such in His incarnate life; thus He is fitted to be the absolute revelation of God to man. This condensed statement of the whole doctrine of the incarnation is only the prologue to a historical treatise. The historical treatise which it introduces, naturally, is written from the point of view of its prologue. Its object is to present Jesus Christ in His historical manifestation, as obviously the Son of God in flesh. "These are written," the Gospel testifies, "that ye may believe that Jesus is the Christ, the Son of God" (20:31); that Jesus who came as a man (1:30) was thoroughly known in His human origin (7:27), confessed Himself man (8:40), and died as a man dies (19:5), was, nevertheless, not only the Messiah, the Sent of God, the fulfiller of all the Divine promises of redemption, but also the very Son of God, that God only begotten, who, abiding in the bosom of the Father, is His sole adequate interpreter. From the beginning of the Gospel onward, this purpose is pursued: Jesus is pictured as ever, while truly man, yet manifesting Himself as equally truly God, until the veil which covered the eyes of His followers was wholly lifted, and He is greeted as both Lord and God (20:28). But though it is the prime purpose of this Gospel to exhibit the Divinity of the man Jesus, no obscuration of His manhood is involved. It is the Deity of the man Jesus which is insisted on, but the true manhood of Jesus is as prominent in the representation as in any other portion of the New Testament. Nor is any effacement of the humiliation of His earthly life involved. For the Son of man to come from heaven was a descent (3:13), and the mission which He came to fulfil was a mission of contest and conflict, of suffering and death. He brought His glory with Him (1:14), but the glory that was His on earth (17:22) was not all the glory which He had had with the Father before the world was, and to which, after His work was done, He should return (17:5). Here too the glory of the celestial is one and the glory of the terrestrial is another. In any event, John has no difficulty in presenting the life of Our Lord on earth as the life of God in flesh, and in insisting at once on the glory that belongs to Him as God and on the humiliation which is brought to Him by the flesh. It is distinctly a duplex life which he ascribes to Christ, and he attributes to Him without embarrassment all the powers and modes of activity appropriate on the one hand to Deity and on the other to sinless (John 8:46; cf. 14:30; 1 John 3:5) human nature. In a true sense his portrait of Our Lord is a dramatization of the God-man which he presents to our contemplation in his prologue.

No human mind can ever grasp the significance of the occurrence and consequence of the incarnation. That a Person of the Godhead should become one of the human family—the sphere of His own creation— with a view to remaining in that form, though glorified, and throughout eternity must continue an insoluble mystery to the creatures of this world. What light is shed upon the problem is contained in the divine revelation which unfolds the advantage of redemption both to God and to man. Through the mediation of the theanthropic Person the heart of God is satisfied in the exercise of grace and the sons of men become the sons of God and heirs of God forever.

The analysis of the truth concerning the incarnate Christ which is advanced here will be pursued under these general divisions, namely: (1) the Old Testament expectation respecting the incarnate Christ, (2) the birth and childhood of the incarnate Christ, (3) the baptism of the incarnate Christ, (4) the temptation of the incarnate Christ, (5) the transfiguration of the incarnate Christ, (6) the teaching of the incarnate Christ, and (7) the miracles wrought by the

incarnate Christ.

II. The Old Testament Anticipations

While, as has been seen, the preincarnate Christ appears in the Old Testament as the Angel of Jehovah, He, with regard to His earth-life, is also anticipated in both type and prophecy. To the student of Scripture in the former dispensation, there was released sufficient foreshadowings of the incarnate Christ whereby a comprehensive understanding might have been gained respecting His parentage, His birth, His life, His death, His resurrection, and His second advent. It was then, as now, largely a matter of believing in their natural interpretation the things that are written. A somewhat complete Christology may be constructed from the Old Testament Scriptures. This fact serves as an effective contradiction to the persistent contention that the Old Testament is lacking in vital truth. With the unlimited material provided in both Testaments which is so interdependent and interwoven, there is little to be gained by the segregation of that found in the Old Testament; yet the student will be enriched by a study of the Christology of the Old Testament. The two foreshadowings it has may well be considered separately.

1. THE TYPES. Dr. John F. Walvoord in his unpublished notes on Christology has drawn off under the head of the major types of Christ a listing (which appears, but without comment, in the index of the Scofield Reference Bible) of forty-one well-defined types of Christ. This list is inserted into this text and should be studied with care.

1. *Aaron*: as Priest (Ex. 28:1; Lev. 8:12). 2. *Abel*: Christ as Shepherd (Gen. 4:2). 3. *Acacia Wood*: the humanity of Christ and His origin as a "root out of dry ground" (Ex. 26:15; Isa. 53:2). 4. *Adam*: Christ, Head of the New Creation as Adam is of the Old Creation (Gen. 5:1; Rom. 5:14; 1 Cor. 15:22). 5. *Altar of Brass*: Type of cross upon which Christ was offered (Ex. 27:1). 6. *Altar of Incense*: Type of Christ our Intercessor, through whom our prayers and praises ascend to God (Ex. 30:1; John 17:1-26; Heb. 7:25; 13:15; Rev. 8:3, 4). 7. *Ark of the Covenant* (Ex. 25:10): Cf. Scofield Bible, p. 101, note 1. 8. *Ark of Noah*: Type of Christ as salvation from judgment (Gen. 6:14; Heb. 11:7). 9. *Beauty and Bands* (Zech. 11:7): Cf. Scofield Bible, p. 975, note 1. 10. *Benjamin* (Gen. 35:18; 43:34): a. *Ben-oni*: Son of Sorrow, to his mother. b. *Benjamin*: Son of my right hand, to his father. See Scofield Bible, p. 51, note 3; p. 62, note 1. 11. *The Two Birds* (Lev. 14:4): a. *The Slain Bird*: death of Christ. b. *The Live Bird Dipped in Blood*: resurrection of Christ. 12. *Sacrificial Blood* (Lev. 17:11): See Scofield Bible, p. 150, note 1, 2. 13. *Burnt-Offering* (Lev. 1:3): See Scofield Bible, p. 126. a. *Ox*: patient and enduring servant. b. *Sheep or lamb*: unresisting surrender to death of cross (John 1:29; Isa. 53:7). c. *Goat*: typifies Christ as sinner's Substitute. d. *Turtle-dove or pigeon*: mourning innocence and poverty of Son of man. 14. *Golden Candlestick* (Lampstand): Type of Christ our Light (Ex. 25:31; cf. John 1:4; Isa. 11:2; Heb. 1:9). 15. *Corn of the Promised Land*: Type of Christ Risen and Glorified (Josh. 5:11). Cf. Scofield Bible, p. 263, note 2. 16. *David*

as King (1 Chron. 17:7): David first shepherd, then king. Cf. Scofield Bible, pp. 475–76, note 2. 17. *First Three of Feasts of Jehovah* (Lev. 23:1–14): a. *Passover*: Christ our Redeemer (Ex. 12:11; 1 Cor. 5:7). b. *Unleavened Bread*: Holy Walk of Believer with Christ (1 Cor. 5:6–8; 2 Cor. 7:1; Gal. 5:7–9). c. *First-fruits*: Christ risen (1 Cor. 15:23). 18. *Gate or Door*: only one door to the tabernacle (Ex. 27:16; John 10:7). 19. *The Two Goats* (Lev. 16:5–10). a. *Goat sacrificed*: typical of Christ's death satisfying all of God's righteous demands (Rom. 3:24–26). b. *Scapegoat*: typical of Christ taking our sins from before God (Heb. 9:26; Rom. 8:33, 34). Cf. Scofield Bible, p. 147, note 1. 20. *Isaac* (Gen. 21:3; 22:9; 24:1): a. *As obedient unto death* (Gen. 22:9). b. *As bridegroom of called-out bride* (Gen. 24). Cf. Scofield Bible, p. 31, note 2; p. 33, note 1; p. 34, note 2. 21. *Joseph* (Gen. 37:2). Cf. Scofield Bible, p. 53, note 2. 22. *Joshua* (Josh. 1:1): Name means, "Jehovah-Savior." Cf. Scofield Bible, p. 259, note 1. 23. *Kinsman-Redeemer* (Lev. 25:49; Isa. 59:20; Ruth 2:1; 3:10–18; 4:1–10). Cf. Scofield Bible, p. 161, note 1; p. 765, note 1. 24. *Laver*: Type of Christ cleansing from defilement (Ex. 30:18; John 13:2–10; Eph. 5:25–27; 1 John 1:9). 25. *Light*: Type of Christ the Light of the World (Gen. 1:16; 1 John 1:5). 26. *Manna*: Type of Christ as the Bread of Life come down from heaven (Ex. 16:35; Josh. 5:11). Cf. Scofield Bible, p. 91, note 1; p. 263, note 2. 27. *Meal-offering*: Christ in His perfect humanity tested by suffering (Lev. 2:1). Cf. Scofield Bible, p. 127, note 3. 28. *Melchizedek*: Type of Christ as Resurrected King-Priest (Gen. 14:18; Psa. 110:4; Heb. 6:20; 7:23, 24). Cf. Scofield Bible, p. 23, note 1. 29. *Moses*: Type of Christ as Deliverer and Prophet (Ex. 2:2). Cf. Scofield Bible, p. 72, note 1. 30. *Nazarite*: Separated wholly to God (Num. 6:2). Cf. Scofield Bible, pp. 173–74, note 2. 31. *Peace-offering*: Christ made peace, proclaimed peace, is our peace (Lev. 3:1; Col. 1:20; Eph. 2:14, 17). Cf. Scofield Bible, p. 128, note 4. 32. *Ram*: Type of Christ our Substitute (Gen. 22:9; Lev. 16:3; Heb. 10:5–10). 33. *Red Heifer*: Sacrifice of Christ as ground of believer's cleansing (Num. 19:2; 1 John 1:7, 9). Cf. Scofield Bible, p. 192, note 1. 34. *Rock*: Christ smitten to make possible the outpouring of the Spirit (Ex. 17:6; Num. 20:8; Matt. 21:44; 1 Pet. 2:8; 1 Cor. 10:4). Cf. Scofield Bible, p. 193, note 1. 35. *Rod of Aaron*: Type of Christ in Resurrection (Num. 17:8). 36. *Serpent of Brass*: Type of Christ made sin for us (Num. 21:9; John 3:14). 37. *Showbread*: Type of Christ as Bread of Life (Ex. 25:30). Cf. Scofield Bible, p. 102, note 1. 38. *Sin-offering*: Christ seen in sinner's place (Lev. 4:3). Cf. Scofield Bible, p. 129, note 1. 39. *Sweet Savor Offerings*: Christ in His perfections offering His merit for us (Lev. 1:9). Cf. Scofield Bible, p. 127, note 2. 40. *Trespass-offering*: Christ atoning for injury of sin (Lev. 5:6; 7:1–7; Psa. 51:4). 41. *Veil of Tabernacle*: Type of Christ's body, through which we have access to God (Ex. 26:31; Matt. 26:26; 27:50; Heb. 10:20). Cf. Scofield Bible, p. 104, note 1.—Pp. 9–11

2. THE PROPHECIES. Again, there is incorporated into this text the admirable listing of Old Testament prophecies respecting Christ which is also used in Dr. Walvoord's unpublished notes on Christology:

Introduction. The word *Messiah* is a modified form of the Greek representation of the Hebrew or Aramaic *māshīah*, the equivalent Greek word being *Christos*. Its root meaning is that of *the anointed one*, used in adjective form for priests in the Old Testament (Lev. 4:3, 5, 16; 6:22), and for kings as a noun (cf. Saul, 1 Sam. 24:6, 10; David, 2 Sam. 19:21; 23:1; Zedekiah, Lam. 4:20). Cf. *International Standard Bible Encyclopaedia*, s.v., 'Messiah.'

Two types of Messianic prophecies may be observed in the Old Testament particularly:

(1)*General*: language only a Messiah could fulfill. Illus., 1 Sam. 2:35.

(2)*Personal*: connected with the Messiah by some specific term. Illus., Isa. 7:14, *Immanuel*.

Both types of Messianic prophecy are genuine and contribute vitally to the sum of the doctrine. Naturally, when prophecy is connected with the Messiah by some specific term its Messianic character is more easily established.

Four important characteristics of Messianic prophecy may be observed:

(1) *Prophecy purposely in obscure language.* An examination of Messianic prophecy will reveal that it is frequently given in obscure language such as only Spirit-led believers will discern as constituting genuine Messianic prediction. This feature, of course, may be noted in prophecy on most subjects. The entire content of Scripture is designed to require spiritual illumination for its understanding.

(2) *Prediction frequently in figurative language.* While figurative language is not necessarily uncertain in its meaning, the predictions of the Messiah are often clothed in language which requires interpretation. For instance, Christ is spoken of as a “rod out of the stem of Jesse,” and as “a branch” which “shall grow out of his roots” (Isa. 11:1).

(3) *The future is often regarded as past or present.* As in all prophecy, Messianic prediction is often viewed as an account of events already past. For instance, the great prophecies of Isa. 53 are largely in past tense. The Hebrew frequently uses the perfect for prophecy. According to A. B. Davidson’s Hebrew Grammar, “This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore, to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*)” (pp. 156–57). The use of the perfect tense, then, in the Old Testament merely conceives of the event as certain of completion without specifying whether it is past, present, or future.

(4) *Prophecy is seen horizontally, not vertically.* While the order of prophetic events is generally revealed in Scripture, prophecy does not necessarily include all the intermediate steps between the great events in view. The great mountain peaks of prophecy are revealed without consideration of the expanse of valleys between the peaks. Hence, Old Testament prophecy often leaps from the sufferings of Christ to His glory without consideration of the time which elapses between these aspects. It is not unusual for great periods of time to separate prophecies closely related (cf. Isa. 61:1–2; Luke 4:18–19).—PP. 11–12

An Old Testament Theology which aims at completeness will include its Theology Proper, its Angelology, its Anthropology, its hamartiology, its Soteriology, its Pneumatology, and its Christology. No work like this exists and the theological world has long awaited its appearance. The value of such a work beyond the effective truth it develops will be both to demonstrate the scope of truth accorded the Old Testament saints and to enhance the esteem and veneration of the Old Testament which is due it and yet so generally withheld from it.

Chapter III

THE BIRTH AND CHILDHOOD OF CHRIST INCARNATE

ATTENTION IS again called to the distinction between the birth of Christ and the incarnation, the former being but an incident of all that enters into the latter. The incarnation—that stupendous enterprise of God —comprehends the advent of the Second Person of the Godhead into the human family and with a view to an everlasting participation therein. This advent is one of the seven greatest divine undertakings in the history of the universe—the creation of the angels, the creation of material things including life on the earth, the incarnation, the death of the incarnate One, the resurrection of the incarnate One, His return in glory, and the creation of the new heavens and the new earth. The enormity of the meaning of the incarnation could not be comprehended by human understandings. It belongs to the sphere of heaven, though the gracious redemptive purpose affords some light on that work which would otherwise be inexplicable.

I. The Birth

Granting that it was the divine purpose that the Second Person should enter the human realm and become truly man, by what method might He best attain that end? He must have His own identified human spirit, soul, and body; but these would not be secured if He merely took possession of or appropriated some existing human being. That kind of arrangement would result in no more than an indwelling. On the other hand, He would not simply appear among men as one of them without a natural human origin. In such a case His true humanity could never be established nor His rightful relation to the people of the earth. It thus became essential that a member of the Godhead when entering the human family should enter as all others do. By such a procedure no question may be raised about the genuineness of His humanity or the permanency of it. It is true that, because of His unchangeable Deity, He could not be born of a human father. Had He been born of a human father and mother there would have been nothing to identify His humanity as the rightful property of His Deity. On the other hand, had He appeared with no relation to human parentage, there would have been no legitimate basis for the fact of His humanity. The divinely wrought arrangement by which He is generated of the Holy Spirit and born of a woman is

the perfect solution of the problem. Cavil about whether the mother may impart a complete human nature and perpetuate a racial stock is silenced by the testimony of the Scriptures to the truth that He, though generated by the Holy Spirit, did possess a complete humanity—spirit, soul, and body. He is of the seed of Abraham, of the tribe of Judah, and the Heir to David's throne. To this body of evidence for His complete humanity may be added the genealogies which trace His human origin back to Abraham and to Adam. This perfect human kinship was demanded if He, as Mediator, undertook the work of redemption. He must be of the Adamic stock with the clearest title and the Fulfiller of the Abrahamic covenant of promise, which covenant stipulates that through Abraham's seed all nations of the earth would be blessed. To the end that this unique Person might sit on David's throne, He must be in the direct line of David and the rightful heir to that throne. Accordingly and in the faithfulness of God, the Second Person in becoming man is born into the Adamic race and became the rightful Fulfiller of the covenants by being born of the stock of Israel, of the seed of Abraham, of the tribe of Judah, and of the kingly line of David.

In presenting this incomparable theanthropic Person, the Scriptures assert by another line of incontrovertible testimony that, in the incarnation, this Person retained His Deity undiminished and untarnished. With respect to the presence of Deity in this unique Person, it may be observed that since a person—divine or human—cannot be divided, increased, or decreased, there could be no lessening of the divine presence. Deity is either present or not present at all—other than as He is omnipresent. To aver that God was in Christ is to aver that all of God was in Christ, and to this sublime truth the Scriptures testify: “For it pleased the Father that in him should all fulness dwell” (Col. 1:19); “For in him dwelleth all the fulness of the Godhead bodily” (2:9). It is therefore certain that from that moment when Christ became a theanthropic Person—whether at birth or before—undiminished Deity was present in Him, not as a Person of the Godhead now indwells the believer, but present in the sense that Deity was the essential feature of that Person. As other men are threefold in their beings—body, soul, and spirit—this incomparable Person is fourfold, namely, Deity, human body, human soul, and human spirit. In so far as a Person of the Godhead may be localized or maintain an identity of existence, the localized Second Person is where this unique theanthropic Person is. For thirty-three years He was here on the earth; since then He has been seated at the Father's right hand in glory. That incomparable Person will return to the earth and reign. As an accommodation to

the human emphasis upon material things it is natural to imply that wherever His humanity is there His Deity is also. On the other hand, the true consideration would be that wherever His Deity determines to be, there His humanity must of necessity be. While thus recognizing the true and perfect humanity which the Second Person acquired through the virgin birth, it is, nevertheless, the undiminished and unalterable Deity which is the primary factor in this unique theanthropic Christ of God.

Similarly, in spite of the fact that the Second Person entered a race every member of which without exception, other than Himself, is utterly ruined by sin, yet is Deity in no way injured by that kinsmanship. Since it is universal, it is natural to suppose that the sinfulness of mankind is an integral feature of a human being. However, it will be remembered that sin entered as an intrusion into the lives of those who by creation were without the taint of sin upon them. Therefore, it should not be deemed incredible that another Adam should arise who is equally unsullied and that He, being very God, could never fall through sin. The humanity of Christ presents certain parallels as well as contrasts when compared to the unfallen humanity of Adam.

First, an important distinction is to be seen in the manner in which these two Adams entered upon their human career. The first Adam was a direct creation of God and therefore was possessed of a sin-free existence through his creation. Sinlessness is guaranteed in the first Adam on the ground of the truth that God would create no sinful being. Over against this, the Last Adam entered into this human existence by a birth; yet is protected from the virus of inherited sin by a special divine intervention. Here two factors must be valued: (1) with regard to the generation of the humanity of the theanthropic Person it should be noted that the Generator is also a member of the Godhead and that His contribution or impartation is thus from a sinless source. It was the Spirit's work to beget the humanity of Christ. (2) This is a different matter than it would be if it were a begetting of Christ's Deity. It has too often been assumed that Christ received His Deity from the divine Parent and His humanity from the human parent; but on the divine side He was never thus generated or in any sense the product of another. He was Himself Deity, and that which He had always been was joined in everlasting identification with His humanity. The generating work of the Holy Spirit remains a mystery; not is the generating work of a human father free from that which is mysterious. He who creates all things causes a virgin to conceive and thus to bear a Son. This creative act is to the end that the humanity of Christ may be secured. It follows, therefore, that whatever part of this unique child is

wrought by the Holy Spirit will be as sinless as the Creator who produced it. A difficulty arises in some minds respecting the mother who herself acknowledged her need of a Savior (cf. Luke 1:47). Though it be declared in Hebrews 4:15 that the Lord Jesus Christ was without a sin nature, the central text on this truth is found in Luke 1:35, which records the words of the angel to Mary. The passage states, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Mary had been told previously (cf. vs. 31) that she would bring forth a son. In this statement no unnatural procedure is implied; but when she is told that the Generator would be the Holy Spirit she is also told that the child would be Himself holy and legitimately and properly the Son of God. The fallen nature of the mother is divinely precluded. This is the meaning of the assurance that the son she would bear would be holy. Care must be exercised in this contemplation lest the impression obtain that God who is not human could not generate the humanity of Christ. He who created the first Adam can generate the humanity of the Last Adam. In this the Holy Spirit is not so much a progenerator as He is a Creator. The unfallen estate, which in the case of the first Adam was guaranteed by the direct creation of the holy God, is in the case of the Last Adam guaranteed by revealed truth that it is generated by the Holy Spirit with a divine control of that which the woman might contribute.

Second, another and equally important difference between the unfallen humanity of Adam and that of Christ is that Adam stood alone with no relation to any other, while the humanity of Christ was and is indissolubly joined to Deity. It is true that unsupported humanity, such as that belonging to Adam, might sin; contrariwise in the case of the theanthropic Person, human traits which involved no moral issues—such as weariness, hunger, thirst—could be experienced, but it is equally true that whatever the humanity of Christ did His Deity also did. Since God cannot be compromised with evil, the normal capacity of unfallen humanity to sin, as that humanity was represented in Christ, could never be exercised to the slightest degree. An unfallen human nature which is welded to God cannot sin since God cannot sin. Some theologians have been satisfied with the weaker contention that Christ, because of His wisdom and divine strength, *would* not sin, and no more assurance of Christ's impeccability is claimed by them. This position ignores the truth that God *cannot* sin. To say that God cannot sin does not deprive Him of any divine attribute or competency. Sin is that accursed thing which has ruined God's creation, but it cannot ruin God.

Those who assert that Christ could have sinned must aver that either Christ is not God or that God may Himself be ruined by sin. Since every position held by the Christian is gained only by the fact that he is in the resurrected Christ, it would be a serious jeopardy to those positions if it were true that the Last Adam might fall as the first Adam fell. If Christ could have sinned on earth, He can sin in heaven. He is the same yesterday, today, and forever. If He can sin now, there is no final assurance that He will not sin and thus bring every human hope based on redemption into ruin. Such conclusions are an insult against God and cannot be tolerated by those who bow in adoration before the Christ of God.

Christ might be styled the super-supernatural One, since He was not only supernatural in His original divine existence, but when Deity and sinless humanity are combined in one Person that which is utterly new both to Deity and to humanity emerges. The two natures combine in one Person. He is no longer God alone, nor is He man alone. He is not two Persons; He is one. He is the theanthropic Person—the first, the last, and the only One of His kind in heaven or on earth. Deity has not in this instance taken loosely an indeterminate or equivocal relation to humanity. In Christ, Deity and humanity are joined in one Person as the immaterial and material are joined in one human being. The two natures in Christ may be considered separately, but they cannot be separated.

Writing of the peculiar characteristics of this unique Person and the manner in which He is presented in the Scriptures, Dr. B. B. Warfield says:

The doctrine of the Two Natures of Christ is not merely the synthesis of the teaching of the New Testament, but the conception which underlies every one of the New Testament writings severally; it is not only the teaching of the New Testament as a whole but of the whole of the New Testament, part by part. Historically, this means that not only has the doctrine of the Two Natures been the invariable presupposition of the whole teaching of the church from the apostolic age down, but all the teaching of the apostolic age rests on it as its universal presupposition. When Christian literature begins, this is already the common assumption of the entire church. If we wish to translate this into the terms of positive chronology, what must be said is that before the opening of the sixth decade of the first century (for we suppose that I Thessalonians must be dated somewhere about 52 A.D.), the doctrine of the Two Natures already is firmly established in the church as the universal foundation of all Christian thinking concerning Christ. Such a mere chronological statement, however, hardly does justice to the case. What needs to be emphasized is that there is no Christian literature in existence which does not base itself, as upon an already firmly laid foundation, on the doctrine of the Two Natures. So far as Christian literature can bear testimony, there never has been any other doctrine recognized in the church. This literature itself goes back to within twenty years or so of the death of Christ; and of course—since it did not create but reflects this faith—has a retrospective value as testimony to the faith of Christians... Thus we are brought to the final issue. The two-natured Christ is the synthesis of the whole mass of biblical data concerning Christ. The doctrine of the Two Natures underlies all the New Testament writings severally, and it is commended to us by the combined authority of all those primitive followers of Christ who have left written records of their faith. It is the only doctrine of Christ which can be discerned lying back of

our formal records in pre-written tradition; it is the aboriginal faith of the Christian community. It is the only alternative to a non-existent Christ; we must choose between a two-natured Christ and a simply mythical Christ. By as much as “Jesus lived,” by so much is it certain that the Jesus who lived is the person who alone is witnessed to us as having lived—the Jesus who, being Himself of heavenly origin and superior to the very angels, had come to earth on a mission of mercy, to seek and save those who are lost, and who, after He had given His life a ransom for many, was to come again on the clouds of heaven to judge the world. No other Jesus than this ever lived. No doubt He lived as man, His life adorned with all the gracious characteristics of a man of God. But He cannot be stripped of His divine claims. We have already had occasion to advert to the gross contradiction which is involved in supposing that such a man as He was could have preserved that fine flavor of humility toward God which characterized His whole life-manifestation and yet have falsely imagined Himself that exalted being in whose fancied personality He lived out His life on earth. The trait which made it possible for Him to put Himself forward as the Fellow of God would have made the humility of heart and demeanor which informed all His relations with God impossible. Our modern humanitarians, of course, gloze the psychological contradiction; but they cannot withhold recognition of the contrast of traits which must be accredited to any Jesus who can really be believed—even on their postulates—to have ever existed. For example, H. Werner (*Neue kirchliche Zeitschrift*, May, 1911, p. 389) exclaims, “He was at the same time humble and proud, acute-minded and weak-minded, clear-sighted and blind, sober-minded and fanatical, with profound knowledge of men and no self-knowledge, clear in his insight of the present, and full of fantastic dreams of the future. His life was, as Lipsius strikingly said, ‘a tragedy of fanaticism.’” Standing before this puzzle of His life-manifestation, Adolf Harnack writes: “Only one who has had a kindred experience could go to the bottom here. A prophet might perhaps attempt to lift the veil; such as we must be content to assure ourselves that the Jesus who taught self-knowledge and humility, yet gave to himself, and to himself alone, the name of the Son of God.”—*Christology and Criticism*, pp. 285–86; 303–4

II. The Childhood

Being appointed to write of Christ’s humanity, Luke has given the more complete account of the birth and childhood of Christ, though Matthew, who was appointed to write of the kingliness of Christ, has, in accordance with that which concerns a king, recorded His birth, His parentage, His name, and traced the divine protection over Him. As Luke traces the genealogy from Adam—the head of the human race—so Matthew traces His genealogy from Abraham through David; and the Scriptures are careful to state that both Mary and the foster father Joseph are in the Davidic line. Since Mark declares the servanthood of Christ, there is no occasion for him to include a genealogy; and since John portrays the Deity of the Savior, there is for the eternal Logos no ancestry. The two genealogies—important per se—constitute a study in themselves.

There were three appointed events in the life of a male child in Israel—*circumcision* at the time he was eight days old (Lev. 12:3), *presentation* at the time he was forty days old (Lev. 12:4–7), and *confirmation* at twelve years of age (Ex. 34:23; 23:17)—and the male children began to be numbered at twelve

years of age. In the case of the male child appointed to public service there was a recognition and consecration when the appointed service began, but not until the man was at least thirty years of age (Num. 4:3). So far as the observance of the three events is concerned, the law which required them was observed perfectly. In connection with the fourth, Christ, being thirty years of age, was set apart and consecrated by His baptism. Of this more is due to be said in the following chapter.

On the human side, “the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him” (Luke 2:40), and “Jesus increased in wisdom and stature, and in favour with God and man” (Luke 2:52). Each phase of these declarations is revealing. They record the development of One far removed from that which is normal in childhood. That which would differentiate Him from all others is the fact that He never even to the least degree committed any sin. He came to maturity and to His public ministry without having wrought or even thought that which would be unworthy of God. He went to the cross as the spotless Lamb of God, holy, harmless, undefiled, and separate from sinners. The manner of His appearance in the temple at twelve years of age confirms the distinctive character of the Christ child. Yet in all His purity and sinlessness which so completely set Him apart from all others and unto God, He is said to have been “subject” to His legal parents. The entire thirty years must be judged by these meager disclosures, but they suffice, if thoughtfully contemplated, to reveal the incomparable babyhood, childhood, youth, and young manhood of the Christ of God. Mary indeed had many things to ponder and many sayings to keep in her heart.

Thus the theanthropic Person entered the human family. His advent—the importance of which is knowledge-surpassing—had been anticipated throughout the sacred Scriptures by all the prophets and seers. That expectation traces Him from the protevangelium of Genesis 3:15 to His return to the earth in glory. He is the blessing of all nations in the Abrahamic promise, the Shiloh of the tribe of Judah, the everlasting King on David’s throne, and the virgin-born son foreseen by Isaiah. It is the burden of each of the two major passages which predict His birth that He should be born in the Davidic line and sit on David’s throne forever (cf. Isa. 9:6–7; Luke 1:31–33). Of the two great divine purposes—one for the earth centered in Israel and one for heaven centered in the Church—Christ is the Executor and Consummator of each. As the everlasting occupant of David’s throne, the whole earth shall be filled with His glory. As the Lamb whose blood of redemption was shed and who arose from the dead, He became the First-Born

among many brethren, which company He is bringing unto heaven's glory. Now He became a son in a fivefold sense—the Son of Adam, the Son of Abraham, the Son of David, the Son of Mary, and the Son of God. Likewise, Christ was the fourfold expectation of Jehovah to come. On this aspect of truth Dr. C. I. Scofield has written, “(1) ‘The Branch of Jehovah’ (Isa. 4:2), that is, the ‘Immanuel’ character of Christ (Isa. 7:14) to be fully manifested to restored and converted Israel after His return in divine glory (Mt. 25:31); (2) the ‘Branch of David’ (Isa. 11:1; Jer. 23:5; 33:15), that is, the Messiah, ‘of the seed of David according to the flesh’ (Rom. 1:3), revealed in His earthly glory as King of kings, and Lord of lords; (3) Jehovah’s ‘Servant, the Branch’ (Zech. 3:8), Messiah’s humiliation and obedience unto death according to Isa. 52:13–15; 53:1–12; Phil. 2:5–8; (4) the ‘man whose name is the Branch’ (Zech. 6:12–13), that is, His character as Son of man, the ‘last Adam,’ the ‘second Man’ (1 Cor. 15:45–47), reigning, as Priest-King, over the earth in the dominion given to and lost by the first Adam. Matthew is the Gospel of the ‘Branch of David’; Mark of ‘Jehovah’s Servant, the Branch’; Luke of ‘the man whose name is the Branch’; John of ‘the Branch of Jehovah’” (*Scofield Reference Bible*, pp. 716–17).

By His advent into the world Christ became the Fulfiller of all divine purposes and all Old Testament expectation, and the answer to the need of a lost world.

Chapter IV

THE BAPTISM OF CHRIST INCARNATE

THIS PARTICULAR discussion of the general theme of the life and ministry of the incarnate Son of God is centered upon one event, namely, His own baptism. In Volume VII of this work the doctrine of water or ritual baptism as related to Jews and Christians will be considered. At this point the contemplation is only of the one peculiar baptism, that of the Christ. No phase of the life of Christ on earth is more misunderstood than His baptism. This misunderstanding is evidenced by the wide variety of more or less contradictory meanings and modes assigned to it. It is obvious that, though all of these assigned meanings and modes might be untrue, not more than one of them could be true. In the light of this confusion of ideas which prevail and the dogmatic way in which theories are expressed, there is need that care be exercised to the end that this subject may be approached in an unprejudiced manner. A complete investigation cannot be introduced here, nor is a desire entertained to engender more strife among those who should, above all things, be of one mind before the unbelieving world. The general questions that need to be answered are, (1) By whom was Christ baptized? (2) For what reason was He baptized? (3) By what mode was He baptized? (4) Is Christ's baptism an example to believers of this dispensation? (5) What other baptisms were experienced by Christ?

I. The Baptizer

It is no small issue to consider who is assigned the task of baptizing the theanthropic Person—one of the Godhead before whom all angels bow in unceasing adoration, the Creator of all things, for whom all things were created and by whom they consist, the everlasting Ruler of the universe, the Redeemer of a lost world, and the final Judge over the creation of God including both angels and men. Later it is revealed that He Himself baptized with the Holy Spirit and with fire. Though some may question why He should be baptized at all, He is nevertheless baptized both by water and by suffering unto death (cf. Matt. 20:20–23 with Matt. 26:42; John 18:11). To John is the high honor given of baptizing the Savior, and John is declared to be the last of the prophets of the old order (cf. Matt. 11:13), that one who was the greatest of all born of woman (cf. Matt. 11:11), and the divinely-appointed messenger—the forerunner who

was specifically sent to announce the advent of Messiah, who is Jehovah. Isaiah predicted of John, “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it” (40:3–5). Malachi also announced as the word of Jehovah, “Behold, I will send my messenger, and he shall prepare the way before me.” This is followed by the anticipated message of John, the character of which is fully in accord with the recorded preaching of John—a comparison which should not be overlooked—for it relates John’s ministry, in the main, to the merit system of Moses and not in any way to the grace system which came into effect through the death and resurrection of Christ. The appointment as Jehovah’s messenger and forerunner is a responsibility far exceeding that committed to any other man. John was divinely delegated to “prepare the way of” Jehovah-Messiah (cf. Mark 1:2; Acts 19:4), and “that he [Christ] should be made manifest to Israel [and how] “therefore am I come baptizing” (John 1:31). Concerning this, the message of the angel to Zacharias the father of John regarding the birth and service of John, as recorded in Luke 1:13–17, is revealing, “But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Here it would be well to note the extended description of John’s interview with the priests and Levites who were sent to inquire who John might be: “And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto

him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing" (John 1:19–28). This passage is important because of various disclosures which it records; but none more significant than that baptizing by prophets was fully recognized and established in the minds of the authorities as a right procedure, and also that the Messiah would baptize when He came. In this connection, it is needful to consider that the disciples of Messiah did also baptize. Of this fact it is written later on, "After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized" (3:22). However, in John 4:1–3 it is said that Christ did not Himself baptize. This passage reads, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa, and departed again into Galilee." The unfavorable reaction of the Pharisees against baptizing on the part of Christ's disciples indicates again that which was generally recognized as the Jewish law respecting the practice of baptism. It is probable that John's baptism served as a sealing of his reformation preaching. The revealing of the Messiah was accomplished when he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Likewise his unique baptism of Christ served to designate the Messiah. With all his divine appointment—of which he was duly conscious, for he said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias"—John shrank from the responsibility of baptizing Christ. Of this it is written, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him" (Matt. 3:13–15). The hesitancy of John and the assuring response of Christ is well pictured by Gregory Thaumaturgus (X, 1184–8), as cited by Dr. J. W. Dale in his *Johannic Baptism* (pp. 404–5):

"How shall I touch thy undefiled head? How shall I stretch out my right hand over thee who hast stretched out the heavens as a curtain and established the earth upon the waters? How shall I stretch out my servile fingers over thy divine head? How shall I wash the spotless and the sinless? How shall I enlighten the light? How shall I offer prayer for thee who dost receive the prayers of those who know thee not? In baptizing others I baptize into thy name that they may believe upon thee coming with glory; baptizing thee of whom shall I make mention? Into whose name shall I

baptize thee? Into the name of the Father? But thou hast all the Father in thyself, and thou art all in the Father. Or, into the name of the Son? But there is no other beside thee, by nature, the Son of God. Or, into the name of the Holy Ghost? But he is in everything united with thee, as of the same nature with thee, and of the same will, and of the same mind, and of the same power, and of the same honor, and with thee receives worship from all. Baptize, therefore, if thou wilt, O Lord, baptize me the Baptist. Make me, whom thou hast caused to be born, to be born again. Stretch out thy dread right hand which thou hast prepared for thyself, and crown by thy touch my head, that forerunner of thy kingdom, and crowned like a forerunner, I may preach to sinners, crying unto them: 'Behold the Lamb of God which taketh away the sins of the world. ...' Jesus is represented as answering: 'It is necessary that I should, now, be baptized with this baptism, and, hereafter, confer upon all men the baptism of the Trinity. Lend me thy right hand, O Baptist, for the present administration. ... Take hold of my head which the Seraphim worship. Baptize me, who am about to baptize them that believe (δι' ὕδατος, καὶ πνεύματος, καὶ πυρός) by water, and Spirit, and fire; (ὑδατι) by water, which is able to wash away the filth of sin; (πνεύματι) by Spirit, which is able to make the earthy spiritual; (πυρι) by fire, consuming, by nature, the thorns of transgressions.' The Baptist having heard these things, stretching out his trembling right hand, baptized the Lord."

It should not be overlooked that John was the son of a priest, Zacharias of the course of Abia, and that his mother was a daughter directly of Aaron (Luke 1:5). John was therefore a priest in his own right, though no record exists that he was consecrated to the priestly office, and no record exists that he was not consecrated. He was rightfully a priest as well as the greatest of the Old Testament prophets, and this fact enters largely into the meaning of his baptizing ministry. It was by this so unusual, God-appointed, and God-provided priest and prophet that Christ was baptized.

II. The Need

Certain theories have been advanced concerning the baptism of Christ, but any theory is doomed to fail which cannot account for the central idea advanced by Christ when He said "Thus it becometh us to fulfil all righteousness" (Matt. 3:15). These theories may be mentioned briefly.

First, it is claimed that Christ received John's baptism which was one of repentance and unto the remission of sins. The truth that Christ was sinless to an infinite degree and therefore needed no repentance or remission of sin is not denied by those who make this claim. It is rather asserted that in some way not clearly defined and to some degree Christ was, in His baptism, identifying Himself with sinners, or was already substituting for them as the One who would later take their place in a sacrificial death. Earlier in this work it has been pointed out that the substitutionary redemptive work of Christ was restricted to the sufferings and death of the cross. On this theory and in defense of it, Dean Alford remarks:

Why should our Lord, who was *without sin*, have come to a *baptism of repentance*? Because He was *made sin for us*: for which reason also He suffered the curse of the law. It became Him, being *in the likeness of sinful flesh*, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to *sinners*— and *among the transgressors He was numbered*. The prophetic words in Ps. 40:12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon him. I cannot suppose the baptism to have been sought by our Lord merely *to honour John*, or as *knowing that it would be the occasion of a divine recognition* of his Messiahship, and thus pre-ordained by God: but *bona fide*, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He himself speaks, Luke 12:50, and the beloved Apostle, 1 John 5:8—His baptism, as it was our Lord's *closing* act of obedience under the Law, in His hitherto concealed life of legal submission, His fulfilling all righteousness, so was His *solemn inauguration and anointing for the higher official life of mediatorial satisfaction* which was now opening upon Him. See Romans 1:3, 4. We must not forget that the *working out of perfect righteousness in our flesh* by the entire and spotless keeping of God's law (Deut. 6:25), was, in the main, *accomplished during the thirty years previous to our Lord's official ministry*.—*New Testament for English Readers*, I, 16, on Matt. 3:13

This interpretation of the baptism of Christ, though held by the majority of those who construe water baptism to be a symbol of Christ's burial and resurrection, has never been sustained by Scripture. The weakness of Dean Alford's contention is evidenced when he likens Christ's baptism to His participation in the Passover feast, and when he declares that both baptism and the Passover belong to sinners. Respecting the Passover, it may be said that it was only a memorial which celebrated the time when God passed over and saved His people from death in Egypt. The Passover had no direct meaning respecting the sins of future generations who might celebrate that feast. Those who in later generations partook of that feast were not relating it to their own sins or expecting God, because of that feast, to pass over their own sins. This whole contention may well be classed as one very strongly asserted but unproved theory. It should be remembered that Christ's early ministry was wholly confined to the nation Israel (cf. Matt. 10:6; 15:24; Rom. 15:8), and that the whole reality of the cross is entered and consummated only when He has been rejected by that nation. It is clear that the cross recognizes the need of the whole world as well as Israel (John 3:16; Heb. 2:9; 1 John 2:2). This theory can incorporate the fulfilling of all righteousness only in the most indirect and unsatisfactory way. What Christ did in baptism was of necessity related to His Israelitish ministry and concerns what to Israel was the fulfilling of all righteousness. There is little basis for a theory which would connect Christ's supposed identification with sinners through baptism with the fulfilling of all

righteousness.

Second, it is claimed that by His baptism Christ was set apart to His Messianic ministry. In this connection it is suggested that as the kingdom in which Messiah is to reign will be ushered in by the bringing in of everlasting righteousness (cf. Dan. 9:24), there is some reference to this in Christ's words to John about fulfilling all righteousness. This theory is especially weak in that there is no real connection between these two references to righteousness, nor is there a Biblical ground upon which the theory might rest.

Third, it is also advanced as a hypothesis that Christ in His baptism was taking His supposed part with the godly remnant who responded out of Israel to the preaching of John; but, again, there is no well- defined basis for this supposition that by so doing Christ fulfilled all righteousness.

Fourth, it is pointed out that the three events—the baptism, the transfiguration, and the future seating of Christ on David's throne (cf. Matt. 3:16–17; 17:5; Ps. 2:6–7)—are signaled by a divine voice from heaven. It is believed that the voice will speak again as a divine attestation. It is likewise noted that evidently the transfiguration voice is an attestation of Christ's prophetic ministry since in all three accounts the words are added "Hear ye him." Thus the baptism is related to the priestly office and the voice that spoke is the attestation of Christ's appointment as a Priest. It is true that the exercise of the ministry of Priest did not begin until He offered Himself without spot to God, and that the final exercise of the King-Priest service, which is after the order of Melchizedek, will be manifested in the millennial reign. However, it is reasonable for Christ, having reached the appointed age of thirty years, to be consecrated as Priest. It is significant that when Christ came to be baptized it is declared, "Jesus himself began to be about thirty years of age" (Luke 3:23). Such a detail is not added without meaning, and, when reviewing the Mosaic Law, it is discovered that the male child who would enter the priesthood was not eligible to do so until he was thirty years of age (cf. Num. 4:3), and from the added fact that there was no other public ministry to be entered which prescribed its age limits it is reasonable to conclude that the baptism of Christ had to do with His consecration to the priestly office. It will be remembered that Christ was of the tribe of Judah and that, according to the Mosaic Law, no priest could naturally arise from Judah; yet none can question that Christ is a Priest, both as typified by Aaron and after the order of Melchizedek. The Epistle to the Hebrews, chapters 5 to 10, is a setting forth of the truth that Christ is a Priest. Hebrews 7:14–17 states, "For it is evident that our Lord sprang out of Juda; of which tribe Moses

spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec.” Thus it is divinely acknowledged that Christ’s priesthood was exceptional in character. Not only does He arise out of Judah, but He follows the similitude of Melchizedek, who was not of Aaron’s line, nor was he of Israel at all. Since Christ’s priesthood is so much an exception, it is reasonable to expect that the consecration will be exceptional; and it was. It was accomplished by John who not only surpassed the high priest in divine appointment, but surpassed all Old Testament prophets in authority and divine recognition. In fact, one of John’s divine commissions was thus to introduce the Messiah—Israel’s Prophet, Priest, and King. It only remains to emphasize the truth that, according to the Mosaic Law which God Himself decreed and which the people were taught to honor, every priest must be ordained and Christ, being a Priest, was allowed no exception in the matter of ordination. His compliance with the divinely established law constituted the fulfilling of all righteousness. “The righteousness of the law” is a phrase which means nothing else other than that the law is fulfilled to the last degree (cf. Rom. 2:26; 8:4).

It may be concluded, then, that Christ, though of the tribe of Judah and not therefore to be recognized as a Priest by any high priest, is nevertheless the consummating Priest, and that He, in compliance with the law which Jehovah established, was consecrated or ordained to the priestly office, and, in doing so, He, whose earth-life was lived under the law and who perfectly observed the law, fulfilled all righteousness in the respect that He was duly set apart to the priestly office. He who was disqualified according to the rules imposed upon the high priest as to who might be ordained to priesthood, was ordained by God’s appointed priest and prophet of whom Christ Himself said, “a prophet ... and more than a prophet,” and among those born of women no greater than John had arisen (Matt. 11:9, 11). No more vital thing could be done in preparing the way of Jehovah-Messiah (cf. Isa. 40:3; John 1:23) than that the legal dedication of the Priest above all priests should be accomplished.

III. The Mode

In this division of this subject the attempt is made to determine the mode of Christ’s baptism. This is not done to induce a discussion relative to the proper

mode of Christian baptism; for, as the case is conceived, there is no direct relation existing between the baptism of Christ and the baptism of a believer. A very wide difference also obtains between what is styled *John's baptism* and the baptism of the Messiah by John. Though Christ was baptized by John, it was not John's usual baptism which was one of repentance and unto the remission of sins. As a preparation for the Messiah, a baptism designed for sinners could not be required. As before intimated, all attempts to identify the Messiah with the sins of the people in His baptism are in danger of dishonoring the Lord of Glory, and without Biblical support. The penitence of a sinner is in no way the fulfilling of all righteousness. Whatever involves an absurdity must be deemed untrue. "Repentance," "fruits meet for repentance," and "remission of sins," though the basis of John's baptism, are wholly foreign to the Person of the Lord. He never sinned, therefore He neither repented nor brought forth fruits meet for repentance. Should it be asserted that Christ's baptism was only the form and not the substance, it is well to remember that no baptism exists apart from its substance. It is clear that John's baptism was not Christian baptism else the Apostle would not have rebaptized the twelve disciples of John—the only instance in the New Testament of rebaptizing (Acts 19:4–5). It is even more clear that Christ's baptism as accomplished by John is not Christian baptism, and the oft-repeated injunction to "follow Christ in baptism" is both unfounded and misleading. Christians may follow Christ in moral or spiritual issues, but not in official acts; and Christ's baptism involved no moral principle other than that it wrought out the peculiar obligation which rested upon Him. The law which engendered this obligation could never apply to a believer in the present age. The familiar injunction, however, usually means no more than that the Christian should submit to the same mode of baptism as that by which it is assumed that Christ was baptized; but by what mode was Christ baptized? This is no new question but is one which, if past controversies disclose anything, will not be determined by any amount of evidence that may be advanced. That Christ was dipped into the river Jordan is purely an inference since there is no such declaration unequivocally set forth in the Scriptures. Had there been such a declaration, more than three-fourths of the church—embracing the vast majority of the great scholars—would hardly be of an opposite mind. An interesting incident is reported by John Goff (*How Was Jesus Baptized and Why?* pp. 1–2) concerning a brilliant lawyer who assumed that Christ was dipped in the river Jordan and who was asked whether, had there been a law in John's day prohibiting dipping as baptism, he could convict John on existing evidence. He

supposed that he could do so easily, but he discovered that, when the matter was brought under the acid test of indisputable proof, the evidence was less than circumstantial. Those who in all sincerity contend that Christ was dipped in the river Jordan do so upon two general lines of supposed attestation, namely, the philological evidence, and the inspired record of the baptism of Christ or exegetical evidence.

1. THE PHILOLOGICAL EVIDENCE. This line of reasoning asserts that the mode of Christ's baptism is determined by the meaning of the word βαπτίζω. This word is used about eighty times in the New Testament and at least twenty of these usages belong to situations in which there could be no physical intusposition or envelopment, and thus the dogmatic declaration that this word means 'to dip or plunge' wherever found in the New Testament is subject to doubt. A more accurate teaching is found in the fact that βαπτίζω, like its kindred word βάπτω, has both a primary and a secondary meaning. Βάπτω is used but three times—twice with its primary meaning, 'to dip' (Luke 16:24; John 13:26), and once in its secondary meaning (Rev. 19:13, with the same situation described more definitely in Isa. 63:3). Where the secondary meaning is used, the physical dipping disappears and an object, such as Christ's garment, is connected with βάπτω if it be dyed or stained by any means. Similarly, βαπτίζω appears with a primary meaning which is 'to immerse or to submerge,' i.e., dispatch with but one motion, all of which gives no authority for the lifting out (as true also in the case of βάπτω) from the submerged state, while the secondary meaning recognizes that the object has been brought under some power or influence, or been characterized by some baptizing agent. Those who hold that ritual baptism calls for a complete envelopment in water contend that, on the ground of the primary meaning of the word βαπτίζω, Christ was thus baptized; however, the priests of the old order were, when inducted into the priestly office, sprinkled with water and anointed with oil—the latter a symbol of the Holy Spirit. So Christ, when consecrated as a Priest, was baptized with water and anointed with the Holy Spirit. The meaning of βαπτίζω being that a thoroughly changed condition is secured by the influence of the baptizing agent, so Christ by a formal baptism with water was thoroughly changed to the extent that He was constituted a Priest according to the Mosaic requirements.

It will be remembered that the present discussion is restricted to the mode of Christ's baptism. It remains to demonstrate, as far as may be possible, that Christ entered the priestly office in the manner prescribed by the Mosaic Law.

According to that requirement, He was set apart by the administration of water and by the anointing of the Spirit when the Spirit descended upon Him in the form of a dove. As these two features answered the demands of the law, they constituted the fulfilling of all righteousness. Of the four early dates mentioned in the earth-life of Christ—circumcised on the eighth day; presented on the fortieth day; confirmed in the temple at twelve years of age; and consecrated, if entering the priesthood, at thirty years of age—each one is a definite compliance with the Mosaic Law. His consecration at thirty years was as much prescribed as was circumcision on the eighth day, and Christ fulfilled all righteousness by being circumcised the eighth day.

If it be true that Christ's baptism was His formal induction into the office of Priest, it only remains to discover by what mode priests of the Mosaic system were consecrated; for His baptism, if it fulfilled all righteousness, could not depart from the specified requirements of the law. Though in Exodus 28:1–29:37, Leviticus 8:1–9:24, Numbers 8:5–26 the full requirement for the entrance into the priesthood is prescribed, nearly all of those portions of Scripture apply to the problem of bringing sinful men into that holy office. None of those features was very appropriate for the sinless Son of God. In fact, only the dedication by baptism and the anointing with oil (Ex. 29:4, 7) could be applicable to Christ. With regard to the ceremonial application of water—in the Old Testament by sprinkling and not by dipping—only the thought of a formal setting apart is found in Christ's baptism, and with no reference to cleansing. As the Old Testament priest was anointed with oil as a symbol of the Holy Spirit, Christ was anointed with the Spirit Himself. It should be remembered that these contrasts and similarities are between the Old Testament priest and Christ, and that there is another and far different group of contrasts and comparisons to be seen between the Old Testament priest and the New Testament believer who is a priest unto God. It is of great importance to recognize that because it involved the unique, sinless Person—Jehovah—Messiah—who is the eternal divine Priest who came, not from Aaron's line, but from the tribe of Judah—a minister not of a fallen people, but to a fallen people—the baptism of Christ must ever be classed by itself and rated as an official act which, because of its distinctiveness, could not be compliance in every respect to a law designed for sinful men who entered the priesthood, nor a pattern for New Testament believer-priests who come after Him. No baptism before or since could be for the same purpose as was the baptism of Christ. Though a fuller discussion of the meaning of βαπτίζω is reserved for later consideration of the believer's baptism, it may be restated

here that there is nothing in the meaning of the word used in the New Testament respecting Christ's baptism nor in the demands of the law which He fulfilled which necessitates the belief that Christ was dipped in water. In truth, such a baptism would have been a violation of the law.

2. THE EXEGETICAL EVIDENCE. In this particular division of the general theme of the baptism of Christ the entire baptizing ministry of John is indirectly involved; for in the midst of that ministry, with regard to its location and the features employed, Christ's baptism occurred. The facts relative to John's baptism, with which the baptism of Christ is associated, are found in the passages here listed.

Matthew 3:1–2. “In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand.”

Though throughout Jewish history many may have administered baptism, but one is designated *the Baptist*, and doubtless in part because of the great number who came to him for baptism and more specifically because of his mission as the one divinely appointed to baptize Christ.

Matthew 3:11. “I indeed baptize you with water unto repentance” (cf. Mark 1:7–8; Luke 3:16; John 1:33).

In this passage, as in another of those cited with it where the word also occurs, the translation of ἐν by the word *with* as indication of the instrumental baptizing agent is justified. The setting up of the Holy Spirit's relation to the believer is also a baptism which Christ as the baptizing agent accomplished. A certain group would force a rendering of ἐν πνεύματι and ἐν ὕδατι—wholly similar in form—by translating the words ‘into the Spirit’ and ‘into water’; but the great majority of scholars sustain the Authorized rendering, namely, ‘with’ the Spirit and ‘with’ water.

Matthew 3:6. “And were baptized of him in Jordan, confessing their sins.”

Mark 1:4–5. “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”

Luke 3:3. “And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.”

John 3:22–23. “After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was

baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.”

John 10:40. “And went away again beyond Jordan into the place where John at first baptized; and there he abode.”

Uniformly in these passages (two passages use another word) the word ἐν would be rightly rendered *at*, and with reference to locality Mark 1:5 is no exception to this interpretation. John was baptizing at the Jordan—a territorial locality—and not *into* Jordan.

Mark 1:9. “And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.”

This one passage—the only one—seems at first sight and because the preposition is εἰς to teach that John’s baptism was actually *into* Jordan. If the passages is rendered thus, it will either contradict or go beyond all other passages, for the other passages, as indicated above, treat Jordan as a specific geographical locality. The Jordan, or the river Jordan, is where John baptized, however, and not the water into which he baptized. This exceptional passage, therefore, calls for careful consideration. The sentence which this text sets forth, it will be seen, is subject to change in order, that is, the phrase, “and was baptized of John,” may rightly be treated as parenthetical and introduced at the end as well as in the midst of the main declaration. Thus the reading could just as well be, “Jesus came from Nazareth of Galilee to [unto or into] the Jordan [locality] and was baptized of John.” By such an arrangement, which is fully justified, this Scripture conforms to all other similar passages and does not introduce an idea which is nowhere else advanced in the New Testament. Matthew 3:13 is of particular interest on this point, which reads, “Then cometh Jesus from Galilee to [ἐπί] Jordan unto [πρός] John, to be baptized of him.” Naturally, for those who are persuaded that the name *Jordan* means water and not locality and that the verb *baptize* necessitates a physical intusposition, the discussion is closed and sealed; but such closing and sealing has no sure ground on which to rest. The term *Jordan*, which includes the water, the banks, and the territory adjacent, does not in New Testament usage mean simply water, nor does the presence of the verb *to baptize* have any power to require that the term *Jordan* shall mean water. It is, however, asserted that Christ was baptized by John in the locality known as Jordan. All else about proximity to the water and the precise mode of baptism employed must be determined from other sources.

Respecting the one passage in question, Dr. Dale quotes Dr. R. Wilson, Professor of Sacred Literature, Royal College, Belfast, thus: “The preposition εἰς

with a word *supposed* to signify the baptizing element, forms the regimen of βαπτίζω, in one solitary occurrence. The unique exception to which we refer is found in Mark 1:9, 'He was baptized of John in Jordan.' On this construction great stress has been laid, as if it necessarily affirmed that our blessed Lord was dipped into the river of Israel.... We are not disposed, however, to surrender to our opponents the preposition εἰς in this important testimony. Supported by the authority of New Testament usage, we maintain that in numerous constructions, several of them closely parallel to the example before us, εἰς is employed where motion is not indicated by the verb with which it stands connected, and where, therefore, the rendering *into* is totally incompatible with the existing syntax. Bruder, in his *Concordance* to the Greek Testament, enumerates not fewer than *sixty-five* instances of this construction, and among them he includes the text under discussion" (*Op. cit.*, p. 380). And Dr. Dale adds that the interpretation of Mark 1:9 as a dipping in the river Jordan involves six assumptions, which he enumerates as follows: "It has been assumed by writers, on the mere ground of the juxtaposition of words, that 'Jesus was dipped into the Jordan.'" This assumption cannot be made without a handful of other assumptions: 1. The assumption, that εἰς, here, means 'into,' while, elsewhere, it means *unto*. 2. The assumption, that 'Jordan,' here, means *water*, while, elsewhere, it means *locality*. 3. The assumption, that the phrase εἰς Ἰορδάνην is complementary to βαπτίζω, which assumption is based on a previous assumption, that the phrase denotes *water*, and which assumption rests on the antecedent assumption, that proximity makes complement. 4. The assumption, that βαπτίζω is, here, used in a primary and literal sense, while, elsewhere, it is used in a secondary and figurative sense. 5. The assumption, that βαπτίζω here means *dip*, while, elsewhere, and everywhere, it has no such meaning. 6. The assumption, that Mark in relating the same transaction which is related by Matthew, gives an entirely different representation from his fellow Evangelist, while his language is capable of the most absolute unity of interpretation" (*Ibid.*, p. 384).

IV. Christ's Baptism and Christian Baptism

To the reader who is dependent on the English translation as set forth in the Authorized Version, there is confusion engendered by the varying translations of four prepositions employed in the original text. These are:

ἐν. A word which is given a very great variety of meanings, and, as stated above, does not necessarily need to be translated by the word *in*. It is used in the

New Testament 330 times when translated *at*, *on*, or *with*. John baptized *at* Jordan, and Christ baptized *with* the Holy Spirit. So, also, the Authorized Version uniformly translates ἐν ὕδατι by *with* water and not *in* water.

ἀπό. This preposition is given at least twenty meanings in the New Testament, and is translated 374 times by the word *from*. Jesus, when he was baptized, went up straightway “out of the water” (Matt. 3:16), which is just as well translated *up from the water*.

εἰς. A word given at least twenty-six different meanings and, in all, is translated by the word *unto* 538 times. Therefore, as in Acts 8:38, they both went “down into the water” is just as correctly rendered, *down unto the water*.

ἐκ. A word with twenty-four meanings, this preposition is translated by the word *from* 168 times. Acts 8:39 may as well read: They were come up *from* (rather than *out of*) the water. Thus any argument respecting mode of water baptism built on the prepositions is without substance. John was baptizing *at* Jordan and those baptized went down *unto* the water and came up *from* the water. The fact that translators give the prepositions meanings which imply a mode of baptism lends no support, unless it is demonstrated that a certain translation is itself equally inspired along with the Greek original.

Apart from every consideration of the mode by which Christ was baptized, it is certain that His was not Christian baptism. Assuming that Christian baptism represents crucifixion, death, burial, and resurrection, there could be no meaning in Christ enacting that which later He would accomplish in substance. To declare that He was so acting is to substitute human imagination for the absence of a Biblical intimation. Similarly, assuming that Christian baptism is a sign and seal of the presence and work of the Holy Spirit in the believer is equally as foreign to any feature of Christ’s program. However, were the imagination to be employed where no Scripture directs, the fact that Christ received the Holy Spirit without measure at the time He was baptized might indicate that such was the meaning of His baptism. As before declared, Christians follow Christ in moral rather than official issues, and Christ’s baptism was official. It has been pointed out that His baptism was different in its meaning and purpose than the usual baptism by John; it is equally demonstrable that Christ’s baptism differs from usual Christian baptism.

V. Other Baptisms

In its secondary usage—that so largely employed in the New Testament—the

word βαπτίζω means that a thorough change of condition is brought about by the power of a baptizing agency. There was a baptism *into* repentance, a baptism *into* the remission of sins, and a baptism *into* Moses. There is a baptism *into* the name of the Father, the Son, and the Holy Spirit, a baptism *into* that estate of high privilege accorded those who receive the Holy Spirit with all His benefits, and there is a baptism *into* Christ by the Holy Spirit. In the Mosaic dispensation as in the Christian there is a baptism by means of symbolic water—not *into* water, but *into* whatever may be the objective estate related to a given baptism. It is in this far-reaching secondary meaning of βαπτίζω— never to be interpreted as a momentary dipping into some enveloping physical element—that two other baptisms were experienced by Christ. These are:

1. THE BAPTISM BY THE HOLY SPIRIT. Of this baptism it is written in John 1:32–33, “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.”

If it be objected that in the passage it is not said that this was a baptism, it may be replied that no Scripture more clearly describes that which constitutes a complete and perfect baptism. Little, indeed, is it required that an incident so true to form should be styled a baptism in order that it may be recognized as such. On the theme of the baptism of Christ by the Holy Spirit—not to be confounded with any other Spirit baptism—Dr. J. W. Dale writes in *Christic and Patristic Baptism* (pp. 32–33):

Evidence, to excess, has been furnished for the existence of baptisms where no envelopment was to be found in fact, or could rationally be conceived. The usage, under such circumstances, being based on a similarity of condition with that produced on a class of bodies susceptible of being penetrated, pervaded, and so receiving quality from some enveloping element. Therefore this descent of the Holy Ghost and his abiding upon our Lord is called a baptism, and not because of any irrational and impossible external envelopment. That the whole being of “the Christ” was henceforth under the influence of this *anointing* the Scriptures abundantly testify: 1. By declaring through the Forerunner (John 3:34) that “the Spirit is not given by measure unto him,” and therefore the farther statement, “Jesus being full of the Holy Ghost.” That such a gift would have a controlling influence, we are not left to infer; but it is expressly declared by John—“He whom God hath sent speaketh the words of God, *for* God giveth not the Spirit by measure unto him.” 2. This gift was as unlimited in continuance as it was in measure—“I saw the Spirit descending from heaven like a dove and it *abode* upon him” (John 1:32). 3. Under this influence he preached—“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, . . . to preach the acceptable year of the Lord. And he began to say unto them, This day is this Scripture fulfilled in your ears” (Luke 4:18, 21); “God anointed Jesus of Nazareth with the Holy Ghost and

with power” (Acts 10:38). 4. His miracles were wrought by this power—“If I by (ἐν) the Spirit of God cast out devils then the kingdom of God has come unto you” (Matt. 12:28). 5. The offering up of himself as the Lamb of God was through the same Spirit—“Who through the eternal Spirit offered himself without spot to God” (Heb. 9:14)... It was conclusive evidence of the pervading and controlling influence of a baptism, that the Saviour immediately after such baptism is represented as being under the full influence of the divine Spirit—“Then was Jesus led up by (ἐν) the Spirit into the wilderness” (Luke 4:1). And when he came out of the wilderness he came invested with all the singular potency of this Divine agent—“Jesus returned in the power of the Spirit” (Luke 4:14).

2. THE CUP BAPTISM. “But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able” (Matt. 20:22).

“But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized” (Mark 10:38–39).

“But I have a baptism to be baptized with; and how am I straitened till it be accomplished” (Luke 12:50)!

It is certain that this simple rhetorical usage indicates that the cup—referring properly to the bitter draught it contains—is a baptizing agent. The Savior did not imply that He was to be baptized *in* or *into* a cup, but that the cup was to baptize Him. This is not an exceptional baptism outside the range of usual Biblical baptisms. In truth it, like Christ’s baptism by the Spirit, is fundamental in its character and discloses the very essence of all New Testament baptisms, namely, the bringing of the subject into a baptized estate by means of a baptizing agent, whether it be by the Holy Spirit, a cup, the cloud and the sea, or water. The baptizing agency is not the baptism any more than a hangman’s rope is death. The rope may induce death, but the rope itself is not death. There is general agreement that Christ’s reference to the cup by which He was to be baptized was a reference to His penal death, which cup He should drink from the hand of His Father. It is written: “Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?” (John 18:11). Likewise it is recorded that He prayed, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. ... O my Father, if this cup may not pass away from me, except I drink it, thy will be done” (Matt. 26:39, 42; cf. Mark 14:36; Luke 22:42). Beyond the sphere of human sympathy it was impossible for another to drink of this cup, though they

might themselves experience physical death. As a memorial, a cup is drunk which contains in symbol the shed blood of Christ—blood shed when He drank His cup of penal death, the Just for the unjust. The contents of that cup served to baptize the Son of God into death.

Thus in conclusion it may be observed that Christ became the subject of three baptisms:

First, as a setting-apart to His priestly office, which office anticipated His one great priestly achievement of offering Himself without spot to God. He was baptized into that office by means of symbolic water according to the mode and manner prescribed by the Law of Moses. There is no record which states that He was baptized *into* water. The baptism placed Him in the position of a priest according to the law. Into water and into the priesthood are two quite different propositions. Water is the agent and not the receiving element. Therefore the mode of Christ's baptism is not determined by a dogmatic assertion that He was momentarily dipped in water. He was baptized by means of water into the everlasting perpetuity of His priestly office. It matters little whether it be little or much water so long as water is reserved—and in accordance with all references in the Sacred Text—as the baptizing agency and is not exalted to the place of the receiving element. This must be the Biblical conception, as the text of Scripture declares that Christ was baptized into His priestly office at Jordan—a locality—and not momentarily dipped into Jordan. Of itself, the supposed dipping into Jordan could accomplish nothing as respects a thoroughly changed condition. However, water when applied by a duly qualified baptizer and in accordance with the prescribed law did become an integral factor in securing Christ's baptism into the priestly office. The Greek prepositions used cannot be made to assert that Christ was baptized both *into* water and *into* the priestly office.

Second, Christ was baptized by the Holy Spirit. The text does not state that He was baptized *in* or *into* the Holy Spirit. The Spirit was the baptizing agent and the baptism was into the estate in which Christ, with regard to His humanity, lived and served; for He wrought all His works by the power of the Spirit and to Him the Spirit was given without measure (John 3:34).

Third, Christ was baptized by a cup which contained penal death, and into the estate of death. He was not baptized *into* the cup, but *by* the cup He was baptized into the death which alone could serve as a perfect redemption, a perfect reconciliation, and a perfect propitiation.

Chapter V

THE TEMPTATION OF CHRIST INCARNATE

I. Three Fundamental Factors

AS AN ESSENTIAL introduction to the study of the complicated theme respecting the temptation of Christ, three fundamental aspects of qualifying truth appear for consideration. These are (1) the meaning of the word *πειράζω*, which is usually translated *to tempt*, (2) the sense in which God may be tempted, and (3) the truth that the temptation of Christ was in the sphere of His humanity and not in the sphere of His Deity.

1. THE MEANING OF ΠΕΙΡÁΖΩ. This word, which appears in the Sacred Text some fifty times, conveys the idea of a test or a making of trial. It has two significations: one to test with a view to proving or developing virtue, the other to solicit in the way of evil. Of the latter it may be said that such solicitation cannot come from God, but must arise either with the individual's fallen nature or Satan's instigation. James asserts a positive affirmation respecting this when he says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (1:13–14). As respects the former—a testing in proof of virtue—the experience of Abraham in the offering of Isaac is an example. The command came directly from God, it recognized no evil in Abraham to be corrected, and closed with the words, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12). The Christian is enjoined to make trial of himself to learn whether he be in the faith. He is to prove himself by testings based on the fact that Christ is in him (2 Cor. 13:5). In view of the truth that God solicits no man in the way of evil, the prayer "And lead us not into temptation, but deliver us from evil" (Matt. 6:13) must be interpreted as meaning that the one who prays thus desires to be spared from testing, but if, in the wisdom of God, testing must be endured, that he desires to be delivered from the evil of unyieldedness and unfaithfulness. The thorn in the Apostle's flesh became a testing which could not be removed. Of this he wrote, "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as

Christ Jesus” (Gal. 4:13–14). James also wrote, “My brethren, count it all joy when ye fall into divers temptations.... Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him” (1:2, 12). Thus, likewise, the great tribulation is said by the glorified Christ to be an hour of testing which is to come upon the whole world from which the Church is to be saved (Rev. 3:10). Christians are even now in “manifold temptations” which engender heaviness of spirit (1 Pet. 1:6), and yet no temptation will be greater than they, by divine enablement, may bear. Of this it is written, “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Cor. 10:13). Saints of old were tested (cf. Heb. 11:37).

2. GOD MAY BE TESTED. At least twenty-seven incidents or references are recorded in which it is said that God has been or might be tested; but these are always to be considered in the light of the assurance that God cannot be tempted in the way of evil, nor does He so tempt any man (James 1:13–15). The divine testings extend to each Person of the blessed Trinity. Of the Father it is said with respect to the imposition of the Mosaic Law upon perfected believers, “Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” (Acts 15:10). To those who, perhaps in ignorance, teach that the Mosaic system is a rule of life for the believer already perfected in Christ, the warning which this Scripture advances should be effective. There are no elements of piety in the act of imposing the Mosaic system upon the Church; rather it is a dangerous and awful provoking of God. It is significant that, of all the wickedness in which Christians may indulge, only this one high crime against God is mentioned as the cause of His testing from believers. Thus, also, the Spirit may be tested. In this there is a similarity with the preceding, since but one incident of the Spirit’s testing is recorded. This experience was brought to pass by a falsehood uttered by two early Christians, which falsehood was declared to be against the Holy Spirit. It is written: “And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in,

and found her dead, and, carrying her forth, buried her by her husband” (Acts 5:8–10). Of the temptation of Christ the Son more Scripture is written —cf. Luke 4:1–13; Hebrews 2:18 and 4:15. The discussion of these important declarations will be considered in the following section.

3. CHRIST WAS TEMPTED. When declaring, as above, that the testings which came to Christ were in the sphere of His humanity and not addressed directly to His Deity, not only is the truth asserted that He, being God, could not be solicited respecting things evil, but the whole problem, which may be extended into infinity, concerned with the relations of His two natures to one another is introduced again. There is general agreement that, had Christ sinned, the lapse would have arisen wholly from His human nature; but in all the discussion respecting His impeccability the truth is too often ignored that Christ was wholly free from a sin nature and all that the sin nature generates. Some theologians, much as heathen philosophers might do, have based their speculations on the acknowledged limitations of fallen men. It is argued that no man is free from sin and, since He was a man, Christ was solicited to evil even as other men. In his discourse on the problem of Christ’s personal relation to sin, Bishop Martensen writes (*Christian Dogmatics*, pp. 284–85):

The fact that the Second Adam experienced all temptations—enticements to sin, threats and tortures of body and mind—is to be explained upon the ground, not of His moral freedom only, nor of the progressiveness of His nature, but of both these combined. The propositions, *potuit non peccare*, “it was possible for Him not to sin,” and *non potuit peccare*, “it was impossible for Him to sin,” so far from being distinct or contrasted, may be said to include and to presuppose each other. The first, which means that sinlessness was only a possibility for Christ, implies that He experienced temptation as an actual power; for while it came upon Him from without, it must, if it were not a mere pretence, have excited some corresponding feeling within Him; through which alone He could have been really tempted. And as the contrast between the cosmical and the sacred—the natural and the spiritual—was necessary in the Second Adam in order to a twofold influence upon the will;—as the Second Adam cannot be viewed as Monotheletic, which would be in fact to consider Him Monophysite, but Duotheletic,—the same principle must have been active in Him which made the fall of the first Adam possible. The possibility of evil existed in the Second Adam; but this possibility never became active, was never realized; it served only as the dark and obscure background to show forth His perfect holiness. This was guaranteed, not by the force of virtue or innocence, which the very idea of temptation makes uncertain and doubtful, pending the trial, nor again by the force of the Divine nature as distinct from the human, or the human as distinct from the Divine, but in virtue of the indissoluble union of the divine and human natures in Him; that *bond* which might indeed be strained and shaken to the greatest apparent tension and contrast of the two natures, but which never could be broken. This is expressed in the second proposition *non potuit peccare*, “it was impossible for Him to sin.” Though the temptation itself and the conflict against it were not apparent merely but real and sternly earnest, the result could never have been doubtful; for the bond between the Divine and the human natures, which may be severed in the creature, was indissoluble in Him who is the Mediator between the Father and all His creatures. This bond may be

broken only when the connection of the divine with the human is merely relative and representative; never when it is essential and archetypal, as in Him, in whom the counsels of the Father were comprehended before the foundation of the world.

Dr. Martensen here, along with many theological leaders, sustains a very high regard for the theanthropic Person, but his implications are that Christ suffered those temptations which belong to a fallen nature; still, Christ could not have possessed a sin nature without having partaken of the fall, since that nature does not belong to unfallen humanity. Naturally, the only examples of this form of human existence are restricted to Adam before he fell and to Christ. If Christ had been Himself a fallen Being, He could not have been the uninvolved Kinsman-Redeemer that was demanded. Perhaps some fail at this point to realize that the saving work of Christ extends as much to the sin nature of those He saves as to their individual transgressions. Had Christ been Himself a fallen man, He would have needed to be saved and could not have saved Himself or another. If, on the other hand, He was unfallen and theanthropic in His Being, He had no solicitations to evil such as arise out of a sin nature. It is intrinsic divine holiness which is predicated of Him (Luke 1:35). It has been declared on previous pages and is reasserted here that Christ was impeccable in the *non potuit peccare* sense; that is, it was *impossible* for Him to sin. That which creates doubt in many devout minds is the obvious fact that, as illustrated by Adam, an unfallen human being is capable of sinning. Tragic indeed, in this instance, is the failure to recognize that the first Adam was unsupported in the hour of his testing, but that the Last Adam though equally possessed of an unfallen human nature was—as Dr. Martensen so well affirms—because of “the indissoluble union of the divine and human natures” unable to do what He might otherwise have done if His human nature had been left to itself, which disunion of the two natures could never occur. Even then the case, as with Adam, differs from that of any fallen man. While the fallen man is utterly prone to sin, both the unfallen Adam and the humanity of Christ had no such impetus to sin, and the unfallen Adam might have easily avoided the thing that he did. Since this bond of union which unites Christ’s two natures—for He is one Person—is so complete, the humanity of Christ could not sin. Should His humanity sin, God would sin. When the absolute Deity of Christ is recognized, there is no logic which is more inexorable than this. Though unsupported unfallen humanity might sin, a theanthropic Person even if He incorporates an unfallen human nature is incapable of sinning. The contention that Christ *could*, but *would not*, sin is far removed from the contention that Christ *could not* sin. The former either denies His Deity or else

dishonors God with the calumnious averment that God is Himself capable of sinning. Again, it must be declared that Christ's human traits which did not involve moral issues could be exhibited freely. The idea might be admitted with certain reservations that He was both omnipotent and impotent, omniscient and ignorant, infinite and finite, unlimited and limited; but it could never be allowed that He was both impeccable and peccable. There are no God-dishonoring elements in human weakness, human pain, human hunger, human thirst, or human limitations with respect to various capacities—even human death may be admitted as a death undergone for others, but not for Himself.

It may be seen from the foregoing that whatever testings came to Christ were not such as find their expression in and through a sin nature. Nevertheless, He was tested and tried and that without sin. As for fallen man, his temptations may arise either from the world, or from the flesh, or from the devil; but testing which is to develop or establish virtue usually comes from God. The world had no claim on the One who could say, "I am not of the world" (John 17:14, 16), and the flesh, conceived as a fallen nature, was not even latent in the Son of God. Of Satan He said, "The prince of this world cometh, and hath nothing in me" (John 14:30). As it is possible for an unconquerable city to be attacked, so an impeccable theanthropic Person may be assailed. Christ was tempted not to prove His impeccability either to Himself or to His Father; it was for the sake of those who are called upon to trust Him. As God might be tested so Christ was tested. It is written, "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?" (Matt. 22:18; cf. Mark 12:15; Luke 20:23; John 8:6). The major passages bearing on the temptation of Christ are:

Luke 4:1–13 (cf. Matt. 4:1–11; Mark 1:12–13.) And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

In entering upon an investigation of three passages which relate to Christ's

temptations, the Lucan reference and two more, it is well to be reminded once again of the truths that these temptations were outside the range of those factors in human life which are the result of the fall, and that these temptations were addressed only to His humanity. The threefold temptation of Christ which the above Scripture sets forth indicates the fact of His testing and that that which is involved is the relationship within Himself between His two natures, His relation to the Father, and His relation to the Spirit. There is also a definite unveiling of His relation to Satan. All three Synoptics declare that, following His baptism, Christ was taken by the Holy Spirit into the wilderness and that there He was tempted, or tested, by Satan. The record asserts that during this testing Satan took Christ both to a high mountain and to a pinnacle of the temple. Why Christ should be tested thus will be considered later. The point at issue here is that Christ, wholly subject to the Holy Spirit, was purposefully brought into the sphere of Satan's power. Why such a testing at all may be a problem quite beyond the range of human comprehension. It would be remiss indeed to fail to note here that, as in various other situations in the earth-life of Christ, issues were involved which belong to the realm of relationship which exists between God and the angelic spirits, concerning which human beings have no knowledge other than those intimations which the Bible discloses. The account of this testing—immeasurable in its outreach— may be considered under two general divisions, namely, (1) Christ's relation to the Holy Spirit and (2) the testing of Christ's humanity by Satan.

II. Christ's Relation to the Holy Spirit

Though this specific theme will be introduced more fully under Pneumatology, it demands some consideration at this juncture. Again it should be restated that Christ's dependence upon the Holy Spirit was within the sphere of His humanity. As respects His Deity, there was no occasion for Him to be cast in dependence upon either the Father or the Spirit; and though He could as God have ministered to His own human needs as fully as did the Spirit, that arrangement would have moved Him from the position occupied by all believers, to whom His life is a pattern. Christians cannot call upon any such resource within themselves; so they are, as He was, cast utterly upon the enabling power of the Spirit. The New Testament asserts throughout—even from His conception through the generating power of the Spirit to His death through the same eternal Spirit—that Christ lived and wrought on a principle of dependence upon

Another. No attentive student can fail to observe this truth (cf. Matt. 12:28; Mark 1:12; Luke 4:14, 18; John 3:34). The truth that Christ—and to the end that He might demonstrate the effectiveness of life that is lived wholly in reliance upon the Spirit—was Himself dependent upon the Spirit, should not be allowed to engender any failure to recognize the absolute Deity of the Savior. His own authority over the Spirit in other spheres of relationship and according to the eternal counsels of God is seen in Christ's own declaration: "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

III. Christ's Testing by Satan

In this threefold testing it is declared that Christ was driven of the Spirit into the wilderness with the express objective in view that He should there be tested by Satan. No small importance gathers about this revelation which implies that this testing did not originate with Satan, though it may be believed that all was wholly agreeable to that mighty angel. A parallel to this is found in the experience of Job (Job 1:6–2:8), in which experience Job is tested by Satan and wholly on the instigation of Jehovah (cf. Job 1:8; 2:3). The Sacred Text does not indicate that Christ acted on His own account in going into the wilderness nor does it assert that He was forced to do so against His will. He Himself was "full of the Holy Spirit" and, as any individual thus blessed, was pleased to do all the mind and will of God. Christ was, according to Luke, mature both physically and spiritually. The combat thus becomes crucial in every respect and most evidently reaches out into unrevealed spheres of relationship between Christ and the fallen angels. Speculation is of little avail on why such a testing should have been divinely ordered and executed. It certainly relates to the humanity of the Savior and its value is, so far as men are concerned, a matter of demonstrating the absolute impeccability of the Son of God. The grammatical construction sustains the thought that this testing continued unrelentingly over the entire forty days, though but three specific tests are recorded and these, evidently, occurred at the end. When Christ had fasted forty days He was hungry and that fact became the basis for the first of the three recorded testings.

Satan really originates nothing. Here, as in every instance, only the sovereign purpose of God is realized. This is not to say that Satan, like misguided man, does not imagine that he originates all that occurs in his efforts. The testing of Christ's humanity secures too much value to the believer to have originated with

Satan. By three avenues of approach Satan sought to persuade the Last Adam to embrace that philosophy of independence of God which he himself seized upon soon after his creation and which he imposed with success upon the first Adam. The real issue was clear: Would the humanity of Christ yield to an appeal to act independently of God even when all the kingdoms of this *cosmos* world (cf. Matt. 4:8) are offered as a bribe—kingdoms which, in the end, would be His from the hand of His Father (cf. Ps. 2:7–9; 1 Cor. 15:24–28; Rev. 11:15; 19:16)? As a self-imposed covenant, the Son of God had said when He was about to enter the world and with respect to His humanity (evidenced by His making the address to *God* rather than to His Father): “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (Heb. 10:5–7). Thus the avowed attitude of the Son was, even before He entered the world, to do the will of God. To do that will is the highest and greatest achievement of any creature, angel or man. He who is ever the Supreme Pattern must be to infinite perfection the example of that which is man’s highest responsibility.

Considering these three testings separately it may be seen, (1) that the proposal to minister to His hunger by turning stones into bread struck at the very center of that which is distinctly human. Man is dependent upon God. It is written, “Thou openest thine hand, and satisfiest the desire of every living thing” (Ps. 145:16). For Christ to employ His divine power in creation to gratify His own human need would have been to forsake the sphere of human limitations, which sphere was the will of God for Him. Had He thus supernaturally attended upon His own human needs, He would not have been in all points tested as men are tested. Men are cast upon God with no creative power by which to secure relief. (2) The second test, already mentioned, that the kingdoms of this world would be given in exchange for the worship of the theanthropic Christ, did likewise propose that the pursuance of the divine will and plan should be abandoned in an opposing self-will; but this test reaches into angelic spheres where human comprehension may not fully enter. Comparatively, it is not difficult to think of the authority over the *cosmos* (which Satan holds under divine permission) being surrendered by Satan to Christ. All of that will be achieved in due time; but to contemplate the audacity, the insolence, and the insult to God which were involved in the suggestion that the Son of God worship a creature of His own hand who is the archenemy of God may be but feebly

recognized in this world: its wickedness can only be measured in celestial realms. (3) The final testing, as recorded by Luke, was to the end that Christ, by useless exercise of divine power (for He had a claim upon this as the theanthropic Person) might do a thing for self-glory that was not included in the will of God for Him.

In all of these testings, Christ was victorious while remaining wholly in the realm of human resources. He was challenged by the words, “If thou be the Son of God.” This became a clear test of Christ’s humanity in that it proposed the use of powers belonging to His Deity. He conquered as man may conquer—by the Word of God, which Word is to be cherished as the revelation of the divine will to which man should be submissive. To be other than submissive is, as declared by Christ, to “tempt the Lord thy God” (Matt. 4:7).

Hebrews 4:15. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Though a High Priest and in the respect that He is the archetypal High Priest—the true High Priest regarding whom all other high priests were but shadows—Christ is, nevertheless, able to sympathize with the children of God who are likewise tested. He was Himself in all points tested as they are—sin apart—that is, apart from the testings which arise from a fallen sin nature. Earlier in this discussion it has been demonstrated that Christ could not have had a sin nature nor could He have sinned. This passage does not merely assert that Christ, tempted in all points as man is tempted, did not sin. It also declares that He experienced no temptations which a sin nature engenders. As the Kinsman-Redeemer He could not Himself be involved in the calamity from which He is appointed to redeem. He could not be the holy, spotless Lamb of God that a true redemption demands if He were possessed with the slightest taint of sin. He serves as a sympathizing and merciful High Priest and not as One who partakes of that which causes the distress. He said of Himself, “The prince of this world cometh, and hath nothing in me” (John 14:30). This declaration, according to that which follows, is a reference to His death and the fact that He was in no sense worthy of death. Death, the penalty of human sin, had no rightful claim upon Him. When He died, it was His own voluntary act of obedience to His Father’s will. The point at issue in this aspect of this theme is that Christ was, in the sphere of that which is unrelated to the fall, tested in all points, which testing included the experience of human infirmity and limitations.

Hebrews 2:17–18. “Wherefore in all things it behoved him to be made like

unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

In this passage the emphasis falls on the exceeding greatness of the mercy of Christ. It is the mercy of the God of all grace who, having Himself been tested in man’s sphere, is able also to help those who are tested. It is one more competency of the Savior.

It is thus demonstrated that Christ was tested in this world, and it is certain that men knew nothing of that trial which His holy character endured. The writer to the Hebrews, having presented the account of the testings of Christ, concludes the theme by saying, “For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin” (Heb. 12:3–4). The implication is that Christ’s testing called for a resistance unto blood. This may lead on to the experience which was His in the garden, into which reality no other may intrude.

He was not tested with a view to ascertaining whether He would fail, but rather to prove to those of a doubtful mind that He could not fail.

Chapter VI

THE TRANSFIGURATION OF CHRIST INCARNATE

AN EVENT marvelously spectacular—yet more meaningful than spectacular—occurred on the Mount of Transfiguration. To theologians who neglect the whole millennial age or to those who have sought to identify it as already past or to those who contend that there will be no such age in the program of God, the transfiguration is largely meaningless. Neander (*History of the Planting of the Christian Church*, I, 376), as a reason for rejecting 2 Peter as spurious, states: “But it certainly is not natural to suppose that one of the apostles should select and bring forward from the whole life of Christ of which they had been eye-witnesses, this insulated fact [2 Pet. 1:16 ff.], which was less essentially connected with that which was the central point and object of His appearance” (cited by Peters, *Theocratic Kingdom*, II, 559). Similarly, those of the Church-Kingdom or Covenant Theology are, for the moment, encouraged in their theory by the fact that in the transfiguration Old Testament saints—Moses and Elijah—are present with those disciples—Peter, James, and John—who afterward became the apostles of the Church. The assumption being that the transfiguration is a miniature of the Church in heaven, Dr. Charles Hodge, a representative of this school of theology, declares, “The transfiguration on the mount was a type and pledge of the glory of the second advent” (*Systematic Theology*, III, 796). This is but a partial recognition of that which Peter declares the transfiguration to have been, namely, a preview of the coming kingdom on earth. Unless the transfiguration is approached with the background of all that the Old Testament revelation concerning the earthly Davidic Kingdom presents, there can be no understanding of this major event in the life of Christ. The premillenarian alone is able to give this peculiar portrait its full and worthy signification and explanation. As will be seen, this manifestation of the earthly kingdom glory is far removed from being of no importance. The discussion of this theme may well be pursued now.

The word *transfigure* (μεταμορφόομαι) is used but four times in the New Testament (cf. Matt. 17:2; Mark 9:2; Rom. 12:2; 2 Cor. 3:18), and conveys a meaning which is peculiar and distinctive when contrasted with μετασχηματίζω, which is translated *transforming* or *transformed* (cf. 2 Cor. 11:13–14 where Satan is said to be transformed as an angel of light; so, also, the believer’s body will be changed—cf. Phil. 3:21). It is evident that a thing is transformed by influences

from without, while a thing is transfigured by the outshining of a light or vitality which is resident within. Christ's essential glory was veiled while here upon the earth, but in the moment of transfiguration His intrinsic Shekinah glory was allowed to break forth. He was not merely assuming a glory or standing in the radiance of an outward glory which fell upon Him. The glory was His own, and originated in Him and emanated from Him. It is this truth which lends so much importance to the two passages wherein transfiguration is related to believers—Romans 12:2; 2 Corinthians 3:18. The believer is subject to transfiguration and not to mere transformation. The divine Presence within is as a light, and this is to have its normal outshining and will work great changes within the heart where that Nature dwells.

I. The Importance

The divine estimation respecting the importance of the transfiguration is suggested by the fact that it appears at length in each of the Synoptics: Matthew 16:27–17:13; Mark 9:1–13; Luke 9:27–36. The entire picture can be seen only as all three accounts are diligently compared. In all, thirty-eight verses of the Sacred Text are assigned to the description of this event; added to these are the three verses of 2 Peter 1:16–18, in which portion the divine interpretation is revealed. It is significant, also, that this great event is reported only by the Synoptic Gospels—which to a large extent are concerned with the kingdom aspects of Christ's ministry while here on earth—and that it is not recorded by John who, in the main, sets forth truth belonging to the present unforeseen age and to the Church. There is no admission to be made, however, that this distinction is not both valid and vital, when it is observed here that such discriminations are unknown to the Church-Kingdom school of interpreters. Disregarding chapter divisions which are often enough unrelated to the continuity of the context, it will be noted that each account of the transfiguration follows a declaration by Christ respecting His second advent. The record declares that He said that the Son of man should come “in the glory of his Father with the holy angels” (Mark 8:38), or “in the glory of his Father with his angels” (Matt. 16:27), or “in his own glory, and in his Father's, and of the holy angels” (Luke 9:26). To a Jewish mind, the coming in glory was inevitably related to Daniel 7:13–14. To this revelation of His return He adds, “Verily I say unto you, There be some standing here [‘there be some of them that stand here’—Mark; ‘there be some standing here’—Luke], which shall not taste of death, till they

see the Son of man coming in his kingdom” (Matt. 16:28—“till they have seen the kingdom of God come with power”—Mark 9:1; “till they see the kingdom of God”—Luke 9:27). The rapture of the Church could not fulfill the promises concerning the second advent of Christ to the earth. In the Synoptics, as in Daniel, that coming is to the earth with power and great glory. It is related, not to heaven, but to that kingdom which is to be set up on the earth at the appearing of the Son of man. Though approximately a week intervenes, all the Evangelists are careful to relate the transfiguration with the promise that some of the twelve—Peter, James, and John were later chosen—would not taste of death until they should see the Son of man coming in His kingdom. All of the twelve eventually saw death in their generation, and fully seventy generations have followed and yet the actual coming is deferred. It is evident, therefore, that this promise regarding some of them was fulfilled in their own day and generation. It is evident also that Peter—chief of the favored three on the Mount—relates the transfiguration to this promise; that is, the transfiguration was, according to Peter, the fulfillment of the promise. The transfiguration is not the final and actual appearing of Christ in the glory of His Father and of the holy angels, but is a preview which presented it as a thing to be seen and to which “eyewitnesses” could bear testimony. It was a momentary enactment of that which shall constitute both the kingdom and its glory when it is set up on the earth. The presence of the angels and the stupendous world-transforming events which accompany the actual coming of Christ are not included in the preview; but such elements as were required to accomplish the divine purpose in the transfiguration were present.

II. The Reason

The entire transfiguration occurrence as a feature of the life of Christ calls for some explanation about why such a peculiar innovation should have been introduced into a program which otherwise, apart from miracles, was characterized by conditions which were within the range of human activities. The premillennialist alone has a worthy solution to this problem. The answer may be considered in two parts, namely, (1) the immediate need and (2) the agelong need.

1. THE IMMEDIATE NEED. Two important passages which contain prohibitions serve to express the immediate need of the transfiguration; these are Matthew 16:20 and 17:9, and these read after this manner: “Then charged he his disciples

that they should tell no man that he was Jesus the Christ. ... And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.” It will be remembered that the cognomen *The Christ* is the New Testament equivalent to the Old Testament *Messiah*. That is, when in the New Testament the Messianic features of Christ’s ministry are in view they will be related to Him under the designation of *Christ*—not of *Jesus*, which term speaks of His Saviorhood, and not of *Lord*, which asserts His essential Deity. Immediately preceding the giving of the charge that no man should be told that He is the Christ is the peculiar first announcement of the Church and the giving of the keys of the kingdom of heaven to Peter. Up to this time the disciples, along with John and Christ, have been presenting the messianic message respecting the King and His kingdom, and that as “at hand” in the Person of the King (Matt. 3:1–2; 4:17; 10:5–42). Because of the execution of John the Baptist and the evident unwillingness of the people—especially the rulers—to receive their Messiah (cf. Matt. 11:20–26; 16:13–14), the kingdom message is concluded; yet the ground of redemption—the new theme of infinite grace—is not established, nor could it be, until His blood was shed. Since the rejection of Christ had been effected and divinely recognized, there is no longer an offer to be made regarding His Messiahship until His work of redemption is accomplished. On this point Dr. C. I. Scofield may well be quoted: “The disciples had been proclaiming Jesus as the Christ, i.e., the covenanted King of a kingdom promised to the Jews, and ‘at hand.’ The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made ‘Head over all things to the church’ (Eph. 1:20–23). The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection (Matt. 16:21). It is a turning point of immense significance” (*Scofield Reference Bible*, p. 1022). It is significant that Christ went on directly after Matthew 16:20 to say, “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day” (16:21). In the light of the postponement of the kingdom, which kingdom constituted the Jewish hope and which was to that time the only thought of His disciples (cf. Mark 9:10; Acts 1:6–7), it was essential to verify the promise of the kingdom and thus give full assurance of its final realization; and that is precisely the thing which the transfiguration accomplished. Three eyewitnesses were chosen to see the Son of man coming in the glory of His kingdom (Matt. 17:1).

To Peter, James, and John—two of whom were appointed writers of the New Testament text—and later to Paul in Arabia, the important information respecting the certainty of the coming of the kingdom must be given, that which later would be comprehended in its relation to the new order of grace. The disciples did not understand the meaning of the transfiguration at the time of it, but its assurance served them well in solving the problems which arose with the inauguration of the divine program for the outcalling of the Church (cf. Acts 15:13–18; 2 Pet. 1:16–17). By the statement that He should no longer be proclaimed in His Messianic character, the Lord not only withdrew the whole plan of kingdom proclamation which had engaged Himself, the disciples, and John up to that hour, but He was manifesting Himself as one about to be crucified. If any basis should remain upon which a kingdom hope—so vital in every Jewish covenant and promise—might rest, it called for a vivid demonstration which in the transition days that were to follow would serve as evidence that the unchangeable promises for Israel could not, and therefore would not, be broken. Apart from this demonstration, it would have been natural—well illustrated by the present misunderstandings of Church-Kingdom theologians—for the disciples to have concluded that God had broken His covenants with Israel and that their national hope was to be abandoned. Thus the transfiguration serves to preserve the Jewish anticipation as the divine purpose, even though it be postponed for an age. That the transfiguration had the ultimate effect upon the disciples intended is seen from Peter's statement (2 Pet. 1:16–18). Closely allied to the prohibition of Matthew 16:20—that the Messianic message should no longer be preached—is the prohibition of Matthew 17:9, which declares, "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." And to this Mark adds, "And they kept that saying with themselves, questioning one with another what the rising from the dead should mean" (9:10). The fact that they reasoned about what His reference to His resurrection might mean gives evidence of their unpreparedness for all that was so soon to come to pass. As before intimated, the doctrinal force of the transfiguration could not be really grasped until after His death and resurrection; hence the mandate that no report regarding the transfiguration should be made until He was risen from the dead. To have published the transfiguration event before His death and resurrection would have been, since it proclaimed the kingdom, tantamount to a continuation of the kingdom message, which, as has been seen, was of necessity withdrawn.

2. THE AGELONG NEED. Whatever may have been required to save the disciples from the conviction that God had abrogated His entire program of an earthly kingdom to fulfill which Christ was born (cf. Isa. 9:6–7; Luke 1:31–33), the same need extends to all generations of the Church to the end that they too may be intelligent in their interpretation of the present age in its relation to the immutable earthly purpose of God. The conclusion reached at the first council of the Church (Acts 15:13–18) and the order of truth set forth in the Epistle to the Romans (cf. chapters 9–11 as an explanation by the Apostle of the relation of Israel’s unchangeable covenants to the present order of grace which chapters 1–8 set forth) go to demonstrate how perfectly the early Church understood the truth which the transfiguration announced. It was the failure of Reformers to return to the conclusions of the early Church which has made possible various forms of unscriptural theology.

III. The Reality

There is slight need to give space to the consideration of the unbelieving theory that the transfiguration was only a vision or dream. Luke does state that the three disciples were “heavy with sleep,” but he goes on to say that it was “when they were awake” that they saw that which is recorded (Luke 9:32). The Sacred Text presents the event as a historic fact. These men were in an upright position and from that they fell on their faces in the presence of the glory. It would be strange indeed for all three of these men to dream identically the same thing and for Peter to speak for the others while in a dream. Of the transfiguration John testified, “And we beheld his glory” (John 1:14), so also Peter refers to that glory as “the excellent glory” (2 Pet. 1:16–18). Peter describes the three as “eyewitnesses of his majesty.” All of this speaks not of dreams, but of a reality. The Scriptures declare, “And he was transfigured before them” (Mark 9:2).

IV. A Representation of the Kingdom

It has been assumed by those who confound the kingdom with the Church that the transfiguration was an anticipation of heaven. It is true that there shall be great glory in heaven and that Christ will be the center of that glory. It was thus that John—though he had seen Him in the glory of the transfiguration and of His appearances after His resurrection—saw Him in His heavenly glory and there, too, fell at His feet as dead (Rev. 1:17). As already indicated, the Scriptures

declare that the transfiguration was a setting forth of the coming of the Son of man in His kingdom. That coming is everywhere said to be in surpassing glory (Dan. 7:13–14; Matt. 24:30; 2 Thess. 1:7–9). It is the earthly glory of the King.

As a general treatise on the transfiguration, George N. H. Peters has written conclusively and at length as follows:

The transfiguration, following the announcement that “some” should, before their death, see “the Son of man Coming in His Kingdom,” is a *representation of the Kingdom* in some of its aspects, viz., *in the glory of “the Christ” or King, in the presence of* (who also “appeared in glory,” Luke 9:31) *the translated and dead saints, and in the witnessing of that glory by mortal men.* It was a temporary display, an outward manifestation or revealing of the majesty and glory *that belongs to Jesus when He comes at the Second Advent in His Kingdom* with His saints to reign over the nations. That this is the correct idea appertaining to this astonishing transaction is evident by regarding Peter’s reference to it. He (2 Pet. 1:16–18) says: “*We have not followed cunningly devised fables*” (as so many now allege) “*when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty,*” etc. Notice that he calls this transfiguration scene, “*the coming of the Lord Jesus Christ,*” thus identifying it fully with Matt. 16:27, 28. This is unquestionably, then, linking it with the still future Advent as a striking exhibition of the glory that shall be revealed—which is confirmed by Peter introducing this allusion to prove that Christ would thus again come, and by his uniting such a Coming with (ch. 1:11) “*the everlasting Kingdom of our Lord and Saviour Jesus Christ,*” and with His Coming, the new heaven and new earth (ch. 3:4, 13) of prophetic promise. (See also the references to this Coming in first Epistle.) Let us survey these several aspects. First and supreme stands forth the transfiguration of Jesus, changed in form, so that “*His face did shine as the sun and His raiment was white as the light*” (Matthew); “*His raiment became shining, exceeding white as snow, so as no fuller on earth can white them*” (Mark); “*the fashion of His countenance was altered, and His raiment was white and glistening*” (Luke). Here is *the Theocratic King* arrayed in light and glory, His face shining with brightness like that of the sun and His garments dazzling in their whiteness. Thus (comp. Rev. 1:13–16, etc.) will *the Mighty Christ appear* when He comes to re-establish the Theocracy. Next we have “*two men*” (Luke 9:30), Moses and Elias, who also appeared “*in glory.*” The Coming of Christ in His Kingdom is usually *associated* with that of the saints, His brethren, who are *co-heirs* with Him in the same glory. Hence, to give a representation of His Coming—His appearance when Coming—in His Kingdom it was *eminently suitable to have*—to fill out the picture—*the saints, glorified, also represented.* This is done; and in view of the fact that at His Second Advent these are made up of two parties, viz., *the dead saints and the living saints translated,* these two, Moses and Elias, are *purposely chosen as a correct exhibition* of the two parties—forming one class—who shall *then appear “in glory” with Christ.* Moses represents the body of saints who have died, but who will also be glorified with Christ; and as he was in converse with the glorified Saviour, so will they also be in nearness to Him. Moses and Elias both appearing “*in glory,*” seems to indicate the same glorification of body. Elias represents another body, who, like himself, shall not fall “*asleep,*” but shall be translated without experiencing the power of death. These two, the dead and the living, who shall be glorified at the Coming of Jesus, are graphically portrayed in 1 Cor. 15:51, 52, and 1 Thess. 4:15–17. These not only *see* His glory, but *partake* of the same, 1 Jno. 3:2; Phil. 3:21, etc., for of them it is said: “*When Christ*” (notice, as “Christ”) “*who is our life, shall appear, then shall ye also appear with Him in glory,*” Col. 3:4. But in addition to these, we have, to meet the prophetic announcements and to fill out the representation, *three persons,* Peter, James and John, *unglorified, mortal men living on the earth,* who see this glorified Christ and His glorified associates, and are so deeply impressed, so delighted with *the exceeding glory* revealed, that through the spokesman Peter, the emphatic

declaration is made: “*Lord, it is good for us to be here.*” Thus, if willing to receive it, *will it be* at the Second Advent, *when* Christ, “The Christ,” comes in His glory and *with* His brethren gathered and glorified, *then* shall the spared Jewish nation and Gentiles, as prediction after prediction in glorious language portrays, *rejoice and exult* in the marvellous glory that shall be manifested. Jesus *personally* appears in His Kingly aspect; the saints *personally* are present in their glory; the disciples *personally* behold and admire the astonishing splendor and “majesty” of the scene. Jesus is here, “the Coming One” (a phrase well understood by the Jews), as He will exhibit Himself “in His own Kingdom;” the saints form “the first-fruits,” who, as the predicted “kings and priests,” reign with Christ in His Kingdom; and the mortal men are the servants or subjects (as even the tender of the three tents indicates) who gladly receive this glory, and are willing to abide under its radiance. The conversation respecting the approaching death at Jerusalem indicates that this was a temporary assumption of glory, in order to be, if we may so express it, a counterpoise to that which virtually—to the Jews—seemed to end the fondly anticipated Christship of Jesus, giving a *most direct proof* that the covenant and prophets would *yet be fulfilled*. The voice of the Father, lovingly acknowledging (having previously in answer to prayer brought about this supernatural change in David’s Son) the Christship of Jesus and the power thus committed unto Him, *binds the whole together* into an *earnest, actual reception of glory*, which, thus represented, shall characterize David’s Son and Lord when He comes to restore the fallen throne and Kingdom, and reigns indeed and in truth *the manifested Christ*. The presence of the Father and some kind of avowal, or, confession, or acquiescence is requisite to meet the requirements of prediction concerning the Coming of the Messiah in His Kingdom (as e.g. Dan. 7; Ps. 2, etc.), and *thus perfect* the representation of *the real Theocratic* position of Jesus. Surely, when considering *how many* particulars this transfiguration meets, *how* it demonstrates in the most forcible manner “*The Christ,*” *how* it supplies additional evidence of the ultimate manner of procedure in the Redemptive scheme, *it is folly* to ascribe all this, compressed into a few brief sentences, to the natural descriptive powers of “uneducated and ignorant” men, or to make it out a trivial, unimportant affair not worthy of our special attention. Viewed, as we have done, in the light of the great, leading doctrine of the Kingdom, it stands forth, *pre-eminently*, as a *Divine confirmation of the Theocratic Kingship of Jesus, of the glory of His saints, and of the happiness of the nations* who shall witness it—a fact *so striking and corroborative* of the ultimate Redemption of saints and of the race, that Peter seizes upon it as a *grand proof* that Jesus shall come unto so great Salvation.—*Theocratic Kingdom*, II, 559–61

V. The Divine Attestation

It remains to be indicated that, though much overlooked, there is far-reaching significance in the words—reported diligently by each of the three Evangelists—“Hear ye him.” Apart from the divine witness or response recorded in John 12:28, there are three divine attestations of the Christ. Space has been given earlier to the evidence that the baptism of Christ served as a setting apart of the Lord to the priestly office, and in this He was acknowledged from heaven to be well-pleasing to His Father. At the return of the King and when He is by His Father seated upon David’s throne in Zion (Jerusalem—cf. Ps. 2:6), it is suggested that there will then be the same divine attestation of the King, “Thou art my Son; this day have I begotten thee” (Ps. 2:7). Thus, also, in the

transfiguration He is divinely recognized as Jehovah's Prophet. Such is the significance of the words *Hear ye Him*. In the very transfiguration itself the Lord was speaking prophetically of His future coming in glory. Such an injunction gathers up all He had ever said before and all that He would later say on earth (cf. Matt. 23:38–25:46) or from the glory, and as such addressed to all peoples in every generation.

In concluding this contemplation of the transfiguration, let it be observed again that there is only one primary meaning to it. It portrays the power and coming of Christ in His kingdom, it presents specifically the features and classifications of men in the kingdom, and is in no way related, according to the Sacred Text, to the Church or to the glory which is of heaven. The Church will share with Christ in the earthly kingdom glory, as represented by Moses and Elijah; but this should not be confused with the surpassing glory which belongs to the Bride in the splendor of heaven.

Chapter VII

THE TEACHINGS OF CHRIST INCARNATE

THROUGHOUT THE Bible the prophet may win his title either by fore telling or by forthtelling. Christ was in both respects a Prophet. He was the one of whom Moses speake (cf. Deut. 18:15, 18–19; John 1:21), and none ever answered more completely to all that belongs to the perfect service of the prophet than did the Christ of God. He taught and ministered the Word of God accompanying it with His mighty works, and He also gave the most direct and determining predictions of any prophet who ever walked on the earth. In truth, the predictions of Christ should be studied closely by every student of Eschatology, remembering that these are the infallible words of the Son of God. It is also important to observe that the merest fraction of all that Christ said in three and a half years has been recorded in the Gospels; for that recorded may be read in as many hours as there were years of His ministry. Of this John writes, “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written” (John 21:25). However, that which is presented in the Sacred Text has been selected by the Holy Spirit with that divine wisdom and perfection which characterizes all the works of God. These chosen records serve to tell all that it is God’s purpose to disclose to succeeding generations and are, therefore, all that is needed for a right understanding of every aspect of the truth which belongs to the sphere of the four Gospels. Matthew, guided by the Spirit, has selected such records as present Christ as the King of the Jews. Mark, thus guided, has selected such records as present Christ as Jehovah’s Servant. Luke, in turn, has been led to present Christ in His humanity, while John, by the same divine Spirit, portrays Christ in His essential Deity. It is probable that no uninspired writer having the story to tell that presented itself at the close of Christ’s ministry—including His supernatural birth, His childhood, His teachings, His mighty works, His death, and His resurrection—could have compressed his message into the limits which are claimed by the four Writers. In this there is evidence of the working of the divine hand as the Author of these marvelous and priceless documents. While much vital truth is found in those snatches of conversation which are recorded and in the brief sayings reported in the later portions of the New Testament (cf. Acts 20:35; 1 Thess. 4:15–17; 1 John 1:5) and particularly in the post-ascension declarations reported in the Revelation—

chapters 1–3 and 22—the indicative teachings of Christ are found in three major discourses—the Sermon on the Mount, the Olivet Discourse, and the Upper Room Discourse. In the contemplation of the full prophetic ministry of Christ, the plan to be pursued is to consider (1) the three major discourses separately, (2) the parables, (3) the special teachings, and (4) the conversations.

I. The Major Discourses

Before attempting an examination of these discourses separately, it may be well to observe that they present the widest possible latitude in subject matter. This fact has not only been greatly overlooked, but can be accounted for only when dispensational distinctions are recognized. If critical scholars assume it possible to claim two Isaiahs on the evidence afforded in the difference in style and subject matter which the two parts of Isaiah's writing set forth, there would be by far more conclusive proof of at least three Christs. It seems not to occur to a certain group of theologians that these discourses not only introduce principles which, from a doctrinal standpoint, are irreconcilable, but also happen to be addressed to classes which are differently related to God and to Christ. No proof of this assertion respecting the varied character of the discourses is needed other than the suggestion that they be given attentive study by placing them in comparison to, or over against, each other. If such a study has been pursued actually and to a reasonable degree of completeness, the distinctions which will be advanced in this thesis would be received as true. These discourses represent the doctrine which Christ taught, and it will be found that every major division of Systematic Theology is not only represented, but, more frequently than is generally realized, a final word is spoken by the Son of God. That so much of His teaching is couched in a narrative form and simplified to the last degree has misled some into supposing that Christ did not teach doctrine, that the presentation of doctrine was left for the later writers of the New Testament—especially Paul. Christ's utterances in doctrine were often presented in germ form and these were extended into wider fields by the later writers. However, it becomes the serious-minded student to investigate most diligently the actual teachings of the Son of God. It is the intention of this thesis to attempt a comprehensive scrutiny of that which is involved.

1. THE SERMON ON THE MOUNT. A rather extended consideration of this discourse has been previously introduced under Ecclesiology and to this the student is again directed. Howbeit, when attempting as in this instance to set

forth the general theme of the teachings of Christ, the effort must be incomplete to an inadmissible degree should no attention be given at this point to this great discourse. The treatment of this discourse by writers of the past and present often reveals the extent of their comprehension of the present divine economy under grace. Apparently, the root difficulty is the failure to recognize what is rightfully a primary and what is rightfully a secondary application of this teaching. When the primary application is given to this Scripture, it is usually on the supposition that the Church is the kingdom and therefore passages related to the kingdom are addressed to her. Let it be dogmatically asserted at this point that those who hold such views either have failed to recognize the hopeless, blasting character of the law which this discourse announces and from which the Christian has been saved (Rom. 6:14; Gal. 5:1), or they have failed to comprehend the present position and perfection in Christ which is the estate of every believer. Apparently the two great systems—law and grace—become so confused that there could be no order of thinking possible. Distortions of the divine revelation are due, it would seem, to a slavish adherence to traditional interpretation and not to any unbiased personal investigation into the problems that are involved. Accompanying this inattention to the exact character of doctrine is, too often, the blind assumption that the student who does observe the patent character of this discourse and who therefore cannot give it a primary application to the Church is striking hands in agreement with the destructive critic who boldly rejects Scripture altogether. To give this discourse a primary application to the Church means that it is made to be, word for word, the rule of life prescribed for the child of God under grace. A secondary application to the Church means that lessons and principles may be drawn from it, but that, as a rule of life, it is addressed to the Jew before the cross and to the Jew in the coming kingdom, and is therefore not now in effect. At this point it cannot be too definitely emphasized that this entire discourse presents a complete rule of conduct and is not subject to that destructive method of interpretation which accepts one portion of it while rejecting another portion of it. If the Christian believes he is saved from hell fire through the measureless grace of God, he will recognize that he has no relation to those warnings—three times uttered (Matt. 5:22, 29–30)—concerned with the danger of hell fire; but he must also observe that he has no primary relation to a system in any of its parts which could at any place or under any circumstances expose him to the danger of hell fire. If there are some portions of this discourse which are more gracious in character, these, it will be seen, are found also in the grace system, and it is not necessary for one to

assume the inconsistent position which presumes to select or reject at will from that which, being a unit in itself, stands or falls together. It is precisely this impossible freedom to choose one portion and reject another which has kept a great company of men from coming to a clear understanding of the most elementary distinctions between the two systems—law and grace—as governing principles in daily life.

The Bible provides three complete and wholly independent rules for human conduct—one for the past age (there was no need of recording such rules as held good for people who lived before the Bible was written) which is known as the Mosaic Law and is crystallized in the Decalogue; one for the future age of the kingdom which is crystallized in the Sermon on the Mount; and one for the present age which appears in the Gospel by John, the Acts, and the Epistles of the New Testament. The Bible is God's one Book for all ages, and it should be no more difficult to recognize that there are portions which belong to a future age than it is to recognize that there are portions which belong to a completed past age. A moment's reflection would convince a candid mind that there were age-transforming events which serve as a cleavage between the conditions which obtained under the Mosaic system and those which obtain in the present age. "The law was given by Moses, but grace and truth came by Jesus Christ" (and not by His birth, but by His death). Relationship to God could not be the same for His saints after Christ's death, His resurrection, His ascension, the advent of the Holy Spirit, the placing of Jews along with Gentiles under sin, and the inauguration of a new system by which the chief of sinners may be justified forever through justice—who does no more to that end than to believe in Jesus—as it was before. Nor could it be the same in a coming age after the removal of the Church to heaven, the glorious appearing of Christ to reign on the earth, the judgment and restoration of Israel, the judgment of the nations with the termination of man-made institutions, and the binding of Satan—as it has been in this age. All this is obvious, yet there are those who shrink from such distinctions under the impression that being deprived of the law's curse and of the kingdom's danger of hell fire they are losing some priceless treasure. Neither the curse nor the hell fire is desired, but there are features of these systems which are more attractive and these are claimed while the undesirable is rejected. It may well be restated that none of these attractive elements are lost, for they are incorporated into the grace system and belong to those who are once-for-all perfected in Christ Jesus.

It therefore stands as well founded that the Sermon on the Mount both by its

setting in the context and by its doctrinal character—which assertions will yet more fully be demonstrated as true—belongs for its primary application to the future kingdom age. It was addressed to the people before Him and concerned the requisite preparation on their part for admission into the kingdom of heaven then being published as “at hand.” It likewise declared the manner of life that would be demanded within the kingdom when once it is entered. This attempted analysis of this discourse may be advanced under three general divisions —(1) its setting, (2) its distinctive character, and (3) the delay in its application.

a. Setting. As the Old Testament closes with the predictions regarding Israel’s coming Messiah-King unrealized (Mal. 4:1–6), Matthew’s Gospel, as the introduction to the New Testament and the bond of connection between the Testaments, opens with the announcement of the presence of the Messiah among His people. All prophesied requirements are met by Him. He is of the tribe of Judah, of the house of David, born of a virgin in Bethlehem of Judea. His coming is in “the fulness of the time,” that is, at God’s appointed time. His predicted forerunner preceded Him, and the kingdom described in the Old Testament by the prophets and foreseen throughout the Scriptures as Israel’s hope is announced as “at hand”—subject, however, to the choice of the people, whether or not they would receive their King. In this matter of choice there is a strong contrast set up when compared with His final advent, when the kingdom will be ushered in with no reference to human determination, though He will have wrought in the hearts of His earthly people not only to receive Him as Joseph’s brethren received Joseph in Egypt, but also to enter their land, the land of promise, and their kingdom with everlasting joy and gladness. The important fact to be noted by all who would comprehend the Synoptic Gospels, and Matthew in particular, is that the kingdom was offered to Israel at the first advent, with the latitude granted to receive or reject it. Had it been in the “determinate counsel” of God (Acts 2:23) for that nation to enter then her covenanted kingdom, they would have done so (and as they yet will do under the sovereign hand of Jehovah). The “determinate counsel” concerning the first advent was rather that He should be rejected and put to death and that the kingdom should be deferred until the unforeseen intercalary age of the Church should run its course. Those who do not discern the Israelitish kingdom purpose or who suppose that the Old Testament hope is realized in the Church are, because of insuperable problems which their theory engenders, not much given to exposition of Matthew’s Gospel, nor can they be rated as safe expositors of either Testament.

The Gospel by Matthew opens with an introduction of the Christ, first, as Son of David and, second, as Son of Abraham. Though this is the reverse of what would be the natural order, it conforms to the plan of Matthew's Gospel which first presents the King as the Son of David, the consummator of the Davidic Covenant, Israel's Messiah, and later turns to the world-wide blessings which are related to the death and resurrection of Christ as the fulfiller of the Abrahamic Covenant expectation. In this Gospel Christ's birth as the fulfillment of much prophecy is recorded, He is baptized at thirty years of age, He is filled with the Spirit without measure, His humanity is tested by Satan, and He Himself takes up, with the disciples whom He has chosen, the message of His forerunner John—"Repent: for the kingdom of heaven is at hand" (cf. Matt. 3:1-2; 4:17; 10:5-7). He suffers His disciples to preach this message to none but Israel. This prohibition is of vital importance, since in all His instructions respecting kingdom preaching (cf. Matt. 10) this direction stands first. It is written: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:5-7). After this, restricting His own ministry for the time being to that one nation, He said, "I am not sent but unto the lost sheep of the house of Israel" (15:24). The Apostle reveals his own clear understanding of this specific Israelitish ministry which was to be followed by the age of grace when he said, "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: and that the Gentiles might glorify God for his mercy" (Rom. 15:8-9). Apart from a recognition of a dispensational distinction at this point, there can be little understanding of these imperative discriminations. It is here that the student should note that, as there was for a time a restricted Israelitish purpose in the ministry of Christ, there was, at the same time, a peculiar and appropriate Israelitish message which John, Christ, and His disciples declared. This message, if given any worthy consideration, would not be confused with a world-wide proclamation of saving grace which became possible and exclusively authoritative by divine provision through the death and resurrection of Christ. It is strange, indeed, that men who have won honors as theologians of the first magnitude do not see the difference between the proclamation of an earthly kingdom addressed to one elect nation to be established on legal grounds, and the proclamation of a grace message which concerns only individuals with Jews and Gentiles, on an equal footing, under sin and offers in sovereign grace to the

one who believes on Christ that he will be made meet to be a partaker of the inheritance of the saints in light. It is a serious doctrinal bondage so to be committed to a one-covenant theory with its supposed one divine purpose that these immeasurable dissimilarities must be obliterated in meaningless generalities.

During His three and a half years of ministry on earth Christ had in view the three major ages already mentioned—the Mosaic age which closed with His death; the future kingdom age which was the reasonable hope of the instructed Jew but which, being postponed, will begin with His second advent; and the present unforeseen age which began with His death and will end with His return. Christ lived under the Mosaic system and therefore was Himself conformed to it and upheld its requirements. He proclaimed the kingdom age as “at hand” and gave instructions on its character and the terms of admission into it. Likewise, while His rejection as King grew in force, He anticipated the present age and gave explicit teaching about its relationships and doctrines. The accuracy of this brief analysis of the whole ministry of Christ need not be further defended here.

With reference to the setting, then, it is to be seen that the Sermon on the Mount was given in the midst and as a feature of the kingdom proclamation which first occupied the ministry of Christ on earth. It constituted the authoritative edict of the King relative to the character of the kingdom, its requirements, and the conditions of admission into it. It had to be restricted to Israel for it belonged to them alone, and it must be legal in character—though greatly advanced as such over the Mosaic system (Matt. 5:21–48)—for prediction was given by Moses respecting the legal character of that kingdom when he said, “And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day” (Deut. 30:8; cf. Jer. 31:31–34). The subject matter contained in the Sermon on the Mount not only sustains the contention that it is legal in character, but also asserts that it pertains to the kingdom as the surrounding context so clearly relates it. With all this in view, namely, (1) that Christ’s early ministry was itself restricted to Israel and their covenanted kingdom, (2) that its character is legal and accords with the predictions in this respect, (3) that by its own subject matter it relates itself to the kingdom, and (4) that that which goes before as well as that which follows this sermon in the context is in every particular of the kingdom, it would be exceedingly difficult to relate this great rule of life to any other age than that of the Messianic reign of Christ on the earth. This discourse is no more related to the Church than the Messianic, Davidic, earthly kingdom is related to the

Church, and those who apply it to the Church seem little aware of the problems which are involved. Some of these problems will be considered in connection with that which follows.

b. *Distinctive Character.* Though treated at length under Ecclesiology, the analysis of this discourse constitutes a theme of such surpassing importance that it should be considered here somewhat fully. It is a formal declaration—unlike so many of Christ’s teachings which were broken into by conversation. Nothing is gained by the modern notion that this is a compilation of “single sayings which Jesus spoke at various occasions to different people,” and that “these sayings were connected with each other to form a continuous discourse partly by Matthew, partly by the author of his source” (Martin Dibelius, *The Sermon on the Mount*, p. 105). By so much the plain assertion that Christ spoke all these words on one occasion is discredited and the accumulative force of the message is assigned to Matthew rather than to Christ. It was addressed to His disciples, evidently as detailed instruction to those who were then serving as preachers of the kingdom message. The address closes with the words, “And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes” (Matt. 7:28–29), which indicates that the multitude were present and heard, though it was spoken to His disciples (5:1). Though these disciples were soon to be brought into the Church and into this new age, the address to them, like the offer of the kingdom to Israel, was in good faith. Well did Christ know that these men would not enter the kingdom, but that they would be saved into the Church when His rejection was complete. Well did He know, also, that the kingdom itself would be refused and delayed until His second advent. There is no small advantage in keeping in mind the fact that this was the address of a Teacher to teachers, that it was to His disciples. On the general character of the address and its application, Dr. C. I. Scofield writes:

Having announced the kingdom of heaven as “at hand,” the King, in Mt. 5.—7., declares the *principles* of the kingdom. The Sermon on the Mount has a twofold application: (1) Literally to the kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word “righteousness” as used by the prophets in describing the kingdom (e.g. Isa. 11:4, 5; 32:1; Dan. 9:24). In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive (Mt. 5:21, 22, 27, 28). Here lies the deeper reason why the Jews rejected the kingdom. They had reduced “righteousness” to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendour and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e.g. Isa. 11:4). The seventy-second Psalm, which was universally received by

them as a description of the kingdom, was full of this. For these reasons the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven (Mt. 6:12, 14, 15). Under grace the Christian is exhorted to forgive because he is already forgiven (Eph. 4:30–32). (2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering will be filled. The merciful *are* “blessed,” the pure in heart do “see God.” These principles fundamentally reappear in the teaching of the Epistles.—*Scofield Reference Bible*, pp. 999–1000

Matthew 5:3–12. This sermon opens with a proclamation of the blessedness of those who in personal merit meet certain requirements. To the poor in spirit there is promise of the kingdom of heaven—the Davidic, Messianic, earthly, millennial kingdom. The agencies of human authority will not then prevail in that kingdom. A vast change will have come over this world when the humble in spirit will be honored by the possession of the kingdom. Through Isaiah Jehovah anticipated this priceless characteristic when He said, “For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” (66:2). Those that mourn shall be comforted. Doubtless this is a constant provision throughout that glorious age, but it is especially true that Israel when saved into that kingdom will be saved from that mourning which is theirs in the tribulation. The King Himself at His second advent will “comfort all that mourn.” He will “appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isa. 61:2–3). This mourning is described by Christ when in relation to His return He said, “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matt. 24:30). Of the meek, Christ said that they shall “inherit the earth.” This, again, is far removed from earth conditions of today. The meek and poor in spirit arise to honor and to authority over men, but such a reward does not concern the Christian who has no right or citizenship on the earth. It would be thought-provoking if Christians who repeat the Decalogue and the Beatitudes with application to themselves should be required to designate “the land which the LORD thy God giveth thee” (Ex. 20:12) or to defend their title to the earth. An instructed believer is not looking for long life; he is waiting for his Lord from heaven. He is not looking for a land or a place in the earth; his citizenship is in heaven. The Jew alone can respond to the promise of Psalm 37:3 which reads,

“Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.” The meek among Israel shall inherit the earth. Hunger and thirst after righteousness shall be the experience of those in the kingdom upon whose hearts Jehovah has written His law (cf. Deut. 30:6; Jer. 31:33) and that hunger and thirst shall be satisfied. This is the promised tranquillity of the children of the King. The proclamation that the merciful shall obtain mercy introduces one of the strongest contrasts between the governing principles of law and grace, and the persistent determination to retain this portion of this discourse as applicable to the Christian has, next to Matthew 6:12, wrought more confusion among believers than almost any other misapplied Scripture. The declaration that the merciful shall obtain mercy requires no labored adjustment to make it seem to fit into the grace relationship to God. It cannot be thus fitted in. It belongs to an age when the beatitude which is clearly stated will be perfectly true. Wide, indeed, is the difference between the conception of individual meritorious mercy and the words about mercy addressed to the Christian of this age: “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins” (Eph. 2:4–5). Unmerited and limitless mercy shall yet be the portion of the nation Israel in the day of their salvation (Ps. 103:8–11). It is true that the pure in heart always see God; and since peace and righteousness are the essential features of life in the kingdom, those who promote peace and those who are persecuted—before or in the kingdom—for righteousness’ sake shall be rewarded. Record of that reward due is kept in heaven (cf. Mal. 3:16–17).

Matthew 5:13–16. The second section of this address represents the saints of the kingdom and those worthy to enter it as “the salt of the earth” and “the light of the world.” All of this is revealing since it intimates the responsibility men are to assume in that coming age. None will deny that believers of this dispensation have similar obligations, but the mere paralleling of truth does not place Christians in Israel’s kingdom, nor does it place inside the Church Israel as a nation.

Matthew 5:17–48. The next section should be classed as one of the most determining portions in this great discourse. It discloses Christ’s own upholding of the law then in effect, and presents the legal aspect of the kingdom requirements in their clearest light. This portion should be pondered with utmost care and its drastic features taken seriously. To those who comprehend but little of that “grace and truth” which came by Jesus Christ, who have had no other thought of themselves than that they are under law, obligation to these requirements is not, naturally, disturbed by the assumption of this “yoke of

bondage,” and those of such a legal mind will easily discredit as destructive critics any who consider that through grace they are under no obligation to these and other legal requirements. Pure doctrine cannot be guaranteed by following tradition whether it be of Protestantism or of Rome, nor are mere habits of interpretation a safe guide. All of these legal utterances of Christ’s were in full divine force when they were spoken, but the child of God of this age has been saved from the entire merit system. The believer is delivered from and dead to the law (Rom. 7:4, 6). The Apostle when defending the positions and privileges of grace not only asserted that the law is “done away” (2 Cor. 3:11; Gal. 3:23–25), but he declares that the Christian is not under law (Rom. 6:14). To contend that Christians are under law obligation simply because Christ enforced it upon Jews, to whom it alone belonged and that before His death, is to contradict directly the grace teaching regarding freedom from the law—as cited above. This division of this discourse opens with the assurance that He had come to fulfill both “the law and the prophets,” that is, He fills all the place assigned Him in the Old Testament. E. Schuyler English in his book *Studies in the Gospel According to Matthew* (p. 50) states, “Think not that He came to destroy the law. He was made under the law (Gal. 4:4); He lived in obedience to the law (1 Pet. 2:21); He fulfilled the types of the law (Heb. 9:11–28); He bore for us the curse of the law (Gal. 3:13); and He redeemed us from the position of servants of the law to that of sons of God (Gal. 4:5).” It is evident from Deuteronomy 30:8, which reads, “And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day,” that the kingdom rule is the Mosaic system which, as Christ indicated (Matt. 5:21–44), has now been extended to realms vastly more demanding; and the standing of men will be measured by their personal adherence to the law that then reigns. It is no small feature of the kingdom that some shall be called “great” (Matt. 5:19; 11:11). The declaration regarding human greatness is followed by the words, “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (5:20), and here it is certain only personal rectitude is in view. No reference, here or elsewhere in this sermon, is made to imputed righteousness. The kingdom saints’ righteousness under Messiah’s reign will exceed the righteousness of the scribes and Pharisees. Indeed, such personal quality and merit are demanded for entrance into that kingdom at all. Many Jews will be judged unworthy to enter the kingdom, and those who will be judged will include Jews of the past dispensation who are raised to this judgment (cf. Dan. 12:1–3) as well as the last

generation living who will enter that judgment. A reminder at this point may be in order, which asserts again that the believer is provided in this age with righteousness which is a gift from God made possible through the sweet savor aspect of Christ's death and on the ground of the believer's position in Christ. Of the Christian it is said, "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:4-5). Such wide differences should not go unheeded as, too often, they do. Still continuing the emphasis which He placed upon the law, Christ goes on to state that the kingdom law, while introducing no new subjects of regulation, does, nevertheless, extend the obligation beyond the act to the motive. The phrase "Ye have heard that it hath been said" —the Mosaic declaration—is followed by the phrase, "But I say unto you"—the kingdom demand. Thus throughout Matthew 5:21-44 the contrasts are drawn. The scribes and Pharisees attended upon the law in their age, but a greater or more perfect righteousness than theirs will be demanded of those who enter the kingdom. The former prohibition against murder with its extreme penalty is advanced to apply to those who are angry without a cause. The one who says, "Thou fool," shall be in danger of hell fire. The most exacting demand rests upon the one who does not agree with his adversary quickly. The penalty is no less than that he be cast into prison and that without relief or mercy. The judgment which should fall upon the adulterer is imposed without grace upon the one who casts a lustful glance. The offending member is to be sacrificed lest one be cast into hell fire. Divorce will be restricted to the one cause of unfaithfulness. Communications shall be free from every oath. The other cheek must be turned when smitten. The cloak must be given to the one who by law takes away the coat. A second mile is to be added. Gifts are to be made to all who ask, and none are to turn from those who would borrow. Enemies are to be loved, those that curse are to be blessed, good is to be done to those that hate, and prayer offered for those who persecute. All this is required since it represents the character of the Father. A moment's reflection will convince the mind that such a standard as this belongs to another social order than the present one. It is designed for a day when the King reigns upon His earthly throne and when Satan is in the abyss. Of the reign of the King, Isaiah writes, "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he

shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins” (11:2–5). The undiscerning may feel it their duty to uphold and place such requirements upon those who are forever perfected in Christ, but this would be due to the failure to understand what it means to be in Christ and perfected forever. Even those who apply these requirements in sincerity to themselves and to others utterly fall short of the fulfillment of them. The present superabounding grace of God does not merely forgive the one who breaks the law; it saves one from any obligation to a merit system and enjoins him to walk worthy of the position which is his in Christ Jesus. What, then, does the Apostle mean when he said, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1; cf. Acts 15:10; Col. 2:8)? Who but the most prejudiced Arminian can incorporate into his scheme of doctrine the threefold warning against hell fire which is found in this portion of Matthew? The believer “cometh not into judgment” (John 5:24, R.V.); “they shall never perish” (John 10:28); “there is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1). If the warnings respecting hell fire do not fit into the grace system—and they do not—it is because the entire kingdom program of relationship and conduct is far removed from that which belongs to grace. The kingdom rule of life is an extension of the Mosaic system in the direction of a more drastic law; it is not the modification of law in the direction of grace. To say as some have done that they accept the Sermon on the Mount as the rule of their lives but omit those portions which threaten hell fire, is to disregard the revealed truth respecting the law, namely, that the one who assumes the least portion of it is a debtor to do the whole law (cf. Gal. 5:3; James 2:10).

Matthew 6:1–18. This, the next section of this Sermon, concerns the mere outward pretense in the giving of alms, of prayer, and of fasting. It is in the midst of this portion respecting prayer that the so-called “Lord’s Prayer” is introduced, which prayer at once becomes a most difficult portion of this address for many to release to the kingdom system. In fact, like Matthew 5:20 which proclaims the terms of admission into the kingdom for the Jew, the “Lord’s Prayer” is the divinely prescribed petition for the coming of that kingdom on the earth. “Thy kingdom come. Thy will be done in earth, as it is in heaven.” It is probable that of the many who repeat these words but few have pondered their

far-reaching significance. Not every mind can grasp so vast a theme; and it may not, when repeated, express a personal desire that arises within the individual's own conception of need. Especially is this true of those who have no understanding of that which is meant in the Scripture by the word *kingdom*. The kingdom will come and the Father's will be done on earth as it is in heaven, but only by virtue of the returning Messiah. The point of difficulty in the prayer, however, is not the petition in behalf of the earthly kingdom, which kingdom will come with the second advent and was "at hand" when the prayer was given to the disciples, but it is the one petition, "And forgive us our debts, as we forgive our debtors." This being the only portion of the prayer which is taken up by Christ for special elucidation, it evidently, in His mind, called for such remarks as might keep it from misunderstanding. As it is—in spite of the clarifying comment which the Lord added—there is much disregard for all that He emphasized and a determination to bend this legal condition into some conformity with grace. His comment is as follows, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (6:14–15). It cannot but be recognized that this one petition—meaning what Christ insists it means—is directly opposed in principle to the grace ideal as set forth in Ephesians 4:32, which declares, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Such is also the restatement found in Colossians 3:13, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." The truth that God is "rich in mercy" even when we were "dead in sins" is one truth concerning which the child of God should be jealous with a great passion of soul. On that truth his only hope depends. Sad, indeed, is the spectacle when Christians assume that the Sermon on the Mount represents the high calling of the Church and attempt to modify the character of sovereign grace to the end that it may conform to a merit system. When it is recognized that this petition and this entire prayer is not only embedded in the kingdom manifesto but is itself a plea for the kingdom to come, difficulties are removed. Added to the conclusive character of the prayer is the fact that it is not "in the name" of Christ. Prayer for the Christian is upon a new and infinitely higher basis than any could be in any other age or relationship. In His last words to His disciples, Christ opened to them the new ground of prayer which is in His name (John 14:14), and declared that hitherto prayer had not been offered in that name (John 16:24). Again the child of God may well be jealous with a great

passion respecting this new and marvelous approach to God in prayer. When the Lord said “Hitherto have ye asked nothing in my name,” He contemplated all previous prayers—including the “Lord’s Prayer”—as in no way to be compared with that new ground of prayer then opened unto believers.

Matthew 6:19–24. Devotion to God is the theme discussed in this division of the discourse. Treasures may be laid up in heaven in the sense that the record of faithfulness is preserved in heaven (cf. Mal. 3:16). In this there is something similar to the grace relationship.

Matthew 6:25–34. What is deeply devotional follows, surpassing anything found in the Old Testament presentation of the Mosaic system. To those who feel that Matthew 6:19–34 presents truth so rich and helpful that it must be claimed for their own portion as Christians, it may be restated that all Scripture is profitable, and accordingly this material, though also directly taught under grace, may be employed on the basis of a secondary application. It yet remains that these truths belong to the address in which they are found. It is not right or commendable for believers to claim Israel’s richest blessings, but refuse her penalties and curses.

Matthew 7:1–6. Nothing more drastically legal or based on human merit will be found than the teachings in this portion of this Sermon. Here it is written, “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again” (vss. 1–2). With this there is a scathing rebuke for those who assume to judge others when self-judgment has been neglected.

Matthew 7:7–11. Christ here returns again to the subject of prayer, with the assurance that prayer will be answered, that God is in infinite goodness more willing to give good gifts to them that ask Him than earthly parents are to give good gifts to their children.

Matthew 7:12–14. In this section those among Israel are reminded that to enter the kingdom a surpassing righteousness is required. The time of entering and of judgment is “in that [prophesied] day.” The common ethics of moral men is proclaimed in the so-called “Golden Rule,” which rises no higher than what is human self-interest. This rule is a standard for “just men” of the Old Testament order. By such faithfulness, measured by one’s own self-interest, entrance would be made into the “strait gate.” There is a “wide gate” that leads to destruction and a strait and narrow way that leads to life. Here “life” is not presented as a present possession of the Jew, as it is now of the Christian (cf. John 3:36; 10:28; Rom. 6:23; 1 John 5:12), but it is presented as an expectation, an inheritance,

that is to be bestowed (cf. Luke 10:25–28; 18:18). Life, in its kingdom aspect, is at the end of the path which leads unto it. The nation Israel, to whom these words are spoken, are to come up for a final judgment when some will enter the kingdom and some will not (cf. Ezek. 20:33–44; Matt. 24:37–25:30). “The strait and narrow way” is an outworking of personal merit and righteousness and is far removed from salvation, which provides a perfect and eternal justification based on an acceptance in the Beloved. The Christian has been saved by an act of faith and not by relentless persevering in a narrow path. Luke reports this same saying of Christ’s —perhaps upon another occasion—when he records Christ as saying, “Strive to enter in at the strait gate” (Luke 13:24), and the word here rendered *strive* is ἀγωνίζομαι, which could well be translated *agonize*. There is no rest here in the finished work of Christ (cf. Heb. 4:9); all is personal merit as the basis of hope for entrance into the kingdom of heaven.

Matthew 7:15–20, 21–29. This portion presents two warnings and with these the discourse ends. The first is against false prophets and unveils the method by which they may be detected. The second is against mere professors who render lip service, who say “Lord, Lord,” but do not the will of the Father. Merely to call on the name of the Lord (cf. Rom. 10:13) or to have done wonderful works in that name will not suffice. The same drastic demand is again stated by Christ and in connection with the same situation in the parable of the ten virgins. Of those shut out of the marriage feast (note R.V. on Matt. 25:10) the Lord will say, “Verily I say unto you, I know you not” (25:12). The life that is given over to the keeping of those sayings of Christ—set forth in this Sermon and when the kingdom objective is before Israel, whether in the days of Christ’s ministry on earth or when the King returns—is building on a rock; but this is purely a matter of individual merit. It is “he that doeth” and not “he that believeth.” The people heard this address and were astonished at His doctrine, for He taught them as one having authority and not as the scribes. This authority was that of the sovereign God and King. It breathed in every portion of the address. “I say unto you” above and in the place of the Law of Moses was that which no other would assume to declare. The Originator of all things—greater than Moses and the Author of all that Moses said —had no occasion to refer to any other than Himself. What He proclaimed would transpire simply because He said so. No man ever spoke as this Man spoke.

The conclusion growing out of this analysis of this discourse is that it is the direct and official pronouncement of the King Himself of that manner of life which will be the ground for admission into the kingdom of heaven and the

manner of life to be lived in the kingdom. It relates itself backward to the Mosaic Law and the prophets and not forward into the then unknown spheres of sovereign grace. When considered with this interpretation in mind, this Sermon is full of meaning and free from insuperable problems. It will be borne in mind, however, that there is no divine objective in the present age unto the setting up of that earthly kingdom. The offer of the kingdom, together with all situations and teachings related to it, was withdrawn for this age and will be renewed when the Church has been removed and the King is about to return in power and great glory.

Having presented this somewhat limited summarization of the Sermon on the Mount, it remains to investigate that which is excluded from this discourse. It is in this connection that the inattention of many is revealed. It will be discovered that the most vital elements of the believer's relation to the Persons of the Godhead—such relationships as are set forth in the Upper Room Discourse—are all wanting in this address; but the disappointing feature is disclosed when so many embrace a system demanding supermerit requirements and seem not to recognize that the priceless things pertaining to both a perfect standing and eternal security in Christ are omitted. A dominating jealousy for those things on which Christian reality depends would at least be reasonable and natural.

There is in the Sermon on the Mount a recognition of the Father and the Messiah-Son, but no reference will be found to the Holy Spirit whose indwelling and limitless ministry is so great a factor in this age of the Church. There is no reference to the death of Christ with its redemption, reconciliation, and propitiation values. There is no regeneration and no mention of the faith principle as a way into the saving grace of God. There is a reference to faith as a life principle (Matt. 6:25–34), but this is in no way related to salvation from sin. The great truth of a New Creation procured and secured through the resurrection of Christ is wholly wanting in this address. The phrase *in Christ* with its infinite meaning relative to positions and possessions is not present, nor is even one of those positions or possessions hinted at throughout its more than one hundred verses. No enabling power whereby these great demands both in character and conduct may be realized is intimated. It represents a human responsibility. The great word *justification* could not possibly be introduced nor that imputed righteousness upon which justification is founded. How far removed is a mere man-wrought righteousness which exceeds the righteousness of the scribes and the Pharisees (Matt. 5:20) from the “gift of righteousness” bestowed on those who receive “abundance of grace” (Rom. 5:17)! And how great is the difference

between those who hunger and thirst after righteousness (Matt. 5:6) and those who are “made the righteousness of God in him” (2 Cor. 5:21)! Thus, also, great is the difference between those who are in danger of hell fire (Matt. 5:22, 29–30) and those who are justified on a principle of perfect divine justice who have done no more than believe in Jesus—even the ungodly (Rom. 3:26; 4:5). Thus, again, note should be made of the divergence between those who obtain mercy by being merciful (Matt. 5:7) and those who have found everlasting mercy even when dead in sins (Eph. 2:4–5), likewise between those who hope to be forgiven on the ground of their own forgiveness of others (Matt. 6:12–15) and those who for Christ’s sake have been forgiven (Eph. 4:32; Col. 3:13). And, yet again, consideration must be given to a distinction between those who follow a course—strait and narrow—with the goal in view that they may find life at the end of that path (Matt. 7:14) and those to whom eternal life has been given as a present possession (John 3:36; Rom. 6:23; 1 John 5:11–12). Finally, far removed is a situation in which some hear the Lord say, “I never knew you: depart from me, ye that work iniquity” (Matt. 7:23) and an assurance that one trusting in Christ “shall never perish” (John 10:28; Rom. 8:1). With these and many other contrasts in view, agreement cannot be accorded Professor Martin Dibelius in his book *The Sermon on the Mount* wherein he says, “The Sermon on the Mount is not the only program of Christian conduct in the New Testament. The New Testament contains many other sayings of the same kind, especially the instructions for the disciples, the well-known similes and parables and the admonitions found in the Epistles. But the Sermon on the Mount overshadows all of these and thus has special symbolic value as the great proclamation of the new righteousness” (pp. 105–6). Apparently Professor Dibelius does not lack in the matter of appreciation of the high moral standards set forth in the Sermon on the Mount; he does lack, however, the understanding of that which enters into the whole divine undertaking of saving grace, nor does the Professor, as many a theologian in his class, distinguish between the earthly Jewish purpose of God which is consummated in the Davidic, Messianic kingdom of heaven and the heavenly purpose of God which is consummated in the Church and her destiny in heaven.

c. Delay in Its Application. Nothing new is introduced under this division of the discussion. It has been repeatedly demonstrated in previous pages that as certainly as the kingdom itself was postponed, so certainly all that appertains to it was postponed until the present unforeseen intercalary age has run its course. The rule of life looking to and governing in that kingdom was, with respect to its

application, postponed. All that enters into the general fact of the kingdom's delay, as well as the objections raised against this doctrine, has been considered at length under Ecclesiology. Suffice it to say that the kingdom requirements presuppose the kingdom as present. The social order in the earth which the kingdom prescribes must be such as will make possible this supermanner of life. The King Himself must be present and reigning, Satan must be bound, the law of God must be written in the heart, and all Israel must know the Lord from the least unto the greatest (Jer. 31:31–34).

2. THE OLIVET DISCOURSE. The second major discourse delivered by Christ was spoken but two days before His crucifixion. This limit of time is clearly indicated by the words which follow immediately after the address, “And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified” (Matt. 26:1–2). This discourse, like that known as the Sermon on the Mount, is addressed to Israel. Christ's lament over Jerusalem is the divinely arranged introduction to it. That lament is recorded thus, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. 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” (Matt. 23:37–39). This portion, in turn, has been preceded by drastic condemnation of the scribes and Pharisees (Matt. 23:1–36). As in the Sermon on the Mount, this major address is given to the disciples “privately,” and these twelve are here treated as Jews and as representatives of that nation. They are spoken to as though they, like all Jews before them, would share in the events described in this discourse. The address is of the nature of a farewell to the nation Israel. Its purpose is not to condemn that people nor to instruct those then living, beyond the preparation of writers who would prepare the New Testament text, but to instruct those who live in the end time—with which it deals—when these disclosures and instructions will apply. It is reasonable to believe that God who provided these teachings will bring them to the attention of those, in their day of trial, to whom they belong. Jews in the tribulation will profit exceedingly by these words, and recognize them as the words of their Messiah-King. The King speaks, but quite without the use of the first person pronoun. He rather uses the third person form and refers to Himself as “the Christ, the bridegroom, the

Son of man, and the king.” Few portions of the New Testament place recorded events in a more complete chronological order than this address. This fact is an essential truth which determines much in the right interpretation. That which belongs to the age of the Church is but provisionally referred to in a section which may be classed as an introductory portion. The discourse proper, it will be seen, begins with a description of the great tribulation and provides exhortations and warnings to Israelites of that time. The discourse concludes with a recital of the judgments which fall first upon Israel and then upon the nations. These judgments are determined by the King Himself and occur when the tribulation is over and when the King has returned to the earth. As the Church is not directly seen as present in Matthew’s Gospel, excepting as her presence is implied in chapter 13, and is anticipated in 16:18, so—and even more emphatically—the Church is not seen even remotely in this farewell discourse to Israel. Two days later in the Upper Room Discourse—that to be considered later—the Lord gave His farewell message to the disciples not as Jews, but as those who were clean through the Word (John 13:10; 15:3), and who were no longer to be classed as under the Mosaic Law (15:25).

The wide difference which obtains between the Olivet Discourse and the Sermon on the Mount hardly needs elucidation. Though both were spoken by the Messiah to the nation Israel, they have almost nothing in common. One presents the responsibility of the individual Jew respecting entrance into and life within the Messianic kingdom. The other directs and warns the whole nation about its sufferings in the tribulation and gives most explicit directions and predictions relative to the place that nation must occupy in the most eventful days the world will see, namely, the seventieth week as foretold by Daniel (cf. Dan. 9:25–27; Matt. 24:15). Those days of unsurpassed tribulation are determined for the future and with them the final disposition of all Gentile governments and institutions. Israel, too, must be judged and the earth be changed from the present man-governed, Satan-ruled, *cosmos* world into the kingdom of heaven, and righteousness and peace cover the earth as waters cover the sea. It is both reasonable and much to be appreciated that Christ should give before His departure these explicit instructions to His beloved nation concerning such incomparable days. To those who have no understanding of and, therefore, no interest in these great predictions, this address can mean no more than aimless and useless remarks on the part of the Savior. However, the worthy student will enter into the contemplation of these far-reaching declarations with utmost attention.

It would hardly seem necessary, in the light of all that has been presented under Eschatology, to restate the truth that in the order of events—all clearly arranged by the Holy Spirit and to be observed by careful students—the Church is removed from the earth before Daniel’s seventieth week begins, and that the Church is not therefore on the earth or to be seen in any of these situations.

It is probable that no body of prediction in the entire Bible is more definite or more interrelated with all the field of Biblical prophecy than this address. Almost every separate declaration may be taken as a starting point from which much prediction may be traced in its order. It could not be otherwise, since this is the consummating foretelling on the part of the Messiah-King and near the hour of His departure from this world. As often stated before in this work, God has a twofold purpose, namely, that for the earth which is centered in His earthly people and that for heaven which is centered in His heavenly people. It is therefore to be expected that Christ, who is the Consummator of each, should deliver two farewell messages—one for each of these groups of people. This is exactly the order of truth found in the Gospels. In this connection it will be seen that there is no intermingling of the truth which comprises these two farewell discourses. That addressed to Israel—now to be considered—is wholly apart from any reference to the Church, and that addressed to the Church—to be considered in the next division of this Chapter—is wholly apart from any complication with Israel or her kingdom. The analysis of the Olivet Discourse may be undertaken after the following manner:

Matthew 23:37–39. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. 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.”

From the viewpoint of its inclusiveness, there are few more extended prophetic declarations than this. It may be reduced to a few meaningful phrases—“Jerusalem,” “I would have gathered thy children together,” “Ye would not,” “Your house is left unto you desolate,” “Ye shall not see me . . . , till ye shall say, Blessed is he that cometh in the name of the Lord.” The address is to Jerusalem’s children, which, in this instance, is a representation of the nation Israel. As before indicated, the entire discourse from Matthew 24:4 on (but for this opening portion— 23:37–39), though immediately spoken to His disciples who are still classed as Jews and represented a people who will pass through the experiences

described in this address, is directed toward the entire nation and especially to those who will endure the trials depicted therein. The phrase, “I would have gathered thy children together,” not only discloses that He speaks to Israel, but refers to the fulfillment of much prophecy respecting the final regathering of Israel into their own land. In the accomplishment of His kingdom purpose, Christ is to regather Israel. This was indicated in His kingdom messages delivered during His first advent. The purpose will be executed perfectly at His second advent. Later on in this same address, He declares—and in relation to His second advent—“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” (24:31). Of this same event, Jeremiah said, “Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land” (Jer. 23:7–8). That Israel “would not” is Christ’s own identification of their rejection of the King and His kingdom. And this declaration places the responsibility upon the nation. Later, and in harmony with this announcement respecting His rejection, they said, “His blood be on us, and on our children” (Matt. 27:25). “Your house” is a reference to the house of Israel which became centered in the kingly line of David. In Acts 15:16 this entity is termed “the tabernacle of David.” The passage reads, “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.” The term “desolate” is one of several words used to describe Israel’s situation in the world throughout this age (cf. “scattered and peeled”—Isa. 18:2, 7; James 1:1; 1 Pet. 1:1; “cast away,” in the sense of abandoned for a period of time—Rom. 11:15; “broken off”—Rom. 11:17; afflicted with “blindness”—cf. Isa. 6:9; Rom. 11:25; “hated”—Matt. 24:9). “Ye shall not see me” is an assertion which anticipates His total absence, respecting His peculiar relation to Israel “till” He returns, at which time “every eye shall see him” (Rev. 1:7), “and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matt. 24:30). Israel will then say, “Blessed is he that cometh in the name of the Lord.” How great is the faithfulness of Jehovah to Israel! Isaiah records Jehovah’s message to that people as it will be at their final restoration: “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the

Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth” (Isa. 62:1–7).

Matthew 24:1–3. “And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”

A brief interlude is set forth in these verses which has to do with a fulfilled prophecy, namely, the destruction of Jerusalem. The disciples have called Christ’s attention to the size and costliness of the Temple. Possibly He had not exhibited the usual Jewish admiration and amazement at the character of the stones (cf. Mark 13:1; Luke 21:5). Little did His disciples realize that He to whom they spoke had called every material thing into existence by the word of His power. These stones, however, Christ predicted would be thrown down. The same had been foretold before (cf. Jer. 9:11; 26:18; Mic. 3:12). This statement regarding the destruction of the temple, which statement was to the Jew most pessimistic to the last degree, prompted the disciples to ask three questions, the answers to which enter largely into this discourse. They inquired, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (vs. 3). The answer to the first of these questions respecting the destruction of Jerusalem is not included in Matthew’s account, but is recorded in Luke 21:20–24 as follows, “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For those be the days of

vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” That all of this was accomplished by Titus in the year 70 A.D. is well known. There is need of warning, however, lest some phraseology in Luke’s account be confused with the same phraseology in Matthew’s account (cf. 24:16–20) and it be assumed on the basis of this similarity that the two accounts are parallel. In Luke’s account Christ is describing conditions and giving directions to the Jews about the time when the destruction of Jerusalem would be impending; Matthew’s account records the conditions and timely instructions to the Jews that will be in order when the tribulation comes and the King is about to return. A careful comparison of these two Scriptures will vindicate this assertion. It is at this point that the erroneous theory got its inception that the coming of Christ was fulfilled in the destruction of Jerusalem. The second and third questions, namely, “What shall be the sign of thy coming, and [the sign] of the end of the world [age]?” are answered by Christ in their reverse order. The disciples knew nothing of the order of events. This order Christ corrected by answering the last of these two questions first, and the first question relating to the sign of His coming He answered last.

It is needful to pause here for a consideration of what age is in view when they ask for a sign of its ending. As indicated above, it is probable that the word *sign* should be supplied in this question. The term *world* is a translation of the word αἰών which means *age*, or a period of time. Their question was about the sign of the age in which they were living. Though some foreshadowing had been given by Christ, as recorded in Matthew, chapter 13, the disciples knew nothing of the present Church age (cf. Acts 1:6–7) and therefore could have known nothing of its end. They were living in the Mosaic age, the latter part of which Daniel had predicted would continue for 490 years. He predicted also that the last seven years of that period—Daniel’s seventieth week—would be the time of the greatest human upheaval, including the great tribulation and the presence of the man of sin whom Christ styled “the abomination of desolation, spoken of by Daniel the prophet” (Matt. 24:15; cf. Dan. 9:26–27). In other words, the great tribulation and the man of sin belong to the Mosaic age that is past and are wholly unrelated to the present age of the Church. The man of sin will not “stand in the holy place” at the end of the Church age; it is at the end of that age then in

effect when the disciples asked this question. The man of sin will stand in the holy place during the tribulation (Matt. 24:15; 2 Thess. 2:3–4).

Matthew 24:4–8. “And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.”

Before answering the question about the sign of the end of the age, Christ gives a general comment on the intervening time before the Jewish age will come to its defined ending. At this point, for the disciples and all others there is need for special attention to these words of Christ lest deceptions arise. In spite of many false christs and of wars, etc., instructed saints are not to be deceived. These events—false christs, wars, famines, pestilences, and earthquakes—do not constitute a sign of the end of the Jewish age. This is the purport of Christ’s words—“but the end is not yet,” or more literally, *but not yet is the end*. Nations rise against nations and kingdoms against kingdoms. As always, famines and pestilences follow. None of these are ever to constitute the sign of the end of the Jewish age, though they may and do have real significance regarding this age in which they occur. They are the characteristics of the unforeseen intervening or intercalary age. These age-characteristics are by Christ likened to “the beginning of sorrows.” The word *sorrows* is better rendered *travail*, which means labor at childbirth, anguish, or distress. It is true of birth pains that they grow more intense as the birth itself is approached. These conditions, then, which belong to this age, though they may increase in intensity, are the preliminary pains and to be distinguished from the excruciating pain of the birth itself. The birth pain itself serves to illustrate the tribulation and the accelerating characteristics of this age illustrate the “beginning of sorrows.” The important truth disclosed by Christ is that the “beginning of sorrows” is not the sorrow itself which belongs to Israel’s experience and to their former age and in which the abomination of desolation, or the desolater, appears.

Matthew 24:9–28: Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the

abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

This extended Scripture presents Christ's own message to Israel regarding the great tribulation. As verse 8 with its reference to travail closes His brief picture of this present intervening age, verse 9, opening as it does with the word *then*, marks the time of the agony and pain of the birth. This time-word occurs throughout this context and serves to date all that is predicted within the bounds of this unprecedented trial on the earth. It is the same time as is referred to in verse 21: "For then shall be great tribulation." This same context, it will be seen, is followed by another time-expression in verse 29, "Immediately after the tribulation of those days." Thus the boundaries of this context are determined. The student will bear in mind the truth that the tribulation period is described in various passages in both Testaments. Three distinct divine purposes may be discovered in this tribulation time. The passages here referred to are of great importance, but cannot be quoted in full. First, it is the time of "Jacob's trouble." Special and final judgments upon the chosen people, which have long been foretold, will end their agelong afflictions (Jer. 25:29-38; 30:4-7; Ezek. 30:3; Dan. 12:1; Amos 5:18-20; Obad. 1:15-21; Zeph. 1:7-18; Zech. 12:1-14; 14:1-3; Mal. 4:1-4; Matt. 24:9-31; Rev. 7:13-14). Second, this period will be a time when judgment will fall on the Gentile nations and the sin of the whole earth (Job 21:30; Ps. 2:5; Isa. 2:10-22; 13:9-16; 24:21-23; 26:20-21; 34:1-9; 63:1-6; 66:15-24; Jer. 25:29-38; Ezek. 30:3; Joel 3:9-21; Zech. 12:1-14; Matt. 25:31-46; 2 Thess. 2:3-12; Rev. 3:10; 11:1-18:24). Third, this time is also characterized by the appearance and reign of the man of sin whose career, like the period in which he appears, cannot begin until the divine restraint is removed (2 Thess. 2:6-10) and will end with the return of Christ and His coming in "power and great glory" (2 Thess. 2:8). This world-ruler is the fitting manifestation of the last efforts of Satan under his present freedom in his

opposition against God and his attempted self-exaltation above the Most High. What God has been pleased to reveal respecting this time of trial will be comprehended only as these and similar Scriptures are considered with marked attention. This is the student's reasonable task. Indeed, there is great solemnity in the words of Christ on this important theme.

This portion of the Oliver Discourse opens with specific counsel to Israel respecting their lot in this time of their affliction. That Israel is addressed alone in this context is determined with certainty in verse 9. That people alone will be hated of all nations, and, though the world cannot analyze its own passions, this hatred is their resentment against a divinely chosen race, which resentment has continued as a heritage from the earliest days of Israel's history. That hatred is literally "for my name's sake"; for His name has been upon that people from their beginning. They are to be delivered up, afflicted, killed, and hated. This will result in many of Israel being offended, who will then betray one another. These are to be misled by false prophets and the abounding of iniquity, which will diminish the love of many. In this time, however, salvation is assured at the end of the trial. The reference to salvation is to that promised to Israel in Romans 11:26–27, "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: for this is my covenant unto them, when I shall take away their sins." There is no reference here to a believer's salvation by grace through faith, which salvation obtains in the present age. Were it such it would read, *He that is saved shall endure unto the end*. The assurance is that the end of the age will come when "this gospel of the kingdom" has been preached as a witness in all the inhabited earth. Immeasurable confusion has followed the attempted application of this verse to present world conditions. The believers of this age have a commission to evangelize every nation and this should be repeated with every new generation, but the coming of Christ to receive His Bride has never been made to await some total world-wide evangelization. That referred to in this passage is distinctly the gospel of the kingdom, which occupied the early ministry of Christ and, to that moment, was the only gospel known to the disciples. This gospel will be preached again by the 144,000 sealed ones of Revelation 7:1–8 and such other witnesses as God may elect for that service during the tribulation period. It is reasonable that the message which prepared for His Messianic kingdom in the first days before the Messiah and His kingdom were rejected should be renewed and preached before His second advent, when that kingdom will be set up by the power of God and without rejection of the King. There is no need to return at

this point to a rediscussion of the difference that obtains between the gospel of the kingdom which announces once more that the King is at hand, and the gospel of the grace of God which offers eternal salvation in glory to individual Jews and Gentiles and on the one condition of faith in Christ. It is reprehensible to take this verse out of its setting as embedded in the Lord's own description of the tribulation and from it draw a conclusion that Christ cannot come for the Church until the present gospel is preached in all the world. When this testimony of the kingdom is completed Christ declares that the end will come. Reference is to the end of the Jewish age and a deferred portion of that age. Of this end the disciples inquired. Having declared the program of kingdom preaching, Christ goes on to reveal the sign of the end of the age. This is stated in verse 15, and is none other than the long-predicted appearance of the man of sin in the restored Jewish temple. Christ Himself looked backward to Daniel's prophecy regarding this desolater (Dan. 9:26–27). Later the Apostle Paul describes the same event thus, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:3–4). The temple will be the place provided by the unbelieving Jews, when they will have been given freedom for seven years by the man of sin and that to worship as they desire in their own land. This covenant is broken in the midst of the seven years (cf. Daniel's predictions and those of John in the Revelation). The presence of the desolater in the holy place is the identification given of him throughout the Word of God. It is his assumption to be God (cf. Ezek. 28:1–10). Since his appearance in the holy place commands so conspicuous a place in the prophetic Scriptures, it is not strange that Christ gives to it the character of a sign to the nation Israel of the end of that deferred portion of their own age.

Following the revelation of the sign of the end of the age, Christ gives specific instructions concerning the immediate action of all who observe this sign. These directions, as before said, though similar to those given in Luke respecting the destruction of Jerusalem, are nevertheless quite different, being adapted in each case to the impending crisis. One particular instruction in the Matthew account should be noted, namely, "But pray ye that your flight be not in the winter, neither on the sabbath day" (24:20). In this verse evidence is found that the Jewish age is restored, since the Sabbath is again in effect. This is conclusive to one who has investigated the distinctions which obtain between the

Sabbath for Israel and the New Creation Lord's day for His Church. Likewise, in this verse is an injunction to offer the prayer that flight should not be in the winter nor on a Sabbath day. These are strange petitions as viewed in their relation to the present age. No one assumes to offer this prayer—even the most confused antidispensationalist. Over against this is the fact that these same individuals are offended if it be intimated that one of this age is not appointed to pray, “And forgive us our debts, as we forgive our debtors.”

The declaration of verses 21 and 22, like Daniel 12:1, should silence posttribulationists who in defense of their theory that the Church goes through the great tribulation seek to soften the character of those excruciating days. To claim, as some have, that the terror of this period is “overdrawn” is to challenge Christ Himself—sustained by the Holy Spirit through Daniel—that never in the past nor yet in the future will any human experience equal that of those days, for suffering upon Israel and the world. For Israel, God's elect, those days are to be shortened else no flesh could be saved. God has two elect peoples—that of Israel and that of the Church. This Scripture, like its entire context, relates to elect Israel.

In verses 23–28 instructions are again renewed and especially with reference to the detecting of the claims of false christs. Though such may come by the desert—as John the Baptist—or in the secret chamber, shrouded in occult mysteries, none can duplicate the manner of the actual return of Christ, which will be as lightning coming out of the east and shining even unto the west. The coming of Christ as described in Revelation 19:11–16 (cf. Ps. 2:7–9; Isa. 63:1–6; 2 Thess. 1:7–10) is accompanied by a great slaughter and the birds of the heavens are invited to be filled with the flesh of man and beast. It is probable that Matthew 24:28—“For wheresoever the carcase is, there will the eagles be gathered together”—makes reference to this feature of Christ's return as described in Revelation 19:17–21.

Matthew 24:29–31. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

No more explicit division of time could be indicated than is expressed by the

words with which this section of this address opens—“Immediately after the tribulation of those days.” Since the coming of Christ terminates the tribulation and is brought to pass by Christ’s own destruction of the man of sin (cf. 2 Thess. 2:8), the crushing of the armies who represent the nations of the earth (Ps. 2:7–9; Isa. 63:1–6; 2 Thess. 1:7–10; Rev. 19:11–21), the judgment of Israel (Ezek. 20:33–44; Matt. 24:37–25:30), and the judgment of the nations (Matt. 25:31–46), it is probable that the phrase “the tribulation of those days” refers to the particular anguish and trial of Israel as having been consummated rather than that all these events named above and which fall in Daniel’s seventieth week are completed. At this point, at whatsoever moment it occurs, there is the convulsion of nature which reaches to the stars of the heavens. It is then that “the sign of the Son of man” shall appear. It will be remembered this serves to answer the second, which in this revised order, is the last of the questions of verse 3 to be answered. There is no disclosure of what that sign will be. Men have advanced their conjectures, but Christ did not tell the nature of the sign and His silence may well be respected. He does say, however, that there shall be a sign and that it will appear. It will be such that all will recognize its significance, especially Israel; for when it is seen by them all their tribes—meaning the whole house of Israel (cf. Matt. 23:39)—shall mourn. They behold the One whom they have rejected coming in the clouds of heaven with power and great glory. It is then that they recognize their Messiah. As the brethren of Joseph fell before him when his identity was revealed to them, in like manner will Israel acknowledge their Messiah. The sign will be worthy as one of the greatest of all divine manifestations and its effect complete. Some believe that this sign will be a mighty display of the age-long symbol of the cross. It is noteworthy that Zechariah, when speaking of Christ’s return, declares, “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (12:10). The designation, “the tribes of the earth,” belongs, in Scripture usage, only to Israel, but by Zechariah these same people are said to be “the house of David.” Thus added evidence is presented that in the Olivet Discourse it is Israel that is addressed. At this same time, also, Israel shall be regathered for the final time into their own land. Of this regathering the prophets have spoken, and that event cannot fail since the mouth of Jehovah has spoken it. However, that regathering is supernatural. It is here said to be achieved by angelic ministrations. Great and

marvelous was the display of divine power when He brought the children of Israel out of Egypt. To this stupendous event Jehovah has often turned when seeking to impress His people with His might. He said, "I am the LORD thy God, which brought thee out of the land of Egypt." Jeremiah by the Spirit asserts that the final regathering of Israel into their own land will be a greater display of divine power than their deliverance from Egypt, so great, indeed, that there will be no remembrance of the Egyptian deliverance as compared with this last regathering. Jeremiah says, "Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (23:7–8).

Matthew 24:32–36. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Having declared the *manner* of His coming, Christ now turns to the *certainty* of His coming. The fig tree provides an illustration. Summer is evidently nigh when its tender leaves appear. It is doubtless true that the fig tree represents in other Scriptures the nation Israel (cf. Matt. 21:18–20), but there is no occasion for this meaning to be sought in the present use of that symbol. When the things of which Christ had just spoken, including even the beginnings of travail, begin to come to pass, it may be accepted as certain that He is nigh, even at the doors. When that hour has arrived, these words will be of the greatest value and blessing to those to whom they are addressed, and that people, Israel, shall not pass until all these things which concern them shall be fulfilled; even heaven and earth may pass away—and they will—but Christ's promise to Israel thus made shall not pass away. The word γενεά translated *generation*, is a reference to the whole race or stock of Israel and is not here restricted to a people then living on the earth. Dean Alford's comment on this portion of Scripture is clarifying:

As regards the parable,—there is a reference to the *withered fig-tree which the Lord cursed*: and as that, in its judicial unfruitfulness, emblemized the Jewish people, so here the putting forth of the fig-tree from its state of winter dryness, symbolizes the *future reviviscence* of that race, which

the Lord (ver. 34) declares shall not pass away till all be fulfilled. That this is the true meaning of that verse, must appear, when we recollect that it forms the conclusion of this parable, and is itself joined, by *this generation* passing away, to the verse following. We cannot, in seeking for its ultimate fulfilment, *go back* to the taking of Jerusalem and make the words apply to it. As this is one of the points on which the rationalizing interpreters lay most stress to shew that the prophecy has *failed*, I have taken pains to shew, in my *Greek Testament*, that the word here rendered generation has the meaning of *a race or family of people*. In all the places there cited, the word necessarily bears that signification: having it is true a more pregnant meaning, implying that the character of one generation *stamps itself upon the race*, as here in this verse also. The continued use of pass away (the word is the same in verses 34, 35) should have saved the Commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things: and that, as matter of fact, the Apostles and ancient Christians *did continue to expect the Lord's coming, after that generation had passed away*. But, as Stier well remarks, "there are men foolish enough now to say, heaven and earth will never pass away, but the words of Christ pass away in course of time—; of this, however, we wait the proof."—*New Testament for English Readers*, I, 169

Dr. C. I. Scofield writes on Matthew 24:34: "Greek, *genea*, the primary definition of which is, 'race, kind, family, stock, breed.' (So all lexicons.) That the word is used in this sense here is sure because none of 'these things,' i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto 'these things'; a promise wonderfully fulfilled to this day" (*Op. cit.*, p. 1034).

Over against the certainty of Christ's return is the uncertainty about the *time* of His coming. Of that day and hour no man knows, nor do the angels know. All of this, it must be remembered, bears upon the glorious return of Christ to the earth and therefore concerns Israel alone, who will then be on the earth and about to enter their earthly kingdom. The element of uncertainty on the time of Christ's return is also indicated in those Scriptures which promise His earlier coming into the air to receive His Bride, the Church, in which Scriptures the believers in each generation have been told to *wait* for their Lord (cf. Rom. 8:19; 1 Thess. 1:10; James 5:7). Thus it should be noted that the uncertainty of the time characterizes each of these events; but that truth does not serve to constitute the events to be one and the same. The Church *waits* for her Bridegroom and her rapture into heaven, while Israel will in the day of Christ's near return in glory *watch* for that glorious return of her Messiah and the realization of her earthly kingdom.

Matthew 24:37–25:13: But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took

them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

While it is approached from several angles, the one objective of this extended section is the exhortation to Israel to be prepared for the coming of their Messiah-King. In the parable of the good and evil servants, He is likened to the lord of the household (24:45–51). In the parable of the ten virgins, He is the Bridegroom—not that Israel is the Bride and He their Bridegroom; but having been previously married in heaven (Rev. 19:7–8) He is returning with His Bride to His earthly reign. He will thus be greeted as the Bridegroom. In but one instance, the point at issue and which carries its own warning, is it true that some were unprepared for the return of their King. In Matthew 24:37–39 history is cited as an example of unpreparedness. As in the days of Noah, so shall it be when Christ returns. Efforts have been made by some expositors to demonstrate that this passage teaches that the wickedness on the part of the antediluvian people will be duplicated in the days before Christ's return. There is much Scripture which avers that there was wickedness before the flood and that there will be wickedness before the Messiah comes, but this passage brings no charge of wickedness against the antediluvians other than unpreparedness and unbelieving in the face of the warnings that were given unto them. In the same manner and to the same purpose Matthew 24:40–42 is a declaration of the truth

that, due to unpreparedness, where two may be together—in the field or grinding at the mill—one shall be taken and the other left. Again a parallel between the experience of people at the time of the rapture and this experience of Israel is set up, but with the strongest contrasts. In the instance of the Church in her rapture, those who are truly saved are without exception taken into heaven and the unsaved who were only professors outwardly are left for the impending judgments which follow on the earth. The notion which contends that there will be but a partial rapture including only the most spiritual believers and that unfaithful Christians will remain behind for the supposed discipline of the tribulation is an immeasurable dishonor to the grace of God. God has His own way of dealing with unfaithful believers; but no one saved by Christ and standing in the merit of Christ—as all believers stand—will be left behind for a supposed Protestant purgatory. Those who hold such beliefs fail to realize that those who are saved at all are perfectly saved in and through Christ. If Christians are to be admitted or rejected in the matter of entering heaven's glory on the basis of their personal worthiness, they all, without exception, would be rejected. Salvation by grace is not a scheme by which only good people go to heaven. Anyone can devise a plan by which good people might go to heaven—if there were such in the world; it is different, indeed, to devise a plan by which meritless and hell-deserving sinners—such as all are—are taken into heaven. God has executed that plan at infinite cost and all who believe are forever free from condemnation and judgment. Over against all this and according to the passage under consideration, those taken are taken in judgment and those left enter the kingdom blessings. In the light of this truth, the Jew of that day is told to “watch therefore: for ye know not what hour your Lord doth come.” This is not an instruction to a Jew within the present age of grace; such are shut up to the gospel of divine grace. It is a word to Jews living in a period which may be defined with respect to its time and circumstances as “when ye shall see all these things, know that it is near, even at the doors” (24:33). Again, the same truth regarding preparedness is enforced by the illustration (24:43–44) that the “goodman” of the house would not have suffered his house to be broken up by the thief had he known the hour the thief would come. This in turn is followed by the appeal, “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (vs. 44). In 24:45–51 preparedness is likewise enjoined, and the parable of the good servant who at the coming of his master is found acting with faithfulness and the evil servant with unfaithfulness urges the same obligation upon Israel to watch and be ready. The lord of the evil servant comes

at an unexpected time. The penalty is stated clearly, “The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (vss. 50–51). The Jews are, in their relation to Jehovah, servants. On none, Jew or Gentile, in this age who have believed upon Christ could such judgments be imposed. This is the sentence which awaits the unfaithful and unprepared among Israel.

Continuing the same theme of the need of watching (cf. 25:13), the nation in the hour of her judgments at the return of Christ in glory and when the earthly kingdom is about to be set up, is likened to ten virgins of whom five were wise and five were foolish. The wisdom of the wise is displayed in the fact that they took oil, the symbol of spirituality, in their lamps, while the unwisdom of the unwise is seen in the fact that they had not sufficient oil. This parable has been subject to a great variety of interpretations. It is resorted to by those who seek to divide the children of God into two divisions with reference to their relation and standing before God. There is, however, but one Body of believers (Eph. 4:4). The time when this parable will be fulfilled is at the glorious coming of Christ to earth and therefore it could have no reference to the Church. The place is on the earth. The King is returning from heaven to earth with His Bride, to whom He has been married in heaven and after the marriage supper of the Lamb has been celebrated in heaven. Of the marriage supper in heaven it is written, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:7–8). And, in perfect chronological order, the King is seen to return to earth following the marriage supper (cf. Rev. 19:11–16). Of this return to the earth Christ declared as recorded in Luke 12:35–36, “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.” The same figure of the lights burning is used here in Matthew and also the same theme of preparedness for the King’s return. From this passage it is certain that Christ is coming from and not to His wedding. Israel on earth awaits the return of the Bridegroom with the Bride (cf. Rev. 19:11–16). Some old manuscripts add to Matthew 25:1 what is certainly sustained throughout the prophetic Scriptures, namely, that the virgins (Israel) go forth to meet the bridegroom “and the bride.” The reception on earth is characterized by the marriage feast, admission to which is, for the Jew on

earth, equivalent to entrance into the Messianic kingdom. The A.V. text of 25:10 requires revision to the extent of the addition to the word *feast* after “marriage” (note R.V. and all modern correct translations). This is an important change in rendering and precludes the error—so long drawn from the Authorized Version text—that Christ is coming, according to this parable, *to* His wedding, when, as cited above, it is asserted in Luke 12:35–36 that He is returning *from* His wedding. The objective in this parable is once more to stress the need of that form of watching which is fully prepared for the Messiah. Again, those excluded could not represent the true believer in this age of grace. Of such Christ could never say, “I know you not” (25:12). Describing this same situation and time Christ said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:21–23). So important, indeed, is this millennial scene in the King’s palace (cf. Ezek. 40:1—48:35), that the enrollment of those present is given in the Book of Psalms. There it is written, “All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings’ daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. The king’s daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king’s palace” (Ps. 45:8–15). In this vivid description of the palace and those present are named (1) the King in garments which smell of myrrh, aloes, and cassia; (2) king’s daughters among the honorable women who are present; above all (3) the queen who stands at His right side in the gold of Ophir. The queen is the Church, the Bride of the Lamb (cf. Rev. 19:8–9). An address is given to the queen in verses 10 and 11 under the title of *daughter*. This address is renewed again in verses 13 and 14 where it may well be read, *the daughter who is the King’s* (bride). (4) The virgins follow the Bride, but the virgins are not the Bride. The virgins shall enter into the King’s

palace, but some, according to the parable of Matthew 25:1–13, who started out to meet the Bridegroom and His Bride, do not enter for want of that form of preparedness which is enjoined. Thus, again, it is revealed that, at the glorious appearing of Christ, Israel shall be judged and many who have chosen the broad way which leads unto death cannot enter the kingdom, while some who have chosen the strait and narrow way which leads unto life shall enter therein (cf. Matt. 7:13–14; 19:28–29). It is concluded, then, that, as Matthew’s Gospel is addressed so largely to Israel—and the Olivet Discourse in particular—and since there is no message in this address related to Gentiles until 25:31, and even 25:31–46 is recorded there for Israel’s advantage, the very extensive theme of the future judgment of Israel is in view throughout this section, namely, 24:37–25:30. It is also concluded that the parable of the virgins represents the judgment of Israel only. They are the servants who follow the Bride and who enter the palace, but Israel is not the Bride.

Matthew 25:14–30. This extended parable need not be quoted in full. The lesson respecting the talents is, as in the case of other portions of this discourse, concerned with Israel’s relation to her returning King. For that return they are to watch and be ready that they may satisfy His demands. The previous reference to the days of Noah, the impending division of two working together, the “goodman” of the house, the good and evil servants, and the virgins, all aim to stress the one admonition to *watch* for the Messiah’s return. So great an emphasis upon this one injunction must not be overlooked. In the parable of the ten virgins and similarly in that of the good and evil servants there is represented the element of moral and spiritual values—such works as are required for admission into the kingdom (cf. Matt. 5:1–7:29; 19:28–30; Luke 3:8–14). The good servant is found by the returning King to be attending to the household and the wise virgins had oil in their lamps. No new feature is introduced when in the present portion recognition is promised to those who have used in a profitable way the talents committed unto them. No part of the Scriptures related directly to Israel presents more forcefully the need of individual merit as the basis of acceptance with God than this parable of the talents. Far removed, indeed, from the way of divine grace bestowed freely upon meritless sinners is the verdict against the one-talent man who made no use of that committed unto him (cf. 24:50–51). Of the one-talent man it is written, “Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall

have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth” (25:27–30).

A marked change in theme is reached at the end of the parable of the talents. Christ then turns to Gentile judgments. The entire discourse up to this point has concerned a well-defined people to whom certain responsibilities of merit have been entrusted, and these people are to be judged on the basis of their discharge of these responsibilities by the returning Messiah. The first demand upon them is that they be found watching with that faithfulness which is required of them. That this people thus addressed is Israel is clearly demonstrated throughout. As before indicated, this discourse is the final message of the Messiah to His earthly people, who are related to God on the basis of merit (cf. Ex. 19:4–8). The fact that the Lord at this point turns in this address to truth respecting Gentiles indicates that in the previous portion He has been contemplating only those who are not Gentiles, namely, Israel.

Matthew 25:31–46: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.

As noted above, this discourse makes an abrupt change in its theme beginning at 25:31. It is still the judgments to be executed when Messiah returns; but the shift is from the judgment of the nation Israel to the judgment of the nations. In each case the judgment is closely related to the glorious appearing of Christ. Israel’s judgments as recorded in 24:37–25:30 are preceded by the coming of Christ with power and great glory (24:29–31), and the description of the

judgment of the nations opens with the words, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats” (vss. 31–32). Thus it is disclosed that both of these judgments follow at once upon His return to the earth. If an order exists, it will likely be in conformity to the order in which these are described in this address. There is little need to call the attention of those who are faithful to the meaning of the Sacred Text to the wide difference between the judgment of the nations and the judgment of the great white throne (Rev. 20:11–15); yet many have failed to note these distinctions and suppose that the two are varied descriptions of one great judgment day. One is at the beginning of the thousand-year reign of Christ, the other is at its end. One concerns living nations, the other concerns the wicked dead of all human history; one divides the nations sending some into the kingdom and others into the lake of fire, while the other consigns all before the bar to the lake of fire.

According to the order of events in Biblical prophecy, the King will, on His return, first receive the nations from His Father. He then, by Himself, conquers them in the midst of their open rebellion. This is the prophetic picture presented in Psalm 2. This portion reads thus, “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel” (vss. 1–9). The opening section (vss. 1–3) presents a description of the attitude of the nations—the word *heathen* in the Old Testament Authorized Version is equivalent to the word *Gentiles* in the New Testament—toward Jehovah and His Messiah. The kings of the earth and the rulers are leading the people in this rebellion. In another Scripture—Revelation 16:13–14—wherein this same situation is again described, it is said that these kings are demon-possessed. The attitude of Jehovah is described in verses 4 and 5, and the declaration of Jehovah is recorded in verse 6. In this He states, “Yet have I set my king upon my holy hill of Zion.” According to Old Testament

usage, the holy hill is the throne site and Zion is Jerusalem. The throne is David's, upon which Messiah must reign and that from Jerusalem. All Scripture harmonizes with this great expectation. In verses 7, 8, and 9 the Messiah-King speaks. He declares the decree that Jehovah has acknowledged Him as King over all; so, also, Jehovah has said to Him, *Ask of me, and I shall give thee these raging nations*. This is not the first time the Father has given a portion of humanity to the Son. Christ designates the believers as them "which thou gavest me out of the world." However, the method by which these nations are to be conquered by the King is too often thought to be a peaceful missionary conquest; on the contrary, He breaks them with a rod of iron and dashes them in pieces like a potter's vessel. This violent subduing of the nations by the returning King is many times pictured in the predictions of God's Word. None of these is more vividly stated than Isaiah 63:1–6, which reads, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." In this connection attention should be given to 2 Thessalonians 1:7–10 and to Revelation 19:11–21. One verse (15) of the latter passage relates itself to both the Second Psalm and to Isaiah 63:1–6. That verse asserts, "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

This violent subjugation of the nations by the returning King forms the preparation for appreciation of the description of the scene presented in Matthew 25:31–46. In that scene these very raging nations with their demon-driven kings and rulers are now standing in awful silence before the King, who is seated upon the throne of His glory. All resistance has been defeated and dissolved. The weapons of warfare, so much depended upon, are abandoned. All stand in solemn silence awaiting the verdict of the King. At His command, those

indicated as *sheep* nations are required to move to His right side, and those indicated as *goat* nations are directed to His left side. There is no hesitating or faltering. They have but one fear, that they might displease the Monarch who has conquered them. No picture could more perfectly describe the complete defeat and subjugation of these nations who so short a time before were defying Jehovah and His Messiah, saying, "Let us break their bands asunder, and cast away their cords from us." The one question that now obtains in their minds is what disposition the King will make of them. To those on His right He says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is at this point that misinterpretations may enter with endless confusion of ideas. There is no reason why the word *kingdom* should be given any other meaning in this passage than has been assigned to it throughout the Gospel by Matthew. The kingdom is Israel's earthly, Messianic, millennial kingdom into which, by the authority of a large body of Old Testament prediction, Gentiles are to enter and sustain the subordinate place which is assigned to them (cf. Ps. 72:8–11; Isa. 14:1–2; 60:3, 5, 12; 62:2). The reason assigned by Christ for the admission of these sheep nations into the kingdom is altogether explicit. In them has been wrought out one thing which secures the divine approval and blessing. It is not a matter of bestowing divine grace, but rather of commending pure merit. They have provided food, drink, shelter, clothing, and comfort for the King. The remarkable feature of this is that they themselves do not identify any such service as having been wrought by them. The first word to break their awful silence is *When?* In like manner, those on the left hand are dismissed into the lake of fire prepared for the devil and his angels, and for the announced reason that they have not provided food, drink, shelter, clothing, and comfort for the King. They, in turn, are equally unconscious of this omission on their part and they, too, break their silence by the inquiry *When?* All of this creates a challenge to the thoughtful student. Is there an issue in the world so vast in its import that it determines the destiny of nations and yet it is wholly unrealized and unrecognized by those nations who will stand before the King? Such a problem is set up in this context by the King Himself and will not be overlooked by candid minds. It makes no difference at this point what method of interpretation is employed. The problem as thus stated is up for solution by every school of interpretation. Those who assume that this scene is the judgment of the saved and unsaved at the end of the world find it most difficult to identify a third group whom the King styles "my brethren." If the sheep nations are the saved people of all generations, who are these "brethren"? If the "brethren" are the

saved ones who constitute the Church, who are the sheep nations? How could the Church ever be thus thrown back upon an unmitigated merit basis of acceptance with God when they have already been accepted in the Beloved? How could the Church be entering the kingdom as subjects of the King when she is sitting with Him on His throne and reigning with Him? Similarly, the Church has never been cast upon the bounty of the *cosmos* for her physical sustenance and comfort. To her it has been promised and fulfilled that “my God shall supply all your need according to his riches in glory by Christ Jesus” (Phil. 4:19). Any interpretation that would bring the Church into this scene either as the “brethren” or as the sheep nations is impossible from every consideration.

The King’s own reply to the query *When?* is the answer that should satisfy the student of the text as it will satisfy the nations that stand before Him. Whatever these multitudes are able to understand can be understood by the average person of today if he will approach the subject with unprejudiced consideration of all that is involved. The King will say, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Who, then, are these who are classed as “my brethren”? Upon a covenant theology which recognizes but two classes of men in the future estate—the saved and the lost—and but two places—heaven and hell—there has been an insuperable problem imposed in accounting for the third group who are identified by the King as “my brethren.” It is assumed by these theologians that the saved of all ages are on the right hand and the lost are on the left hand. Beyond these, according to their teaching, there could be no others; yet the King indicates a third class. There are two groups who may be identified as Christ’s brethren. (1) Christians are joint heirs with Christ (Rom. 8:17), and they are the “many brethren” to whom He is revealed as the First-Born (Rom. 8:29). However, as already indicated, Christians answer to none of the features set forth in this description. On the other hand, (2) Israel in her age did stand and must yet stand upon a merit basis, and in this age she is cast upon the bounty of the *cosmos* world. Those who, in the coming tribulation, will have suffered for Christ’s sake (Matt. 24:9) are His brethren after the flesh. The kingdom which is in view belongs to Israel, and it is fitting to observe that, since certain Gentile peoples are to inherit a place in Israel’s kingdom, they should be such as have by a previous demonstration exercised a sympathy for Israel, the elect nation before God. There is no mere accident in the fact that the two words *blessed* and *cursed* appear in the Abrahamic covenant respecting the attitude of Gentiles toward Abraham’s seed according to the flesh (Gen. 12:1–3), and that these words appear again when Gentiles are being brought into

judgment respecting their treatment of God's elect people. In Genesis it is written, "I will bless them that bless thee," and in the description of the judgment of the nations it is said, "Come, ye blessed of my Father." In Genesis it is said, "I will curse him that curseth thee," while in this same judgment it is said, "Depart from me, ye cursed, into everlasting fire." But why? Only because *ye did it*, or *ye did it not unto one of the least of these my brethren*. Existing without attention to the Word of God, the nations have never realized the favored place Israel holds in the love and purpose of God. Nor do they accept this truth when it is presented to them. To no other people has Jehovah said, "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" (Deut. 7:6–8). It is to these same people that He said, "I have loved thee with an everlasting love" (Jer. 31:3). They are kept by Him as the apple of His eye and are graven upon the palms of His hands. Respecting the immutable character of Jehovah's devotion to Israel, it is written, "For the gifts and calling of God are without repentance" (Rom. 11:29). All this is true whether conceded by the nations or not. Warnings and counsels have been given them. What more direct or emphatic word could be uttered than is found in the closing portion of the Second Psalm? It reads, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (vss. 10–12). Falling as it does at the end of the great tribulation, the judgment of the nations concerns that one generation that will have afflicted Israel during the time of Jacob's trouble. With all the present sufferings of Israel at the hand of certain Gentile peoples, there is still no situation in the world today which would serve as a basis upon which the nations might be judged as they will be judged in that coming day. To some, these verdicts upon the nations seem extreme, especially that pronounced upon those on His left hand. It is probable, however, that their departure to the lake of fire is that which belongs to them because of their lost estate and that the actual casting of them into the lake of fire is deferred until the hour described in Revelation 20:11–15 (cf. Matt. 13:30). The place to be taken in

the kingdom by the sheep nations is prepared and designed for them from the foundation of the world, which indicates a definite election under the sovereignty of God. What He has determined and declared can never fail.

In conclusion it may be well to restate that this is the Messiah-King's farewell message to Israel. In its early portions is recorded His own description of the great tribulation. Its severity is asserted and the sign of the end of the deferred portion of the Jewish age is disclosed. Following this is the description of the King's return as set forth by the King Himself. To this He adds long and faithful warnings to that people to the end that they may be prepared in the day when they "see all these things" begin to come to pass. Israel must be judged on the basis of faithfulness and right conduct and in the matter of watching. The nation must be judged also as a vindication of Jehovah's sovereign right and purpose to exalt one elect nation above all the nations of the earth, and in the demonstration of His resentment at the sufferings which the nations will have imposed upon that people beloved and cherished of God.

3. THE UPPER ROOM DISCOURSE. The third and last of Christ's major discourses is recorded in John, chapters 13 to 17, and though given to His disciples, as are the other two, this is even more distinctive in character and purpose than the two already considered. The attentive and discerning student must become aware upon consideration of this portion that he is confronted at once with that form of doctrine which belongs only to the Church in the present age, and that it, unlike the Sermon on the Mount or the Olivet Discourse which look backward to the Old Testament setting, looks forward into the following portions of the New Testament, which was then unwritten. This address—termed a conversation by some—is the seed plot of all grace teachings, and it is asserted here that in no portion of the Scriptures that which may be termed uncomplicated Christian doctrine is more clearly announced. In view of the habit of some theologians calling all Biblical doctrine *Christian*, it is pointed out again that in this work on theology that which is Christian in character is distinguished from Judaism and is confined to God's purpose in the present age, namely, the outcalling from both Jews and Gentiles of those who having been transformed through redeeming grace are the Body and Bride of Christ. The truth related to the Church, this heavenly people, is found in the latter portions of the New Testament, or, more definitely, all that follows the Synoptic Gospels. Since this heavenly company is to be distinguished from all other peoples of the earth by differences which are immeasurable, it is to be expected that there will be a body

of revelation specifically addressed to and designed for them. There is such a body of truth and its first pronouncement was made by Christ Himself in the upper room. The Upper Room Discourse is, therefore, the voice of Christ and is the foundation of that which constitutes the positions, possessions, and privileges of the Christian. Again attention is called to the great difference which obtains between the three major discourses of Christ—so great, indeed, that they would hardly be attributed to the same speaker; but the Sermon on the Mount and the Olivet Discourse, since related directly or indirectly to the oncoming Messianic kingdom, have that much in common. Over against this, it will be seen that there is no bond of truth whatsoever between the two discourses already considered and the Upper Room Discourse. These far-reaching declarations should be attested by every student; and it is confidently believed that to identify the varied character of these discourses is to reach the foundation of a right understanding of the Sacred Text. Especially is it true that to comprehend the exact teachings of Christ in the upper room is to become aware of that which is purely Christian in its character. Likewise, attention is again called to the transition that evidently took place in the two or three days that intervened between the giving of the Olivet Discourse, which was addressed to the disciples as representative men of Judaism, and the Upper Room Discourse, which contemplates these same men as no longer in Jewish law (cf. John 15:25) but as *clean* through the Word spoken unto them (John 13:10; 15:3); and no greater transformation could be indicated than is asserted by Christ when He said of these men, “They are not of the world [*cosmos*], even as I am not of the world” (John 17:14, 16) and these are now sent into the world (*cosmos*) as the Father sent the Son into the world (John 17:18). They are now vitally related to Christ as is indicated by the words, “Ye in me, and I in you” (John 14:20). They now form a new unity comparable only to that which exists between the Father and the Son. Of this unity Christ said, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:21–23). To these same men the entire new body of doctrine was delivered and from that time forth they found their relationship in the Headship of the One who died for them and in whom they were raised to newness of life. This discourse is clearly dated with reference to its application. It was to go into effect only after His death, His resurrection, His ascension and

after the descent of the Spirit on Pentecost (cf. John 13:19; 14:20, 25; 16:8, 13). In other words, these age-transforming events are required before this age could be inaugurated. These men must await the outworking of the plan of God. It was said by Christ to them that they would come into the knowledge of the truth and know their relationship when the Spirit came (cf. John 13:7; 16:12–15; 17:13–14, 16). No such doctrine had ever been introduced into the world before. It is foreign to those Scriptures which went before. There are at least seven main doctrines presented in this discourse. These are not approached in a systematic and orderly teaching. The method is more a natural conversation such as doubtless had characterized His instructions to these men in the preceding three years. The informality of it is demonstrated by the fact that Christ returned to certain subjects several times. He refers to prayer three times and to the Holy Spirit's new ministry in the world at least five times. This discourse has by expositors generally been extended to include the High Priestly Prayer as recorded in John, chapter 17. Verse 13 of that prayer so relates the prayer to the discourse; it reads, "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." A complete exposition of all that that discourse presents cannot be entered into here. As before observed, it embraces the very foundation of all that belongs to Christian life and service and its fuller consideration must be assigned to other divisions of this work on theology. It will also be noted that there is little reference in this portion of Scripture to the way of salvation and the ground upon which it rests. The first twelve chapters of John declare the gospel of divine grace for the unsaved. Beginning with chapter 13, truth is presented which applies only to those who are saved; even John 16:7–11, though defining the Spirit's work for the unsaved, is not a message to them, but is a message of immeasurable value to the believer in directing his testimony and soul-winning activities. The major themes which are included in this discourse and which are so vital to Christian life and service are: (a) a new relationship to God through Christ, (b) cleansing unto unbroken fellowship, (c) abiding in Christ for fruit bearing, (d) a new relationship to the Holy Spirit, (e) a new relationship between believers, (f) a new ground of prayer, and (g) a new hope.

a. A New Relationship to God. In the Epistles—notably Romans—the supreme act of God which consummates all His mighty undertakings in the believer's salvation is justification, and justification, which is God's acknowledgment of the believer's perfection being in Christ, is made righteously possible only because of the truth that the saved one has been so vitally and eternally joined to

Christ that he partakes actually and fully of what Christ is. Christ, be it said, is the righteousness of God. To be in Christ, then, is the greatest reality that can ever characterize a human being. As the race is fallen because of its place in the federal headship of fallen Adam, so the believer is righteous, having been transferred or translated out of that fallen estate into the Last Adam who is Himself the embodiment of God's righteousness. As certainly, then, as man, because of physical birth, is a partaker of that which Adam became through the fall, so certainly the believer, because of the new birth and his union to Christ through the baptism of the Spirit, partakes of that which Christ is, even the righteousness of God. In an earlier discussion this greatest of realities has been considered more completely and this, it is hoped, remains in the mind of the student. Justification, then, does not make the believer righteous; it is the divine acknowledgment or proclamation of the fact that the believer is righteous. The formula already enunciated stands, namely, *The believer is righteous because he is in Christ, and he is justified because he is righteous*. God could not be just Himself and do otherwise than to justify the one who, being in Christ, is made the righteousness of God. What is declared to be a New Creation is that entity which is formed by the union of the resurrected Christ with those who are in Him. The term *Church* is applied to the Body and Bride of Christ. It represents the company of believers apart from or in distinction to the Head and Bridegroom; but the New Creation permits no such division. It incorporates the resurrected Christ and all that are in Him. Of the New Creation it is written, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17); "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26–28); "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (6:15). A misleading error arises when it is assumed that all of this was equally true of Old Testament saints in their day. There could have been no perfected saints with regard to their standing until there was a resurrected Christ who might be the source of their imputed righteousness. On the other hand, there is no such thing as a Christian in the present age who is not thus perfected because of being in Christ; therefore, there is no such thing as a Christian who is not justified forever.

It is such knowledge-surpassing truth as this which advances the New Testament revelation over that of the Old Testament. It must be obvious to the

most casual observer that no such relationship is contemplated in the Old Testament, the Synoptics, or even in John's Gospel until the record is given of this Upper Room Discourse. As before stated, the first twelve chapters of John—apart from the record of Christ's reasoning with the Jews—present the gospel of salvation by grace, and it is not until the record of the Upper Room Discourse that the word appears in the entire Sacred Text that the believer is *in Christ*. The first reference to this organic, vital union between Christ and the believer occurs in John 14:20, which reads, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Even the knowledge of this marvelous union is deferred until "that day," which day, according to the context, is the Day of Pentecost, the day of the advent of the Spirit into the world. No deeper revelation respecting relationship has been made than is set forth by these seven words, "Ye in me, and I in you." Well has it been said that the entire grace revelation is compressed into this twofold relationship. These are immeasurable undertakings on the part of the Holy Spirit. To be in Christ is a relationship wrought by the baptism of the Spirit; to have Christ indwelling is a relationship wrought by the regenerating power of the Spirit. This vital union with Christ is announced not alone to Jews who were His disciples, but to all that the Father hath given to the Son; and for the first time in human history this stupendous reality has come into actual existence. This truth concerning vital union to Christ and all it secures is again emphasized by Christ in John 15:2, where the branch is said to be in Christ (cf. John 17:21–23). Likewise, it is stated by Christ that the believer is removed out of the *cosmos* system and is now as unrelated to that system as Christ Himself. He declares, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (15:18–19); "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (16:33); "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . As thou hast sent me into the world, even so have I also sent them into the world" (17:14, 18). No such relationship to God was ever predicated of Israel (cf. Rom. 9:4–5), and certainly not of the Gentiles (cf. Eph. 2:11–12). A most significant inclusion in this prayer is recorded in 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word." It is thus assured to those who have believed through the word of the disciples that they are equally partakers of all that this immeasurable prayer discloses; but it is just

as significant also that Christ did not pray for the saints of the Jewish dispensation. If it be claimed that since they were dead there would be no occasion to pray for them, it may be asserted that there was a whole generation then living under Judaism and these were as much entitled to a share in His prayers as was any previous generation. He did not pray for saints that were then in Judaism. He prayed for those who would believe, and the Old Testament saints were not related to God on the sole basis of belief in a Savior. The designation is clearly restricted to those of this age who are saved by grace alone. From this prayer the conclusions must be drawn that an entirely new divine undertaking has been introduced into the world, its objective being the outcalling of a company of saints each one of which company will have been perfected forever, being in Christ, and that each has attained to that exalted position by the one act of believing on Christ. So far as previous human relations to God are concerned, this is wholly new—even for the disciples themselves—and with the introduction of this truth as presented in this discourse the way is paved for its larger development in the Epistles of the New Testament. Even those Scriptures, already considered, which deal with the oncoming millennial age, give no hint that anything relating to the New Creation will then be on earth. In the same connection, attention should be given to the title by which believers are identified by the Son when He is speaking to His Father. Within that innermost fellowship, by what name will they be designated? It is probable that when speaking to His own about themselves the Lord might adapt His language to their restricted conceptions; but when speaking to the Father about believers He identifies them by the title which obtains in the highest heavenly association—the term common to Father and Son from all eternity, since their identity has been determined and they have been chosen in Himself from before the foundation of the world (cf. Eph. 1:4). If this appellation is to any degree a description of their character or position, it will refer to the most exalted feature of this divine undertaking. In this prayer the Savior refers to believers seven times, but under only one cognomen, and therefore this title must be contemplated as being the highest of all designations assigned to them in heaven or on earth. He speaks of them, though in varied forms, as those “which thou gavest me out of the world.” Since no such classification has ever been suggested for any people on earth before and since it is wholly foreign to all later groups who are anticipated in prophecy, it is to be accepted that the present age, concerning which the Lord is speaking in this discourse, is not only heaven-high with respect to its divine purpose, but contemplates a heavenly people who are,

by divine exaltation and transformation, wholly different from all peoples that have been or ever will be on the earth.

b. Cleansing Unto Unbroken Fellowship. In the order of Christ's own approach to the themes which this discourse sets forth, this one respecting the cleansing of the believer unto unbroken fellowship with the Father and the Son is the opening theme. There should be no confusing of this doctrine with that of the salvation of the lost, which doctrine asserts that there is a complete removal of all condemnation for time and eternity from the one who believes. As it has been often stated, those who are in view in this discourse are considered as clean through the Word spoken to them and accepted as being in Christ. But, since sin continues to some degree in the Christian, there is needed a constant removal of defilement. This is not a renewal of salvation, but is rather a cleansing to the end that fellowship with the Father and with the Son may be unhindered. Writing of this cleansing, the Apostle John states in his first Epistle, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1:5-7). The point now to be considered is that this message about the blood of Jesus Christ, His Son, cleansing from all sin is a message which John declares "we have heard of him." It is probable that the Lord spoke often to His disciples on this theme, but it is noteworthy that He placed it first in the order of truth considered while in the upper room. It is possible that John in saying that this truth was heard directly from Christ was looking back to this upper room teaching. Having loved His own which were in the *cosmos* with an everlasting love, and knowing the truth that He came from God and was about to return to God, Christ laid aside His outer garments, girded Himself with a towel—the insignia of a servant—and, having poured water into a basin, began to wash the disciples' feet and to wipe them with the towel wherewith He was girded. The contrast is strong, indeed, between this that might be termed a miniature of a larger scene and the actuality—when He arose from the heavenly fellowship and girded Himself with humanity and by the shedding of His blood provided a perfect salvation and cleansing for all who believe. The larger picture is likened to a whole bath, such as the priest of old received when inducted into the priestly office; the smaller picture is likened to that partial bathing which the priest needed for himself at the brazen laver before every temple service. It was a partial bathing which Christ wrought in the upper room,

that is, a bathing of those whom He declared were clean. The Old Testament priest is a type of the New Testament Christian. The Christian has received the whole washing of regeneration through the Word, but is ever in need of cleansing from the defilement gained through contact with the world. It is the blood of Jesus Christ, God's Son, which goes on cleansing from all sin (1 John 1:7), and "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). This is the basic truth which Christ was demonstrating by bathing the disciples' feet. He did point out one application of the deed in the need of humility and service among the disciples one for the other; but He also said to Peter, "What I do thou knowest not now; but thou shalt know hereafter." Plain, indeed, is the implication in these words that there was a deeper meaning to His act of washing than could be understood at the time. It will be remembered that Peter, like the rest of the disciples, did not realize that Christ was going to die, nor could they then know anything which was based on His death. This they could and would know after His death had taken place. It is the blood of Jesus Christ, God's Son, which cleanseth from all sin that was represented in that symbolic bathing of the disciples' feet. This could not be explained to them until the blood was actually shed. The conversation with Simon Peter is illuminating to all believers, as it was to Peter. The question, "Lord, dost thou wash my feet?" is his recognition of the inconsistency of the act in view of that in his heart to which he had but recently made confession when he said, "Thou art the Christ, the Son of the living God" (Matt. 16:16). It was far from reasonable to Peter that Christ should wash his feet. Having been told that the washing had in it a hidden meaning, Peter declares, "Thou shalt never wash my feet." This protest secured the words from Christ which reveal the meaning of this specific cleansing, "If I wash thee not, thou hast no part with me." Two words in this saying of Christ's need to be understood. The word *wash*—*νίπτω*, used eight times in this context, refers to a partial bathing only, such as Christ was undertaking. The words *no part* (*οὐκ μέρος*), meaning no normal fellowship, evidently reached Peter's innermost heart as indicated by the entire change of attitude when he said, "Lord, not my feet only, but also my hands and my head." To this the Lord replied, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all" (John 13:10). In this verse the word *washed* is *λούω* and indicates a full bath. It is a thing already completed in the past—such as is accomplished for believers when they are saved. For such a bath there is no further need, save in case of the defilement of sin in the believer's life. Not only

must the sin be cleansed if fellowship is to be enjoyed, but Christ alone is able to cleanse. It is possible for one disciple to serve another in humility, and that is the application which, for the moment, Christ gave to His act and example. It would seem unnecessary to point out that all that is indicated by the washing of the disciples' feet is wholly new so far as the Old Testament and Judaism are concerned. There was remedy for the sins of saints of Old Testament times in the sacrifices. For the Christian there is cure for sin constantly and instantly on a basis of faith in Christ's blood, which cure is secured by confession of sin. This doctrine is new.

C. Abiding in Christ for Fruit Bearing. What is known as a spiritual life (1 Cor. 2:15) is the result or product of the unhindered energy of the indwelling Spirit (Phil. 2:13), who undertakes in connection with two major realities, namely, the suppression of evil in the life and the expression of that which is good. Though of great value in itself, a life is not spiritual in the fullest sense when only evil is overcome. Such an achievement is negative. The positive output of divine virtues sustained by divine enablement is required as well. A believer should not measure his spirituality by reckoning only the evil things which he does not do; the spiritual life is better measured by the God-honoring things which he does do. In the preceding division of this thesis the removal of defilement has been in view and that discussion could have been extended to the control of those tendencies in life which engender evil conduct. In the present section, fruit bearing, effectual prayer, and celestial joy are set forth as the result of abiding in Christ. The truth presented in the former division as disclosed in John 13:1–10 represents a negative aspect of spirituality, while the truth set forth in the figure of the vine and the branches presents a positive spirituality. As an illustration of a spiritual reality, the figure of the vine and the branches is easily misunderstood. Arminians have read into this figure the notion that it represents a saved or unsaved estate, that is, that one is saved so long as he abides in Christ and lost whenever he ceases to abide. Little, indeed, do they realize what is involved when the believer is joined to the Lord and thus in Christ. The idea that a believer is lost when he ceases to be fruitful is hardly the teaching of this parable. At the very opening of this passage a branch in Him which does not bear fruit is designated, thus indicating that there is such a thing as a branch in Him which is not fruitful; and human experience—even that of a saved Arminian—demonstrates this to be possible. This thought of abiding in Christ does not suggest the idea of remaining in a saved state, but it does indicate unbroken communion with Christ on the part of the one who through infinite

grace has entered into an unchangeable union with Christ. This truth is established fully by Christ Himself as recorded in John 15:10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." It is certain that Christ's abiding in the Father was not to the end that He might remain saved, but that unbroken fellowship between them might be realized. He did always the will of His Father and thus abode in the Father's love. It was no attempt to maintain His sonship relation. Thus the obedient believer will abide in Christ's love and there will be an unhindered inflow of spiritual vitality from Christ which, like the sap of the vine, will result in fruitfulness. In verse 2 it is said that those in Him who do not bear fruit are lifted up out of their place. The Father reserves the right to remove such into heaven. At this point the Arminian protests that the branch, if it is not fruitful, has no right to go to heaven, not recognizing the basic truth that no person will ever enter heaven on the ground of his own merit, but, if he enters at all, it will be on the basis of the imputed merit of the Son of God. God knows how to deal righteously and perfectly with unfruitful branches, and who among all Christians is able to assert in truth that he is fruitful to the degree which is wholly pleasing to God? Not every believer who dies is removed because of unfruitfulness. God reserves this form of correction to Himself and is faithful to the extent of giving full warning about that which might occur. Those branches in Christ which bear fruit are pruned that they may bear more fruit. Thus each class in Christ—the unfruitful and the fruitful—are said to be under the immediate care of the Father, who is the Husbandman. Wholly within the sphere of his public testimony the believer may, by not being adjusted to the will of Christ, be "cast forth as a branch" and be "withered." His profession is rejected by his fellow men and his spiritual vitality is diminished. This figure which represents the disapproval of men is very strong. It is, nevertheless, true that men repudiate the pretense of the believer whose daily life becomes an abhorrent thing in their eyes. Such, indeed, is the justification by works to which James refers when he writes, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. ... Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith

only” (James 2:17–18, 21–24). It is true that only faith will justify before God (cf. Rom. 5:1), and that only works will justify before men; thus it is justification by faith before God which crowns the whole present divine undertaking in salvation by grace. Incidentally, instructions on how a branch may be fruitful to the glory of God are included, but the objective in view in the figure of the vine and its branches is to show the possibility of bearing fruit. A fruitful life is that which brings honor and glory to God, and that which is profitable. There is little need for the utterly new character of this body of truth to be pointed out. No saint of old, under any circumstances, ever sustained a perfected position in Christ, and apart from this perfected position there could be no rightful use of this figure. The saints of old had no vital union to Christ, hence they could sustain no vital communion with Christ.

d. A New Relationship to the Holy Spirit. If a dominating theme is to be found in this discourse, it is Christ’s announcement of the coming of the Holy Spirit into the world to continue the Former’s ministry as Παράκλητος throughout this age. For three and one-half years Christ had been the All-Sufficient One to the disciples. He was about to withdraw, but they are not to be left unattended. Another Παράκλητος was to come as He did come on the Day of Pentecost. The new Advocate was to be to men more than the bodily presence of Christ had been. It was better that Christ should go away and that the Spirit should come. That the present provision in which the Third Person indwells every believer is advantageous needs but a moment’s reflection. The Christ of the three and one-half years was not in all places at the same time. When Lazarus was ill, Christ was removed from the Bethany home by a two-day journey. Under the present relationship between the Holy Spirit and the believer, there is never a separation, nor is there occasion to share Him with others or to await available moments of contact. He the indwelling Spirit is the priceless heritage of every Christian in every moment of the Christian’s life. The fact that Christ was looking on in this discourse to a time and condition that was to be made possible through His death, His resurrection, His ascension, and the advent of the Spirit on the Day of Pentecost is especially emphasized by the words, “And when he is come,” which words are spoken both in connection with the Spirit’s ministry to the unsaved (cf. 16:8) and His ministry of teaching to the saved (cf. 16:13). It is theologically correct to state that the Spirit is sent into the world both by the Father (cf. 14:16, 26) and by the Son (cf. 16:7). This passage respecting the Holy Spirit records the central truth relative to the Person and work of the Spirit in this age.

John 14:16–17. “And I will pray the Father, and he shall give you another

Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

The promise of Christ—“I will pray the Father, and he shall give you another Comforter” (Παράκλητος)—may well be set over against Christ’s word recorded in Luke 11:13, “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” This assurance was uttered early in Christ’s ministry and, being so great an innovation over the relationships provided in Old Testament times to which the disciples were alone accustomed, evidently was never entered into by them. After His ministry is well concluded and before He departs out of this world, He declares that He will pray the Father and for the very presence of the Spirit for which they had failed to pray. The provisions included in Christ’s prayer are more extensive and anticipate at least two age-characterizing realities: (1) That the Spirit should be given as an indwelling Person to each of the eleven men present. They, according to Old Testament usage, had been accustomed to think of the Spirit as bestowed only for very specific purposes by the sovereign will of God. That the Spirit might be given to all men of faith and without exception was wholly new to them. Thus was introduced one of the greatest features of the new dispensation that was then coming into view—a feature too often overlooked by theologians, that the Spirit is given to all believers from the least of them to the greatest of them. Though emphasized constantly in the Epistles, this fact of the indwelling Spirit is here announced by Christ for the first time. (2) The second age-characterizing feature is the truth that the indwelling of the Spirit in the child of God is an unchangeable fact. Christ prayed that the Spirit might abide with believers forever, and that prayer is answered as definitely and certainly as the prayer that the Spirit should come at all. Thus it is assured that the Spirit indwells and that He abides in the heart forever. This same truth John again asserts in his first Epistle, “But the anointing which ye have received of him abideth in you” (1 John 2:27). This truth, it will be observed, determines much in the doctrine of the security of those who are saved. The Christian may grieve the Spirit, but he will never grieve Him away; he may quench the Spirit (in the sense that the Spirit is suppressed), but the Spirit will never leave the heart into which He has come to abide.

John 16:7–11. “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the

world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.”

Twice in this discourse Christ refers to the world (*cosmos*) in its relation to the Holy Spirit. In the portion just considered He is reported as saying of the Spirit, “Whom the world cannot receive, because it seeth him not, neither knoweth him.” In the passage now being contemplated it is said that the Spirit upon coming into the world would enlighten (ἐλέγχω), not respecting every possible subject, but those of sin, of righteousness, and of judgment. These are the great themes of the gospel of God’s grace, which three themes are each in turn beyond the natural understanding of the unregenerate man and therefore must be especially and supernaturally revealed to him. As has just been asserted, the unsaved do not see or know the Spirit. The Apostle Paul says, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14). And, again, “But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:3–4). The Arminian notion that men everywhere are able, because of a supposed common grace, to believe on Christ and thus to receive Him as Savior is rebuked by these and other Scriptures. No unregenerate person can make an intelligent acceptance of Christ as Savior until this preliminary work of the Spirit is wrought in the heart. It is most arresting, and should claim the attention of all who undertake a soul-winning ministry, that Christ introduces this specific theme in His teaching regarding the work of the Spirit in this age. The passage is not addressed to unregenerate men; it concerns only the saved and serves to bring to their attention a vital divine provision apart from which no really successful soul-saving ministry can be pursued. A preliminary work must be wrought in the heart of those who are unsaved before they can enter, by their own choice, into any saving relationship with Christ. That preliminary work is not a part of their salvation, but is rather an indispensable preparation for it. So, also, the Apostle writes, “moreover whom he did predestinate, them he also called” (Rom. 8:30), and Christ announced that “no man can come unto me, except the Father which hath sent me draw him” (John 6:44). This specific enlightening work of the Spirit within the unsaved is governed wholly by divine sovereignty and is the means by which God calls out His elect people. That company is determined, not by a supposed limited

redemption in which Christ is said to die only for those who are to be saved, but by this sovereign, efficacious call. This work of the Spirit within the unsaved is limited to conviction on three topics, namely, those “of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” Respecting sin it is to be noted that the Spirit does not remind the unsaved of all their sins, a totality which Christ has borne, but He rather brings to their consciousness the one new sin, and that which alone secures condemnation. Of this same distinction, Christ said, “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (John 3:18). It would be difficult indeed either by sermon or appeal to make an unregenerate person realize the full condemning power of unbelief toward Christ as Savior; yet this very understanding is essential if a real decision is to be made by the unsaved. In like manner, the unsaved must come to realize that their only ground of acceptance with God is in the unseen Savior, now at the right hand of God on high. Sermons and appeals cannot create this understanding in the heart; yet such an understanding is essential if the blinding of Satan is to be overcome. And in the third instance, the Spirit will enlighten respecting judgment. This is no reference to a judgment to come, but rather it recognizes a judgment which is past. It is that judgment which belonged to the sinner, and which fell upon the Lord Jesus Christ as the sinner’s Substitute. Again, sermons and appeals seem in vain when depended upon to create an understanding in the mind of the Satan-blinded, unregenerate person respecting these immeasurable values already wrought for him. Thus the unsaved persons, according to the divine plan and provision, will not only come into the possession of the understanding of realities which are essential to a right choice, but they are thus provided with something to believe respecting Christ and His saving work for them. All soul-saving ministry is confronted with this human inability caused by Satan’s blinding of the mind (2 Cor. 4:3–4), and such servants of God as evangelists would do well to pause for adjustment to these revelations. Both sermon and methods should be conformed to this great reality. The supreme import of this truth is seen in the fact that Christ introduced it into the Upper Room Discourse.

John 16:12–15. “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he

shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.”

As the preceding passage—dated regarding the time of its application by the words “when he is come”—disclosed the work of the Spirit in bringing truth to the unsaved, this portion—bearing the same time indication, and following immediately in the context—describes the work of the Spirit in bringing truth to the saved. It is true that Christ’s provision for the writing of the New Testament is indicated in this Scripture, but neither Luke who wrote his Gospel and the Acts nor Paul who wrote the larger portion of the Epistles was present when these words were spoken. It is also clear from John 17:20 that Christ has in mind all believers of this age. The disciples had been with Him in closest intimacy as learners for three and one-half years. They had heard all His preaching and teaching and had conversed with Him as only those may who have lived together for a term of years. Their introduction to the truth was extended, though so largely pursuant to His kingdom expectation; despite all this, the Lord declares that He yet has many things to say unto them. Such, in general, is the challenge which ever confronts each child of God. Regardless of high attainments in the knowledge of God’s Word, it is true that He still has many things to disclose. It will be remembered that up to that time these disciples did not believe that Christ would die or rise again from the dead. Therefore they could not receive any teaching which was based on either His death or resurrection. When all doctrine which is related to Christ’s death or His resurrection is eliminated, there is comparatively little left of that which is in the most exact sense Christian. As the Synoptic Gospels disclose, Christ had been occupied largely with those features which belong to Israel’s earthly kingdom. With that body of truth the disciples, like all instructed Jews, were familiar. Not believing He would die or be raised from the dead, it was imperative that they see Him die and greet Him in resurrection. Not only did they thus become aware of His death and resurrection, but they, by the Spirit, began at once to understand something of the meaning of these age-transforming events. Not long before Christ’s death Peter rebuked Christ for predicting His death; yet it was this same Peter who but fifty days after the resurrection preached the greatest sermon—from the angle of results—ever preached by a man, and he based that sermon on the death and resurrection of Christ. Thus it is made evident that Peter advanced rapidly in the knowledge of the truth when taught by the Spirit. It is this possible advancement in the truth which Christ is presenting to these disciples and to all believers, that is set forth

in the passage under consideration. It is here recorded that a new arrangement would be set up by the coming of the Spirit. Not only would the Spirit indwell each believer as assured in 14:16–17, and decline to speak from Himself as the originator of the message, but He would hear the message which Another would speak and would show it unto the one in whom He abides and whom He serves. The identification of the One who thus originates the message points to none other than Christ, who said “I have yet many things to say unto you.” It is revealed, then, that in the process of divine instruction Christ originates and sends the message that the individual Christian needs, and this is heard by the Spirit and from Christ conveyed to the mind and heart by the indwelling Holy Spirit. The Spirit may choose to employ a human teacher or a printed page or any other means by which He can bring the message to the attention of the believer for whom it is intended. Christ’s unfolding of this new divine arrangement, as set forth in this context, is momentous in its import to the Christian. By this procedure he may make uninterrupted and measureless progress in the knowledge of the truth of God. The outstanding features of this method of divine instruction are, as named above, first, that the Spirit is ever present in the least of those who are saved; second, the Savior Himself is the Teacher who devises the lesson which the pupil requires, and announces for each one the next truth He would have comprehended; and, third, the Spirit, from His incomparable position of advantage as the indwelling Person, hears this truth and passes it on to the Christian’s mind and heart. Most consequential is the fact of the Spirit’s position as Indweller, which gives Him command of the very springs of human understanding. In fact, He is there in a position to create understanding. It is significant that, as indicated above, He works thus in the inner consciousness of the unsaved by enlightening them, and also teaches from within those who are saved and who are adjusted to Him. Such a limitless approach to the human understanding and emotions should not be confused with the restricted influence one human being may have over another. One person may influence the thought of another, but none creates the thought and understanding which He promotes.

A second feature of this teaching ministry of Christ through the Holy Spirit as revealed in this context is the listing of the measureless field of truth which He will disclose. Beyond the general statement that the Spirit will guide into “all truth,” the first specified theme in the order as presented by Christ is that the Spirit will show the believer “things to come.” Though human teachers, in forming an order in which the truth of God should be comprehended, would

hardly place the subject of prophecy first, it remains true that Christ gave it that distinction and with the implication that, apart from this teaching ministry of the Spirit in the heart, there will be little understanding respecting the vast field of prophecy. What relation to the Holy Spirit is sustained by those in the Christian profession who confess no interest in the prophetic Scriptures must be determined by others. Christ asserts that whosoever is taught of the Spirit will be led into the right understanding of prophecy. That which follows in this divine curriculum embraces the whole field of truth respecting the Father, Christ, and all things related to Them. “He shall glorify me.” By the reality which these four words represent, the believer may judge himself with respect to attainment in the things of Christ. “He shall receive of mine, and shall shew it unto you.” The boundaries of human knowledge appear exceedingly small compared to the things of the Father and Son. What, indeed, could be added to that represented by the words “all truth”? This same fact that the believer is taught by the indwelling Spirit is taken up for a large consideration by the Apostle Paul in 1 Corinthians 2:9–3:3, and there, after having asserted the truth that the Spirit is the Master Teacher, he distinguishes three classes of people who are divided according to their relation to the written Word of God—the unregenerate (ψυχικός) man, described in 2:14; the spiritual (πνευματικός) Christian, who discerns all things (2:15); and the carnal (σαρκικός) believer, who can receive only the milk of the Word (3:1–3). From this context it is to be seen that the teaching ministry of the Spirit is impossible in those who are unsaved, that it is unhindered in those who are in right relation to Him, and it is greatly hindered in those who are carnal or fleshly in their lives. The student should observe in particular the fact that the great truths related to the presence and work of the Spirit in the world and to the believer were announced by Christ before He went to His cross.

e. A New Relationship Between Believers. The devout mind must stand in awe and wonder when, having contemplated the ineffable mystery of unity in the blessed Trinity, it is told that, in answer to Christ’s prayer, believers are related to each other in a unity comparable only to the unity between the Father and the Son. When in the Scriptures a truth is stated twice it assumes important emphasis (cf. John 17:14, 16; Gal. 1:8–9). Should it be declared three times the emphasis is extreme; but, when presented four times in the same context, all human measurements with regard to relative importance are surpassed. It would seem, too, that when speaking to the Father all repetitions on the part of the Son would be superfluous; yet in His High Priestly prayer Christ prays four times for this

unity between believers to be wrought by God. In John 17:11 it is recorded that He asked “that they may be one, as we are.” In verses 21–23 He repeats this petition three times—“that they all may be one; as thou, Father, art in me, and I in thee ...,” “that they may be one, even as we are one,” and “that they may be made perfect in one.” No human mind can comprehend the importance of this fourfold petition voiced by the Son to the Father. The unity desired is that which the Father alone could accomplish; for Christ not only appeals to the Father for its realization, but He indicates its superexalted, divine character—even as the Father is in the Son and the Son is in the Father. That believers should be thus related to each other is a disclosure which staggers the minds of men. In addition to the unity within the Godhead and the unity between believers, the passage—John 17:21–23—presents still a third unity, that which exists between the Persons of the Godhead and the believers. To this truth attention recently has been given; however, the unity of believers has been created by virtue of their position in Christ, and, therefore, both the unity between believers and the unity between the Persons of the Godhead and believers are asked for by the Savior in this prayer. Thoughtless and absurd is the modern notion that Christ was praying that denominations which exist in this remote time and in a country then unknown might become organically united in one, and therefore it is the duty of all sects to unite and thus help to answer this prayer. As indicated before, this unity is sought at the hand of the Father, indicating that it is a divine undertaking. It is that, and it results in a unity as organic and vital as that between the Father and the Son. This prayer began to be answered on the Day of Pentecost when believers were by the Spirit baptized into one Body, and is constantly answered whenever a soul is saved and thus joined as a member to the Body of Christ by the same baptism of the Spirit. The determining truth to be recognized here is that a God-wrought unity exists in answer to Christ’s prayer, and one that in magnitude, vital actuality, and heavenly ennoblement is by the Savior Himself classed with that which is highest in heavenly realms. Even though this truth regarding the unity of believers is knowledge-surpassing, a partial response may be given to it, which response is far more commendable than the almost complete neglect of it or the violent opposition to it which arises in the centers which are committed to a program that excludes other believers from its fellowship.

The Apostle Paul arises to the elevated responsibility of amplifying by the Spirit a vital theme advanced in the Upper Room Discourse, when he writes, “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the

vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph. 4:1–3). Having declared in chapters 1 to 3 the high positions and possessions of the one who is in Christ, it is needful, lest they be filled with pride, to beseech such to remember to be meek and lowly; also, in view of their true divinely wrought unity, they are besought to exercise longsuffering, forbearance, and love one toward another and by so much “endeavour to keep the unity of the Spirit in the bond of peace.” This unity, it will be observed, is that already made by the Spirit and is not a unity which is formed when believers are faithful to each other. Keeping the unity engendered by the Spirit when He united all as members in Christ’s Body is far removed from an attempt on the part of believers to make a unity which is no more than the outward exercise of good fellowship one with another. That a unity is divinely accomplished and does exist is demonstrated by the seven cardinal factors which enter into it. These seven the Apostle asserts when he goes on to state, “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (4:4–6). The emphasis in this Scripture is on the word *one*. There is one body, one Spirit indwelling, one calling, one Lord, one body of truth, one baptism by which the unity is formed, and one God and Father. In the light of this declaration, the unity is to be kept. Thus, also, in the light of Christ’s fourfold prayer that it might exist, to break this unity becomes an immeasurable sin against the work of God and the heart of Christ; yet this unity is broken outwardly when sectarian divisions exist, and inwardly when the divisions are nourished and cherished by Christians. When the same Apostle undertook to correct the wrongs in the Corinthian Church, as set forth in his first Epistle to them, before all else he mentions divisions that existed among them, even before he mentioned immorality and the dishonor to God which was caused by going to law before the unbelieving. The first commandment of Christ given in the upper room is that Christians are under the greatest imperative to love one another (John 13:34–35), and by this love one for the other all men are to know that those who so love are His disciples. Similarly, in His prayer for oneness (John 17:21–23) Christ said that through this unity for which He prayed the world would come to believe concerning Himself. Such an opportunity has hardly been accorded the world in this age, since the early days of the Church. There is little hope that it will be otherwise in a situation characterized by sectarianism and with no apparent disposition to judge and renounce this high

crime against God.

It is clear then that a unity does exist which is wrought of God, and that men therefore do not have to make a unity. It is equally clear also that believers are appointed to keep this divinely wrought unity. This they do when they love all other believers perfectly, disregarding class distinctions and rising above prejudice. God alone can evaluate the extent of the sin against Himself which sectarianism has caused—a great sin which is never condoned or commended, but is unreservedly condemned in the New Testament. The correction does not lie in a mere union of organizations or any mass movements, though these might help in the matter of an outward appearance. The injunction to keep the unity of the Spirit, like the one to love one another, is personal in its outworking and is fulfilled when the believer recognizes and loves every other Christian.

f. A New Ground of Prayer. The unique character of the Upper Room Discourse is especially seen in its new revelation regarding prayer. A moment's thought respecting the new relations between the Persons of the Godhead and the believers will suggest at once the necessity, arising from those relations, of an entirely new reality in prayer. In other words, the dispensational feature of prayer—so little considered by theologians—is, nevertheless, of paramount import and its recognition is imperative if the scope of the entire field of prayer is to be comprehended. Not only the general significance of prayer but also its new ground is indicated by the fact that Christ returns to this theme five times in this one discourse (cf. 14:12–14; 15:7, 16; 16:23–24, 26).

Since no Christology is complete which does not contemplate Christ's own exercise of the ministry of prayer, attention should be given to that engaging theme. As the humanity of Christ is the divine ideal in the human sphere, it was essential that the Savior fulfill what is man's highest service in the sphere of prayer. Naturally the subjects of Christ's prayer transcend the field of the Christian's praying, but His attention to prayer must ever be an example to His own. Of one occasion it is written, "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). Discovering the Lord in prayer, the disciples are impressed with His complete devotion to the exercise of prayer, and they may have reasoned that if He who is so perfect in Himself needed to pray, how much more needful it would be for men like themselves. Hence the request, "Lord, teach us to pray." The force of this petition is sacrificed when it is supposed that they asked Him to teach them *how* to pray. The problem is not one of a better method; it is one of really attending to

this limitless ministry. Outside the High Priestly prayer found in John, chapter 17, there is little record, comparatively, covering that which entered into the prayers of the Savior; yet He often prayed all night and at other times arose a great while before day that He might give Himself to prayer. The inner life of any person is revealed in that one's private prayer; and rich indeed would be the revelation could a record be had of Christ's extended prayers.

During His earth ministry Christ taught much concerning prayer, before He came to the upper room. His instructions were largely related to the age of the law, which obtained to the hour of His death. He also anticipated the exercise of prayer in the future kingdom. These instructions, pursuant to both the past and future ages, deserve careful study; but an entirely new ground and manner of prayer was introduced in the upper room. It was thus of necessity. Through Christ's death and resurrection and the new relationship to be wrought by the Holy Spirit following His advent into the world at Pentecost, new privileges and responsibilities were established which determine the whole form and character of prayer. The present measureless advantage is that those who are saved, being joined to the Lord as members in His Body—as all who believe are joined—are in a favored position: they pray in the name of Christ. The disciples are reminded—as are all others who read the record of Christ's words—that “hitherto have ye asked nothing in my name.” Since the new ground of prayer provides access to the limitless resources of Him who is infinite, the new appeal which conditions this measureless possibility is important to the last degree, and well it becomes the earnest Christian to enter intelligently and fully into these unbounded provisions. Of Christ's five references to prayer in this discourse, three are of major importance.

John 14:12–14. “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”

It is well to observe that this introductory passage establishes, in the first instance, the truth that the believer's relation to Christ is that of a partnership. A great enterprise has been launched into which the child of God of this age is drawn and into which his service has been incorporated. Such declarations as “we as workers together with him” (2 Cor. 6:1) and “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Cor. 1:9) serve to amplify this thought of partnership. It is because of the truth that this

joint interest exists that the believer is enjoined to be “always abounding in the work of the Lord”; for it is this divine undertaking in which the entire “firm” is engaged. It must therefore be shared alike by all who are within its bounds. It is thus that the significant words of Christ apply, namely, “the works that I do shall he do also; and greater works than these shall he do.” The greater deeds, generally speaking, will be accomplished by the partnership formed. At no point does Christ release to another the responsibility for the actual achievement of these greater works. Twice in this context (vss. 13–14) He gives assurance thereof in the words, “I will do.” However, as certainly as Christ reserves to Himself the actual doing of the works, as certainly He assigns to the believer-partner the service of prayer. He declares, “If ye shall ask any thing ... I will do it.” Such is the divine arrangement, which carries with it the implication that unless the believer-partner discharges his specific service of asking there may be failure in that which otherwise might be achieved.

The new ground of prayer is seen in the truth that all efficacy depends upon the prayer being presented in Christ’s name. Since all depends on the power of that name, it concerns every Christian to understand what is involved in this new basis of prayer. At least two vital relationships are involved: (1) that the believer, being in Christ, must ever pray from that position. He may pray what would of itself prove to be an unworthy prayer; but still he could not pray outside of his position in Christ, and his voice in prayer is heard by the Father even as He hears the voice of His Son, whose every prayer is assuredly answered. As the believer is accounted righteous since he is in Christ (Rom. 3:22; 2 Cor. 5:21), and accepted because he is in the Beloved (Eph. 1:6), and loved as the Son is loved (John 17:23), in like manner he is heard as Christ is heard, being in Christ. (2) It is also to be recognized that the Christian, being in the partnership with Christ, may expect that his prayer, if prompted by the Spirit, will be indited by Christ Himself. It is as though Christ offered the prayer; and that, again, assures the answer. The limitlessness of the promise, “Whatsoever ye shall ask in my name, that will I do,” can be guaranteed only as the prayer is such as Christ would present to the Father. Such a prayer is granted directly and specifically for Christ’s sake. The believer’s acknowledged inability to discern what constitutes an acceptable subject of prayer is overcome, in the divine arrangement, by the ministry of the Holy Spirit. This ministry of the Spirit is vouchsafed to the Christian in other Scriptures of the New Testament which are equally applicable to the child of God in this age. The Apostle declares, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought:

but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Rom. 8:26–27), and by the same Apostle the Christian is exhorted to be “praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Eph. 6:18), and Jude speaks of the high privilege of “praying in the Holy Ghost” (Jude 1:20). It is therefore to be concluded that prayer is the exalted service of the believer in his present partnership with Christ, and that to some degree it measures the extent of the achievement to be wrought by the new association formed by Christ and all Christians. It is certain, too, that a new ground of prayer is provided which is not to be compared in its effectiveness with any other ground of prayer that has ever existed before.

John 15:7. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

This the second major teaching by Christ on prayer in the Upper Room Discourse presents the same unlimited possibility. The phrase, “ye shall ask what ye will,” is without bounds; however, in the form that the prayer which is thus unrestricted takes, there are two conditions set forth: “if ye abide in me, and my words abide in you.” To have the words of Christ in the heart is to be informed about that which constitutes His will, or that which He elsewhere has termed “my commandments” (vs. 10). That which constitutes His will must be comprehended before it can be undertaken. On the other hand, to abide in Christ is, according to verse 10, not a matter of remaining in *union* with Christ, but rather a matter of remaining in *communion* with Christ through obedience. Having learned His will, it is essential that it be obeyed. It becomes, then, a matter of finding and doing the will of Christ. John in his first Epistle calls attention to the lack of confidence toward God which arises in the believer’s heart when he has consciously failed to do Christ’s will. He writes, “For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 John 3:20–22).

John 16:23–24. “And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”

In addition to the limitless scope of prayer which this passage asserts, the order of prayer is here revealed and a final declaration is made of the high privilege of praying in the name of Christ. The momentous phrase, “Hitherto have ye asked nothing in my name,” is a plain averment of a fact which may easily go unobserved otherwise. The ground of prayer in Christ’s name is strictly a new divine administration and so all former prayer, whatever the basis of its appeal, is lacking in this respect. In this all-inclusive statement Old Testament prayers and even the so-called Lord’s Prayer—all of which were familiar to the disciples—are comprehended. This teaching by Christ is also distinctive in that it asserts that prayer is not to be addressed to Him—the Second Person. This is reasonable in view of the truth that Christ is the believer’s Partner in the practice of prayer and therefore not the Person to be addressed in prayer. In like manner, the Holy Spirit enables the child of God in prayer and therefore is not the One to whom the believer should pray. The right order or form of prayer is to pray to the Father in the name of the Son and through, or by the power of, the Holy Spirit.

In conclusion it should be emphasized that for all believers the greatest of all service is the exercise of prayer to the Father in the name of the Son and that in the power of the Holy Spirit.

g. The Promised Return. “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (14:1–3).

Earlier in this work (Vol. IV) the student has been reminded of the wide difference between two great events which, though in no way related, are each in their turn rightly styled a coming of Christ. The first in the chronological order is the signless, timeless, and prophetically unrelated coming of Christ into the air to gather the Church, His Body and Bride, to Himself; and that event, which might occur at any moment, marks the termination of the Church’s pilgrim sojourn on the earth. By their removal the way becomes clear for the concluding of that portion of the Mosaic age which, as represented by Daniel’s seventieth week, yet remains to run its course. The period of Daniel’s seventieth week is clearly the time of Jehovah’s judgments in the earth and the moment of His fulfillment of all His covenants with His earthly people, Israel. This leads to the second coming of Christ per se, which is His glorious appearing. This event constitutes a major theme of Old Testament prediction, itself continued on into the

Synoptics and other portions of the New Testament. It is not until the very end of Christ's ministry, as recorded in the Upper Room Discourse, that the first event—that which concerns the Church alone—is introduced. Since this event is an important feature of the future experience of the Church, it is to be expected that Christ would anticipate it in this discourse. This He did as recorded in John 14:1–3, quoted above. In the main, the passages which relate to the first (in their chronological order) of the two events may be distinguished by the fact that in them the movement is from the earth into heaven (cf. John 14:1–3; 1 Thess. 4:16–17), while the movement in the second event is from heaven to earth (cf. Matt. 24:30; 2 Thess. 1:7–9; Rev. 19:11–16). With this general distinction in mind, the words of Christ recorded in the Upper Room Discourse should not be misconstrued. He said: “I will come again, and receive you unto myself.” As revealed in 1 Thessalonians 4:13–18, He comes only to the upper-air spaces and the believers are gathered together unto Him (cf. 2 Thess. 2:1).

It is reasonable that this stupendous event, as it relates itself to each Christian in this age, should be given its introduction as a revelation from Christ Himself; and it is equally reasonable that, as the event concerns only those who make up His Bride, it would not be mentioned by Christ until this company are addressed by Him, as they are for the first time in the upper room. Much, indeed, is introduced in the Scriptures generally concerning Christ's coming again to Israel and to the earth, but His call for His Bride is not foreseen until He speaks to them of it in particular. In this discourse, Christ refers in other portions of it to the relation He will sustain to them after His departure and assures them that He will come to them (cf. John 14:18, 28; 16:16, 19, 22); but the clear, all-important declaration respecting the removal of the Church is found only in the passage under consideration.

Conclusion

Beyond the seven major themes of the Upper Room Discourse, designated above, it will be noted that almost every important doctrine of theology is directly or indirectly included in these five brief chapters of John: (1) the truth that the Scriptures are inspired—“I have given them thy word,” “Thy word is truth” (John 17:8, 14, 17); (2) revelation respecting the Godhead, for in this portion the separate, individual activities of the Persons of the Trinity are more evident than in any other portion of the Bible; (3) of the angels, only a passing reference to Satan as the evil one is included (John 17:15, R.V.); (4) of man and

his sin it is recorded that the unsaved may be enlightened by the Spirit respecting sin, righteousness, and judgment—and in so far as the message is addressed to the saved, it concerns their cleansing (13:1–20; 15:1–10); (5) likewise, being addressed to the saved, there is little about the way of salvation (cf. John 14:6; 16:8–11); (6) in no other Scripture is the doctrine of the one Body, the basis of all revelation concerning the Church, so emphasized (cf. John 13:34–35; 14:20; 17:11, 21–23); (7) of the future, that which immediately concerns the true Church is announced for the first time, namely, the rapture (cf. John 14:1–3). As the Sermon on the Mount relates itself to the Old Testament, the Upper Room Discourse relates itself to the Epistles of the New Testament. An unrelenting study of this discourse is enjoined upon the student—especially as it relates itself to the Epistles of the New Testament.

II. Parables

Contrasts may be drawn between the types of the Old Testament and the parables of the Synoptic Gospels, and yet both portions are quite as unsatisfactory with respect to the usual manner of their interpretation and their general neglect. The parables contain within themselves those aspects of truth which they represent, while the type is dependent upon its combined relation to the antitype. Essential doctrine is thus not clearly and finally established by the type, but the truth embodied in the parables is sufficient unto itself. The parables of the Synoptic Gospels concern Israel to a large degree, while the types relate to a wider variety of themes. A standard work on the parables for nearly a century has been *Notes on the Parables of Our Lord* by Richard C. Trench; nevertheless, though Trench was a scholar of the highest order in the field of original languages, he possessed slight understanding of dispensational distinctions apart from which but little progress can be made in the right interpretation of the parables. In concluding his discussion of the distinguishing marks of a parable, Archbishop Trench summarizes thus: “To sum up all then, the parable differs from the fable, moving as it does in a spiritual world, and never transgressing the actual order of things natural,—from the mythus, there being in the latter an unconscious blending of the deeper meaning with the outward symbol, the two remaining separate and separable in the parable,—from the proverb, inasmuch as it is longer carried out, and not merely accidentally and occasionally, but necessarily figurative,—from the allegory, comparing as it does one thing *with* another, at the same time preserving them apart as an inner and an outer, not

transferring, as does the allegory, the properties and qualities and relations of one *to* the other” (9th ed., pp. 15–16).

That Christ employed parables in His teaching is evident. In more modern terminology it might be said that He made large use of illustrations. His use of illustrations not only served to irradiate the truth to those to whom He spoke, but these parables which He employed have become the divinely appointed and provided illustrations of the truth for all succeeding generations; however, in His relation to Israel Christ asserted in answer to the disciples’ question, “Why speakest thou to them in parables?” (Matt. 13:10), “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them” (13:11–17). In this Scripture it is disclosed that Christ not only anticipated the blindness of Israel, which blindness will extend throughout the present age (cf. Rom. 11:25; 2 Cor. 3:13–16), but He purposely veiled His meaning by the use of parables lest Israel should understand. On the other hand, within the perfect plan of God, Israel is held accountable for the hearing and doing of all that He addressed to them either directly or through parables. Since the pre-cross ministry of Christ is so evidently addressed to Israel and concerning her earthly kingdom, it is to be expected that the parables will, to a large degree, represent truth related to that kingdom. The difficulty is no small one for many expositors when confronted with the teaching relative to Israel’s divinely imposed blindness—the judicial withholding of vital truth from their understanding. Such difficulties, though complex as related to the divine way of dealing with His chosen people, are much clarified when the divine purpose in the present age is discerned. The veiling of kingdom truth does not in any way lessen its importance, nor does it supply an excuse for students to be confused—

as too often they are—regarding these subjects. The parables of Christ may be divided into two classes: (1) those respecting the Messianic kingdom and (2) those that are general in character.

1. MESSIANIC. As bearing upon the Messianic kingdom parables, no more worthy or discriminating tabulation and classification has been found than that by J. G. Princell, a gifted and Biblically informed theologian of two generations ago. His outline is incorporated at this point.

First, Five Parables concerning the Postponement of the Kingdom—(a) Luke 12:35–40; (b) Luke 12:42–48; cf. Matthew 24:45–51; (c) Luke 19:11–27; cf. Matthew 25:14–30; (d) Luke 21:29–33; cf. Matthew 24:32–35; Mark 13:28–31; (e) Mark 13:34–37.

Second, Five Parables respecting the Preparation for the Coming Kingdom during Previous Times—(a) Mark 4:26–29; (b) Mark 4:30–32; cf. Matthew 13:31, 32; Luke 13:18, 19; (c) Matthew 13:33; cf. Luke 13:20, 21; (d) Matthew 13:44; (e) Matthew 13:45, 46.

Third, Six Parables concerning the Establishing of the Kingdom, Who Will Enter it, and Who Will Be the Ruling Element in It—(a) Luke 14:16–24; (b) Matthew 22:2–14; (c) Matthew 18:23–35; (d) Matthew 20:1–16; (e) Matthew 21:28–32; (f) Matthew 21:33–44; cf. Mark 12:1–12; Luke 20:9–18.

Fourth, Three Parables concerning Cleansing, Separation, and Judgment—(a) Matthew 25:1–13; (b) Matthew 25:14–30; (c) Matthew 25:31–46. *Fifth*, Two Parables concerning the Final Separation of Evil from the Good—(a) Matthew 13:24–30, 36–43; (b) Matthew 13:47–50.—Unpublished Ms.

2. GENERAL. These may be listed as follows: of the creditor and two debtors (Luke 7:41–50), of the good Samaritan (Luke 10:30–37), of the rich fool (Luke 12:16–34), of the barren fig tree (Luke 13:6–9), of the building of a tower (Luke 14:28–30), of a king going to war (Luke 14:31–33), of salt (Luke 14:34–35; Matt. 5:13; Mark 9:50), of the threefold restoration (Luke 15:1–32), of the unjust steward (Luke 16:1–13), of service (Luke 17:7–10), of the unjust judge (Luke 18:1–8), and of the Pharisee and the publican (Luke 18:9–14).

III. Special Teachings

Very much vital truth is set forth in the special or disconnected teachings of Christ. The more important of these are: the great commandments (Mark 12:28–34), the tribute money (Mark 12:13–17), warning respecting hell (Mark 9:42–50), the law of divorce (Mark 10:1–12), warning respecting riches (Mark 10:23–31), Christ's self-revelation in Nazareth (Luke 4:16–30), prayer (Luke 11:1–13), warning respecting the leaven of the Pharisees (Luke 12:1–15), the rich man and Lazarus (Luke 16:19–34), instruction respecting forgiveness (Luke 17:1–6; cf. Matt. 18:21–35), eternal life (John 3:1–21), the Water of life (John 4:1–45),

general teaching to the Jews (John 5:17–47), the Bread of life (John 6:1–71), the Light of the world (John 8:1–59), the Good Shepherd (John 10:1–39), special teaching addressed to Andrew and Philip (John 12:23–50).

IV. Conversations

It will be noted that some of Christ's more important declarations were made when engaged in conversation with individuals, and these are: with the lawyer (Luke 10:25–37), with the rich young ruler (Luke 18:18–30; cf. Matt. 19:16–22; Mark 10:17–22), with the Jews respecting tribute money (Luke 20:19–26; cf. Matt. 22:15–22; Mark 12:13–17), regarding His own authority (Luke 20:1–8; cf. Matt. 21:23–27; Mark 11:27–33), on the theme of David's Son (Luke 20:39–47; cf. Matt. 22:41–46; Mark 12:35–37), with Nicodemus (John 3:1–21), with the woman at the well (John 4:1–45), with the Jews (John 7:1–8:59), with the man born blind (John 9:1–39), with Judas (John 12:1–11; .13:27), with Pilate (John 18:28–38; cf. Matt. 27:1–14; Mark 15:1–5; Luke 23:1–7, 13–16).

Chapter VIII

THE MIRACLES OF CHRIST INCARNATE

THOSE WHO ARE imbued with supernatural resources should manifest supernatural power. The Christian as being immediately related to God—indwelt, guided, and empowered by God—should not be unaccustomed to supernatural features and experiences in his daily life. Since it follows no well-defined laws of procedure, the supernatural in the Christian is a nearer approach to the miraculous than that in nature which is inexplicable. However, a miracle, in the strict use of the word, is some special achievement which is outside the known laws of either human experience or nature. The Bible draws aside the veil and discloses the truth respecting the living, all-powerful God as well as a whole empire of angelic beings—good and evil—with resources and competences which, in the case of God, reach on into infinity, and which, in the case of the angels, transcend all human limitations. No small deceptions—Satan’s “lying wonders”—have been wrought in the past and, according to prophecy, even more will these wonders appear in the future (2 Thess. 2:9; cf. Acts 16:16; Rev. 13:1–18). The cessation of signs and wonders after the first generation of the church has given occasion to counterfeit manifestations. This cessation is not due to lack of faith or faithfulness. The greatest of all saints, though like Abraham and Daniel, have not done mighty works in this age. The usual belief that all supernatural manifestations arise with God gives Satan the opportunity to confirm in the minds of many his misrepresentation of doctrine. Without exception, those manifestations of supernatural power which are acclaimed as divine today appear in support of false or incomplete doctrine. As an example of this, such manifestations as have been published are found among people who receive not enough of the truth respecting saving grace to believe that one once saved is always saved, and such limitation of doctrine so devitaliaes the gospel that it becomes “another gospel.” Yet these misunderstandings are sealed in the minds of many by what is supposed to be manifestations from God, though serving really as a sanction to the perversion of doctrine.

The Bible is itself a supernatural Book and it records supernatural manifestations without hesitation or apology. The whole field of miracles which the Bible presents may be divided into: (1) miracles which belong to the Old Testament order, (2) miracles wrought by Christ, and by His disciples who wrought miracles by His authority (Matt. 10:1) and in His name as was ordained

for kingdom preaching (cf. Matt. 10:7–8; Luke 10:17–19), and (3) miracles wrought by various men of the early church, after the death of Christ and after the Day of Pentecost. The present theme concerns only the miracles wrought by Christ. Of the Old Testament miracles it may be said in passing that, in purpose, they resemble closely the miracles wrought by Christ to this extent, that they served as a sign of the divine presence, an attestation of the truth of God with which they were associated. The Old Testament miracles gather largely around two epochs in both of which a new divine order is being set up. The great majority of Old Testament men, such as Noah, Job, Abraham, David, and Daniel did no mighty works or miracles. But to Moses was given the power of signs and wonders, to the end that he might deliver Israel from Egypt and become their divinely acknowledged leader. The effect of the miracle of the Red Sea is declared in these words, “And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses” (Ex. 14:31). A later need of the supernatural arose in the time of Israel’s apostasy, which apostasy Elijah estimated to have included all but himself (1 Kings 19:10). The miracles wrought by Elijah were continued by Elisha. In fact, as Elisha requested of Elijah that a double portion of his spirit might be upon him, his recorded miracles are double the number of those attributed to Elijah. Thus were the people reminded respecting the God of Israel both in the generation to whom Elijah and Elisha ministered and in all succeeding generations. They, like all of God’s wonders, “were done once that they might be believed always.” How stupendous is the task of confirming a divine testimony as such, of authenticating a message as word from heaven! The fallen, Satan-energized heart of man would hardly believe though an angel spoke from heaven.

Regarding the miracles wrought by men of the early church, there has been some controversy: Not that the signs then wrought are not believed, but that men disagree over why these miracles ceased, as they did in the first generations of the church. Some are disposed to claim that the discontinuation is due to lack of faith and that if a like faith were exercised now these manifestations would return automatically. Over against this is the fact that the most saintly, spiritually blessed of all these generations have exerted no supernatural power. Such is universally the case and only ignorance would contest such an evident fact. So-called manifestations of speaking with tongues and supposed gifts of healing have constantly reappeared and as an assumed divine sealing of doctrine which is not true to the Bible or complete. Not one of these cults holds enough

recognition of the gospel of divine grace to believe that the saved one is by grace so identified with Christ that he is secure forever. Satan is ever active with devices, strategies, and lying wonders; and no greater deception—he deceives the whole world—will be found than that of sealing a false or incomplete doctrine with an apparently divine, miraculous manifestation. Others believe that it has pleased God to withdraw the supernatural once the records of the New Testament were completed, and that it is not the purpose of God that the whole age should be characterized by miracles, but rather that the mighty work of the Holy Spirit is vouchsafed to believers to the end that they may live and serve unceasingly by His indwelling power. The unregenerate are not called to believe some divine works, but they are called to believe the divine Word. This important distinction respecting the object of faith is recognized by Christ when He said, “Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake” (John 14:11). That the illuminating power of the Holy Spirit in the heart when accompanying the proclamation of the gospel is more advantageous than supernatural manifestations could be is evident. A miracle might incite wonder, argument, or curiosity; but it would not have the power to engender in the heart conviction of sin, of righteousness, and of judgment, nor could it create that inner thirst for the Water of life apart from which there is no personal, intelligent appropriation of Christ as Savior. It might be easy to believe that missionaries to the unevangelized would be benefited in their work by supernatural manifestations; but the work to be done in the heart of the unsaved, be they heathen or civilized, if it is to amount to the complete change which saving grace alone can secure, would not be made possible by signs and wonders, but by the enlightening power of the Spirit. Some believed and some did not when Lazarus was raised from the dead. The miracle of a regenerated life is the missionary’s greatest attestation to the message which he proclaims.

Turning more specifically to the miracles wrought by Christ, it may be asserted that they were intended to sustain His claim to be Jehovah, the theanthropic Messiah of Israel, and to give divine attestation to His teachings. The miracles wrought by Christ were largely, if not wholly, a vital feature of His kingdom ministry. Miracles, signs, and wonders are evidently the credentials of those who preach the kingdom gospel. It was commanded as the disciples went forth to preach the kingdom of heaven as “at hand” that they were to “heal the sick, cleanse the lepers, raise the dead, cast out devils” (Matt. 10:7–8), and Joel predicts the supernatural in relation to the oncoming kingdom. He states: “And it

shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered ..." (Joel 2:28–32; cf. Acts 2:16–21). It is true that the miracles of Christ suggest His spiritual power. The healing of the sick suggests His power to cleanse from sin, the feeding of the multitude suggests His ability to care for His own, the raising of the dead suggests His power to raise all when and as He may determine.

The miracles of Christ are themselves worthy of God both in their dignity and scope. In this they are far removed from those human inventions which are found in the Apocryphal writings. Those recorded in the *Evangelium Infantiae* are not only absurd but are incapable of conveying any corresponding truth whatsoever. Since the miracles wrought by Christ indicate the presence of the omnipotent God, it is to be expected that Satan's opposition will be mustered against these mighty works to discredit them. Such opposition has been voiced by unbelief throughout all generations. Since Christ has come into the world and His Jehovah identity is proved by mighty works which are fully commensurate with His Godhead Person, the consideration of His supernatural power is demanded of all who are of a serious mind. These works should be contemplated in the light of all they demonstrate and the result should be unrestrained worship and adoration. Nicodemus gave feeble though true testimony when he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2). From this recognition which was true as far as it went, Christ led Nicodemus on to a right understanding of His own Saviorhood—"whosoever believeth in him should not perish, but have everlasting life"—and to believe on Christ to one's eternal salvation is vastly more important than to be impressed with mighty works, even though those works demonstrate His divine origin.

In his work, *Notes on the Miracles of Our Lord*, R. C. Trench has made valuable distinctions respecting the different terms used to indicate the supernatural works. This material is here reproduced.

In the discussion upon which now we are entering, the names are manifold; for it is a consequence of this, that, where we have to do with any thing which in many ways is significant,

that will have inevitably many names, since no one will exhaust its meaning. Each of these will embody a portion of its essential qualities, will present it upon a single side; and not from the exclusive contemplation of any one, but only of these altogether, will any adequate apprehension of that which we desire to know be obtained. Thus what we commonly call miracles, are in the Sacred Scriptures termed sometimes “wonders,” sometimes “signs,” sometimes “powers,” sometimes, simply “works.” These titles they have in addition to some others of rarer occurrence, and which easily range themselves under one or other of these,—on each of which I would fain say a few words, before attempting to make any further advance in the subject.

To take then first the name “*wonder*,” in which the effect of astonishment which the work produces upon the beholder is transferred to the work itself, an effect often graphically portrayed by the Evangelists, when relating our Lord’s miracles (Mark 2:12; 4:41; 6:51; 8:37; Acts 3:10, 11), it will at once be felt that this does but touch the matter on the outside. The ethical meaning of the miracle would be wholly lost, were blank astonishment or gaping wonder *all* which they aroused; since the same effect might be produced by a thousand meaner causes. Indeed, it is not a little remarkable, rather is it singularly characteristic of the miracles of the New Testament, that this name “wonders” is never applied to them but in connection with other names. They are continually “signs and wonders,” or “signs” or “powers” alone, but never “wonders” alone. Not that the miracle, considered simply as a wonder, as an astonishing event which the beholders can reduce to no law with which they are acquainted, is even as such without its meaning and its purpose; that purpose being that it should forcibly startle from the mere dream of a sense-bound existence, and, however it may not be itself an appeal to the spiritual in man, should yet be a summons to him that he should open his eyes to the spiritual appeal which is about to be addressed to him.

But the miracle, besides being a “wonder,” is also a “*sign*,” a token and indication of the near presence and working of God. In this word the ethical end and purpose of the miracle comes out the *most* prominently, as in “wonder” the least. They are signs and pledges of something more than and beyond themselves (Isaiah 7:11; 38:7); they are valuable, not so much for what they are, as for what they indicate of the grace and power of the doer, or of the connection in which he stands with a higher world. Oftentimes they are thus seals of power set to the person who accomplishes them (“the Lord confirming the word by *signs* following,” Mark 16:20; Acts 14:3; Heb. 2:4), legitimating acts, by which he claims to be attended to as a messenger from God. We find the word continually used in senses such as these: Thus, “What *sign* showest thou?” (John 2:18) was the question which the Jews asked, when they wanted the Lord to justify the things which he was doing, by showing that he had especial authority to do them. Again they say, “We would see a *sign* from thee” (Matt. 12:38); “Show us a *sign* from heaven” (Matt. 16:1). St. Paul speaks of himself as having “the *signs* of an apostle” (2 Cor. 12:12), in other words, the tokens which should mark him out as such. Thus, too, in the Old Testament, when God sends Moses to deliver Israel he furnishes him with two “signs.” He warns him that Pharaoh will require him to legitimate his mission, to produce his credentials that he is indeed God’s ambassador, and equips him with the powers which shall justify him as such, which, in other words, shall be his “signs” (Ex. 7:9, 10). He “gave a *sign*” to the prophet whom he sent to protest against the will-worship of Jeroboam (1 Kings 13:3). At the same time it may be as well here to observe that the “sign” is not of necessity a miracle, although only as such it has a place in our discussion. Many a common matter, for instance any foretold coincidence or event, may be to a believing mind a sign, a seal set to the truth of a foregoing word. Thus the angels give to the shepherds for “a sign” their finding the child wrapt in the swaddling clothes (Luke 2:12). Samuel gives to Saul three “signs” that God has indeed appointed him king over Israel, and only the last of these is linked with aught supernatural (1 Sam. 10:1–9). The prophet gave Eli the death of his two sons as “a sign” that his threatening word should come true (1 Sam. 2:34). God gave to Gideon a sign in the camp of the Midianites of the victory which he should win (Judges 7:9–15), though it does not happen that the word occurs in that narration. Or it is possible for a man, under a strong conviction that the hand of God is leading him, to set such and such a contingent

event as a sign to himself, the falling out of which in this way or in that he will accept as an intimation from God of what he would have him to do. Examples of this also are not uncommon in Scripture (Gen. 24:16; Judges 6:36–40; 1 Sam. 14:8–13).

Frequently, also, the miracles are styled “*powers*,” or “*mighty works*,” that is, of God. As in the term “wonder” or “miracle,” the effect is transferred and gives a name to the cause, so here the cause gives its name to the effect. The “*power*” dwells originally in the divine Messenger (Acts 6:8; 10:38; Rom. 15:9); is one with which he is himself equipped of God. Christ is thus in the highest sense that which Simon blasphemously suffered himself to be named, “The great *Power* of God” (Acts 8:10). But then by an easy transition the word comes to signify the exertions and separate puttings forth of this power. These are “*powers*” in the plural, although the same word is now translated in our version, “wonderful works” (Matt. 7:22), and now, “mighty works” (Matt. 11:20; Mark 6:14; Luke 10:13), and still more frequently, “miracles” (Acts 2:22; 19:11; 1 Cor. 12:10, 28; Gal. 3:5), in this last case giving sometimes such tautologies as this, “miracles *and* wonders” (Acts 2:22; Heb. 2:4) and always causing to be lost something of the express force of the word,—how it points to new *powers* which have come into, and are working in, this world of ours.

These three terms, of which we have hitherto sought to unfold the meaning, occur thrice together (Acts 2:22; 2 Cor. 12:12; 2 Thess. 2:9), although each time in a different order. They are all, as has already been noted in the case of two of them, rather descriptive of different sides of the same works, than themselves different classes of works. An example of one of our Lord’s miracles may show how it may at once be all these. The healing of the paralytic, for example (Mark 2:1–12), was a *wonder*, for they who beheld it “were all *amazed*”; it was a *power*, for the man at Christ’s word “arose, took up his bed, and went out before them all”; it was a *sign*, for it gave token that one greater than men deemed was among them; it stood in connection with a higher fact, of which it was the sign and seal (cf. 1 Kings 13:3; 2 Kings 1:10), being wrought that they might “know that the Son of man hath power on earth to forgive sins.”

A further term by which St. John very frequently names the miracles is eminently significant. They are very often with him simply “*works*” (5:36; 7:21; 10:25, 32, 38; 14:11, 12; 15:24; see also Matt. 11:2). The wonderful is in his eyes only the natural form of working for him who is dwelt in by all the fulness of God; he must, out of the necessity of his higher being, bring forth these works greater than man’s. They are the periphery of that circle whereof he is the centre. The great miracle is the Incarnation; all else, so to speak, follows naturally and of course. It is no wonder that he whose name is “Wonderful” (Isa. 9:6), does works of wonder; the only wonder would be if he did them not. The sun in the heavens is itself a wonder, but not that, being what it is, it rays forth its effluences of light and heat. These miracles are the fruit after its kind, which the divine tree brings forth; and may, with a deep truth, be styled “works” of Christ, with no further addition or explanation.—2nd Amer. ed., pp. 9–14

Conclusion

In terminating this consideration of the incarnate Son of God in His life and teachings here on earth, restatement is made that, in view of the fact that His earth-ministry occupies almost two-fifths of the entire New Testament, it is fitting that this important body of truth be given a correspondingly extended treatment in any Christology which is true to the Divine Record. Christ came as the manifestation of God to the restricted minds of sinful men. He is God manifest in the flesh—the fullness of the Godhead bodily, but nonetheless God.

Chapter IX

THE SUFFERINGS AND DEATH OF CHRIST INCARNATE

ALL THAT MAY be known respecting the efficacious sufferings and sacrifice of Christ, the Son of God, is contained in the revelation which God has been pleased to release to men; therefore the theology which Christ's death engenders is wholly contained in and wholly dependent upon the Scriptures of truth. In Volume III under Soteriology, the distinctive doctrinal aspects of Christ's death have been presented. The present discussion will be devoted to an analysis of the Sacred Text, from which all right understanding must be derived. Fourteen achievements, stupendous in character, which were wrought by Christ through His death have been indicated already, and the sum of these demonstrates that this great event is the center of all Christian doctrine. Since there can be no saving relation to God apart from the redemption which Christ has accomplished, His death becomes the ground of nearly all aspects of Christian truth. The present approach to this great theme, accordingly, will not be related to aspects of doctrine, as in the previous volume, but instead to the order in which it is found in the progressive revelation of the whole Bible. These proposed divisions are: (1) the death of Christ typified, (2) the death of Christ prophesied, (3) the death of Christ historically declared in the Synoptics, (4) the death of Christ according to John, (5) the death of Christ according to Paul, (6) the death of Christ according to Peter, and (7) the death of Christ according to the letter to the Hebrews.

I. In Types

Reference has been made earlier in this volume (Chap. II) to the types of Christ in general. This consideration is to be restricted to the types of Christ in His death. At least sixteen of these may be identified. These can, at best, be treated with brevity.

Aaron (Ex. 28:1; Lev. 8:12). The priesthood of Christ was foreseen in two types—that of Aaron and that of Melchizedek. The Aaronic type anticipated the offering Christ would make of Himself without spot to God. In this aspect of typology Christ was both the Lamb sacrificed and the officiating Priest who executed the offering (cf. John 10:17). Thus the whole range of truth respecting

the death of Christ and His shed blood is foreshadowed in the Aaronic type. However, the Melchizedek type speaks of Christ in resurrection and continuing forever in glory.

The Brazen Altar (Ex. 27:1). Since the Old Testament sacrifice was offered upon the brazen altar, that altar became the type or typical anticipation of the cross upon which Christ died. He, a spotless Sacrifice, was the just One who offered Himself for the unjust.

The Two Birds (Lev. 14:4). As in the instance of the two goats, two creatures are required to complete one type. One bird is slain, which represents Christ as in His sacrificial death; the other bird, dipped in the blood of the slain bird and released, represents Christ in resurrection taking His own blood into heaven on behalf of those for whom He died. His redemptive work which He accomplished by His death having been completed, He arose from the dead. Death had no more claim upon Him (Rom. 4:25).

The Sacrificial Blood (Lev. 17:11). No single type, except it be that of the lamb, is more fraught with meaning than that of the sacrificial blood as it was shed upon the altar. Of this Dr. C. I. Scofield writes on Leviticus 17:11, “(1) The value of the ‘life’ is the measure of the value of the ‘blood.’ This gives the blood of Christ its inconceivable value. When it was shed the sinless God-man gave His life. ‘It is not possible that the blood of bulls and of goats should take away sins’ (Heb. 10:4). (2) It is not the blood in the veins of the sacrifice, but the blood *upon the altar* which is efficacious. The Scripture knows nothing of salvation by the imitation or influence of Christ’s life, but only by that life yielded up on the cross. The meaning of all sacrifice is here explained. Every offering was an execution of the sentence of the law upon a substitute for the offender, and every such offering pointed forward to that substitutional death of Christ which alone vindicated the righteousness of God in passing over the sins of those who offered the typical sacrifices (Rom. 3:24, 25; Ex. 29:36)” (*Scofield Reference Bible*, p. 150).

The Sweet Savor Offerings (Lev. 1:1–3:17). In the most exhaustive manner the five offerings of the first five chapters of Leviticus set forth that accomplished by Christ in His death. The first three—the burnt offering, the meal offering, and the peace offering—look forward to that in Christ’s death which was well-pleasing—a sweet savor—to the Father. Of these (a) the burnt offering or the whole burnt offering speaks of Christ offering Himself without spot to God and as a substitute in that the believer has neither obedience nor righteousness of his own to present to God; but both obedience and

righteousness, which He is in Himself, were presented by the Savior in behalf of sinners. Quite apart from the remission of sin, the provision of that which is lacking and which the sinner must gain if ever to be accepted of God is released by Christ in His death and made available for all who believe. Salvation thus secures far more than the canceling of evil; it also provides the saved one with that merit or standing which heaven and holiness demand. The details of the whole burnt offering are set forth in Leviticus 1:3–17. (b) The meal offering is described in Leviticus 2:1–16, and represents the perfection of Christ in whom the Father delights and whose fullness is imputed to the child of God (John 1:16; Col. 2:9–10). (c) The peace offering recognizes the truth that Christ has made peace between the believer and God through His sacrificial death. This offering does not magnify the bearing of sin, but rather the result in bringing about a peace relation between God and the believer (cf. Rom. 5:1).

The Non-Sweet Savor Offerings (Lev. 4:1–5:19). Christians generally are more familiar with the truth represented by the non-sweet savor offerings, since these underlie the whole divine freedom to forgive sin, and, as has been before indicated, the gospel as preached by the great majority—if not universally—offers to the unsaved little more than the divine remission of sin. Such, indeed, is not to be esteemed lightly, but far more and of measureless value is the divine provision through Christ's death whereby all the merit of the Son of God is reckoned over to those who believe. It is so reckoned and the sinner is thus blessed when he has Christ as his portion; however, that limitless benefit is as much a message to the unsaved as the remission of sin. It is a vital part of the good news which the gospel represents. It is true that some are saved on a restricted presentation of the divine provisions; but it stands to reason and is experimentally demonstrated that many more may be reached when all the antitype truth of the five offerings—the sweet savor as well as the non-sweet savor aspects of Christ's death—is presented.

The Goat as a Sacrifice (Lev. 1:10). Among the several animals allowed for sacrifice the goat has a peculiar significance. As a symbol of that which God rejects (cf. Matt. 25:33), the goat presents Christ as numbered with the transgressors (cf. Isa. 53:12), made sin and a curse for sinners.

The Two Goats (Lev. 16:5). On the great Day of Atonement a bullock was first offered for the sins of the high priest, which sacrifice finds no antitype in the Savior. That offering was most essential for the preparation of the high priest for the service he was appointed to render that day, as himself a type of Christ. Two goats were selected and one sacrificed. The blood of the slain goat was

carried by the high priest into the holiest place, which typified Christ's death and His presentation of His blood in heaven as the divinely provided remedy for the sins of the people. Upon the second goat hands were laid, which ceremony acknowledged the transfer of sin's penalties to the substitute, and then the goat was led away into the wilderness, which serves as a symbol of oblivion, and thus was foreshadowed the perfect disposition of sin by Christ in His death and burial (cf. Rom. 6:2–3; 1 Cor. 15:3–4).

The Kinsman Redeemer (Lev. 25:49; Isa. 59:20). Earlier portions of this work have made much of the Kinsman Redeemer type. It sustains the truth of its antitype, which is that only the great kinsman may redeem. To this end Christ came into the human family. Christ met every requirement of such a redeemer. He was free from any share in the calamity from which He must redeem others, He was of the human family by the incarnation, He was able to pay the price of redemption—which was no less than the shed blood of the Son of God—and He was willing to redeem. In every respect Christ is the one perfect Redeemer.

The Lamb (Isa. 53:7; John 1:29). When tested and proved to be without blemish, the lamb is the type of Christ which is most employed by the Holy Spirit throughout the Word of God. This one type is inexhaustible in all its representations of the sacrificial, substitutional death of Christ.

The Laver (Ex. 30:18). Every priest was required to be cleansed at the brazen laver before each service. Of how much greater importance it is for the believer-priest of this age to be cleansed constantly if he would be effective in his life and testimony! The blood of Christ constantly applied is the antitype of the Old Testament laver (cf. 1 John 1:7, 9).

The Passover (Ex. 12:11). In the Passover type of Christ unlimited riches of truth are involved. The lamb must be without spot, it must be tested with respect to its fitness, its blood must be shed, and the shed blood must be applied. The oft-repeated celebration of the Passover was only a memorial and provided nothing of either salvation or security for those who observed it.

The Red Heifer (Num. 19:2). A peculiar provision in the antitype is foreseen in the type of the red heifer sacrifice. As the ashes were preserved and became the means of a perpetual statute for cleansing, so the blood of Christ is ever the cleansing agent in the believer's daily need (1 John 1:9).

The Rock (Ex. 17:6; Num. 20:8). On this extended type Dr. C. I. Scofield writes, "The rock, type of life through the Spirit by grace: (1) Christ the Rock (1 Cor. 10:4). (2) The people utterly unworthy (Ex. 17:2; Eph. 2:1–6). (3) Characteristics of life through grace: (a) free (John 4:10; Rom. 6:23; Eph. 2:8);

(*b*) abundant (Rom. 5:20; Psa. 105:41; John 3:16); (*c*) near (Rom. 10:8); (*d*) the people had only to take (Isa. 55:1). The smitten-rock aspect of the death of Christ looks toward the outpouring of the Holy Spirit as a result of accomplished redemption, rather than toward our *guilt*. It is the affirmative side of John 3:16. ‘Not perish’ speaks of atoning blood; ‘but have’ speaks of life bestowed” (*Ibid.*, p. 91).

Two Persons (Gen. 22:2). Isaac offered upon the altar represents many specific features of Christ’s death. The type is strengthened by the fact that Abraham represents God the Father offering His only Son (Gen. 22:2; Rom. 8:32). Isaac represents Christ obedient unto death, while the ram caught in the thicket (Gen. 22:13) introduces again the ever reappearing theme of substitution.

Joseph (Gen. 37:20–27). A portion only of the extended type of Christ which Joseph provides relates to the feature of death. As Joseph was rejected and all but murdered by his brethren, so Christ not only was rejected but did die at the hand of the rulers of His people.

II. In Prophecy

Prediction in the Old Testament concerning the death of Christ is second, in extent, only to that which relates to His first and second advents. Prophecy respecting His death may be divided into four parts for purposes of study: (1) a major historical prediction, (2) a major doctrinal prediction, (3) various lesser predictions, and (4) Christ’s own declaration.

1. THE MAJOR HISTORICAL PREDICTION. That the 22nd Psalm is an anticipation of the crucifixion scene can be denied only by blind prejudice—such as is discovered in the unbelieving whether Jew or Gentile. The first portion of this Psalm (vss. 1–21) is evidently a record of what Christ addressed to God the Father during the six hours of His crucifixion suffering. Not one word of this extended context, it will be seen, is uttered by any other than Christ Himself, nor is any word of His thus spoken directed to any other than the One addressed in the opening words, “My God.” Added to the much esteemed seven sayings of the cross, which are recorded in the four Gospels, are these twenty-one verses with their immeasurable wealth of revelation, and all from the lips of the dying Savior. This Psalm was written one thousand years before Christ died and, though it vividly describes a death by crucifixion, it was written many centuries before any human mind had conceived of that manner of torture. The Psalm opens with an address to God inquiring why the Speaker is forsaken of God.

This cry with its implied limitations relative to understanding arose from the humanity of the Savior. This truth is evidenced by the fact that His address employs the title *God* rather than *Father*. As has been observed, the First Person is the God of the humanity of Christ, but not the God of His Deity, or of the Second Person. Later in the record He declares, “I was cast upon thee from the womb: thou art my God from my mother’s belly” (vs. 10). Having uttered this initial plea, He at once vindicates God by the words, “But thou art holy.” This is a word of complete trust and confidence in the midst of such an abandonment. Why, indeed, should He be forsaken at all? Naught had He done amiss in all His years on earth and the Father has declared that in Him He was well pleased. The answer is that the Sufferer was being *made* an offering for sin and from such a thing the Father’s face is turned away. The Sacred Text records the experience of two others who in the time of great testing have vindicated God—Job (Job 1:21; 2:10) and the Shunammite woman (2 Kings 4:26).

For a clear comprehension of the redeeming work of Christ on the cross, it is essential that the fact of His humanity with all its actual limitations should be recognized. As God in Christ reconciling the world unto Himself, He knew the full meaning of His suffering and death, but as the suffering Lamb He learned obedience respecting the Father’s will in regard to those things which were not known hitherto. That an actually contradictory attitude toward one and the same thing could exist cannot be understood. Nevertheless the unexplainable feature of this fact does not militate against the reality of it; nor should it be allowed to modify to the least degree belief that, on the one hand, Christ’s humanity was subject to normal human limitations, or, on the other hand, His Deity was free from limitation with its omniscience and omnipotence. It is a grievous error to suppose that, because of His Deity, His human problems were all but done away; and it is equally erroneous to contend that, because of the presence in Him of His humanity, His Deity was suppressed to any degree.

According to verses 4 and 5 of the Psalm, Christ is reported as saying to His God that He is the first and only individual in all human history to put His trust in Jehovah and find Him to fail. The subsequent addition of nearly two thousand years of history has not changed this fact, that Christ alone has suffered abandonment in the midst of a perfect trust in Jehovah. This stupendous truth only increases the initial problem of *why* this One should be forsaken. It is not difficult to find a reason why a sinner might be forsaken of Jehovah, but in this instance it is the only One in Himself well-pleasing to Jehovah. This is the holy, spotless, undefiled Son of God. The answer respecting why is found only in the

fact that He was a substitute for others who were and are meritless before God.

In verses 6 to 8 Christ recounts the utter rejection of Himself by those who are watching His crucifixion. In their eyes He is “a worm, and no man.” That which His tormentors actually did say is predicted in verse 8. It reads, “He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.” In no instance of human history is the sovereignty of God and the freedom of the human will so brought into juxtaposition as in the crucifixion of Christ. There could be no doubt that the death of Christ was divinely determined from all eternity, both with regard to the fact of it and the manner of it. He was to be executed by “wicked hands” (Acts 2:23). The very words they would say (vs. 8) and the means they would employ (vss. 16–18) were anticipated in this 22nd Psalm a thousand years beforehand; yet in the most unrestrained manner these men followed what was to them the inclination of their own wills. For this crime, though divinely determined from all eternity, they are declared to be guilty—even the Savior Himself prayed that their sin might be forgiven. Had there been no crime of crucifixion, from all appearances there would have been no redemption from any sin. For the Savior to declare, then, as in verse 15—“and thou [Jehovah] hast brought me into the dust of death” —does not lessen the problem of His suffering and death. The God to whom He speaks is charged with His death. He also at once enters a charge against the wicked who have “enclosed” Him, who have “pierced my hands and my feet.” It is thus true that He died at the hands of His Father (cf. Rom. 3:25; 8:32; John 1:29; 3:16), but equally true that He died at the hands of men, who could do no more than commit a tragic crime although no thanks is ever due them for any part they took in this advantageous death. On the other hand, the Father wrought a reconciliation through the sacrifice of His Son, and so to Him be the honor and glory and thanksgiving forever.

2. THE MAJOR DOCTRINAL PREDICTION. The preceding theme is evidence that the doctrinal element could hardly be eliminated from any consideration of the death of Christ. However, the prediction set forth in Isaiah 52:13–53:12, though a statement of facts, is distinctly doctrinal and from that point of approach is all but inexhaustible. Again the humanity of Christ as involved in His sacrificial death is in view. He is, according to the opening declaration (52:13), Jehovah’s Servant, One who because committed to do Jehovah’s will shall in all things, especially in His death in behalf of others, deal prudently. The reward for so doing is that He shall be exalted very high. Thus, also, it is written in the

Philippian Epistle (2:6–11) that He who humbled Himself and became obedient unto death is highly exalted. In His humanity He was made an ignominious sacrifice and His face was marred to the extent that it lost the semblance of a man (52:14); yet this afflicted One shall sprinkle many nations and before Him kings shall be silent (52:15). The 53rd chapter opens with the challenge, “Who hath believed our report?” This will at once be identified as a far look into the future, when the value of that death in the salvation of men shall depend upon a simple response of faith to the gospel report. Not often in the Old Testament are men said to have something to believe (cf. Gen. 15:6); rather they are enjoined to do the whole law of God. Isaiah, chapter 53, is a declaration of that which the Savior wrought in His death and of the benefit secured thereby. It presents no directions for human action or faithfulness. “The arm of Jehovah” is not revealed to every one any more than it is true that all believe the gospel report. To those who do believe, the arm is revealed. The phrase “the arm of Jehovah” is suggestive when compared with Psalm 8:3, which states: “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.” In the one instance the creation of solar systems is likened to God’s finger-play; but in the other instance the saving of a lost soul requires the almighty arm of Jehovah to be made bare, to the end that His utmost power may be exercised. No greater exertion could confront the Almighty than that which He has put forth for the salvation of men. That Jehovah might save, He took the sinner’s place in the most exact kind of substitution. This is the dominant theme of this entire context. Here it is recorded: “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.... For the transgression of my people was he stricken.... When thou shalt make his soul an offering for sin.... He shall bear their iniquities.... He bare the sin of many.” Little wonder that the high priest was moved to say regarding Christ’s death: “Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not” (John 11:49–50). The Holy Spirit adds these explanatory words, “And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for

that nation” (vs. 51). Later it is reported of the same Caiaphas, “Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people” (18:14). The great joy that was set before Him for which He endured the cross and despised the shame (cf. Heb. 12:2) is anticipated in the words with which this doctrinal prediction closes: “He shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. ... Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors” (Isa. 53:10, 12).

3. MINOR PREDICTIONS. Only some of the brief predictions of the Old Testament which anticipate the death of Christ are to be noted.

Genesis 3:15. “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

This proclamation is notable not only for the direct message which it conveys, but for the early time of its utterance. It is a divine pronouncement, quite apart from human agencies, and concerns but one feature of Christ’s death, namely, its relation to Satan and through Satan indirectly to all fallen angels. The great crisis of the cross as it bears upon Satan is in view and while Christ was to bruise Satan’s head, Satan, in turn, was to bruise Christ’s heel. By so much it is manifest that Christ’s death was, to an unrevealed extent and in the permissive will of God, an attack by Satan upon the Son of God. The triumph of the latter is sure, as a wound in Satan’s head speaks of destruction while a bruising of the heel is at most but an injury.

Isaiah 50:6. “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”

The details of this prediction are too specific to be misapplied. In the preceding verse the testimony is given by the suffering One that “the Lord GOD hath opened mine ear,” which doubtless refers to the sealing of the voluntary slave (cf. Ex. 21:1–6; Ps. 40:6, and all passages bearing on Christ’s obedience to the Father’s will), and in nothing was He “rebellious, neither turned away back.” This obedience led Him into these sufferings and into death.

Zechariah 12:10; 13:6–7. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him,

as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.... And one shall say unto him, What are these wounds in thine hand? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.”

The future mourning of Israel over their part in the crucifixion of Christ occupies an extended place in prophecy (cf. Isa. 61:2–3; Matt. 24:30). This prediction asserts that their mourning will be over the fact that, in His crucifixion, they pierced Him. When He comes again, Israel will recognize Him by the wounds which He bears. Dr. A. C. Gaebelien writes at this juncture in his volume *Studies in Zechariah* (pp. 121, 124) as follows:

The mourning then is described as a universal one. All the families will mourn; family by family apart, and their wives apart. Such a mourning and weeping has never before been seen in the earth nor will there be one like it again. But why mourning and weeping? Should there not rather be joy and feasting, gladness and hallelujahs? The hallelujahs will come during the entire millennium, but the beginning will be mourning, national, by Israel. The mourning is on account of Him, Jehovah, who has appeared in His glory and whom they now behold. The long-expected Messiah has at last appeared, and He is Jehovah.... There is still another passage which is in close connection with the appearing of Jehovah, the pierced One, in Zechariah 12, namely, Revelation 1:7, “Behold He comes with the clouds, and every eye shall see Him, and they which have pierced Him and all the tribes of the land shall wail because of Him. Yea. Amen.” This passage corresponds with the one before us in Zechariah. The tribes in Revelation are the same as mentioned in Zechariah, and the wailing in Revelation stands for the mourning with which the twelfth chapter in Zechariah closes.... They see the sign in the heavens and there will be the glad shout, “Blessed is He that cometh in the name of Jehovah, this is our God, we have waited for Him.” And now they behold a person upon that cloud. He is a Son of Man. Again they look and they see that His hands and His feet and His side are pierced. Who can this be with pierced hands, feet and side, who cometh thus in power and glory from the heavens to save His people? The truth so long denied by them flashes upon them, “This is Jesus of Nazareth, the King of the Jews, the rejected One, the One who suffered that shameful death on yonder hill, whose hands and feet were pierced, and from whose loving side and heart the Roman spear drew forth blood and water.” Jehovah-Jesus, the pierced One, is seen again.

Dr. H. A. Ironside adds here, as written in his *Notes on the Minor Prophets* (pp. 406–7):

The word “look” might be rendered “contemplate.” It implies an earnest attention, beholding with thoughtfulness, that every lineament of His face may be imprinted upon their souls. His once-marred visage, His pierced hands and side—all will be indelibly impressed upon them. When they thus learn that He who was spurned as a malefactor and a blasphemer was really the Lord of glory, their grief and repentance will know no bounds. We have two New Testament pictures of this scene: Thomas the apostle, called Didymus (the twin), believed when he saw. In the remnant of Judah, the other twin—may I say?—will come to the front, equally unbelieving till the marks of spear and nails shall prove convincing. Then in Saul of Tarsus we have a preeminent picture of the

same remnant. Hating the name of Jesus, He goes on his way, zealously persecuting all who love that name, till arrested by a light from heaven: his eyes, blinded to earth's glory, peer into the holiest; and there, upon the throne of God, he beholds the Nazarene! Thus he was one born before the time; that is, before the time when, by a similar sight, the remnant will be brought to cry, as he did, "Lord, what wilt Thou have me to do?"

While these references to Christ's death are as a retrospect, when that death is before Israel in the latter times, these Scriptures serve also to indicate that these features—the recognition, the mourning, the smiting of the shepherd, and the scattering of the flock (cf. Matt. 26:31)—were foreseen many centuries before Christ died.

4. CHRIST'S PREDICTIONS. Though Christ repeatedly announced His oncoming death (Matt. 16:21; 17:22–23; 20:17–19; 26:12, 28, 31; Mark 9:32–34; 14:8, 24, 27; Luke 9:22, 44–45; 18:31–34; 22:20; John 2:19–21; 10:17–18; 12:7), it never really reached the consciousness of His disciples. Doubtless it was withheld from them; but a deeper reason for their inability to understand is found in the fact that, up to the time of His death and even after (cf. Acts 1:6–7), the disciples, like all others who followed Him, were centered in their thought and expectation on the realization of the long-predicted, Messianic, earthly kingdom. Though during the three and one-half years these men preached constantly under the direction and authority of Christ, they could have preached no gospel based upon Christ's death and resurrection. Of those events—so basic in the gospel of divine grace—they knew nothing. This fact is a final answer to those who—too often without due thought—have supposed that the gospel of grace based on Christ's death and resurrection was not only the message of the twelve during Christ's earthly ministry, but was shared by the saints of the Old Testament. The fact that Christ foresaw His death and resurrection while He at the same time announced His kingdom as at hand, does not lend authority to any to assume that these are but one and the same thing. On the contrary, it is thus revealed that Christ with infinite clarity indicated the distinctions between His two advents, though, by the very nature of the case, He could not proclaim these distinctions before the time of His death (cf. Matt. 23:38–25:46; John 14:1–3). He did forecast His coming and kingdom to Peter, James, and John in the mount of transfiguration. It is a study of vital import, yet almost wholly neglected, how the second advent was introduced by Christ both before and after His death and resurrection. The kingdom gospel—unrelated to His death and resurrection—was abruptly terminated before its completion by the death of the King. It is not a function of a king to die. "Long live the king!" However, that very death and

resurrection became the ground of a new message of sovereign grace apart from all human works of merit and is the divine appeal for the outcalling of a heavenly people. The hour must come when the Church will be completed and removed from the earth. It is then, without fail, that God returns to the uncompleted purpose respecting a kingdom over Israel in the earth, and that by virtue, not of His death, but by the power and coming again of the King. Christ predicted both His death and the coming again and all that He will accomplish when He returns.

III. In the Synoptics

As may be deduced from what has gone before, the Synoptics, since they are largely concerned with His purpose and message, do not feature the death and resurrection of Christ beyond the historical record of that which occurred in connection with His death and resurrection. They do record Christ's prediction respecting His death and also the instituting of the Lord's Supper as a memorial of that death. These Gospels recount the life and action of Christ and His disciples in the days before Christ's death was believed, and therefore before that death could enter into the doctrinal understanding of His followers. In all this the Gospel recorded by John is different, as will be observed in the next division of this chapter. While the testimony of such a portion of Scripture as the 22nd Psalm is concerned with, and restricted to, the thoughts and words of Christ while on the cross, the Gospels, including John, tell the historical facts about that which was said and done by many people. The narrative is a true one indited by the Holy Spirit. The arrest, the trial, the scourging, and the crucifixion are told in terms of perfect accuracy. The death of Christ being central in doctrine, central in history, and central in human life and experience is well sustained by these infallible records. As certainly as a sacrificial body was provided for the greatest sacrifice (Heb. 10:5) and as certainly as all types and prophecies anticipated the blood actually to be shed before it thereby became efficacious, so certainly do the inspired records of the Gospels give final assurance that that which the heart of God required the judgment of angels demanded, and the need of man necessitated, was wrought out perfectly in the sufferings and death of Christ. Thus these historical documents assume an importance far beyond the mere tabulation of immediate facts related to the life and death of a man— though He be the greatest of all. Meditation upon these God-breathed chronicles cannot help but serve a large purpose in the full

understanding and heart response to the supreme, divine sacrifice (cf. Gal. 6:14).

IV. In John's Writings

This part of the subject in hand may be divided in a threefold manner: (a) as recorded in John's Gospel, (b) as recorded in the Epistles by John, and (c) as recorded in the Revelation.

1. THE GOSPEL. Every attentive student awake to sacred realities recognizes the peculiar spiritual character of the writings by John, as he reports the death and resurrection of Christ. Even his historical narratives of these events, like all of his Gospel, look on into the fathomless depths of divine grace. There are in all, and not including his historical chronicle of the cross, seven momentous and consequential passages to be considered in this Gospel.

John 1:29. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

In two recorded utterances, John the Baptist, as declared by the Apostle John, reaches out into the oncoming glories of divine grace made possible through the death and resurrection of Christ. Since the preaching of John the Baptist, as set forth in the Synoptics, is so drastically legal and so clearly a call to a merit system, the recognition of the ground and fact of a grace relationship, presented only in John's Gospel, is significant. The entire context of John 1:15–34 constitutes a rare unfolding of the grace vision accorded in some measure to John the Baptist. But two of these utterances by John may be noted here. In 1:29 one is written as quoted above. The great forerunner—to whom evidently it was not given to understand that the Messianic kingdom which he announced was to be rejected and postponed, with a new heavenly, divine purpose to be ushered in—did, nevertheless, by the Holy Spirit announce the immeasurable declarations of divine grace. John the Baptist could not fail to comprehend to some degree that the title "Lamb of God," which he himself employed, implied a sacrificial death; and the assurance that He would take away the sin of the world measured an achievement far beyond the bounds of his own nation or of the usual Messianic expectation—but then have not prophets often spoken beyond the range of their own understanding? In fact, is not this great proclamation far beyond the understanding of all human minds? It is averred that the sin of the world is taken away by the dying Lamb. The scope of this undertaking—something to affect the whole *cosmos* world (cf. John 3:16)—must not be misinterpreted. There is no reference here to the elect of this age, else language

ceases to serve as an expression of truth. The Church is a company saved out of the *cosmos* and therefore not to be confused with the *cosmos*. It is true that the Scriptures specify that Christ died for the Church (Eph. 5:25–27), but it is as clearly said that He died for the *cosmos*. The assumption that Christ could have but one objective in His death has led to much error. His death was as well the judgment of angels, a specific dealing with the sins of Israel past and future, the end of the law, and the ground of heaven’s purification. However, the question concerning the sense in which the sin of the world is “taken away” is pertinent at this point. It would be a defenseless contradiction of subsequent New Testament doctrine to contend that the sin of the *cosmos* is so removed by the death of Christ that the individual unregenerate person could not come into judgment. The same, subsequent Scriptures teach that sin has been dealt with in three spheres of relationship—with reference to its power to enslave, Christ has provided a ransom; with respect to its effect upon the sinner, Christ has wrought a reconciliation with God; and with regard to its effect upon God, Christ has achieved a propitiation. These three consummations—redemption, reconciliation, and propitiation—are not things which God *will* do if one believes; they are already finished and constitute the very thing which the sinner must believe. The sin of the world is taken away in the sense that by Christ’s threefold accomplishment in His death every hindrance is removed which restrained God from the saving of even the chief of sinners. However, it has pleased Him to require personal acceptance of this Saviorhood of Christ, at which time, and on this sole condition, He will apply all of His saving grace. Even though Christ has completed so perfect a basis for salvation, men are not saved thereby except they believe. Similarly, to claim that men *must* be saved since Christ died for them is equally at fault. The Scriptures teach a finished work for the entire *cosmos* (cf. John 1:29; 3:16; Heb. 2:9; 1 John 2:2), but the same divine revelation asserts that vast multitudes of those who are of the *cosmos* will be lost forever. These are not problems which belong to some one system of theology; they belong to every exegete who receives the words of Scripture in their plain meaning (cf. 2 Cor. 4:2). Through the death of Christ, God has so dealt with the problem of human sin that the *cosmos* stands in an entirely new and different relation to Him. The human family is reconciled, not in the sense that they *are* saved, but in the sense that they may be saved (2 Cor. 5:19). The prison door which Satan would not open (Isa. 14:17) has been unlocked for all (Isa. 61:1; Col. 2:14–15).

John the Baptist announced, likewise, the immeasurable results of divine

grace when he said, “And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:16–17). By the death of Christ—not by His birth—a new reality is secured which he terms “grace and truth.” This new thing supersedes the Mosaic system. Grace upon grace, or grace added to grace, accomplishes no less for the believer than experience of the πλήρωμα of Christ for all who come within the range of its provisions. No more all-inclusive statement of the limitless workings of divine grace than this is to be found. The πλήρωμα of the Godhead is that which grace bestows upon those who are saved (cf. Col. 1:19; 2:9–10). Whatever John the Baptist himself may have comprehended is a secondary issue. He did by the Spirit declare the whole basis, scope, and consummation of divine grace.

John 3:14. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.”

A most vivid representation of the death of Christ with its essential value was suggested to Nicodemus, whether comprehended or not, by the reference to the lifting up of the brazen serpent in the wilderness (Num. 21:8–9). The serpent serves as a symbol of sin and brass speaks of judgment. The pole on which the serpent was lifted up is a symbol of the cross whereon Christ was made to be sin, or a sin offering, in behalf of those for whom He died. It is also to be noted that as those bitten in the wilderness had but to look at the serpent on the pole to live, so there is life for a look of faith at the crucified One. Hence the essential New Testament doctrine that salvation with all its provisions is secured by faith alone—that faith which Christ went on to emphasize when He said to Nicodemus: “Whosoever believeth in him [the Son of man lifted up] should not perish, but have eternal life” (John 3:15; cf. vss. 16–21). In this declaration to Nicodemus Christ recognizes that, because of His infinite love, God gave His only begotten Son as an offering for man’s sin, and that a complete healing from sin’s injury is made possible and available for all who believe. So final, indeed, is this one condition—that man’s acceptance or condemnation before God depends only upon his believing or not believing—that Christ went on to say, “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (John 3:18). On this passage Erling C. Olsen in his commentary on John writes:

Jesus Christ did not come into the world to condemn the world; the world was condemned already. The Gospel is preached to men who are condemned because of their sin. Therefore the

Gospel is offered to the sinner as the satisfaction for his sins. We can leave the heathen who have never heard about Christ with utmost confidence in the hands of the God of the universe who doeth all things well. But this portion of Scripture teaches that irrespective of the character or lack of character an individual possesses, if he has heard of the name of the only begotten Son of God but refuses to believe on Him, that one is doubly condemned in the sight of God for he has charged God with being a liar. It would be sheer presumption on our part to suggest to any man that he is a sinner and that he is going to hell. Well might such a person say to us, Who made thee a judge? But our Lord said, of the man who *does not believe* in the name of the only begotten Son of God that he “is condemned (or judged) already.” If language means anything, that means that any man who does not believe in the only begotten Son of God is already judged, and that judgment is condemnation. Some have an idea that men are on parole and that God is taking a record of men’s lives and some day before a great judgment throne He will examine our lives and there determine whether we are to be condemned or commended. But no such idea entered any man’s mind as a result of reading the Bible. There is not even a suggestion of the kind in the Book. Our Lord said that a man is condemned already “because he hath not believed in the name of the only begotten Son of God.” But He also said that “He that believeth on him is not condemned ...” Both statements are remarkable for their absolute assurance. Let me illustrate by a personal reference. I believe on the name of the Son of God. I believe that Jesus Christ was born of a virgin; that he suffered under Pontius Pilate; that he was crucified; that He was buried; and that He arose from the dead on the third day. I believe He died for my sin and put that sin away by His death. I believe God when His Word declares that “He that hath the Son hath life ...” Thus, I have eternal life. I am not condemned. That fact, however, is not the result of anything I have done except that I have believed God. It has not the slightest bearing upon anything I have ever done or ever shall do. It is a question of faith in the Son of God. It could not be otherwise, for every man in his natural state is condemned already. Man is a sinner; man is lost in his sin; man is absolutely condemned in the sight of God. His lips are sealed, his head is bowed, and his conscience has added its voice to his conviction. How then can a man save himself?—*Walks with Our Lord through John’s Gospel*, I, 111–13

John 6:51. “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

The mystery of bread becoming physical life when consumed and assimilated by the human body symbolizes the far greater mystery that to those who receive Christ He becomes life everlasting. Manna was divinely sent down from heaven, and of it Christ said, “Your fathers did eat” and though it sustained them for a time, they are all dead (6:49); but the Bread which Christ is, which also came down from heaven, if partaken of, provides eternal life. Of this, Christ stated, “This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever” (vs. 58). The central teaching of this figure is that His flesh must be sacrificed and His blood shed, to the end that He may become that spiritual nourishment which eternal life is. “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up

at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me” (vss. 53–57).

John 10:11. “I am the good shepherd: the good shepherd giveth his life for the sheep.”

In this, yet another anticipation of His death, Christ indicates that the release of His own life will provide life eternal for those who become His through faith. “I am come,” He said, “that they might have life, and that they might have it more abundantly” (10:10); and speaking to the Jews He declared: “But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. I and my Father are one” (vss. 26–30).

John 11:49–52. “And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad” (cf. John 18:14).

At this point God by His Spirit introduces a most arresting declaration and uses an unwilling and unsympathetic high priest to announce it. This context discloses the fact that Caiaphas did not originate his utterance, but was rather the mouthpiece of God. The proclamation is far-reaching. First, notice that the Jewish rulers, including Caiaphas, were destitute of understanding concerning what was divinely required and what was about to be accomplished. Second, observe that it was said one man should die for the people. This statement would be justified by reference to Isaiah 53:8, “For the transgression of my people was he stricken,” though it is to be doubted whether Caiaphas ever thought of such a truth before. Third, note he predicted that Jesus would die for the nation Israel; and He did die for them in a specific sense. Not only in His death did Christ bear the sins of this people living in past generations which had been covered only by animal sacrifices, but He prepared a basis upon which members of that race along with Gentiles may be saved in this age, and upon which “all Israel” shall yet be saved (Rom. 11:26–27). This prophecy by Caiaphas served in no way to

hinder the crucifixion of Christ at the hands of the Jewish rulers and at the hand of Caiaphas himself. It made little impression on the high priest, as is disclosed in Matthew 26:57–68. On this important utterance by Caiaphas, H. A. W. Meyer writes:

Vv. 51, 52. Observation of John, that Caiaphas did not speak this out of his own self-determination, but with these portentous words—in virtue of the high priest’s office which he held in that year—involuntarily delivered a *prophecy*.—The high priest passed in the old Israelitish time for the bearer of the divine oracle, for the organ of the revelation of the divine decisions, which were imparted to him through the interrogation of the Urim and Thummim (Ex. 28:30; Num. 27:21). This mode of inquiry disappeared, indeed, at a later time (Josephus, *Antt.* iii. 8. 9), as the high-priestly dignity in general fell gradually from its glory; nevertheless, there is still found in the prophetic age the belief in the high priest’s prophetic gift (Hos. 3:4), exactly as, in Josephus, *Antt.* vi. 6. 3, the idea of the old high-priesthood as the bearer of the oracle distinctly appears, and Philo, *de Creat. Princ.*, sets forth at least the *true* priest as prophet, and consequently idealizes the relation. Accordingly—as closely connected with that venerable and not yet extinct recollection, and with still surviving esteem for the high-priestly office—it was a natural and obvious course for John, after pious reflection on those remarkable words which were most appropriate to the sacrificial death of Jesus, to find in them a disclosure of the divine decree,—expressed without self-knowledge and will,—and that by no means with a “sacred irony” (Ebrard). Here, too, the extraordinary *year* in which the speaker was invested with the sacred office, carries with it the determination of the judgment; since, if at any time, it was assuredly in this very year, in which God purposed the fulfilment of His holy counsel through the atoning death of His Son, that a revelation through the high-priestly organ appeared conceivable.... *For the benefit of the nation* Christ was to die; for through His atoning death the Jews, for whom, in *the first instance*, the Messianic salvation was designed (4:22), were to become partakers by means of faith in the eternal saving deliverance. But the object of His death extended still further than the Jews; not for the benefit of the *nation* alone, but *in order also to bring together into one the scattered children of God*. These are the *Gentiles*, who believe on Him, and thereby are partakers of the atonement, children of God (1:12). The expression is *prophetic* and, just as in 10:16, *proleptic*, according to the New Testament *predestinarian* point of view ...—*Commentary on the New Testament, in loc.*

John 12:24. “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

A principle is announced in this text which, though working throughout nature generally, is especially evident in Christ’s death and resurrection as they reach out in benefit to others. It is through death that life is multiplied (cf. 1 Cor. 15:36). That the principle applies to men is declared by Christ when He went on to say, “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (John 12:25). In His death Christ entered the greatest sphere of sacrifice. Of this Dean Alford makes note, “The saying is more than a mere parabolic similitude: the divine Will, which has fixed the law of the springing up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one in analogy with the other: i.e., both

through Death. The symbolism here lies at the root of that in ch. 6., where Christ is *the BREAD of life*. it abideth by itself alone, with its life uncommunicated, lived only within its own limits, and not passing on” (*New Testament for English Readers*, I, 572). So, also, R. Govett adds:

He compares Himself, then, to the grain of wheat which must die before it appears in a new form, and associates others with itself. As the Son of God risen from the dead and ascended to heaven, He can knit to Himself in closest contact both Jew and Gentile, who are made of one spirit with Him. Thus His atonement and His righteousness may be ours. The grain in the granary is possessed of life, but single and limited. If it is to expand, it must die and take a new form. He must, then, die and be buried; like the grain of wheat, which is to spring out of earth in a new shape, having many new grains united with it. Thus He would discover to His persecutors, if they had had eyes to see it, the falsehood of their hopes. They grieved over Jesus’ success while *living*, and thought to cut off all by putting Him to death. “Let us *kill* Him, and there will be an end of the matter!” They did so; but it was only to find that the disciples then multiplied by thousands, and filled Jerusalem and the land—nay, and the Gentiles also, with their doctrine. Our Lord, then, knows the counsels of His Father, whose ways are not as ours. Death and resurrection is His plan. And as for Jesus, so for His members. We are familiar with this view of it in the ancient saying, “The blood of the martyrs is the seed of the Church.”—*Exposition of the Gospel of St. John*, II, 69–70

John 15:13. “Greater love hath no man than this, that a man lay down his life for his friends.”

In this saying Christ not only anticipates His death (cf. John 10:17–18), but discloses the truth regarding His own devotion to each one who is included in His sacrifice, especially those who would believe on Him. How broad are the objectives in His death! Although that death is effective in immeasurable realms of achievement, it still has its closest personal character. To this the individual should respond and one at least has so responded as recorded in the New Testament. The great Apostle Paul wrote of Christ and himself: “who loved me, and gave himself for me” (Gal. 2:20) and “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14). Thus the death of Christ at once comprehends the vast issues which reach to creation’s outmost bounds and is the joy and hope of the least of individual believers.

2. THE EPISTLES. No direct reference to Christ’s death is found in either Second or Third John. The First Epistle presents four important teachings on the subject:

1 John 1:7. “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

In this Scripture the blood of Christ is contemplated as shed and available as a constant benefit to those who “walk in the light.” As already seen, this aspect of truth is typified in the red heifer sacrifice (cf. Num. 19). As the ashes were preserved for a perpetual cleansing, so the believer, upon confession to God, is forgiven and cleansed (1 John 1:9). What is involved in “walking in the light” is well stated by Dr. C. I. Scofield in his comment on this passage. To quote: “What it is to ‘walk in the light’ is explained by vs. 8–10. ‘All things... are made manifest by the light’ (Eph. 5:13). The presence of God brings the consciousness of sin in the nature (v. 8), and sins in the life (vs. 9, 10). The blood of Christ is the divine provision for both. To walk in the light is to live in fellowship with the Father and the Son. Sin interrupts, but confession restores that fellowship. Immediate confession keeps the fellowship unbroken” (*Op. cit.*, p. 1321). The truth remains that sin is ever sinful even when committed by a believer, and the shed blood of Christ is ever available to cleanse perfectly.

1 John 2:2. “And he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.”

With respect to the imperative demands which outraged holiness must otherwise impose upon sinners, God is rendered propitious by Christ’s judgment death for them. Propitiation on the part of God is not salvation on the part of sinners. It rather secures the possibility of salvation. God is propitious, therefore the sinner may be saved upon such terms as a propitious God may dictate. The sinner is not called upon by tears and entreaties to persuade God or to influence Him to be well disposed; that much Christ’s death as a substitute has wrought to infinite completeness. The sinner has but to believe, by which act he reposes confidence in that which God has provided. In like manner, when the Christian sins, his restoration to divine fellowship is conditioned on the same truth—that, through the death of Christ, God is propitious. The passage under consideration sets forth a primary statement regarding the sins of Christians and only a secondary statement regarding the sins of the unsaved. Preceding this assertion, that God is propitious concerning “our sins,” the Apostle John has brought into view two great questions along with their answers: (1) What is the effect of sin upon the Christian himself who commits it? The answer, stated throughout this Epistle and especially in chapter 1, is that fellowship with the Father and Son is lost, as also all spiritual power and blessing. (2) What is the effect of the Christian’s sin upon God? This is a most vital problem, for it determines everything with respect to the unchangeable character of the believer’s salvation. The answer of a shallow rationalism which argues that, because of God’s

holiness. He must disown His child is wholly at fault, since it ignores the present ministry of Christ as Advocate in heaven. The believer is told that, when he sins, he has an Advocate in heaven. This is a distinct and sufficient provision. The Advocate is Christ and He stands to plead that He bore the sin on the cross. His advocacy is so absolutely perfect with regard to its equity that He wins in this service a title which is given Him in no other relationship—“Jesus Christ the Righteous” (1 John 2:1). This perfect advocacy in which He pleads His finished work on the cross thus becomes the ground of the propitiation which He is to God, all of which is mentioned in the next verse, the one under consideration. There would be no hope for any sinner—saved or unsaved—apart from the death of Christ; but, sheltered under that provision, divine propitiation is infinitely real and unchangeably effective for man.

1 John 3:16. “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.”

Again (cf. John 15:13; Rom. 5:8) the immeasurable love of God for those injured by sin is said to be manifested, enacted, and demonstrated by and through the death of Christ. It would be useless indeed for one to seek to discover or comprehend the knowledge-surpassing love of God as expressed in the cross. It is not manifest elsewhere just the same, though the Father’s care of His own is prompted by His Love for them. “To know the love of Christ” (Eph. 3:19) is that to which every believer may well seek to attain.

1 John 4:10. “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

The same theme—God’s love expressed in and through the death of Christ—is presented by the Apostle John once more. Nothing could be built on the love of man toward God; but God’s love is a perfect basis for all His mighty achievements.

3. THE REVELATION. The Revelation, which looks on to the closing days of God’s dealing with sinful men and which records His final triumph over all evil, also looks backward to the death of Christ in four significant passages.

Revelation 1:5. “Unto him that loved us, and washed us from our sins in his own blood.”

The eternal Jehovah character of Christ has been asserted possibly by the words: “from him which is, and which was, and which is to come” (vs. 4). He is “the faithful witness,” not only with respect to the character of God, but also with regard to the sinfulness of man and His redemption perfected through the

shedding of His own blood. To those who believe in an actual blood-redemption, this passage is a surpassing casket of heavenly jewels. He it is “that loved us,” which marvelous truth has been so constantly emphasized in Scripture. He it is that “washed us from our sins,” and who shed His blood to that end.

Revelation 5:9. “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

The new song is heaven’s worship of the Lamb, and is sung only by those who have been redeemed by His blood out from all the peoples of the earth. The song of triumph not only acknowledges that Christ was slain, but its singers are ever reminded of the ground of their acceptance with God and of their right only through the blood of Christ to occupy celestial spheres. Though a modern religious song anticipates a time when the “old, rugged cross” will be exchanged for a crown and though inattentive multitudes lend their voices to such a baseless notion, it remains a fact that the redeemed in heaven recognize their right to be in glory as a privilege extended them only through the blood of the cross, and no intimation is ever given that any other song will be on their lips. Those who sing redemption’s song will never reach a place where through some merit of their own they can stand in these celestial spheres. As certain, also, is the truth that only those thus redeemed, who stand in the merit of Christ, will be in glory. All the dreams of Christ-rejecters who hope to be received into glory through the love of God apart from redemption are in vain.

Revelation 7:14. “And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

Those who have attained by His grace to the courts of glory are identified, not by their works, their sufferings, or their personal merit, but they are described as those whose robes have been washed in the blood of the Lamb. This is a figure calculated to represent purification as high as heaven in quality. It is termed a figure of speech, but it is not meaningless on that account; and so there is limitless reality in it. It may be understood only as Christ’s blood is seen to be the one divinely provided means whereby the soul and spirit of man may be purified. Cleansing so depends upon the blood of Christ that it may be said to be accomplished directly by that blood (cf. 1 John 1:7).

Revelation 13:8. “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

This passage, though so vitally important along with 1 Peter 1:19–20, should create no difficulty. Why should not God anticipate from all eternity the greatest of all His undertakings? Back of the revelation that the Lamb sacrifice has been foreseen is the accompanying disclosure, traced through reason, which is that God also foresaw the evil for which the Lamb must die. The fact thus established, that sin has existed as a divine expectation as long as the purpose of redemption has existed, is not a form of dualism, for sin as a thing merely foreseen is not in active conflict with another reality. The passage does give instruction, however, to the end that it may be recognized that the presence of evil in the world is not an unforeseen fortuity. Because of the immeasurable achievement of Christ in His death, the fact of sin will, when the values of that death shall have accomplished their intended ends, be only a retrospect. God Himself has asserted that, as for His own attitude toward it, sin shall be called no more to remembrance (cf. Isa. 43:25). Because of the indefiniteness of the Greek construction in Revelation 13:8, some have contended that the eternal feature mentioned in this passage refers to the things written in the “book of life.” On this combination of words Dean Alford has well said:

They may belong either to is written, or to is slain. The former connexion is taken by many. But the other is far more obvious and natural: and had it not been for the apparent difficulty of the sense thus conveyed, the going so far back as to is written for a connexion would never have been thought of. The difficulty of the saying is but apparent: 1 Pet. 1:19, 20 says more fully the same thing. That death of Christ which was foreordained from the foundation of the world, is said to have *taken place* in the counsels of Him with whom the end and the beginning are one. Ch. 17:8, which is cited by De Wette as decisive for his view, is irrelevant. Of course, where simply the writing in the book of life from the foundation of the world is expressed, no other element is to be introduced: but it does not therefore follow, that where, as here, other elements are by the construction introduced, that, and that alone is to be understood.—*Op. cit., in loc.*

Thus it is seen that from the writings of the Apostle John a wealth of meaning in the death of the Savior is to be gathered. Scarcely any particular meaning assigned to that death is absent from these portions; yet the doctrinal argument of the Apostle Paul extends this testimony still further, to immeasurable length.

V. In Paul's Writings

In the writings of this great Apostle, the death of Christ may be classed as one of four major themes including: Christ's death in all its applications and achievements; Christ's resurrection as the basis of a New Creation with corresponding relations to Israel and the *cosmos* world; Christ in His manifold relation to the Church; and the walk, warfare, and witness of the believer in the

present age. Three of these Pauline themes are foreign to this thesis. While the preponderance of evidence points to the Pauline authorship of the Epistle to the Hebrews, it seems best to reserve that book for a special consideration later on. In all the thirteen assured writings of the Apostle, only 2 Thessalonians and Philemon are without reference to that event which in the Pauline system of theology is the basis of all that endures for time and eternity. As there are in the Pauline writings—excluding Hebrews—more than thirty references to the death of Christ, it seems best to consider these as they appear in separate books or related portions of these writings.

1. ROMANS. The very heart of the gospel of divine grace as grounded in the death and resurrection of Christ is exhibited in the Letter to the Romans.

Romans 3:23–26. “For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

Having pronounced, by that divine authority which inspiration supplies, that “all have sinned, and come short of the glory of God,” the Apostle goes on to describe that divine undertaking which is a complete and final salvation, and in a manner which is without doubt the most perfect and all-inclusive proclamation of it. This affirmation has been preceded in the context by an extended portrayal of the utter ruin of humanity, as seen by the holy eyes of God. Also, in verses 21 and 22 appears that imputed righteousness of God—a theme already introduced in 1:16–17—which is said to be available on no other terms than simple faith in Christ Jesus as a personal Savior. Thus is introduced the greatest of all the divine accomplishments which enter into salvation by grace. Both the forgiveness of sin and the gift of eternal life are important factors in this salvation; but since the Epistle to the Romans is the Magna Carta of the gospel of grace and since that Epistle exhibits the truth of imputed righteousness as its supreme disclosure, it follows that the fact of imputed righteousness (“the gift of righteousness”—Rom. 5:17) is the central revelation in the gospel. The fact that such has not been exalted, and more often not even mentioned, by gospel preachers does not weigh at all against the logic introduced above. This great bestowment of righteousness is properly secured through two divine operations: (a) One in which—as foreshadowed in the sweet savor offerings—Christ through His death offered

Himself without spot to God and, by so doing, released and placed legally at the sinner's disposal all that He the Son of God is. (b) One in which, the moment an unsaved person believes, he is invested and furnished with the πλήρωμα ('fullness') of Christ (cf. John 1:16), which is no less than the πλήρωμα of the Godhead (cf. Col. 1:19; 2:9–10). The saved one is instantly "made meet to be a partaker of the inheritance of the saints in light" (Col. 1:12). This measureless enriching is divinely applied through the new union set up between Christ and the believer. Instantly coming to be in Christ by the baptizing work of the Holy Spirit and thus a living member in Christ's Body, the believer automatically becomes what Christ is. God then sees him in His Son and as a part of His Son. Above that exaltation nothing could ever exist. It is the πλήρωμα of the Godhead imputed to the one who believes in Christ as his Savior. Romans 3:24 opens with a new revelation, namely, "being justified"—certainly not merely aspiring to be, or hoping to be, justified. No greater challenge to human conviction could ever be made than that it acknowledge the truth that absolute, immutable justification from God is the present position of everyone who is saved at all. As before demonstrated, justification, as set forth in Romans, is not the fact of righteousness being imputed, but is rather the divine recognition that such righteousness has been imputed. So the believer is righteous because he is in Christ, but is divinely declared to be justified immutably because he is righteous. The added word in this text (3:24) is "freely"—δωρεάν—which, as all have conceded, is better translated "without a cause" (cf. the original of John 15:25; Gal. 2:21). The thought is not that God justifies in a free or generous manner, but rather that He finds no ground or cause for justification in the believer's own self, any more than there was a cause within Christ for the hatred directed against Him. The answer to the question of how a meritless sinner may by simple faith in Christ become immutably justified is at once declared in the very next words, namely, "by his grace." The limits of divine grace, since it is God working with a view to the satisfying of infinite love and now that love set free to act because of Christ's death for the sinner, could never be less than the πλήρωμα of Christ, which fullness is acknowledged by God to be what it is by the decree which proclaims the saved one immutably justified, in response to simple faith in the Savior. Again, if it be inquired how such knowledge-surpassing grace can be exercised toward a meritless sinner without God's holiness being compromised by the making light of sin, the answer is also provided in the same text, with the phrase, "through the redemption that is in Christ Jesus." Thus, if this sequence of doctrine which is compressed into verse

24 be traced backwards, it is seen that, because of Christ's death which satisfies the holy demands of God against the sinner, God's grace—the unrestrained expression of His infinite love—is released toward those who believe and that love will never stop short of a bestowment of the πλήρωμα of Christ, which is itself the πλήρωμα of the Godhead. Since the believer is thus invested with all that infinite holiness can require, God, apart from all merit or demerit in the believer, proclaims the one thus invested to be justified forever. A further word of assurance is added in verse 26, where it is affirmed that God is Himself *just* when He thus justifies the ungodly sinner who does no more than to believe in Jesus. In such a transaction God is not trafficking in mere pretense or fiction. The ungodly are justified (Rom. 4:5) and that without drawing on a supposed divine leniency and without compromising the divine character. So great, indeed, is the redemption which is in Christ Jesus in its outworking toward the meritless and sinful! It should be repeated often that such an exalted position as immutable justification proclaims calls for a heaven-high manner of daily life, not that the sinner can *attain* to or *maintain* by any works of merit a position so exalted, but to the end that he may not *profane* that which God hath wrought in answer to simple faith in Jesus.

Romans 4:25. “Who was delivered for our offences, and was raised again for our justification.”

Two important aspects of doctrine are seen in the words “was delivered for our offences”—that by divine authority Christ was a sacrifice and that it was all done for the sins of men. No more fundamental truths are related to Christ's death than these two. The word παραδίδωμι, translated *delivered*, is used to describe a casting into prison or a being brought to justice (cf. Matt. 4:12; 10:17, 19, 21), and is the common term to describe the betrayal of Christ (cf. Matt. 10:4; 17:22; John 6:64, 71). That He was delivered intimates that aspect of His death which reckons it a deed at the hand of God and equally a work of wicked men. There is an aspect in which it is true that no man took His life from Him (John 10:18).

Romans 5:6–10. “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by

his life.”

Here the love of Christ for the lost is in view. He died for those “without strength,” the “ungodly,” His “enemies.” This is indeed a dark picture of the estate of men yet unsaved. These are not prevarications such as men employ; it is the infinite accuracy of an inspired record. Because these words represent the divine estimation of the unsaved, the indictment against them is by so much augmented; however, even though man represents immeasurable unworthiness before God, for such the Savior died and by so much the love of God in Christ is demonstrated. In this, “God commendeth his love.” In the range of human competency it is true that “greater love hath no man than this, that a man lay down his life for his friends,” but in the range of divine competency love is expressed thus: “While we were yet sinners” (not, holy), “ungodly” (not, godly), “enemies” (not, friends), “Christ died for us.” It is also true, as the latter part of this context reveals, that, being justified and being reconciled—the one said to be by Christ’s blood and the other by Christ’s death, there is a “much more” attitude of divine devotion than could have existed before; but still that which this passage presents as its primary message is the knowledge-surpassing love of God for those whose demerit, as He sees them, knows no bounds.

Romans 6:3–6, 10. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.”

Various misleading interpretations of this portion of Scripture are given. Some have contended that the purpose of the passage is to establish the supposed importance of a mode of ritual baptism. Others see here a command looking to self-crucifixion, not discerning that the crucifixion referred to is that of Christ already accomplished in which the believer has had his portion. The context sets forth the crucifixion, death, burial, and resurrection of Christ all as deeds wrought in behalf of the believer. This Scripture is not for the unsaved unto justification. (That great aspect of Christ’s death, as already indicated above, is presented in *Romans 3:21–5:21*.) It is, however, for the saved unto sanctification in their daily life. The death, burial, and resurrection of Christ for the unsaved are at the very center of the gospel and so it has been indicated in *1 Corinthians*

15:1–4. But the believer, now looking backward upon all that Christ has accomplished, is able to see how it may be all applied to his own heart by faith. It is in this consciousness that he is able to walk upon a new principle of daily living, namely, by the power of the indwelling Spirit. Recognizing his cocrucifixion (which, incidentally, no symbol of ritual baptism ever attempts to represent), his codeath, his coburial, and his coresurrection, the believer finds himself on resurrection ground, indwelt by the Holy Spirit, and, not only logically called upon because of his exalted position to live unto God, but fully equipped to do so. The sin nature, though still alive and active, has been judged by Christ's death unto it (6:10), and, because of that judgment which has no experimental place in the history of the Christian, the Holy Spirit is righteously free to take control of that otherwise-active sin nature. The believer's part is to "reckon" and "let not" (6:11–12). To *reckon* is to count on what is true of one's complete identification with Christ in His crucifixion, death, burial, and resurrection. To *let not* ... is to depend on the indwelling Spirit for deliverance from the power of the sin nature. Such, indeed, is the walk upon a new principle of daily living. These provisions now obtain under grace, but were never provided under the Mosaic system; therefore the Apostle writes, "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

Romans 7:4–6. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Here, as in Galatians 3:13, the one result of Christ's death—its efficacy in terminating for the believer the whole merit system—is in view. It is through the body of Christ as a sacrifice that all law, as a ground of acceptance or as a rule of life, has been abolished. Salvation is now by grace apart from works (cf. Titus 3:5); and the believer's acceptance before God, which acceptance is perfected to infinite proportions, is wholly due to his position in Christ (Eph. 1:6; Heb. 10:14) and not to aught within himself. The sweet savor aspect of Christ's death is again in the foreground, which provides by release to believers the merit of Christ in behalf of those who are without merit. The obligation to merit being ended, the saved one is thus brought into perfect liberty (cf. Gal. 5:1) and

sustains no other responsibility than to walk worthy of that estate into which infinite grace has brought him. It is thus that, through the death of Christ, a complete deliverance from the merit system is accomplished.

Romans 8:3–4. “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us; who walk not after the flesh, but after the Spirit.”

This is one of three vitally important references to Christ’s death within this one chapter. This, the first instance, is a reference to Christ’s death unto the sin nature, as considered above under Romans 6. The law made its appeal to the very sin nature which is in the flesh, therefore the law failed because of the “weakness of the flesh” to which it appealed; but Christ by His death unto the sin nature condemned, or completely judged, that nature to the end that the Spirit might be free to control it. When thus sustained and empowered by the Spirit the law—here referring to the whole will of God for the believer—is fulfilled by the Spirit *in* the believer, but is never said to be fulfilled *by* the believer. The one condition imposed is that the believer walk in dependence upon the Spirit (cf. Rom 8:4; Gal. 5:16–17). This, likewise—as in the case of the death of Christ for the believer—is something to believe or reckon to be true. It is not secured by petition or prayer. The sin nature *is* judged, the Spirit now indwells; there remains only the human responsibility of reliance upon the Spirit.

Romans 8:32. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

In the type (Gen. 22:1–14), Abraham the father is called upon to offer his “only son” (22:2) and is in the last moment spared that ordeal; but, in the antitype, God the Father “spared not” His Son, and by this it is again disclosed that the love of God toward sinners is expressed in the gift of His Son (John 3:16; Rom. 5:6–11; 2 Cor. 9:15; 1 John 3:16). With so great a Gift as the Son is and He already given, there is boundless assurance that, in connection with that Gift, the Father will give all else. Expectation respecting lesser things should be free from doubt and hesitation. The Apostle can say that nothing “shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:39).

Romans 8:34. “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

The absolutely substitutionary character of Christ’s death is the message of

that portion of this verse which bears upon the subject. The dominant theme of the entire eighth chapter to be sure, is announced in the first verse: "There is therefore now no condemnation to them which are in Christ Jesus." Verses 28 to 39 but verify that introductory statement. Justification, it is said (vs. 30), is the portion of all who are called; and, on the ground of the truth that they have been justified, God will bring no charge against His elect whom He has thus declared righteous forever. He may correct or discipline those whom He has thus received, but no condemnation can rest upon them since they are justified on the merit of Another who never fails, He who is the righteousness of God and as such is "made unto them" (1 Cor. 1:30). "Who is he that condemneth?" is the direct question, and the answer is that to those who believe the condemning power of sin is broken, since it has been borne by Christ. Clarity in Soteriology is impossible apart from this basic truth, that sin has already been borne by the Substitute. Too often the impression is created by the preacher that God will do something if He is urged to do so and moved by penitent tears; but, since Christ has died, there is nothing left for the sinner to do but to believe and there is nothing left for the Christian who has sinned to do but to confess his sin.

2. FIRST AND SECOND CORINTHIANS. *1 Corinthians 1:18, 22–24.* "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

The preaching of the cross is God's appointed way of reaching the lost with that very message of His infinite grace. The cross, however, sustains a somewhat different relation to the Jew than it does to the Gentile. Though regarding the cross the Jew has found a stumbling stone (cf. Rom. 9:30–33) and the Gentile, mere foolishness—his most serious effort to explain it, because of spiritual blindness, is so far short of the glory of the cross that it is comparatively foolish, it is nevertheless a perfect display of the wisdom of God and the power of God. In the outworking of the plan of redemption, God has wrought on an infinite plane and has disclosed the unsearchable depths of His wisdom and prudence (Eph. 1:8). In 1 Corinthians 1:23–24, the great transaction of the sacrifice of Christ is declared to be the manifestation of divine power and wisdom. As revealed in the Scriptures, the greatest problem that ever confronted the Almighty is not creation, which in Psalm 8:3 is likened to mere finger-play: it is

rather the redemption of a lost soul, which, according to Isaiah 53:1, required the making bare of His great right arm. His *wisdom* is seen in the solving of the problem how God can remain just while being, according to the compassion of His heart, the Justifier of the sinner. His *power* is set free to act in behalf of all who believe on Christ as their Savior; and, when thus set free, He will not stop short of the satisfaction of His measureless love: He will present the saved one in glory, conformed to the image of His Son. God is satisfied with the payment Christ has made; and it is in Him who alone is worthy that we have a perfect redemption, even the forgiveness of sins—not, indeed, a partial forgiveness, which would be no manifestation of infinite grace, but that which, being complete enough to last forever, remains an abiding glory to God. Thus the believer is accepted eternally into the family of the redeemed; yet in that family relationship he will, time and again, need to be forgiven—in the sense of being restored, and that not to the family again, but to the fellowship of the Father and the Son (1 John 1:9).

1 Corinthians 5:7. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.”

No forsaking of that which is contrary to the holiness of God or the will of God is too great for the believer, in the light of Christ’s sacrifice for him. Evil, which is as leaven, is to be “purged out” even as it was prohibited in the typical offerings of the Old Testament. The one phase of Christ’s death—His voluntary yielding of Himself to be the Passover lamb—is presented in this context. Likewise, in 1 Corinthians 6:20 a direct reference is made to Christ’s death as a ransom from the divine judgment which must otherwise fall upon those who have sinned.

1 Corinthians 8:11. “And through thy knowledge shall the weak brother perish, for whom Christ died?”

In addition to its renewed reference to Christ’s death on behalf of others, this passage imposes the obligation to guard the weak upon those who through knowledge of the truth are strong. In this instance, it is assumed that the weak brother recognizes the superior knowledge of the strong and is misled with good motives. However the facts may be, the true value of a soul is seen here in the immeasurable truth that Christ died for it (cf. 2 Cor. 5:13–16).

1 Corinthians 15:3. “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.”

A thoughtful reader of the Scriptures cannot but be impressed with the manifold assurances that Christ died on behalf of or in the stead of others.

Repetition of this truth can hardly be avoided in the writing of these lines; in consequence, let it be said that this one text is direct and conclusive and is here related to the gospel as the very heart of it. The wisdom of this world has exhausted its limited field of speculation but still has failed to devise any explanation for the words “Christ died for our sins” which will answer the demands of the text, other than to aver that He died the death which rightfully belongs to the sinner. The great prediction of Isaiah 53:5–6 must be accepted as the understanding of all that Christ’s death did accomplish for the lost. No new idea is introduced in the New Testament.

2 Corinthians 5:14–21. “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

In this great declaration, three features are introduced: (a) Christ’s death on behalf of the world, (b) the witness thereunto, and (c) the infinite results of salvation upon those who believe the witness about the all-sufficient death. The outreach of Christ’s death is described in the words: “We thus judge, that if one died for all, then were all dead”—that is to say, those for whom He died died in a legal sense in His death. Dean Alford states it thus: “This was true, *objectively*, but *not subjectively* till such death to sin and self is realized in each: see Rom. 6:8 ff. The rendering of the A.V., ‘*then were all dead*,’ is inadmissible both from the construction of the original, and the context: ‘*One on behalf of all died, therefore all died: if One died the death of [belonging to, due from] all, then all died [in and with Him]*’ ” (*Ibid., in loc.*). That which Christ undertook to do respecting the sinner has been accomplished to perfection. As may be seen in verses 18–19, He has wrought for them a complete reconciliation. Their position before God is vitally changed by being those for whom Christ died. God is

satisfied with that which Christ has wrought, as a solution of the problem of sin and its required judgments. Whether the sinner will believe and receive this provision to the point of being himself suited with what satisfies God is quite another question. To the end that the unsaved may believe, the reconciling message is committed to ambassadors who are appointed to go forth beseeching the unsaved to be reconciled to God. It is not a mere sentimental appreciation of Christ's death which constrains or impels the gospel messenger. This appreciation, on the contrary, reaches to the point of recognition of the truth that all have received provisionally the benefits of Christ's death for them. This is what "we thus judge" teaches. Verse 15 is of a parenthetical character, and therefore the effect of observing that Christ died for all is not described until verse 16: "Wherefore, henceforth know we no man after the flesh." The soul-winner thus moved by the death of Christ for all men no longer sees them as rich and poor, bond and free, white or black; rather he sees each one as a soul for whom Christ has died. The greatest distinction which could come to any human being has come to every human being, which is that the King of Glory should die for man on the cross. One's appreciation of the value of Christ's death, if experienced at all, is specifically the work of the Holy Spirit in the heart of the witness. By the Spirit, or out from the indwelling Spirit, the love of God for the lost gushes forth (cf. Rom. 5:5), for the fruit of the Spirit is love (Gal. 5:22; cf. John 17:26). Love for lost souls is not a human competency; it is no part of a fallen human being—even for those who are saved it is impossible unaided. It is experienced only as it is inwrought by the Spirit of God. When this dynamic energizing is welcomed by anyone, the witness will be "instant in season [and] out of season" (2 Tim. 4:2). This passage emphasizes again the truth that there was in Christ's death a substitution which secured for the believer the very righteousness of God, and that that righteousness is rightfully gained on the ground of the believer's participation in the new Headship of the resurrected Christ. Thus the Apostle himself asserts it: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God" (vss. 17–18); and again, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (vs. 21).

2 Corinthians 8:9. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

In the preceding context, the Apostle has urged upon the Corinthian believers

personal sacrifice for Christ. Now Christ is held before them as the supreme example of sacrifice. What His riches were and to what depth of poverty He descended cannot be comprehended by men; nor can the riches which He thus provides for all who are saved be estimated. As before indicated, John writes of the same truth and in connection with the same theme of generosity: “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:16–17).

3. GALATIANS. *Galatians 1:4.* “Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.”

He who “gave himself for our sins” did so, not only with a view to bearing the guilt of sin, but that “he might deliver us out of this present evil age” (R.V. marg.)—which is none other than the day of the *cosmos* world system. Through the death of Christ, those who believe are delivered from the power of darkness and translated into the kingdom of the Son of God’s love (Col. 1:13). The importance of a Scripture which declares that the believer is delivered from the satanic system is evident; however, it is also taught that in addition the believer becomes a rightful sharer in the eternal kingdom of Christ. Elsewhere, the same believer is said to be a citizen of heaven (Phil. 3:20, R.V.).

Galatians 2:20; 6:14. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.... But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

It is the personal element in Christ’s death linking each sinner with his Savior individually which the Apostle stresses in this testimony. In addition to the constantly reiterated truth that Christ died for others and not for Himself, Paul speaks of this normal, but so unusual, ability to react with great appreciation to the fact of Christ’s sacrificial death. Such a heart response may well be sought for by all who would glorify their Lord. On the other hand, this reality in the Apostle’s experience must come, by way of contrast, as a rebuke to the vast company of believers. How immeasurable is the obligation to give thanks and glory for and in the cross of Christ!

Galatians 3:13; 4:4–5. “Christ hath redeemed us from the curse of the law,

being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. ... But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”

As in Romans 7:4–6, the fact is here presented that Christ’s death is a deliverance from the whole merit obligation—whether it be the Mosaic order or the inherent obligation of the creature to the Creator. The Mosaic system was never addressed to Gentiles and therefore it was not addressed to the Galatians; but they, as all Gentile believers, were called upon to recognize the truth that Christ has provided a perfect acceptance for them before God, which satisfies every demand of infinite holiness and thus terminates the entire merit obligation. It is also true that the condemnation which a violated merit system imposes was borne by the Savior. His death was a redemption from the curse of the law. C. F. Hogg and W. E. Vine in their *Epistle to the Galatians* state:

from the curse of the law, having become a curse—*i.e.*, by becoming; the words describe the means taken for the accomplishment of the redemption. The curse attaches to all under the law, inasmuch as all have failed to meet its requirements, with one exception, Christ, Who was “born under the law,” but Who did not Himself incur the curse, because He was “the Righteous One,” (Acts 3:14) not in the sight of men, indeed, for they crucified Him as a blasphemer, but in the sight of God Who raised Him from the dead. So being Himself free from the curse, He passed under it voluntarily, that those under it by inheritance and desert might escape. By the death of Christ the unbending rigour of the law is confirmed and illustrated. The law of God makes no exceptions, but demands always the full penalty from all who come within its jurisdiction. In view of that awful exhibition of its terrors, how could the Galatians suppose that their efforts to keep it would result other than disastrously for themselves? The Son of God did not “become a curse for us” in His Incarnation. From before His birth He was called “holy”; He “advanced in ... favour with God” (Luke 1:35; 2:52); and at the close of thirty years of life in the flesh God spoke of Him from heaven in the words, “This is My beloved Son, in Whom I am well pleased,” and later repeated the testimony (Matt. 3:17; 17:5). There is no statement made in Scripture that He became the sin-bearer in His baptism, or in Gethsemane, or at any juncture in His life previous to the Crucifixion. With the Cross alone, then, must these words of the Apostle be associated, and this the quotation of Deuteronomy 21:23 confirms. The language of 2 Corinthians 5:21, “made to be sin,” should be compared with this, “became a curse.” In each case the reality of the association of the Lord Jesus with the sins of His people, and the completeness of the satisfaction He offered to the law in His death upon the Cross, is vividly set forth.—Pp. 134–35

So also respecting the second passage, Galatians 4:4–5, the same commentators assert:

v. 5. **that He might redeem**—as at 3:13, above. Neither the Incarnation of the Son of God, nor His keeping of the law in the days of His flesh availed, in whole or in part, for the redemption of men. Apart from the Incarnation death would have been impossible for Him; hence this was the condition necessary for the accomplishment of the redemption, but was itself no part of that redemption. His redemptive work proper began and ended on the Cross; accordingly the statement

of the Saviour's relation to sin is invariably made in terms that confine that relationship to His death. Hence it is nowhere said in N.T. that Christ kept the law for us. He is not said to have borne sin during any part of His life; it was at the Cross that He became the sin-bearer (1 Pet. 2:24). The first part of Isaiah 53:4 is interpreted in Matthew 8:17, where the context in which these words are quoted makes it plain that they are to be understood not of the death of the Lord Jesus, nor of any vicarious suffering endured by Him, but of His sympathy with suffering humanity and the expression of that sympathy in the alleviation of distress wherever He came in contact with it. Some parts of Isaiah 53 do undoubtedly describe the vicarious sufferings of the Cross, as the closing part of verse 5, *e.g.*, which is quoted in 1 Peter 2:24. These are typical illustrations of the principle that the N.T. is the only guide to the understanding of the O. T. In the first part of Mark 10:45, *e.g.*, the Lord declares the purpose of His life "not to be served but to serve," and of His death, "to give His life a ransom for many." His death was in harmony with His life, and was its fitting climax, but the two are here distinguished by the Lord Himself, and this distinction is observed by each of the N.T. writers.—*Ibid.*, pp. 186–187

Similarly, on redemption from the law Martin Luther in what is termed his greatest work—*Commentary on Galatians*—expresses his understanding of a redemption from the law as this is taught in Galatians. He writes:

Furthermore, this place also witnesseth that Christ, when the time of the law was accomplished, did abolish the same, and so brought liberty to those that were oppressed therewith, but made no new law after or besides that old law of Moses. Wherefore the monks and Popish schoolmen do no less err and blaspheme Christ, in that they imagine that he hath given a new law besides the law of Moses, than do the Turks, which vaunt of their Mahomet as of a new lawgiver after Christ, and better than Christ. Christ then came not to abolish the whole law, that he might make a new, but, as Paul here saith, he was sent of his Father into the world, to redeem those which were kept in thralldom under the law. These words paint out Christ lively and truly: they do not attribute unto him the office to make any new law, but to redeem them which were under the law. And Christ himself, saith, "I judge no man." And in another place: "I come not to judge the world, but that the world should be saved by me" (John 8:15; 12:47); that is to say, I came not to bring any law, nor to judge men according to the same, as Moses and other lawgivers; but I have a higher and better office. The law killed you, and I again do judge, condemn, and kill the law, and so I deliver you from the tyranny thereof. ... Wherefore, it is very profitable for us to have always before our eyes this sweet and comfortable sentence, and such-like which set out Christ truly and lively, that in our whole life, in all dangers, in the confession of our faith before tyrants, and in the hour of death, we may boldly and with sure confidence say, O law, thou hast no power over me, and therefore thou dost accuse and condemn me in vain. For I believe in Jesus Christ the Son of God, whom the Father sent into the world to redeem us miserable sinners oppressed with the tyranny of the law. He gave his life and shed his blood for me. Therefore, feeling thy terrors and threatenings, O law, I plunge my conscience in the wounds, blood, death, resurrection, and victory of my Saviour Christ. Besides him I will see nothing, I will hear nothing. This faith is our victory, whereby we overcome the terrors of the law, sin, death, and all evils, and yet not without great conflicts. And here do the children of God, which are daily exercised with grievous temptations, wrestle and sweat indeed. For oftentimes it cometh into their minds that Christ will accuse them, and plead against them; that he will require an account of their former life, and that he will condemn them. They cannot assure themselves that he is sent of his Father to redeem us from the tyranny and oppression of the law. And whereof cometh this? They have not yet fully put off the flesh, which rebelleth against the Spirit. Therefore the terrors of the law, the fear of death, and such-like sorrowful and heavy sights, do oftentimes return, which hinder our faith, that it cannot apprehend the benefit of Christ, who hath redeemed us

from the bondage of the law, with such assurance as it should do.—Ed. of 1860, on 4:4–5

4. THE PRISON EPISTLES. This group of Paul's writings—Ephesians, Philippians, and Colossians (with Philemon), known as the Prison Epistles—introduces the truth respecting the believer's exalted position in Christ, which exalted position is grounded upon and made possible through the death of Christ only.

Ephesians 1:7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

At the very opening of the Ephesian Letter and as a ground of the realization of the eternal purpose of God for each of those chosen in Christ, it is said that redemption is accomplished, which is the basis upon which God can righteously forgive sin. In this text no mention is made of the estate of fallen man, which demands both redemption and forgiveness. That need is assumed and is but a necessary step in the preparation of the more essential manifestation of superabounding grace. In Christ Jesus we *have* redemption. On the divine side, the great redeeming work is accomplished. It is now a completed transaction; therefore, not a thing which God *will* do for man upon some condition of human worthiness, but a thing which He *has* done for man already and when man was without merit, without strength, a sinner and an enemy of God. That there is an elect company in the divine view is no part of the gospel of divine grace which is addressed to a lost world; it is one of God's secrets intended only for those who are saved. On the other hand, the announcement of an accomplished blood-redemption as potentially provided for all is the evangel of infinite grace: "Whosoever will, may come." Redemption has always been by blood alone. Blood is the divinely determined ransom which an outraged holiness must demand. That very blood-ransom was prefigured in all Old Testament sacrifices, as it is now available through the death of Christ; hence, redemption has been offered to man as a benefit throughout the history of the race. Having contemplated the holy nature of God and His uncompromising, unyielding character and righteous government, it is not difficult to accept the solemn decree: "The soul that sinneth, it shall die"; likewise: "The wages of sin is death"; and, again: "Without shedding of blood is no remission." God never deals with sin in leniency or mere generosity. The awful penalty which sin inevitably incurs cannot be lessened in the slightest degree. God's holy demands, which are based on His holy character, are as unchangeable as His nature. Christ paid the required ransom. Divine justice is satisfied, and the way of salvation is now open for all. The responsibility imposed on the sinner is that of believing

the record God has given concerning this redemption which is in His Son. This record points to the Redeemer as the only One who is able to save, and calls for nothing less or for nothing more than saving trust in Him. It is in Him that we have redemption. He is our redemption. By the shedding of His blood He made possible a perfect ransom; by His resurrection He proved the completeness of His undertaking, and resumed His life by the same authority by which He laid it down. Thus He ever lives as the all-sufficient Redeemer of those for whom He died. It is God who in infinite grace provided a ransom, and it is man who in infinite sin rejects that ransom. The price is paid and the grace of God is the portion of each one who will receive it, and those who are saved can say with the Apostle: “We have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

Ephesians 2:13. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

Because of its dispensational import this passage demands special consideration. Having indicated the distinctions which had obtained between Jew and Gentile as set up at the first by God and ever honored by Him—which distinctions were accentuated by human prejudice and hatred—the writer announces a new divine purpose for the present age, a divine purpose specifically revealed to this same Apostle (cf. Eph. 3:1–6). The purpose is realized on the grounds of the death and resurrection of Christ and the advent of the Spirit on the Day of Pentecost. That divine purpose is no less than the forming of a new body of heavenly people drawn from both Jews and Gentiles, each individual in that body perfected in Christ, and the whole company to be to “the praise of the glory of his grace.” Therefore, because it is to the glory of His grace, each individual in this company, whether Jew or Gentile, is called and saved upon that same distinct principle of selection—the sovereign grace of God, apart from all human merit. As a basis for this exercise of sovereign grace apart from human merit, the most startling divine decree was announced, startling, indeed, because never before heard of in the world, and because it is so contrary to the hitherto divinely sanctioned exaltation of Israel over the Gentiles. That decree declares that now there is “no difference” between Jew and Gentile: they are all *under sin* (Rom. 3:9). So, again, there is “no difference” between Jew and Gentile, “for the same Lord over all is rich unto all that call upon him” (Rom. 10:12). According to the first declaration, the former distinction between Jews and Gentiles disappears by virtue of the fact that both classes are now, regardless of former relationships to Jehovah, “under sin” (cf. Eph. 2:11–22).

According to the second declaration, the way into this highest heavenly glory is open to all who will believe. The estate “under sin” consists in the fact that God now refuses to accept any human merit, national or personal, as a credit or contribution toward that salvation which is offered the individual in and through Christ. God thus strips each human being of all hope in himself and shuts him up to that perfect salvation alone, which is in Christ and which provides the eternal and infinite perfection of Christ. It might seem unkind to take away what little merit one might be supposed to have before God, but in the end it is not unkind. It is rather, “that he might have mercy upon all” (Rom. 11:32). The grace of God is not a thing which adjusts itself to the greater or less degree of human merit, but it is a *standard* whole; that is, since all merit is excluded, it requires the same degree of grace to save one individual as it does to save another. And the result is not to the glory of man in the slightest degree: rather, it is all to the praise of the glory of His grace (Eph. 1:6; 2:7–9). There was little for the Gentile to unlearn in connection with this new age-purpose and plan of salvation. He had no ground for hope before, and the gospel of salvation by grace became to him as life from the dead. But the Jew stumbled over the way of salvation made available through the cross, so only a few, now that their national preference is set aside for this age (Rom. 11:1–36), have been able to abandon their assumed national standing with God and to accept the exceeding grace of God in Christ. This somewhat lengthy restatement of the present ground of salvation by grace for Jew and Gentile alike may clarify the verses which follow in this Ephesians context. By the words “but now” at the beginning of verse 13, a sharp contrast is drawn between the former estate of these Ephesian Gentiles as that was described in verse 12 and their new position in Christ. Here they are told that they, as Gentiles, who were at a previous time “far off” from God, were right then, because of their new position in Christ, “made nigh,” and not by external ordinances or human virtue, but by the blood of Christ. To be *nigh to God* is one of the exalted positions into which each believer is brought at the moment he is saved. The perfection of this position is seen from the fact that one could not be nearer to God in time or eternity than he is already when in Christ. So perfect is the efficacy of the blood of Christ in providing a righteous ground for divine grace, that every desire on the part of God, though prompted by infinite love, can now be satisfied completely in behalf of those who believe on Christ. Verse 13 is closely related to verse 17 (cf. Isa. 59:17). In the former verse of the Apostle’s only Gentiles are in view, but in the latter both Jews and Gentiles are seen. The Gentiles are identified as those who, because of no former covenant relation to

God, were “far off,” while the Jews, because of their covenants, were “nigh,” though not nigh to the same degree in which the saved Jew and the saved Gentile are now because of being in Christ and redeemed through His precious blood.

Ephesians 5:1–2. “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”

In expounding this passage Dr. Charles Hodge states:

As God has placed us under so great obligation, “be ye, therefore, imitators of God.” The exhortation is enlarged. We are not only to imitate God in being forgiving, but also as becomes *dear children, by walking in love*. As God is love, and as we by regeneration and adoption are his children, we are bound to exercise love habitually. Our whole walk should be characterized by it. *As Christ also hath loved us*. This is the reason why we should love one another. We should be like Christ, which is being like God, for Christ is God. The apostle makes no distinction between our being the objects of God’s love and our being the objects of the love of Christ. We are to be imitators of God in love, for Christ hath loved us. *And given himself for us*. Here as elsewhere the great evidence of divine love is the death of Christ. See verse 25; chapter 3:19; John 15:13. “Greater love hath no man than this, that a man lay down his life for his friends.” Gal. 2:20, “Who loved me and gave himself for me.” 1 John 3:16, “Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.” Christ’s death was *for us* as a sacrifice, and therefore, from the nature of the transaction, in our place. Whether the idea of substitution be expressed by ὑπὲρ ἡμῶν depends on the context rather than on the force of the preposition. To die for any one, may mean either for his benefit or in his stead, as the connection demands. Christ gave himself, *as an offering and a sacrifice*, προσφορὰν καὶ θυσίαν; the latter term explains the former. Any thing presented to God was a προσφορὰ, but θυσία was something slain. The addition of that term, therefore, determines the nature of the offering. This is elsewhere determined by the nature of the thing offered, as in Hebrews 10:10, “the offering of the body of Christ”; or, “himself,” Heb. 9:14, 25; by the effects ascribed to it, viz. expiation of guilt and the propitiation of God, which are the appropriate effects of a sin-offering; see Heb. 2:17; 10:10, 14; Rom. 3:25; 5:9, 10; by explanatory expressions, “the one offering of Christ” is declared to be μίαν ὑπὲρ ἁμαρτιῶν θυσίαν, Heb. 10:12; “a sacrifice for sin,” and προσφορὰ περὶ ἁμαρτίας, Heb. 10:18; ἀντίλυτρον, and λύτρον ἀντὶ πολλῶν, as in 1 Tim. 2:6, Matt. 20:28; it is called a propitiation, Rom. 3:25, as well as a ransom. Christ himself, therefore, is called the Lamb of God who bore our sins; his blood is the object of faith or ground of confidence, by which, as the blood of a sacrifice, we are redeemed, 1 Pet. 1:18, 19. He saves us as a priest does, i.e. by a sacrifice. Every victim ever slain on Pagan altars was a declaration of the necessity for such a sacrifice; all the blood shed on Jewish altars was a prophecy and promise of propitiation by the blood of Christ; and the whole New Testament is the record of the Son of God offering himself up as a sacrifice for the sins of the world. This, according to the faith of the church universal, is the sum of the Gospel—the incarnation and death of the eternal Son of God as a propitiation for sin. There can, therefore, be no doubt as to the sense in which the apostle here declares Christ to be an offering and a sacrifice.—*A Commentary on the Epistle to the Ephesians*, pp. 277–79

Ephesians 5:25–27. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

The Letter to the Ephesians unfolds the high place to which the Church, the Body of Christ, has been brought and the corresponding responsibility in daily life which rests upon each member of that Body. At this point in the theme, the Apostle reverts to the order of truth which characterized the opening portion of this Epistle. The Church alone is in view as the one for whom Christ gave Himself to die upon the cross. It is true also that His death is a work provisionally even for those who do not claim its gracious blessing, and that His death is the ground on which God will yet do for Israel what He is now doing for the Church (for God will bring that nation into a place of right relation to Himself and purify her dress—Ezek. 16:2–63; 36:25–29; Isa. 1:25); but the fact of His death for the Church is here, properly enough, given the place of supreme importance. Certainly Jehovah’s love for Israel could not be doubted (Jer. 31:3); but the fact that these two great divine purposes—that of Israel’s earthly blessing and that of the out-calling of the Church—have so much in common is no argument that these purposes unite in one divine plan in the past, right now, or ever in the future. It is to be expected that Israel’s portion would be proclaimed in those Old Testament Scriptures which are addressed to her, and that the portion for the Church would be found in the Epistles of the New Testament. Thus a peculiar application of the death of Christ is introduced by Ephesians 5—it becomes the pattern of devotion which the believing husband should maintain toward his wife. It should be noted that this is a new ideal belonging not to the paganism of Paul’s day, but to the Christian home. The high and holy love of Christ for the Church, His Bride, is not degraded by this comparison; rather, the demands upon the husband are exalted to the measure of celestial responsibilities. The message of this passage, which is germane here, is that which is so constantly asserted in the New Testament: it was divine compassion which took Christ to the cross.

Philippians 2:8. “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

Christ was *obedient* unto death; He was obedient up to the point of death and He was obedient in death. Redemption originated in the Godhead in eternity past, but was consummated by the obedient death of the theanthropic Son. His obedience is always within the sphere of His humanity. His death is the climax of passing from heaven’s glory to a felon’s execution (cf. Heb. 10:4–7).

Philippians 3:10. “That I may know him, and the power of his resurrection,

and the fellowship of his sufferings, being made conformable unto his death.”

The personal attitude of the Apostle toward Christ’s death is again a theme of his testimony. The whole doctrine of cosuffering with Christ and conformity to His death is doubtless far beyond the power of comprehension, especially in the case of those little disciplined in the ways of God. With Christ’s sufferings and death the Apostle sought a likeness in himself. In the substitutionary aspect of His death no mortal may ever share; it is finished forever. But there is a sense in which the sufferings of Christ and His death call for a similar reality in the believer. The same Apostle writes of filling up that which is left behind of the afflictions of Christ (Col. 1:24). This, it would seem, is to signify not mere persecution for Christ’s sake (cf. Phil. 1:29), but a like burden for lost men and a willingness, if it were required, to die for them (cf. Rom. 9:1–3; 1 Cor. 15:31; 2 Cor. 4:10).

Colossians 1:14. “In whom we have redemption through his blood, even the forgiveness of sins.”

This is practically a word-for-word restatement of Ephesians 1:7, which has already been considered.

Colossians 1:20–23. “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.”

The widest scope for the value of Christ’s death to be presented anywhere in the Sacred Text is set forth in this great declaration. It is seen as a reconciliation of all things in heaven and upon earth. On this vast theme Dean Alford has written an analysis which is worthy of reproduction, though agreement is not accorded it in every particular:

It has been a question, in what sense this reconciliation is predicated of the whole universe. Short of this meaning we cannot stop: we cannot hold with Erasmus and others, that it is a reconciliation of the *various portions of creation to one another*: nor, for the same reason, with Schleiermacher, understand that the elements to be reconciled are the *Jews and Gentiles*, who were at variance about earthly and heavenly things, and were to be set at one in reference to God. The Apostle’s meaning clearly is, that by the blood of Christ’s Cross, reconciliation with God has passed on *all creation as a whole*, including angelic as well as human beings, unreasoning and

lifeless things, as well as organized and intelligent. Now this may be understood in the following ways: 1) creation may be strictly regarded in its entirety, and man's offence viewed as having, by inducing impurity upon one portion of it, alienated the whole from God: and thus "*all things*" may be involved in our fall. Some support may seem to be derived for this by the undeniable fact, that *the whole of man's world* is included in these consequences (see Rom. 8:19 f.). But on the other side, we never find the *angelic beings* thus involved: nay, we are taught to regard them as our model in hallowing God's name, realizing His kingdom, and doing His will (Matt. 6:9, 10). And again the terms here used, "*whether ... whether ...*" would not suffer this: reconciliation is thus predicated of each portion *separately*. We are thus driven, there being no question about *the things on the earth*, to enquire, how *the things in the heavens* can be said to be reconciled by the blood of the Cross. And here again, 2) we may say that angelic, celestial creation was alienated from God because a portion of it fell from its purity: and, though there is no idea of the reconciliation extending *to that portion*, yet the whole, as a whole, may need thus reconciling, by the final driving into punishment of the fallen, and thus setting the faithful in perfect and undoubted unity with God. But to this I answer, *a*) that such reconciliation (?) though it might be a result of the coming of the Lord Jesus, yet could not in any way be effected by the *blood of His cross*: *b*) that we have no reason to think that the fall of some angels involved the rest in its consequences, or that angelic being is evolved from any root, as ours is from Adam: nay, in both these particulars, the very contrary is revealed. We must then seek our solution in some meaning which will apply to angelic beings in their essential nature, not as regards the sin of some among them. And as thus applied, no reconciliation must be thought of which shall resemble *ours* in its process—for Christ took not upon Him the seed of angels, nor paid any propitiatory penalty in the root of their nature, as including it in Himself. But, forasmuch as He is their Head as well as ours,—forasmuch as in Him they, as well as ourselves, live and move and have their being, it cannot be but that the great event in which He was glorified through suffering, should also bring them nearer to God, who subsist in Him in common with all creation. And at some such increase of blessedness does our Apostle seem to hint in Ephesians 3:10. That such increase might be described as a *reconciliation*, is manifest. In fact, every such nearer approach to Him may without violence to words be so described, in comparison with that previous greater distance which now seems like alienation;—and in this case even more properly, as one of the consequences of that great propitiation whose first and plainest effect was to reconcile to God, in the literal sense, the things upon earth, polluted and hostile in consequence of man's sin. So that our interpretation may be thus summed up: All creation subsists in Christ: all creation therefore is affected by His act of propitiation: sinful creation is, in the strictest sense, *reconciled*, from being at enmity: sinless creation, ever at a distance from his unapproachable purity, is lifted into nearer participation and higher glorification of Him, and is thus *reconciled*, though not in the strictest, yet in a very intelligible and allowable sense.—*Op. cit., in loc.*

The difficulty which this interpretation sets up is to be seen in the fact that there is no revealed reconciliation for fallen angels. These, therefore, cannot be included as having been brought nearer to God. Two distinct points must be kept in mind: (a) The Scriptures declare the ultimate fate of the fallen angels and of unregenerate men. This body of truth respecting the determined destiny of fallen beings must be given its full weight, since it precludes anything which might suggest an ultimate restoration. (b) The word *reconciliation* is too often invested with a meaning which does not belong to it. Its root meaning is that a change has been wrought from the position formerly occupied. A world which is reconciled

to God (2 Cor. 5:19) does not mean that all in the world are saved, but rather that their estate before God is changed to the extent that the necessity of condemnation is removed by reason of Christ's death for them. The way is open for their salvation when it was not thus open before (cf. Isa. 14:17; 61:1; Eph. 2:11–12). It is possible that the full effect of Christ's death upon angels has not been revealed and that were it disclosed this matter would be clarified. In this connection it will be admitted by all that little is known of the full meaning of Colossians 2:15, or any other Scripture which deals with the matter of Christ's relationship to the angels (cf. 1 Cor. 15:24–28). It is possible that all angels have been greatly influenced in their relation to God by Christ's death and yet without any feature which involved the restoration of those who have sinned. The death of Christ does not necessitate the salvation of every fallen man. It would seem that Colossians 2:15, rather than suggesting a thorough change in the fallen angelic hosts which would serve to give them hope, intimates a change into a sphere wherein all hope is removed forever.

5. THE THESSALONIAN EPISTLES. Though the Second Thessalonian Epistle does not mention Christ's death, there are two references to it in the First Letter.

1 Thessalonians 1:10; 5:9–10. “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. ... For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should live together with him.”

God gave His Son in a sacrificial death (John 3:16) that whosoever believeth on Him should not perish. By reason of Christ's death those who believe are delivered from the wrath to come; the unsaved are not so delivered, but must face that wrath and perish (in the conscious sense that this term as used in the New Testament implies). There is eternal security for those who are delivered. That deliverance is effective in the rapture whether they “wake or sleep.”

6. THE PASTORAL EPISTLES. This group of Epistles—1 Timothy, 2 Timothy, and Titus—presents several references to the death of Christ. Two are implications—2 Timothy 1:10; 2:8—and two are direct doctrinal declarations.

1 Timothy 2:5–6. “For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”

One God and one Mediator between God and men, Christ Jesus, Himself being man, who gave Himself a ransom for all, which ransom is to be testified to

in the appointed age: thus the doctrine of a mediator is clearly stated. He being God is, nevertheless, so identified with man through His humanity that He can mediate between God and man. To that end He gave Himself a ransom. This statement emphasizes the truth, as done already in John 10:18, that Christ laid down His own life voluntarily, and, as done in Hebrews 9:14, that He offered Himself to God; and this witness respecting Christ's death is to be given in an age appointed thereto. It could not be given before. This time, then, is the appointed age of gospel preaching and that for the realization of the heavenly purpose (cf. Heb. 2:10) of God.

Titus 2:14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Here the same aspect of truth—being redeemed by blood from all iniquity—is set forth. This contemplates the past as something put away and anticipates a people who, because they are redeemed, would be zealous of good works. The passage has a peculiar value in that it relates the good works which become the child of God to the ground of his salvation. As in Ephesians 2:10, so here salvation imposes an obligation to fulfill the will of God on the one He thus saves.

VI. In Peter's Writings

The Apostle Peter refers to Christ's death once in each of his recorded sermons—Acts 2:23; 3:14; 10:39—but makes no mention of it in his Second Epistle. In each of these sermons to be recorded, the reference is an accusation of the Jews because of their crucifying Christ. In his First Epistle seven references are made to Christ's death, of which four may be classed as less important—1:2; 2:21; 4:1, 13—and three of major import. Attention may well be given to the major passages.

1 Peter 1:18–19. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

As in no other Scripture, the price of redemption is here revealed. The Old Testament type had prepared the way in making it a necessity that the redeeming blood be *shed* and that the lamb be without spot. John the Baptist had identified Christ as the Lamb of God (John 1:29) and now Peter concludes the testimony, which is to the effect that the blood of redemption has been shed and has

wrought its immeasurable results in those who have believed. “Without shedding of blood is no remission” (Heb. 9:22). This truth is perhaps more central than any other in the gospel which is to be preached. Men afflicted with unwillingness to be amenable to the Scriptures have scorned the doctrine of redemption by shed blood on the ground that it is offensive to all of our esthetic nature; but what of the offense of their sin as seen by a holy God? The offense to Him is very real and can be cured only by the blood of His own Son. The whole Bible teaches this clearly, and to depart from it is to abandon the Sacred Text in all its parts. The new song in heaven—“Thou art worthy ... for thou wast slain, and hast redeemed us to God by thy blood” (Rev. 5:9)—would hardly be sung by those whose esthetic natures have blinded them to their need of remission.

1 Peter 2:24. “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

Here once more the exact meaning of the transaction on the cross is restated. Christ “bare our sins in his own body on the tree.” This is God’s disposition of human sin. It is wrought through the greatest sacrifice God could ever make, and thrice blessed is he who receives and believes this precious truth, and thrice condemned is he who in unbelief neglects or rejects this good news.

1 Peter 3:18. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

Peter’s final word of soteriological witness is that Christ “suffered for sins, the just for the unjust” and with a view to bringing the unjust to God. There are many theological problems engendered by this declaration, but not one of these jeopardizes the simple truth that, because of the suffering of the just, the unjust may be brought to God (cf. Ex. 19:4; Deut. 1:31). There is nothing to be desired beyond that estate wherein man has reached the heart of God; and God’s provision through the sacrifice of His Son alone secures this wonderful result. “Believe on the Lord Jesus Christ, and thou shalt be saved.”

VII. In the Letter to the Hebrews

The general message and purpose of the Epistle to the Hebrews must be understood if the arguments set forth there are to be given their proper weight. Of the message and purpose, Dr. C. I. Scofield in his introductory words to the book as published in his *Reference Bible* says, “The doctrinal passages reveal the

purpose of the book. It was written with a twofold intent: (1) To confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law; and (2) the hortatory passages show that the writer had in view the danger ever present to Jewish professed believers of either lapsing back into Judaism, or of pausing short of true faith in Jesus Christ. It is clear from the Acts that even the strongest of the believers in Palestine were held to a strange mingling of Judaism and Christianity (e.g. Acts 21:18–24), and that snare would be especially apt to entangle professed Christians amongst the Jews of the dispersion” (p. 1291). However, as Dr. Scofield would himself contend, the whole argument of this Epistle hangs on the death and resurrection of Christ as the answer to every claim of Judaism as well as to every need of the human heart. The passages bearing on Christ’s death are numerous and some too extended for quotation. They are: 2:9–18; 5:7–8; 7:27; 9:12, 14–15, 26, 28; 10:4–7, 10, 12, 19; 12:2; 13:12. Not all of these may be taken up separately here.

Hebrews 2:9–18. This extended portion introduces several features out of the whole doctrine of Christ’s suffering and death. First in order is the truth that Christ came into the world to the end that He might suffer, and that He might bring thereby many sons into glory. He did not stop with descent into angelic spheres through which He passed nor did He take on Him the nature of angels. He was made a little lower than the angels that He might die a ransom death, not for angels but for men. The Spirit of God also asserts that Christ “tasted death for every man.” The terminology *every man* is not subject to those distortions which some have imposed upon *world*, when they assert that, as found in John 3:16 and in 1 John 2:2, this expression means the world of the elect or the Body of Christ. The words *every man* will not yield to a cramping torture just to save a theory. To the end that He who created all things and for whom they exist (cf. Col. 1:16–18; Rev. 4:11) might populate heaven with those who are alone capable of singing the redemption song (cf. Rev. 5:9–10), He Himself as the Captain of their salvation needed to be a Savior perfected through the things which He suffered. It is not a matter of any moral change in Him; but as redemption could come only by the sacrifice of Himself it was required of Him that He should suffer and thus become a qualified Redeemer. Redemption’s price is the blood of the Lamb of God. The work of Redeemer is not complete until His blood is shed. Thus the incarnation and humiliation brought Him into a Redeemer’s relationship to those whom He would save, and of this estate He is not ashamed (cf. Heb. 2:11–12; Ps. 22:22). To redeem He must become “like

unto his brethren.” Three great doctrines are mentioned in rapid succession here—partaking of flesh and blood to become a saving Mediator, partaking of the seed of Abraham to fulfill His part in the Abrahamic Covenant, and partaking of death (one of many reasons for this step) that He might destroy Satan and His hosts. Of a similar tenor is Hebrews 5:7–9, which reads, “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.” Christ’s own sorrow and anguish of soul as seen in the words “My God, my God, why hast thou forsaken me?” arises from His humanity. He appealed unto One who was able to save Him from death, but who did not spare Him—“Remove this cup from me: nevertheless not my will, but thine, be done.” Such was His obedience. He learned obedience experimentally by being obedient unto death. As very God Himself He had no obligation to obedience. As very man, that He might be the perfect man, He was of course perfect in obedience. When about to come into the world it is said of Him, “For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (Heb. 10:4–7). Thus He acquired those qualities which belong to a theanthropic Mediator. He has become the source of salvation unto all who obey Him (Heb. 5:9) by responding to His call, “Come unto me” (Matt. 11:28).

Hebrews 7:27; 10:10, 12; 12:2. “Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.... By the which will we are sanctified through the offering of the body of Jesus Christ once for all. ... But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. ... Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

In all His sacrifice there is first the voluntary feature—“He ... offered himself without spot to God”—and, second, the fact that His offering is infinitely effective. The Aaronic type was perfectly fulfilled by His offering of Himself. As the sacrifices of old were efficacious to the degree assigned to them, so the

Antitype was efficacious, even perfecting forever those who are set apart unto Him. There was an actuating motive for His sacrifice. The compassion of God moved Him, and, though His suffering was real to the point of anguish and death, there was also a “joy ... set before him.” His was the most desolate and crushed of human lives and at the same time the embodiment of celestial joy. Thus, too, the believer may live, as illustrated in the experience of the great Apostle who could say: “I have great heaviness and continual sorrow” (Rom. 9:1–3) and “Rejoice ... alway” (Phil. 4:4). Such a paradoxical sort of emotional life is not natural to humanity; it belongs to Deity and can be experienced only through having the characteristics imparted by the Holy Spirit.

Hebrews 10:1–39. The closing portion of this theme—but for Hebrews 13:11–12 wherein Christ is seen to fulfill an important type respecting the location of His cross outside the city walls—carries the attentive student into many features of Christ’s death: (a) the contrast between Old Testament sacrifices and that of Christ, (b) Christ a willing sacrifice, (c) the far-reaching benefit of His own death (vss. 10–18), and (d) the practical application, especially to Jewish believers, namely, the obligation in daily life which grows out of that benefit. This fourfold division of this extended portion may be contemplated now, point by point. (a) The contrast between the many offerings and the One divine is greatly heightened by the truth that the many served only as a shadow of the one infinitely efficacious sacrifice, and by the truth that in the many sacrifices God had received no final satisfaction though He did have pleasure in the sacrifice of His Son. It was both in the effectiveness of the offering and in the obedience of the Son that the Father took delight. Why should not the Father take delight in that which opened the way for His immeasurable love to express itself in the saving of lost men? From Adam to Moses there had been no complete realization of the Father’s perfect will in any human life. In developing the argument respecting the failure of the many sacrifices—evidently meaning those of the Day of Atonement—the writer asserts that, had any one of those offerings been effectual in the complete sense, there would have been no more need of a repetition, since the worshipers once really purged would have had no more a conscience over sin. Note should be made here of the distinction that exists between the unceasing condemnation for sin which rests upon the unsaved and a grieving of the Spirit by sin which may arise on the part of those saved. In either case there is a consciousness of sin having been committed; but to the unsaved that consciousness is an unceasing sense of condemnation (Isa. 57:21), while of the saved it is said: “There is

therefore now no condemnation” (Rom. 8:1). The experience of the saved when they sin is that of being out of fellowship with God (cf. Ps. 32:3–4). Arminianism thrives on the failure to recognize this distinction. These words of Christ spoken when He was about to come into the world are freighted with deepest significance. He looked on to His incarnation, saying, “... but a body hast thou prepared me” (vs. 5). This body capable of a blood-shedding sacrifice is held in contrast over against the blood of all the bulls and goats ever slain. “To do thy will” (vs. 7) has reference to the disposition of that body in death. (b) The voluntary character of His death is a crucial feature of this entire doctrine of sacrifice. Those who claim that it would be immoral for the Father to offer His Son have failed to recognize the sublime and determining truth that the Son was infinitely willing. It is even said repeatedly that He gave Himself. All this was predicted in Psalm 40:6–8. (c) The sacrifice of Christ is the basis of a complete perfecting of each believer forever. Much has already been said on this point—even the righteousness of God is imputed to them on the ground of Christ’s death and this establishes their justification forever. (d) It could not be otherwise for the believer than to have an obligation to holiness. Any exalted position creates its corresponding responsibility and so here, as elsewhere in the Epistles, the position is first defined and the appeal to live accordingly is based upon it.

In conclusion, seven salient facts respecting Christ’s suffering and death may be observed.

(a) While Christ’s death is of inestimable value to men, it is of far greater value to God. None but God Himself could realize what it means to Him to have the way clear whereby He may, without tarnishing His own holiness, save and justify those who do no more than to believe in Jesus (Rom. 3:24–26).

(b) The death of Christ represents a sacrifice of infinite proportions. Nothing within the range of finite things can be drawn upon to illustrate such an immolation. No human mind may hope to trace it in its full extent or to grasp its full significance.

(c) The death of Christ was necessary as the only solution of the problem of evil even within the range of divine possibilities; and there is, therefore, no substitute for it, no optional choice, nor any salvation apart from it.

(d) Being God’s own devised solution of His greatest problem—the sin question—it is, like all His works, efficacious to the point of infinity. Nothing of man’s values need be added to it; nor can it be increased in value by any human effort when once it is applied to an individual.

(e) The death of Christ provides a perfect basis for a perfect salvation apart

from all judgments upon the sinner. When the sinner comes to God on the ground of that death, God strikes no blow, offers no censure, and requires no compensation.

(f) By Christ's death there is a perfect redemption sinward, a perfect reconciliation manward, and a perfect propitiation Godward.

(g) Because of the extent of the value of Christ's death and the completeness of that value in all its parts, no other obligation rests upon men who would be saved than that they enter into it by receiving Christ, with all that He is and all that He has done, as their sufficient Savior.

Chapter X

THE RESURRECTION OF CHRIST INCARNATE

THE DEATH of Christ and the resurrection of Christ are component parts of one stupendous divine undertaking. Had He not died, there would be no basis upon which those mighty realities which His resurrection provides might rest; and had He not been raised from the dead, there would be no fruition in His death—no Savior, no living embodiment of that which was purposed by His death. Both events are thus seen to be essential in the absolute sense, and that which is essential to such a degree is not with respect to its import properly to be compared with any other thing. It is evident, then, that all attempts to estimate the relative values of these two events only tend to useless speculation. As traced by the so-called Covenant theologians, the death of Christ is given a place of large significance but His resurrection is accounted as little more than something for His own personal convenience, His necessary return from the sphere of death back to the place which He occupied before. In other words, as viewed by Covenant theologians, there is practically no doctrinal significance to Christ's resurrection. That Christ by resurrection became what in Himself He had not been before—the federal Head of a wholly new order of beings and these the primary divine objective as this is set forth in the New Testament—cannot be incorporated into a system of which the cherished and distinctive feature is one unchangeable divine purpose from Adam to the end of time. This simple analysis accounts for the otherwise inexplicable fact that systems of theology which follow the one-covenant idea will be searched almost in vain for any explanation of Christ's resurrection. It is not implied that Covenant theologians do not believe that Christ arose from the dead; it is merely indicated that the resurrection of Christ has for them—and of necessity—no vital doctrinal import. These honored men do recognize that God wrought mightily before Christ's death and of course on the basis of that death as an expectation, and that God works mightily now on the basis of the actuality of Christ's death, but then it is averred by these men that God did the same things for His people on the basis of an expectation as He now does on the basis of reality. Thus the death of Christ, if it were a reasonable expectation, was required at some time. The supposition that God did do in past ages what He is doing now, however, will not stand the test of Scripture. Such views are fanciful and idealistic. This assertion will be demonstrated as this thesis advances. There are certain disuniting events which

serve to separate the past Mosaic age from the present age. Conditions and relations between God and man could not be the same after these events have transpired as they were before. The notion of an immutable covenant is rendered void by any one of these determining events, which events may be noted thus.

(a) The death of Christ itself. As stated above, Covenant Theology, while magnifying the death of Christ, assumes that His death was just as effective in prospect as it is in retrospect. That He did not do the same work then as now is patent and so indicates a difference, for it is right and reasonable to suppose that God fills to the full the entire field of achievement which at a given time is open to Him. In the old order, sin was covered when animal blood was shed, which sacrifice typified the blood of Christ. The sin was not said to have been “taken away.” Accordingly, Hebrews 10:4 asserts, “For it is not possible that the blood of bulls and of goats should take away sins” (cf. John 1:29; Rom. 3:25). However, at the present time upon believing in Christ sin is taken away (cf. Rom. 8:1; Col. 2:13). The Old Testament saint was forgiven, but only as God was able to deal with sin on the ground of the future death of Christ. Sins forgiven, or covered, is not tantamount to sins being taken away. It is really impossible that animal blood should “take away” sin. When about to come into the world the Savior said, therefore, “... but a body hast thou prepared me” (Heb. 10:5–7), and to this it is added that “by one offering [of Himself] he hath perfected for ever them that are sanctified” —that is, separated unto God by their salvation received through Christ (Heb. 10:14). “For the law made nothing perfect.” Over against this and by the death of Christ, there is the bringing in of a better hope (Heb. 7:19).

(b) Christ’s resurrection serves also as a demarcation between the old order and the new. If as has been said Covenant Theology ignores the doctrinal aspects of the resurrection of Christ, it is due to the fact that according to that idealism the Church is not a new creation with its headship in the resurrected Christ, but has existed under a supposed uniform covenant from the beginning of human history. Thus for that system the great reality of a heavenly purpose peculiar to this age is ruled out completely. Of this, more anon.

(c) The doctrinal aspects of Christ’s ascension and present ministry in heaven mean but little to those who are committed to the theory of an unchanging covenant. According to this assumption, the Church obtained without a headship in heaven, even before Christ came; therefore, the inauguration of that headship as something sprung out of His resurrection could not be of any great moment. The Covenant theory cannot be broadened to allow for Christ’s new, priesthood ministry in heaven, nor for His immeasurable

ministry as Advocate, and for the same reason. Therefore, all this immeasurable truth is not included in their system by Covenant theologians. (d) The advent of the Holy Spirit on the Day of Pentecost constitutes a transformation as vital and far-reaching as any could be. Not only did He take up His residence in the world as definitely as did the Second Person when born of a virgin, but He undertook to form the tabernacle or temple in which He dwells—the whole body of believers, each one of whom is saved to infinite perfection in Christ—and become the indwelling source of life and power in each of those who are saved. By joining each believer to Christ, the Spirit is forming a wholly new thing unforeseen in ages past—a new humanity, a new creation, the realization of a wholly new divine purpose. The advent of the Spirit into the world and His residence in the world cannot be made to conform doctrinally to an unchangeable-covenant theory. Wherever this theory is stressed, there must go along with it a neglect of the most vital truths respecting the present age-characterizing ministries of the Spirit. The same reason may be assigned for this neglect, namely, that if the Church existed and progressed in Old Testament times apart from these ministries of the Spirit they cannot be of vital import in the present dispensation. (e) The disannulling of all Jewish purposes and distinctive features for an age renders a continuous-covenant conception objectionable. The Old Testament history leads on to its consummation in a glorious earthly kingdom in which the elect nation, Israel, will realize her covenants as promises fulfilled. It is, therefore, disruptive to a one-covenant theory to the last degree that a situation should be set up as it has been in this age in which it is said respecting Jew and Gentile that “there is no difference” (Rom. 3:9; 10:12). (f) The opening of the door of privilege to Gentiles as is done in this age introduces a feature wholly foreign to the revealed divine purpose as that was set forth in the Old Testament and renders an immutable, single-covenant idea untenable. (g) The introduction of an age as an intercalation into the midst of the predicted ongoing Jewish and Gentile programs and the new heavenly purpose which characterizes this age cannot be made to conform to a supposed single covenant. Thus it is seen how, to maintain the basic idea of a covenant theology, much that is vital in the whole divine purpose must be renounced and excluded in the interest of that which at best is only a theory; and among the neglected truths is the resurrection of Christ. However, in spite of an almost universal influence of the Covenant theory upon theological thought, the resurrection of Christ is, when seen in its true Biblical setting, properly recognized as the very ground of all the purpose of this age and the basis upon

which the new positions and possessions of those in Christ are made to rest. There is a wide doctrinal difference between those who see no special consequence in Christ's resurrection and those who see its momentous significance. Those who observe this significance are not in error, nor do they need to be rebuked as those who have not followed a man-made theological standard. There is little probability that the theologian who by his training has been run into the restricted mold of a Covenant theory would venture far afield in independent Bible research, nor be sympathetic toward those who through years of untrammelled study of the Sacred Text have come to discover more of its meaning.

The Bible doctrine of resurrection is developed in two widely different divisions, namely, the resurrection of Christ and the resurrection of humanity. Being foreign to this discussion the resurrection of humanity, though treated elsewhere in this work, is not included here. In approaching that which is properly germane to this thesis—the resurrection of Christ—the subject will be presented after the following order: (a) the Old Testament doctrine of Christ's resurrection and (b) the New Testament doctrine of Christ's resurrection.

I. The Old Testament Doctrine

As recorded in Luke 24:44, following at once upon His appearance in resurrection and as an explanation of it, Christ said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Here, then, is intimation not only that Christ is the theme of all parts of the Old Testament, but that these Scriptures anticipate to some extent the resurrection of Christ, whether such references are usually recognized or not. Job makes reference to the resurrection of the body. Such recognition of the resurrection of Christ as is to be discerned in the Pentateuch will be found in the types. If Christ had the matter of type in mind when He spoke of His resurrection as being in the "law of Moses," He has placed notable honor upon this neglected phase of doctrine. Direct reference to Christ's resurrection is not discovered until as late as the Psalms of David, which is a millennium before Christ came into the world. The Old Testament contribution to the doctrine of Christ's resurrection may thus be observed in its two parts—the types and the prophecies.

1. THE TYPES. At least four typical foreshadowings of Christ's resurrection are found in the Old Testament and these occur within the Pentateuch. As

indicated above, these appear to be the basis for Christ's own words spoken in relation to His resurrection (Luke 24:44). These foreshadowings are:

The Priesthood of Melchizedek (Gen. 14:18). "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God."

While the Aaronic priesthood was constantly interrupted by death (Heb. 7:23–24), the priesthood of Christ which is said to be after the order of Melchizedek is wholly upon resurrection ground. Melchizedek himself typified Christ in His eternal character, having, so far as the record goes, no father or mother and no beginning or ending of days. Fulfilling the Aaronic pattern, Christ accomplished a redemption by His death; in the Melchizedek order Christ on resurrection ground looks back upon a finished redemption. This was symbolized in the presentation to Abraham by Melchizedek of bread and wine. The Melchizedek priesthood of Christ begins with Christ's resurrection and continues forever. It is made possible only by Christ's resurrection.

The Two Birds (Lev. 14:4–7). "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

Of two birds which together present in one type the whole divine undertaking wrought by Christ through His death and resurrection (cf. Rom. 4:25), the second bird, dipped in the blood of the first bird, signifies Christ in resurrection and ascension taking His blood into heaven. The antitype is clear, since there is no other cleansing which God can recognize except the blood of His Son and that presented in heaven (Heb. 9:11–28).

First-Fruits (Lev. 23:10–11). "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it."

As the sheaf of grain represented all the harvest when waved before Jehovah, so Christ as the First-Fruits in resurrection (1 Cor. 15:23) represents by His resurrected and glorified body all those whom He has saved and who are to

follow Him into heaven.

Aaron's Rod that Budded (Num. 17:8). "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

Writing on this particular type in Numbers 17, Dr. C. I. Scofield declares, "Aaron's rod that budded: Type of Christ in resurrection, owned of God as High Priest. Aaron's priesthood had been questioned in the rebellion of Korah, so God Himself will confirm it (v. 5). Each of the tribe-heads brought a perfectly dead rod; God put life into Aaron's only. So all the authors of religions have died, Christ among them, but only Christ was raised from the dead, and exalted to be a high priest (Heb. 4:14; 5:4–10)" (*Scofield Reference Bible*, p. 190).

2. THE PROPHECIES. While there is much intimation in the Old Testament respecting the resurrection of the human body (cf. Job 14:13–15; 19:25–26; Ps. 16:9–10; 17:15; 49:15; Isa. 26:19; Dan. 12:2; Hos. 5:15–6:2; 13:14; Heb. 11:17–19), there are but three direct predictions in the Old Testament of Christ's resurrection. These are:

Psalms 16:9–10. "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

No more conspicuous example will be found in the Bible of a truth which concerns one person and is at the same time applicable to two persons than is presented in this portion. It is clear that, as the passage reads, David is anticipating his own resurrection; but both the Apostle Peter and the Apostle Paul quote this Scripture as referring to the resurrection of Christ (cf. Acts 2:24–31; 13:34–37). It will be noted that both apostles emphasize the predicted truth that Christ would see no corruption. This He did not see, though in a state of complete death for the period between His death and resurrection. According to the Apostle's distinction recorded in 1 Corinthians 15:42–57, those caught away at the coming of the Lord, though changed from the mortal to the immortal state in the "twinkling of an eye," do not see corruption. Christ is thus classed, in spite of the period in which His body was subject to absolute death, as one who now has immortality (1 Tim. 6:16)—not incorruption, which will be the estate of those who because of death have seen corruption. As it was predicted of Him that not a bone of His should be broken (cf. John 19:36), in like manner it was declared prophetically that He should not see corruption.

Psalm 22:22–31. Writing on the 22nd Psalm, Erling C. Olsen in his commendable *Meditations in the Psalms* states:

The 22nd verse of the 22nd Psalm contains the first words of the risen Christ, “I will declare thy name unto my brethren ...” From the 17th chapter of John’s Gospel, we learn that one of the ministries committed to our Lord was this manifestation of the Father’s name. In the sixth verse of that chapter it is written, “I have manifested thy name unto the men which thou gavest me out of the world.” ... But this is not all that is in this 22nd Psalm. Note that our Lord calls us “My brethren.” What condescension that He is willing to call us “brethren,” and indeed, to say He is not *ashamed* to call us brethren. ... Now let us look at the last half of verse 22, which reads: “... in the midst of the congregation will I praise thee.” Have you considered our Lord Jesus Christ as leading a great congregation in songs of praise? That is what this Psalm presents. And it is in harmony with what we learn from the 2nd chapter of Hebrews. You who sing in choruses or lead congregational singing, may it be an added incentive to you, to know that the Lord is the chief Singer, the great choir director. Indeed, no worship, no praise could possibly be acceptable to God unless it went through our Lord Jesus Christ. He is the center of all God’s revelation, the center of Christianity. In the 23rd verse we have the various sections of the great choir which our Lord directs. He seems to stand in the midst, instructing each section to render its praise unto God. In the 24th verse we have the substance of the song of praise, as well as the reason for so much singing at Easter time. “For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.” He sings and we sing because of His death and His resurrection. Who wouldn’t sing upon experiencing the grace of God in their hearts and the assurance that they have been redeemed from sin?—I, 148, 150

Psalm 118:22–24. “The stone which the builders refused is become the head stone of the corner. This is the LORD’s doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it.”

The divine commentary on this portion of the 118th Psalm is found in Acts 4:10–11, which reads: “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.” The truth that God raised Christ from the dead is illustrated by the rejected stone becoming the headstone of the corner. Such a reversal of the decision of the builders in rejecting the stone is indeed a work of Jehovah. Israel—here said to be the builders who rejected the stone, as the nation did in the crucifixion—found by the resurrection that their deed was reversed. The day of Christ’s resurrection—the first day of the week—is peculiarly ordained of God, therefore, as a day in which believers may rejoice and serve. The first word spoken on that morning by the resurrected Christ was *χαίrete* (Matt. 28:9), which is translated *All hail*, but, as all will agree, may more literally be translated *Rejoice*. Out of forty-five times as used in the New Testament, in all but six—where it is employed as a salutation—the word is translated in the Authorized

Version *rejoice* or *gladness*. The salutation is plainly, therefore, one of rejoicing. Thus the Lord Himself, in compliance with Psalm 118:22–24, is said to have begun the first celebration of His resurrection with rejoicing. Respecting the celebration of the first day of the week, much has been presented already under Ecclesiology and more will be said anon.

It will be observed that, aside from the expectation which the types and predictions present, the Old Testament assigns no specific meaning to the resurrection of Christ as an act related to Israel. David reasoned that, though death was determined for his Greater Son, the Son would be raised to sit on the Davidic throne (Acts 2:23–31). The necessity was not lodged in the resurrection itself, but in the unalterable, oath-bound covenant respecting an unfailing occupant of that throne (cf. 2 Sam. 7:16; Jer. 33:17). The resurrection of Christ in its doctrinal significance, then, belongs alone to the Church, the New Creation.

II. The New Testament Doctrine

The New Testament doctrine of Christ's resurrection may be divided into seven parts: (a) Christ's own predictions respecting His resurrection, (b) His resurrection as subject to valid proof, (c) His an actual resurrection, (d) His resurrection as resulting in a new order of beings, (e) seven reasons for His resurrection, (f) His resurrection as the present standard of divine power, and (g) the Lord's Day as a commemoration of His resurrection.

1. CHRIST'S PREDICTIONS. Unbelieving men have contended it is unreasonable to suppose that with so many direct declarations regarding His own resurrection the disciples could have been so utterly unprepared for it as they were. However, in this connection it should be remembered that up to the time of His death and rising again, a resurrection, being quite supernatural, was not easily expected; but above and beyond this, it is evident that, for important reasons not difficult to recognize, the ability to grasp what Christ said of both His death and resurrection was really withheld from the disciples, though specifically and repeatedly announced. His death and resurrection had no immediate place in the kingdom program to which these disciples were called to give sole attention. Their sincere proclamation of the gospel of the kingdom would have been greatly influenced had they been faced with a certain belief that Christ would be rejected, put to death, and then raised from the dead. Even John the Baptist, as has been noted before, was given no clear comprehension of the oncoming death and

resurrection of Christ. On the other hand, as asserted before, it was needful that by the transfiguration exhibition of glory these disciples—especially those appointed to write Scripture, namely, Peter and John—should be encouraged to retain the certainty of His “power and coming” (2 Pet. 1:16) in spite of the disarrangement of the kingdom expectation which the death and resurrection would create. They must know that the kingdom program is not abandoned, but that its realization from that time forth must be associated with His return to the earth in power and great glory. Until their doctrinal significance could be disclosed—and such could not possibly be until these events had actually transpired—the death and resurrection of Christ could have been interpreted by the disciples as only a hopeless cancellation of all they had been taught and all they had proclaimed respecting Messiah’s earthly kingdom. The offer of an earthly kingdom, its rejection, the death and resurrection of the King, a new unforeseen age with a new divine purpose, and the return of the King to fulfill all His promises may be comprehended by some as they view it more or less in retrospect, whereas but slight contemplation would convince one of the complexity of all this in the minds of those who passed through its actual outworking. Due thought should be given to the need of divine wisdom in introducing to earnest men the successive steps in the greatest transition the world has ever experienced, namely, one from Judaism to Christianity. The stupendous change which demands the new birth of Nicodemus and the regeneration of Saul of Tarsus is not clarified or even approached by a Covenant theology which, while embracing a unifying idealism respecting a supposed single divine purpose, can ride unconsciously over these mighty changes as though they did not exist. It was required by existing conditions that the disciples should not know of Christ’s oncoming death and resurrection until those age-transforming events were experienced and the time had arrived when they should enter into the new values secured for them by these events; yet it was also essential that Christ should predict both His death and His resurrection. Bearing on the inability of the disciples to remember Christ’s predictions is John 2:22, which reads: “When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said,” but it is also observed how after His resurrection Christ opened their understanding to the Scriptures and that particularly in respect to His death and resurrection. It is written of this: “Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise

from the dead the third day” (Luke 24:45–46). Of the greatest importance, likewise, is the express declaration of Luke 18:31–34—wherein Christ’s declaration regarding His oncoming death and resurrection is recorded—and especially the disclosure in verse 34, which reads, “And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.” Divine power thus purposely veiled the death and resurrection from their eyes. It is to be noted that, though the disciples were unable to receive Christ’s predictions respecting His death and resurrection, the unbelieving Jews did understand and remember. Of them it is recorded that they said to Pilate after Christ’s death: “Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first” (Matt. 27:63–64). Incidentally, it will be seen that this Scripture sheds light on the problem of the time between Christ’s death and resurrection. Some have made much of the phrase “after three days,” while others have emphasized the phrase “until the third day,” but this one passage indicates that these two phrases mean one and the same thing.

Dr. Everett F. Harrison, writing on the resurrection and this point, states:

This much is clear from the whole discussion, that Jesus, both in His predictions and in His teaching following the resurrection, laid great stress upon the time element, and the early church sought to impress the same thing in its witness (Acts 10:40; 1 Cor. 15:4). Yet it must be acknowledged as a singular insistence if the sole basis for it is the necessity of fulfilling the sign of Jonah. That is the only sure link with the Old Testament as far as the three days are concerned. An incident in connection with the raising of Lazarus may shed some light on this problem. When Jesus commanded the removal of the stone, Martha interposed, “Lord, by this time he stinketh; for he hath been dead four days.” Why should she be so explicit in stating the period of time? The answer is that among many of the peoples of antiquity, Israel included, it was supposed that corruption began on the fourth day, when all possibility of reanimation by the soul was at an end. This accounts for Jesus’ purposeful delay in coming to Bethany (John 11:6, 17) and also for the inability of the Pharisees to deny the reality of the miracle (vs. 47). It accounts also for the emphasis in apostolic preaching upon the fact that Jesus did not see corruption (Acts 2:31; 13:37). Our conclusion, then, is that our Lord deliberately announced a time for His resurrection which would meet every demand of popular understanding—long enough after the death to certify to the reality of the death, yet not so long as to permit corruption to take place.—*The Christian Doctrine of Resurrection*, unpublished ms., p. 55

The passages which record Christ’s predictions of His death and resurrection are: Matthew 16:21; 17:23; 20:17–19; 26:12, 28, 31; Mark 9:30–32; 14:8, 24, 27; Luke 9:22, 44–45; 18:31–34; 22:20; John 2:19–21; 10:17–18; 12:7.

2. SUBJECT TO VALID PROOF. Dr. Harrison’s introduction to his own treatment

of the evidence for Christ's resurrection along with the outline appended is, because of its satisfactory statement, introduced here:

The crucial importance of the resurrection for the demonstration of the divine origin and full authority of the Christian religion has long been recognized, both by friends and foes, perhaps by the latter even more than by the former, since they are on the alert to detect that portion of the foundation which will involve the collapse of the whole edifice in case it can be successfully removed. Though the method of attack has changed through the years and consequently, to a degree, the method of defense, yet the basic facts remain as they have from the very beginning, and to them we make our appeal. The three prominent lines of evidence for Jesus' resurrection are the empty tomb, His appearances to the disciples, and the transformation wrought in them by those appearances. In the background, but no less deserving of consideration as historical evidence, are the very existence of the church and the literature which emanated from it, our New Testament. Finally, though not lying properly within the category of evidence, there is a congruity between His resurrection and all else that we know about Him. The consistent supernaturalism that belongs to Him makes the resurrection a virtual necessity and creates in one who starts from the fact the increasing realization that it was inevitable.—*Ibid.*, p. 56

This sixfold division of the evidences—three major and three minor—though not entering into many details does present the salient features of proof. All evidence functioning through human channels is naturally subject to human limitations. Men are fallible. Their impressions can be erroneous. On the other hand, the honest testimony of a witness must be received and weighed for all it purports to be. “In the mouth of two or three witnesses every word may be established” (Matt. 18:16). No greater line of proof could exist than the fact that Christ did rise. The whole scene was suddenly changed when He appeared and promptly was identified by those who saw Him. The effect produced indicates that there was a sufficient cause and that cause was none other than the truth that He was alive from the dead. His followers were unprepared for His death. That death was not softened by the slightest expectation that He might rise from the dead. They were unprepared for His resurrection and when He arose they responded normally to so great a surprise and joy. They were without a design or plan in acting so. To them the tomb was empty beyond a doubt and the Savior was alive and in their midst again. Angel messengers as well as human witnesses testified to the empty tomb and several hundred testified to His living presence. The apostles began at once to proclaim the resurrection in Jerusalem and to those who had caused His crucifixion. Had there been any proof which men could produce that would demonstrate that Christ was still in the state of death, it would have been forthcoming; but none could be found.

The appearances of Christ were duly recorded by the Apostle in 1 Corinthians 15:5–8, which states: “And that he was seen of Cephas, then of the twelve: after

that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.” They who knew Him best and could apply uncounted tests to establish His identity were convinced, not so much by the empty tomb as by His actual presence with them. On that confidence which His living presence engendered they preached with all boldness, and Christianity, grounded on the death and resurrection of Christ, was launched with never a recorded doubt on the part of those to whom He appeared. The removal of one man’s doubt by a visible appearing of Christ is especially significant. He who had 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” (John 20:25) saw the actual scars and declared, “My Lord and my God” (John 20:28). Likewise the great Apostle was transformed from the unbeliever he was to the Apostle of divine grace by seeing Christ, and not only risen but enthroned in glory. The men who knew most about Him believed most respecting Christ’s resurrection. The entire event bore investigation and it may be assumed that inquest was pursued alike by believers and unbelievers. James Denney in his volume *Jesus and the Gospel* asserts: “The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before any of our gospels was written” (p. 111, cited by Harrison, *ibid.*, p. 82). Beyond all this—especially for those who have spiritual discernment—is the New Creation reality which is built, not on a mere belief in the resurrection of Christ, but on Him who arose from the grave. A new creation which represents the supreme divine effort and incorporates the interests of heaven and earth is not built on a mere fiction or misguided idealism. The entire Second Testament which proclaims, defends, and stands upon the resurrection of Christ is itself worthy of its claim to be the inspired Word of God. In the course of its message the resurrection of Christ is an essential feature. The greatest divine purpose is being executed upon the reality of Christ’s return from the tomb.

3. ACTUAL RESURRECTION. By this caption attention is directed to the truth that Christ really died and that, had He not been raised, He would, so far as His human body is concerned, have remained in the state of death. It is this truth which is misconstrued by unsuitable illustrations. It is probable that nature provides no comparable reality. Sincere men have, without due thought, sought

to elucidate the doctrine of Christ's resurrection by comparing it to the hatching of an egg, the manifestation of life in the form of a lily when a dry bulb is planted, or the breaking of the cocoon by the chrysalis and the appearance of a gorgeous butterfly. A moment's consideration suggests the inaptness of all these figures. The egg will not hatch unless it enfolds a germ of life. No dry bulb presents a lily unless it is alive. No chrysalis ever broke its cocoon that was not animated; but there was no life in Christ's tomb. No greater distinction exists than that which obtains between life and death, and it is tragic indeed when, even by implication—which an ill-considered illustration may very well adumbrate—it is intimated that Christ did not really die, or that even a spark of life was continued in the tomb as the basis of a mere resuscitation. Let it be restated: there is nothing in nature capable of representing a true resurrection from death. Christ went down in despotic death and came up with unimpoverished and inexhaustible life. In the Melchizedek form of His priesthood it is rightly said of Christ: "Who is made, not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7:16). Finite computations can never comprehend that which is in the passage termed "the power of an endless life." Death does not end the consciousness of the human soul and spirit. Death did not end the consciousness of Christ's human soul and spirit, nor did it affect His Deity. Physical death is an experience of the body and only resurrection will restore its life again. Christ entered completely into the state of physical death and from it He came forth by an actual resurrection. Since there is so little upon which to base doctrine at this point, the question of Christ's relation to spiritual death is not discussed at all in this work.

4. A NEW ORDER OF BEING. A sharp contrast exists and should be recognized between the glory of the preincarnate Christ on the one hand and that of Christ in resurrection on the other hand. In other words, His resurrection was vastly more than a reversal of His death. Such reversals, indeed, were the rule for all other so-called resurrections recorded in the Bible. They were, to be strictly accurate, only restorations or resuscitations from the state of complete death. The difference is seen in the fact that other so-called resurrections were a return to the former life and estate wherein those thus revived were subject to a second dying, while of Christ it is said He arose into a sphere of being never occupied or exhibited before. It is not contended that any change was wrought in His Deity other than that which is possible in the realm of association or incarnation. The humanity of Christ—His body, soul, and spirit—instantly became that which had

been anticipated throughout all eternity, namely, perfect humanity glorified and exalted to the point that it was not only meet for heaven, but meet as well to be an integral part of the glorified theanthropic Person. It is no small requirement upon that which was itself only perfect humanity that it should become an integral part of the all-glorious, exalted, resurrected Son of God. In other words, Christ is the first and only one of all earth dwellers thus far to put on immortality. The Apostle announces respecting Him: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (1 Tim. 6:16); "Who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). Immortality is wholly of the body, never of the soul or spirit, and since no other one from this sphere has yet received the glorified resurrection body, He only hath immortality. That immortal body with a glorified soul and spirit united to Deity becomes the incomparable theanthropic Person, the exalted Savior.

5. SEVEN REASONS. In a section of Soteriology, presented earlier (Vol. III), fourteen reasons for the death of Christ have been listed and examined. In this division of Christology seven reasons for the resurrection of Christ are now to be considered. These, it is believed, will be found to be somewhat comprehensive and are as follows: (1) Christ arose because of who He is, (2) Christ arose that He might fulfill the Davidic covenant, (3) Christ arose that He might become the source of resurrection life, (4) Christ arose that He might become the source of resurrection power, (5) Christ arose to be Head over all things to the Church, (6) Christ arose on account of justification, and (7) Christ arose to be the First-Fruits. These may well be considered separately.

a. Because of Who He is. It is recorded of Peter that in his Pentecostal sermon he said, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24). No situation conceivable could be more abnormal than that the theanthropic Person should enter the realms of death. He is the source of all life. "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5:26). This is not a reference to human life, which begins with human generation, but to that life which God is, from everlasting to everlasting. Apart from the experience of animals, this universe knows nothing of death other than as the judgment which it is from God upon a fallen race, and the hour is fast drawing near when that judgment will be lifted and death banished forever. Why, indeed, should the

eternal Second Person, even though He took upon Him deathless, unfallen humanity, be found within the shades of death? The question has but one answer and that one answer is the only one given in the Bible, namely, that in infinite love He died for others, the Just for the unjust, that He might bring the unjust to God; but when satisfaction had been rendered on account of those for whom He died, there was no more occasion for the deathless One to continue in the realms of death. It is, therefore, because of who He is that He arose from the tomb.

b. To Fulfill the Davidic Covenant. To the attentive, believing Bible student it is clear that vast issues are contained in the covenant God made with David as recorded in 2 Samuel, chapter 7. To Abraham God covenanted an earthly seed and a land (Gen. 12:1–3; 13:14–17; 15:5–7), and to David God covenanted an everlasting throne, an everlasting King, and an everlasting kingdom. The precise character of that throne and kingdom was revealed to David. His own response to Jehovah's covenant and his impression respecting it (cf. 2 Sam. 7:18–29; Ps. 89:20–37) indicate clearly that it was, as covenanted, none other than the perpetuation of David's earthly throne and earthly kingdom. The student will search in vain for any point in subsequent revelation wherein it is revealed that this throne and kingdom underwent a metamorphosis by which a literal, earthly throne and kingdom, as were promised to David by the oath of Jehovah (cf. Acts 2:30), became the spiritual kingdom which modern theologians fancy exists, and which is so changed that David himself is no longer essential to it. In truth, no subject is more baffling within the range of prophetic themes to those who spiritualize the kingdom than the question why it was prerequisite for Christ to be born of the line of David. If His is a spiritual kingdom, He need be born of no particular human line. The Bible does not follow a program adapted to human ideals. The Davidic covenant promised with an oath of Jehovah's that out of the fruit of David's loins, according to the flesh, God would raise up Christ to sit on David's throne (Acts 2:30). David believed the covenant which Jehovah made respecting his earthly throne and kingdom—what right had he to doubt?—and that is why he spoke of the fact, as recorded in Psalm 16:10, that Christ would not be left in the grave. In the Sacred Text the whole Davidic covenant program moves majestically on with subsequent revelations regarding it quite confirmatory (cf. Isa. 9:6–7; Luke 1:31–33; Acts 2:25–31; 15:16–18), and continues in certain prospect until it is consummated at the return of Christ when He will sit on David's throne in Jerusalem. This is the kingdom proffered by Christ in His earth ministry and preached by His disciples. The same kingdom was rejected by the nation when they rejected their King. In the purpose of God

and to the end that redemption might be achieved, the Messiah must die. Of the various reasons here assigned for Christ's resurrection, it is now asserted that He arose because of God's oath to David, lest that be violated—as it would have been had Christ remained in the sphere of death. An oath given to David from Jehovah respecting Messiah as the One to sit on David's throne in Jerusalem bears no relation to a supposed spiritual kingdom. If the kingdom be spiritual rather than literal, what then becomes of Jehovah's oath? And of what import is the Davidic covenant?

c. To Become the Source of Resurrection Life. Of the major factor which constitutes a Christian what he is, much has already been written. It was after His resurrection, however, that Christ breathed on the disciples and said, "Receive ye the Holy Ghost" (John 20:22). In like manner every Christian has been born from above and received the divine nature when he believed. Thereafter Christ is Himself in the heart as the hope of glory (cf. Col. 1:27). "I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:10–11); "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11–12). It remains only to declare again that the life which is thus imparted is the life of Christ in resurrection and not the preresurrection life of Christ. It is on the ground of this truth that the Christian is contemplated, as he is in the New Testament, as already raised from the dead. Colossians 3:1–4 is direct and conclusive: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." In fact the believer is now blessed with all the values of cocrucifixion, codeath, coburial, and coresurrection with Christ. These great realities are his as completely as they were Christ's, since Christ wrought them as a Substitute for the one who believes. In the most actual sense the child of God has been raised up and seated with Christ in heavenly spheres. Thus it is written: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6).

d. To Be the Source of Resurrection Power. After His resurrection Christ said to His disciples, "All power is given unto me in heaven and in earth" (Matt. 28:18). It is His power to "us-ward" who believe, that is measured only by the exceeding greatness of God's power which was wrought in Christ when He raised Him

from the dead. Naturally the mind dwells first upon the power that achieved the resurrection of Christ, and that of course is the essential thing to be apprehended; yet the message of Ephesians 1:19–21 presents rather the glorious truth that the power which wrought in Christ is the power that is engaged in behalf of the believer. That power may be directed in various channels, but it is the portion of all who believe. In Romans 6:4 the resurrection of Christ is the measurement of power available for the Christian's walk in "newness of life," or upon a new life principle, namely, the walk in dependence upon the Holy Spirit.

e. To Be Head Over All Things to the Church. When the resurrected Christ is combined with the Church—they who have been raised with Him and seated with Him (Eph. 2:6)—into one entity, the result is known as the New Creation. It is true that, because of the vital relation to Christ which each believer sustains through the baptizing ministry of the Holy Spirit, each one thus related is himself a new creation. Thus it is said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17); but the whole company of the saved ones joined to the resurrected Head and including Him constitute the New Creation of God. This entity is altogether different from any other existing company whether it be composed of angels or men, and its realization constitutes the supreme purpose of God in the present age. As all that enters into the New Creation is established on resurrection ground and is derived directly from the resurrected Christ, it is clear that He Himself was for this cause raised and seated far above angelic spheres and made Head over all things to the Church, which is His Body (Eph. 1:20–23).

f. On Account of Justification. It will be recognized that this aspect of resurrection truth is drawn from one text of Scripture (Rom. 4:25), which reads: "Who was delivered for our offences, and was raised again for our justification." Above and beyond what has been written previously on this somewhat difficult passage, it may be indicated that, having completed the ground of justification by and through His death and His body having remained the prescribed time in the tomb, Christ arose. Judging from that (the proper) sense of the passage, it is not according to sound doctrine to declare that justification is based upon Christ's resurrection. It, rather, is certain from the testimony of the New Testament that justification is based upon the death of Christ. It is written: "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24); "Much more then, being now justified by his blood, we shall be saved from wrath through him" (5:9). Yet there is a sense in which it may be said too that, since imputed righteousness is the divine reason for that divine pronouncement

which justification is and since imputed righteousness accrues to the believer on the sole basis of His union to the resurrected Christ, the believer's justification does rest perfectly on the resurrection of the Lord. It is therefore true that justification is made possible both by the death of Christ and by His resurrection, and so both are essential.

g. To Be the First-Fruits. In this, another instance the theme under consideration has been previously treated in part. However, that the outline of doctrine may be as nearly complete as possible, this wonderful feature of Christ's resurrection should reappear. The term *first-fruits* is used of Israel (Jer. 2:3), of the Spirit's blessing (Rom. 8:23), of the first believers in a given locality (Rom. 16:5; 1 Cor. 16:15), of the saints of this age (James 1:18), of the 144,000 (Rev. 14:4), and of Christ in resurrection. One passage, in which the term is twice applied to Christ, is especially clear as evidence for this last usage: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20–23). That glorified humanity which is to constitute the highest feature of heaven next to the Godhead—they who even in this life being saved have received the πλήρωμα of the Godhead (Col. 2:9–10) and will yet receive resurrection bodies like unto Christ's glorious body (Phil. 3:21)—are perfectly represented in heaven by the resurrected, glorified man, Christ Jesus. Angels know the estate which will characterize each individual who comprises that unnumbered company which, having received their resurrection bodies, will throng the spacious vaults of heaven. The angels thus know before they appear what each believer will be like, having seen Christ who is to the hosts of heaven a preliminary demonstration of the glorious estate that awaits those who are Christ's. He is thus the "firstfruits." The wave sheaf of the Old Testament anticipated the appearing of Christ in heaven as the Preview or Forerunner of those who were to follow.

6. THE PRESENT STANDARD OF DIVINE POWER. The Bible discloses a standard of divine power for each of the three major ages—past, present, and future. When in the past age God sought to impress His people concerning His mighty power, He reminded them of the demonstration which He made when delivering them from Egypt. The oft-repeated phrase is, "I am the LORD thy God, which brought thee out of the land of Egypt" (Ex. 20:2). In the coming age the standard

of divine power is to be that regathering of Israel to be accomplished when Christ returns. Of this Jeremiah writes, “Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land” (Jer. 23:7–8). Of this same event Christ said that Israel’s regathering would be by angelic ministration. Accordingly it is written: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” (Matt. 24:31; cf. Isa. 60:8–9). But the measurement of divine power in the present age, between the two advents of Christ, is that of Christ’s resurrection from the dead. The Apostle states in Ephesians 1:19–21: “And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” There is no means by which a human mind may grasp what is involved in the exercise of the power of God, and this text employs the extreme phrase, “the exceeding greatness of his power.” It was power immeasurable which raised Christ from the dead, which took Him into the highest heaven far above angelic hosts, which seated Him on the Father’s throne, and gave Him to be Head over all things to the Church. In considering the order of events in the resurrection and exaltation of Christ as here stated, it should be remembered that all that is set forth in this description is stated primarily to the end that the believer may be properly impressed with the *greatness* of the power—the same power which wrought in Christ—which is engaged to accomplish for him everything that God has purposed according to His work of election, predestination, and sovereign adoption. True, the Redeemer and His redemption will be provided, as well as the enabling power to believe; but beyond these issues which are within the boundaries of time the divine, eternal purpose will yet be realized to its full fruition, and is certain because of the “exceeding greatness of his power” which is engaged to that end. Nor should it be forgotten that all this disclosure is but a part of the Apostle’s oft-repeated prayer wherein he makes request that, through the teaching work of the Spirit, these marvels which demonstrate the divine sufficiency might be comprehended by those who are the objects of the divine riches of grace and glory. Often in the Scriptures

does the Spirit of God bring to one's attention the *certainty* of all things which God hath purposed, and happy indeed is the one who, by divine illumination, enters into the heart-understanding of these things. But what, after all, is the measure of this exceeding great power which is "to us-ward who believe"? The record of it is given for all to understand—if so be that they are taught of the Spirit. Second only in importance is this theme to that of election and predestination with which the Epistle opened. What God hath purposed He will realize, and to an absolute degree. What He hath begun He will complete with that perfection which belongs to infinity. This exceeding great power which is "to us-ward who believe" has already been manifest in four ways in behalf of Christ:

First, *Christ was raised from the dead*, not from a dormant state but from the estate of death. From this estate He was raised to a sphere far above that which He occupied on the earth before His death. As above stated, the resurrection of Christ is more than the reversal of His death, and more, indeed, than a restoration such as characterized all previous so-called resurrections. Christ became a new order of Being. The Second Person of the Trinity was always present in Christ from the moment of His gestation in the virgin's womb to His exaltation in glory; but His humanity presented ever changing aspects. As a child He "grew, and waxed strong in spirit" (Luke 2:40). He who was "from everlasting to everlasting" (Ps. 90:2) came to be "thirty years of age" (Luke 3:23); and that body which was mortal, being subject to death, became immortal and He who was dead is now alive forevermore. He who alone has immortality (1 Tim. 6:16) is now the First-Fruits of resurrection—the only present representation in glory of that host of redeemed ones who will soon be with Him and be like Him. Every power of Satan and man had combined to retain Christ's body in the tomb. The keys of death apparently were in Satan's hands until the resurrection of Christ (cf. Heb. 2:14 with Rev. 1:18). The greatest earthly power had set its seal upon the tomb but none could loose the "pains of death" (Acts 2:24) other than God. Though, in the mystery of the Trinity, it is declared that Christ came forth from the tomb by His own will and power (John 2:19; 10:17–18) and that He was quickened by the Spirit (1 Pet. 3:18), it is stated upwards of twenty-five times that Christ was raised by the power of God the Father. Thus, in this Ephesians passage (vs. 20) it is revealed that the resurrection was due to the exercise of the Father's mighty power which "he wrought in Christ, when he raised him from the dead." This same mighty power, we are assured, is not only engaged to raise the believer from the dead, but is engaged to accomplish *all* that

has been divinely predetermined for him unto eternal glory.

Second, *the ascension of Christ* is a measurement of divine power “to us-ward who believe.” Though directly presented but three times (Mark 16:19; Luke 24:49–52; Acts 1:9), the ascension of Christ is often referred to in the Acts and Epistles as an important aspect of divine power (Acts 2:33; 3:21; 5:31; 7:55; Rom. 8:34; Phil. 2:9; 3:20; Col. 3:1; 1 Thess. 1:10; 4:16; 2 Thess. 1:7; Heb. 1:3; 1 Pet. 3:22; Rev. 3:21). This body of truth, which is of great importance as evidence of the ascension and present position of Christ, is introduced at this point in the Ephesian Letter as a ground of confidence that what God has purposed for the believer He is abundantly *able* to accomplish. The present exaltation of Christ to a sphere far above all principalities and powers is a theme which transcends the range of unaided human understanding. The Spirit alone can impress the heart with that revelation which is here intended to create assurance in the child of God that he will himself realize all that God has purposed for him. This purpose includes no less than a partaking with Christ of that exalted glory of His. Concerning His own, Christ said, “Where I am, there ye may be also” (John 14:3) and “The glory which thou gavest me I have given them” (John 17:22).

Third, “And hath put all things under his feet” (Eph. 1:22). It was in this same connection that Christ said, “All power is given unto me in heaven and in earth” (Matt. 28:18; contr. Luke 4:5–6); and by Him shall all things be subdued (1 Cor. 15:25–26). Great, indeed, is the power “to us-ward who believe”; for such ones are destined to reign with Christ and share with Him His authority. The Christian experiences little of the exercise of this authority now. At the present time he rather shares the rejection of his Lord; for all who will live godly shall suffer persecution (2 Tim. 3:12).

Fourth, “And gave him to be the head over all things to the church” (Eph. 1:22). Returning thus at the close of the first chapter to the subject which was in view at the beginning—that which has been previously mentioned in this thesis (Vol. IV)—the Apostle makes mention of that group of humanity which, because of being *called out* from both Jews and Gentiles into a heavenly association in Christ, is properly called an ἐκκλησία or Church. The fact which is uppermost here is that Christ, by divine appointment and power, is now Head over all things to the Church. The term *Head* combines two important aspects of truth: (1) Christ now presides over the Church as the One who directs every moment of life and every act of service in those who comprise this heavenly company. He is the bestower of gifts (4:8), and, by the Spirit, directs the exercise

of those gifts (1 Cor. 12:4–7). (2) Christ is now Head over the Church in the sense also that from Him she draws all spiritual vitality. Because He lives, the members of His Body live also. He is to the Church as the vine is to the branches, as the shepherd is to the sheep, as the cornerstone is to the building, and as the bridegroom is to the bride.

Special attention should be given to the fact that all the stupendous benefits enumerated in the first chapter of the Ephesian Letter are, on the human side, secured upon the one condition of believing. It is stated that the power of God is “to us-ward who believe.” In accordance with the plan of salvation by divine grace, no other condition could be imposed. Not only does God undertake for such all this measureless benefit, but the very faith by which it is received is itself a gift of God.

7. THE LORD’S DAY A COMMEMORATION. It was to be expected, when Covenant Theology has so neglected the fact and meaning of Christ’s resurrection, that there would arise much misunderstanding about the reason for the celebration of the first day of the week rather than the seventh. A recent article in a reputable religious journal is entitled, “The Sabbath Permanent but Moveable.” By this caption the writer intends to draw attention by stating what after all is a contradiction. The impossible task to which he has appointed himself is to prove that the Jewish Sabbath idea remains intact even though the precise day of the week is changed. His thesis, as for all Covenant theologians, is that the structure of the Jewish Sabbath remains in force—for there is but one covenant—whether it be observed on one day or another. Such blindness respecting the discriminating teaching of the Bible can be accounted for only on the ground that a man-made scheme of supposed continuity is embraced and followed without an unprejudiced examination of the Scriptures. Under the general division of Ecclesiology the entire Sabbath and Lord’s day problem has been given extended consideration; but since that issue is of so great import because of its inherent character, because of its doctrinal significance, and because of the existing misunderstanding respecting it, another extended treatment of the whole theme is introduced here, and with a view to establishing the truth respecting the meaning of the Lord’s day celebration as that which is in force now and as wholly unrelated to the Jewish Sabbath as grace is unrelated to law or the New Creation is unrelated to the old creation. Beginning with His own work in creation, God has chosen to sanctify, or set apart, one-seventh of all time. He commanded Israel to observe the seventh day as a day of rest (Ex.

20:8–11), likewise the seventh, or sabbatic year, as a time in which the land was to rest (Ex. 23:10–11; Lev. 25:2–7) and the fiftieth year as a time of jubilee in recognition of seven times seven years (Lev. 25:8–24). In various details both the sabbatic year and the year of jubilee were typically prophetic of the kingdom age, which is the seventh and last of the dispensations and which is characterized by the enjoyment of a sabbatic rest for all creation. Though in the present age the day to be celebrated is divinely changed from the seventh to the first day of the week because of the New Creation's beginning then, the same proportion in the division of time—one day in seven—is perpetuated. The Hebrew word *sabbath* means cessation, or perfect rest, from activity. Apart from the continual burnt offerings and the feasts which might fall on Saturday, the day was in no sense one of worship or service.

A degree of clarity is gained when the Sabbath is considered in its relation to various periods of time:

a. The Sabbath from Adam to Moses. It is recorded that God rested at the close of His six creative days (Gen. 2:2–3; Ex. 20:10–11; Heb. 4:4); but there is no intimation in the Word of God that man was appointed to observe, or ever did observe, a Sabbath until Israel came out of Egypt. The Book of Job discloses the religious life and experience of the patriarchs, and though their various responsibilities to God are therein discussed, there is never a reference to a Sabbath day obligation. On the other hand, it is distinctly stated that the giving of the Sabbath to Israel by the hand of Moses was the beginning of Sabbath observance among men (Ex. 16:29; Neh. 9:13–14; Ezek. 20:11–13). Likewise, it is evident from the records of the first imposition of the Sabbath (Ex. 16:1–35) that on the particular day which was one week, or seven days, previous to the first recorded Sabbath observed by man the children of Israel finished a Sabbath-breaking journey of many miles from Elim to the wilderness of Sin. There they murmured against Jehovah, and on that day the supply of food from heaven began which was to be gathered for six days, but was not to be gathered on the seventh day. It is evident, therefore, that the day of their journeying which would have been a Sabbath, had a Sabbath obligation been in force, was not observed as a Sabbath.

b. The Sabbath from Moses to Christ. In this period the Sabbath was rightfully in force. It was embedded in the law (Ex. 20:8–11) and the divine cure for its nonobservance was likewise provided in the law of the offerings. In this connection, it is important to observe that the Sabbath was never imposed on the Gentiles, but was peculiarly a sign between Jehovah and Israel (Ex. 31:12–17). Among Israel's sins, her failure to keep the Sabbath and to give the land its rest

are especially emphasized. In the midst of this period of the law, Hosea predicted that, as a part of the judgments which were to come upon Israel, her Sabbaths would cease (Hos. 2:11). This prophecy must at some time be fulfilled, for the mouth of the Lord hath spoken it. As the Mosaic age continued to the death of Christ, His earth-life and ministry were under the law, expounding the law and applying the law. Finding the Sabbath law obscured by the traditions and teachings of men, He pointed out that the Sabbath was given as a benefit to man and man was not to be made a sacrifice for the Sabbath (Mark 2:27). Christ was faithful to the whole Mosaic system, which included the Sabbath, because that system was in force during His earth-life; but that obvious fact is no basis for the claim that a Christian is appointed to follow Christ in His Sabbath observance either in example or precept.

c. The Church Age. Following the resurrection of Christ, there is no record in the New Testament that the Sabbath was observed by any believer, even in error. Doubtless the multitude of Judaized Christians did observe the Sabbath; but no record of such observance was permitted to appear in the Word of God. In like manner, following the resurrection of Christ, there is no injunction given to Jew, Gentile, or Christian to observe the Sabbath, nor is Sabbath-breaking once mentioned among the numerous lists of possible sins. On the contrary, there are warnings against Sabbath observance on the part of those who are the children of God under grace. Galatians 4:9–10 condemns the observance of “days, and months, and times, and years.” These were usually observed with a view to meriting the favor of God and by those who would likely be thoughtful of God at one time and careless at another. Hebrews 4:1–13 contemplates the Sabbath as a type of the rest (from his own works) into which the believer enters when he is saved. Colossians 2:16–17 plainly instructs the child of God *not* to be judged with respect to a Sabbath day, and implies that such an independent attitude toward the Sabbath is reasonable in view of all that Christ has become to one who is now of the New Creation (Col. 2:9–17). In this passage, most evidently reference is made to the weekly Sabbaths, rather than to those special or extra Sabbaths which were a part of the ceremonial law. Romans 14:5 declares that when the believer is “persuaded in his own mind” he may esteem all days alike. This does not imply a neglect of faithful worship, but rather suggests that, to such a one, *all* days are full of devotion to God. Because of the fact that in the New Testament the Sabbath is never included as any part of the Christian’s life and service, the term *Christian Sabbath* is a misnomer. In this connection it may be noted that in place of the Sabbath of the law there is provided the Lord’s day

of the New Creation, which far exceeds the Sabbath in its glory, its privileges, and its blessings.

d. The Sabbath in the Coming Age. In full harmony with the New Testament doctrine that the new Lord's day is related only to the Church, it is prophesied that the Sabbath will be reinstated—thus superseding the Lord's day—immediately upon the completion of the outcalling of the Church and her removal from the world. Even in the brief period of the tribulation which must intervene between the end of this age and the age of the kingdom, the Sabbath is again in view (Matt. 24:20); but prophecy especially anticipates the Sabbath as a vital feature of the coming kingdom age (Isa. 66:23; Ezek. 46:1).

The first day of the week has been celebrated by the church from the resurrection of Christ to the present time. This fact is proved by the New Testament records, the writings of the early Fathers, and the history of the church. There have been those in nearly every century who, not comprehending the present purpose of God in the New Creation, have earnestly contended for the observance of the seventh-day Sabbath. At the present time, those who specialize in urging the observance of the seventh day combine these appeals with other unscriptural doctrines. Since the believer is appointed of God to observe the first day of the week under the new relationships of grace, confusion arises when that day is invested with the character of, and is governed by, the seventh-day Sabbath laws. All such teachings ignore the New Testament doctrine of the New Creation.

e. The New Creation. The New Testament reveals that the purpose of God in the present, unforeseen dispensation is the outcalling of the Church (Acts 15:13–18), and this redeemed company is the New Creation, a heavenly people. While it is indicated that there are marvelous glories and perfections which are to be accomplished for this company as a whole (Eph. 5:25–27), it is also revealed that they *individually* are the objects of the greatest divine undertakings and transformations. Likewise, as the corporate Body is organically related to Christ (1 Cor. 12:12), so the individual believer is vitally joined to the Lord (1 Cor. 6:17; Rom. 6:5; 1 Cor. 12:13). Concerning the individual believer, the Bible teaches that (a) as for sin, each one in this company has been cleansed, forgiven, and justified, (b) as for their possessions, each one has been given the indwelling Spirit and the gift of God which is eternal life, has become a legal heir of God and a joint-heir with Christ, (c) as for their positions, each one has been made the righteousness of God by which he is accepted in the Beloved forever (2 Cor. 5:21; Eph. 1:6), a member of Christ's mystical Body, a part of His glorious

Bride, and a living partaker in the New Creation of which Christ is the Federal Head. We read: “If any man be in Christ, he is a new creature [creation]: old things [as respects positions, not experience] are passed away; behold, all things are become new. And all [these positional] things are of God” (2 Cor. 5:17–18; Eph. 2:10; 4:25; Gal. 6:15). Peter, writing of this company of believers, states: “But ye are a chosen generation” (1 Pet. 2:9), which means a distinct heaven-born race or nationality—a stock or kind—which has been directly created by the power of God. As the first Adam begat a race which partook of his own human life and imperfections, so Christ, the Last Adam, is now begetting by the Spirit a new race which partakes of His eternal life and perfection. “The first man Adam was made a living soul; the last Adam was made a quickening [life-giving] spirit” (1 Cor. 15:45). Having partaken of the resurrection life of Christ and being in Christ, the believer is said to be raised already (Rom. 6:4; Col. 2:12–13; 3:1–4). However, as for his body, the believer is yet to receive a glorious body like unto the resurrection body of Christ (Phil. 3:21). In confirmation of this we also read that, when Christ appeared in heaven immediately following His resurrection, it was as the “firstfruits,” implying that the whole company that are to follow will be like Him (1 John 3:2), even to their glorified bodies. In the Word of God the New Creation—which began with the resurrection of Christ and consists of a born-again, heavenly company who are in Christ—is everywhere held in contrast to the old creation, and it is from that old and ruined creation that the believer is said to have been saved and delivered. As the Sabbath was instituted to celebrate the old creation (Ex. 20:10–11; 31:12–17; Heb. 4:4), so the Lord’s day celebrates the New Creation. Likewise, as the Sabbath was limited in its application to Israel as the earthly people of God, so also the Lord’s day is limited in its application to the Church as the heavenly people of God.

f. *The Lord’s Day.* In addition to the fact that the Sabbath is nowhere imposed on the children of God under grace, there are abundant reasons for their observance of the first day of the week.

(1) *A New Day Prophesied and Appointed.* According to Psalm 118:22–24 and Acts 4:10–11, Christ in His crucifixion was the Stone rejected by Israel—the “builders”—but, through His resurrection, He has been made the Headstone of the corner. This marvelous thing is of God, and the day of its accomplishment is divinely appointed as a day of rejoicing and of gladness. In accord with this, Christ’s greeting on the resurrection morn was “All hail” (Matt. 28:9, which is more literally, “O have joy!”), and being “the day which the LORD hath made,” it

is rightfully termed “the Lord’s day.”

(2) *Observance Indicated by Various Events.* On the first day Christ arose from the dead (Matt. 28:1), on that day He first met His disciples in the new intimacy of fellowship (John 20:19), on that day He gave them instruction (Luke 24:36–49), on that day He ascended into heaven as the “firstfruits” or wave sheaf (John 20:17; 1 Cor. 15:20, 23; Lev. 23:10–12), on that day He breathed the Spirit on them (John 20:22), on that day the Spirit descended from heaven (Acts 2:1–4), on that day the Apostle Paul preached in Troas (Acts 20:6–7), on that day the believers came together to break bread (Acts 20:6–7), on that day they were to “lay by in store” as God had prospered them (1 Cor. 16:2).

(3) *The Day of Circumcision.* The rite of circumcision, which was performed on the eighth day, typified the believer’s separation from the flesh and the old order by the death of Christ (Col. 2:11), and the eighth day, being the first day after a completed week, is symbolical of a new beginning.

(4) *The Day of Grace.* At the end of a week of toil, a day of rest was granted to the people who were related to God by law-works, whereas to the people under grace, whose works are finished in Christ, a day of worship is appointed which, being the first day of the week, precedes all days of work. In the blessing of the first day the believer lives and serves the following six days. A day of rest belongs to a people who are related to God by works needing to be accomplished; a day of ceaseless worship and service belongs to a people who are related to God by the finished work of Christ. The seventh day was characterized by unyielding law; the first day is characterized by the latitude and liberty belonging to grace. The seventh day was observed with the hope that by it one might prove acceptable to God. The first day is observed with the assurance that one is already accepted of God. The keeping of the seventh day was fostered by the flesh; the keeping of the first day is fostered by the indwelling Spirit.

(5) *The Day Blessed of God.* Throughout this age Spirit-filled, devout believers, to whom no doubt the will of God has been clearly revealed, have kept the Lord’s day apart from any sense of responsibility to observe the seventh day. It is reasonable to suppose that had they been guilty of Sabbath-breaking they would have been convicted of that sin.

(6) *The Day Committed Only to the Individual.* First, notice it is not committed to the unsaved. It is certainly most misleading to the unsaved to give them grounds for supposing that they will be more acceptable to God if they observe a day; for apart from the salvation which is in Christ all men are utterly

and equally lost. For social or physical reasons a day of rest may be secured to the benefit of all; but the unregenerate should understand that the observance of such a day adds nothing to their merit before God.

Second, note it is not committed to the Church as a body. The responsibility relative to the observance of the first day is of necessity committed to the individual believer only, and not to the Church as a whole, and the manner of its celebration by the individual is suggested in the two sayings of Christ on the morning of His resurrection: "O rejoice!" and "Go ... tell." This calls for ceaseless activity in all forms of worship and service; and such activity is in contrast to the seventh-day rest.

(7) *No Command to Keep the Day.* Since it is all of grace, a written requirement for the keeping of the Lord's day is not imposed, nor is the manner of its observance prescribed. By this wise provision, none are encouraged to keep the day as a mere duty; it is to be kept from the heart. Israel stood before God as immature children under tutors and governors and needing the commandments which are given to a child (Gal. 4:1-3), whereas the Church stands before God as adult sons (4:4-7). Their life under grace is clearly defined, indeed, but it is presented only as the beseechings of God with the expectation that all shall be done *willingly* (Eph. 4:1-3; Rom. 12:1-2). There is little question over how a well-instructed, Spirit-filled believer (and the Scripture presupposes a normal Christian to be such) should be occupied on the day which commemorates Christ's resurrection and the New Creation. If perchance the child of God is not yielded to Him, no unwilling observance of a day will correct his carnal heart nor would such observance be pleasing to God. The issue between God and the carnal Christian is not one of outward actions, but of a yielded life.

In terminating this discussion respecting the truth that a new day has been divinely introduced which is in harmony with the New Creation and that this day celebrates the event which ushered in the new order, namely, the resurrection of Christ, it is further to be asserted that, as the New Creation is the one divine objective in this age and as Israel's covenants are in abeyance until this objective is realized, it is not only reasonable but imperative that the Sabbath with all its own significance as the celebration of the old order should be abrogated and supplanted by the day which belongs to the present divine purpose. This, indeed, is what has been divinely ordered, and the new day obtains whether a Judaized church comprehends it or not. At no point are the distinctions between Judaism and Christianity brought more into juxtaposition than in the different days they

celebrate. The Jews never made choice of the seventh day; it was Jehovah's choice for them. Christians never made choice of the first day; it, too, is the appointment of God and is observed by the church in spite of her confused mind regarding it. In fact, the Covenant theologian's problem is not whether the first or the seventh day should be observed; his problem is to account for the fact that the church does observe the first day. Not allowed to recognize the heaven-high New Creation lest it disrupt the theory of one unchangeable covenant, the best that he can do is to invest the new day with the features of the old day and assign to the new day the inappropriate, antithetical, antipodal term, *Christian Sabbath*. Happy are they who understand and do the will of God for the day they observe!

Conclusion

Every effort to set forth the doctrinal import of Christ's resurrection must prove inadequate. When the human mind grasps the truth respecting the exalted position to which the believer is brought through his vital union with the resurrected Christ, that mind may then hope to penetrate somewhat into the significance of Christ's glorious *anastasis*.

Chapter XI

THE ASCENSION AND SESSION OF CHRIST INCARNATE

AGAIN THE attentive student of the Sacred Text is confronted with major doctrines and age-characterizing ministries of Christ which by theologians generally are neglected to the point of dishonor to Christ; especially is this true of those of a Covenant school who in defense of a man-made theory must avoid all that is distinctive in this age of God's supreme achievements, lest the dead level of a supposed immutable covenant should be brought to disorder and confusion. Why, indeed, should any emphasis be placed on the limitless achievements of Christ's present ministry when, according to this theory, saints of former ages were equally blessed with the saints of this age? Nevertheless, and with no support for a man-made theory, the age-characterizing ministries are recorded on the pages of the Word of God. It is no small issue that the present ministries of Christ which are of the greatest consequence should be disregarded by theological writers. The unfortunate effect of such neglect is that the majority of students accept without question or investigation the doctrinal position and emphasis of their teachers. Even the teachers themselves are run into the mold of their own instructors. For this reason, there is little hope of a new and worthy reconsideration of the interpretation of the Bible. Naturally the student looks upon any truth which was neglected by his teacher as of no great moment or even as dangerous. To many the only body of interpretation which is orthodox is that which was recovered by the Reformers, or that contained in an ancient doctrinal statement. There is, however, a great body of truth which the Reformers were unable to consider and which is lacking in ancient creeds. It is this which worthy expositors have brought to light in subsequent days. Since these expositors are as capable in the field of analysis of revealed truth as were the Reformers, the results of their labors should at least have some consideration. Two schools are developing among orthodox men: one which restricts all doctrine to the findings of men from the very early days of Protestantism, and one which, while accepting the sound teaching of the Reformers, recognizes that much added light has fallen (by reason of the Spirit and His continued ministry) upon the Word of God in later days and that this is as worthy of consideration as the findings of men of former times. Of these two schools, the first-named has

too often looked upon the vital truth presented by the other as speculative, precarious, or perilous. The present ministries of Christ, like His resurrection and the Pauline doctrine of the Church, however, must be recognized, weighed, and given a full place regardless of the theories or prejudices of men in any work on theology which purports to be at all complete. As suggested by the caption by which this chapter is designated, there are two aspects of truth relative to Christ to be considered, namely, His ascension and His session. These are sufficiently related to be combined in one general division.

I. The Ascension

The doctrinal importance of Christ's ascension lies not so much in His departure from the world as it does in His arrival in heaven. Yet some attention should be given to His departure from this world, since it occupies a prominent place in the historical narrative. The whole theme of Christ's ascension is divided with reference to two events: the ascension on the resurrection morn and the final ascension after forty days.

1. THE ASCENSION ON THE RESURRECTION MORN. While it is probable that Christ was resident in heaven from the resurrection day onward and only visited the earth as contact with His followers dictated (cf. John 17:16)—in which case there were a number of ascensions—it is generally believed, perhaps without due consideration, that Christ remained in residence on the earth until His final departure on the clouds of heaven (Acts 1:9–11). To many, therefore, the suggestion that Christ ascended on the resurrection morn may cause surprise. That there was an immediate ascension following the resurrection is well indicated in the Scriptures, and that it was at the time of one antitype fulfillment is a certainty. The doctrine of an immediate ascension appears when two passages of Scripture are compared. It is recorded that when Christ came out of the tomb He was met by Mary, who in ecstatic devotion would have embraced His feet and held her Lord. Christ's loving declaration to her was, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Yet in Luke's account of the resurrection it is asserted that the same day in which He arose and at evening He not only appeared in the midst of the frightened disciples, but said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And

when he had thus spoken, he shewed them his hands and his feet” (Luke 24:38–40). As no intimation is given why He should not be touched before His ascension, speculation will achieve but little. It is enough to know that He was not to make contact with things of the earth, at least until the exact demands involved in His great redemptive mission were completed and His efficacious sacrifice had been presented in heaven. It is difficult not to believe that there was a sacred continuity to be guarded between His death and the presentation in heaven, which continuity would not permit any contact. Having abandoned the former sphere of relationship with His followers by His death and resurrection, the new and final relationship could not be entered into until He had completed it all by the presentation in heaven. The implication is clear that, since He could not be touched in the morning until He ascended and yet He could be “handled” at evening of the same day, He had ascended during the day. He ascended at once from the tomb and returned for such manifestations as were appointed for that day. “Go to my brethren, and say unto them, I ascend unto my Father” means that He was about to ascend. Had He made reference in this message to His final ascension, there was no need that Mary carry the message of that to His disciples, since He Himself had before Him the entire forty days in which to deliver the news Himself. Of the two recorded ascensions, that of the resurrection morn holds the greater doctrinal significance. He had said to His Father in His final priestly prayer, “And now come I to thee” (John 17:13), and this return is not only momentous in the whole history of the universe, but it is the natural sequence after Calvary. He had come forth from the Father for the purpose of securing man’s redemption (Heb. 10:4–7) and now He returned to the Father where He belonged by all right and title. His ascension was no penetration into unexplored regions—it was a going home in triumph, and helpless indeed is the human imagination to picture that welcome, that reunion, and that heavenly ecstasy. The Beloved was returning who was ever the Father’s delight; but how much more is He welcome at the end of so great an achievement in which all the Father’s desire is realized and the Son’s perfect obedience is actualized!

Certain achievements were wrought by the Son of God at the time of His first ascension. These fashion the doctrinal meaning of this event. In so far as human sentiment may be attributed to Deity, it may be recognized as true that there was great celestial joy in heaven when the Son returned from the earth. This would have its fullest manifestation when He first returned directly from the tomb. His appearance—marvelous above anything angels had ever seen—was, as it ever

will be, the central glory of heaven itself; but from the doctrinal viewpoint the first ascension accounts for the long-anticipated fulfilling of two foreshadowings of the Old Testament as well as their becoming the eternal reality which the antitypes are.

a. Christ Entered the Heavenly Sanctuary. Bearing only on the antitypical meaning of the Day of Atonement when all things were purified by blood and especially on the meaning of the high priest entering into the holy of holies and not without blood, the writer to the Hebrews asserts: “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb. 9:23–24). No great difficulty arises in connection with the disclosure that mundane things were purified by blood. Of this it is written by the same author: “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission” (9:19–22). It is evident that, as the typical blood of beasts served to purify all things of the earthly sanctuary, Christ’s entrance into heaven itself—typified by the high priest entering the holy of holies and sprinkling the mercy seat—was in some way, not fully revealed, a purifying of “heavenly things” by “better sacrifices.” The widest range of interpretations is advanced respecting this heavenly purification. Though extended, the analysis of the passage made by F. W. Grant in *The Numerical Bible* clarifies the issues in several particulars. He writes:

The things to which the Levitical system pointed are now fulfilled, the true Day of Atonement, the Great High Priest of a better tabernacle, who has entered the sanctuary, “not by the blood of bulls and goats, but by His own blood,” having found, not an atonement which would last a year, but “*eternal* redemption.” Thus the worshiper has at last his conscience purified from dead works, from that which had in it no savor of life; would not satisfy, therefore, the living God. The legalism of the old covenant has been replaced by the grace of the new. The eternal inheritance is secured to those who are called by the grace of the gospel. Christ is thus the High Priest of those good things which were typified in Judaism, things still to come, which its shadows pointed to, but nothing more. The tabernacle is a better and more perfect one, “not made with hands,” not belonging to the old creation. The blood of goats and bulls has been replaced by the value of His own blood, in virtue of which He has entered in once for all into the holy places, having found an “eternal

redemption.” He entered in in the triumph of having done this. There may be need of some additional clearing of the old types which are here interpreted for us, as well as of their application to the things of which they speak. The mercy-seat in the holiest, as being the “propitiatory,” or place of propitiation, propitiation or atonement (for the word is the same in the Hebrew of the Old Testament and in its translation in the Septuagint Greek) being made upon it once a year, the question cannot but be raised, How does this affect the question of propitiation for us being really made in heaven, in some sense at least, when our High Priest entered in? It is evident that for Israel the blood upon the mercy-seat was the fundamental condition of all their blessing. Atonement, or propitiation, was then made “for the holy sanctuary, and for the tabernacle of the congregation, and for the altar, and for the priests, and for all the people of the congregation” (Lev. 16:33). Insomuch that this and this alone was the “day of atonement,” apart from which no other sacrifice could legally have been offered, or God have remained in their midst at all. Is there nothing, then, in the substance that answers to these shadows, that answers just to this putting of the blood upon the mercy-seat, equally fundamental, that the throne may be for us that “throne of grace” which we know it to be? Or, can this speak simply of the Cross, and what was done there? and was not the blood, in any sense, carried in so as to be presented for acceptance before God in heaven? Now, there is another question that may be asked in return, which, simple as it is, deserves yet serious consideration. Does any one conceive of our blessed Lord carrying in literally His blood into heaven? That will, of course, be denied at once, and wonder expressed even at the suggestion of it. These are figures, it will be rightly said, and must be figuratively conceived; and we may add, as the apostle declares of them, that they are not even “the very image” of what they represent. This must not be taken as license for any avoidance of honest, consistent observance of the very terms in which it has pleased God to reveal things to us, as has many times been said, yet it has to be considered and reckoned with none the less. What could the application of the blood to the various objects to which it was applied in the Levitical ritual mean with reference to us now? When the high priest had completed his work in the tabernacle, he went out to the altar (of burnt-offering) to apply the blood similarly there. Are we to conceive of this as some further presentation of it for acceptance in relation to what the altar typifies? It is plain that this cannot be. The altar was that from which the daily sacrifices went up for Israel, and the blood put upon it for propitiation simply set forth the righteousness of God in accepting what was done there. Just so by that upon the mercy-seat God’s righteousness was set forth in continuing to dwell among a sinful people. In each case it was the blood that made the propitiation (Lev. 17:11); and the application of it gave it no new efficacy, but simply revealed its efficacy in particular relations. It was one of those object-lessons of which the ritualistic service consisted, and which may be easily strained in the endeavor to find in them a kind of exactness which does not belong to them. Thus, because the burning upon the altar followed the slaying of the victim, it was made by many to speak of atoning sufferings on the Lord’s part *after* death. It has been forgotten in all such cases that “no parable can teach doctrine.” We must find elsewhere the doctrine which the type illustrates, before we can find the ground for a just application. Now it is here that the doctrine thought to be found in Scripture as to this fails so absolutely. Where shall we expect to find it if not in Hebrews, where confessedly the Day of Atonement is the text upon which the apostle is dwelling in all this part? And where is it to be found in Hebrews, or anywhere else in the New Testament, that Christ went into heaven to make propitiation there? to present His work to God for its acceptance, or in any sense to sprinkle the blood upon the Eternal Throne? Quite another thing is, in fact, taught there,—namely, that Christ entered in once into the holy places, *having obtained* eternal redemption. As risen from the dead, raised up by the glory of the Father, He entered once, not the second time, propitiation therefore already accomplished, the resurrection the evidence of the ransom accepted, nothing remaining in this way to be done. The virtue of the blood revealed itself all the way, even as the typical veil of the sanctuary had been rent at the Cross already, before a step had been taken on the triumphant journey. All is as consistent as possible, and as plain as need be. And if it be said, Have we, then,

nothing that answers more closely to this priestly action at the Throne? the answer is abundant, that the reality far transcends the type; for not only has the Throne been acting in power thus all along the road, but the Great High Priest, “having made by Himself purification of sins, He seated Himself” *upon* the Throne, “at the right hand of the Majesty on high.” No blood is needed further to assure us that the Throne whereon He sits who shed it is a Throne of triumphant, glorious grace. *Christ there* is, as we are told in the epistle to the Romans (chap. 3:25), “set forth a propitiatory” (or mercy-seat) “through faith, by His blood.” Christ is HIMSELF, in heaven, the blood-sprinkled mercy-seat. The New Testament, while confirming and interpreting the Old, goes yet far beyond it; and this is an important principle for its interpretation. Where should we find this more than in the light which thus streams out through these opened heavens?—*Heb. to Rev.*, 2nd ed., pp. 50–52

Mr. Grant, it would seem, has hardly considered all that is implied in the problem respecting the taking of Christ’s blood into heaven, for the terminology—heavenly things purified by a better sacrifice—indicates a cleansing by blood. Is it only the historical fact that Christ’s blood was shed which is accepted as the ground of heaven’s cleansing, or is it the actual blood taken into heaven? It is probable that not enough is revealed to help one to a clear understanding and solution of the problem. The two types involved are specific enough: (a) that of the two birds, the second of which is dipped in the blood of the first bird and released, all of this a type of Christ rising and ascending into heaven and taking His blood with Him; (b) the high priest on the Day of Atonement going into the holiest and there applying the blood to the mercy seat. The blood, it is true, becomes the ground of propitiation; but that is hardly the issue here. The fact remains that in both types the blood is carried either into the sky by the bird or into the typical earthly sanctuary by the high priest. In the latter instance, it is plain how an awful throne of judgment becomes a throne of grace.

b. Christ the First-Fruits. With reference to Leviticus 23:9–14, C. H. Mackintosh writes:

The beautiful ordinance of the presentation of the sheaf of first-fruits typified the resurrection of Christ, who, “at the end of the Sabbath, as it began to dawn toward the first day of the week,” rose triumphant from the tomb, having accomplished the glorious work of redemption. His was a “resurrection *from among* the dead”; and in it we have at once the earnest and the type of the resurrection of His people. “Christ the first-fruits; afterwards they that are Christ’s at His coming.” When Christ comes, His people will be raised “from among the dead [ἐκ νεκρῶν],” that is, those of them that sleep in Jesus; “but the rest of the dead lived not again until the thousand years were finished” (Rev. 20:5). When, immediately after the transfiguration, our blessed Lord spoke of His rising “*from among the dead*,” the disciples questioned among themselves what that could mean (cf. Mark 9). Every orthodox Jew believed in the doctrine of the “resurrection of the dead [ἀνάστασις νεκρῶν],” but the idea of a “resurrection from among the dead [ἀνάστασις ἐκ νεκρῶν]” was what the disciples were unable to grasp; and no doubt many disciples since then have felt considerable difficulty with respect to a mystery so profound. However, if my reader will prayerfully study and compare 1 Corinthians 15 with 1 Thessalonians 4:13–18, he will get much precious instruction upon this most interesting and practical truth. He can also look at Romans 8:11

in connection.—“But if the Spirit of Him that raised up Jesus from the dead [ἐκ νεκρῶν] dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” From all these passages it will be seen that the resurrection of the Church will be upon precisely the same principle as the resurrection of Christ. Both the Head and the body are shown to be raised “from among the dead.” The first sheaf and all the sheaves that follow after are morally connected. . . . “And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord” (Lev. 23:15–17). This is the feast of Pentecost—the type of God’s people, gathered by the Holy Ghost, and presented before Him, in connection with all the preciousness of Christ. In the passover we have the death of Christ, in the sheaf of first-fruits we have the resurrection of Christ, and in the feast of Pentecost we have the descent of the Holy Ghost to form the Church. All this is divinely perfect. The death and resurrection of Christ had to be accomplished ere the Church could be formed. The sheaf was offered and then the loaves were baked. And, observe, “they shall be baked *with leaven.*” Why was this? Because they were intended to foreshadow those who, though filled with the Holy Ghost, and adorned with His gifts and graces, had, nevertheless, *evil* dwelling in them. The assembly, on the day of Pentecost, stood in the full value of the blood of Christ, was crowned with the gifts of the Holy Ghost; but there was leaven there also. No power of the Spirit could do away with the fact that there was evil dwelling in the people of God. It might be suppressed and kept out of view, but it was there. This fact is foreshadowed in the type by the leaven in the two loaves, and it is set forth in the actual history of the Church; for albeit God the Holy Ghost was present in the assembly, the flesh was there likewise to lie unto Him. Flesh is flesh, nor can it ever be made aught else than flesh. The Holy Ghost did not come down on the day of Pentecost to improve nature or do away with the fact of its incurable evil, but to baptize believers into one body, and connect them with their living Head in heaven.—*Notes on Leviticus*, Amer. ed., pp. 337–39, 341–42

Thus in His first ascension Christ appeared at once in heaven, having finished the work of redemption. The first type fulfilled in that first ascension is that of the high priest entering the holy of holies, while the second type fulfilled is that of the wave sheaf, the first-fruits of harvest.

2. THE FINAL ASCENSION ON THE CLOUDS OF HEAVEN. It is true that the two recognized ascensions of Christ may be, as they often are, contemplated as one event by the Scripture. The first, nevertheless, as indicated above, is the time of the formal presentation and the fulfilling of typical expectation, while the second represents the visible, final departure from earth to heaven and the seating of Christ on His Father’s throne. As quoted above, F. W. Grant relates the seating with His presentation in heaven. Doubtless there is a sense in which Christ was hailed as the occupant of the throne when He entered heaven at the time of the first ascension, yet that could hardly have been the moment of His final and permanent occupancy of that throne. His missions to the earth during the succeeding forty days would preclude this.

The pertinent question is raised whether Christ's glory was veiled to any extent during the forty-day appearances, as it had been veiled during His precross ministry. As throwing light upon this, it may be remembered that the Apostle John had seen Christ in His baptism, His earth ministry, His transfiguration, His death, His resurrection, and in His postresurrection appearances; yet when he saw the Christ in heaven, in His present glory and as all will see Him, he fell at His feet as one dead. Of this experience he relates: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17–18). It would follow that, as all who saw Christ after the resurrection were able to recognize Him, to relate Him to His former appearance, and to endure the sight, His forty-day appearances were also veiled to a large degree.

While, according to the twofold approach to the whole revelation respecting Christ's ascension being followed, each event is characterized by achievements and occurrences peculiar to itself, there are Scriptures which contemplate the ascension as one complete event. In this connection, it is instructive to consider:

Psalm 68:18. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them."

This passage, quoted by the Apostle in Ephesians 4:8, draws out the following comment from Erling C. Olsen:

Observe that the 8th verse of the 4th chapter of Ephesians is a direct quotation from the 18th verse of the 68th Psalm. David said in that verse: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men ..." Of whom was David speaking? The Apostle Paul, through the Holy Spirit, tells us it is the Lord Jesus, for he declares: "(Now he that ascended is he also that first descended into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" In other words, the Jehovah of the Old Testament is the Lord Jesus of the New Testament! It is He who first descended into the lower parts of the earth, in order to deliver those who were held captive. Then He *ascended*, taking with Him the spoils of His triumph. Now from that high, exalted place in the heavens He has given gifts to men. To some He has given the gift of apostleship; to some, that of evangelist; to some, pastors; and to others, teachers. For what purpose? For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—*Meditations in the Psalms*, I, 494

Proverbs 30:4. "Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

Dr. H. A. Ironside writes the following bearing on this passage:

How vast the ignorance of the most learned man, when confronted with questions like these! We are at once reminded of the Lord's challenge to Job, in the 38th and 39th chapters of the wonderful book that bears his name. At the best, human knowledge is most circumscribed and contracted. No man, apart from divine revelation, could reply to the questions here asked. The first never found an answer until the words of our Lord concerning Himself, as recorded in John 3:13: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." He it was who descended likewise, as it is written. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things" (Eph. 4:9, 10). How much there is for the believer in the precious truth connected with the Lord's descent and ascension! Because of our sins He died upon the cross, bearing the righteous judgment of God. There He drank the dreadful cup of wrath which we could never have completely drained to all eternity. But because of who He was, He could drink the cup, and exhaust the wrath, leaving naught but blessing for all who trust in Him. He died, and was buried, but God raised Him from the dead, and in triumph He ascended to glory. Enoch was translated that he should not see death. Elijah was caught up in a flaming chariot, and carried by a whirlwind to heaven. But neither of these went up in his own power. Jesus, His work finished, and His ministry on earth accomplished, ascended of His own volition, passing through the upper air as easily as He had walked upon the water. The fact of His having gone up and having been received by the Shekinah—the cloud of divine Majesty—testifies to the perfection of His work in putting away forever the believer's sins. When on the tree, "Jehovah laid on Him the iniquity of us all." He could not be now in the presence of God if one sin remained upon Him. But all have been righteously settled for and put away, never to come up again: therefore He has gone in, in the power of His own blood, having accomplished eternal redemption. "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men" (Eph. 4:8). He had "destroyed him that had the power of death, that is, the devil," that He might "deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. 2:14, 15). The trembling, anxious sinner is pointed by the Holy Ghost, not to Church or sacraments, not to ordinances or legal enactments, not to frames or feelings, but to a risen and ascended Christ seated in highest glory! "The righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:6–10). Christ bore our sins on the cross. He died for them. He has been raised from the dead in token of God's infinite satisfaction in His work. He has ascended up to heaven, and His place on the throne of God as a Man in glory, is proof positive, that our sins are gone forever. This it is that, believed, gives deep and lasting peace. When the believer realizes that all has been done in a way that suits God; that He who accomplished it is one with the Father; that man as a fallen creature had no part in that work save to commit the sins for which the Saviour died: then, and not till then, does the majesty of the work of the cross dawn upon the soul. The question, "What is His name, and what is His Son's name?" followed by the challenge, "Declare, if thou canst tell," finds its answer in the New Testament revelation of the Father and the Son.—*Notes on Proverbs*, pp. 435–39

John 3:13. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

While this passage is not directly on the ascension of Christ, there is much in it about Christ's rightful place in heaven and an anticipation of His return to heaven from whence He came. Dean Alford states here:

The whole verse seems to have intimate connexion with and reference to Proverbs 30:4, "Who hath ascended up to heaven, or descended?" and as spoken to a learned doctor of the law, would recall that verse,—especially as the further question is there asked, "Who hath gathered *the wind* in His fists?" and "What is His name, and what is His Son's name?" See also Deuteronomy 30:12, and the citation, Romans 10:6–8. All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, *was in, came down from, heaven,—and was in heaven* (heaven about Him, heaven dwelling on earth, ch. 1:52), *while here*, and ascended up into heaven when He left this earth;—and by all these proofs, speaking in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of *heavenly things* to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *by anticipation*, of *results* of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption *as accomplished*, and makes announcements which could not be literally acted upon till they had been so accomplished. See vv. 14 ff., whose sense will be altogether lost, unless this **hath ascended up** be understood of His exaltation to be a Prince and a Saviour, **which is in heaven**. See ch. 1:18 and note. Doubtless the meaning involves "*whose place is in heaven*"; but it also asserts the being in heaven of the *time then present*: see ch. 1:52. Thus majestically does the Lord characterize His whole life of humiliation in the flesh, between His descent and His ascent. As uniting in Himself God, whose dwelling is Heaven, with man, whose dwelling is on earth, He ever was in heaven. And nearly connected with this fact is the transition to His being the fountain of eternal life, in vv. 14 ff.: cf. 1 Cor. 15:47–50, where the same connexion is strikingly set forth. To explain such expressions as "*to ascend up into heaven,*" etc., as mere *Hebrew metaphors* (Lücke, De Wette, etc.) is no more than saying that Hebrew metaphors were founded on deep insight into divine truth:—these words in fact express *the truths on which Hebrew metaphors were constructed*. Socinus is quite right, when he says that *those who take* "hath ascended up into heaven" *metaphorically, must in all consistency take* "he that came down from heaven" *metaphorically also*; "the descent and ascent must be both of the same kind."—*New Testament for English Readers*, I, 484

Ephesians 1:20–23. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The span of the ascension of Christ is measured in this Scripture. Not only has He left the tomb and returned to His native place, but He is exalted above all others, with all authority in heaven and on earth committed to Him; yet His humanity is present too. There is a *man* in the glory. His glorified humanity is retained forever.

Ephesians 4:8–10. "Wherefore he saith, When he ascended up on high, he led

captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)”

Reference to this portion has been made by the writers quoted above. The text contemplates the whole movement down to the earth and to death and the movement back again with the immeasurable fruits of His conquest. Much emphasis is placed in the New Testament upon the exceeding greatness of the occasion on which the eternal Son of God came into the world. Here, as elsewhere, an equally great achievement is indicated, namely, Christ’s return or ascension back to His former place and glory. It is written that He prayed as He was about to leave this world: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John 17:5).

Acts 1:9–11. “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

The historical facts related to Christ’s final ascension are here set forth in simple terms. Having indicated the divinely arranged delay in the realization of Israel’s earthly kingdom (Acts 1:6–7) and having defined the scope of the responsibility of His own in the world in this age together with the provided power of the enabling Holy Spirit (Acts 1:8), Christ departs into heaven. This Scripture traces His movement no further than that He was removed from human sight. That He ascended above all authorities and powers in angelic realms, that He assumed vast authority, and that He is seated upon His Father’s throne must be understood from other portions of the New Testament. Of great significance is the fact that, as His last words in the world, He gives a comprehensive statement respecting Israel’s kingdom to the effect that—though it is in no way abandoned—its time of realization is left indefinite relative to human understanding but fully determined in the mind and purpose of God, and a statement that the present age, if wholly indefinite with respect to duration, is to be characterized by a believing witness unto Himself in the power of the Holy Spirit. Such themes are eminently fitting—and they alone would be—for the final word He has left this world. As a theme, Christ’s activity and responsibility in heaven belong to the next division of the chapter.

II. The Session

The present ministry of Christ in heaven, known as His session, is far-reaching both in consequence and import. It, too, has not been treated even with a passing consideration by Covenant theologians, doubtless due to their inability—because of being confronted with their one-covenant theory—to introduce features and ministries which indicate a new divine purpose in the Church and by so much tend to disrupt the unity of a supposed immutable purpose and covenant of God's. Since, as will be seen, certain vital ministries of Christ in heaven provide completely for the believer's security, the present session of Christ has been eschewed by Arminians in a manner equally unpardonable. This neglect accounts very well for the emphasis of their pulpit ministrations. The Christian public, because deprived of the knowledge of Christ's present ministry, are unaware of its vast realities, though they are able from childhood itself to relate the mere historical facts and activities of Christ during His three and one-half years of service on earth. That Christ is doing anything now is not recognized by Christians generally and for this a part-truth kind of preaching is wholly responsible. It yet remains true, whether neglected by one or the other kind of theologian, that Christ is now engaged in a ministry which determines the service and destiny of all those who have put their trust in Him. Various aspects of His present ministry are here indicated.

1. THE EXERCISE OF UNIVERSAL AUTHORITY. An inscrutable mystery is present in the fact that all authority is committed by the Father to the Son. In the light of the complete evidence that the Son is equal in His Person with the Father, it is difficult to understand how authority could be committed to the Son which was not properly His in His own right. Whatever may be the solution of that problem, it is certain that "all power" is given unto Christ (Matt. 28:18). And that power, while it was used in the beginning for the creation of all things in heaven and on earth, visible and invisible, including thrones, dominions, principalities, and powers, is exercised now to the end that all things may hold together (Col. 1:16–17). The very seating of Christ far above all intelligences (Eph. 1:20–21) implies that He is over them in complete authority. Thus, in a similar way, it is written that the Father hath put all things under the feet of the Son, excepting of course Himself (1 Cor. 15:27). This power will be exercised in the coming kingdom age to the end that all rule, authority, power, and every enemy—even death—shall be subdued (1 Cor. 15:24–28); but that same authority is possessed by the Son inherently and then is exercised in those ways

in which it is required. It is, therefore, essential that when drawing a picture of the exalted Christ and in contemplating His Person and present activity He should be seen as the One who, under the Father, is above and over all things in the universe in the sense that they owe their very existence to Him, are held together by Him, and are governed by Him.

2. HEAD OVER ALL THINGS TO THE CHURCH. Unavoidably, this theme recurs in this chapter, though considered already under Christ's resurrection. Much, indeed, is made in the prophetic Scriptures of the future relation Christ will sustain as King to Israel and the nations at that time when He shall have returned to the earth; but now in the present age Christ is, through the same exaltation by the Father which placed Him above all intelligences, made to be Head over all things to the Church, which is His Body (cf. Eph. 1:22–23; Col. 1:18). Out of this Headship various responsibilities arise which will, because of their vital import, be traced as major divisions of this theme. The point of present emphasis is the essential fact of Christ's Headship over the one Church, which is His Body. That it is termed *the Church, which is His Body* differentiates it from every form of the organized or visible church, which organized church at best is no more than an outward representation (with wheat and tares) in one locality and in one generation of that larger company of all believers in every locality and every generation who, being individually joined to Christ and perfected in Him, are one Body. This Headship is organic and real. Into Him are all the saved ones placed by the baptism of the Spirit and He is over them as the Head to that Body which they thus form. It is certain that Christ was not Head over all things to the Church until He ascended into heaven. The Church was not yet formed during His earthly ministry (cf. Matt. 16:18), nor until the descent of the Spirit on Pentecost. This assertion is not only sustained by uncomplicated, direct teaching of the New Testament but by the types as well. It was precisely fifty days after the wave sheaf—the type of Christ in resurrection—when the two loaves were waved which are a type of the Church, yet to be raised also and presented in glory. The loaf represents an uncounted number of particles sealed into one unit. Thus, also, the Church is one though formed out of a multitude of people from every kindred, tongue, and tribe. The Church is the supreme heavenly purpose of God and Christ's Headship over it is as exalted as that which is pre-eminent in the mind of the eternal God could be. The teaching ministry of Christ may well serve as an illustration of His Headship relation to every member of His Body. In John 16:13 it is recorded that complete

instruction is ever being given to each yielded believer by the indwelling Spirit. It is clearly pointed out that the Spirit does not originate the message which He imparts, but rather speaks in the believer's heart whatsoever He hears. The One to whom the Spirit listens and whose message the Spirit transmits is none other than Christ, who stated "I have yet many things to say unto you" (vs. 12). It is thus the wonderful privilege of each member of the Body of Christ to receive direct messages of instruction and comfort from his exalted Head up in glory.

3. THE BESTOWER OF GIFTS. According to the New Testament, a gift is a divine enablement wrought in and through the believer by the Spirit who indwells him. It is the Spirit working thereby to accomplish certain divine purposes and using the one whom He indwells to that end. It is in no sense a human undertaking aided by the Spirit. Though certain general gifts are mentioned in the Scriptures (Rom. 12:3–8; 1 Cor. 12:4–11), the possible variety is unlimited since no two lives are lived under exactly the same conditions. However, to each believer some gift is given, although the blessing and power of the gift will be experienced only when the life is wholly yielded to God. (In Romans 12, then, the truth of verses 1 and 2 precedes that of verses 6–8.) There will be little need of exhortation to God-honoring service for the one who is filled with the Spirit; for the Spirit will be working in that one both to will and to do of His good pleasure (Phil. 2:13). In like manner, certain men who are called His "gifts unto men" are provided and locally placed in their service by the ascended Christ (Eph. 4:7–11). The Lord did not leave this work to the uncertain and insufficient judgment of men (1 Cor. 12:11, 18). The bestowment of gifts is but another instance in which the personal and individual supervision of the exalted Christ over each member of His Body is disclosed. Each one is appointed to the exercise of a spiritual gift and that "as he will" (1 Cor. 12:11).

4. THE INTERCESSOR. This ministry of prayer began before He left the earth (John 17:1–26), is carried on for the saved rather than the unsaved (John 17:9), and will be continued in heaven as long as His own are in the world (John 17:20). As Intercessor, His work has to do with the weakness, the helplessness, and the immaturity of the saints who are on the earth—things over which they have no control. He who knows the limitations of His own and the power and strategy of the foe with whom they have to contend, has become unto them the Shepherd and Bishop of their souls. His care of Peter is somewhat an illustration of this truth (Luke 22:31–32). The priestly intercession of Christ is not only effectual, but is unending. The priests of old failed partly because of death; but

Christ, because He ever liveth, hath an unchanging priesthood: “Wherefore he is able also to save them to the uttermost [hence, without end] that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25). David recognized the same divine shepherding care and its guarantee of eternal safety, when he said “The LORD is my shepherd; I shall not want” (Ps. 23:1). One of the four reasons assigned in Romans 8:34 for the believer’s safekeeping is that Christ now “maketh intercession for us.” The effectiveness of the intercession of Christ in the preservation of each believer is declared to be absolute. As quoted above, “He is able also to save them to the uttermost,” that is, to save and keep saved forever those who come unto God by Him and this on the ground of His ministry of intercession.

5. THE ADVOCATE. The child of God is often guilty of actual sin which would separate him from God were it not for his Advocate and what He wrought in His death. The effect of the Christian’s sin upon himself is that he loses his fellowship with God, his joy, his peace, and his power. On the other hand, these experiences are restored in infinite grace on the sole ground that he *confess* his sin (1 John 1:9); but it is still more important to consider the Christian’s sin in relation to the holy character of God. Through the present priestly advocacy of Christ in heaven there is absolute safety and security for the Father’s child even while he is sinning. An advocate is one who espouses and pleads the cause of another in the open courts. As Advocate, therefore, Christ is now appearing in heaven for His own (Heb. 9:24) when they sin. It is written: “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). His pleading is said to be with the Father, and Satan is there also, ceasing not to accuse the brethren night and day before God (Rev. 12:10). To the Christian, the sin may seem insignificant; but a holy God can never treat it lightly. It may be a secret sin on earth, but it is open scandal in heaven. The Psalmist wrote: “Thou hast set our iniquities before thee, our secret sins in the light of thy countenance” (Ps. 90:8). In marvelous grace and without solicitation from men, the Advocate pleads the cause of the guilty child of God. What the Advocate does in thus securing the safety of the believer is so in accordance with infinite justice that He is mentioned in this connection as “Jesus Christ the righteous.” He pleads His own efficacious blood and the Father is free to preserve His child against every accusation from Satan or men and from the very judgments which sin would otherwise impose, since Christ through His death became “the propitiation for

our [Christians'] sins" (1 John 2:2). The truth concerning the priestly ministry of Christ in heaven does not make it easy for the Christian to sin. On the contrary, these very things are written that *we be not sinning* (1 John 2:1, Greek); for no one can sin carelessly who considers the necessary pleading which his sin imposes upon the Advocate. The priestly ministries of Christ as Intercessor and as Advocate are directed unto the eternal security of those who are saved (Rom. 8:34).

6. THE BUILDER. One passage of great significance bears upon Christ's present undertaking in heaven as a Builder. He said "I go to prepare a place for you," and this in connection with the statement that in His Father's house, or universe, there are many abodes (John 14:1-3). Evidently not one of those abodes is in His estimation suitable for His Bride. Thus it comes about that He is preparing an abode which will be even more glorious than all within God's creation at present. He is now thus engaged.

7. CHRIST EXPECTING. Over and above all the stupendous present ministry of the resurrected, exalted Savior already noted is the attitude which He is said to maintain toward the day when, coming back to the earth, He will defeat all enemies and take the throne to reign. Important, indeed, is the revelation which discloses the fact that Christ is now in the attitude of expectation toward the oncoming day when, returning on the clouds of heaven, He will vanquish every foe (cf. Ps. 2:7-9; Isa. 63:1-6; 2 Thess. 1:7-10; Rev. 19:15). Hebrews 10:13 records His expectation, which reads: "From henceforth expecting till his enemies be made his footstool." This will be realized in connection with His return to the earth in power and great glory, which return is the theme of the next chapter in this treatment of Christology.

In concluding this chapter on the ascension and session of the resurrected Christ, attention is again called to the immensity of His undertakings—some accomplished when He ascended from the tomb and others when He ascended visibly on the clouds of heaven. To this may be added the continued saving of souls, even all who come unto Him (Matt. 11:28; John 6:37). As High Priest over the true tabernacle on high, the Lord Jesus Christ has entered into heaven itself there to minister as Priest in behalf of those who are His own in the world (Heb. 8:1-2). The fact that He, when ascending, was received of His Father in heaven is evidence that His earth-ministry was accepted. The fact that He sat down there indicated that His work for the world was completed. The fact that He sat down on His Father's throne and not on His own throne reveals the truth,

so constantly and consistently taught in the Scriptures, that He did not set up a kingdom on the earth at His first advent into the world, but that He is now “expecting” until the time when His kingdom shall come in the earth and the divine will shall be done on earth as it is done in heaven. “The kingdoms of this world” are yet to become “the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev. 11:15), and the kingly Son will yet ask of His Father and He will give Him the nations for His inheritance and the uttermost parts of the earth for His possession (Ps. 2:8). However, Scripture clearly indicates too that He is not now establishing that kingdom rule in the earth (Matt. 25:31–46), but that rather He is calling out from both Jews and Gentiles a heavenly people who are related to Him as His Body and Bride. After the present purpose is accomplished He will return and “build again the tabernacle of David, which is fallen down” (Acts 15:13–18). Though He is a King-Priest according to the Melchizedek type (Heb. 5:10; 7:1–3), He is now serving as Priest and not as King. He who is coming again and will then be King of kings is now ascended on high to be “head over all things to the church, which is his body” (Eph. 1:22–23).

Chapter XII

THE SECOND ADVENT OF CHRIST INCARNATE

SINCE CHRIST is the center of all Biblical prediction, there is properly an eschatology to be included in Christology. It contemplates the return of Christ to the earth, the kingdom which He will then set up on the earth, and His eternal reign. The first of these is now to be considered, the second in the chapter following, while the last forms the theme of the closing main division of Christology or chapter XIV.

Though theologians differ about the time and the manner of Christ's second advent, all who receive the Bible seriously do agree that He will return to this earth. The Scriptures clearly teach that Christ will come for judgment and for the setting up of His kingdom on the earth. Over this kingdom He with His Bride shall rule forever. No apology is entered or entertained for taking this vast body of Scripture which presents Christ's coming again and His kingdom in other than its natural, literal, and grammatical sense. All predictions due to be fulfilled before the present time, and they are many indeed, have been fulfilled after this manner and without exception; it is therefore reasonable to believe that unfulfilled predictions will be accomplished as faithfully and as definitely. It is possible that for want of faith some men of the past age of law who were confronted with predictions respecting the first advent when it was yet future were inclined to place some so-called spiritualizing interpretation upon these great prophecies; but it remained true, and would have remained so though no living man had taken God at His Word, that the inspired predictions moved on majestically in their natural, literal, and grammatical fulfillment. For those who have not done so, it may be the introduction into almost limitless fields of divine revelation and into overwhelming demonstrations of divine faithfulness to follow through an investigation which pursues this specific method of interpretation—such, anyway, is this division of Christology designed to be. The theme is as august, majestic, and consequential as the consummation of all divine purposes in mundane spheres must be. If matters of present world crises arrest the attention and spread consternation among all civilized inhabitants of the earth, how much more should believing men be aroused to unprecedented attention by the portrayal of those stupendous realities which constitute the closing scenes—the final disposition of evil and the final enthronement of righteousness and peace unto all eternity to come! However vividly expressed,

comparison between any event in the history of the world—unless it be the creation of the universe—and that program which is yet to come is, so far as that which is sublunary is concerned, more an antithesis than a parallel. With reference to the literal fulfillment of prophecy related to the first advent and the probability of literal fulfillment of prophecy related to the second advent, George N. H. Peters writes:

If we were to adopt this principle of spiritualizing the [Second] Coming and the language employed in its usage, *then*, if consistently applied to the whole Bible, it would ignore the *literal, personal First Advent*. This is no caricature, but sober argument. Suppose our opponents are correct in their interpretation; let us then transplant ourselves to a period *before* the First Advent and apply their system to prophecies relating to that Advent and see the result. Let us, taking such an imaginative position, select e.g. Isa. 40:3, “the voice of him that crieth in the wilderness,” etc., and according to the system just adopted, this would denote that divine truth would be heard in the earth even in the most abandoned parts of it, etc. Or, select e.g. Isa. 53, and we would have a representation of truth, its treatment, rejection, and final triumph. But what are the facts *as evidenced* by fulfillment? Have we not a literal voice, literal wilderness, literal address to Jews, a literal Coming, humiliation, sufferings, and death of Jesus Christ, etc.? According to the system of our opponents no such literal, personal fulfillment was intended, for if the predictions relating to the Sec. Advent, which are *far clearer, distinctive, and decisive* than those referring to the First, are to be understood as portraying a spiritual or providential Coming, *then surely*, if this measurer of prophecy is applied to the less distinct ones of the First Advent, they too only mean a spiritual or providential Coming. If the rule of interpretation holds good now, it ought to cover all time; for we know of no rules that were applicable to one age and not to another. If it be answered, that fulfillment shows that such and such language must be literally understood, *then* our reply is ready: the fulfillment is evidence that the spiritualistic interpretation on this point is *utterly untrustworthy*, while it gives decisive proof of *the consistency* of that adopted by the early Church.—*The Theocratic Kingdom*, II, 169

There could be no more decisive reason for giving a literal interpretation to the prophecies of the second advent than is set up by the fact that the prophecies of the first advent were thus fulfilled. Those who persist in a change of plan for the interpretation of that which is future have assigned to themselves the unenviable task of explaining why so violent a variation is introduced. At this point candor is challenged. If, perchance, the variation be interposed merely to defend a man-made idealism or to relieve a feeble credence, it deserves only the censure which belongs to unbelief. A phenomenon exists, namely, that men who are conscientious and meticulous to observe the exact teaching of the Scripture in the fields of inspiration and the divine character of the Sacred Text, the ruin of the race through Adam’s sin, the Deity and Saviorhood of Christ, are found introducing methods of spiritualizing and vamping the clear declarations of the Bible in the one field of Eschatology. So much has this tendency prevailed in the past two or three centuries that, as respecting theologians, they are almost wholly

of this bold class. So great an effect calls for an adequate cause, and the cause is not difficult to identify. As previously indicated, when one is bound to a man-made covenant theory there is no room within that assumption for a restoration of Israel, that nation with all her earthly covenants and glory having been merged into the church. There is but one logical consummation—that advanced by Whitby with all its reckless disregard for the Biblical testimony, namely, that a hypothetical grace covenant will eventuate in a transformed social order, and not by the power of the returning Messiah but by the preaching of the gospel. In the present time there are those who, misapprehending the prediction that the gospel of the kingdom must be preached in all the world (Matt. 24:14), assert that Christ cannot return until the missionary enterprise has reached to all the inhabited earth, not recognizing that the passage in question is found in a context belonging to the future great tribulation and that because of the unending cycle of birth and death there could not be a set time in this age when the missionary enterprise would be completed.

The truth that Christ is coming to the earth again is so emphatically and repeatedly asserted in the Sacred Text that nearly all creeds have included it in their declarations, and only those who are lacking in respect for the verity of the Bible text fail to acknowledge that Christ is to return; however, a wide variation in belief has existed about how and when He will return. A woeful lack of attention to the precise testimony of the Word of God is revealed in these conflicting sentiments more than is found in connection with any other one doctrine. Human notions and fancies have run riot with little apparent attempt to harmonize these ideas with the Scriptures. The assumption must arise that men either do not read the text of the Bible carefully, or, reading it, they are not admonished by it. An example of the human imagination's straying when making no reference to the extended testimony of Scripture is furnished—and similar quotations might be made from various theologians—by Dr. William Newton Clarke, late Professor of Christian Theology in Colgate University, in his book *An Outline of Christian Theology* (5th ed., pp. 443–46). Having written at some length on certain points and having implied that Christ's second advent is fulfilled in the death of the believer—using John 14:1–3 as the proof-text, by the coming of the Spirit on Pentecost, and by the destruction of Jerusalem, he summarizes as follows:

Christ foretold a coming in his kingdom; the prediction was understood by his disciples to promise a visible coming at an early day, with startling manifestations of visible glory; but the prediction was fulfilled in the spiritual and invisible coming by means of which his spiritual work in

the world has been carried forward. Or, to state more fully the view of Christ's coming that the Scriptures seem to warrant:—*a.* When he left the world, the work of Christ for the world, far from being finished, was only begun, and he was expecting still to carry it on toward completion. His prediction of a return, and an early return, was a true prediction, not destined to fail. *b.* Christ came again, in that spiritual presence with his people and the world by which his kingdom was constituted and his work upon mankind was done. This presence is such that his friends are not in orphanage, deprived of him (John 14:18); or, to use a figure frequent in the Scriptures, his Church is not a widow but a bride (Rev. 21:2–4). The New Jerusalem pictured at the end of the Apocalypse as the bride of Christ is not the symbol of the future life, but, as a careful reading is enough to show, represents the ideal Church of Christ in this world. To the production of this ideal state the spiritual coming of Christ tends, and is essential. *c.* Christ's coming was not accomplished in any one event. In reality, the event in which it was announced and introduced was the gift of the Holy Spirit on the day of Pentecost; and its first great providential accompaniment in history was the overthrow at Jerusalem. But his coming is not an event, it is a process that includes innumerable events, a perpetual advance of Christ in the activity of his kingdom. It has continued until now, and is still moving on. Christ came long ago, but he is truly the Coming One, for he is still coming, and is yet to come. *d.* No visible return of Christ to the earth is to be expected, but rather the long and steady advance of his spiritual kingdom. The expectation of a single dramatic advent corresponds to the Jewish doctrine of the nature of the kingdom, but not to the Christian. Jews, supposing the kingdom of the Messiah to be an earthly reign, would naturally look for the bodily presence of the king; but Christians who know the spiritual nature of his reign may well be satisfied with a spiritual presence, mightier than if it were seen. If our Lord will but complete the spiritual coming that he has begun, there will be no need of visible advent to make perfect his glory on the earth. The picturing of Christ's coming as a single event dramatic in its splendors and terrors, attended by resurrection and judgment, has served a useful purpose in keeping the thought of the unseen Christ fresh and vivid to the Church, in times when no other presentation of him, probably, would have been so effective. But at the same time it has been hurtful. It has led multitudes even of Christian people to regard the advent of their Saviour with more of terror than of desire. That great but terrible hymn, the “Dies Irae,” has been only too true an expression of the common feeling. The Church has been led to regard herself as the widow and not the bride of Christ, and prevented from perceiving the power and love that were already abiding with her. This misapprehension has made it common for Christians to speak of the absent Lord; whereas he is the present Lord, reigning now in his spiritual kingdom. It has also led to a habitual underestimate of the intrinsic value of the present life and its common interests. Placing the reign of Christ mainly in the future, it has drawn attention away from his desire to fill all life now with the fulness of his holy dominion. Christianity has by no means been the friend to the family, to the nation, to commerce, to education, and to the common social life of man that it might have been if Christ had been recognized as the present reigning Lord, whose kingdom is a present reign of spiritual forces for the promotion of holiness and love. The present need is the need of living faith and love, to perceive the present Lord. It has long been common to call him the absent Lord: but after so long quoting his word of power, “Lo, I am with you alway,” it is high time that the Church heard her own voice of testimony, and came to believe in him as the present Lord. The prevailing non-recognition of the present Christ amounts to unbelief. What is needed in order to awaken a worthier activity in the Church is a faith that discerns him as actually here in his kingdom, and appreciates the spiritual glory of his presence in the world. This view of the coming of Christ implies that the apostles grasped the spiritual idea of his kingdom but imperfectly, and that they expected what did not come to pass; and to many this seems inadmissible. Misapprehension on their part was of course a constant thing during his lifetime, but many think it cannot have existed after the Day of Pentecost, when they were taught by the Spirit of God. But it must be remembered that the Master told his disciples that “the times and seasons” were not for them to know (Acts 1:7), and that no man knew the time of his coming save that it would

fall within the life of that generation (Mark 13:32). In this matter they were not to be helped by revelation. But apart from all theories of what the apostles were, we have to deal with the plain fact that the writers of the New Testament did expect an advent that did not occur. Wonderful indeed was the clearness of vision, and the trueness of perception, to which Christ's influence raised the disciples who knew him best; but we do not understand them if we overlook the fact that they were men of their own age, who received his truth into minds in which the thoughts of their age had influence. Here indeed was their power: for this enabled them to influence their own age, and send the influence on to ours. The glory of the first disciples lay not in the infallible correctness of their conceptions, but in their spiritual fellowship with Christ their Master.

This work of fiction which does not even draw its material from the Bible—though for remote identification it must introduce Christ and His disciples—is one mass of impossible error in doctrine from its beginning to its end; yet this work on theology has had acceptance with, and commendation from, an unusually large company of ministers and professors of note. Its fallacies should be noted briefly: (a) The entire assumption that Christ's coming is fulfilled by a "spiritual and invisible" program ignores every event connected with His return. These are too numerous to recount; but where, indeed, is the resurrection and translation of saints, the coming as lightning from the east which shines even unto the west, the taking of His earthly throne, the judgment of Israel and the nations, and why should anyone "watch" or "wait" for His coming? (b) The writer confuses Christ's personal coming with His omnipresence. He is in the midst when two or three are gathered unto Him, but that fact does not imply that His promise to come as Bridegroom and Judge has been, or is now, being fulfilled. (c) Dr. Clarke's assertion that Christ's promise to return at an early time was not fulfilled—hence the disciples misunderstood Him on that point—is a restriction on the word γενεά (*generation*, cf. Matt. 24:34, etc.) which a man of Dr. Clarke's scholarship should never have tolerated. When he declares that the disciples expected what did not come to pass, he implies that the writers of the New Testament were misinformed and were permitted to incorporate their misunderstandings into the Sacred Text itself. (d) As for the New Jerusalem of the Apocalypse by "a careful reading" being seen to be "the ideal Church" now in the world, the pertinent questions may be asked, what of its coming down from God out of heaven, its light as a jasper stone, its great wall, its twelve angels, its gates of pearl, its foundation of jasper and other gems, and the city itself being of pure gold like unto clear glass, its freedom from need of the sun as its light, and the lighting of it by the glory of God and the Lamb? (e) As for Christ's coming at the death of the believer, this point, too, lacks any semblance of the eschatological events predicted and confuses "the last enemy" with the "blessed hope." This is almost to transform death, the hideous, divine judgment

upon the sin of man, into Christ Himself, and teaches that the blessings that await those who “fall asleep ... in Jesus” are bestowed by death rather than by Christ. (f) That Christ came at Pentecost is Dr. Clarke’s central claim; yet he has overlooked the facts, that his theory confuses two Persons of the Godhead, and that at the time of Pentecost no New Testament book had been written but still all the New Testament writers treat the coming of Christ as a future event. (g) That Christ came back in the destruction of Jerusalem is an unpardonable confounding of Matthew 24:15–22 with Luke 21:20–24. Here Dr. Clarke might with profit have undertaken one of those “careful readings,” referred to above. It is true that he sees a “negative” aspect of Christ’s coming at this point—a clearing away of the rubbish which Israel represented and a preparation for the setting up of His proposed new order; but the fact remains that a Roman army is not the Person of Christ, nor is the death of a million Jews the “blessed hope.” (h) As for the declaration—“If our Lord will but complete the spiritual coming that he has begun, there will be no need of visible advent to make perfect his glory on the earth”—it is to be wondered just what would have become of Dr. Clarke’s dream had he lived to see the second World War and a time when careless, inattentive preachers were having more and more trouble to find some reality that would take the place of such phantasms of a perfected social order.

Not a moment’s attention would be given to such sentimentalism had it been found in the works of Jules Verne, but when it is advanced by a theologian of repute in all seriousness and acknowledged by contemporary men of influence, there can be no passing over it as mere child’s play. The statement previously made is repeated, namely, that good and great men who comprehend much truth are, without a right interpretation of the prophetic Scriptures, given to impossible errors, and are often driven, as Dr. Clarke was driven, to refute the very words of Scripture merely to save a grotesque fancy. How different would have been the history of theology in the past three centuries and its fruits today, had theologians accepted the chiliasm of the apostles and the early church instead of the Federal or Covenant theories introduced by Johannes Cocceius and the postmillennialism of Daniel Whitby—both living a century after the Reformation! The insolvable mystery is that these theological theories, so evidently unsustained by Scripture, were not revalued and judged by sincere men in later generations. The mystery is not relieved at all when it is observed that men of the present day are determined to continue the same errors. Those inclined to “scoff,” saying “Where is the promise of his coming?” (2 Pet. 3:3–4), have seized upon two utterly unworthy arguments as a defense for their unbelief

—yet arguments accepted by good men who apparently have not weighed the issues involved, namely: (1) that Christ, according to the New Testament writers, promised to return within their own generation, but since He did not so return the writers were mistaken and (2) that the Apostle Paul believed and taught in his early ministry the soon coming of Christ, but that, since the doctrine, they say, does not appear in his later writings, he must have “changed his mind.” But then what of the doctrine of inspiration? and what under such treatment of the Scriptures remains of any authority on the part of any New Testament writer? Attention has been called earlier to the generic meaning of γενεά, translated *generation*, showing that it refers to the race or stock and not necessarily just to the people then living; and it is certain from the very last words written by the Apostle that he believed in Christ’s imminent return to the very day of his martyr death. He plainly declared: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:8). To claim that New Testament writers were mistaken and that Paul changed his mind is the traditional and all but universal apology of the school of Whitby—better known as postmillennialism. As incredible as it may seem, such subterfuges were indulged by men who with their next breath sought honestly to defend the inspiration and authority of the Scriptures. Daniel Whitby—never cleared from the charge of holding Socinian views—did not object to such dishonest treatment of the Sacred Text; but such inconsistency is deplorable in worthy men who, having embraced the notion of Whitby that Christ would not return until after a man-made millennium, have no other argument to offer in their efforts to counter the plain assurance of the impending return of Christ. Henry Ward Beecher, who was father of a rationalism which has all but wrecked the denomination to which he belonged, said: “He (Paul) expected to see Christ in this world before he departed; and all the apostles believed that they should; and there are some in our day who believe that they shall. I think that you will see Christ; but you will see Him on the other side. You will go to Him, He will not come to you. And your going to Christ will be spiritual, and not carnal. But the faith of the apostles, and of others, was that they should see Christ in their day. In this matter, however, they were *mistaken*. They believed that which facts and time overthrew. Their conviction was founded on a misinterpretation of the language of our Master” (“The Future Life,” a sermon in *Christian Union*, Sept. 5, 1877, cited by Peters, *op. cit.*, I, 475). This challenge of many good men would not need to be made had they evidenced a candid investigation of the

Scriptures on these specific themes.

In every Bible doctrine, the truths which make it what it is are contained in the Scriptures which set it forth. No attentive, spiritual mind need be uninformed respecting the teaching of the Bible; however, two other requisites are apparent, namely, an extended, painstaking induction of all the Scripture bearing on a given theme and an unprejudiced mind. Even colossal errors will not be corrected where prejudice exists and imposes human theories upon God's Word. How, indeed, may the Scriptures fulfill their prescribed purpose as a "correction" and a "reproof" in doctrine (2 Tim. 3:16) if, as seen in the experience of Dr. Clarke and with him a multitude of theologians, the apostles are charged with ignorance and error and the Sacred Text itself is arraigned as misleading and untrue, only because their theory will not conform to the truth revealed? The analysis of these conditions is entered at this point as an attempt to discover the true reason why the whole field of prophecy and especially the doctrine of the second advent are so strangely neglected. That doctrine stands whether or not it is ever recognized and accepted by the followers of a Cocceius, Whitby, or Clarke. When the doctrine is rightly attended, a vast array of Scripture arises for consideration and each passage demands that it be viewed in the light of its own precise declaration, in the light of its context, and in the light of all other Scripture bearing upon the same theme (cf. 2 Pet. 1:20–21).

A clear distinction should be observed between the Scriptures which announce the coming of Christ into the air to receive His Bride, the Church, unto Himself thus to end her pilgrim journey in the world and those Scriptures which announce the coming of Christ to the earth in power and great glory, to judge Israel and the nations and to reign on David's throne from Jerusalem. The first event is in no way whatsoever a part of the second event; it is Christ's way of delivering His people from the *cosmos* world before the divine judgments fall upon it. It is true that in this connection He said, "I will come again," but that coming He declared was only to receive His own unto Himself (John 14:1–3). Terms often employed, such as "two phases," "two aspects," or "two parts of His coming," are misleading. Much has appeared earlier in this work on this distinction; and no more need be added here other than to reaffirm that in the first event the movement is upward from earth to heaven, as in 1 Thessalonians 4:16–17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the

Lord,” and that in the second advent the movement is downward from heaven to earth, as in Revelation 19:11–16. These events, though not always clearly distinguished in every Scripture, are naturally classified by the character of the conditions and incidents accompanying them. As previously tabulated, there is a very extended list of passages bearing on the second coming of Christ. The important features of that stupendous, consummating event are directly stated in what may be termed the major passages bearing upon it. These are to be indicated with some comment on each.

Jude 1:14–15. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

Notable indeed is the fact that the first recorded prophecy by man—though the report of it is reserved until the next to the last book of the Bible—and the last prophecy (cf. Rev. 22:20) proclaim the second advent of Christ. There is much to consider in Enoch’s prediction both respecting the features of the event itself and the knowledge that was accorded to the man who was “the seventh from Adam.” The statement that he “walked with God” (Gen. 5:24) doubtless indicates that, as was the case with patriarchs who lived before the writing of the Scriptures, he received direct revelation from God including some of that which was yet future in its reference. God would withhold nothing from Abraham (Gen. 18:17). It is certain from Genesis 26:5 that God had revealed much to him. The passage reads: “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws” (cf. Gen. 18:19; Rom. 5:13). Enoch’s prediction anticipates the wickedness of humanity at the time of the second advent and the divine judgment that shall fall upon the world at that time. Little of this could have been comprehended by the people of Enoch’s time; but it should not pass unnoticed that this the consummation of the ages—the restoration of God’s unchallenged authority in angelic and human spheres—is the first theme of prophecy on the lips of man. Great intervening events were yet to be predicted and fulfilled; but the return of Christ, this prediction indicates, is of supreme import.

Deuteronomy 30:1–8. “And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice

according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.”

The regathering of Israel, the final possession of the land, and the obedience and blessing they are yet to experience are here said to be accomplished divinely when Christ returns. This is the first reference in the text of the Bible to the second advent, itself uttered, as in the case of Enoch, long before any clear understanding of prophecy was disclosed relative to a second advent. It is also indicated in this passage that Christ’s second coming will be preceded by Israel’s national repentance, when under the mighty hand of God they call to mind the covenant promises of God while they are yet scattered abroad among the nations. This repentance is deep and real, for they shall return unto Jehovah their God with all their heart and soul (cf. Job. 42:10). Their captivity to which this prophecy refers is that of their present estate, dispossessed of their land and unassimilated by the nations among whom they are scattered. The words “Thy God ... will return and gather thee from all the nations, whither the LORD thy God hath scattered thee” not only assert the fact of His return—which return implies a previous advent—but dates the time when Israel will return to their land and the Palestinian covenant will be fulfilled in their behalf. As they were dispersed because of disobedience, so, in their return, they will be obedient. This is the order in grace. They are not returned because they are obedient, but they are obedient because of their return. The regathering of Israel into her own land is the theme of at least twelve major Old Testament prophecies, and that event, since it is an important feature connected with the second advent, will reappear in passages to be considered. Next in importance to the promise of Christ’s return and the restoration of Israel to her land, according to this prediction, is the assurance of their obedience and the law which they will obey. In Jeremiah

31:31–34 it is asserted that the rule of life contained in the law covenant (cf. Ex. 19:5)—which covenant was given to Israel when they came out of Egypt and which covenant they broke—will be superseded by another covenant which will serve as a rule of life in their kingdom; but according to the Palestinian covenant they will, in addition to what constitutes the features of the new covenant, keep the very laws which Moses gave them before he was taken from them. It is probable that the new will incorporate the righteous requirements set forth in the Mosaic system, much, indeed, as those same righteous principles have been incorporated, though wholly readapted, into the teachings of grace which are now addressed to the perfected (in position) people who comprise the Church.

Psalm 2:6–9. “Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”

Here the scene changes from Christ’s relation to Israel at His second advent over to His relation to the Gentile nations. The time of these judgments upon the nations is indicated in verse 6, in which it is said that Jehovah places His King upon the holy hill of Zion. The hill or mountain, according to Old Testament imagery, is the throne of government (cf. Isa. 2:1–5), and Zion because a part of the city stands for Jerusalem. Thus the prediction is of Jehovah placing His King (Messiah) on David’s throne in Jerusalem. This anticipation is often declared in the prophetic Scriptures. The king is enthroned in spite of the opposition of the nations who are led on by demon-possessed kings and rulers (cf. Rev. 16:13–14). The term *heathen* as employed in the Old Testament is better rendered (as in R.V.) *nations*, since it refers to all peoples who are not Jews. It is equivalent to *Gentiles* as that terminology is used in the New Testament. There is no hint here of Christ returning to a converted world; rather He returns to a world in one supreme rebellion against Jehovah and His Messiah. The Judgment of God must fall upon them in tribulation, which is described by the words here (vss. 4–5) “the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” When taking the throne by divine determination—which determination is well indicated by the word “yet” of verse 6—the Messiah, now King upon the throne, proclaims that by Jehovah’s decree He undertakes that which follows. A similar decree came from heaven when Christ was set apart unto the office of Priest at His baptism and again when He was proclaimed from heaven as Prophet at the transfiguration. Thus, as stated in

Psalm 2, again will He be attested and that as King, when He takes the Davidic throne in Jerusalem. Other passages—notably Isaiah 63:1–6; Matthew 25:31–46; 2 Thessalonians 1:7–10; Revelation 19:11–16, yet to be considered—declare the despotic, demolishing judgments which fall upon the nations when the King returns. These opposing, raging nations of Psalm 2:1 are, in the end, made a gift from Jehovah to the Messiah. In an undated past the Father gave each and every believer of this age to the Son (John 17:2, 6, 9, 11–12, 24) and that for the infinite blessing of the Son to rest upon them forever; but in the gift of the raging nations, the objective is that their rebellion against Jehovah and His Messiah may be put down completely. The subduing of angelic antagonists follows the second advent and occupies the entire period of the millennium (cf. 1 Cor. 15:24–26). The strongest expressions are employed in this portion of the Psalm to describe the manner in which the Messiah will act. He breaks them with a rod of iron and dashes them in pieces like a potter's vessel. They are His inheritance and when thus vanquished a portion of them, divinely chosen to that end, will inherit the kingdom prepared for them and be subject to the King (Matt. 25:31–46). Seldom in the Old Testament does God address the kings of the earth, but as this Psalm closes they are admonished to “serve Jehovah with fear, and ... trembling” and to “kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.” His wrath will be released as is described in the following passages.

Isaiah 63:1–6. “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”

This most realistic description of Christ coming in judgment upon the nations is presented in a questionnaire form and, though the identity of the one who propounds the inquiry is not disclosed, the returning Messiah Himself supplies the answers. He styles Himself as the one who speaks in righteousness, mighty

to save. His salvation is for true Israel; they, accordingly, are those to whom He refers when He says, “The year of my redeemed is come” (cf. Rom. 11:26–27). “The day of vengeance” is the day of His outpoured judgments upon the nations because of their rejection of Him and their persecutions of His elect people, Israel. The imagery employed in this passage is the strongest of any or all used in the Bible to describe these events. In vengeance He treads the wine press of His anger and fury. He declares that He will make those whom He afflicts to be drunk in His fury; He will bring down their strength to the earth. His garments are stained with the blood of His foes as are the garments stained of the one who treadeth the wine press. Such are the judgments which the King imposes when He returns to the earth. If perchance this scene is a shock to those who have contemplated Christ only as the meek and lowly Savior, the Babe of Bethlehem, it should be remembered that the marvel is not that He thus comes as an outraged, destroying monarch to judge the nations that have rejected Him; rather the wonder is that He ever came in lowly guise enduring the scorn of men and crucifixion.

2 Thessalonians 1:7–10. “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”

Again language is strained beyond all bounds in the effort to describe that which cannot really be expressed to the full. Accompanied by the angels of His might, the Lord of Glory is revealed from heaven in flaming fire, taking vengeance on them that, without excuse (cf. Rom. 1:19–32), know not God and who have refused to obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction. Little comment is needed respecting this important passage. Its language is certain and the event is rightly identified as the second advent of Christ.

Daniel 2:34–35. “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

These words, taken from Daniel's reconstruction of the king's dream, describe the destruction that shall fall upon the fabric which the great monarchies have woven. The specific contribution which this prediction makes (cf. also vss. 44–45) is the fact that Christ in His second advent as the Smiting Stone will demolish and dismiss every vestige of Gentilism, with all of its principles and factors from the beginning of Gentile times (cf. Luke 21:24) to the hour of His return. These principles and factors which have characterized the whole period of nearly 2,500 years thus far will have their fullest expression in that tribulation period which is terminated by the glorious return of Christ. Dr. H. A. Ironside has the following comment to offer respecting the falling of the Stone:

I desire to trace out a little of what Scripture has to tell us elsewhere about this Stone. It is undoubtedly a figure of the Lord Jesus Christ. Ps. 118:22 tells us, long before He came into this scene, that He would be the Stone set at naught by the builders, and become the head of the corner; and in the New Testament this verse is declared to be prophetic of Christ. When He came to earth He was indeed the Stone set at naught by the builders, the rulers of the Jews; but mark, He did not come as the Stone falling from heaven. That is the way He will come when He returns the second time. He came before to His own; but His own received Him not. He came here as the Foundation Stone, the Head Stone of the corner; but they who should have owned His claims, cried in their unbelief and hatred, "Away with Him; crucify Him; crucify Him!" Now God has taken Him up to heaven. Yonder, in the Father's glory, the eye of faith beholds that exalted Stone. The day is coming when it is going to fall upon His enemies; and when it falls, it will grind to powder all Gentile dominion, and all those who have rejected the precious grace of God. In Isa. 8:14 Christ is prophetically described as a Stone of stumbling and a Rock of offence; and we are told that many will stumble and fall. Thus it was when He came in lowly grace: "They stumbled at the stumbling Stone, as it is written." They were looking for a great world-monarch; and when He came in humiliation, Israel nationally stumbled over Him; and they were broken—and they remain broken to this day. Whenever you see a Jew walking the streets of a Gentile city, you may say in your heart. There is a proof of the truth of what the Lord Jesus has said: "Whosoever shall fall on this Stone shall be broken." Broken, and scattered, and peeled, they have wandered in all the lands of the earth, hardly welcome anywhere, until, in these last days, God has been turning the hearts of the nations toward them, preparatory to their being taken back to their own land. By and by a remnant will return to the Lord; so Isa. 28:16 says, "Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious corner Stone, a sure foundation: he that believeth shall not make haste." He then goes on depicting Israel's deliverance at the second appearing of this Stone of salvation. He it is who is described by Zechariah—chap. 3:9—as the Stone engraved with the engraving of a signet, upon which shall be seven eyes. But what about the nations in that day? The message of grace has gone out to them; and what has been the result? God has been taking out from among them a people for His name, but the mass have deliberately rejected the Christ of God; and that rejected Lord Jesus is soon going to fall upon them in judgment. Then will the rest of His word be fulfilled, "On whomsoever it shall fall, it shall grind him to powder." Israel stumbled over Him, and they were broken. He is going to fall upon the Gentiles in His wrath and indignation, and they will be ground to powder, and driven away from before His face like the chaff of the summer threshing-floor. Do you ask, "When is the Stone going to fall?" It will be when the countries once occupied by the Roman empire in Europe will make a ten-kingdom coalition, electing one of their number to be

their supreme arbiter. We have him set forth in chapter 7 as the little horn rising out of the Roman empire—a passage which has been often applied to the Pope, but which we shall see has no application to him at all. In that day the iron of imperial power will be mixed with the brittle pottery of socialism and democracy; but they will not cleave together. We see this preparing at the present time. When, for instance, I read the account of the Peace Conferences, and similar conventions, I have no thought that lasting universal peace is going to be brought about in that way, while the Prince of Peace is still rejected. But I think I see the shadow on the wall of this revived Roman empire. From my study of the word of God, I quite expect one of two things: either universal war, or universal arbitration; and, as a result of either of these methods, the ten-kingdomed form of the Roman empire brought about.—*Lectures on Daniel*, pp. 39–42

Zechariah 14:1–4. “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

By this prediction the truth is established that Jerusalem shall again be besieged by the nations and the returning Christ will then go forth to fight against them. It is then that His feet shall stand on the Mount of Olives—perhaps on the same spot from which He ascended into heaven—and the Mount of Olives shall be divided in the midst, forming a great valley. In various respects, nature passes through convulsions and changes when Christ returns. “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory” (Luke 21:25–27); “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken” (Matt. 24:29); “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain

together until now” (Rom. 8:19–22). It is at the time of the manifestation of the sons of God that creation shall be delivered.

2 Thessalonians 2:8–12. “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

Thus is revealed the important truth that the man of sin, the “lawless one” (R.V.), shall be revealed after (not, before) the removal of the Restrainer, the Holy Spirit, and—it is right to believe—the Church will be removed when the Spirit departs (cf. John 14:16). The “lawless one” is destroyed by the coming of Christ and in the midst of his greatest corruption in the earth. Again, as always, the Word of God testifies that Christ will not come to a converted world. He comes into the midst of the greatest manifestation of evil.

Matthew 23:37–25:46. This particular Scripture—far too prolonged for quotation—has had extended consideration as one of Christ’s major discourses. It is His farewell word to Israel in which He informs them of conditions which will obtain before His return. Its several parts include: the time-word to Israel, 23:37–39; the occasion of this address, 24:1–4; the course of this unforeseen age, 24:5–8; the great tribulation, 24:9–22; warnings of impostors, 24:23–28; the description of His return and Israel’s supernatural regathering, 24:29–31; assurance of His predicted coming and due warnings to Israel that when they see certain things coming to pass (cf. Luke 21:28) they are to “watch,” 24:32–25:30; the judgment of the nations, 25:31–46. The greatest emphasis falls upon Israel’s responsibility in that day to *watch*. The people in Noah’s day did not watch, the evil servant did not look for his master, the five unwise virgins lacked the preparation they would have made had they really expected the bridegroom’s return. This entire section, that is, 24:37–25:30, anticipates Israel’s coming judgments. As there are evil servants and good servants in a household, as there are prepared and unprepared virgins awaiting the wedding feast, as there are those who employ talents and those who do not, so Israel will be called into judgment when her Messiah comes (cf. Ezek. 20:33–44). This doctrinally formative discourse closes with one central prediction regarding the judgment of the nations then living on the earth (25:31–46), which judgment, like that of

Israel, will occur when the King returns and takes the Davidic throne in Jerusalem.

Out of the above outline, four major features may be selected for special consideration: (a) the great tribulation, (b) the fact of Christ's second coming, (c) the judgment of Israel, and (d) the judgment of the nations then living.

In the present discussion attention is first to be centered upon the fact of Christ's coming again. There can be no confusion here respecting the manner of His coming in each Messianic advent. Coming as lightning from the east that shines unto the west has no resemblance to being born of a virgin in a manger. Again, the manner of His coming in the second advent should create no wonder, but the manner of His coming in the first advent is freighted with mystery, condescension, and simplicity which are not at all the natural rôle of the King of Glory. As He went on the clouds of heaven, so He will return (cf. Acts 1:9–11). Every tribe of Israel will see Him and mourn because of Him. Prophecy anticipates this mourning. He comes with power and great glory and by the ministration of angels Israel is regathered "from the four winds, from one end of heaven [horizon] to the other." As formerly indicated, upon taking the Davidic throne, the King enters upon Israel's judgments. This final judgment for Israel is not only an extended theme of prophecy, but is vitally important in the whole progress of doctrine relative to that elect nation. Though no specific time is set, it seems necessary to believe that there will have been a resurrection of the whole house of Israel and all to appear thus before this judgment. It would be woefully incomplete for this judgment to be restricted to the one generation of Israel then living. Men of Israel in all generations have lived and served with the glorious kingdom in view. Those who have attained to it by their faithfulness will not be deprived of it, and those who by carelessness and sin have failed must be judged and excluded. The entire context of Ezekiel 20:33–44, as before stated, should be considered in this connection (cf. Ezek. 37:1–14; Dan. 12:1–3). That which bears immediately upon the present theme and which completes the history of the times of the Gentiles is the judgment of the nations (Matt. 25:31–46), which judgment, since it precedes the millennial kingdom and involves only the nations then living who will have had their part in the great tribulation, should not be confused with the judgment of the great white throne (Rev. 20:12–15), which assize follows the millennial kingdom and involves the wicked dead of all human history. In the judgment of the living nations, these are first seen in utter subjection standing, after Christ has conquered them, before the throne of His glory. The rod of iron of Psalm 2:9 and the trampling in fury of Isaiah 63:3 will

have accomplished its perfect end. The issue in this judgment is not the evil that has characterized all past generations of Gentiles; it is rather the one vital question, namely, the treatment that they will have accorded Israel during the great tribulation, i.e., those whom the King terms “my brethren.” No reference is made here to Christians, though they are “joint heirs with Christ” and of the household of God. Christ is not ashamed to call them also His brethren (cf. Heb. 2:11). The Christian is never left in dependence upon the world for his support as in the case of dispersed Israel, nor is there any Scripture which would hold the Gentiles responsible for ministering to the Christians; however, dispossessed Israel is cast upon the world and subject to its bounty for survival. They are Christ’s brethren in the most literal physical sense. During the great tribulation some Gentile nations will have proved themselves to have been favorable toward Israel and some will have withheld their aid. Some are thereby qualified to enter with Israel into their millennial kingdom and some are disqualified. Even those who enter with Israel into the kingdom must, as was seen before, take a subordinate position (cf. Isa. 14:1–2; 60:12, 14). It seems incredible to those uninstructed in the Word of God that there is such a thing as an elect nation favored with eternal covenants and a specific glory above all the other nations of the earth, that the treatment accorded this people in the time of their greatest affliction should be the basis upon which the destiny of these living nations will be determined. In the hour of Israel’s beginning Jehovah said to Abraham respecting his physical seed that those who blessed that people should be blessed and those who cursed that people should be cursed. It is significant, then, that at the end of Gentile times it should be said to those who have blessed Israel: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” and to those who curse Israel: “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” It makes little difference whether men accept and profit by the King’s predictions in their Bible respecting the future; the determined program of God must be, and will be, executed to all completeness anyway.

Acts 1:9–11. “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

This passage, already contemplated when considering the ascension, is also a

definite promise of the return of Christ. Not another, but *this same Jesus* which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven, that is, visibly, bodily, and on the clouds of heaven. He said of Himself “I will come again,” not that death will, the Roman army under Titus, nor even the Holy Spirit (although He came for the *first* time on Pentecost). Thus also the Apostle declares: “The Lord himself shall descend from heaven with a shout.” The very fact that He appears the second time (Heb. 9:28) links His identity with the one who came the first time. In the former treatment of this Scripture it has been pointed out that in this context great issues are passing in rapid succession. In verses 6 and 7, Christ answers the covenant expectation respecting Judaism and the hope of Israel. He declared that the realization of Israel’s promises awaits the times and seasons which the Father hath kept in His own power. In verse 8 the primary occupation of the believer in this age is announced, namely, witnessing to the ends of the earth. The next and final great event in this program is His own return, which return will end the proclamation of the evangel commanded.

Acts 15:16–18. “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”

As recorded in this Scripture, the early church met for its first council with the chief aim in view of determining what the new order of things could mean which, according to Peter, Paul, and Barnabas, had reached as fully and as effectively to the Gentiles as it had to the Jews. What had become of the agelong advantages which Jehovah had bestowed upon Israel, which had continued until the time of Christ’s death and resurrection; in other words, what had become of Judaism? The fact that God was doing a wholly new thing, with Gentile now securing equal benefits, was the complete evidence that mighty changes had been accomplished. This council, guided by the Spirit, concluded that the new thing into which Gentiles were freely admitted was a visitation of God’s grace in calling out from them, as well as from Jews, a people for His name or Person (vs. 14). The name of Deity is equivalent to the Person, of course, and no more endearing recognition of the Bride of Christ can be set up than to declare that she is for His own Person. A moment’s reflection will disclose how utterly foreign to Judaism this new order is. The context, however, goes on with the assurance that Christ will come again and that, at His coming, He will restore the Davidic government which has collapsed or fallen down, which means that the Davidic

covenant will then be fulfilled, and Judaism restored thence to continue on to the realization of all that is predicted concerning it. This means that the millennial kingdom will be set up and those Gentiles “upon whom my name is called” will share in that kingdom. That a new order is divinely established is indicated in the context which immediately follows the passage under consideration.

Isaiah 59:20; 60:1–5. “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. ... Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”

The Apostle’s restatement of Isaiah 59:20 is as follows: “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: for this is my covenant unto them, when I shall take away their sins” (Rom. 11:26–27). In their experience of Christ’s return, Israel is to arise and shine, for her light will have come. “The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.” The glory of Jehovah shall rise upon them. Preceding this arising of Jehovah upon Israel, darkness shall cover the earth and gross darkness the people. Thus is described the great tribulation that must cover the whole earth. In the time of kingdom blessing, “Gentiles shall come to thy light, and kings to the brightness of thy rising.” The forces of the Gentiles shall come thus unto Israel. All of this, as in unnumbered predictions, will occur when the Messiah returns.

Daniel 7:13–14. “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

The particular emphasis in this description of the second advent is on the truth that by it Gentile world dominion is brought to its end. It will be remembered that, in both chapter 2 and chapter 7 of Daniel, there is prediction respecting the

great empires that were to arise in succession beginning with Babylon under Nebuchadnezzar, continuing to Media-Persia and Greece, and ending with Rome, which last-named empire was in power when Christ lived here on earth. The intercalation of the Church age, then, began with Christ's death and continues until the Church is removed from the earth. As this intercalary period began before the Roman empire had quite finished the part predicted of her, she has yet to be revived and to fulfill all that is written regarding her. The feet and toes of the colossal image composed of both iron and clay represent that part of the Roman empire yet to be completed. The same is indicated in Daniel 7 by the ten horns of the fourth beast. All this governmental history must, and will, run its course during the momentous seventieth week, or seven years of tribulation yet to come upon the earth which Daniel foresaw. This brief period not only serves to complete Jewish times reaching up to their kingdom, but serves as well to conclude Gentile times on the earth. All things of responsibility both for Israel and the Gentiles are terminated by the glorious appearing of Christ. Specifically, the passage under consideration, along with Revelation 5:1–7, describes the investiture of the King with His kingdom rule. As King upon His throne—the throne of David in Jerusalem—He will render His judgments upon Israel and upon the nations before the kingdom begins. Daniel 2:34–35, already considered, is a description of the crushing blow that the King will administer to the nations, while Daniel 7:13–14, now being examined, presents the assumption of His authority in connection with which He renders His awful judgments upon the Gentiles.

Malachi 3:1–3. “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”

This passage reveals the inability, true of all Old Testament prophets, to recognize the time period intervening between the two advents of Christ. Thus it is confirmed that, as later revealed in the New Testament, the present age must be reckoned a divine “mystery” or sacred secret before Christ came. The prophets of old foresaw both a suffering Lamb and a world-ruling King. They were perplexed about the time relationships for these. The Apostle Peter writes

of it after this manner: “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” (1 Pet. 1:10–11). On this passage—Malachi 3:1–3—Dr. C. I. Scofield in his *Reference Bible* writes: “The f.c. of verse 1 is quoted of John the Baptist (Mt. 11:10; Mk. 1:2; Lk. 7:27), but the second clause, ‘the Lord whom ye seek,’ etc., is *nowhere quoted* in the N.T. The reason is obvious: in everything save the fact of Christ’s first advent, the latter clause awaits fulfilment (Hab. 2:20). Verses 2–5 speak of judgment, not of grace. Malachi, in common with other O.T. prophets, saw both advents of Messiah blended in one horizon, but did not see the separating interval described in Mt. 13 consequent upon the rejection of the King (Mt. 13:16, 17). Still less was the Church-age in his vision (Eph. 3:3–6; Col. 1:25–27). ‘My messenger’ (vs. 1) is John the Baptist; the ‘messenger of the covenant’ is Christ in both of His advents, but with especial reference to the events which are to follow His return” (p. 982).

Mark 9:1–9. “And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.”

Whether all theologians recognize it or not, the transfiguration scene is as important as the great emphasis given to it in the New Testament indicates. Each of the three Synoptic writers describes it at length and it is said by them to be a setting forth of the power and coming of Christ, that is, His coming in His kingdom (Matt. 16:28; Mark 9:1; Luke 9:27; 2 Pet. 1:16). Peter, one of those chosen to be present at this great event, writes: “For we have not followed

cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Pet. 1:16–19). The transfiguration occurred prior to the death of Christ. The disciples were about to face the utter surprise and shock of that death, which death, though plainly predicted by Christ, was divinely withheld from their understanding. Most emphatic and absolute is the divine veiling of the disciples’ minds on this fact of Christ’s oncoming death and resurrection. Luke writes in his Gospel: “Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken” (18:31–34). No clearer prediction of Christ’s death was made than the one with which this passage is associated. All of this is a challenge to the thoughtful student. Why, indeed, should they not comprehend such a clear prediction? During the period of Christ’s earthly ministry they had preached by divine authority and with personal sincerity the message regarding the Messianic, earthly kingdom with Christ as King on David’s throne—the national hope of Israel. It is most evident that they could not have preached a gospel based on Christ’s death and resurrection when they had no understanding of these oncoming events. That which had so engaged them, into which they had invested their lives, was about to be shattered by the violent death of the King at the hands of the very men over whom He was expected to rule. A vision of the coming of Christ in power and in His kingdom was given to Peter, James, and John—two of whom were appointed to write doctrinal portions of the New Testament, the other its first apostolic martyr—that they might the more readily accept the unforeseen delay which the age of grace would require and be assured that the plan and purpose of God respecting the kingdom for Israel was not abrogated. The vision of the transfiguration with all it connoted was not given to John the Baptist. He was allowed to face what seemed to him to be complete

defeat. That into which his whole life had been poured, his divine commission as the forerunner of the Messiah, and the early success of his preaching were all swept aside thus, without explanation. Here many have failed to comprehend the situation, however, and have turned on John with the declaration that he was mistaken in all his ministry. Such is not the solution of the problem. At any rate, Peter, James, and John—representatives of the whole apostolic company—were saved from that greater distress which fell upon John the Baptist. It is not probable that the assurance which the transfiguration provided was of much import to the disciples in the hour of Christ's death; but after His death and resurrection it served its purpose in clarifying their minds on the truth that, though a new and wonderful, unforeseen, divine purpose was introduced through the death and resurrection of Christ, the earthly purpose was not abandoned but would, when the new age objective is accomplished, be fulfilled by Christ at His second coming, and not in weakness and humility as in His first advent, but in the power and glory which was previewed at the transfiguration. It is clear then that the transfiguration was not an unveiling of heaven, but of Christ's coming in His kingdom.

Luke 12:35–40. “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”

Out of very much which Luke records bearing on the second advent of Christ, this one passage may serve as a good representation. The address is to Israel and, like the larger report of the Olivet Discourse which is given by Matthew, it enjoins the attitude of watching for Christ's return. Watching is the responsibility which will rest on Israel at the time “when ye see these things come to pass” (Luke 21:28, 31; Matt. 24:33). Again an appeal is in order that Israel's obligation to watch for the glorious appearing of Christ when they will be delivered and their covenants fulfilled should not be confused with the agelong obligation resting upon the Church to be waiting for Christ's appearing

when He will receive them unto Himself. As in Matthew 25:1–13 where Israel is likened to ten virgins and their need of burning individual lights is the symbol of preparedness, so in the passage under contemplation they are told to have their loins girded and their lights burning. The specific contribution of this passage to the whole body of doctrine is found in verse 36, wherein it is stated that watching Israel will be awaiting the return of Christ “from the wedding.” Too often it has been supposed that Christ’s return is to participate in the wedding and that the ten virgins are His Bride. The comment on this same situation which Psalm 45:8–15 supplies is of vital import. Having pictured the millennial palace and those within including the King and His Bride, who is identified throughout as “daughter,” it is said that she, the Bride, “shall be brought unto the king in raiment of needlework” and that “the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king’s palace.” This description of the millennial scene clearly distinguishes between the Bride and the virgins. The Bride is with the King from the hour of the wedding in heaven. She returns to earth with Him (Rev. 19:11–16), and for His return with His Bride Israel, likened to the virgins, watches upon the earth; later, both the Bride and the five accepted virgins enter the palace with the King and join in the marriage feast (cf. Matt. 25:10, R.V.).

2 Peter 3:3–4, 8, 10–13. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. ... But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

This Scripture introduces several distinctive features which contribute to the whole doctrine of Christ’s second advent. In the first instance, prediction is made that scoffers will arise who reject the truth respecting Christ’s return and on the basis of the claim that all things continue from the beginning without change.

Therefore, it is asserted, no change need be expected in the future; but this “they willingly are ignorant of,” that there has been a world-renovating judgment from God in the form of the flood, and too it is certain, whether believed by them or not, that the heavens and the earth which now are await destruction by fire and at the precise time when God shall accomplish the judgment and perdition of ungodly men (cf. Rev. 20:11–15). The Day of the Lord, the period of a thousand years which begins with the second advent of Christ and ends with the passing of the old heavens and earth, comes by virtue of Christ’s return, which is as unexpected as a thief in the night (cf. Matt. 24:43; 1 Thess. 5:4). When verse 9, which presents the faithfulness of God and is therefore parenthetical to the argument, is omitted to the end that the direct statement of prophecy may be noted here, there is more than accidental relation between the fact that a day with Jehovah is as a thousand years and a thousand years as one day (vs. 8) and the reference to the Day of the Lord which follows (vs. 10). It has been claimed that the only time measurement of the Day of the Lord, which is a reference to the millennial kingdom on the earth, is the one found in Revelation 20:1–6; but while the Revelation passage definitely makes the kingdom reign to be a thousand years, this reference in 2 Peter is evidently a time indication of the same Day of the Lord, for Peter states it will begin “as a thief in the night” and end with the passing of the heavens and the earth. The passage includes also a reference to the manner of life which those who believe such things should maintain. All this program is moving on to that final day, the Day of God, which is eternity to come (cf. 1 Cor. 15:28). The new heavens and the new earth are, alike, to be the abode of divine righteousness—the earth that will be inhabited by the elect people whose covenants respecting their land and the earth are everlasting. The earth will then be as suitable a place for God to dwell upon as heaven has ever been or ever will be.

Revelation 19:11–16. “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND

LORD OF LORDS.”

This is the final description of the second coming of Christ in the Bible and the only description to be found in the Book of Revelation. This account serves to open the stupendous scenes which follow in rapid succession and which constitute God’s revealed program reaching on into eternity to come. These events are: the battle of Armageddon (19:17–21), the binding of Satan (20:1–3), the first of humanity’s resurrections in relation to the kingdom age (20:4–6), the loosing of Satan and the doom of Gog and Magog (20:7–9), the final disposition of Satan (20:10), the setting of the great white throne (20:11), the resurrection (cf. vs. 5) and disposition of the wicked dead (20:12–15), creation of the new heavens and the new earth (21:1–2), God’s abode on the earth as in heaven (21:3), the estate of men in eternity to come (21:4–8), the city from heaven (21:9–22:7), the closing message and appeal (22:8–19), the closing promise and its corresponding prayer (22:20–21). Heaven was opened it was declared in 4:1, and a voice called the Apostle John—who as forerunner of the Church is appointed to see and experience all that awaits the Church upon her entrance into heaven and to write these things for the encouragement and edification of those he represented—to come up hither. Since, from that point on (4:1), the Church is not again seen upon the earth but is seen in heaven and since what follows her removal is all of Daniel’s seventieth prophetic week in which the Church could have no part whatsoever, it is made clear that the Church is married to her Bridegroom and enjoys the marriage supper of the Lamb in heaven (Rev. 19:7–10) before heaven is opened again, as the text under consideration describes the time when Christ, accompanied by His saints, returns as Messiah to the earth. The order has been preserved precisely: in the 4th chapter the movement is upwards, while in the 19th chapter the movement is downwards. As it should be, the description of chapter 19 centers on the glorious Person of the returning King. It has been predicted that He would thus return accompanied by the hosts of heaven and with power and great glory (Matt. 24:30). His return, it is declared, will be as lightning that cometh out of the east and shineth unto the west (Matt. 24:27) and with the clouds of heaven (Dan. 7:13). He will be revealed from heaven in flaming fire (2 Thess. 1:7–8). The “great glory” is resident in the four titles under which He comes—“The Word of God,” “Faithful and True,” “a name written, that no man knew,” and “King of kings and Lord of lords.” Notable is the fact that the King returns not only to judge but to make war. He embodies the immeasurable holy indignation of God against evil in the day when His offers of grace have finally been withdrawn. None could

comprehend or in any way anticipate the “fierceness and wrath of Almighty God.” It is “the wrath of the Lamb.” Kings and judges have been admonished to kiss the Son “lest he be angry, and ye perish from the way, when his wrath is kindled but a little.” Fully a thousand years before the first advent of Christ, David saw that the King when taking His throne in Zion would receive the nations as a gift from Jehovah and break them with a rod of iron and dash them in pieces as if a potter’s vessel. About seven hundred years before Christ’s birth, Isaiah prophesied that the returning Messiah would tread down the nations in His anger and trample them in His fury. Both the rod of iron of Psalm 2:9 and the treading of the wine press of Isaiah 63:3 are reasserted in Revelation 19:15, which reads: “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God” (cf. Rev. 1:16; 2 Thess. 2:8). As the Lord of Glory returns thus to the earth to judge and make war it should be observed also that, in this display of infinite power with its destruction exercised upon every enemy of God, that which is indigenous or inherent in Him—that which pertains properly to Deity as the correlative of infinite holiness—will be released and manifested. Right thinking respecting the Christ of God will lead to the recognition of the fact that the great departure from that which is essentially God was achieved in His first advent, when He came as a helpless child, an unresisting man, an afflicted, dying sacrifice. For this He laid aside His rightful robes of glory and so restrained His powers—such as created all things visible and invisible—that He became the unantagonizing Lamb. All this may well incite awe and wonder in man as it must also have affected the angels. That He should come as the embodiment of the fierceness and wrath of Almighty God should cause no bewilderment when it is remembered that this world has rejected God and His saving grace as exhibited and proffered to it in the first advent of Christ. Infinite love in its adjustments with infinite holiness provided a substitute to bear the immeasurable judgments of divine indignation against those who now elect to stand under the shadow of the cross, but for a rebellious, fallen, Christ-rejecting world which has cast in its lot with Satan and embraced his philosophy of independence of God, there can be nothing else but wrath and indignation as the portion of those who obey not the gospel.

In his excellent exposition of the book of Revelation entitled *The Unfolding of the Ages*, the late Ford C. Ottman presents a graphic picture of this last description in the Bible to portray the second advent. Though unusually extended, it is reproduced here as a fitting close to this chapter on Christ’s

return:

Christ is coming, and that glorious truth is now to engage our attention. The events connected with it can be discovered only through a thorough and patient examination of Scripture. Our attention is first turned to the opened heavens from which He comes. There can be no possibility of mistake as to the identity of the glorious Rider of the white horse. There is One, and only One, to whom the description could apply. He is "Faithful and True." So was He called at the beginning: so is He called at the last. He is now coming forth to judge the world in righteousness. His eyes are like fire, and nothing shall escape the searching flame. He is crowned with many diadems, and this testifies to other sovereignties than that over the world. He has also an incommunicable name, and He is clothed with a vesture dipped in blood. He is girded with a sword for personal conflict, and He has come to tread the winepress of the fierceness and wrath of Almighty God. "He hath on his vesture and on his thigh a name written, King of kings and Lord of lords." The armies that follow Him are composed of saints both Jewish and Christian. Hitherto they have been seen as the occupants of the four and twenty thrones. The elders, after ratifying the song of the heavenly host, are no longer seen as elders. They now appear as "the armies of heaven" following their Victorious Commander. The mark of their identification is the "white and pure linen" in which they are clothed. To this one point all the beams of prophetic light have steadily and unwaveringly converged. One of these shines forth from the sixty-third chapter of Isaiah. The Hebrew prophet, in the dim ages of the past, stands on one of the hills of Judah. He is, perhaps, on the Mount of Olives where the vision is clear to the Jordan valley. He is looking down towards Edom and he sees coming up through one of the deep ravines a solitary warrior. There is so much of majesty about him that the prophet rings out the challenge: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" There comes sounding back the answer: "I that speak in righteousness, mighty to save." With the *identity* of the warrior dawning upon him the prophet cries: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" To this cry is given the solemn and glorious response: "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses" (Isa. 63:1-7). This, according to the modern critics, is poetry. Yes, poetry of the loftiest strain, but in that poetry is embedded the Hebrew's conception of the coming Messiah. In this vision of Isaiah there is given only the return of the Warrior from the conflict. Of his journey *to* Bozrah there is nothing revealed. Isaiah has before him the conquering, and not the suffering, Messiah. We look back through the centuries to see the one commanding figure that rises above all others, and, Who can answer to the vision? Edom, lying on the border of Judah, was but a faint reflection of the awful cloud that hung over all men: evil, inveterate, uncompromising, on every hand; against which man could only struggle in utter helplessness. Into this stronghold of the enemy came the Son of God. He had none to help Him. He descended alone into the darkness, suffering what no human mind can ever know; but through it He passed to a glorious victory over sin and death. He is gathering the fruit of that victory now. His acquired glory is increased by every soul that puts its trust in Him, and this also shall add another voice to swell the music of redemption-song. When Jesus ascended to heaven, the conflict was not

over. When he entered there, Jehovah said: "Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 110:1). The Messiah of Isaiah's vision is the Messiah of the Second Advent, and not of the First. Christ has been to the cross, but the prostration by the conquering Messiah of all of Israel's enemies, which is foretold in this prophecy, has never yet come to pass. This shall be accomplished when Christ comes again, and not before. The armies that follow Him are robed in white. He is distinguished from them by His being clothed with a vesture dipped in blood: and we shall know Him, not merely by the marks of His suffering, but by the royal robes, which proclaim His universal sovereignty. He has also, "upon his garment and upon his thigh a name written, King of kings, and Lord of lords." When the Magi came to Jerusalem they said: "Where is he that is born King of the Jews?" Pilate's superscription for the cross was: "Jesus of Nazareth the King of the Jews." Whether born in a manger, or dying on the cross, or riding the white horse of universal conquest, Jesus of Nazareth is a *King*. One very significant variation in the title needs to be noted. The Magi and Pontius Pilate call Him the King of the *Jews*. There is no such limitation in the apocalyptic inscription, for the scepter has been extended over all the surrounding nations, and He is now become, not only the King of the Jews, but "*King of kings, and Lord of lords.*" The prostration of the kingdoms of this world shall demonstrate His right to the title. He at once proceeds to judgment,—“Out of his mouth goeth a sharp [two-edged] sword, that with it he may smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the indignation of the wrath of God the Almighty.” The two-edged sword is the *word*, now to be used as the instrument of judgment. For the overthrow of the world-kingdoms there is needed but a word. That word is to be now spoken, and these kingdoms are to fall. “He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked” (Isa. 11:4). The Coming of Christ is followed by the utter prostration of the world-powers, and by summary judgment upon the leaders of man's rebellion. In solemn contrast with the invitation given to the marriage supper of the Lamb, an angel is seen standing in the sun, and summoning with a loud voice the birds of heaven to come and feast at the great supper of God. The word translated *fowls* in the common version is the same word used in the second verse of the eighteenth chapter, where Babylon is said to have become the habitation of demons, and the hold of every foul spirit, and the cage of every unclean and hateful *bird*. The same word is used in the twenty-first verse, where the fowls, after the slaughter of the opposing armies, are said to be filled with their flesh. These appear to be the only passages in which this particular word for “bird” is used. It well may represent the literal vultures that shall fatten on the bodies of the slain. In His great prophecy Jesus says: “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together” (Matt. 24:27–28). The eagles referred to are doubtless identical with the carnivorous birds “flying in mid-heaven.” Of the awful horrors of this day Isaiah thus speaks: “The indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea” (Isa. 34:2–6). Solemnly enough this is called the Lord's “sacrifice in Bozrah.” In Revelation it is called “the great supper of God.” This means the destruction, for the time being, of all of God's enemies; and over their desolation heaven rejoices. As soon as these vultures are gathered together, the beast appears, and he has with him the allied kings of the earth, and their armies. These kings and their armies, as we have already seen, are brought together by spirits of demons. The purpose of their assemblage is made known in the declaration that they are about to

make war against Him that sat upon the horse, and against His army. In this daring attempt to rush against the bucklers of the Almighty, they illustrate the last extreme to which Satan shall drive his infatuated victims. How vain and fatuous a thing it is for a man to contend with his Maker! “Who hath hardened himself against him, and hath prospered? Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? If God will not withdraw his anger, the proud helpers do stoop under him” (Job 9:4, 12–13). This confederation against Christ and His armies is the literal fulfillment of the second Psalm. “The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us” (Ps. 2:2–3). The gathering point here is undoubtedly the battlefield of Har-Magedon. This battlefield, or its immediate vicinity, was famous in Old Testament history by reason of two great victories: Barak over the Moabites, and Gideon over the Midianites. It was famous also for what was considered two national disasters: the death of Saul, and the death of Josiah. If we are to spiritualize this battlefield into some indefinite region of never-ending conflict between the Church and her enemies, it is useless to speculate about the meaning of John’s vision. If Christ when He comes is to find the kings of the earth in banded rebellion against Him, what possible objection can there be to a literal location of this rebel host? That He shall find them in such rebellion is the positive declaration of Scripture; and, without occasioning any confusion of mind, we can conceive of them as brought together literally on this ancient battlefield of Israel. There they are found at the last in royal council. They have passed a resolution to break asunder the bands of God, and to cast away His cords from them; but over against this resolution the voice of God is heard saying: “Yet have I set my king upon my holy hill of Zion.” The struggle between good and evil is now to be fought out in the open. There is no longer any disguise of the combatants. At last the kingdoms of this world stand arrayed for direct battle with God and His Christ. The conflict is short and decisive. The beast and the false prophet are taken in red-handed rebellion, and are cast into the lake of fire that burneth with brimstone; and there, after the thousand years of Christ’s Millennial reign, they are still. Just and equal are the ways of God. In the beginning He put questions to man who had sinned, but to the serpent that was the instrument of Satan in effecting the ruin He put none. Without any interrogation whatever the serpent was doomed. In like manner, to these willing tools of Satan in the last outburst of their impious wrath God gives no opportunity of self-defense. In their case there are no mitigating circumstances. They have lent themselves to an evil from the consequences of which there is no escape. They are permitted no defense, and in their behalf no word is spoken. Their sin has been deliberate; their alliance with Satan open and undisguised. Now, speechless before Him with whom they have contended in vain, they are taken and judged without mercy, for with such as they no mercy could avail. After this summary judgment of the beast and the false prophet, the rest of the rebels are dealt with in strict accord with the judicial code of the court of God. They are slain with the sword. Judged according to the Word of God, they are found worthy of death. Under the blast of His breath they are swept down, and the vultures strip the battlefield of the slain. Such is the end of earth’s rebellion against God. Well may the heavens rejoice when His judgments prevail and everlasting righteousness is ushered in. There is no quiet and gradual merging of things into the peaceful reign of the Messiah. The kingdoms of this world must be cast into the winepress of the fierceness and wrath of Almighty God. Judgment only, and judgment of the most unsparing kind, falling on principalities and powers of evil, can drive from the heavens the stormwind of iniquity. The wrath and judgment of God can alone do this, and establish the kingdom of Christ in everlasting righteousness over the earth,—and failure to see this must come from the refusal to accept the reality of the final rebellion that shall fill up the cup of iniquity, and fit the world for the just judgment of God.—Pp. 417–24

Chapter XIII

THE MESSIANIC KINGDOM OF CHRIST INCARNATE

THIS COURSE of investigation turns at this point to one of the greatest of all Bible themes, namely, the Messianic kingdom—known also as the millennial kingdom since it continues a thousand years and as the Davidic kingdom since it is the realization of the kingdom covenanted to David. If it be claimed that Christ holds the central place in such an investigation, this is granted; and a Biblical Christology certainly must include that extended aspect of Christ's Person and work in which He appears as the theocratic King. Though the kingdom occupies so large a place in the Sacred Text, the theme of the kingdom has been more misunderstood and its terminology more misapplied than any other one subject in the Bible. This is directly due to the failure, so inherent and far-reaching in Covenant Theology, to recognize the dispensational aspect of divine revelation. Truth respecting the Messianic expectation as that is set forth in the Old Testament does not imply that the kingdom is the Church, nor does the New Testament, with its objectives centered in heaven, teach that the Church is the kingdom. Similarly, the earthly kingdom that according to the Scriptures had its origin in the covenant made to David, which is mundane and literal in its original form and equally as mundane and literal in uncounted references to it in all subsequent Scriptures which trace it on to its consummation, is by theological legerdemain metamorphosed into a spiritual monstrosity in which an absent King seated on His Father's throne in heaven is accepted in lieu of the theocratic monarch of David's line seated on David's throne in Jerusalem. Again, through careless inattention many modern writers refer to the kingdom of heaven as though it were heaven, and in spite of the absurdities and contradictions which arise when these terms are thus confused.

Under Ecclesiology, already treated (Vol. IV), the distinction in meaning between the terms *kingdom of God* and *kingdom of heaven* has been pointed out. Suffice it to say here that the authority of God over the entire universe is a dominant theme from Genesis to Revelation. And such, indeed, is the kingdom of God. It extends to all intelligences—angels and men—wherever there is loyal subjection to divine authority. That there are angels as well as men who disown this authority is clearly taught in the Word of God, and as clearly is it asserted that before the millennial, Messianic reign of Christ is ended all opposition to God's rule will have been crushed by the theocratic King (cf. 1 Cor. 15:24–28),

and then the kingdom of God will be “delivered up” to God in the sense that His rightful supremacy, government, and empire will resume their former unchallenged sway of ages past. This universal exercise of authority is properly styled the *kingdom of God*, and should not be accounted the same as the Davidic theocratic rule over Israel and the earth, which rule is brought to its consummation and established in the earth before the transformations and restorations which belong to the kingdom of God have begun. Broadly speaking, the Kingdom of God—as defined above—is the universal authority of God from everlasting to everlasting, while the term *Kingdom of Heaven* is fittingly applied to God’s rule in the earth—it is heaven’s rule on the earth—and is restricted, with respect to time, as has been seen, to limited periods and well-defined situations. The prayer for and in the kingdom of heaven includes the words: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” While that kingdom appears in various forms, it had its tangible beginning in the Davidic Covenant and will be fulfilled and consummated with a perfected social order in the earth under the beneficent reign of the King of kings. When the vast distinctions between these two spheres of divine authority are observed there is a solving of many problems in the interpretation of the Bible which would otherwise exist. Faithful recognition of these dissimilarities is beginning to be held by expositors generally as the most effective key to the understanding of the Scriptures. So Dr. Auberlen quotes R. Rothe as saying: “Our key does not open—the *right key is lost*; and till we are put in possession of it again, our exposition will never succeed. The system of biblical ideas is *not* that of our schools; and so long as we attempt exegesis without it, the Bible will remain a *half-closed book*. We must enter upon it with *other conceptions* than those which we have been accustomed to think *the only possible ones*; and whatever these may be, this one thing at least is certain, from the whole tenor of the melody of Scripture in its natural fulness, that they must be *more realistic and massive*” (*Divine Revelation*, p. 387, cited by Peters, *Theocratic Kingdom*, I, 21). This is a confession which is at once both humiliating and significant. That this millennial discussion to follow is related only to the earthly, Davidic, Messianic kingdom of heaven need hardly be pointed out. Consideration of the kingdom of God in its restored, final form will be the theme of the next and closing chapter of this work on Christology. Why, indeed, after centuries of study should so great a proportion of good men be in dire confusion over the divine program for the earth while others are informed and to that extent delivered from such difficulties, unless it be that some hold and use the key to which Rothe refers

while others do not? Men of commendable scholarship do hold the key and for them these specific problems are really solved. There are now two schools of orthodox men. For one school, having imbibed the concoction of Whitby which proposes a man-made millennium and, having been run into the idealistic, cramping mold of Cocceius' one covenant of grace, there is little hope that a deliverance will be wrought. Such theological systems, seminaries, and individuals muddle on, transmitting idealism which is unsustainable by the Word of God to succeeding generations. On the other hand, those who hold the key are increasing in number; they have their schools and system of theology which generates exposition of the Bible and promotes Bible study over the whole land. Certain obvious facts respecting the kingdom of heaven are now to be listed:

I. Assured by Jehovah's Covenants

Jehovah has made oath-bound covenants with Abraham and with David. Not only are these covenants unconditional and binding by the very terms by which they are declared, but extended subsequent Scriptures reaffirm these promises. The Abrahamic covenant records Jehovah's sovereign purpose in, through, and for Abraham. The covenant is unconditional in that no obligation is imposed upon Abraham; he contributes nothing, but rather is the recipient of all that Jehovah proposed to do for him. While this covenant (cf. Gen. 12:1–3; 13:14–17; 15:4–7; 17:1–8) provided personal blessings and great honor to Abraham, its more important features reach out in two other directions, namely, that of Abraham's seed and that of the land of promise. Abraham's seed is threefold: (1) a great nation through Ishmael (cf. Gen. 17:20), (2) a seed like the dust of the earth—realized in his physical seed through Israel and so through Jacob, and (3) a spiritual seed like the stars of heaven for extent and realized on the principle of Abrahamic faith by Jew and Gentile. Of the physical seed it is written: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Rom. 9:4–5). To this same physical seed pertain also the covenants respecting the land, the earthly Davidic throne, the king, and the kingdom. To this earthly seed the system known as Judaism, with its commandments, ordinances, and statutes, alone was addressed. If all this be acknowledged, as indeed it must be, practically every error relative to covenants, peoples and their destinies will be obviated. Over against all this is the truth that

Abraham attained unto the righteousness of God through faith (Gen. 15:6), a stupendous privilege not restricted to Abraham (though not extended to other Old Testament saints) but promised to all in this age who exercise Abrahamic faith to the extent of believing God (Rom. 4:20–24), which righteousness of God Abraham’s physical seed utterly failed to secure (cf. Rom. 9:30–10:4). The New Testament declares that all—individual Jews or Gentiles alike—who believe unto righteousness as Abraham did are spiritual children of Abraham. Great is the error when it is supposed that spiritual seed of Abraham ever become physical seed or that physical seed, aside from regeneration, ever become spiritual seed. Of the five eternal features of Jehovah’s covenants with Israel—an everlasting nation, an everlasting possession of her land, an everlasting throne, an everlasting king, and an everlasting kingdom—two, the nation and the possession of the land, are covenanted through Abraham, while the remaining three, the throne, the king, and the kingdom, are covenanted through David. That covenanted to Abraham and that covenanted to David may now be considered separately.

1. THE COVENANT WITH ABRAHAM. As noted above, there are in addition to the assurance of personal blessing for Abraham, his posterity, and those who bless his people two far-reaching features covenanted, namely:

a. An Everlasting Nation. Some theologians who seem not to have given close attention to what the Word of God discloses respecting the perpetuity of the earthly seed of Abraham through Isaac and Jacob have asserted that this nation is but a feature of one covenant, by which they are bound into the same divine purpose with the Church of the New Testament and being thus merged into the Church have no distinctive future, while others have declared that, because of their sin, God has cut off His earthly people forever. The Scriptures hardly support these rationalistic notions. Beginning with the covenant made with Abraham as recorded in Genesis, chapter 12 and continuing to the end of the New Testament, the promise respecting an everlasting earthly seed is ever in view. There is but little said of Abraham’s seed through Ishmael and nothing said of his seed which he secured late in life through his marriage to Keturah (cf. Gen. 25:1–4). None would question the endurance of the spiritual seed; but the unending future of the earthly seed through Isaac and Jacob is a matter of divine purpose just as clearly revealed and therefore not subject to human wishes, suppositions, or judgments. Several Scriptures may well be cited at this point. Speaking to Israel through Isaiah, Jehovah said: “For as the new heavens and the

new earth, which I will make, shall remain before me, ... so shall your seed and your name remain” (66:22). Likewise, having declared the terms of His new covenant (Jer. 31:31–34), Jehovah affirms regarding the one nation to whom this covenant will be made: “Thus saith the LORD, which giveth the sun for a light by day, and the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: if those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD” (vss. 35–37). Yet again, in Matthew 24:34–35, which reads: “Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away,” the line of Israel’s descent or posterity will outlive all events which precede the return of the King. Jehovah declared to Abraham, according to Genesis 17:7: “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee,” but there is no basis for an everlasting covenant if there is not an everlasting people to whom it applies. That this same nation, preserved in its identity, continues forever is implied in the several features of their covenants, namely, the everlasting possession of the land, the endless throne, the eternal king, and unending kingdom. The entire 11th chapter of Romans is written to unfold the abiding character of the nation Israel. It is true that, to the end that the Church be called out, Israel has for an age been “broken off” and to them “blindness in part” hath happened (Rom. 11:20, 25), but all this only *until* the present divine purpose connected with the Church is accomplished. After that, “all Israel shall be saved.” This last-named Scripture declares in full: “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: for this is my covenant unto them, when I shall take away their sins. 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” (Rom. 11:26–29).

b. An Everlasting Possession of the Land. The Palestinian covenant, as first announced to Abraham and confirmed to Isaac and Jacob, is set forth in its full character in Deuteronomy 30:3–8. The earlier proclamations are: “And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. ... And the LORD said unto

Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. ... And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. ... In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (Gen. 12:7; 13:14–17; 15:7, 18). In these passages the larger and final boundaries of the land are indicated. Likewise, the confirmations to the seed of Abraham assert: “Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. ... And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land” (Gen. 26:3–4; 35:11–12; cf. 28:13–14). The Palestinian covenant conveys the land to Abraham and his earthly seed through Isaac and Jacob for an everlasting possession. Added predictions modify the covenant only with respect to the time of its final tenure. Three dispossessions were anticipated and three restorations (cf. Gen. 15:13–14, 16; Jer. 25:11–12; Deut. 28:25, 36–37, 63–68; 30:1–5). All three of the dispossessions are now fulfilled and two restorations. Thus the nation is out of her land for the third and last time. When restored again, as predicted, that people will go out no more forever. It hardly need be stated that no land is promised to the Church, and when Israel’s promises of a long life in the land are applied to the Church the incongruity is at once apparent. Those appointed to “wait for his Son [their Lord] from heaven” are not to be looking for a long life in this sphere. Citizens of heaven hold no rights to earth in the sight of God.

2. THE COVENANT WITH DAVID. Since the oncoming theocratic kingdom is the divine objective with respect to the earth and since it forms the national hope of Israel, the covenant with David which introduces the revelation of the kingdom

declares the precise nature of all this. From the inception of this dominant theme onward as seen in subsequent Scriptures the subject is held in constant observation and as a feature of unfulfilled prophecy. This earthly kingdom, the throne, and the King are among the dominant themes of the Old Testament. The revelation respecting these great features in the Davidic covenant is both explicit and extended. Difficulty arises only for those who are determined to metamorphose a literal, earthly throne and kingdom into some vague and wholly imaginary spiritual idealism. The acid test to be applied to any such human notion is the pertinent inquiry of why the King must be of David's line. This evident requirement regarding the King is ignored by every theory which rejects the truth concerning the literal throne and kingdom; yet that the King must be born of David's lineage is both asserted and assumed throughout this great highway of prediction— consider, for example, John 7:42, which states: "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" God said to David, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16). There was indeed but one reservation in this covenant, namely, that the sons of David succeeding him would be subject to chastisement, though the covenant itself could not be abrogated. Chastisement did fall in the form of disruption of the kingly line from the time of the Babylonian captivity to the birth of Christ. However, by the explicit terms of the covenant, the kingdom of David cannot be destroyed. It must yet be re-established and abide forever, else Jehovah's oath would fail. Description of David's own reaction, which indicates his understanding of the covenant, follows at once in this context. It is certain that David entertained no other thought than that his own literal throne, kingly line, and kingdom were to continue forever. He said to God "Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD? And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. ... And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever" (2 Sam. 7:18–

21, 28–29). So, also, the Psalmist gives his own apprehension of this covenant when it is quoted at length in Psalm 89:1–4, 20–37. In this context, which records the words of Jehovah more fully respecting this covenant with David, the literal character of the covenant is assured, the certainty of its fulfillment and the reservation about chastisement are all clearly stated. Though extended, this determining Scripture is quoted in full:

I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. . . . I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.

In his charge to Solomon David said: “That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel” (1 Kings 2:4). In the light of this, Solomon said of himself “Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house” (2:24). And Jeremiah writes: “For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; . . . Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant” (Jer. 33:17, 21–22).

A notable feature of all this prediction respecting the covenant with David was the divine guarantee that David will never lack one to sit upon his throne. That throne is as literal, historical, and tangible as the throne of the Caesars, the Hohenzollerns, or the Hapsburgs. That throne is more often than not called “the

throne of Israel” (1 Kings 2:4) and Christ termed it “the throne of his glory” (Matt. 19:28; 25:31). Jehovah refers to that throne in Psalm 2:6 as “my holy hill of Zion.” The Davidic earthly throne has never lacked one to sit upon it and never will. During the five hundred years which followed immediately upon David’s own reign, his sons in succession sat upon that throne. Beginning with the Babylonian captivity and continuing until the birth of Christ—a similar period of over five hundred years—there was in every generation a rightful heir to (though no occupant of) that throne. With the birth of Christ there need be no other such, for He was the Heir in His generation and was thus identified (cf. Matt. 9:27; 12:23; 15:22; 20:30–31; 21:9, 15; 22:42; 2 Tim. 2:8; Rev. 22:16). There need be no other, since Christ abideth forever. He is now in heaven, seated upon His Father’s throne and “expecting” until the kingdoms of this world shall have become the kingdoms of the Lord and his Christ—not by virtue of evangelizing forces, but by the decree of Jehovah and the gift to Himself of the raging nations. He will then Himself not only conquer those nations, but rule over them. The perpetuity of the literal Davidic throne and kingdom may be traced through various Scriptures. A few are given here.

Isaiah 9:6–7. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

The government shall be upon Messiah’s shoulder, for He shall be upon the throne of David and over his kingdom to order it and to establish it with judgment and with justice forever. No error need be made with respect to this kingdom or this throne. That it will increase without end to both government and peace enters much into the limitless character of its duration. This is clearly a prediction of the reign of Christ in the earth—the kingdom of heaven as it will be when its final form is set up by the returning King. There is no future divine reign over the earth that is not related to and which does not proceed from the Messiah seated on David’s throne.

Jeremiah 23:5–6. “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the lord

our righteousness.”

According to this prophecy, which is of the greatest weight, Christ must be born of David’s line and reign and prosper; He must execute judgment and justice in the earth. The same essential features of truth are recorded in Isaiah 11:1–5, where it is said: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” These are not predictions regarding a general rule of God exercised from heaven, as would be true of the kingdom of God, but regarding one Davidic in character as well as earthly in its sphere. Again it may be noted that it is the kingdom of heaven which is anticipated in the Davidic covenant.

Ezekiel 37:21–28. “Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my

sanctuary shall be in the midst of them for evermore.”

It matters but little at this point whether it is, as some contend, King David who is exalted as a vice regent in the future kingdom or whether the reference is to Christ as David’s greater Son, because the prophecy here is exceedingly explicit. The earthly kingdom over Israel in the sight of the nations with kingly authority exercised forever from David’s throne is something too specific to allow this passage to be interpreted as a mere fraction of the general reign of God everywhere in His universe. It can be seen that no semblance of a fulfillment of this or any similar prediction was experienced at Christ’s first advent, nor has it ever been fulfilled, nor would it be fulfilled even if all Jews and Gentiles were to be saved and brought into the Church.

Daniel 7:13–14. “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

The contribution of this portion of Scripture to this general theme is the fact that in His second advent when coming with the clouds of heaven, rather than in His first advent, He will establish a rule which is universal—so far as the earth is concerned—and everlasting.

Hosea 3:4–5. “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.”

The prophetic Scriptures thus anticipate Israel’s present separation from their rightful relations to Jehovah; yet as certainly predict that they will return and seek Jehovah their God and David their king in the latter days—an expectation wholly unfulfilled to the present hour.

Matthew 1:1. “The book of the generation of Jesus Christ, the son of David, the son of Abraham.”

The order of the Messianic truth set forth in Matthew’s Gospel is here indicated. It presents first a record concerning the King, the Son of David, and then the work of Christ in His death as the surety of the promise which is within the Abrahamic covenant. The title “Son of David” is many times applied to Christ and indicates not merely that He is a son of David, as many were in His

generation, but that—as before stated—He is *the* Son, the immediate and rightful Heir to David’s throne (cf. Matt. 9:27; 15:22; 20:30–31; 21:9, 15; 22:42). Why, indeed, should the Davidic sonship be emphasized? Is He not as much the son of Solomon or Jacob? There is but one answer to these questions: Christ not only fulfills but fills to the full the expectation contained in the Davidic covenant respecting a throne, a King, and a kingdom, and precisely in that literal sense in which the covenant was committed unto David and in that same literal sense in which it is magnified throughout all subsequent Scripture. Apart from the recognition of this relation between Christ and His human forefather David, there can be no workable interpretation of Matthew’s Gospel or other Scripture which bears upon the same theme.

Luke 1:31–32. “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.”

No more determining Scripture for the point under consideration can be found than this message from the angel Gabriel to Mary. The passage incorporates truth related to each of His two advents. That which did not take place at the first coming will be accomplished at His second advent, namely, the predictions that the Lord God shall give unto Christ the throne of His father David, that He shall reign over the house of Jacob forever (vs. 33), and that of His kingdom there shall be no end (vs. 33). This throne is the Davidic, earthly throne; the house of Jacob is not the Church or any other people than those to whom the term properly applies. An endless reign carries this kingdom beyond the millennial age into eternity to come. It is yet to be observed that the throne which embodies the kingdom is a gift from “the Lord God.” This, it is yet to be pointed out in the last chapter of Christology, is mentioned by the Apostle Paul in 1 Corinthians 15:27–28, which declares: “For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” To the same end the Savior said, “All power is given unto me in heaven and in earth” (Matt. 28:18). The word of the angel to Mary confirms the Davidic covenant and advances the highway of truth respecting that covenant, on its usual literal terms, to the day of Christ’s second coming. No shifting into a spiritual idealism can be admitted at any point.

Acts 2:25–31. “For David speaketh concerning him, I foresaw the Lord

always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”

The early part of this passage is identified as a quotation from Psalm 16; the latter portion is a direct assertion regarding the Davidic covenant as David himself understood and accepted it. He comprehended that the reference to an unending throne and kingdom contained in the covenant would be linked with the eternal Messiah who was, according to the covenant, to be of his own seed. To David was given some realization of the death of Christ, too. This he expressed in Psalm 22. He evidently reasoned that if his Son, the Messiah, was both to die and to sit upon his throne forever, He, the Messiah, must first die and be raised from death that He might satisfy the interminable feature of the covenant. Certainly Messiah could not occupy the throne forever and then come to die. It is thus that David foresaw Christ’s resurrection. The passage also records the fact that God had sworn with an oath to fulfill this literal, earthly, everlasting kingdom which was covenanted to David. Of this the Psalmist writes as a record of Jehovah’s declaration: “My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven” (Ps. 89:34–37). Objectors, if such there be, would do well to reconsider the insult to divine veracity which a denial of Jehovah’s oath constitutes. On this evil Ford C. Ottman has written:

Affirmed it has been—and with great emphasis—that John the Baptist and the disciples of Jesus were “obsessed by popular misconceptions” and saturated with “delusions” concerning the restoration of the Davidic dynasty; and so positively has this been affirmed that many have come to accept the statement as final and no more open to question. But any general acceptance of this affirmation, without examination or understanding of what is involved in it, shows only how easily a people more modern than the Jews may be “obsessed” with a “popular misconception.” The Jew knew—and so also do we—that God had sworn with an oath to establish the kingdom of David

forever, and to build up his throne to all generations. Deny this we cannot, without denying Scripture that asserts it. If Scripture be of no authority, we may think what we will: if it has authority, our thinking must by it be governed. Despite the covenant and oath of God, the kingdom of David was not—as the prophets had predicted, and as the disciples had expected—restored to Israel under the Messiah. Are we to conclude from this that the national hope was a delusion, and the popular expectancy a misconception of the Messianic mission? Certainly not: and they that labor to maintain such a conclusion prove only that they are under a delusion worse than that charged against prophets, apostles and people.—*Imperialism and Christ*, pp. 81–82

This oath of Jehovah confirms the divine purpose to place the Christ on David's throne (cf. Ps. 2:6), and, according to every Scripture bearing upon it, this was not to occur in connection with His ascension when returning to heaven from the first advent, but in connection with His coming again in power and great glory (cf. Matt. 25:31; Rev. 19:16).

Acts 15:13–18. “And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.”

In defining Jehovah's new purpose in the present age, which purpose so completely set aside the essentials of Judaism for a time, the first council of the Church at Jerusalem recognized an order of events which were yet future. There was to be an outcalling of the Church from both Jews and Gentiles, which outcalling has already begun and continues to the present hour. This, in turn, was to be followed and terminated by the return of Christ; and Christ in His return would re-establish the Davidic dynasty—a restoration foreseen by Amos, which prediction reads: “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this” (Amos 9:11–12). There is no support here or elsewhere for the Romish notion that the church is the kingdom. The elders of the early church distinguished here between the Church as the present divine objective and the final return to, and completion of, the Davidic covenant.

Revelation 22:16. “I Jesus have sent mine angel to testify unto you these

things in the churches. I am the root and the offspring of David, and the bright and morning star.”

This identification of Christ as the Son of David is not a meaningless reference to an indefinite heredity; it proclaims the truth, and that by the glorified Son of God Himself, that the Davidic kingdom will yet be realized through that One who bears the name *Son of David*.

As the opening portion of his masterful volume *Imperialism and Christ*, Ford C. Ottman has written the following:

Imperialism and Christ are separate words of inseparable meaning. They hold each other in encircling grasp that cannot be unbound nor broken. Their disconnection, if this were possible, would throw out of gear, and stop the action of, the machinery of the Universe. Imperialism—a word insistent and resonant in the political vocabulary of today—is, without Christ, beyond the bounds of possibility. Christ—a word central and controlling in the theological vocabulary of the Church—is, without Imperialism, neither regnant nor real. For the Crown Rights of Jesus the martyrs of the Scots Kirk contended, asserting Christ’s sole Headship over His Church, till they, bludgeoned and harried by dragoons, lay down on the heather and dyed it with a richer hue than ever had nature given it, the red of the blood of testimony. And yet, the Crown Rights of Jesus do not include nor consist of His Headship over the Church. The Crown Rights of Jesus are substantial and literal, and they appertain to Kingship over Israel rather than to Headship over the Church. Imperialism and Christ, in which are involved the Crown Rights of Jesus, is a phrase of concise and definite meaning: a meaning that is enshrined in the memorable and classic utterance of Andrew Melville, as he shook King James’s sleeve, calling him “God’s silly vassal”—and adding, “Remember, there are two kingdoms in Scotland. There is King James, whose loyal subjects we are. But there is King Jesus.” “The Crown Rights of Jesus” are words that have echoed along the years from the land of the national covenant, through the highlands, and down the glens, and over the moors of Scotland; and they are words whose meaning is now expanding from bud into bloom in the unfolding doctrine of the ever-approaching Eschatology of what we have here laid down as the “logical universe” in which our thoughts are now to move—Imperialism and Christ. Imperialism and Christ are convertible terms, equivalent in meaning, coordinate in rank, cooperative in action. Imperialism and Christ are not twain, but One. Christ without Imperialism is featureless. Imperialism without Christ is formless. It is in this, the correlative Unity of Christ and Imperialism, that all hope for the world is inextricably bound. The negation of this statement dismisses the one and the only clue given to guide us through the perplexing maze and mystery of the Universe. The negation of this statement, that with Christ’s Imperialism the world’s hope is indissolubly united, criminally drops the thread of the only exodus from the labyrinth of the great cosmic problem that presses upon the human soul for solution. The Crown Rights of the Lord Jesus Christ are positively declared and fully defined in Revelation, and they may not be nullified by speculation nor by pseudo-exegesis, nor, indeed, by these be in the least modified. Were the Bible incoherent or were the Bible vague in its statements of Imperialism and Christ, then we might account for the prevalent misconception of, and the prejudice against, God’s Plan and Purpose in the probationary Ages of the world’s history. But the Bible is not vague: it is as clear as a sunbeam, as concise as a mathematical proposition: it is positive in statement, plain in meaning, and precise in application: it pledges to the Lord Jesus Christ an Absolutism that has never been consummated in a kingdom spiritual. The real redemption of this pledge, however we may interpret its meaning, lies away in the future, and, whether it means a temporal kingdom on earth, or, whether it means a spiritual kingdom in the hearts of believers, must and can be determined by Revelation alone. Convictions,

however profound they may be, have, unless they are sustained by Scripture, neither weight nor value, nor any call at all to be standard and measure of the coming kingdom. Christ in deity was David's Lord: in humanity He was David's Son. His exclusive and indisputable title to the throne of Israel was and is established and sealed by the genealogical tables of the authoritative records in the Gospels of Matthew and Luke, the inspired Chroniclers of His Crown Rights as Son of David and Son of man.... "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife." By this marriage Jesus was constituted the adopted Son of Joseph and his legal heir. Thus, in the wisdom of God, Jesus, by natural descent, and by primo-geniture claim, and by legal right, is given title to the throne of His father David. That throne Jesus has never occupied. It was denied Him on earth, and since the ascension He has been seated on the throne of the Father. On that throne He is to remain until His enemies are made His footstool. The Spiritual Absolutism that traditional thought awards Him is neither the precise fulfilment of prophecy, nor the equivalent or substitute of the Temporal Absolutism that has been pledged to Him by the mouth of all the holy prophets since the world began.

The rejection of Christ by the Jews, and His death at the hands of the Romans, were fore-known and fore-told. "He was taken from prison and from judgment"—so centuries before His birth it was written—"and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken" (Is. 53:8). The same prophet tells us that the government was to be upon His shoulder, and that of the increase of His government and peace there should be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. This promise is confirmed by the angel's announcement to the virgin, that the Lord God should give unto Him the throne of His father David, and that He should reign over the house of Jacob forever, and that of His kingdom there should be no end. How are such conflicting statements to be reconciled? Dying without generation, cut off out of the land of the living: yet reigning on the throne of David, and upon his kingdom to order it, and to establish it forever? The theological casuist, who has been trained to work out the subtleties of moral questions, may convince himself that the Church of Christ is that kingdom of David promised to Jesus, but such reasoning, however subtle and specious, is, to the man that believes that the words of the Bible are to be taken at their face value, inconclusive. If Gabriel stood alone in the declaration that Jesus should reign on David's throne there might be some reasonable question—in view of what has come to pass—as to the exact meaning of his words; but Gabriel is not alone in this testimony: the same is believed and is proclaimed by the Hebrew prophets. They predict a kingdom that is to be established in power, in the hands of Messiah, the Son of David; peace is to prevail and the earth is to be filled with the knowledge and glory of the Lord as the waters cover the sea; the house of David is to be reestablished, and Israel, restored to divine favor, is to become the center of refreshment and blessing to all the nations of the earth; the glory of the Lord is to be revealed from Zion, and the throne of Messiah established there—such is the concurrent testimony of all the prophets. In vain would it be to assert that the kingdom has ever assumed such form. We know that it has not. The King was rejected and was crucified. And this also, as well as the overwhelming judgment that should fall upon Israel in consequence of this crowning sin, had been predicted by the Hebrew prophets. The children of Israel, during these long centuries unrolling since the rejection of Christ, have been, as was prophesied of them, "without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim" (Hos. 3:4, R.V.). This bereft people, in their wayward and weary wandering from God, have demonstrated and justified the literal application of this prophecy; and yet the prophecy, without a break, continues—"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall come with fear unto the Lord and to his goodness in the latter days" (Hos. 3:5). By what principle of fair interpretation are we allowed to make a literal application of verse 4 and deny the literal force of verse 5? Is it that Israel's long banishment from

God has justified the one, and has extinguished all hope of the other? If the “casting away” of Israel is a literal fact, Why should it be thought a thing incredible that God shall restore them again to His favor? And if God restores Israel, Why should it be thought a thing incredible that the kingdom shall be set up and established in the form that the prophets predicted? All believers in the Bible will admit that Jesus came into the world to establish a kingdom. Born King of the Jews was He, and—as the genealogical tables conclusively prove—legal Heir of David’s throne He was, and is. Of the character and constitution of His kingdom a true conception cannot be weened from speculation, nor derived from any source beyond or other than from a sound rendering and strict interpretation of Scripture. The primitive form of the kingdom, whatever modifications there may, or may not, have been made subsequently, was a kingdom here upon the earth, during the continuance of which the law should “go forth of Zion, and the word of the Lord from Jerusalem” (Micah 4:2). The kingdom, according to the united testimony of the prophets, is to be set up and established here upon the earth, with Jerusalem as the capital city of the kingdom, the Messiah reigning from the throne of David over restored Israel, and through Israel extending His dominion to the ends of the earth. That is the prophet’s field of vision, and there is not the shadow of an intimation that the rejection and death of the King—both fore-known and fore-told—should result in any organic change of the kingdom, or modify in any way the prophet’s conception. The form ultimate of the kingdom should be commensurate and concordant with its form primitive. Evidence of this is given by the prophet Micah, who says, “They shall smite the judge of Israel with a rod upon the cheek”—this foretells the King’s rejection—“but”—the prophecy continues—“thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel” (Micah 5:2).—Pp. 9–21

It is this latter which is the truth, namely, that the norm of the kingdom as covenanted by Jehovah with an oath is its ultimate form on earth. But that hermeneutical legerdemain which can start with a covenant respecting an earthly throne, an everlasting reign and kingdom, or without recognition of such a covenant at all, and emerge at the end with a mere fictitious idealism concerning a spiritual authority over men is borrowed—if concerned with Scripture at all—from the fact of the larger authority of God over His universe, namely, the kingdom of God. All this is but the dregs of Whitby’s theory, which persuasion has so woefully ignored the precise teachings of the Bible and by so doing has become the progenitor of modern liberalism with its masquerade as the messenger of God. The indictment is against those who attempt no exposition of the Sacred Text and who present human opinions, more or less ethereal, respecting God’s purpose in future ages.

II. Its Various Forms

Since the kingdom of heaven is the rule of God in the earth down through the ages, it may be identified in various forms. These are now to be traced.

1. THE JUDGES. While God has guided the affairs of men from the beginning, there was no established method of His government over a nation until the

period of the Judges. Before that time a temporary dictatorship was set up under Moses and continued under Joshua. The divine rule through the Judges is definitely owned of God as that period closes. Jehovah said to Samuel: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7; cf. Judges 2:16, 18; Acts 13:20). So, also, according to Isaiah the original method of administering the theocratic government will yet be restored. Isaiah declares "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city" (1:26). The rule of the Judges, being Jehovah's government over Israel, is a form of the kingdom of heaven.

2. THE DAVIDIC REIGN AND COVENANT. Though Saul served as king over Israel for a long period, he failed and his reign was evidently an education of the people in preparation for the true exercise of divine authority through David. The reign of David was peculiarly a divine undertaking for it had in view as a pattern the final form of that Davidic reign. It served its greatest purpose, however, as the starting point for all that inheres in Jehovah's covenant with David. Such, indeed, is the start of the great highway of prediction respecting the kingdom of heaven.

3. THE KINGDOM PREDICTED. It is significant that the Old Testament prophets spoke, in the main, during one comparatively brief period. This was the time in which Israel was approaching and entering her national dispersion under the chastening hand of God. It was in the darkest hour of their nation's history that these seers, as if by contrast, set forth the unprecedented light of the nation's coming glory. This consensus of prophetic vision has never had a semblance of fulfillment; yet the nation is still divinely preserved, and so, evidently, with this consummation in view (Jer. 31:35-37; Matt. 24:32-34).

Some of the prophets spoke before the exile, some during the exile, while others spoke after the exile when a remnant, but not the nation, had returned to their land. While they spoke with individual purpose and style, they were united as one voice on certain great themes. They condemned the nation's sin and predicted the coming chastisement. They saw the judgments about to fall upon the surrounding nations, but these Gentile judgments are in view only as they are related to Israel. Above all they saw their own future blessings, the form and manner of which are too accurately described by them to be misunderstood. Their prophecies expanded into magnificent detail the covenanted reign of

David's Son over the house of Jacob forever. In tracing these passages scarcely a comment is necessary if the statements are taken in their plain and obvious meaning. Passages are here selected from the many that were spoken by all the prophets concerning the coming King and His kingdom, and from these Scriptures it will be seen that Emmanuel's government is—

a. To Be Theocratic. The King will be "Emmanuel ... God with us," for He is by human birth a rightful heir to David's throne and born of a virgin in Bethlehem.

First, the King will be "Emmanuel ... God with us": "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22–23).

Second, the King will be heir to David's throne: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. 11:1–5). "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Ezek. 34:23). "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (Ezek. 37:24). "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days" (Hos. 3:4–5).

Third, the King was to be born of a virgin in Bethlehem: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). "But thou, Beth-lehem Ephratah, though thou be little among the thousands of

Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Mic. 5:2).

b. To Be Heavenly in Character. “And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2:4). “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins” (Isa. 11:4–5). “Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel” (Jer. 33:14–17). “And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely” (Hos. 2:18).

c. To Be in Jerusalem and World-Wide. First, Emmanuel’s kingdom will be in the earth: “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession” (Ps. 2:8). “For the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Isa. 11:9). “He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law” (Isa. 42:4). “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth” (Jer. 23:5). “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one” (Zech. 14:9).

Second, Emmanuel’s kingdom will be centered at Jerusalem:

“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth

the law, and the word of the LORD from Jerusalem” (Isa. 2:1–3). “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth” (Isa. 62:1–7). “Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zech. 8:20–23). “And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24).

Third, Emmanuel’s kingdom will be over regathered and converted Israel:

“That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live” (Deut. 30:3–6). “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isa. 11:11–12). “For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors” (Isa. 14:1–2; cf. 60:1–22). “In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land” (Jer. 23:6–8). “Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God” (Jer. 32:37–38). “And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will

pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it” (Jer. 33:7–9; cf. Ezek. 36:16–38). “And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever” (Ezek. 37:21–25). “In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem” (Mic. 4:6–8).

Fourth, Emmanuel’s kingdom shall extend to the nations in the earth:

“Yea, all kings shall fall down before him: all nations shall serve him. . . . His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed” (Ps. 72:11, 17). “All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name” (Ps. 86:9). “Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee” (Isa. 55:5). “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7:13–14). “And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem” (Mic. 4:2). “Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD” (Zech. 8:22). “And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God” (Amos 9:15).

d. To Be Established by the Returning King. “That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee” (Deut. 30:3). “Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice” (Ps. 50:3–5).

“For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth” (Ps. 96:13). “Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation” (Zech. 2:10–13). “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years” (Mal. 3:1–4).

e. To Be Spiritual. The kingdom is not incorporeal or separate from that which is material, but still it is spiritual in that the will of God will be directly effective in all matters of government and conduct. The joy and blessedness of fellowship with God will be experienced by all. The universal, temporal kingdom will be conducted in perfect righteousness and true holiness. The kingdom of God will again be “in the midst” (Luke 17:21, R.V. marg.) in the Person of the Messiah King and He will rule in the grace and power of the sevenfold Spirit (Isa. 11:2–5). Judah shall be saved, and Israel shall dwell safely, and the nations shall walk in the light of the city of God. “Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.” The trees of the field shall clap their hands in accord with man’s joy.

These passages, which might be multiplied many times, may serve to outline the prophet’s vision of the features of Messiah’s earthly kingdom which was covenanted to David. This kingdom has ever been Israel’s only hope and was the consolation for which she waited when Christ was born (Luke 2:25).

4. THE KINGDOM OFFERED. In subject matter the division between the Old Testament and the New occurs at the cross of Christ, rather than between Malachi and Matthew. The Gospels, in the main, carry forward the same dispensational conditions that were in effect at the hour when Christ was born.

Especially is this true of the Gospel of Matthew, Christ being set forth in that Gospel, first of all, as a King with His kingdom in full view. The Spirit has faithfully selected those deeds and teachings of Christ from the complete manifestation He made in the flesh which portray Him in the dominant character to be reflected in each individual Gospel. In Matthew He is presented as the King, in Mark as Jehovah's Servant, in Luke as the perfect Human, and in John as the very Son of God. In all these narratives, this one Person is seen acting and teaching under the same conditions which existed for centuries before the cross. There is some anticipation of what would follow the cross, as there is reference after the cross to what had gone before. Whatever preceded the cross, in the main, fell under those conditions linked with and colored by "the law [which] was given by Moses," for Jesus not only held up Moses as the authority for the time but also expanded his teachings. The great division between the Old Testament and the New, therefore, lies in the fact that "grace and truth came by Jesus Christ," and this became effective with the cross of Christ rather than with His birth. Matthew opens with an emphasis upon Christ as the Son of David: "The book of the generation [γένεσις—ancestry or line of descent; cf. the kindred term γενεά, Matt. 24:34] of Jesus Christ, the son of David, the son of Abraham." Although in this Gospel Jesus is also presented as "the son of Abraham" in His sacrificial death, the primary purpose of the writer is to set forth the nation's King, this being the only office that is ever assigned to a firstborn "son of David." The tracing of the divinely appointed kingdom thus proceeds from the Old Testament into the New without a change other than the appearance of the long-expected King, accompanied by His forerunner whose predicted ministry had occupied the closing words of the Old Testament revelation. There is no break in the narrative, then.

The fact that Jesus was David's Greater Son, the fulfiller of all the nation's kingdom blessings, is not based on human opinion. It was announced by the angel Gabriel before the birth of Christ as recorded in Luke 1:31–33: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." This treats distinctly of the "throne of ... David" ruling over the "house of Jacob," and proclaims of this kingdom that "there shall be no end." No Gentile blessings are in view here; nor need the Gentiles seek to intrude. Gentile blessings will eventually flow out of this very throne, but these are not in view;

nor are any Gentile blessings endangered by a faithful recognition of this distinctly Jewish purpose. The same is clearly stated in Romans 15:8: “Now I say that Jesus Christ was a minister of the circumcision [i.e., Israel] for the truth of God, to confirm the promises made unto the fathers.” He did not come to *disannul* those promises, but He did come to *confirm* them. The promises made unto the fathers are well defined; no promises were made to Gentiles. The terminology “the fathers” can mean none other than God’s chosen men, or Israel. By these promises Israel was to be redeemed and placed in her own land and that by Emmanuel, who should be the final Prophet, Priest, and King. He should be King over her covenanted kingdom. These promises made unto the fathers were the nation’s only hope, as is clearly indicated: “We trusted that it had been he which should have redeemed Israel”; “Lord, wilt thou at this time restore again the kingdom to Israel?” In Christ, then, the kingdom covenant made to David had its confirmation as well it might, being one of the promises made unto the fathers. How certainly that covenant must stand today! It is recorded of Jesus that He was “born King of the Jews” (Matt. 2:2). To this throne He made final claim at His trial (Matt. 27:11). And under this accusation He suffered (Matt. 27:29) and died (Matt. 27:37). One needs only to search the Scriptures to discover the fact that He is never mentioned as King of the church, nor even King of the nations until He comes again as “King of Kings, and Lord of Lords” (Rev. 19:16). He fulfilled every prediction that described Israel’s Messiah King and the manner of His coming—that at a time when all the records and genealogies were intact. He came from the tribe of Judah, ranked as a firstborn Son of David, born of a virgin in Bethlehem of Judea. Such claims could not have been made then by an impostor without arousing the violent opposition of the rulers of the nation. His claim to be King was never challenged, so far as title was concerned. He met every prediction concerning Israel’s Emmanuel-King. He was that King.

Four centuries before the birth of Jesus, Malachi had prophesied the coming of a forerunner to prepare the people for their King: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (4:5–6). This had a certain fulfillment in John the Baptist according, again, to angelic testimony: “But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:13–17). Furthermore, another Messianic claim was met in the faithful ministry of John, for the first message of this divinely foreseen witness is recorded thus: "In those days came John the Baptist, preaching in the wilderness of Juda, and saying, Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1–2). This, too, was the first message recorded of Christ: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). So, again, it was the only message committed to His disciples when He first sent them forth to preach: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:5–7). This message, it is clear, had no application to Gentiles; the messengers were to go only "to the lost sheep of the house of Israel." It can scarcely go unnoticed that, while every detail of the manner of their journey was subject to the most careful instruction by the King, there is no record of their being given instruction on the meaning of this first, or kingdom, message committed to them. Evidently they did not need such instruction concerning the kingdom. Had not the kingdom hope been passed from father to son for generations? Had it not been sung to them at their mother's knee? Had it not been the one great theme of synagogue instruction? Was it not their national hope? How much in contrast to this was the prolonged inability on the part of these same disciples to grasp, later on, the new message and world-wide commission of the cross! This focusing of the testimony of Jesus, of John, and of the disciples upon one solitary message "The kingdom of heaven is at hand" places that message under an unusual emphasis, and its actual meaning should be carefully considered.

The phrase "the kingdom of heaven" is found only in Matthew, the Gospel of the King, and there it appears with different shades of meaning. Only one of these shades of meaning is used in chapters 1 to 12 of this first Gospel. Here it seems to refer to the same earthly Davidic kingdom with which the Old Testament had closed its Messianic prophesying in Malachi. As has been stated, whatever was meant by this New Testament announcement of "the kingdom of

heaven,” it was clearly understood by the preachers who first proclaimed it and by their hearers. No other kingdom message could have thus been received by Jewish people in that day. So, also, it was addressed to one nation, Israel, and to them as a whole rather than to individuals. Thus “the kingdom of heaven” as a message must ever be distinguished from the message of the gospel of grace which came by reason of the cross. The gospel of grace Israel as a nation has never understood, and furthermore it is addressed to all peoples and to them as individuals only. The message of “the kingdom of heaven” as first set forth by Matthew had, therefore, a limited and national meaning, limited in the time of its application because a new message has since come in from God, and national because for the time being it was addressed to Israel alone. The message of “the kingdom of heaven” did not concern itself so much with the Person of the King as it did with His kingdom. But then Israel had never dreamed of a kingdom apart from the presence and power of the expected King. Thus Jesus could say of Himself, in the light of the accepted close relation between the Person of the King and His kingdom: “the kingdom of God is within you” (“in the midst of” Israel in the Person of the King, Luke 17:21). To assert the imminency of the kingdom was, to them, to assert the imminency of the King.

This kingdom message conforms in another respect, also, to the conditions of the Old Testament prophecy of a government. There must be a great national heart-turning, or repentance, to God as an immediate preparation for the kingdom, as seen in the Old Testament (Deut. 30:1–3; Isa. 42:7; Hos. 3:4–5; 14:8; Zech. 12:10—13:1; Mal. 3:7). Repentance, therefore, became an imperative part of the message concerning the imminency of the kingdom. So each of these kingdom messengers called upon that nation to repent. A “generation of vipers” must “bring forth ... fruits meet for repentance.” They must turn about in heart as a prerequisite for this covenanted kingdom blessing. This they, by His grace, are yet to do, “in his time.” It is to be regretted that this required national repentance of Israel has been so often misapplied as a necessary preliminary step in an individual’s salvation by grace.

As certainly as the message of “the kingdom of heaven” was consistent with the nation’s hope, so, also, the rule of life presented in connection with this message by both John the Baptist and Christ was in harmony with the Old Testament predicted kingdom’s rule of life. The kingdom as foreseen in the Old Testament had ever in view the righteousness in life and conduct of its subjects (Isa. 11:3–5; 32:1; Jer. 23:6; Dan. 9:24). “The kingdom of heaven” as announced and offered in the early part of Matthew’s Gospel is also accompanied with

positive demands for personal righteousness in life and conduct. This is not the principle of grace; it is rather the principle of law. Kingdom teaching extends into finer detail the law of Moses and never ceases to be the very opposite of the principle of grace. Law conditions its blessings on human works, grace conditions its works on divine blessings. Law says “If ye forgive ... your heavenly Father will also forgive you,” and in that measure only (Matt. 6:14–15), while grace says “Forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. 4:32). So, again, law says “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matt. 5:20). This is not a present condition for entrance into heaven. Present conditions are wholly based on mercy: “Not by works of righteousness which we have done, but according to his mercy he saved us” (Titus 3:5). So the preaching of John the Baptist, like the Sermon on the Mount, was on a law basis as indicated by its appeal, which was only for a correct and righteous life: “Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages” (Luke 3:7–14). This, like the Sermon on the Mount, is an appeal for a righteous life and cannot be confused with the present terms of salvation without nullifying the grounds of every hope and promise under grace. The present appeal to the unsaved is not for better conduct; it is for personal belief in, and acceptance of, the Savior. There are directions concerning the conduct of those who are saved by trust in the Savior; but these cannot be mixed with the law conditions of the Old Testament, or the New, without peril to souls. Later on, the same people said to Christ “What shall we do, that we might work the works of God?” and to this He replied “This is the work of God, that ye believe on him whom he hath sent”

(John 6:28–29). John the Baptist looked forward to the blessings of grace when he said “Behold the Lamb of God, which taketh away the sin of the world,” but his immediate demands were in conformity with pure law, as were the early, kingdom teachings of Jesus. Thus the legal principles of conduct of the Old Testament predicted kingdom are carried forward into the revelations of the same kingdom as it appears in the New Testament. The right division of Scripture does not destroy the usefulness of these legal passages for today, but it does fully classify them with the other Scriptures relating to the kingdom, both in the Old Testament and the New. There are many elements in this body of truth that indicates the required manner of life in the kingdom which will be found likewise under the consistent walk in grace; but whatever is carried forward to be a life-governing principle under grace is there restated in its own place and with its own new emphasis. Thus the two widely differing systems are meant to be kept distinct in the mind of the faithful student of God’s Word. It should be borne in mind that the legal kingdom requirements as stated in the Sermon on the Mount are meant to prepare the way for, and condition life in, the earthly Davidic kingdom when it shall be set up upon the earth, and at that very time when the kingdom prayer “Thy kingdom come. Thy will be done in earth, as it is in heaven” has been answered. These kingdom emphases appear in the early ministry of Jesus, since He was at that time faithfully offering the Messianic kingdom to Israel.

It has been objected that such stipulations as “Resist not evil,” “Whosoever shall smite thee on thy right cheek . . .,” “Whosoever shall compel thee to go a mile . . .,” and “... persecuted for righteousness’ sake” could not be possible in the kingdom. This challenge may be based upon a supposition that the earthly Messianic kingdom is to be as morally perfect as heaven. On the contrary, the Scriptures abundantly testify that, while there will be far less occasion to sin, for the sufficient reason that Satan is then bound and in a pit and the glorious King is on His throne, there will be need of immediate execution of judgment and justice in the earth, and even the King shall rule, of necessity, with a “rod of iron.” It is said that “All Israel shall be saved” and “They shall all know me [the Lord], from the least of them unto the greatest,” but it is also revealed that at the end of that millennium, when Satan is loosed for a little season, he is still able to solicit the allegiance of human hearts and to draw out of the multitudes within the kingdom an army for rebellion against the government of the King (Rev. 20:7–9). In that kingdom age “the sinner being an hundred years old shall be accursed” (Isa. 65:20). The saints of that age will doubtless have heaven before

their eyes and be looking there for their reward. And they will be the “salt of the earth.” These kingdom commands and principles were given to Israel only and it is the same distinct nation that shall stand first in her predicted kingdom when it is set up in the earth. Jesus was first “a minister of the circumcision,” consequently is it an unnatural interpretation of Scripture to understand that He was performing this divinely appointed ministry at that very time when He was offering the kingdom to that nation and when He, with His forerunner, was depicting the principles of conduct that should condition life in that kingdom? Nothing is lost by such an interpretation; on the contrary, everything is gained, for the riches of grace—which alas so few apprehend—are thus kept pure and free from an unscriptural admixture with the kingdom law.

It may be concluded that the term “the kingdom of heaven” as used in the early ministry of Jesus referred to the Messianic, Davidic, earthly kingdom foreseen in the Old Testament. As has been noted, the Jewish preachers used by Christ needed no instruction in the details of that message. It was the hope of their nation, and it was addressed to that nation alone. So, also, an appeal was made with this message for the anticipated national repentance which must precede the setting up of their kingdom in the earth, and the requirements set forth were legal rather than gracious. Israel’s kingdom was faithfully offered to them by their King at His first appearing.

5. THE KINGDOM REJECTED AND POSTPONED. The suggestion that God has deferred any feature of His program of the ages engenders objection in some minds, assuming that such action on His part is unworthy of Him. The difficulty is removed at once when it is remembered that the postponement was not an afterthought or unexpected necessity, but was itself a part of the original plan of God—that is, to the end that an age might be introduced which had been kept secret in the counsels of God, that Messiah might be crucified and raised from the dead to be the Redeemer of both Israel and the Church, likewise the Judge of all created beings, and that Israel’s rejection of Jehovah might assume its final, concrete form as it did in the death of Christ. The setting up of Messiah’s kingdom, though first faithfully offered to Israel, was deferred and now awaits the return of Messiah for its realization. The question which presents difficulty to some is how the kingdom could be offered to Israel in sincerity and yet Jehovah Himself know, as He did, that it would not be accepted and that it would be deferred. Was the whole divine purpose in redemption by so much rendered uncertain? Much has been written on this problem in an earlier portion

of this theological work. It is evident that, as the present age was a divine secret, it could not have been revealed until the rejection of Christ was consummated in His death and resurrection. Similarly, there is a natural disposition to judge the entire question, which the postponement of the kingdom creates, from the finite viewpoint alone. Whatever occurs is usually directly or indirectly due to man's action in free will; it is therefore natural to suppose that God is in some way subject to human determination, not realizing that God not only knows beforehand the choice His creatures will make, but is Himself able to work in them both to will and to do of His own good pleasure. The Scriptures present many incidents which disclose the fact that the will of God is executed by men even when they have no conscious intention to do the will of God. Within their own sphere of recognition they act in perfect freedom. With reference to other situations in which God's sovereign purpose seems for a time to depend on the free-will action of men, it will be remembered that God ordained a Lamb before the foundation of the world and that Lamb to be slain at God's appointed time and way. By so much it is made clear that God anticipated the sin of man and his great need of redemption. God, however, told Adam *not* to sin; yet if Adam had not sinned there would have been no need of that redemption which God had before determined as something to be wrought out. Was God uncertain whether He would save life on the earth until Noah consented to build an ark? Was the nation Israel a matter of divine doubt until Abraham manifested his willingness to walk with God? Was the birth of Christ dubiety until Mary assented to the divine plan respecting the virgin birth? Is God censurable for determining that Christ should be born of the virgin Mary before she was even born? Is the virgin Mary deprived of her own volition through God's sovereign choice of her as the mother of Jesus? Was the death of Christ in danger of being abortive and all the types and prophecies respecting His death of being proved untrue until Pilate made his decision regarding that death? From these propositions, which might be multiplied indefinitely, it can be seen that in the greatest issues of time and eternity—all predetermined before the foundation of the world—God has realized His purposes in and through man—often unsympathetic to God's will—who, so far as human determination is concerned, could have frustrated the whole divine program by the action of his free will. Could God promise a kingdom on the earth knowing and so planning that it would be rejected in the first advent but realized in the second advent? Could God offer a kingdom in the first advent in sincerity, knowing and determining that it would not be established until the second advent? After all, what constitutes divine sincerity

under such circumstances? Who is in a position to measure what, from the divine side, enters into the seeming conflict between divine sovereignty and human free will? To inquire what would have become of the divine plan respecting the death of Christ and of this entire age had the Jews accepted the offer of the kingdom, is equivalent to asking what would have become of God's purpose in redemption through a divine Lamb slain had Adam not sinned? Beyond all these confusing crosscurrents of determinations is the simple fact of revelation which asserts that the kingdom was offered as it was predicted it would be offered by Messiah's forerunner, it was rejected, it was delayed until the immediate value of Christ's death and resurrection as seen in the outcalling of the Church could be made effective. In this connection it will not be overstressed that, so far as the vision accorded the prophets of the Old Testament is concerned, there was in the program for Israel, as predicted, no separation between the two advents. But for the Church intercalation—which was wholly unforeseen and is wholly unrelated to any divine purpose which precedes it or which follows it—Israel would be expected to pass directly from the crucifixion to her kingdom; for it was not the death of Christ and His resurrection which demanded the postponement, but rather an unforeseen age. It should require no great effort to note that the recognition of this age—wholly unforeseen, wholly unrelated, and itself a strict intercalation—is the key to the understanding of the entire program of God in the ages, and without that key only confusion can result. It is not claimed that many spiritual truths may not be drawn from the life and death of Christ by those who do not concern themselves with the deeper problems of interpretation; it is claimed, however, that the vital issues of the divine purpose as far as it has been revealed and the clear apprehension of the doctrines involved depends upon the recognition of the truth which constitutes the above-mentioned key. It requires no profound study to observe that the earthly, Messianic, Davidic kingdom was offered by John the Baptist, by Christ, and by His disciples, that it was rejected even to the murder of John and the crucifixion of the King, and that it was not set up in connection with the first advent, nor is it being set up in the present age. Nevertheless, every oath-bound covenant of Jehovah will yet be consummated, His kingdom will come, and His bidding be done on earth as it is done in heaven.

6. THE PRESENT FORM. Since, as earlier defined, the kingdom of heaven is the rule of God in the earth, it follows that it is now present to the extent to which He is exercising authority over the affairs of the *cosmos*. Assuredly God is not at

this time executing a preannounced Jewish program, nor is He extending Jewish blessings to Gentiles; rather He is calling out a heavenly people from both Jews and Gentiles on equal terms of privilege and to the heights of glory never extended to any people in past ages. In such unprecedented and momentous undertakings God, of necessity, must govern the affairs of men to an extended degree. This present exercise of divine authority is styled “the mysteries of the kingdom of heaven” (cf. Matt. 13:11). A New Testament *mystery* is a hitherto unrevealed purpose of God. It therefore follows that God’s direct authority is now exercised in the realization of the features of this age which are thus termed *mysteries*. On the Church in her relation to the New Testament mysteries, Dr. Rollin Thomas Chafer has written: “The Church does not appear in the Old Testament. As something new in God’s provision for Jew and Gentile, the true Church and some of its unique characteristics are spoken of by Paul as *mysteries*. These mysteries were withheld from Old Testament saints, but are freely revealed to New Testament believers, hence the church is not found in the Old Testament. These mysteries include the Church itself, its Head, its message of grace, the Body of Christ as an organism made up of saved Jews and Gentiles, indwelt by Christ as the hope of glory, its ministry controlled by the Lord Himself, its ultimate removal from the earthly scene by resurrection and translation, and its approaching marriage as the Bride of the Lamb. Not a hint of these things appears in the Old Testament. On the contrary, this is the ethnic group which the Lord spoke of when he said, ‘I will build my church,’ an accomplishment which was still future at the time of its announcement. Never does the Scripture confuse it with Israel—past, present or future” (*The Science of Biblical Hermeneutics*, p. 43). In each of these mysteries which Dr. R. T. Chafer enumerates—the Church itself, its head, its message of grace, the Body of Christ an organism indwelt by Christ as the believer’s hope of glory, its ministry, its ultimate removal, and its approaching marriage as the Bride of the Lamb—it is to be noted that the originating of it, its progress, and its consummation are wholly wrought of God. In this He exerts His sovereign control. Thus the “mysteries of the kingdom of heaven” represent the present sphere of divine authority. It is true that, to the end that they may cooperate in His primary purpose, God is in authority over governments and all the affairs of men, both collectively and individually; but the divine objective is the kingdom in its mystery form. When the Church is completed and removed from the earth, every secondary feature of divine authority will automatically reach its termination too. In other words, the Church is not waiting for some crisis to be reached in the

sphere of human governments, but instead the governments are muddling on until the divine purpose in the Church is consummated.

The moral character of this mystery age at its beginning, like its moral development and end, is clearly presented in the New Testament. At the very beginning the inspired writers spoke of it as an evil age: “Who gave himself for our sins, that he might deliver us from this present evil world” (or *age*, Gal. 1:4), “And be not conformed to this world” (or *age*, Rom. 12:2), “For Demas hath forsaken me, having loved this present world” (or *age*, 2 Tim. 4:10), “In whom the god of this world [or *age*] hath blinded the minds of them which believe not” (2 Cor. 4:4). So the church was fully warned from the beginning about the nature of this age, and taught concerning her pilgrim character while here and her holy calling and separateness from the “evil age.”

A portion of the time during which Israel was to be dispersed and deprived of national blessing had been divinely accounted for by the “seventy weeks” revelation given to Daniel. The fact and purpose of the present mystery age was not mentioned in this revelation; hence there was need that this sacred secret should be revealed when its time had fully come. This Jesus does in the seven parables of Matthew 13, it being ever God’s method to give a foreview of all His great purposes and undertakings. The course and moral development of this age are divinely presented in these parables. Three distinct features or elements of this age are to be seen in these seven parables, while each of the three are elsewhere said to be terminated by one and the same event. These are to be noted and the single conclusion they have, namely, Christ’s return. (1) The blindness of Israel, mentioned in Romans 11:25, is followed by the promise: “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: for this is my covenant unto them, when I shall take away their sins” (Rom. 11:26–27). (2) The career of the “man of sin,” who is said to be the consummation of the “mystery of iniquity,” is ended thus: “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (2 Thess. 2:8). (3) So, also, it is written concerning the completion of the calling out of the Church: “After this I will return” (cf. Acts 15:13–18). These great sacred secrets, it will be noticed, constitute the very elements in the parables which define the character and object of the age.

In the first of the parables a sower goes forth to sow, but only a fourth part (no reference, of course, to a percentage basis) of the seed thus sown comes to full development. The parable is interpreted by Christ and so permits of no

speculation: “Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty” (Matt. 13:18–23). In full agreement with experience during the past nineteen hundred years of Christian history the parable teaches that a great portion of those to whom the Word is preached are not saved by it; and lest it might be concluded by His hearers that, while this was the condition at the beginning of the age, it would not be so at the end, the second parable, that of the wheat and the tares, immediately follows. This, like the first, is interpreted by Christ Himself and its meaning is made plain: “He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world [or *age*]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [or *age*]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Matt. 13:37–43). In this parable the born-again ones, the members of His Body, are seen as the “wheat” or the “children of God” amidst the whole sphere of religious profession and assumption. It is important to note how the age closes according to this divine interpretation: “So shall it be in the end of this world” (or *age*). Certainly this does not depict a regenerated world. It clearly pictures an outcalled people together with the full ripening of iniquity in the unregenerate portion of humanity. The third parable is not interpreted, nor is any parable following it explained; but enough has been revealed by the two interpretations to furnish a key to all that follows. The parables all present aspects of the kingdom of heaven

in the one mystery form it now possesses, and so must be in fullest agreement. In the third parable Christ presents truth through the figure of the mustard seed and tree. Again the testimony of history and the teaching of the parable agree. The very small beginning in the early days of the church has developed out of all due proportion in mere members and includes all professing Christendom. The great tree now shelters even the birds of the air. It is significant that the birds of the first parable are represented as catching away the good seed. The truly saved ones are still a “little flock” compared with the multitude of nominal church supporters. The fourth parable is of the three measures of meal which all became leavened. Throughout the Bible, leaven symbolizes evil and Jesus fully defined His use of the word on other occasions. He used the word to represent evil doctrine to the extent of formality (Matt. 23:14, 16, 23–28), unbelief (Matt. 22:23, 29; Mark 8:15), and worldliness (Matt. 22:16–21; Mark 3:6). Paul uses the same word with reference to “malice and wickedness” (1 Cor. 5:6–8). Its process of working is by a subtle permeating of the mass into which it is introduced. This much misunderstood parable teaches, in accord with the other parables and all related Scripture, that which has proved to be consonant with experience in the history of the age, namely, that even the true believers—and certainly the mass of professors—will be sadly influenced by these various forms of subtle evil. There can be no question that this has been true to the present hour. The fifth parable is evidently a teaching concerning Israel because she is His “treasure” (Ex. 19:5; Deut. 14:2), including all the twelve tribes, though now they are hid in the field, which is the world—all places where the nation is scattered. When He shall call forth His “treasure” it will be by virtue of the fact that He hath, as the Lamb of God, taken away the sins of the world, theirs included. One, we are told, sold all and purchased that field containing the treasure. What Jehovah may do now, or of course at any time in behalf of any people, will be because of the atoning value of the priceless blood of His Son as the purchase price for sinners in their need of redemption. The Only Begotten Son was given for the world. The mystery of the Church, the pearl of great cost as set forth in the sixth parable, has already been considered. She is not now hid in the field, i.e., the world; but is being formed there and is awaiting her bridal glory when, in the ages to come, she shall display His glory and grace. She, too, is redeemed at the same priceless cost as Israel (1 Pet. 1:18–19). The last parable restates the fact of the outworking of the two great mysteries—the outcalled Church and the mystery of iniquity—as two coexisting on to the time of the end. The good fish shall be gathered into vessels and the bad shall be cast away. “So

shall it be at the end of the world” (or *age*). Thus the three great mystery purposes of this mystery age (Israel’s blindness, the Church’s formation, the man of sin’s appearance) were related in the teachings of Jesus to the beginning, course, and end of the present age respectively.

The following Scriptures give added light on the thought and expectation of Christ and the apostles concerning the course and end of this age:

“And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows” (Matt. 24:4–8). “But as the days of Noe were, so shall also the coming of the Son of man be” (24:37). “I am made all things to all men, that I might by all means save some” (1 Cor. 9:22). “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim. 4:1). “This know also, that in the last days perilous times shall come” (2 Tim. 3:1). “But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (3:13). “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (4:3–4). “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Pet. 3:3–4).

To this may be added the other parables of Jesus regarding the kingdom in its mystery form and the whole divinely given history of the church as previewed in Revelation 2:1–3:22. So, also, the more detailed description of the age-ending scenes as given by Daniel and Revelation 4:1–20:3. There is an age of universal blessing coming upon the earth; but it is in no way represented in Scripture as any part, or product, of this mystery age. On the other hand, it is revealed that it will be ushered in by the same divine movements that form the closing scenes of this age. The impelling motive for the service of saints at the present time must be nothing less than the world-wide testimony to the gospel of God’s grace through which Christ may finish the gathering out of a people for His Person and soon complete His Bride. The great soul-winners of past generations have been actuated by this vision and purpose, and there could hardly be a ministry in the mind and power of the Spirit that did not wholly agree with the revealed purpose of God in the present mystery age.

7. THE KINGDOM OF HEAVEN REALIZED AND MANIFESTED. Since it is a major theme of both the Old and New Testaments, the kingdom of heaven provides an almost inexhaustible study. In the introduction to his massive work *The*

Theocratic Kingdom—about 2,100 pages of at least 750 words to the page—George N. H. Peters writes regarding the text he has produced: “This work is far from being exhaustive. Here are only presented the outlines of that which some other mind may mould into a more attractive and comprehensive form” (I, 15). Yet, but recently—and to demonstrate by way of contrast how restricted the modern theological understanding may be—a professor of New Testament in a reputable seminary said, “I can tell all I know about the kingdom in fifteen minutes.” This drastic restriction in the knowledge of vital truth does not, however, hinder this professor from sitting in condemnatory judgment against the vast array of truth with all its adaptations and evident soundness of exposition to be set forth by Peters. Because of its comprehensiveness, a very real problem arises when a summarization of this subject is called for, as it is when closing this entire prophetic discussion. The essential character of the earthly, Davidic, millennial, Messianic kingdom yet to be set up on the earth by the power of Christ in His second advent has had some consideration in this chapter and still more in Ecclesiology (Vol. IV). It now remains only to present the following recapitulation.

According to prophecy, there will be two realities in the world especially to be reckoned with as the present age draws to its close, namely, the completion and removal of the Church and the increase of lawlessness in the world. Immediately after the removal of the Church and immediately before the establishment of the millennial kingdom is the brief period of incomparable trial in the earth. In relation to Israel, it is known as “the time of Jacob’s trouble” (Jer. 30:7), and in relation to the Gentiles it is the hour when their governments and institutions as represented in Nebuchadnezzar’s colossal image shall be ground to powder and blown away as the chaff of the summer threshing floor (Dan. 2:34–35, 44–45). It is the hour of God’s judgments upon a Christ-rejecting *cosmos* world—a world which will have produced the final manifestation of abomination in the person of the man of sin. Upon such a world as upon its god—Satan—the judgments of God must fall. As His consummation of those judgments and into the scenes of earth’s most wicked repudiation of God, the King returns in the clouds of heaven accompanied by His Bride and the holy angels. He utterly destroys all opposition to God and conquers the nations of the earth (cf. Ps. 2:1–9; Isa. 63:1–6; 2 Thess. 1:7–9; Rev. 19:11–21). Satan is bound and placed in the abyss (Rev. 20:1–3), and the King takes His throne—the throne of His glory, the throne of David in Jerusalem. He gathers and judges Israel (cf. Ezek. 20:33–44; Matt. 24:37–25:30) and those accepted by the King

are saved and enter their kingdom (cf. Rom. 11:26–27). He also judges the nations from that same throne—the nations whom He will have conquered (Matt. 25:31–46). A portion of these nations then upon earth shall be ushered into His kingdom, which is prepared for them by the Father from the foundation of the world. The remainder of these nations are dismissed to the lake of fire. Those Gentile nations that are allowed to enter Israel’s kingdom are given a place as servants of Israel (cf. Isa. 14:1–2; 60:10, 12, 14, 16). Thus by the glorious return of Christ as Judge and King is ushered in the Day of Jehovah so long and explicitly foretold by prophets of old. That Day begins with the coming of Christ to Israel “as a thief in the night” (cf. Matt. 24:43; 1 Thess. 5:4; 2 Pet. 3:10), that is, to Israel His coming is at a time when they look not for Him (Matt. 24:50). With this in view, they are told to *watch*, which injunction does not apply to Israel in the present or in any past age but only at the time when they “shall see all these things” which have been named by Christ as characterizing the tribulation period (cf. Matt. 24:9–28, 37–51; 25:1–13). The Day of Jehovah is that long period of Christ’s rule and judgments over the earth which begins with His return as a thief in the night and ends, in certain particulars, with the passing away of the heavens and the earth. Of this period and its boundaries and in connection with the comment that Jehovah’s Day may in His eyes be as a thousand years, Peter declares: “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Pet. 3:10). This passage because connected directly with verse 8 intimates that the Old Testament Day of Jehovah, that is, Israel’s age of kingdom glory, is to continue a thousand years, which is but a confirmation of the time measurement for the kingdom later given in Revelation 20:4, where it is seen that the saints who are resurrected “live and reign with Christ a thousand years.” Truth to be especially noted at this point is that after a certain manner Christ reigns a thousand years. That His reign is Israel’s day of glory is abundantly declared throughout the prophetic Scriptures. The conclusion is that the thousand-year period of Revelation 20:1–6 and the intimation of 2 Peter 3:3–8, 10 are references to the time when Israel’s covenants will be fulfilled under the long-expected reign of Messiah, and that His reign will continue in this precise form a millennium.

To outline fully the character and blessedness of that coming age would require the quotation of great portions from the messages of the prophets in which language seems not to suffice to paint adequately the glory of the

transformed earth. A selection of passages, indicating the character of the Messianic kingdom, has been given already in this chapter of Christology, and another selection follows here. By these Scriptures this kingdom is seen to be theocratic. The King will be Emmanuel and by human birth a rightful heir to David's throne, Himself born of a virgin in Bethlehem of Judea. Emmanuel's kingdom will be heavenly in character in that the God of heaven will rule in the earth, His will to be done on earth as it is done in heaven. Emmanuel's kingdom will be in the earth, rather than in heaven, and centered at Jerusalem. His blessed reign will be over regathered and converted Israel and extend through them to the nations. Emmanuel's kingdom will be realized only by virtue of the power and presence of the returning King. Emmanuel's kingdom, though material and political, will be spiritual as well in that its subjects will walk on the earth in the undimmed light of God. The animal kingdom will be subdued: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isa. 11:6–9). So, among other things, the physical creation shall be changed:

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off" (55:12–13). "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it" (41:17–20). "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Hab. 2:14). "The meek ... shall inherit the earth" (Matt. 5:5). "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Mic. 4:3). "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:5–6). "But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the

least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:33–34). “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isa. 9:6–7). “He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him ... His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen” (Ps. 72:8–11, 17–19).

Chapter XIV

THE ETERNAL KINGDOM OF CHRIST INCARNATE

THE PASSING from the kingdom age to the eternity which follows is marked by mighty transforming events. Such, indeed, has been the divine method of action when other major dispensational changes have been wrought—such changes as inaugurate and necessitate a whole new order and relationship between God and man. It will be remembered that there were seven days involved in creation, seven features to the covenant made with Noah, seven features to the covenant made with Abraham, seven features to the Palestinian covenant, and seven features to the covenant made with David. The last three of these covenants secure everything of blessing for Israel through all time and eternity. Seven stupendous age-transforming events serve as a cleavage between the Mosaic age of law and the present age of grace. Conditions could not be the same after these occurrences as they had been before. These events are: (1) the death of Christ, (2) the resurrection of Christ, (3) the ascension of Christ, (4) the advent of the Spirit on Pentecost, (5) revelation of a new divine age and purpose, (6) the placing of Jews and Gentiles on the same level as objects of divine grace, and (7) the scattering of Israel far and wide in her last dispersion. Similarly, there are seven stupendous age-transforming events which serve as a demarcation and cleavage between the present age of grace and the kingdom age that is to follow. These are: (1) removal of the Church from the earth, (2) the great tribulation, (3) the glorious return of Christ, (4) the judgment of Israel, (5) establishment of Israel's kingdom under the new covenant, (6) the judgment of living nations, and (7) binding of Satan. Again, and with the same transforming effect, there are seven stupendous events which mark the transition to be wrought between the kingdom age and eternity to come: (1) the release of Satan from the abyss, (2) the revolt on earth with judgments upon Satan and his armies, (3) the passing of the old heaven and the old earth, (4) the great white throne judgment, (5) creation of a new heaven and a new earth, (6) the descent of the bridal city from God out of heaven, and (7) the surrender of the mediatorial aspect of Christ's reign and adjustment to the eternal state following immediately. These last-named events, which divide the kingdom age from the eternity to come, may be contemplated in the above order and with a special objective respecting the truth set forth in the final division—the surrender of the mediatorial reign—as properly the consummation of Christology.

I. The Release of Satan

No small mystery gathers around the fact that Satan is released from the abyss even for “a little season.” Whatever solution may be found for this will lie within the sphere of the divine permission of sin in the world. Evidently, to the end that a final demonstration may be made of evil as represented by Satan, that sinister being is not only released but unhindered in His renewed program of war and attack upon God and His people. This strange release and the outbreak of evil doubtless serve in some measure to consummate the whole program of iniquity both as it exists in Satan and in the human heart. Armies are to be formed again and the curse of war revived. During the prophesied thousand years the earth will experience a perfect outward peace. Both righteousness and peace will have covered the whole earth. Weapons of warfare will have been forged into weapons of husbandry. It should be noted that the fact of Satan’s release and the program he will then introduce have been predicted for thousands of years before their fulfillment. That all this will be enacted cannot be questioned when it resembles, and consummates, the program of evil in the universe. Its importance when seen in that light cannot be measured by the human mind.

II. The Revolt on Earth

While the astounding revolt on earth is closely related to the release of Satan, as intimated above, it stands much alone as a demonstration that the millennial age will not have changed the temptable character of the human heart. The revelation concerning this revolt is limited to the following words: “And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Rev. 20:7–10). Much stress is thus placed on the fact that the nations are deceived by Satan and this is the cause of their defection. Such deception is not new. When Satan is bound for a thousand years it is said that as a result of that binding “he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Rev. 20:3). Thus it is intimated that Satan is ever deceiving the

nations, excepting for the period of his binding and until his final dismissal to the lake of fire. Much like the unceasing pressure of the sin nature on the individual's life is the influence of Satan upon the mass of humanity, inciting to war, greed, self-manifestations, and impious conduct. What even a day's release of the individual from the pressure of the sin nature would mean in actual experience or a day's release for humanity from the deceptions of Satan cannot be imagined; but humanity, whether released from the sin nature or not, will be released from satanic deceptions during the kingdom reign of Christ on the earth. It will be noted that the last army ever to be assembled will be drawn from the four quarters of the earth and "Gog and Magog," which designation is perhaps more a reference to the event in question than to any locality or specific peoples. This vast assembled army will be "as the sand of the sea" for number. It is difficult to understand how such an enterprise will be possible with Christ upon the throne and in immediate authority, as described in Isaiah 11:3-5, which text declares: "And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." There is no solution to this problem other than that of a divine permission in the consummation of evil in the universe. To the same end it may be inquired why with Him upon the throne of the universe He ever permitted the evil which He hates. When, in the light of heaven's understanding, the one problem is solved, the other will be solved also.

III. The Passing of Heaven and Earth

If but a moment's consideration be given to the prediction that the present heaven and the present earth are to pass away and disappear forever, few would fail to be impressed with the immensity of the proposed undertaking or to be conscious of the fact that men and their institutions are not all that must exist in this universe. There are other objectives to be gained no doubt which have served no part in the human program. This is God's universe. It is planned and executed, and will be consummated to answer reasons which are within His infinite Being. Before such a disclosure, man may well bow in that humility which becomes the creature and find his only existing consolation in the fact that

he is cast upon and sustained by the grace of God. Just what may become of dwellers in heaven and upon the earth when these vast spheres of abode fold up and are dismissed forever? God alone is equal to this problem. The command will go forth, possibly, for all such dwellers to stand apart and there witness both the passing of the old and the creation of the new. There is no intimation that agencies will be employed either angelic or human; yet all such beings pass through these mighty transformations and appear on the other side in the new glory that is to be. The Scriptures are explicit respecting the great event to come when the heavens and the earth shall pass away: It is written:

“Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:35); “And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail” (Heb. 1:10–12); “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” (2 Pet. 3:7, 10–12); “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them” (Rev. 20:11).

IV. The Great White Throne Judgment

Placed in the Sacred Text between the account of the passing of the heaven and the earth and the creation of the new heavens and the new earth is the description of the awful final judgment. The account reads: “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:12–15). In Revelation 21:4, as in 1 Corinthians 15:26, it is declared that there shall be no more death. This arresting statement evidently reaches beyond the mere idea that from that time forth there shall be no more death; it rather reaches backward and asserts that all death ever to have taken

place in human spheres—excepting of course the case of those raised at the second coming of Christ—shall be reversed, repealed, and annulled. There is but one way in which so great an end may be attained, and that is by the resurrection of all the remaining dead no more to die. This universal and final resurrection is a theme of prophecy. Of it Christ said, “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [the Son’s] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28–29). The Apostle writes concerning the prophesied schedule of resurrections, “Then cometh the end”—that is, the last resurrection (1 Cor. 15:24). So, also, John writes, “But the rest of the dead lived not again until the thousand years were finished” (Rev. 20:5). In the text under consideration—Revelation 20:12–15—it is declared that “the dead, small and great, stand before God.” The position of standing which is assumed here by the dead after death has done its work is certainly an evidence of resurrection. Unlike the judgment of the living nations, as that is described in Matthew 25:31–46, these people are of all the generations who have seen death. “The first resurrection,” so far as humanity is concerned, will have been past a full thousand years (Rev. 20:4–5); but at the end of the thousand years this the last and all-inclusive resurrection will take place. The number of those to be resurrected is incomprehensible. It is estimated that for every living person now on the earth at least one hundred have died and been buried. So far from being “the land of the living,” strictly speaking, earth is now the greatest cemetery that could ever be conceived. It is out of this state of bodily death that the dead will rise to judgment. Their resurrection serves to bring all of remaining humanity before God in judgment and to prepare them for their conscious destiny in the lake of fire. The books are opened and men are judged according to their works. It will be remembered that in all ages—unless saved from it as Christians are in this age—men have been under the inherent law or obligation to satisfy the design and purpose of their Creator. The believer has been perfected before God forever and therefore answers in his Christ-wrought perfection every demand of God upon him. In the present age, however, men are condemned not only for their unholy estate, but on the ground of their failure to respond to divine grace as it is offered them in Christ. At the present time evil works are wholly climaxed through an attitude of unbelief toward the Redeemer. The Lamb’s book of life is opened—evidently to demonstrate that no mistake has been made; for there will be none present whose names are written in that book. God’s irrevocable answer to human sin is the

lake of fire, which is the second death. He may save men from it only as a Substitute answers the holy demands made of them and they receive that Provision for them. Too often men are blinded by the awfulness of this divine judgment against sin and contend that, since God is love, He will not finally execute all that is here predicted; but be it said again that, if God could save even one lost soul on the ground of His compassion apart from the righteous judgments wrought out by Christ in His death, He could save all lost souls by mere compassion, in which case the death of Christ becomes not only needless, but the greatest blunder of this universe. The glorious truth which needs ever to be proclaimed is that lost souls may be saved, which truth is good news indeed, but they may be saved only in and through Christ. Apart from Christ as Savior, there is no salvation. Even infinite wisdom, power, and love can provide no other escape from the holy judgments of God against sin. What God may do with those who die having never heard the gospel is not revealed, nor could it be revealed. The Scriptures present the unevangelized as wholly lost. Their estate is the impelling call to missionary endeavor. If men might be saved by their ignorance of the gospel, it were well never to take the gospel to them lest, being enlightened, they reject the message and come to be lost forever. Christians being instant in season and out of season are to present this gospel to all who are yet living on the earth. This judgment scene lends no support to the fancy that men who reject Christ in this life will have another chance in realms beyond death. The unsaved remain what they were when death intervened and until they stand thus before God's great white throne to be judged according to their works.

V. The Creation of a New Heaven and a New Earth

Again, as always, the clear declaration of the Bible is the only dependable source of information. The greatness of the event in which God repeats His mighty creative act—including both heaven and earth and upon a more marvelous scale—will grow more impressive to a devout mind as it is contemplated. Great, indeed, is the anticipation of the coming day when this great act of God will be executed before the hosts of the redeemed and the holy angels. So far from there always being a fading memory of what now exists, what lies beyond will be attuned to the greater glory of the New Creation. Isaiah declares regarding the new heaven and the new earth that they will be of such exalted character that the former creation will not be brought to mind. This

statement, speaking as it does for Jehovah, is: “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind” (65:17). Isaiah speaks for Jehovah again when he asserts that the nation Israel will continue as long as the new heavens and the new earth abide (cf. 66:22). It is clear that Israel will dwell in their own land forever. If it is to be an unending residence, that dwelling in the land must transcend the millennial kingdom and thus continue into the new earth that shall be. Following directly upon the description in Revelation of the passing of the old order and the setting up of the Judge upon the great white throne, John the seer writes, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” (21:1), and this in turn is followed by a delineation of the new earth. That it is the new earth which is presented is made evident in that it is said tears and crying, sorrow and death are removed; and, to be sure, these have belonged to earth and not to heaven. Thus it appears that the writer is referring to the earth and not to heaven, where tears, pain, and death have never entered. He says: “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (21:3–4). It may yet be observed that, in this picture of the new earth, the all-important feature is that “the tabernacle of God” will be with men. Such a situation has not obtained before. Earth has been the sphere of sin and corruption unsuited to the presence of God; but it will then be as holy as heaven, and in the new earth He will delight to dwell among men and to be their God. The term *men* is evidently in contradistinction to the Biblical term *saints*. Heaven will be, as now, the abode of the saints, while earth will be the abode of men. God is said now to dwell among men too. Peter asserts that righteousness will dwell in both the new heaven and the new earth alike (2 Pet. 3:13). In the present age, righteousness *suffers*; in the kingdom age, though some may suffer for righteousness’ sake (cf. Matt. 5:10), righteousness shall *reign* (cf. Isa. 11:4–5); but in the eternal new heaven and new earth righteousness shall *dwell*.

VI. The Descent of the Bridal City

Measured by the space given to it in the Sacred Text, the city from God is of

surpassing import. Doubtless this very city “which hath foundations” is the one that so engaged Abraham the tent dweller (cf. Heb. 11:8–10). It is described in Hebrews 12:22–24, and Christ refers to it in His message from heaven to the church in Philadelphia, saying: “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name” (Rev. 3:12). So, again, in Revelation 21:2 John testifies: “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” And for a third time in the last great prophetic book it is referred to: “And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God” (21:10). The description of the city, which now follows, has been interpreted in many ways. Some contend that the descriptive matter of the book returns for the time being to the millennial age because of the statement that “the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it” (cf. vs. 24); but to revert at this point to the age that will have been completed already is far from a reasonable contemplation of the text. The chronological order of events in the closing pages of the Revelation is of great significance in the right understanding of it all. It is to be recognized that there is much here which the human mind cannot fully grasp; but still the description of the city falls in the context which has to do with the new heavens and the new earth that appear in eternity to come—unless the order of the truth as presented is abandoned altogether. An extended exposition of this descriptive passage is not permissible here. Suffice it to say that in full correspondence with the description as given in Hebrews 12:22–24, the Church is present, the angels are present, a company of “just men made perfect”—to which class Israel would belong—is present, Christ the Mediator and Lamb is present, and God the Father—the “Judge of all” and the Light of the temple thereof—is present. If the measurements of the city are taken literally, the length and breadth and the height are equal and so each dimension is 12,000 furlongs, which would be over 1,500 miles. That it is of pure gold is wholly within the creative power of God and an intimation may be found here respecting the glory of the new heaven and the new earth. The city descends from heaven and is therefore to be considered, to some degree, as something apart from heaven. It is named for the Bride of Christ and probably because she has some superior right to it; yet other peoples

and beings enter her gates. It becomes a cosmopolitan center. The text, though extended, is here given in full:

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.— Rev. 21:9–22:5

The last two chapters of the Bible not only describe the future eternal state of all things—Peter designates it as the coming “day of God”— but they indicate that there are then at least four different abodes: (a) the new heaven, (b) the new earth, (c) the bridal city, which may be anticipated in John 14:1–3, and (d) “without” (cf. Rev. 22:15), which may be identical with the lake of fire that is the second death (cf. 20:14–15; 21:8; 22:15). It should be considered carefully that in this changed situation with its varied abodes the place of residence is no more subject to change. This is the end of revealed things; it is God's last word,

reaching on with its prophecy into an unchanging eternity to come.

VII. The Surrender of the Mediatorial Aspect

In the light of much prediction on the one hand and of one passage standing alone on the other hand, there has arisen a problem in many minds over the duration of Christ's reign upon the throne of David. All predictions of the Messianic rule give assurance that He will be King forever; yet one passage—1 Corinthians 15:24–28—has been interpreted by many worthy expositors as teaching that Christ will resign or withdraw as King at the end of the millennial period. Great inconsistency, accordingly, has been indulged at this point. Not a few writers, when considering the prophecies regarding David's throne, assert that His reign is eternal, and yet, when confronting this one Scripture, as definitely assert that the reign is terminated with the completion of the thousand years. The Scriptures are definite and conclusive with regard to the eternal character of Christ's reign. To David it was said, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (2 Sam. 7:16). To this David replied: "And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever" (vss. 28–29). So, also, the Psalmist makes fuller record of Jehovah's covenant: "I have made a covenant with my chosen. I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations ... My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Ps. 89:3–4, 34–37). Psalm 45:6 states, and it is applied to Christ in Hebrews 1:8, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre"; and in Psalm 72, a Psalm of the kingdom reign of Christ, it is written, "They shall fear thee as long as the sun and moon endure, throughout all generations ... His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (vss. 5, 17). Isaiah is exceedingly explicit when he says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful,

Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (9:6–7). So Jeremiah testifies for Jehovah, saying: “Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; ... Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne” (33:14–17, 20–21). In describing the final regathering of Israel and the perpetuity of the Davidic kingdom, Ezekiel gives the following as Jehovah’s message to Israel, His people: “And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore” (37:24–28). Daniel declares: “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. ... And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (7:13–14, 27;

cf. 2:44). Thus the word of Gabriel to Mary is of special note: “And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke 1:30–33). Paul’s ascription to Christ begins “Now unto the King eternal” (1 Tim. 1:17), and finally the voices in heaven declare at the sounding of the seventh trumpet: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev. 11:15).

Over against this array of positive Scriptures which so clearly assert the everlasting duration of Christ’s reign on David’s throne is the one passage thought by many to teach the limitation of Christ’s reign to the thousand-year kingdom age. The passage reads: “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (1 Cor. 15:24–28).

Obviously this question regarding the perpetuity of Christ’s kingly reign is, from the Christological viewpoint, of great importance. The subject has not been without consideration in past years and many might be quoted regarding it. There are those, such as the Anabaptists, who have held that Christ’s reign terminates completely with the thousand years. However, the majority of worthy expositors, because of the extent of Scripture cited above, are compelled to recognize the continued rule of Christ beyond the millennial age. Some have sought the solution in a strained construction of the phrase, *a thousand years*, asserting that prophetic periods are implied by the word *years*, thus to make the millennium continue into hundreds of thousands of years. Others suggest that the term is symbolical, representing eternity itself; but then the related revelations such as a binding of Satan, the accomplishment of angelic judgments, and the complete subjection of all enemies would indicate a restricted period of time—one which the inspired text of Revelation 20 declares to be a thousand years—and since there is no absurdity involved when the literal time period is accepted,

the literal interpretation should be received until it is proved untenable. To those who argue that the words *eternal*, *everlasting*, and *forever* are sometimes limited in respect to the time element depending on the obvious duration of the situation with which these words are associated, it may be said that these words, as used in this connection, create the very situation itself; that is, the effort of this language in every instance is to declare the timeless character of Christ's reign. There can be no uncertainty attached to the words of the angel to Mary, "Of his kingdom there shall be no end" (Luke 1:33), or "They shall fear thee as long as the sun and moon endure, throughout all generations" (Ps. 72:5), and, again, "Of the increase of his government and peace there shall be no end" (Isa. 9:7). Granted that God desires to announce a reign of Christ throughout eternity to come, there are no words available other than these or their like to express such a revelation. It is a notable fact that the Jews gave to Messiah's kingdom the character of endless duration (cf. Ps. 89:34–37).

In 1 Corinthians 15:24–28, the passage under consideration, the Apostle is presenting truth in general respecting both the resurrection of Christ and the resurrection of humanity. Having indicated that there is an order or procession in resurrection with several distinct groups and that Christ's resurrection is the first in the series and that "afterward" there shall be a resurrection of "they that are Christ's at his coming"—a period between His and theirs already measuring nearly two thousand years and to be terminated only by Christ's coming—the Apostle declares, "Then cometh the end." Recognizing that various interpretations of the terminology, *the end*, have been advanced, it is nevertheless held that—as the whole purport of the Apostle's message at this point is to set forth the program of resurrection which follows a certain "order" and as the naming of but two of the events without a third would hardly call for any recognition of a procession or any distinction with respect to groups and as the words "every man in his own order" imply that there are more in resurrection than the group designated as "they that are Christ's"—the only tenable interpretation of the phrase, *the end*, is that it indicates the end of resurrection's order and refers to the resurrection of all those who are not included in the first company, styled here "they that are Christ's" How else can "every man" be accounted for, if only a limited company is included in the first of humanity's resurrections? The whole program of resurrection is thus divided into three events. In this enumeration Christ's resurrection stands first; however, when only humanity's resurrections are in view, as in Revelation 20:4–6, the resurrection of those who are Christ's is termed "the first resurrection," and of

“the rest of the dead” it is said that they “lived not again until the thousand years were finished.” Christ declared that there will be two distinct classes in resurrection, though their time relationship is not indicated by Him (cf. John 5:25, 28–29). After a like manner Daniel anticipated a similar division of his own people when they are raised (cf. Dan. 12:1–3). Besides, the Apostle asserts that, before the end resurrection can come to pass and after the resurrection of those who are the saved in Christ, great angelic judgments are to take place and all to the end that every opposition, whether it be from men or angels, be put down, thus to restore the rightful rule of God over His universe. The Scriptures are faithful in disclosing the truth that there are those among both angels and men who have repudiated the authority of God. It is difficult to understand that sin could thus be suffered to enter into God’s creation; but it would be even more difficult to comprehend were it implied that this rebellion must never be judged or corrected. In His judgments of humanity, Christ first deals with the living nations in what seems the briefest time, when seated on the throne of His glory (Matt. 25:31–46). Similarly, the wicked dead shall come up for judgment at the great white throne (Rev. 20:12–15); but the judgment of angelic opposition to God—including Satan, who will accordingly have been confined to the abyss for the duration of the kingdom—will be achieved during the thousand-year period. The text of the prophecy declares: “He shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” This leads on to the marvelous declaration set forth in verse 28: “And when all things shall be subdued unto him,” then He will continue to reign by the authority of the Father. It is evident from 1 Corinthians 6:2–3 that the judgment of men and the judgment of angels come after the marriage of the Lamb, for His Bride is associated with Him in those judgments. The passage reads: “Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” Returning to the passage in question, it will be noted from verse 27 that the Son is to rule during the thousand years by the authority of the Father and that, therefore, the Father is excepted from the authoritative rule of the Son. This verse reads: “For he [the Father] hath put all things under his [the Son’s] feet. But when he saith all things are put under him [the Son], it is manifest that he [the Father] is excepted, which did put all things under him” (i.e., the Son). The declarations of verses 24 and 28 become the point of misunderstanding. The delivery to God of a now unmarred

kingdom does not imply the release of authority on the part of the Son. The truth asserted is that at last the kingdom is fully restored—the kingdom of God to God. The distinction to be noted lies between the presentation to the Father of a restored authority and the supposed abrogation of a throne on the part of the Son. The latter is neither required in the text nor even intimated. The picture presented in Revelation 22:3 is of the new Jerusalem in the eternal state, and it is declared that “the throne of God and of the Lamb shall be in it.” The translation in the Authorized Version of 1 Corinthians 15:28 is not clear. It reads: “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” The statement is meant to signify that, when all is subdued and divine authority is restored in full, the Son, who has ruled by the authority of the Father throughout the thousand years and has put down all enemies, will go on ruling under that same authority of the Father’s as subject as ever to the First Person. This more clarified meaning of the text removes the suggestion of conflict between an everlasting reign and a supposed limited reign of Christ. He will, as so fully assured elsewhere, reign on the throne of David forever.

George N. H. Peters’ extended treatment of this theme is also added:

There is only *one passage* in Scripture which is supposed to teach the yielding up or ending of the distinctive Messianic Kingdom, viz., 1 Cor. 15:27, 28. Whatever view is engrafted upon or derived from these verses, nearly all (excepting those which utterly degrade Christ, and hence are unworthy of notice) admit, whatever delivering up is intended, that Jesus Christ *still reigns*, either as God, the humanity being subordinate, or as God-man deprived of His dominion and occupying a lower station, etc. Neander (*His. Plant. Ch. Church*, vol. 1, p. 529) more cautiously than many, says: “The Kingdom of Christ in its peculiar” (i.e. mediatorial) “form will come to an end, when it has attained this object, when, through the efficiency of the glorified Christ, the Kingdom of God has no more opposition to encounter, and will no longer need a Redeemer and Mediator.” “The Mediatorial Kingdom of God will *then* merge into the immediatorial, such is the declaration of Paul in 1 Cor. 15:24–28.” Lange (*Com. Matt. 3:1–12*, doctrinal), more unguardedly, remarks: “At last when the Kingdom of God shall have been perfected, it will also have reached its full and final development, and be ripe for *self-annihilation* which awaits it,” thus, as he explains, giving place to a Kingdom of glory. Barnes (*Com. loci*) incautiously says: “It means the Incarnate Son, the Mediator, the man that was born and that was raised from the dead and to whom this wide dominion had been given, *should resign* that dominion, and that the government should be re-assumed *by the Divinity* as God.” Stephenson (*The Atonement*) makes Christ reigning first as “*an independent King*” and afterward as “*a subordinate King*.” Thus David’s Son, who is *One* with the Father, actually as Theocratic King seated on the Davidic throne adopted and incorporated rated by the Father as His throne, is made to yield up a throne and dominion which in many other places is pronounced—in view of this very relationship to the Father—*never ending*. Can there be a contradiction between Scripture such as these interpretations present? After careful consideration of the various passages directly bearing upon the subject, we unhesitatingly—in the name and for the sake of David’s Son—answer, that it does not exist saving in the interpretations thus attached to it. In giving our reasons for no such antagonism, let the reader notice, that we do not present for our

criticisms those of persons favorable to Millenarianism, lest we might be chargeable with seeking out an accommodation for our doctrinal position. Instead of urging our own views of the passage in question, it is sufficient to let *others* specify them and thus indicate *the wonderful harmony* preserved in Holy Writ. ... The phrase, “*for He must reign till He hath put all enemies under His feet,*” does not limit—as is shown by examples (Bush, etc.) of Scripture phraseology and the admissions of all that some kind of a reign continues—the reign of Christ. The 28th verse, “*And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*” In the reasoning of the apostle he had just replied to an objection that might be alleged, that if Christ has “*all things*” put under Him, His supremacy might exceed that of the Father, by saying that “*He is excepted which did put all things under Him,*” and, in consequence, it follows, as an inevitable result, that if the Father is excepted and has put all things under the God-man Jesus Christ, He will retain His pre-eminence and that Christ is *still subordinate*, even after He has acquired His greatest power and glory in His Kingdom. Bush well observes: “A delegated authority necessarily implies a supremacy to him who conferred it. This is undoubtedly the force of the original (τότε και) ‘then also’ i.e. then, just as now—which the rendering of the common translation entirely fails to represent.” “As Christ, in the great mediatorial scheme, now holds a place inferior to the Father, so, notwithstanding all the grandeur and glory that is predicted to accrue to Him from the final subjection of His enemies, He is still ordained to occupy that subordinate station.” Storr and others explain the 28th verse as follows: The adverbs ὅταν and τότε being regarded as influenced by the word translated “shall be subject” not as a future of time, but merely as a logical future denoting an inference, the verse is correspondingly rendered: “Since (ὅταν), therefore, all things have been (by a Divine decree) put under Him, it will follow (τότε) that the Son Himself is or is to be, subject to Him that put all things under Him, that God may be all in all.” Having thus hastily passed over the passage, giving the impartial, unbiassed views of Post and Anti-Millenarians, instead of finding it, as alleged, teaching the ending of the Kingdom, it stands *in harmony* with the prophetic announcements proclaiming *the perpetuity* of the Kingdom. In the language of Van Valkenburg (*Bib. Repos.*, vol. 2, “*Essay on Duration of Christ’s Kingdom*”), “As the Father was excepted when all things were put under the Son, so also shall He be excepted when all things are subdued unto Him. It appears, then, that this passage does not even intimate that there *will ever be a termination of Christ’s Kingdom, or that He will ever deliver up His Kingdom to the Father.* The dominion shall indeed be rescued from His enemies, and restored to the Godhead, but not in any such sense, but that His dominion is *an everlasting dominion*, and that of His Kingdom *there shall be no end.*” Storr (*Diss. on Kingdom*) takes the ground that “the government which it is said, verse 24, He shall restore to God, even the Father, *must not be supposed to mean Christ’s government*, but that of every opposing power, which is evidently declared to be destroyed, that the power may be restored to God”—adding truly and most forcibly (as our Propositions abundantly prove) “*the government is restored to God when it is restored to Christ.*” Thus the passage is made by them to be in accord with Rev. 11:15, “*The Kingdoms [or Sovereignty] of this world are become the Kingdoms [or Sovereignty] of our Lord and His Christ,*” and when this is done, Father and Son *united* in this Theocratic ordering and Personage, “*He shall reign forever and ever.*” It is the fulfilment of Dan. 7 and other predictions, from which we learn that the Father gives Him dominion, that He exerts it until all His enemies are subdued, and reigns with acknowledged supremacy (subordinate as this passage teaches in His God-man rulership to One only) over all the earth. One thing must be self-evident to the believer, that this passage, so difficult of interpretation (universally so acknowledged), ought not to be pressed against the testimony of a *multitude* of other passages, either to the separation of the Christ, or to the removal of His distinctive kingship as the Christ, or to the diminishing of any honor, etc., conferred upon Him. The *honor* of both the Father and the Son are identified with the perpetuity of this Theocratic Kingdom, for it is just as much the Father’s Kingdom as it is the Son’s—the most perfect union existing between them constituting a *Oneness in rule and dominion.*—*The Theocratic Kingdom*, II,

Thus endeth the eschatological portion of Christology. Messiah was born into David's line, the fulfiller of the Davidic covenant respecting one to sit on David's throne, was born King of the Jews, was rejected, and is coming again, will at His second advent judge Israel and the nations, establish His promised kingdom over all the earth, judge angelic beings, and reign by the authority of the Father on David's throne forever and ever. Let all who adore the eternal Son ascribe to Him, joining in with the great Apostle, the doxology of adoration and worship: "Now unto the King Eternal, Immortal, Invisible, the Only Wise God, Be Honour and Glory for Ever and Ever. Amen."

Volume Six

Pneumatology

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PNEUMATOLOGY

Preface

(which every student should read)

PNEUMATOLOGY is the scientific treatment of any or all facts related to spirit. In its larger ramifications it embraces a threefold division, namely, (1) its bearing on Theology Proper, or the general doctrines related to the divine Spirit—"God is a

Spirit” (John 4:24); (2) the doctrine of angelic beings both unfallen and fallen; and (3) the specific study of the immaterial part of man, which division of the subject is now termed psychology. Since the second of these divisions—that of the angels—has had an earlier treatment under Angelology, and such portions of psychology as are germane to Systematic Theology have been examined in this work under Anthropology, the present volume will be restricted to what is generally recognized as the strictly theological aspects of Pneumatology. This calls for consideration of the Person and work of the Holy Spirit, the Third Person in the blessed Trinity. In the first four volumes of this work, where the general sevenfold outline of Systematic Theology has been set forth, the Holy Spirit has been accorded recognition according to His rightful place in the Godhead, in the whole redemptive undertaking, and in the life and service of those who are saved. However, as in the case of Christ and the later, more complete treatment of revelation respecting Him which has been attempted in Volume V under Christology, there is need at this point, if this work on theology is to serve its purpose, of an unabridged contemplation of the Person and work of the Holy Spirit. Such an unabridged treatment is the design of this volume.

Whatever is true of the triune God is true of the Holy Spirit. This averment may be made with equal justification of the Father or the Son, and, if heeded in regard to the Third Person, will go far toward the right understanding and estimation of the Person and work of the Holy Spirit. A strange neglect of the Holy Spirit’s full identity is, and ever has been, abroad, which neglect is deplored by all attentive expositors. For want of extended and constructive teaching with respect to the Holy Spirit, the Christian church is, for the most part, in the same position as the twelve disciples of John the Baptist whom Paul found at Ephesus. Their statement—sincere and free from pretense—was, “We have not so much as heard whether there be any Holy Ghost” (Acts 19:2). Doubtless some natural causes lie behind the fact that Christians generally are so little informed regarding this great theme. (1) There is no lack of plain revelation regarding the Holy Spirit; yet neglect, ignorance, and error are transmitted from teacher to pupil as freely and effectively as is the truth. “Like people, like priest” (Hos. 4:9) is a principle which may be extended to read *Like teacher, like pupil*. Of this the wider range of its outworking as a principle Isaiah writes: “And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him” (24:2). If the teacher is given to neglect,

ignorance, and error respecting any point of doctrine, the pupil could hardly be expected to correct these impressions—excepting in rare instances when, having repudiated the narrow mold into which he has been run, the pupil reaches out for a larger understanding of the revelation God has given. Such, indeed, has been the experience of the men who, under God, have been accorded the high honor of adding something to the generally accepted body of recognized truth. Did not Christ refer to this when He said: “Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old” (Matt. 13:52)? Judging from the scant notice which the doctrine of the Holy Spirit has received at the hands of those who have assayed to write works on Systematic Theology, a reason is easily discovered to explain why their pupils give so little consideration to it. Almost every error or disproportionate emphasis upon some aspect of doctrine on the part of a few is caused by the neglect of that truth on the part of the many. The Pentecostal errors with their misuse of Biblical terms and their assumptions would never have developed to any extent had the full and right doctrine of the Holy Spirit been taught generally in its right proportions. Similarly, those cults which live solely by an emphasis upon healing of the body would not have arisen had the church recognized and defended that which is true in that field of doctrine. (2) Again, a reason for the general failure to recognize the Person and work of the Holy Spirit is due to the fact that, within the range of the usual comprehension of revealed truth, the Spirit is not set forth as an object of faith as are the Father and the Son. Salvation is not said to depend upon faith in the Holy Spirit as it is in the case of the Father (cf. Rom. 4:24), or the Son (cf. John 3:16). It is only as the deeper truths related to the power of the Holy Spirit within the believer are approached that the thought of dependence upon the Third Person of the Godhead is brought into view. Thus it has come about as a general effect that the Father and the Son are really esteemed the objects of saving faith and the Holy Spirit is lost somewhat from consideration. (3) Similarly, the Father and the Son are constantly associated with one another in the text of the New Testament. This is due to the fact that in a large portion of the Gospels, which four books occupy two-fifths of the whole New Testament, the Son is speaking and that as One sent out by the Father and doing the will of the Father (cf. John 14:10). Likewise, personal declarations are not recorded as directly proceeding from the Holy Spirit (John 16:13); nevertheless, a considered perusal of the Sacred Text yields an impression that the Holy Spirit is the mighty executive of the Godhead and by so much His relation to both Father and Son is

a theme of great proportions. (4) Lastly, there is a reason for the general neglect of the doctrine of the Holy Spirit to be found in the fact that His work as executor of the Godhead is often attributed in a more or less impersonal way to God. Thus the precise truth that certain things are wrought specifically by the Holy Spirit are lost in a generalization. Of these four factors which together account, for the most part, for the failure to give due consideration to the Person and work of the Holy Spirit, the first—that of neglect, ignorance, and error all of which is passed down from teacher to pupil—is the most prolific source of the difficulty. Men in the pulpits would preach and teach this great line of doctrine had they themselves been so taught, and none can measure the loss in practical daily living on the part of the people of God that has come about by the withholding of these truths from them. The situation recognized by all who know these doctrines—that almost none of the limited number of hymns of the church which bear on the doctrine of the Holy Spirit are Scriptural—is to be explained by the fact that attention has not been given to this subject. Nothing much is gained by a mere deploring of unfortunate conditions. Constructive teaching is needed, and pastors and teachers would do well to measure the amount of emphasis that should be given to this theme in accord with the extent to which it appears in the New Testament text, rather than to fall into and become party to the prevailing neglect of these portions of vital truth. It is earnestly desired that this volume may serve to teach some who in turn may teach others also. This treatise in the course of its development will follow a fivefold division: (1) the Holy Spirit and the Trinity, (2) types and symbols of the Holy Spirit, (3) the Holy Spirit and prophecy, (4) the Holy Spirit in relation to Gentiles and Israel, i.e., in the Old Testament, (5) the Holy Spirit in relation to Christians. Because of its immediate bearing on the believer's life and service, the last division will receive the major consideration.

Chapter I

THE NAME OF THE HOLY SPIRIT

PROOF OF THE Deity and personality of the Holy Spirit is found alone in the divine attestation to be seen in the Word of God. No information is available elsewhere respecting the character and personality of any one of the Three who comprise the Godhead. Whatever conclusions may be drawn from an induction of the Bible witness respecting the Deity or the personality of either the Father or the Son, the same are to be drawn from an induction respecting the Holy Spirit. It is possible that the designation *Spirit* which He bears has influenced men in all generations to suppose He is no more than an influence emanating from God, or an attribute of God, or a periphrasis for Deity. Such suppositions, however, serve to reveal the fact that men either do not consider the Word of God, or, if considering it, are not amenable to it. Writers have employed many pages in proving the Deity and personality of the Holy Spirit. The task is not difficult, for every reference to Him is directly or indirectly a witness to His personality and essential Deity. It is sometimes asserted that the same arguments which demonstrate the Deity of Christ the Son serve to demonstrate the Deity of the Spirit, and that is true to a marked degree; but there is, nevertheless, a difference: for the Deity of the Second Person is involved with His assumption of humanity through the incarnation, while the Deity of the Holy Spirit is not thus involved. The Spirit ever sustains a mode of action which is altogether within the sphere of what belongs alone to God. Three lines of proof respecting the Deity and personality of the Holy Spirit are to be presented in this and the following chapter: (1) the Holy Spirit bears the names of Deity, (2) the Holy Spirit exhibits the attributes and perfections of Deity, and (3) the Holy Spirit accomplishes the works and exercises the prerogatives of Deity.

I. The Threefold Name of Deity

Right views of God—such as can be gained alone from the Holy Scriptures—are essential to every step in human life and progress. While it is true that God has revealed Himself through both the Written Word and the Living Word and that His essential character is reflected in all His words and works, He is also revealed through the appellations which He has published as distinctions of title representing Himself. It is important to recognize that God has revealed His own

titles, that they are in no way mere human inventions or ideals; and to the satisfaction of Infinity these cognomens, though but partially comprehended by man, speak forth the truth respecting God. Neither a mortal man, nor combination of men, nor an angel has been called upon to select names for God. In the height of his unfallen state and while in closest relation to God, Adam was called upon to name the newly created things of earth; but never did he presume to confer a designation upon God. In Volume I of this work—when considering Theology Proper—the revealed names of Deity have been given extended consideration. It need be added that, while in the Old Testament various titles are recognized as pertaining to the Persons of the Godhead, the full and complete name—not, names—of God is revealed in the New Testament. He is there styled *The Father and the Son and the Holy Ghost*. At once the baffling truths related to God as One whose subsistence is threefold are confronted.

Writing in his *Principles of Theology* (p. 24), Dr. W. H. Griffith Thomas declares regarding the Trinity as taught in the New Testament:

When we have approached the doctrine by means of the personal experience of redemption, we are prepared to give full consideration to the two lines of teaching found in the New Testament. (a) One line of teaching insists on the unity of the Godhead (1 Cor. 8:4; James 2:19); and (b) the other reveals distinctions within the Godhead (Matt. 3:16, 17; 28:19; 2 Cor. 13:14). We see clearly that (1) the Father is God (Matt. 11:25; Rom. 15:6; Eph. 4:6); (2) the Son is God (John 1:1, 18; 20:28; Acts 20:28; Rom. 9:5; Heb. 1:8; Col. 2:9; Phil. 2:6; 2 Pet. 1:1); (3) the Holy Spirit is God (Acts 5:3, 4; 1 Cor. 2:10, 11; Eph. 2:22); (4) the Father, Son, and Holy Spirit are distinct from one another, sending and being sent, honouring and being honoured. The Father honours the Son, the Son honours the Father, and the Holy Spirit honours the Son (John 15:26; 16:13, 14; 17:1, 8, 18, 23). (5) Nevertheless, whatever relations of subordination there may be between the Persons in working out redemption, the Three are alike regarded as God. The doctrine of the Trinity is the correlation, embodiment, and synthesis of the teaching of these passages. In the Unity of the Godhead there is a Trinity of Persons working out Redemption. God the Father is the Creator and Ruler of man and the Provider of redemption through His love (John 3:16). God the Son is the Redeemer, Who became man for the purpose of our redemption. God the Holy Spirit is the “Executive of the Godhead,” the “Vicar of Christ,” Who applies to each believing soul the benefits of redemption. We see this very clearly in Heb. 10:7–17, where the Father wills, the Son works and the Spirit witnesses. The elements of the plan of redemption thus find their root, foundation, and spring in the nature of the Godhead; and the obvious reason why these distinctions which we express by the terms “Person” and “Trinity” were not revealed earlier than New Testament times is that not until then was redemption accomplished.

A renewed discussion of the right trinitarian views will not be introduced here. The objective in view at this point is to center conviction upon the truth that the Holy Spirit is a rightful and equal member of the Godhead Three. In that sense which is true of the Father and the Son, the Holy Spirit is a Person. It must be acknowledged, however, that the term *Person* (ὑπόστασις—cf. Heb. 1:3) as

used of any one of the divine Three is employed under necessary and revealed limitations. These Persons are not three separate and independent Beings; rather, the thought of personal identity marks an indefinable distinction in the Godhead—indefinite because it is not fully defined by God in His Word. Attempts which have been made by men even to illustrate what is true in the trinitarian mode of God's Being have, in earlier pages, been repudiated and declared to be more conducive to confusion and the engendering of misunderstanding than to advantage.

In the great commission (Matt. 28:18–20), direction is given to baptize in the *name*—which name is *Father and Son and Holy Ghost*—not in the three names belonging respectively to three loosely related Persons, but the one name belonging to one God whose mode of subsistence is that of Three Persons who are identified as Father, Son, and Holy Ghost. If these distinctions do not seem to represent relationships familiar to men, it may be observed that these are not the relationships peculiar to men. They signify what is true of God. It is peculiar to God with no parallel in human affairs. The great commission pronouncement is one of the most exalted declarations of the divine designations, and the point to be observed and emphasized at this juncture is that the Holy Spirit is included in this name. The fact that His name is third in the order creates not the slightest suggestion of inferiority, since this sequence of titles does not aim to represent a decreasing degree of exaltation or worthiness. Naturally, if a series of appellations which are absolutely identical with respect to the character of those indicated is to be named—whatever may be the divine reason for the order in which the names appear, so far as dignity, power, authority, honor, and all divine attributes are concerned—the last could have been named first and the first could have been named last. Thus, also, the second could have exchanged places with either the first or the last. There is a reason for the order in which these names appear which is wholly apart from the idea of a descending scale of importance. In the eternal counsels of God, and but little revealed indeed to men, the same order is evidently sustained. The order reflects what has been termed the *doctrine of procession*. The idea of procession is based on what seems to be the uncomplicated teaching of the Bible with respect to the relation existing between the Persons of the Godhead. In recognition of the Scriptures the great creeds have made explicit averments. The Nicene Creed states: “And I believe in the Holy Ghost, the Lord and giver of life, who *proceedeth* from the Father and the Son, who, with the Father and Son together, is worshipped and glorified” (quoted by Watson, *Theological Institutes*, I, 628). So, also, the Athanasian

Creed declares: “The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but *proceeding*” (quoted by Watson, *loc. cit.*). Likewise the Thirty-Nine Articles state: “The Holy Ghost, *proceeding* from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal GOD” (quoted by Watson, *loc. cit.*). And the *Westminster Confession* asserts: “In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son” (II. III). Psalm 104:30, R.V. declares of Jehovah, “Thou sendest forth thy Spirit.” Likewise Christ said: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: ... Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 15:26; 16:7). The Holy Spirit is the Spirit of God and of Christ, not merely the spiritual presence of the Father or the Son; He is the Spirit of the Father because He is sent of the Father, and He is the Spirit of Christ in that He is sent of Christ. As the Son is ever the manifestation of the Father (John 1:18), so the Spirit is sent forth from both the Father and the Son. These are eternal facts of relationship which, though but little comprehended by men, represent mighty realities within the Godhead.

In an introduction to Dr. A. J. Gordon’s book, *The Ministry of the Spirit*, Dr. F. B. Meyer writes:

Christianity is beset with three powerful currents, which insidiously operate to deflect her from her course. Materialism, which denies or ignores the supernatural, and concentrates its heed on ameliorating the outward conditions of human life; criticism, which is clever at analysis and dissection, but cannot construct a foundation on which the religious faculty may build and rest; and a fine literary taste, which has greatly developed of late, and is disposed to judge of power by force of words or by delicacy of expression. To all of these we have but one reply. And that is, not a system, a creed, a church, but the living Christ, who was dead, but is alive forevermore, and has the keys to unlock all per-plexities, problems, and failures. Though society could be reconstituted, and material necessities be more evenly supplied, discontent would break out again in some other form, unless the heart were satisfied with his love. The truth which he reveals to the soul, and which is ensphered in him, is alone able to appease the consuming hunger of the mind for data on which to construct its answer to the questions of life and destiny and God, which are ever knocking at its door for solution. And men have yet to learn that the highest power is not in words or metaphors or bursts of eloquence, but in the in-dwelling and out-working of the Word, who is the wisdom and the power of God, and who deals with regions below those where the mind vainly labors. Jesus Christ, the ever-living Son of God, is the one supreme answer to the restlessness and travail of our day. But he cannot, he will not reveal himself. Each person in the Holy Trinity reveals another. The Son

reveals the Father, but his own revelation awaits the testimony of the Holy Ghost, which, though often given directly, is largely through the church. What we need then, and what the world is waiting for, is the Son of God, borne witness to and revealed in all his radiant beauty of the ministry of the Holy Spirit, as he energizes with and through the saints that make up the holy and mystical body, the church. It is needful to emphasize this distinction. In some quarters it seems to be supposed that the Holy Spirit himself is the solution of the perplexities of our time. Now what we may witness in some coming age we know not, but in this it is clear that God in the person of Christ is the one only and divine answer. Here is God's yea and amen, the Alpha and Omega, sight for the blind, healing for the paralyzed, cleansing for the polluted, life for the dead, the gospel for the poor and sad and comfortless. Now we covet the gracious bestowal of the Spirit, that he may take more deeply of the things of Christ, and reveal them unto us. When the disciples sought to know the Father, the Lord said, He that hath seen me hath seen the Father. It is his glory that shines on my face, his will that molds my life, his purpose that is fulfilled in my ministry. So the blessed Paraclete would turn our thought and attention from himself to him, with whom he is One in the Holy Trinity, and whom he has come to reveal. Throughout the so-called Christian centuries the voice of the Holy Spirit has borne witness to the Lord, directly and mediately. Directly, in each widespread quickening of the human conscience, in each revival of religion, in each era of advance in the knowledge of divine truth, in each soul that has been regenerated, comforted, or taught. Mediatly his work has been carried on through the church, the body of those that believe. But, alas! how sadly his witness has been weakened and hindered by the medium through which it has come. He has not been able to do many mighty works because of the unbelief which has kept closed and barred those avenues through which he would have poured his glad testimony to the unseen and glorified Lord. The divisions of the church, her strife about matters of comparative unimportance, her magnification of points of difference, her materialism, her love of pelf and place and power, her accounting herself rich and increased in goods and needing nothing, when she was poor, and miserable, and blind, and naked—these things have not only robbed her of her testimony, but have grieved and quenched the Holy Spirit, and nullified his testimony.—Pp. x-xiv

Again, a warning is timely lest the impression be entertained that the doctrine of Procession implies some variation between the divine Persons in exaltation or importance. In Theology Proper an effort has been made to defend the Second Person from the supposition that He, being the Manifester of the Father and having become incarnate in human form, is inferior to the Father. It is also important to note that the Holy Spirit—as His name appears in the full title of the Godhead—though ever sent by Father and Son, is eternally equal to the Father or to the Son. The great revelations that the Son is begotten of the Father and that the Spirit proceeds from the Father and the Son must be kept unconfused with human relationships; for, while the Scriptures assuredly present the doctrine of procession, these same Scriptures as certainly announce the absolute equality of the Persons within the Godhead. In the outworking of the divine interrelationships which are manifest in redemption, the Son comes into the world to do the Father's will (Heb. 10:4–7) and the Spirit is subject to both the Father and the Son; yet it will be remembered that Christ made Himself subject also to the Spirit. It is written: "And Jesus being full of the Holy Ghost

returned from Jordan, and was led by the Spirit into the wilderness” (Luke 4:1). Thus the human notion that the greater must be served by the less is wholly foreign to the divine interrelationships. The Son is no less equal with the Father though He seeks the glory of the Father (cf. John 14:13), and the Spirit is no less equal with the Father and the Son though He seeks the glory of the Son (cf. John 16:14).

Dr. William Cooke has written in his *Christian Theology* effectively on the threefold name of God. A portion of his thesis is included here:

In the great commission to preach the Gospel to every creature, God speaks of himself under a threefold designation, saying, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” If in any part of our Lord’s teaching special care was requisite in the use of words, in order to give men right views of God, it was here: for here is a declaration of God’s Name; here is an authoritative mandate to make this Name known to the whole world; and here is an injunction to perform a solemn ordinance in this Name, as one special means of publishing and perpetuating it among all mankind. This threefold Name, then, has no human origin; it is applied by our Lord himself to the Godhead, and applied by him as expressive of the Divine Nature; and because expressive of the Divine Nature, he commands it to be proclaimed to the whole world, as the Name by which the Deity should be acknowledged and worshipped by all mankind. To deny this Name is to deny the authority of Christ; to question its appropriateness is to question his wisdom; to withhold it from God is to rebel against the plainest injunction to make it known. Wherever the Gospel is preached, this threefold Name must be proclaimed as the Name of God; and wherever baptism is celebrated, it must be performed in this as the Name of Him whom we receive and acknowledge as our only God. The Gospel cannot be preached without its publication; for it is expressly specified as a part of the Gospel message. It stands out both as a first and fundamental proposition in the Gospel system. Other doctrines are doubtless included in the Divine message; but this is not only included, it is *expressed*, and expressed because it is the basis of all other truths, and must, therefore, be made the first element in all evangelic teaching. Such being the importance of this Threefold Name, it is satisfactory to know that the text which embodies it is admitted by men of all creeds to be authentic and genuine. Here there is no dispute, nor can there be even any diversity of opinion. The text expressing this Name is contained in all copies of the original Greek, ancient as well as modern, however high you ascend in antiquity. It is contained, also, in all the versions, ancient and modern; and the translation of this threefold Name of God in every version is the same. Nor, indeed, can a different translation be given; for the text consists of a few simple terms which admit of only one literal translation. This is so obvious, that no difference of which we are aware has ever been suggested, even by men of opposite creeds and opinions. Commentators, grammarians, theologians, and critics, though differing on some points wide as the poles are asunder, uniformly agree in the translation of this passage. Even in the Unitarian version of the New Testament, the Name of God as “the Father, and the Son, and the Holy Ghost,” is in this passage rendered precisely as it is in our own version. This unanimity as to the genuineness and the translation of this passage is of the highest importance; for it narrows the ground of controversy, and gives an undisputed standard of appeal. We have, therefore, only to surrender our understanding to the teachings of acknowledged authority, in order to obtain clear and correct views of God. To this infallible standard, then, we come, and placing ourselves before the sacred oracle, we reverently inquire, “Who is the Christian’s God, and what is his awful Name? Is he an absolute Unity, or a Duality, or a Trinity?” The text before us gives an answer, clear, decisive, and without the least ambiguity—“He is the Father, and the Son, and the Holy Ghost.” Here, then, three

appellations are applied to God; not more, not less. Each Name is distinct and separate from the other, yet connected by the copulative conjunction “*and*.” We are sure these three appellations are appropriate; for they are applied to God by the Great Teacher and Saviour of mankind, who came to show men who God is. But if these three distinct appellations are appropriate, constituting together the Name of the Ever Blessed God, they must be expressive of some distinctions in the Divine Nature. Yet in these distinctions there must, at the same time, be an essential union; for the three appellations constitute together but the Name of the One Living and True God. Guided by this important passage, and the general tenor of the Holy Scripture, we maintain that Jehovah, who is one in essence, has revealed himself to man as subsisting in a distinction of Three Persons, denominated Father, Son, and Holy Ghost. We do not profess to define or explain precisely the *nature* of this distinction, because God has not revealed it. It is probable, indeed, that the terms of human language are inadequate to express it; and that our capacities in this life are too limited and feeble to receive it. We use the word “person,” therefore, under some limitation—not to express the existence of three separate and independent beings, but to mark the fact of a real threefold distinction existing in the Godhead. In this sense the word “person” has the sanction both of Holy Scripture and of a venerable ecclesiastical antiquity, being the translation of the word ὑπόστασις (*hypostasis*) as used by the Nicene Fathers, and by our own translators when they designate Christ the brightness of the Father’s glory, and the express image of his person (Heb. 1:3). The distinction in the persons of the Godhead is such, we believe, as implies distinct consciousness, combined with united and co-equal participation of the Divine nature and attributes. Here, however, we are met by three opposing sentiments, which it is our duty to examine and refute—the Unitarian, the Sabellian, and the Tritheistic.

The *Unitarian* theory embraces two classes of opinion, both denying the doctrine of the Trinity, and contending for the absolute Unity of God. The high Arian maintains that the being called the Son is the chief of God’s works, even higher than the angels; but the Socinian regards him as only a mere man. As to the Holy Spirit, the Unitarian sentiment is vague and diversified. Sometimes he is regarded as an attribute of God, or an influence proceeding from him; and sometimes as only another name for the Father himself. It is evident, at first sight, that these views of the Divine Nature are not derived from the threefold Name, which the Saviour applied to God in the great commission to preach the Gospel. There is nothing in these words to sanction the inferiority of the Son; nothing to sustain the notion that the Holy Spirit is an attribute or a mere influence proceeding from God; and nothing to countenance the idea of the Spirit being but another name for the Father himself. The natural and obvious meaning of the passage is decidedly against such notions. In the threefold Name of God we have evidently distinction and co-equality combined; for each one represented in that Name stands in the same relation to us as our God. As, however, the essential points of the Unitarian heresy are involved in the Sabellian creed, the same class of scriptural argumentation which overthrows the one will apply to the subversion of the other. ...

The Sabellian heresy is somewhat diversified in its minor aspects, but in its substantial principles it maintains that the Deity is an absolute unity; that the distinctions indicated by the terms “Father, Son, and Holy Ghost” are not real and personal, but nominal or official; that the Father alone is the Deity in his paternal character; that the Son is the same Being or Person incarnate, or “God manifest in the flesh”; and that the Holy Ghost is also the same Being manifested in his spiritual influences. Now, this doctrine is equally repugnant to the threefold Name ascribed to Jehovah in the great Gospel commission, and in the formula of baptism. It is, indeed, directly contrary to the natural and obvious meaning of language. It is to assert that our Lord has used words without meaning; and not only so, but that he has used them in a sense *contrary* to their usual and proper signification. For in all languages the words Father and Son are *personal* and not nominal designations; and to say that our Lord intended these words to have merely a nominal signification, while in all languages they have a personal signification, is to say that he employed language more likely to deceive than to instruct; and not only so, but that he commanded others to perpetuate the

same deception down to the end of time; and this on an occasion when his ostensible purpose was to make God known to mankind! Can we conceive a more revolting impeachment of the wisdom or sincerity of the Teacher and Saviour of mankind? Moreover, the appellations applied to God in the commission and formula of baptism are expressive of *relations*; and the relations are distinct, and personal as well as distinct; so personal, indeed, that they can be properly applied to none but persons; and so distinct that they are not inter-changeable, but fixed and permanent in their personal application. For the relation of a father to his own son involves both a personality that cannot be resolved into a metaphor, and a distinction that cannot be commuted; both relations are grounded in the very nature of things, and are eternally immutable. A father cannot be identical with his own son, and a son cannot be identical with his own father. These terms, therefore, applied to the Deity necessarily involve both distinction and personality; and, consequently, the Sabellian theory is false. Equally clear is the distinction and personality of the Holy Ghost; for either to resolve him into an attribute of God, or into an influence proceeding from God, or into another name for the Father himself, would involve the grossest absurdities and contradictions. The Holy Ghost is not only here distinguished from the Father by a separate appellation, but he is associated with the Father and the Son in the ordinance of baptism; and hence the Sabellian and Unitarian heresies imply that “baptism is to be administered in the Name of the Father, and of a creature, and of an attribute”; or “in the Name of the Father, and of a creature, and of an influence”; or, “in the Name of the Father, and of a creature, and the Father.” Can we conceive absurdities more glaring? Can we invent a grosser insult against the great Teacher and Redeemer of mankind? Would not the Scriptures, on this principle of interpretation, be the most absurd and deceptive volume ever written? We must either admit such follies and blasphemies, or reject the theories which involve them. Moreover, the fact that baptism is a *religious* ordinance implies the personality of the Holy Spirit, because it is to be performed in his Name, as well as in the Name of the Father and of the Son. Now, the Being in whose name a religious ordinance is performed, must be capable of approving and accepting the ordinance performed in his name: but to approve and accept imply intelligence, and intelligence implies consciousness; and intelligence and consciousness are the properties, not of an attribute, or of an influence, but of a real, personal existence. Thus, the fact that baptism is commanded to be performed in the Name of the Holy Spirit implies his personality, as much so as it implies the personality of the Father and of the Son. Further evidence of the personality of the Holy Spirit, as displayed in his attributes, will be adduced when we come to discourse on his Godhead. The sublime facts recorded in connection with the Redeemer’s baptism are striking evidences of the distinction and personality of each of the Glorious Three. When our Lord condescended to receive this ordinance at the hands of John, the heavens were opened, and the Holy Spirit descended like a Dove and abode upon him, and a voice proceeded from the parted sky, saying, “Thou art my beloved Son, in whom I am well pleased” (Mark 1:10, 11). Here was a visible and oracular demonstration of the distinction and personality of each of the Glorious Three. There was here the presence of the Incarnate Son, submitting to the rite of baptism; the presence of the Holy Spirit, descending in the form of a Dove, and filling his humanity with consecrating power; and the presence of the Father, bearing witness to his incarnation, and proclaiming his own complacency. The Father, therefore, is not the Son, the Son is not the Father, and the Holy Spirit is distinct from both; the distinction, therefore, is real, not nominal; personal, not official. This grand display of the Three Persons in the Saviour’s baptism, is a practical illustration of the distinction and personalities intended in the formula of our *own* baptism, and it shivers both the Sabellian and the Unitarian heresy into a thousand fragments.

Another erroneous theory is that of the *Tritheist*, who maintains that there are not simply three personalities, but three separate and independent Beings; or, in other words, three Gods instead of One. It is no small homage to truth when it is assailed by sentiments directly opposite to each other; for in their opposition they mutually destroy each other; and in destroying each other they support the doctrine which is true. The Unitarian and Sabellian maintain the Divine Unity, but deny the

Trinity; the Tritheist maintains, on the contrary, the Trinity is so evident, that he denies the Divine Unity, and asserts the existence of three Gods. The whole truth is held by neither party, but a portion of truth is held by both. The errors of each lie in what each denies, and the truth in what each maintains. The Scriptures maintain as clearly that God is One in one sense, as they do that he is Three in another sense; and as they maintain both, both must be true; and as all truths must harmonize, there is a sense in which a trinity is compatible with unity. Hence that doctrine alone is orthodox which denies neither the one nor the other, but combines and harmonizes both; which recognizes the Father, the Son, and the Holy Spirit as really and personally distinct, yet essentially united. This is the Trinitarian doctrine, which maintains a plurality, not of names only, but of persons having distinct consciousness, with mutual participation of the same attributes and essence.
—5th ed., pp. 67–73

Obviously, the triune name—Father, Son, and Spirit—embodies, signifies, and exhibits about all that enters into the doctrine of the Trinity. That doctrine may for the moment be reconsidered with a view to the recognition of the equal position and honor which belong to the Third Person along with the First and Second. As already demonstrated under Theology Proper, when the discussion centered on the trinitarian mode of the existence of Deity, the Old Testament is the record concerning one God with little recognition of Three Persons, while the New Testament is the record concerning the character and achievements of the Three Persons with little recognition of their essential unity. No Jew of the early days or any student of either this or past generations could miss the significance of the plural form of the name *Elohim*. As Dr. Griffith Thomas has pointed out, when quoted above, it was not the purpose of God to unfold at the beginning all that was latent in the doctrine of the Trinity. In this revelation as in many others there is “first the blade, then the ear, after that the full corn in the ear” (Mark 4:28). Thus the essential revelation respecting God begins with the intimation which the plural form of *Elohim* presents. Without assigning a reason for rejecting this ancient belief that the name *Elohim* implies the Trinity and discovering any other reason for this plural ending that is worthy of the theme, modern theologians have sought to avoid the recognition of the Trinity to be seen in this one name *Elohim*. It is commonly accepted that the name *Jehovah*, being singular, is a representation of the unity in the Godhead. It is written, “Jehovah our God [*Elohim*] is one Jehovah” (Deut. 6:4, R.V.). However, in Genesis 11:6–9 it is recorded that Jehovah Himself said, “Let us go down, and there confound their language.” As usual when great transformations are to be wrought, indeed, the accomplishment is secured by the Three Persons; that is, each may be accredited separately with doing what is done. Thus, while each Person is at different times and places in Scripture said to have created things that exist, the wise man has said, “Remember now thy Creators in the days of

thy youth” (Eccl. 12:1, Heb.). The plural *Creators* is harmonious with the whole revelation of the Bible regarding creation.

Another recognition of plurality within the Godhead, as set forth in the Old Testament, is found in the threefold ascription of worship uttered by the heavenly beings and recorded in Isaiah 6:3: “Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory” (R.V.). After Isaiah had testified, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts,” and the prophet’s lips had been cleansed with a live coal from off the altar, it is then that Jehovah inquired: “Whom shall I send, and who will go for us?” The singular *Jehovah* is thus again coupled with the plural pronoun *us*. Then follows the prediction concerning Israel’s blinding, which prediction is quoted several times in the New Testament. The record is all of one event from the threefold ascription of praise on to the judgment upon Israel. Since the context permits of no division, it is important to note that in John 12:41—when speaking of Christ the Son of God;—it is said respecting this, Isaiah’s vision of glory: “These things said Esaias, when he saw his glory, and spake of him” and again in Acts 28:25, relative to the same vision, it is implied that it was the Holy Spirit who spoke to Isaiah. It is to be concluded, therefore, that it was the Father, the Son, and the Holy Spirit who spoke when Jehovah said, “Who will go for us?” The important issue being raised here is that the Holy Spirit is as essentially represented in all these disclosures of Isaiah as is the Father or the Son. Is He not the Objective when the third “holy” is uttered? Yet, again, the Old Testament benediction (Num. 6:24–26, R.V.) corresponds perfectly with the New Testament benediction of 2 Corinthians 13:14. When these two benedictions are read together the similarity is evident: “Jehovah [the Father] bless thee, and keep thee”—“The love of God ... be with you all”; “Jehovah [the Son] make his face to shine upon thee, and be gracious unto thee”—“the grace of the Lord Jesus Christ [be with you]”; “Jehovah [the Spirit] lift up his countenance upon thee, and give thee peace”—“the communion of the Holy Ghost [be with you].” Lest the facts be overlooked, it is well to consider how definitely the Person and work of the Holy Spirit is referred to in the Old Testament. Only a few passages need be cited: “The Spirit of God moved upon the face of the water” (Gen. 1:2); “My Spirit shall not strive with man for ever” (Gen. 6:3, R.V.); “Thy Spirit is good” (Ps. 143:10, R.V.); “Not by might, nor by power, but by my Spirit, saith Jehovah of hosts” (Zech. 4:6, R.V.); “The Spirit of God hath made me” (Job 33:4); “I will pour out my Spirit upon all flesh” (Joel 2:28, R.V.) ; “Take not thy holy Spirit

from me” (Ps. 51:11).

Turning more specifically to the New Testament, it is discovered that the progress of trinitarian doctrine reaches its supreme and final revelation in the Acts, the Epistles, and the Revelation, where reference is made to the Third Person under the one title of *Spirit* at least 125 times; and in every reference He is seen to be acting with all divine authority, wisdom, and grace. In all of these passages He is seen quite apart from the Father or the Son. This immense body of truth and distinctive revelation will be considered more fully in later divisions of this volume.

II. Descriptive Titles

In concluding at this place discussion of the Third Person as indicated by His place in the complete name of Deity, it may be said that all the appellations by which the Spirit is known besides are merely descriptive titles. He is styled *The Spirit* because He is a spirit; He is styled *Holy* because He is holy to the measure of infinity; He is identified as *The Spirit of God* because He belongs to the Godhead; He is called *The Spirit of Christ* because He is by Christ sent into the world. In his book *The Doctrine of the Holy Spirit*, Dr. John F. Walvoord presents a valuable study on the names of the Third Person. This may well be included here:

An examination of the Scriptural revelation on the Holy Spirit will indicate that He is nowhere given a formal name, such as we have for the Second Person, the Lord Jesus Christ, but is rather given descriptive titles, of which the most common in Scripture and in ordinary usage is *The Holy Spirit*. As His Person is pure spirit, to which no material is essential, He is revealed in the Scriptures as *the Spirit*. The descriptive adjective *holy* is used to distinguish Him from other spirits, which are creatures. A study of the references to the Holy Spirit by various titles in Scripture will reveal some significant facts. The basic words in the original are also used in reference to entities other than the Holy Spirit. In the Old Testament, however, *ruach* is used over one hundred times for the Holy Spirit. The matter of interpretation enters into the problem. Cummings lists eighty-eight references to the Holy Spirit in the Old Testament (*Through the Eternal Spirit*, p. 36). The American Standard Version of the Bible by means of initial capital letters indicates considerably more than this. In any case, the instances are numerous and well scattered throughout the Old Testament. Cummings notes that the Pentateuch has fourteen references, none in Leviticus, that Isaiah and Ezekiel have fifteen each, and that the references are scattered throughout twenty-two of the thirty-nine books of the Old Testament (*Loc. cit.*). The concise summary of Cummings on the significance of these references may well be quoted: “It is impossible to say that the passages increase in number, or in clearness, with any special characteristic of the books of Scripture. They seem to bear no special relation to chronology, as they appear chiefly in Isaiah (750 B.C.), in Ezekiel (590 B.C.), and in the books of Moses. Nor can we trace any relation to the comparative spirituality of the books, though Isaiah stands so high in the list; for whereas Ezekiel stands first, and Judges has seven, Psalms has only six, Deuteronomy only one, and 2nd Chronicles four. But it is possible to discern that each of the

inspired writers has caught some special aspect of the Holy Spirit's person or work, which is reiterated in his pages. In Ezekiel, for instance, it is the action of the Holy Spirit in transporting the prophet bodily to the places where he is needed, which accounts for *six* of the passages out of fifteen. In Judges it is the in-breathing of courage or strength which is alluded to in every one of the seven passages. In Exodus it is as the Spirit of wisdom that He is specially—and exclusively—regarded. It is His office as the Giver of prophetic inspiration which is most constantly spoken of in the books of Samuel and the Chronicles. In Isaiah, and in the Psalms, the twofold teaching concerning Him is His connection with the Messiah on the one hand, and what may be called His personal qualities, such as being grieved, or vexed, by ingratitude or rebellion, on the other” (*Ibid.*, pp. 37, 38). In the New Testament, the references to the Holy Spirit are even more numerous. The New Testament word for the Spirit, πνεῦμα, is found in two hundred and sixty-two passages, according to Cummings, scattered throughout all the major New Testament books (*Ibid.*, p. 44). To quote Cummings, “The Gospels contain fifty-six passages; the Acts of the Apostles, fifty-seven; St. Paul’s Epistles, one hundred and thirteen; and the other books, thirty-six” (*Loc. cit.*). From these facts, it may be clearly seen that there is consistent reference to the Holy Spirit from Gen. 1:2 to Rev. 22:17, and the inference is plain that a constant ministry of the Holy Spirit is maintained suitable for each dispensation. The titles of the Holy Spirit as commonly translated are subject to significant classification which furnishes an interesting background for the doctrine.

Of the many titles and variations in reference to the Holy Spirit, sixteen reveal His relationship to the other Persons of the Trinity. Eleven titles are found relating the Holy Spirit to the Father: (1) *Spirit of God* (Gen. 1:2; Mt. 3:16); (2) *Spirit of the Lord* (Lk. 4:18); (3) *Spirit of Our God* (1 Cor. 6:11); (4) *His Spirit* (Num. 11:29); (5) *Spirit of Jehovah* (Jud. 3:10); (6) *Thy Spirit* (Psa. 139:7); (7) *Spirit of the Lord God* (Isa. 61:1); (8) *Spirit of your Father* (Mt. 10:20); (9) *Spirit of the living God* (2 Cor. 3:3); (10) *My Spirit* (Gen. 6:3); (11) *Spirit of Him* (Rom. 8:11). Five titles are found relating the Holy Spirit to the Son: (1) *Spirit of Christ* (Rom. 8:9; 1 Pet. 1:11); (2) *Spirit of Jesus Christ* (Phil. 1:19); (3) *Spirit of Jesus* (Acts 16:7, Revised Version); (4) *Spirit of His Son* (Gal. 4:6); (5) *Spirit of the Lord* (Acts 5:9; 8:39). While there is some distinction in meaning in the various titles, the chief significance is to bring out the relationship of the Holy Spirit as the Third Person of the Trinity, all affirming His deity and procession.

Abundant revelation is given in the titles of the Holy Spirit to disclose His attributes. At least seventeen of His titles indicate the divine attributes of His Person. (1) The unity of the Spirit is revealed in the title, *One Spirit* (Eph. 4:4). (2) Perfection is the implication of the title, *Seven Spirits* (Rev. 1:4; 3:1). (3) The identity of the Holy Spirit and the Essence of the Trinity is affirmed in the title, *the Lord the Spirit* (2 Cor. 3:18). (4) The eternity of the Spirit is seen in the title, *Eternal Spirit* (Heb. 9:14). (5) *Spirit of Glory* connotes His glory as being the same as the Father and the Son (1 Pet. 4:14). (6) *Spirit of Life* affirms the eternal life of the Spirit (Rom. 8:2). Three titles affirm the holiness of the Spirit: (7) *Spirit of Holiness* (Rom. 1:4), a possible reference to the holy human spirit of Christ; (8) *Holy Spirit* or *Holy Ghost* (Psa. 51:11; Mt. 1:20; Lk. 11:13), the most formal title of the Spirit and most frequently used; (9) *Holy One* (1 John 2:20). Five of the titles of the Holy Spirit refer to some extent to Him as the author of revelation and wisdom: (10) *Spirit of Wisdom* (Ex. 28:3; Eph. 1:17); (11) *Spirit of Wisdom and Understanding* (Isa. 11:2); (12) *Spirit of Counsel and Might* (Isa. 11:2); (13) *Spirit of Knowledge and of the Fear of the Lord* (Isa. 11:2); (14) *Spirit of Truth* (John 14:17). The transcendence of the Spirit is indicated (15) in the title, *Free Spirit* (Psa. 51:12). The attribute of grace is found in two titles, (16) *Spirit of Grace* (Heb. 10:29), and (17) *Spirit of Grace and Supplication* (Zech. 12:10).

Many of the titles referred to as indicating His attributes also connote His works. In the discussion of the titles revealing His attributes, it may be noticed that the *Spirit of Glory* (1 Pet. 4:14) engages in a work to bring the saints to glory. The *Spirit of Life* (Rom. 8:2) is the agent of regeneration. The *Spirit of Holiness* (Rom. 1:14), the *Holy Spirit* (Mt. 1:20), and the *Holy One* (1 John 2:20) is our sanctifier. The *Spirit of wisdom* (Eph. 1:17), the *Spirit of Wisdom and*

Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord (Isa. 11:2) speak of the several ministries of God in teaching, guiding and strengthening the saint. The *Spirit of Truth* (John 14:17) has a similar idea. The Spirit as one who manifests grace is revealed in the titles, *Spirit of Grace* (Heb. 10:29), and the *Spirit of Grace and Supplication* (Zech. 12:10). In addition to these, two other titles are given the Holy Spirit, affirming His works. (1) The *Spirit of Adoption* (Rom. 8:15) has reference to His revelation of our adoption as sons. (2) The *Spirit of Faith* (2 Cor. 4:13), while perhaps impersonal, and in this case not referring to the Holy Spirit as such, if admitted as a reference, indicates the ministry of the Spirit in producing faith in us. Another title of the Holy Spirit, which does not involve the name *spirit*, however, is that of *Comforter*, from παράκλητος, meaning, according to Thayer, when used in its widest sense, “*a helper, succorer, aider, assistant*; so of the Holy Spirit destined to take the place of Christ with the apostles” (*Greek-English Lexicon of the New Testament*, p. 483). It is found frequently in the New Testament (John 14:16, 26; 15:26; 16:7). It reveals the Holy Spirit as one who is always ready to help the Christian. The many titles of the Holy Spirit with their manifold meanings speak eloquently of the beauties of His Person and the wonders of His attributes. The many aspects revealed speak of His infinite Person, equal in power and glory with the Father and the Son.—Pp. 15–19

As many Scriptures in combination with one another, if cited, would prove that to the Holy Spirit the titles *God, Jehovah, the God of Israel, Jehovah God, Jehovah God of Hosts* are ascribed, it is certain that, in the divine reckoning, the Holy Spirit is One of the Glorious Three with the undiminished authority and exaltation which belong to Deity alone.

Chapter II

THE DEITY OF THE HOLY SPIRIT

IF PERCHANCE the personality and Deity of the Holy Spirit seem vague to a believer, it is not due to any failure of the Sacred Text to represent the Third Person as such. So far as the Scriptures are concerned, the Holy Spirit is set forth in connection with all the actions and characteristics which belong to a divine Person. According to the record presented in the Bible, the Holy Spirit, though constantly seen in action, never appears in any light other than that which must be construed of Deity. In this, as before observed, there is a wide range of distinctions to be noted between that which enters into Christology and that which enters into Pneumatology. A worthy treatment of the doctrine of Christ demands recognition of His human birth, His human body, soul, and spirit, certain human limitations, His death, His resurrection, His present session in a glorified body in heaven, and His return in visible form to the earth again. None of these features are ever related directly to the Father or to the Holy Spirit. Therefore, it is confidently asserted that the whole sphere of the Spirit's activities, like that of His own Person, is wholly within the sphere of that which pertains to Deity. In like manner, if actions and revealed characteristics can intimate personality, the Holy Spirit's personality is more sustained by evidence than that of the Father, since the Spirit is the Executive, the Creator of the universe, the divine Author of the Scriptures, the Generator of Christ's humanity, the Regenerator of those who believe, and the direct source of every vital factor in a spiritual Christian's life; yet, oddly enough, in all generations men have yielded to a strange uncertainty respecting the actuality of the Holy Spirit's Person. It would seem as though the Scriptures were not read at all, or, if being read, the human mind is incapable of itself to receive the simplest and most obvious truths respecting this Member of the Godhead. Since all men are affected to some degree with such an incapacity to receive the revealed truth on this subject, it becomes a worthy subject of prayer that He whose work it is to actualize to the believer the things of the Father and of the Son will actualize Himself also.

I. Divine Attributes

It is the burden of any work which purports to serve as a textbook that in so

far as is possible it shall present all the facts involved, even those most obvious. It thus becomes imperative that at least some of the attributes of the Holy Spirit shall be listed as evidence respecting His divine perfection. If executed in full, the undertaking would involve a recounting of all the attributes of God—already named under Theology Proper—for every attribute of God is ascribed to the Holy Spirit as fully and freely as to the Father or the Son.

1. ETERNITY. “... Christ, who through the eternal Spirit offered himself without spot unto God” (Heb. 9:14).

It will be seen that in this one statement of but twelve words all three Persons of the Godhead are named, and it would be strained reasoning indeed to contend that in such a passage the identity of the Third Person is uncertain. The text could not—in conformity to human theories—read that Christ, through His own spirit, or through an attribute, or mere influence, offered Himself to God. The construction of the text, as well as the stupendous thing said to have been undertaken, demands as great a Person at the one point as is required at the other two. The Son is offering Himself; the Father is receiving; and all is executed by the Eternal Spirit. Could it possibly be demonstrated that the work of the Spirit in this vast undertaking is any less than that of the Son, or than the Father’s responsibility in receiving? The term *eternal*, which with all propriety can also be assigned to God the Father or God the Son, is here assigned to the Holy Spirit. Since of God alone this attribute may be predicated, the Spirit is to be understood as God.

2. OMNIPOTENCE. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit” (1 Pet. 3:18).

By this passage the resurrection of Christ is credited to the energizing power of the Holy Spirit. It is asserted no less than twenty-five times that Christ was raised by the power of the Father (cf. Acts 2:32; Gal. 1:1), and once that Christ said of His own life: “I have power to lay it down, and I have power to take it again” (John 10:18). Likewise, Christ said: “Destroy this temple [His own body], and in three days I will raise it up” (John 2:19). Nevertheless, the immeasurable omnipotence which can raise the dead is attributed also to the Holy Spirit. This is but one omnipotent achievement to which reference might be made. In truth, all the works of the Spirit, as will yet be indicated, are works which demand divine omnipotence.

3. OMNIPRESENCE. “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me” (Ps. 139:7–10).

While not all of this context is quoted here, it is to be seen from the above portion that the reference is to the Holy Spirit, the Third Person. He is omnipresent. He has always been omnipresent in the whole of creation, but it is also true that He now, beginning with the Day of Pentecost and continuing until the removal of the Church, is *resident* in the world (Eph. 2:18–22).

4. OMNISCIENCE. “The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (1 Cor. 2:10–11).

Nothing is ever hidden from the searching discernment of the Holy Spirit, not even “the deep things of God.” Beyond what may be meant by the *deep things of God*, human imagination cannot function. The text definitely declares that unaided man cannot know the things of God (cf. vs. 14), but the Spirit knows all things. Reference is made to the outmost bounds of omniscience, and none can deny that, if the knowledge which the Spirit possesses reaches to the deep things of God, all else would likewise be comprehended by Him. He who thus plumbs the deepest ocean of truth and understanding is able as well to discern the thoughts and intents of the human heart. Those tempted to sin in secret may well remember that nothing is hidden from the Spirit of God. It is likewise a comfort to know that He as fully observes every sincere purpose, whether ability to execute it is found or not.

5. LOVE. “The fruit of the Spirit is love” (Gal. 5:22).

The attribute of love belongs to the Holy Spirit to the degree of infinity. Furthermore, He is the Executor of the things of God. So He literally loves with *divine* compassion through the one in whom He dwells. While this is a provision of priceless advantage to the Christian, the point to be recognized is that the Spirit exercises the full measure of divine love. He is its Source.

6. FAITHFULNESS. “The fruit of the Spirit is ... faithfulness” (Gal. 5:22, R.V.).

Here is no reference to the attitude of *faith*, as suggested perhaps in the Authorized Version; but rather the Spirit is said to reproduce divine faithfulness

in the believer. All the covenants of God, His promises, and His predictions speak of His faithfulness. “He abideth faithful.” “Great is thy faithfulness.” The Holy Spirit partakes fully of this attribute of God’s.

7. TRUTHFULNESS. “And it is the Spirit that beareth witness, because the Spirit is truth” (1 John 5:6).

Christ earlier styled the Holy Spirit “the Spirit of truth.” Thus it may be observed that the Spirit not only possesses the truth: He is the Faithful Witness to the truth. As such He is the divine Author of the Scriptures, and therein has He borne witness to the truth. A lie against the Spirit was instantly punished by death (Acts 5:1–11). Hence, infinitely vital is the truth as related to the Holy Spirit.

8. HOLINESS. “The Holy Spirit.”

Whatever the underlying distinction inside the Trinity may be, there can be no doubt that the Scriptures place a peculiar emphasis upon the purity and sanctity of the Third Person. The very title “Holy Spirit” testifies to this solemn reality. Later in this volume it will be demonstrated that the Spirit is the One of the Three who copes directly with the sin nature in the believer and is the only existing power by which that nature is ever controlled. The truth that He is holy and that He, through that which Christ has wrought in bringing the sin nature into judgment, is Himself never tarnished by so much as a shadow of the evil He suppresses will also be made clear. It has been indicated above that instant death was inflicted upon two persons at the opening of this dispensation who presumed to lie to the Holy Spirit. Bearing on the same truth and with regard to the distinctive holiness of the Spirit, it will be remembered that there was a sin against the Holy Ghost which could never be forgiven. Of this Christ said: “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Matt. 12:31–32). It is impossible for the inner character of one Person in the Godhead to be more holy than that of Another; the distinction must lie somewhat within the sphere of that which is the official responsibility of the Spirit. Being the divine Executive, the Third Person may have an especial appointment to manifest as well as to defend the infinite holiness of God. It is with equal appropriateness, then, that the angelic beings ascribe to the Blessed Three the adoration: “Holy,

holy, holy, is Jehovah of hosts.”

II. Divine Works

Introducing this theme in his *Christian Theology*, Dr. William Cooke writes:

We have seen the works of creation ascribed to the Father and the Son, and the same authority ascribes them to the Holy Spirit. After the fiat which brought matter into being, the first agency we find employed in the construction of the universe is that of the Holy Spirit. Ere the heavens and the earth had received their form—when the chaotic mass was without form and void, and darkness was upon the face of the deep, the Spirit of God *was moving* or brooding over the inert and confused mass, penetrating it with his omnipotent and vivifying energy, impregnating the congeries with their appropriate qualities, affinities, and laws; arranging and disposing the whole according to his unerring wisdom and sovereign pleasure. In each successive act of creating energy the blessed Spirit participated, for, says Job, “by his Spirit he hath garnished the heavens” (26:13), and Elihu says, “The Spirit of God hath made me, and the breath of the Almighty hath given me life.” Thus, if the glorious work of creation be challenged as a proof of the existence and Deity of the Father and the Son, it is equally a proof of the Deity of the Holy Spirit. The wonderful economy of Providence implies the same omnipotent agency and all-pervading presence as the work of creation. It is, indeed, a continued creation—a perpetual renovation and reproduction. The pious Psalmist acknowledges this fact, and ascribes the work to the Holy Spirit. Speaking of the absolute dependence of all creatures upon God, he says, “Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth” (Ps. 104:29, 30). Thus each reviving spring, and each successive generation of men and inferior animals, like a new creation, is declaratory of the Spirit’s presence and omnipotent energy. In the economy of grace the Holy Spirit performs a benign and conspicuous part. He begins, carries forward, and completes the work of salvation in the hearts of his people. It is impossible to estimate the immense amount of moral and spiritual good resulting from his holy influence upon the human heart. He is the great source of light and grace to the world—the fountain of holiness, love, and joy; and, excepting the gift of Christ, the bestowment of his agency is the greatest and most important blessing ever conferred upon our fallen world.—Pp. 154–155

Though much has been intimated earlier in these volumes on the work of the Holy Spirit and much that will yet appear will bear on this same theme, it is essential to an analysis of the present aspect of the truth to indicate in order some of the works of the Spirit which supply evidence respecting His Deity. These works now to be listed are approached with this one purpose in view. Later, they will be listed again and classified when the essential character of each must be considered.

1. CREATION. It is significant indeed that in the first two verses of the Bible two Persons of the Godhead are mentioned—God and the Spirit of God. The combination of the First and Third Persons is far less frequent than the combination of the First and Second Persons, as in Psalm 2:2 and constantly in

the New Testament. God is said to have created while “the Spirit of God moved [brooded as in incubation] upon the face of the waters.” What division in creative work, if any, is implied is not clear. It is written in Psalm 33:6: “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.” Likewise, in Psalm 104:30: “Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth,” and Job declares: “By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent” (26:13). It has been indicated earlier that each Person of the Godhead is credited with creating all things; consequently, since the Holy Spirit is the Executor of the divine purpose, His part in creation is to be expected. By His incubation, He brought forth every living thing. Of this specific work of the Holy Spirit, Matthew Henry in his *Commentary* writes, “The Spirit of God was the first mover: He *moved upon the face of the waters*. When we consider the earth without form and void, methinks it is like the valley full of dead and dry bones. Can these live? Can this confused mass of matter be formed into a beautiful world? Yes, if a spirit of life from God enter into it (Ezek. 37:9). Now there is hope concerning this thing; for the Spirit of God begins to work, and, if he work, who or what shall hinder? God is said to make the world by his Spirit (Ps. 33:6; Job 26:13), and by the same mighty worker the new creation is effected. He moved upon the face of the deep, as Elijah stretched himself upon the dead child,—as the *hen gathers her chickens under her wings*, and hovers over them, to warm and cherish them (Matt. 23:37),—as the eagle stirs up her nest, and *flutters* over her young (it is the same word that is here used, Deut. 32:11). Learn hence, That God is not only the author of all being, but the fountain of life and spring of motion” (at Gen. 1:2). A parallel is here suggested with the Spirit’s work in bringing into existence the present spiritual, new creation. Of the three creative acts—that of Genesis, that of the present spiritual, New Creation, and that of the creation of the new heaven and the new earth—the Spirit is seen to work mightily in the first two, but no record is given of His participation in the last. Dwelling on the contrast between creation and evolution, *The Companion Bible* states:

The introduction to Genesis (and to the whole Bible), Genesis 1:1–2:3, ascribes everything to the living God, creating, making, acting, moving, and speaking. There is no room for evolution without a flat denial of divine revelation. One must be true, the other false. All God’s works were pronounced “good” seven times (Gen. 1:4, 10, 12, 18, 21, 25, 31). They are “great” (Ps. 111:2; Rev. 15:3). They are “wondrous” (Job 37:14). They are “perfect” (Deut. 32:4). Man starts from nothing. He begins in helplessness, ignorance, and inexperience. All his works, therefore, proceed on the principle of *evolution*. This principle is seen *only in human* affairs; from the hut to the palace; from

the canoe to the ocean liner; from the spade and ploughshare to machines for drilling, reaping, and binding, etc. But the birds build their nests today as at the beginning. The moment we pass the boundary line, and enter the divine sphere, no trace or vestige of evolution is seen. There is growth and development *within*, but no passing, change, or evolution out from one into another. On the other hand, *all* God's works are *perfect*. ... Evolution is only one of several theories invented to explain the phenomena of created things. It is admitted by all scientists that no one of these theories covers all the ground; and the greatest claim made for Evolution, or Darwinism, is that "it covers more ground than any of the others." The Word of God claims *to cover all the ground*: and the only way in which this claim is met, is by a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism," which bases its conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.—Volume I, Appendix 5

He who creates has declared how it was done and His testimony commands attention.

2. STRIVING. Jehovah said: "My spirit shall not always strive with man, for that he also is flesh" (Gen. 6:3). The wickedness of the antediluvian days and the unwillingness of men to heed the preaching of Noah prompted this prediction on Jehovah's part. It looks on for complete fulfillment to a future time when God's offers of mercy and grace and His restraining power are withdrawn from the earth (2 Thess. 2:7–8). This striving of the Spirit is closely related to His convicting work (John 16:7–11).

3. INSPIRATION. There are certain divine undertakings which are said to be wrought by the three Persons of the Godhead, notably, creation, the death of Christ, and the resurrection of Christ; and there are divine undertakings which belong specifically to One or Another of the members of the Godhead. The Father gives the Son—it could not be said that the Son gives the Father, or that the Spirit gives the Son or the Father. The Son becomes incarnate, dies, is raised from the dead, ascends into heaven, and will come again. Though they cooperate in that which belongs to the Son, there is no intimation that the Father or the Spirit become incarnate, that they die, are raised, ascend into heaven, or will return to the earth again. There are achievements the doing of which belongs only to God the Holy Spirit. It is the purpose of this chapter of this volume to enumerate at least seventeen of these specific works of the Holy Spirit. Three of those to be named are of the greatest importance since they are in the sphere of generation or production, namely, the inspiring of the Scriptures, the generating of the humanity of Christ, and the regenerating of those from among the lost who believe. It seems probable that the part the Spirit takes in the production of the Living Word and the part He takes in the production of the Written Word are

above the level of that creative act by which a soul is regenerated. Human estimations in the sphere of such values may be submitted only as a finite opinion. Since in the production of the Living Word the Spirit adds the humanity and in the production of the Written Word the Spirit adds the divinity, it would follow—from the same course of finite reasoning—that the inspiration of the Scriptures is the greatest of all the Spirit’s undertakings which are specifically His own. Since truth is from God and is so finally contained in the Oracles of God, the character, authority, and dependability of those Oracles become a fundamental issue. Naturally the whole problem relating to the inspiration of the Scriptures is raised again at this point; but it is the purpose of this division of the general theme only to point out that which is the peculiar work of the Holy Spirit and to observe in that work the evidence of His Deity. That the Scriptures are perfect, being, in the original languages, the very words of God, has been asserted and defended in Volume I under Bibliology; the present purpose is to demonstrate that the Holy Spirit is the divine Author of those Oracles. An impartial mind, sufficiently instructed to be able to place a relative value on any work of God, would normally expect that production of the Scriptures, like that of all other works of God, must result in what is perfect to infinity. That the Scriptures in their original writings are the inerrant Word of God—a master work of the Holy Spirit—is usually demonstrated, when defended, from an examination of the text itself. That effort has been made by many faithful men, and by none more conclusively than S. R. L. Gaussen in a volume published in 1842 (in English) entitled *Theopneusty*. In his introductory definition of the word *Theopneusty*, he declares:

It is thus that God, who would make known to his elect, in an eternal book, the spiritual principles of the divine philosophy; has dictated its pages, during sixteen centuries, to priests, kings, warriors, shepherds, tax-gatherers, boatmen, scribes, tent-makers. Its first line, its last line, all its instructions, understood or not understood, are from the same author, and that is sufficient for us. Whoever the writers may have been, and whatever their understanding of the book; they have all written with a faithful, superintended hand, on the same scroll, under the dictation of the same master, to whom a thousand years are as one day; such is the origin of the Bible. I will not waste my time in vain questions; I will study the book. It is the word of Moses, the word of Amos, the word of John, the word of Paul; but it is the mind of God and the word of God. We should then deem it a very erroneous statement to say; certain passages in the Bible are from men, and certain others from God. No; every verse, without exception, is from men; and every verse, without exception, is from God; whether he speaks directly in his own name, or whether he employs all the individuality of the sacred writer. And as St. Bernard says of the living works of the regenerated man, “that our will performs none of them without grace; but that grace too performs none of them without our will”; so must we say, that in the scriptures, God has done nothing but by man, and man has done nothing but by God. There is, in fact, a perfect parallel between *Theopneusty* and efficacious grace. In the operations of the Holy Spirit in inditing the sacred books, and in those of the same Spirit converting

a soul, and causing it to walk in the paths of holiness, man is in some respects entirely passive, in others entirely active. God there does everything; man there does all; and we may say of all these works, as St. Paul said of one of them to the Philippians; “it is God who worketh in you both *to will and to do.*” And we see that in the Scriptures, the same work is attributed alternately to God and to man; God converts, and it is man who converts himself; God circumcises the heart, God gives a new heart, and it is man who must circumcise his own heart and make to himself a new heart. “Not only because we must employ the means of obtaining such an effect,” says the famous Pres. Edwards, in his admirable remarks against the Arminians, “but because this effect itself is our act, as well as our duty; God producing all, and we acting all.” ... In theory, we might say that a religion could be divine, without the miraculous inspiration of its books. It might be possible, for example, to conceive of a Christianity without Theopneusty; and it might perhaps, be conceived that every other miracle of our religion, except that, was a fact. In this supposition (which is totally unauthorized), the eternal Father would have given his Son to the world; the all-creating Word, made flesh, would have undergone the death of the cross for us, and have sent down upon the Apostles the spirit of wisdom and miraculous powers; but, all these mysteries of redemption once accomplished, he would have abandoned to these men of God the work of writing our Sacred books, according to their own wisdom; and their writings would have presented to us only the natural language of their supernatural illuminations, of their convictions and their charity. Such an order of things is undoubtedly a vain supposition, directly contrary to the testimony of the Scriptures as to their own nature; but, without remarking here, that it explains nothing; and that, miracle for miracle, that of illumination is not less inexplicable than Theopneusty; without further saying that the word of God possesses a divine power peculiar to itself: such an order of things, if it were realized, would have exposed us to innumerable errors, and plunged us into the most ruinous uncertainty. With no security against the imprudence of the writers, we should not have been able to give their writings even the authority which the Church now concedes to those of Augustine, Bernard, Luther, Calvin, or of a multitude of other men enlightened in the truth by the Holy Spirit. We are sufficiently aware how many imprudent words and erroneous propositions mar the most beautiful pages of these admirable writers. And yet the Apostles (on the supposition we have just made), would have been subjected still more than they, to serious errors; since they could not have had, like the doctors of the Church, a word of God, by which to correct their writings; and since they would have been compelled to invent the entire language of religious science; for a science, we know, is more than half formed, when its language is made. What fatal errors, what grievous ignorance, what inevitable imprudence had necessarily accompanied, in them, a revelation without Theopneusty; and in what deplorable doubts had the Church then been left!—errors in the selection of facts, errors in estimating them, errors in stating them, errors in the conception of the relations which they hold to doctrines, errors in the expression of these doctrines themselves, errors of omission, errors of language, errors of exaggeration, errors in the adoption of national, provincial or party prejudices, errors in the anticipations of the future and in the estimate of the past. But, thanks to God, it is not so with our sacred books. They contain no errors, all their writing is inspired of God. “Holy men of God spake as they were moved by the Holy Ghost; not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth”; so that none of these words ought to be neglected, and we are called to respect them and to study them even to their least iota and to their least tittle; for this “scripture is purified, as silver seven times tried in the fire; it is perfect.” These assertions, themselves testimonies of the word of God, contain precisely our last definition of Theopneusty, and lead us to characterize it finally, as “that inexplicable power which the Divine Spirit formerly exercised over the authors of the Holy Scriptures, to guide them even in the employment of the words they were to use, and to preserve them from all error, as well as from every omission.”—Pp. 36–39

More determining and impressive than this argument for inspiration, which is based on the obvious divine character of the Sacred Text itself, is the fact that the Scriptures are the product of God the Holy Spirit. The works of God are infinitely perfect and worthy of Him, of course. It is therefore to be assumed that the Bible, being a work of God, is no exception, being, as it is, the Holy Spirit's literary monument. When error or imperfections are thought to exist, it would be the first impulse of a truly devout mind to investigate whether the difficulty does not arise in the sphere of the finite understanding. No more does the human element in the Written Word jeopardize the infinite excellency of the divine element therein than does the humanity of Christ, the Living Word, jeopardize the Deity which He is. To believe the Bible to be an inerrant document is to honor its Author the Holy Spirit, to respect the Bible's own claim for itself, and to agree with the conclusions of devout scholars of all generations. It has been pointed out that the Sadducees denied the resurrection, which denial indeed did not alter the fact of the resurrection, but only prompted Christ to say to them: "Ye do err, not knowing the scriptures, nor the power of God."

All Scripture is *theopneustos* (θεόπνευστος), which declaration is made in 2 Timothy 3:16 and which includes all the Bible. The Scriptures originate with God and are His very breath. In the preceding verse the statement is made by Paul that, from a child, Timothy has known the sacred letters (γράμματα). All Scripture (γραφή), composed, as it is, of sacred letters, is God-breathed. Accordingly Peter states: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:20–21). The word *prophecy* as used by Peter in this passage reaches out to all utterance which is inspired by God; that is, it is not restricted to prediction. It includes forthtelling as well as foretelling. It comprehends all Scripture. Likewise, the declaration which the Scriptures set forth must be interpreted as related to, and in the light of, all other Scriptures. Prophecy did not in old time, or in any other time, arise from the volition of man. Holy men of God spake as they were *borne along* by the Spirit of God. The testimony of the prophets to themselves is most revealing and convincing. They said: "The mouth of Jehovah hath spoken it." "The Spirit of Jehovah spake by me, and his word was upon my tongue." "Hear this word that Jehovah hath spoken." "The word of the LORD came unto me." He "put a word in Balaam's mouth" "Who by the mouth of thy servant David hast said ..." "Which the Holy Spirit spake before by the mouth of David" "Those things, which God before had shewed by the mouth of all his

prophets”. It is clearly the testimony of the Bible respecting itself that it is a work of the Holy Spirit, its words are the inerrant words of God, and it is therefore in its perfection as suitable for heaven as it is for the earth.

4. GENERATING CHRIST. What may have been the Spirit’s work in the impartation of life when creation took place is not revealed. Further more, the phase of the Spirit’s work now under consideration is quite removed from His work in regeneration. The one great generating act of the Holy Spirit occurred when He brought the humanity of Christ into being. It is too often assumed that Mary the mother of Christ contributed His humanity and that the Holy Spirit contributed His Deity; but a moment’s reflection would disclose that the Deity of Christ was His own from all eternity and therefore was not originated at the time of His birth. He became incarnate when His eternal Person took on the human form. It is also true that in this instance, as in any other human gestation, Mary could contribute no more than that assigned to the woman in childbearing; she nurtured and developed the life committed to her. The Spirit caused the humanity of Christ to originate and that is His act of generation. Thus the Scripture declares: “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35).

5. CONVINCING. The convincing work of the Holy Spirit is threefold—of sin, of righteousness, and of judgment—and much light falls upon the character of this essential ministry of the Holy Spirit when it is observed that the end which He accomplishes is the impartation of an understanding of facts, which understanding results in an enlightenment essential to an intelligent acceptance of Christ as Savior. The declaration on this point made by Christ in the Upper Room Discourse reads: “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged” (John 16:7–11). This unfolding of truth is not addressed to the unsaved, though it describes a work of the Holy Spirit in their behalf; it is addressed to those who are saved and provides priceless instruction concerning the most vital factor in all evangelizing efforts. Much has been presented earlier respecting this ministry of the Spirit and

the same theme must again come into consideration at a later time. Enough will have been said here if it is pointed out that this threefold convincing is the divine method of overcoming the veil which Satan has cast over the mind of each unregenerate person. Of this blindness it is written: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3–4). In the act of lifting this veil from the unsaved person's mind, a clear vision is gained of the one sin of rejecting Christ, of a righteousness which is derived from the invisible Christ in glory, and of the completed judgment of the cross. That this judgment is wholly achieved in the interests of the unsaved constitutes a challenge for faith. It becomes thereby, not something to persuade God to do, but something to believe that He has done. In fact, the only human responsibility indicated in all of this determining Scripture is *belief*. It is something to believe when the statement is made respecting imputed righteousness, which righteousness is the portion of all who are saved. It is likewise a demand upon faith to accept and rest in the revelation that Christ has borne all the individual's sin. The one remaining sin is that "they believe not on me," i.e., Christ. This convincing ministry of the Holy Spirit is not one of condemnation or of impressing the sinner with his sinfulness; it is distinctly a message of good news saying that Christ has died, "the just for the unjust," and that a perfect standing and acceptance before God are provided in the resurrected Son of God. Due warning of the necessary consequences if this message should not be believed is part of the Spirit's convincing work.

6. RESTRAINING. In the present age there are two ministries of the Holy Spirit to the unsaved, namely, that of convincing and that of restraining. The ministry of convincing, just considered, is directed to the individual and is the only hope that he will turn intelligently and sufficiently to Christ as Savior, while the ministry of restraining is directed to the whole *cosmos* world in mass. As the word *restrain* implies, it has to do with the impeding of the evil that is possible in the world. Evidently this curbing is not with a view to discontinuing all evil, else that would be accomplished without delay; it is rather a ministry by which evil is held within certain divinely predetermined bounds. The Restrainer will be removed in due time—and then follows an unprecedented tribulation, a period of seven years, before the King returns to exercise absolute authority over the earth. During these seven years the true character of evil will be demonstrated. It is

clearly asserted that the restraint is to the end that the man of sin should not be revealed until his divinely appointed time, which time is that of the great tribulation. That time of distress is not something imposed upon humanity from without; it is simply the reaction of wickedness when the present divine restraint is removed. It is impossible to estimate what the church on earth, governments, and society in general owe to this unceasing inhibiting influence of the Holy Spirit. The Scripture bearing on this theme reads: “And now ye know what withholdeth that he [the man of sin] might be revealed in his time. For the mystery of iniquity [lawlessness] doth already work: only he [the Spirit] who now letteth [restraineth] will let [go on restraining], until he [the Restrainer] be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit [breath] of his mouth, and shall destroy with the brightness of his coming” (2 Thess. 2:6–8).

7. REGENERATION. The word *παλιγγενεσία* translated *regeneration*, is used but twice in the New Testament. In the first instance— Matthew 19:28—the Lord speaks of the restoration of all things unto God which He Himself shall yet accomplish (cf. 1 Cor. 15:24–28). This is not said to be a work of the Holy Spirit, but rather a work of the Son. The second instance is found in Titus 3:5, which reads: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” To be sure, the truth which this term expresses is set forth in many Scriptures and under various terms, but then always as a work of the Holy Spirit. The background of the doctrine of regeneration is its necessity springing from the universal fallen estate of man. Since the need is world-wide, the demand for regeneration is imperative in the case of every person born into the world. None can be excepted other than the Christ of God. In His conversation with Nicodemus by night (John 3:1–21), Christ recognized as acceptable to God nothing of the model character and attainments in Judaism on the part of this ruler in Israel. It was to such a one that Christ said: “Marvel not that I said unto thee, Ye must be born again” (or, from above); and to the same purpose Christ said: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” As human generation begets a life “after its kind” so divine regeneration means the impartation of a life from God which is wholly foreign to that of fallen man. It is the divine nature. It is “Christ in you, the hope of glory” (Col. 1:27). The Lord said: “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it

more abundantly” (John 10:10). Upwards of eighty-five New Testament passages bear on this fact of an imparted divine life. No change in the human estate could be conceived which is as far-reaching and effective as that of an actual birth into a legitimate and actual, filial relationship with God. This provision constitutes God’s supreme message to man. Individual regeneration, so far as the testimony of Scripture is concerned, is a New Testament provision. Though Israelites were rightly related to God as such by physical birth, they anticipated in time to come the reception of eternal life as an “inheritance” (cf. Matt. 19:29; Luke 10:25–29; 18:18–30). Of Israel’s relation to personal regeneration by the Holy Spirit, John L. Nuelsen writes in the *International Standard Bible Encyclopaedia*: “Whether the Divine promises refer to the Messianic end of times, or are to be realized at an earlier date, they all refer to the nation of Israel as such, and to individuals only as far as they are partakers in the benefits bestowed upon the commonwealth. This is even true where the blessings prophesied are only spiritual, as in Isa. 60:21, 22. The mass of the people of Israel are therefore as yet scarcely aware of the fact that the conditions on which these Divine promises are to be attained are more than ceremonial and ritual ones” (s.v., “Regeneration,” IV, 2547). The Gospel written by John in its opening chapter states that a new thing has come into the range of human experience. This Scripture declares: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (vss. 12–13); and Peter describes a Christian thus: “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pet. 1:23). As for the human responsibility in regeneration, Christ said to Nicodemus: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). As this subject is to be reconsidered later in another connection, however, it will suffice to add that to be born of God means an induction into the order of heavenly beings. None, of a surety, are now able to comprehend the reality in which God becomes the regenerating and therefore legitimate Father for all eternity and the one who believes becomes a regenerated legitimate son for all eternity. Salvation includes a new creation (2 Cor. 5:17, R.V. marg.), which is wrought by the Holy Spirit as the Executor of the Godhead.

8. ILLUMINATION. Lying back of the Holy Spirit’s illumination of the believer

is the threefold condition of need calling for it, seeing that all members of the human family are dulled in their natural powers of understanding by sin, likewise by a specific veiling of their minds from Satan (cf. 2 Cor. 4:3–4), and that the truth to be comprehended, being of a celestial character, is not apprehended apart from a personal revelation of the truth wrought in the mind and heart by the Holy Spirit. The whole divinely arranged provision whereby the believer may come to know the things of God and all that enters into relationship with God is a system of pedagogy quite unlike anything of which this world knows and wholly outside the range of experience into which the natural man could enter. Much has already been made of this aspect of the Holy Spirit's ministry under Bibliology and the same theme will yet be considered more exhaustively in a later section of this volume. Illumination is specifically a work which is wrought by the Third Person, and, in so far as He opens the understanding to the Scriptures, He unveils that which He Himself has originated; yet when Christ declared that the Spirit would guide the believer into all truth, He made clear that the Spirit does not originate the message which He imparts, for He, the Spirit, does not speak from Himself, but whatsoever He shall hear that shall He speak (John 16:13). In this instance it is Christ who originates the message. Christ opened this particular declaration with the words: "I have yet many things to say unto you, but ye cannot bear them now." Thus in the sphere of "all truth" "things to come" and "all things that the Father hath," the message arises with the Son and is delivered to the mind and heart of the believer by the Spirit who indwells him. To this end the Apostle declares, "We have received ... the spirit which is of God" (1 Cor. 2:12). The position within the heart of the believer which the Holy Spirit now occupies secures the closest relationship, so that He, the Spirit Himself, is thus able to create impressions within the Christian's consciousness which seem to have occurred only to his own finite mind. All spiritual truth must be imparted by the indwelling Spirit in this way. This particular body of truth, or threefold group of "things," will be known by the believer only through the revelation which the Holy Spirit accomplishes. Of this the Apostle states: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9–10). Using earlier the same term as here, namely, "things," Christ implied that "all truth" must be *shown* to the believer by the Holy Spirit (John 16:12–15). The practical appeal which is here confronted by Christians reveals the necessity

for adjustment of heart and life to the mind and will of the Holy Spirit lest all progress in learning spiritual things be hindered.

9. AS A PARACLETE. When translators turn from translating to interpreting the result may easily be misleading. In His Upper Room Discourse (John 13:1–17:26), for example, Christ refers to the Holy Spirit as the Paraclete (παράκλητος) several times. The Authorized Version translation of the word *Comforter* is the result of interpretation; that is, Paraclete means *helper* or one called to one's side as an aid—and in this case an all-sufficient One. This includes the idea of comforting, but to restrict it to comforting is wholly inadequate. In the breadth of the meaning of this descriptive title almost all of the Spirit's activities as presented in this section of Chapter II could be included. For three and a half years Christ had been to the disciples to whom He was speaking their Paraclete, their all-sufficient One. When leaving them He promised another Paraclete. It follows, accordingly, that whatever Christ had been to them, the Holy Spirit would continue. In his *Word Studies*, Dr. M. R. Vincent discusses this title *Paraclete* as follows:

Only [used] in John's Gospel and First Epistle (14:16, 26; 15:26; 16:7; 1 Ep. 2:1). From παρά, *to the side of*, and καλέω, *to summon*. Hence, originally, *one who is called to another's side to aid him*, as an advocate in a court of justice. The later, Hellenistic use of παρακαλεῖν and παράκλησις, to denote *the act of consoling* and *consolation*, gave rise to the rendering *Comforter* which is given in every instance in the Gospel, but is changed to *advocate* in 1 John 2:1, agreeably to its uniform signification in classical Greek. The argument in favor of this rendering *throughout* is conclusive. It is urged that the rendering *Comforter* is justified by the fact that, in its original sense, it means more than a mere *consoler*, being derived from the Latin *confortare*, *to strengthen*, and that the *Comforter* is therefore one who strengthens the cause and the courage of his client at the bar: but, as Bishop Lightfoot observes, the history of this interpretation shows that it is not reached by this process, but grew out of a grammatical error, and that therefore this account can only be accepted as an apology after the fact, and not as an explanation of the fact. The Holy Spirit is, therefore, by the word παράκλητος, of which *Paraclete* is a transcription, represented as our *Advocate* or *Counsel*, "who suggests true reasonings to our minds, and true courses of action for our lives, who convicts our adversary, the world, of wrong, and pleads our cause before God our Father." It is to be noted that *Jesus* as well as the *Holy Spirit* is represented as Paraclete. The Holy Spirit is to be *another* Paraclete, and this falls in with the statement in the First Epistle, "we have an *advocate* with God, even *Jesus Christ*." Compare Romans 8:26. See on Luke 6:24. Note also that the word *another* is ἄλλον, and not ἕτερον, which means *different*. The advocate who is to be sent is not *different* from Christ, but an *other* similar to Himself.—II, 243–44

In the title *Paraclete* there is abundant evidence both for the Personality and the Deity of the Holy Spirit. In his *Lectures on the Doctrine of the Holy Spirit*, therefore, William Kelly writes:

But I apprehend the word "Comforter" sometimes fails (perhaps to most fails) to give an

adequate notion of what it is that our Lord Jesus really meant us to gather from thus speaking of the Holy Ghost. We might very naturally draw from it, that the term was in relation to sorrow, that it intimated a person who would console us in the midst of the distresses of this lower world. And, indeed, the Holy Ghost does console us and comfort us. But this is only a very small part of the functions here conveyed by the word "Paraclete." This is the expression, if one would give an English reproduction of that which is in point of fact the very word our Lord employed. But the meaning of that word "Paraclete" is not merely "Comforter" but one who is identified with our interests, one who undertakes all our cause, one who engages to see us through our difficulties, one who in every way becomes both our representative and the great personal agent that transacts all our business for us. This is the meaning of the Advocate or Paraclete or Comforter, whatever equivalent may be preferred. Manifestly, then, it has an incomparably larger bearing than either "advocate" on the one hand, or "comforter" on the other: it includes both, but takes in a great deal more than either. In point of fact, it is One who is absolutely and infinitely competent to undertake for us whatever He could do in our favour, whatever was or might be the limit of our need, whatever our want in any difficulty, whatever the exigencies of God's grace for the blessing of our souls. Such the Holy Ghost is now; and how blessed it is to have such an One! But remark here, that it never was known before. I have already hinted, and indeed plainly expressed the conviction, that it will never be known again, fully allowing that there will be, as to extent, a larger outpouring of blessing in the world to come. But the personal presence of the Spirit here below as an answer to the glory of Christ at the right hand of God!—such a state of things never can be repeated. While the High Priest is above, the Spirit sent down gives a heavenly entrance into His glory as well as redemption; when the High Priest comes out for the earthly throne, the Spirit then poured out will give a testimony suited to the earth over which the Lord will reign—Pp. 87–88

10. WITNESSING. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). In this distinctive work the Holy Spirit actualizes to the believer that which has been taken by faith. It is not, therefore, regeneration or the Spirit's work in generating the believer, but the consciousness of this new reality, the Christian's recognition of that which the Spirit has wrought in regeneration. Those who believe on Christ become in their own right the sons of God (John 1:12), and the Spirit Himself witnesseth that this great reality has been accomplished. John declares it in 1 John 5:10, "He that believeth on the Son of God hath the witness in himself." The advantage and blessing of this work of the Holy Spirit cannot be estimated. The whole field of experimental evidence for regeneration is important, though also fraught with danger lest confidence should be made to rest in changeable experience rather than in the unchanging Word of God. One truth needs ever to be considered, namely, that the Spirit's witness, like all His ministries which relate to life experience, will be hindered and, to that extent, imperfect for the Christian who is not in right spiritual relation to God. Thus the richest witness of the Holy Spirit regarding sonship is not experienced fully by all who are saved and simply because the witness is hindered. There are those in the world who are saved, but who lack this form of assurance. In a much larger sphere the Spirit, being *the*

Spirit of Truth and the divine Author of the Holy Scriptures, is God's special witness. As the Son manifests God both by a life on earth and a ministry now in heaven, so the Spirit manifests God both by a written testimony and by the illumination through which the testimony may be comprehended.

11. ANOINTING. Indwelling and anointing are synonymous terms in Pneumatology and therefore depend on the same body of Scripture for their exact meaning. As certainly as every believer is indwelt by the Holy Spirit, thus to become a temple of the Holy Spirit, so certainly every believer is anointed by the Holy Spirit. Without reference to any special class of Christians whatsoever, the Apostle John writes: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John 2:27). There could not be such a thing as a Christian who has not been anointed by receiving the Holy Spirit and thus made to partake of the divine nature, being born of the Spirit. The doctrine of the indwelling and anointing of the Holy Spirit calls for unprejudiced study, and will be treated quite at length in a later chapter.

12. BAPTISM. While tragic confusion obtains relative to various activities of the Holy Spirit—due, in the main, to a failure to consider all that the Scriptures declare on a given theme—no aspect of His work for the Christian is as perverted, if considered at all, as His baptism. The word *baptize*—more distorted by religious prejudice than any other term—is itself in need of careful definition. This is undertaken in other places in this work on theology. It may well be added here, however, that the word βαπτίζω in its various forms presents a primary and a secondary usage. The primary usage, which carries with it no implication that it is more often used or is of greater importance, indicates a literal envelopment within an element and so to become subject to that element. This word is to be distinguished from βάπτω, the primary meaning of which is to dip whereby two actions are involved—that of putting in and that of taking out. Over against this, βαπτίζω, which it has just been shown means to immerse or submerge, implies only the putting in with no reference to the removal. Its secondary meaning has doubtless evolved from the primary meaning, since it represents an object being brought under the influence of another quite apart from any physical envelopment or intusposition. Such, indeed, is the baptism into repentance, the baptism into the remission of sins, the baptism into the name of the Father, the Son, and the Holy Ghost, the baptism by the cup into suffering, the baptism of

Israel into Moses by the cloud and the sea, and the baptism by the Spirit into Christ. In none of these is there the remotest suggestion of a momentary dipping and removal. That which is most desired and fully assured respecting the union formed by the baptism into Christ is that there shall be no removal either in time or eternity; yet it is not a physical envelopment or an intusposition, but must be classified as the secondary use of the word βαπτίζω in which one thing is brought under the power and influence of another. By the Spirit's baptism into Christ the believer is joined permanently unto the Lord; he has put on Christ, and therefore, being in Christ, partakes of all that Christ is. This vital union is the ground of every position and possession into which the child of God has entered. It is obviously a grave error to confuse the baptism which the Spirit accomplishes when He joins the believer to Christ with any other experience, or to confound it with the filling of the Spirit, by which ministry Christian experience and power for life and service are secured. Since all that is vital in the Christian's relation to God depends upon this union with Christ, it is ever a point of satanic attack so as to hinder any right apprehension of it. Apart from this union which secures the imputation of the merit of Christ, there could be no standing before God and no entrance into heaven.

13. SEALING. The presence of the Holy Spirit within the believer becomes a distinguishing identification, not observable or useful as such in human spheres, but rather a mark of divine discrimination which God sees. "The Lord knoweth them that are his" (2 Tim. 2:19), and what greater mark of recognition could any individual bear in the sight of God than that he is a temple of the Holy Spirit? Thus, being indwelt, the believer is sealed. Similarly, the seal speaks of a completed undertaking. Sealing belongs to those who are justified and perfected forever in Christ. So, also, sealing indicates security. The one who seals becomes responsible for the object upon which the seal is imposed. In the case of the believer, he is "sealed unto the day of redemption" Much that is suggested by the function of the seal is presented in Jeremiah 32:9–12. The Apostle Paul declares: "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22); "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:13); "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (4:30).

14. FILLING. That ministry of the Holy Spirit which is termed His *filling* is the very center of the entire theme of the spiritual life. It is the Spirit fulfilling in the

believer all that He came into that heart to do. This ministry represents two quite different spheres of achievement. On its negative side, the spiritual life calls for a deliverance from the power of the three great enemies—the *cosmos* world, the flesh, and the devil. On its constructive or positive side, the spiritual life calls for the manifestation of every divine grace—no less than the showing forth of the virtues of Him who called the believer out of darkness into His marvelous light. In a later chapter of this volume these two features of the spiritual life will be investigated and due consideration be given to the great body of Scripture involved. It will be disclosed that there is a divine plan and provision whereby the believer may be saved from the reigning power of sin and also from the habit and practice of sinning, as there is a divine arrangement whereby the unsaved may be saved from the penalty of sin and from their lost estate. The life that is delivered is not to be explained by human traits or dispositions of character, nor is it accidental when the change comes. It rests completely on the sufficient power of the Holy Spirit, which power is available to those who follow the precise plan which God has revealed. Few will question the statement that there is a precise plan for the salvation of the lost; yet, on the other hand, but few have been awakened to the equally evident truth that God has a specific procedure whereby the power of the Holy Spirit may be realized in the individual believer's daily life. Though so much neglected, the way of life in dependence upon the Spirit is vital beyond measure.

15. INTERCESSION. One central passage bears upon the intercession of the Spirit, namely, Romans 8:26–27: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” On this passage Dean Alford writes:

The Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations: see next verse. Chrysostom interprets the words of the spiritual gift of prayer, and adds, “For the man who is granted this grace, standing praying in great earnestness, supplicating God with many mental groanings, asks what is good for all.” Calvin understands, that the Spirit suggests to us the proper words of acceptable prayer, which would *otherwise have been unutterable by us*. Macedonius gathered from this verse that the Holy Spirit is *a creature*, and *inferior to God*, because He *prays to God for us*. But as Augustine remarks, “The Holy Spirit groans not in Himself, with Himself, in the Holy Trinity, but *in us*, in that He makes us to groan”. No *intercession in heaven* is here spoken of, but a *pleading in us* by the indwelling Spirit, of a nature above our comprehension and utterance. But [opposed to the words “*which cannot be*”

uttered:” the groanings are indeed unutterable by us, but ...] **He that searcheth the hearts** [God] **knoweth what is the mind** [*intent, or bent, as hidden in those sighs*] **of the Spirit**. A difficulty presents itself in the rendering of the next clause. The particle with which it opens may mean either because, or that. If it is to be *causal*, **because He** [the Spirit] **pleads for the saints according to the will of God**, it would seem that knows must bear the meaning “*approves*” otherwise the connection will not be apparent; and so Calvin and others have rendered it. Hence many render it that—“*knows what is the mind of the Spirit, that He pleads, etc. with* [or, according to] **God**.” But I must confess that the other rendering seems to me better to suit the context: and I do not see that the ordinary meaning of the word **knoweth** need be changed. The assurance which we have that God the Heart-Searcher interprets the inarticulate sighings of the Spirit in us,—is not, strictly speaking, His Omniscience,—but *the fact that the very Spirit who thus pleads, does it according to God*,—in pursuance of the divine purposes and in conformity with God’s good pleasure.—All these pleadings of the Spirit are heard and answered, even when *inarticulately uttered*: we may extend the same comforting assurance to the *imperfect and mistaken verbal utterances* of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit which speaks through them, which we *would* express, but *cannot*. Compare 2 Corinthians 12:7–10 for an instance in the Apostle’s own case.—*New Testament for English Readers*, new ed., at Rom. 8:27

This divine provision for the right and effective exercise of prayer should be apprehended and claimed as a new-birth privilege by every child of God. So important is the Holy Spirit’s part in prevailing prayer that one further quotation which expounds this Scripture is added here, taken from W. R. Newell:

And in like manner also— We have just read that “we that have the firstfruits of the Spirit groan within ourselves,” waiting for that blessed day of “the liberty of the glory of the sons of God.” These words “in like manner,” refer to that operation within us of the Spirit, which makes us, in real sympathy, one with the groaning creation about us. “In like manner”, then, with this truly wonderful help, the Spirit “helps our infirmity,”—in its ignorant and infirm dealing with God. Note, the word “infirmity” is singular number: for we have nothing but infirmity! **We know not how to pray as we ought**. Oh, beware of the glib and intimate chatter of the “Modernist” preacher in his *prayers!* He would flatter both the Almighty and his hearers, and most of all, himself, in his “beautiful” and “eloquent” addresses to God! Not so with Paul, and the real saints of God, who have the Holy Ghost. There is with them the sense of utter and boundless *need*, and along with this the sense of *ignorance and inability*. Yet, still, bless God! there is, with all this, the sense of limitless help of the Holy Spirit! **The Spirit Himself maketh intercession for us with groanings which cannot be uttered**—We know that Christ maketh intercession for us at the right hand of God, but here the Spirit is making intercession within us: The Spirit, who knows the vast abysmal need of every one of us, knows that need to the least possible particular. **Groanings which cannot be uttered**—expresses at once the vastness of our need, our utter ignorance and inability, and the infinite concern of the blessed indwelling Spirit for us. “Groanings”—what a word! and to be used of the Spirit of the Almighty Himself! How shallow is our appreciation of what is done, both by Christ for us, and by the Spirit within us! **Which cannot be uttered**—Here, then, are needs of ours, of which our minds know nothing, and which our speech could not utter if we could perceive those needs. But it is part of God’s great plan in our salvation that this effectual praying should have its place—praying, the very meaning of which we cannot grasp. Men of God have testified to the spirit of prayer prostrating them into deep and often long-continued “groanings.” We believe that such consciousness of the Spirit’s praying within us is included in this verse, but the chief or principal part of the Spirit’s groaning within us, perhaps never reaches our spirit’s consciousness. **And He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh**

intercession for the saints according to God. It is God the Father here that is “searching the hearts.” How we used to shrink from the thought of such Divine searching! But here God is “searching hearts” to know what is the mind of the indwelling, holy Spirit concerning a saint, to know what the Spirit groans for, for that saint; in order that He may supply it. For in the plan of salvation, God the Father is the Source, Christ the Channel, and the Spirit the Agent. *Because He maketh intercession for the saints according to God*—We feel that the introduction of the words “the will of” before the word *God* merely obscures the meaning. “According to God”—what an all-inclusive, blessed expression, enwrapping us as to our salvation and blessing, wholly in Divine love and power. We know not how to pray as we ought; but the Spirit makes intercession in us, “according to God,” according to His nature (of which we are partakers) ; according to our needs, which He discerns; according to our dangers, which He foresees—according to all the desires He has toward us.—*Romans Verse by Verse*, pp. 326–27

16. SANCTIFICATION. The root meaning of *sanctification* is to be set apart, to be classified, and specifically qualified unto the realization of some particular end. As presented in the Scriptures, sanctification is threefold: (a) that which is positional, or the setting apart which occurs when by the Holy Spirit the one who believes is joined unto Christ and thus comes to be in Christ. Of this it is written: “For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us” (Heb. 10:14–15). No classification known in heaven or on earth is more distinctive, far-reaching, or true than that wrought by the Spirit when He joins the individual to Christ. This same positional aspect of sanctification is also set forth in three other passages: “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30); “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (2 Thess. 2:13); “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ” (1 Pet. 1:2). (b) Sanctification is also experimental, in that by the power of the Holy Spirit operating inside the child of God that one is energized both to be delivered from sin and to be effective in every right attitude and service. Progressive, or experimental, sanctification is said to be God’s will for each believer and this is reasonable. It is written: “For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour” (1 Thess. 4:3–4). Progress in the maturing of Spirit-wrought character can be attained only by and through the Third Person in the Godhead. (c) Sanctification will yet be achieved in its third or ultimate form; that is, the Christian will be presented faultless before the

presence of God (cf. Eph. 1:4; Jude 1:24) and conformed to the image of Christ (cf. Rom. 8:29; 1 John 3:1–3). Thus it is revealed that sanctification is a work of the Holy Spirit. Other Scriptures reveal that the Holy Spirit, though infinitely holy, is free to undertake all His ministries in the believer—even in spite of his fallen nature and his failures—since Christ has died not only *for* his sins, but *unto* sin.

17. AS AN EARNEST. This, the concluding theme in this list, presents the engaging thought that all these limitless blessings together which are secured by the presence and power of the Holy Spirit in the believer are as an earnest or token, a pre-experience of the heavenly glory which will be. An earnest is a down payment—alike in kind, but the merest fraction in quantity though an exact specimen of the whole—of the believer’s assured experience in heaven. It is written: “Who hath also sealed us, and given the earnest of the Spirit in our hearts” (2 Cor. 1:22); “Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit” (5:5); “Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph. 1:13–14).

Conclusion

This list of the activities of the Holy Spirit has been presented at this point with a view to demonstrating His Personality and Deity. None of the above-named undertakings could be wrought to the least degree by any other power than that of God. It is thus evidenced that the Holy Spirit is a Person and One of the Godhead Three.

Chapter III

TYPES AND SYMBOLS OF THE HOLY SPIRIT

THOUGH THE Bible abounds with metaphors, similes, symbols, types, parables, allegories, and emblems—a sevenfold classification of its figures of speech—it is needful to remember that behind every form of utterance there is a reality of truth, which truth must not be underestimated because of the form in which it is presented. All these varied forms of speech which the Bible employs are directly chosen and utilized by God the Holy Spirit. They in no way represent mere literary notions of men. It is of more than passing interest that the Holy Spirit Himself is presented under various types and symbols. The types and symbols which anticipate and describe the Second Person have been realized or fulfilled in concrete, visible form through His incarnation; but the Person and work of the Third Person remains in that obscurity which the invisible and therefore intangible ever involves. Since acquaintance with the Holy Spirit must depend so largely on what is said rather than upon what is seen or felt, attention should be given to every intimation. Though a number of secondary symbols obtain in Scripture, the listing given here will be restricted to the following which are well-marked or major unveilings of the Holy Spirit.

I. Oil

As oil was used for healing, for comfort, for illumination, and for anointing unto specific purposes, so the Holy Spirit heals, comforts, illuminates, and consecrates. In the meal offering of Leviticus 2:1–16 in which Christ is foreshadowed in His human perfections, oil appears, first as mingled with the fine flour, and second as poured upon it. All this anticipates in type the life and ministry of Christ in His unique relation to the Holy Spirit, which relationship He maintained while here on earth—a relationship in which Christ’s humanity was sustained and His actions empowered by the Holy Spirit. It was altogether possible, and it would have been natural, for Christ to have sustained His humanity by the power of His own Deity; yet, as man must be sustained by the Holy Spirit and not by the Second Person, and since Christ is the pattern man and God’s ideal man, it is required that He, too, shall be cast upon the Holy Spirit respecting every need and limitation which His humanity presented. In type (cf. Lev. 2:4–5, 7) the fine flour is mingled with oil, suggesting that, with

regard to His humanity, Christ was generated by the Holy Spirit; and, again (cf. Lev. 2:1, 6, 15), the oil poured over the meal foresees the Spirit coming upon Christ, as was true at His baptism. There is real significance in the requirement that the priest, when cleansing the leper (Lev. 14:10–32), should apply oil in the specific manner prescribed. The work of Christ in physical healing, as in spiritual transformation, was wrought by the power of the Holy Spirit. The cleansing of the leper is one of the most evident types of Christ since it foreviews salvation from sin. C. H. Mackintosh presents here the following:

“And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord. And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering; and the remnant of the oil that is in the priest’s hand he shall pour upon the head of him that is to be cleansed; and the priest shall make an atonement for him before the Lord” (vss. 15–18). Thus, not only are our members cleansed by the blood of Christ, but also consecrated to God in the power of the Spirit. God’s work is not only negative, but positive. The ear is no longer to be the vehicle for communicating defilement, but to be “swift to hear” the voice of the Good Shepherd; the hand is no longer to be used as the instrument of unrighteousness, but to be stretched forth in acts of righteousness, grace, and true holiness; the foot is no longer to tread in folly’s paths, but to run in the way of God’s holy commandments: and, finally, the whole man is to be dedicated to God in the energy of the Holy Ghost. It is deeply interesting to see that “the oil” was put “upon the blood of the trespass-offering.” The blood of Christ is the divine basis of the operations of the Holy Ghost. The blood and the oil go together. As sinners, we could know nothing of the latter save on the ground of the former. The oil could not have been put upon the leper until the blood of the trespass-offering had first been applied. “In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.” The divine accuracy of the type evokes the admiration of the renewed mind. The more closely we scrutinize it, the more of the light of Scripture we concentrate upon it, the more its beauty, force, and precision are perceived and enjoyed. All, as might justly be expected, is in the most lovely harmony with the entire analogy of the Word of God.— *Notes on Leviticus*, Amer. ed., pp. 258–59

Again, Exodus 40:10, 13, 15 records the requirement respecting three particular anointings, namely, that of the altar, which speaks of Christ’s death through the eternal Spirit, that of Aaron as the high priest, which speaks of the Spirit being upon Christ (Isa. 61:1), and that of the sons of Aaron, who are the type of the believer of this age and whose anointing contemplates the Holy Spirit’s present relation to the Christian. In the theocracy of old, kings were anointed (cf. 1 Sam. 16:12), as were officers (cf. 1 Sam. 10:1); and all this indicates the direct authority of God over His people in that form of His government.

An equally beautiful type of the Holy Spirit is to be seen in the fact that oil served as the source of light. The Israelites were directed to provide oil for the

lights in the tabernacle (cf. Ex. 25:6). Two vital truths are implied in this particular typology, namely, that God the Holy Spirit is the essential light and the believer is to walk in the light which the Holy Spirit sheds upon his mind and heart, and that by so doing believers are themselves “as lights in the world.” The light which the Christian may display is a manifestation of the presence and power of the Holy Spirit in his life. In the light of old there was oil, flame, and the wick which served as a medium between the oil and the flame. There must be contact between the oil and the wick, and so the wick must be kept free from charred portions; it must be snuffed. This truth, so essential to all spiritual effectiveness, is obvious. The ten virgins of Matthew 25:1–13 were either wise or foolish according to their spiritual preparation, which fact oil symbolizes in the parable. Five are to be excluded from the King’s palace when He returns to the earth, and five are to meet Him with right preparation and enter the palace with Him. The virgins represent Israel on the earth awaiting the return of Messiah with His Bride (cf. Luke 12:35–36; Ps. 45:8–15).

Yet three other themes appear in connection with the typology which oil represents. In Psalm 45:7 there is reference to “the oil of gladness”—“the fruit of the Spirit is ... joy”—while in Psalm 104:15 oil is prescribed to make the face shine and in Psalm 23:5 David gives praise to God who has anointed his head with oil, all of which is a presage of the Spirit’s presence and power in the believer.

Writing of oil as a symbol of the Spirit, Dr. John F. Walvoord declares:

In both the Old and New Testaments, the Holy Spirit is frequently found in this type. In the tabernacle, the pure olive oil which kept the lamp burning continually in the holy place speaks eloquently of the ministry of the Holy Spirit in revelation and illumination, without which the showbread (Christ) would be unseen in the darkness, and the way into the holiest of all would not be made plain (Ex. 27:20, 21). Oil played an important part in the sacrifices (Lev. 1–7). It was used in the anointing of the priests and the consecration of the tabernacle (Lev. 8). It was used to induct kings into office (1 Sam. 10:1; 16:13; 1 Ki. 1:39; etc.). In addition to these sacred uses, it was used as food (Rev. 6:6), medicine (Mk. 6:13), and even as a means of commodity exchange (1 Ki. 5:11; cf. *International Standard Bible Encyclopaedia, s.v., Oil*). The instances of reference to oil in the Old Testament outnumber those to the Holy Spirit. According to Young’s Concordance, there are one hundred and seventy-five references to oil in the Old Testament and a dozen instances in the New Testament, the most notable being Matthew 25:3–8; Hebrews 1:9; James 5:14. An interesting reference is John 3:34, speaking of the Spirit as not being poured out “by measure” on Christ. From the various uses of oil in the Bible, we may conclude that oil speaks of holiness, sanctification, revelation, illumination, dedication, and healing.—*The Doctrine of the Holy Spirit*, pp. 22–23

II. Water

This so common and so vast an element in the world serves as a type of

judgment (cf. the flood, the destruction at the Red Sea, and the floods described by Christ in Matthew 7:25), of the Word of God (cf. John 3:5; Titus 3:5; 1 John 5:6, 8), and of the Holy Spirit. In His conversation with the woman of Samaria, Christ spoke of the water He would give as “living water,” which living water is foreshadowed in the type as *running water*. The Holy Spirit is typified by water and this body of truth is indeed extensive. As water is essential for cleansing, satisfying, reviving, and refreshing, so the Holy Spirit is vital to the child of God. This general theme may be divided in a threefold manner: (a) the Spirit applies the blood of Christ for all cleansing, (b) the Spirit dwells within, and (c) the Spirit’s manifestations flow out. These three divisions are here considered more at length. (a) The cleansing aspect is typified by the bathing of the priests in connection with their induction into the priestly office. They were then wholly and once-for-all bathed by the high priest (cf. Ex. 29:4; Lev. 8:6), which bathing prefigures the once-for-all washing of regeneration wrought for the believer-priest upon his entrance into both the saved estate and his service for God as a priest. So, also, there is a constant cleansing for the Christian in his walk which is anticipated in type by the cleansing provided by the sacrifice and ashes of the red heifer (Num. 19:2 ff.). The New Testament antitype is declared in 1 John 1:9: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (cf. Eph. 5:26). It is the Holy Spirit who applies the blood of cleansing. As a symbolic act, Christ bathed the disciples’ feet (John 13:1–17). (b) As for the Holy Spirit within, Christ said to the woman of Samaria: “But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14). The Holy Spirit indwelling the believer is a reality and His presence a measureless blessing, in all of which He is ever active. Like an artesian well, He is “springing up” unto everlasting life. Eternal life is not only gained and attained by the operation of the Holy Spirit, but is maintained—as are all its manifestations—by the Spirit. (c) With reference to the Spirit flowing out, the promise by Christ as recorded in John 7:37–39 is central. There it is written: “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” The river itself is by some interpreted as a separate type of the Holy Spirit, and in such a case much is made of the river which Ezekiel predicts

will flow out from the very presence of Jehovah in the age to come (cf. Ezek. 47:1–12), symbolical of the vast increase of the Spirit’s blessing and power in that day.

The majority of Christians interpret water, or ritual, baptism as an outward sign or symbol of the inward working of the Holy Spirit in the believer. To some, therefore, this type—water—represents all aspects of the Holy Spirit’s work in the Christian; to others, it is more specifically related to the Spirit’s baptism. It is believed among the latter that the “one baptism” of Ephesians 4:5 refers to the baptism by the Holy Spirit but includes also its outward sign or symbol—the two, the real and the ritual, together combining to form the “one baptism.” The Spirit’s approach to the believer with all that His gracious presence secures is signified, it is believed, by the application of water in baptism; and this, in turn, corresponds completely with the typical use of water throughout the Old Testament (cf. Isa. 52:15; Ezek. 36:25). One commendable feature of this interpretation of ritual baptism is seen in the fact that no separate, independent, and diverse baptism has been set up apart from the all-important baptism by the Holy Spirit which would compel the recognition of two baptisms—that of the Spirit and that which is ritual—in the face of the Scripture assertion that there is “one baptism.” In all this truth respecting baptism, for those who so interpret it water becomes, again, an emblem of the Holy Spirit.

III. Fire

With reference to fire as a symbol of the Holy Spirit, the late F. E. Marsh of London writes:

We often find that one symbol may represent two or more things. Lion, for instance, is used as a metaphor of Christ and Satan, and yet with a difference, for while it is used to express the boldness and achievements of our Lord, it symbolizes the cruelty and ferociousness of Satan (Rev. 5:5; 1 Pet. 5:8). Fire, also, is used of several things. It is a symbol of the Lord’s presence, hence, Jehovah appeared to Moses “in a flame of fire” (Ex. 3:2). Fire is a sign of the Lord’s approval. Thus in connection with the Tabernacle (Lev. 9:24), at the dedication of the temple (2 Chron. 7:1), and on Mount Carmel, fire came down from heaven and consumed the sacrifice, as a sign of God’s approval and acceptance (1 Kings 18:38). Fire is associated with the protection of God’s presence, hence, He was as a “pillar of fire” to the children of Israel for illumination and defence (Ex. 13:21), and He promises to be a “wall of fire” about His people (Zech. 2:5). Fire is a simile of His discipline and testing. When the Lord purifies the sons of Levi, He does it as a refiner purifies gold, by the action of fire (Mal. 3:3); and when Christ searched the seven churches, His eyes are described as “a flame of fire” (Rev. 1:14); and when believers are tried, they are reminded “the trial of your faith” is “much more precious than of gold that perisheth, though it be tried with fire” (1 Pet. 1:7); and we are also reminded, “Our God is a consuming fire” (Heb. 12:29). Fire is an emblem of God’s Word, igniting and warming. Jehovah’s declaration to Jeremiah was, “Behold I

will make my words in thy mouth, fire”; and later, when the prophet resolved not to speak the Word, he had to confess, “Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones. . . . and I could not stay” (Jer. 5:14; 20:9). Fire speaks of God’s judgment. When Aaron’s sons brought the strange fire in their self-willed effrontery, “there went out fire from the LORD, and devoured them” (Lev. 10:2) ; and fire is also an emblem of the Holy Spirit, for He is compared to “seven lamps of fire burning before the throne” (Rev. 4:5), and His gifts at Pentecost are compared to “cloven tongues like as of fire” (Acts 2:3). . . . Directly and indirectly the Spirit’s might and ministry may be compared to fire. The zeal of service, the flame of love, the fervour of prayer, the earnestness of testimony, the devotion of consecration, the sacrifice of worship, and the igniting-power of influence are attributable to the Spirit.—*Emblems of the Holy Spirit*, 2nd ed., pp. 114–15

IV. Wind

The breath of God is likened to wind, and it may be as a judgment (cf. Isa. 40:24) or as a blessing. The Scriptures, for instance, are the breath of God. After His resurrection, Christ breathed on His disciples and said, “Receive ye the Holy Ghost” (John 20:22). Thus, also, when man was created, God breathed into the lifeless form the breath of life and man became a living soul. Christ compared the working of the Spirit to the action of the wind when to Nicodemus He said: “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). Thus, also, the Spirit moved the holy men of old in the writing of the Sacred Text. They were *borne along* as a ship is driven by the wind. Peter states, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:21). The Spirit came on Pentecost as a “rushing mighty wind,” and thus He comes as a quickening and reviving power to save the lost.

V. Dove

It was at Christ’s baptism that the Holy Spirit descended upon Him in a bodily shape like a dove. Of this important moment in the life of Christ on earth John the Baptist asserted: “This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God” (John 1:30–34).

There are many particulars in which the Holy Spirit may be likened to a dove. As for the character of a dove, C. H. Mackintosh in his *Notes on Genesis* writes of the dove which Noah released from the ark:

“And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth, to and fro, until the waters were dried up from off the earth.” The unclean bird made its escape, and found, no doubt, a resting-place on some floating carcass. It sought not the ark again. Not so the dove,—“She found no rest for the sole of her foot, and she returned unto him into the ark ... and again he sent forth the dove out of the ark: and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf, plucked off.” Sweet emblem of the renewed mind, which, amid the surrounding desolation, seeks and finds its rest and portion in Christ; and not only so, but also lays hold of the earnest of the inheritance, and furnishes the blessed proof that judgment has passed away, and that a renewed earth is coming fully into view. The carnal mind, on the contrary, can rest in anything and everything but Christ. It can feed upon all uncleanness. “The olive leaf” has no attraction for it. It can find all it needs in a scene of death, and hence is not occupied with the thought of a new world and its glories; but the heart that is taught and exercised by the Spirit of God, can only rest and rejoice in that in which He rests and rejoices. It rests in the Ark of His salvation “until the times of the restitution of all things.” May it be thus with you and me, beloved reader,—may Jesus be the abiding rest and portion of our hearts, that so we may not seek them in a world which is under the judgment of God. The dove went back to Noah, and waited for his time of rest: and we should ever find our place with Christ, until the time of His exaltation and glory in the ages to come. “He that shall come will come, and will not tarry.” All we want, as to this, is a little patience. May God direct our hearts into His love, and into “the patience of Christ.”—4th ed., pp. 104–5

This emblem, as all others found in the Scriptures, is directly chosen, appointed, and employed as such by God the Holy Spirit.

VI. Earnest

Looking toward that eternal estate in glory which awaits every child of God, there is some foretaste of it accorded the believer. Those immeasurable gifts and graces of the Holy Spirit into which the Christian may enter now are but an earnest of that blessedness, that incomparable fullness, which awaits the hour of release from this sphere of life. The fruit which the spies brought from the promised land was an earnest of all that the land held in store for the covenant people. The jewels which Isaac’s servant placed on Rebekah were an earnest of all of Isaac’s wealth and honor. Nothing can be added to that already promised, when it is said that “all things are your’s” and that ye are “joint-heirs with Christ.” It is essential to note, however, that the gifts and the blessings are not the earnest; it is the Holy Spirit Himself that secures these who is the earnest. Again, as in the relation which the believer sustains to Christ, the attention is centered not on things, however glorious, but on a Person.

VII. Seal

This theme, which speaks of the ownership and the authority of the Spirit over the believer, and of his security and portion unto the day of redemption, has been considered earlier and will yet be contemplated more at length in another chapter of this volume.

VIII. Abraham's Servant

There remains one outstanding type of the Holy Spirit, which is presented in Genesis 24:1–67. It is the part of the trusted servant whom Abraham sent to secure a bride for Isaac. Since no real name is given in the Scriptures to the Holy Spirit, but He is known only by descriptive titles, no name has been assigned this servant. Doubtless, it was Eliezer of Damascus, steward of Abraham's household (cf. Gen. 15:2); but still no name is given, that the type may be complete. Abraham is a type of God the Father in many respects, here and elsewhere, as Isaac is the type of the Son of God. The servant is sent to a distant place to secure a bride for the son. Every step of this journey and all that was accomplished is fragrant with rich suggestion relative to the Holy Spirit's present mission in the world and the outcalling of the Bride of Christ. The late Dr. George E. Guille in a pamphlet entitled *Isaac and Rebecca* writes, "Three persons are prominent in this twenty-fourth chapter of Genesis: a father, his son, and their servant. The father and son are hidden in the father's house in Canaan, while the servant journeys after the bride. Canaan is the well-known picture of heaven, whither Christ has gone to prepare for the coming of His bride, for whom the Father has sent the Holy Spirit into the scene of His Son's rejection. The length of our chapter (67 verses) shows how much God's heart is occupied with the story,—how He is absorbed in the work of His Spirit: wooing and winning souls to Himself." Continuing with a description of the journey that Rebekah took with the servant, Dr. Guille writes: "Camel-riding is not pleasant, and the desert has no charm, but one thing made every hour of the journey a delight: the servant, who was under oath to bring the bride, was there, leading the way to Isaac, and refreshing the heart of Rebekah by telling her of him. Over and over again did he tell the story of his miraculous birth, of his willing sacrifice on Mt. Moriah, of his position and honor and wealth, as Abraham's beloved son and heir, and of his personal loveliness and dignity. ... Oh, soul, do you know the spiritual experience of which this is a figure? The Holy Spirit, who won you for Christ, is dwelling in your heart, and is leading the way to the true

Isaac. And at each step of the journey, He has a blessed ministry to perform. He would take the things of Christ and show them unto you” (pp. 15, 26–27).

Conclusion

He who is not seen, who has never been “made manifest” as was Christ—excepting as He was identified to John the Baptist by the symbolism of a bodily shape like a dove—is, nevertheless, presented under types and symbols or emblems to the end that He may become real to the child of God and that His many characteristics may be disclosed.

Chapter IV

THE HOLY SPIRIT AND PROPHECY

IN THE BROADEST sense of this theme, the Holy Spirit is (1) the Author of all prophecy and (2) He is Himself the subject of prediction. These two aspects of truth may well be considered separately.

I. The Author of Prophecy

At once it should be observed that the word *prophecy* as here used is contemplated in its larger meaning which includes both forthtelling and foretelling. In the former idea is included the entire revelation from God, while in the latter is included only that which is predictive in its character. This distinction demands full recognition of the former as well as the latter.

God has spoken. His Word is recorded and His message forms the text of Scripture. The forming of the Bible is distinctly a task committed to the Holy Spirit of God. It was the Holy Spirit who caused the words of the Father and the words of the Son to be written down; for the Spirit is the Recorder of all that is written. In the unity which obtains in the Godhead, the Father may speak of the Scriptures as “my word” (Isa. 55:11) and, likewise, the word of the Son may be thus indicated (Col. 3:16); but the Holy Spirit remains the Author of the Sacred Text which records these words.

An extended and somewhat replete treatment of the authorship of the Scriptures has been included in this work under Bibliology. A repetition of this general thesis is not called for. Dr. John F. Walvoord’s approach to this subject is such as may well be incorporated here. He states:

Of the many ministries of the Holy Spirit in the Old Testament, few are of more immediate concern to Christians than the work of the inspiration of Old Testament Scriptures. While the peculiar doctrines of Christianity to a large extent are based on New Testament revelation, it is clear to even a casual observer that the New Testament is based on the Old Testament, and one without the other does not constitute a complete or satisfying revelation. The doctrine of inspiration, having to do with the formation of the Scriptures, does not differ to a great extent in the two Testaments. The doctrine of the inspiration of the Scriptures has been the historic position of most Protestant churches, as their creeds bear abundant testimony. Whatever the degrees of unbelief latent in either the clergy or the laity, and whatever disagreements there may be between denominational groups on other doctrines, Protestant churches have officially held the doctrine of the inspiration of the Scriptures. This has been subject to extended discussion and argument, however, as various views of inspiration have been proffered. A complete discussion of the doctrine of inspiration cannot be undertaken here. The importance of the inspiration of the Scriptures, while tacitly denied by some

in modern times, is easily sustained. It is a matter of tremendous import whether the Scriptures are a supernaturally produced Word of God, or whether they are a collection of the works of men, containing the errors one must expect in any human work. As Boettner writes: "That the question of inspiration is of vital importance for the Christian Church is easily seen. If she has a definite and authoritative body of Scripture to which she can go, it is a comparatively easy task to formulate her doctrines. All she has to do is to search out the teachings of Scripture and embody them in her creed. But if the Scriptures are not authoritative, if they are to be corrected and edited and some parts are to be openly rejected, the Church has a much more serious problem, and there can be no end of conflicting opinions concerning either the purpose of the Church or the system of doctrine which she is to set forth" (*The Inspiration of the Scriptures*, p. 10). It is not the purpose of the present discussion to attempt the display of the arguments supporting the inspiration of the Scriptures. The arguments from sources external to the Scriptures will not be considered at all, and the Biblical evidences discussed only as they illustrate the work of the Holy Spirit. What the Bible says on the subject is far more conclusive and plain to the eye of faith than all the high-flown arguments of unbelievers ...

The technical meaning of *inspiration* is quite apart from its common usage in reference to non-Biblical concepts. As B. B. Warfield points out, "The word 'inspire' and its derivatives seem to have come into Middle Eng. from the Fr., and have been employed from the first (early in the 14th cent.) in a considerable number of significations, physical and metaphorical, secular and religious" (*International Standard Bible Encyclopaedia*, s.v. *Inspiration*, p. 1473). We still speak of being inspired by a beautiful sunset, or of hearing an inspiring sermon. Such common usages, however, are not parallel to *inspiration* in a doctrinal sense. Even in ordinary speech, we conceive of inspiration as something that constitutes an influence from without. As Warfield says, "Underlying all their use, however, is the constant implication of an influence from without, producing in its object movements and effects beyond its native, or at least its ordinary, powers" (*loc. cit.*). Turning to the Scriptures, we observe a paucity of reference to the word *inspiration* as far as the term itself is concerned. In Job 32:8, Elihu is quoted, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding". This can hardly be referred to the inspiration of Scripture, however, as it is doubtful if any of the Bible, in its present form at least, was in existence at that time. The only other reference is found in 2 Timothy 3:16, where the Authorized Version gives this translation, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Even here, in the American revision, the translation is changed to read, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." The revised translation, while attempting to solve the problem created by the absence of the copula, not at all unusual in the Greek, has greatly weakened the passage, and that, unjustly. The noun *inspiration* would disappear entirely from the English New Testament if this translation were allowed, and a misleading impression is created that some Scripture is not inspired. The difficulty lies chiefly in the word *inspiration* itself. The Greek, θεόπνευστος, really does not mean *inspiring* at all. As Warfield notes, "The Gr. term has, however, nothing to say of *inspiring* or of *inspiration*: it speaks only of a 'spiring' or 'spiration.' What it says of Scripture is, not that it is 'breathed into by God' or is the product of the Divine 'in-breathing' into its human authors, but that it is breathed out by God, 'God-breathed' the product of the creative breath of God. In a word, what is declared by this fundamental passage is simply that the Scriptures are a Divine product, without any indication of how God has operated in producing them" (*Ibid.*, p. 1474). From 2 Timothy 3:16, we may conclude that inspiration is the work of God by which or through which the Scriptures are given. After stating the fact of inspiration, however, the same verse draws a most interesting and significant conclusion. Because the Scriptures are inspired, they are, therefore, profitable for doctrine, reproof, correction, and instruction in righteousness. In other words, inspiration guarantees accuracy, and gives divine authority to the record. It is hardly necessary here to review the abundant testimony of the Scriptures to this very fact. Christ Himself

frequently quoted the Old Testament as the Word of God. The writers claimed inspiration for their own works. The content of Scripture is such that its prophecies must have been the product of divine revelation and its accurate recording the work of inspiration. The witness to inspiration is all the more conclusive because the Scriptures never attempt to prove inspiration; they merely state it and assume it, in the same manner as the Scriptures assume the existence of God. A matter of further observation is that the Scriptures are not only divine, but also human. The words used were those within the vocabulary of the writers. Their own emotions, human knowledge, experiences, and hopes entered into the Scriptures which they wrote, without compromising in the least their inspiration. Without doubt, some portions of Scripture are dictated, as the Scriptures themselves indicate, but most of the Scriptures do not have this characteristic. Regardless of the degree of human or divine influence in the Scriptures, the resultant is equally inspired and equally suited to God's purpose. The examination of the work of the Holy Spirit in inspiration will sustain these evidences for the dual authorship, divine and human, of the Scriptures.

A proper statement of the meaning of inspiration must contend that God so supernaturally directed the writers of Scripture that without waiving their human intelligence, their individuality, their literary style, their personal feelings, or any other human factor, His own complete and coherent message to man was recorded in perfect accuracy, the very words of Scripture bearing the authority of divine authorship. Nothing less than a plenary and verbal inspiration will satisfy the demands of the Scriptures themselves and give to faith the confidence in the Word of God which is essential to faith and life.—*The Doctrine of the Holy Spirit*, pp. 56–60

Within the range of his own competency, no human being could write Scripture. The subject matter must be harmonized with the eternal plan and purpose of God. It must comprehend all that characterizes God and eternity to come. It must recognize the divine intent in the whole field of permitted evil and provide a redemption. It must be not only a revelation of God, but be worthy of Him. A moment's consideration of these stupendous requirements would convince a thoughtful mind of the absolute necessity that there be a dual authorship respecting every word of the Bible—one of the Holy Spirit and one of human agency—and that the Scriptures be a divine product as definitely as were the tables of stone written with the finger of God.

II. The Subject of Prediction

Again, Dr. Walvoord may well be quoted. On the Eschatology respecting the Holy Spirit he writes:

The doctrine of the future work of the Holy Spirit has attracted practically no attention in existing works on theology and in books on the Holy Spirit. We search in vain for an exposition of this doctrine in standard theologies such as those of Hodge, Strong, Shedd, Alexander, Watson, Wardlaw, Dorner, Dick, Miley, Gerhart, Valentine, Buel, and the recent work of Berkhof. In works on the Holy Spirit such as those of Kuyper, Smeaton, Moule, Cummings, and Simpson there is practically no mention of the doctrine. The chief factor causing this defect is the three-way division in the treatment of eschatology itself. The postmillennial theory holds that the prophesied millennium will be fulfilled in the present age through preaching the Gospel or a "spiritual" return of Christ. If this theory be held, of course, the present ministries of the Spirit will continue through

the age and culminate in the conclusion of all things in the final judgment. There is, in this theory, no need of treating the eschatology of the Holy Spirit. A similar situation is found among the writings of the so-called amillennialist view, i.e., that the present age will continue and issue into the eternal state without any millennium. Only the premillennialist, who anticipates a millennium on earth after Christ returns to set up His kingdom, can be expected to consider the doctrine and furnish an exposition of it. In the writing of premillennial teachers and theologians there is also, however, a surprising neglect of this doctrine. Among the older premillennialists, such as Van Oosterzee, there is little exposition and defense of the premillennial position, and practically no attention is given the prophesied ministries of the Spirit in the millennial period. More attention has been given to the other great themes of prophecy. The result has been that there has been little understanding of the nature of the ministries of the Spirit in the prophesied period of tribulation and in the millennium which follows. It is to this task that we now turn.

The usual premillennial position is assumed as the basis for the discussion. The Scriptures prophesy that after the return of Christ for the Church a period of unprecedented trouble will follow, a period of approximately seven years according to Daniel 9:27, shortened a little (Mt. 24:22), and divided into two halves of three and one-half years each. The latter half is known as the great tribulation and in it is an unprecedented display of sin and of divine judgment upon sin. The return of Christ to set up His kingdom abruptly closes the tribulation, and the millennium follows in which Christ will rule and establish universal righteousness and peace. The millennium itself closes with another outbreak of sin and the final judgment of the wicked, and the establishment of the new heavens and new earth brings in the eternal state. It is amidst these stirring events that the Holy Spirit ministers in fulfillment of prophecy. It is clear that in the nature of the circumstances His work will be quite different than His present undertaking for the Church. While the body of Scripture is not large, it does speak with certain voice on important points.

One of the popular misconceptions of the prophesied period of tribulation is that all who enter this period are irrevocably lost. It is true that individuals who have had opportunity to hear the Gospel and receive Christ during this present dispensation of grace are unlikely to accept Christ in the difficult days of tribulation. On the other hand, it is obvious that many will be saved, some of them surviving the horrors of the tribulation to enter the millennium, and others to die the death of martyrs. The rapture of the Church before the seven-year period of tribulation removes every Christian from the world. Immediately, however, Israel's blindness is removed (Rom. 11:25), and thousands among Israel turn to their long-neglected Messiah. Among Gentiles, too, there will be conversions from every nation and tongue (Rev. 7:9-17). While the tribulation period is characterized by wickedness and apostasy, it will be a period attended by a great harvest of souls. In the light of these facts, one might expect to find the Holy Spirit ministering during this period. ...

The millennium will undoubtedly be the most glorious of all the dispensations. There will be the fullest display of righteousness, and universal peace and prosperity will characterize the period. Christ will rule all the earth, and every nation will acknowledge Him. The knowledge of the Lord will be from sea to sea. Throughout the millennium, Satan will be bound, and there will be no demonic activity. Man will continue to possess a sin nature with its inherent weakness, but there will be no outside temptation to arouse it. The ministry of resurrected saints in the earth will add its distinctive touch to the unusual situation. It is manifest that in such a period the Holy Spirit will have a ministry which exceeds previous dispensations in its fullness and power, even though the millennium will be legal in its government instead of gracious as in the present dispensation. ...

The prophecies picturing the millennium, to which reference has already been made, unite in their testimony that the work of the Holy Spirit in believers will be more abundant and have greater manifestation in the millennium than in any previous dispensation. It is evident from the Scriptures that all believers will be indwelt by the Holy Spirit in the millennium even as they are in the present age (Ezk. 36:27; 37:14, cf. Jer. 31:33).

The filling of the Holy Spirit will be common in the millennium, in contrast to the infrequency

of it in other ages, and it will be manifested in worship and praise of the Lord and in willing obedience to Him as well as in spiritual power and inner transformation (Isa. 32:15; 44:3; Ezk. 39:29; Joel 2:28, 29). In contrast to present-day spiritual apathy, coldness, and worldliness, there will be spiritual fervor, love of God, holy joy, universal understanding of spiritual truth, and a wonderful fellowship of the saints. The spiritual unity and blessings which characterized the early church assemblies are a foreview of the fellowship of saints throughout the world in the millennium. The emphasis will be on righteousness in life and on joy of spirit.

The fullness of the Spirit will also rest upon Christ (Isa. 11:2) and will be manifest in His Person and in His righteous rule of the earth. The millennium will be the final display of the heart of God before the bringing in of the eternal state. In it God is revealed again as loving and righteous, the source of all joy and peace; and in the period also, at its close, man is revealed as at heart in rebellion against God and unwilling to bow even before such glorious evidence of His power.

From such revelation as is found in the Scriptures, all the ministries of the Spirit known to us in the present age will be found in the millennium except the baptism of the Spirit—which has already been shown to be peculiar to the dispensation of grace, from the day of Pentecost to the rapture. Though ourselves in the midst of growing apostasy in the world and indifference to the Spirit even among those in whom He dwells, we can envision the coming day; and as we wait for Him whose right it is to reign, we can by yieldedness and by dependence on the indwelling Spirit find in our hearts and manifest in our own lives the fragrance of the fruit of the Spirit.—*Ibid.*, pp. 255–57, 262, 264–65

The outstanding prediction respecting the Holy Spirit is found in Joel 2:28–32. The passage reads: “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will skew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” On this important anticipation, which has been too often misunderstood, William Kelly writes:

It is the very scripture, as we know, which the apostle Peter quotes on the day of Pentecost to shew that the immense blessing of that day was in accordance with the highest favour promised for the kingdom, not that human excitement or moral folly which mistaken or deluded men were quick to impute to those who surpassed others in spiritual power. But, observe, the apostle did not affirm that this scripture was fulfilled. He says, “It is that thing which was spoken by the prophet Joel”; and so it is. What was promised was the outpouring of the Holy Ghost. Without saying that the present fact was the fulfilment of the prophecy (which men have assumed, to the great misunderstanding of scripture and lowering of Christianity), he shewed that it was of that nature, and such therefore as to be vindicated by the prophecy before their conscience; but the apostle’s language is guarded, while commentators are not. They go too far. We do well always to hold fast to scripture. As to the promise that the Spirit should be poured upon “all flesh,” we must bear in mind that “all flesh” is in contrast with restriction to the Jew. This is another feature which made

the Pentecostal gift so admirably illustrate the scripture. For the patent fact that God caused those who received the Holy Ghost to speak in the different tongues distributed over the Gentile world, not causing all the converts to speak the Jewish language (a poor thing if true, which it is not, but a mere dream of superficial paradox), but causing the Jews gathered from their dispersion among all nations to speak the tongues of the Gentiles was a magnificent witness of the grace that was going out to the Gentiles to meet them where they were. The judgment of God had inflicted these various tongues upon them, and completely broken up the ambitious project of joining together to establish an unity of their own through the tower of Babel. But the grace of God went out exactly where His judgment had placed them. If a crushing blow laid their pride in ever so many separate ditches, the grace of God went out to these ditches, and blessed them where they lay, raising them out of their fallen estate. Such then is the first interruption, and really the beginning of a new strain, which is sufficiently plain from the way in which it is introduced. "It shall come to pass *afterward*, that I will pour out my Spirit" — makes therefore a break with what goes before, and thus again most admirably suits it to the use to which the apostle Peter applies it. But then we must remember that when the day comes for the Holy Spirit to be poured out afresh, not for the gathering out of a people for heaven, but for the earthly purposes of God's grace (for that is the difference), it will be manifest that the Holy Spirit will be given to men altogether apart from their being Jews. So on the day of Pentecost, when they were exclusively Jews, it was yet shewn by the miracle of Gentile tongues that God did not mean to stop there, but to go out towards all the nations. God will never give up that principle. He does not mean to be limited to the children of Israel again. He will bless the children of Israel once more, and will take up Judah also as such, and will accomplish every word He has promised to their united joy. There is no good that He has annexed to them in His word which He will not bestow; but He will never more restrict Himself to the Jew in the day that is coming. And therefore, when the Holy Ghost is poured out at that time, it will be strictly upon "all flesh," not meaning that every individual in the millennium will have the Holy Ghost; but that no race left after that great day will be excluded from the gift of the Spirit. No class of persons, no age, no sex will be forgotten in God's grace. But it may be desirable to remark here that there is no thought of healing or improving the flesh, as the fathers and the theologians say. The light of the New Testament shews us the fallacy of such a view. The old nature is judged; our old man is crucified, not renovated. To our Adam state we have died, and enter a new position in Christ, and are called to walk accordingly as dead and risen with Christ. The external signs here named will precede the day which is still unfulfilled. It is vain to apply verses 30, 31 to the first advent. "I will shew wonders in the heavens and in the earth" is evidently another character of things. "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of Jehovah come." There will be a remarkable outward manifestation of divine power before the judgment is executed. God always sends a testimony before the thing itself. He does not strike before He warns. It is so in His dealings with us every day. What Christian has a chastening upon him before he is admonished of the Spirit of God? There is always a sense of wrong, and a lack of communion sensible to the spirit before the Lord inflicts the blow which tells of His watchful love over our careless ways. He gives the opportunity, if one may say so, of setting ourselves morally right; and if we do not heed the teaching, then comes the sorrow. And so it is here. These wonders cannot but attract the mind and attention of men, but they will not really be heeded. Infatuated and under judicial hardness, they will turn a deaf ear to all, and so the great and terrible day of Jehovah will overtake them like a thief. But God at least will not fail. He had foretold that so it should be, and His people will take heed. There will be a remnant enabled to see, and pre-eminently, as we know, from among the Jews, though by no means limited to them, as we learn from the second half of Revelation 7 and the end of Matthew 25. There will be still the witness of "all flesh" prepared for the glory of Jehovah about to be revealed. "Whosoever will call upon the name of Jehovah shall be delivered" shews that the blessing is by faith, and hence by grace. "All flesh" does not necessarily

mean every individual, but, as we know from other scriptures, blessing here goes forth largely toward all classes — that is, toward all nations and even all divisions among nations. But all this is of great importance, because the Jewish system naturally tended to limit God as well as to make classes within the Jews. Only the family of Aaron could go into the sanctuary; only Levites could touch the holy vessels with impunity; whereas this greatest blessing of God will go out with the most indiscriminate character of grace. “And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as Jehovah hath said, and in the remnant whom Jehovah shall call.” Hence it is plain that, although it is blessing for Israel, still our prophet Joel keeps true to his purpose. The city of Jerusalem abides the great and royal centre; mount Zion reappears, the sign of grace for the kingdom which Jehovah will establish in that day.—*Lectures Introductory to the Study of the Minor Prophets*, 5th ed., *in loc.*

In an article in *Bibliotheca Sacra* (CI:374) on “The Baptism with the Spirit,” Dr. Merrill Frederick Unger writes: “The whole context of Joel’s prophecy, which forms the basis of Peter’s quotation in Acts 2:17–21, emphasizes (apart from any consideration of the events of Pentecost) that these words quoted by Peter have never been fulfilled. The Spirit was outpoured at Pentecost, but not in the full sense of Joel’s prophecy. His special coming to form the Church was unrevealed in the Old Testament (Eph. 3:1–9). Joel knew nothing of the baptism with the Spirit, or the formation of the Church. Indeed, the fulfilment of this graphic passage, in the time of Israel’s restoration, will consist, not in the baptism with the Spirit, which is strictly confined to the Church age, but in the indwelling of, and especially the filling with, the Spirit, which Joel describes as the ‘pouring out upon all flesh’ (2:28). Before ever it is fulfilled, however, the great invasion from the North must occur (Joel 2:1–10), the tribulation take place (Acts 2:19–21), Armageddon be fought (Joel 2:11), Israel be regathered and converted (Joel 2:12–17), and the Lord’s second advent come about, issuing in a great deliverance (Joel 2:18–27).”

Conclusion

The Holy Spirit is the Author of prophecy in its widest form and to its last and least detail. This is the doctrine of inspiration which is advanced in the Sacred Text itself and which has been defended in this theological work. The Holy Spirit is likewise the subject of prediction. His Person and work are so extensive and so vital to the whole program of God that any scheme of prediction which essays to forecast the plan and purpose of God from its beginning would hardly fail to contemplate features which pertain to the Holy Spirit.

Chapter V

THE HOLY SPIRIT IN THE OLD TESTAMENT

PNEUMATOLOGY has more to do with New Testament truth than with Old Testament. Still, in any consideration of the theme that covers the whole field more or less completely, some of the time must be devoted to revelation given before Christ and the Church.

I. From Adam to Abraham

Since the work of the Holy Spirit as related to Gentiles in the present age will be considered later in this volume (Chapter VII) and in connection with the outcalling of the Church, and since all other history from Abraham to the end of the kingdom age is centered in Israel, the present discussion is necessarily restricted to Gentiles and the first two thousand years or more of human history, i.e., the period from Adam to Abraham. It is recognized that the Holy Spirit, being the active divine agency in the world, exercises a constant sovereignty over the affairs of men of all classes and of all dispensations. The stupendous program of God which includes the birth, rise, character, and end of nations, extending down to the least conception of God which ever originates in the most obscure individual's mind, is all the sovereign work of the Holy Spirit. What a mainspring is to a timepiece the Holy Spirit has been and is and ever must be to all that enter into this mundane enterprise. The period from Adam to Moses which is specifically contemplated in this section will be discussed under a twofold division: (1) the direct references to the Holy Spirit and (2) the Holy Spirit as the Revealer of truth.

1. DIRECT REFERENCES. Only five direct references to the Holy Spirit are found in the history of that long period which precedes the call of Abraham. These Scriptures are full of significance and freighted with suggestive truth.

Genesis 1:2. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

This work of the Holy Spirit is one of reconstruction following the cataclysm which is indicated here. Dr. James M. Gray declares:

What was the condition of inert matter as represented in verse 2? The first verb "was" has sometimes been translated "became." Read it thus and you get the idea that originally the earth was

otherwise than void and waste, but that some catastrophe took place resulting in that state. This means, if true, that a period elapsed between verses 1 and 2, long enough to account for the geological formations of which some scientists speak, and a race of pre-Adamite men of which others speculate. It suggests too that the earth as we now know it may not be much older than tradition places it. The word "earth" in this verse, however, must not be understood to mean our globe with its land and seas, which was not made till the third day, but simply matter in general, that is, the cosmic material out of which the Holy Spirit organized the whole universe, including the earth of today. "And the Spirit of God moved upon the face of the waters." "Moved upon" means brooded over as a bird on its nest. "Waters" means not the oceans and seas as we know them, but the gaseous condition of the matter before spoken of. The Spirit of God moved "upon" the waters, and not "inside of" them, showing that God is a personal Being separate from His work. As the result of this brooding, what appeared? We need not suppose that God spake just as a human being speaks, but the coming forth of light out of thick darkness would have seemed to a spectator as the effect of a divine command (Ps. 33:6-9). On the natural plane of things vibration is light or produces light, which illustrates the relation between the moving of the Spirit upon inert matter and the effect it produced. —*Christian Workers' Commentary*, 6th ed., at Gen. 1:2-5

Jamieson, Fausset, and Brown may well be quoted also: "the Spirit of God moved—*lit.*, continued brooding over it, as a fowl does, when hatching eggs. The immediate agency of the Spirit, by working on the dead and discordant elements, combined, arranged, and ripened them into a state adapted for being the scene of a new creation. The account of this new creation properly begins at the end of this second verse; and the details of the process are described in the natural way an onlooker would have done, who beheld the changes that successively took place".(*The Critical and Explanatory Commentary*, at Gen. 1:2). So, also, C. H. Mackintosh states: "'The Spirit of God moved upon the face of the waters.' He sat brooding over the scene of His future operations. A dark scene, truly; and one in which there was ample room for the God of light and life to act. He alone could enlighten the darkness, cause life to spring up, substitute order for chaos, open an expanse between the waters, where life might display itself without fear of death. These were operations worthy of God" (*Notes on Genesis*, 4th Amer. ed., p. 4).

Job 26:13. "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."

The three references to the Holy Spirit in the book of Job are included in the pre-Abrahamic period both because of the probable dating of that book within that period and because of the fact that in this earliest book no mention is made of any other than the general purpose of God with the undivided human stock, which stock obtained before the call of Abraham. The reference quoted above is of creation by the Holy Spirit and contains the record that by His hand the Holy Spirit formed the "crooked serpent." This is usually taken to refer to the Milky

Way with its unnumbered constellations. The direct intimation of the passage is that God the Holy Spirit served as the Creator of the material universe.

Genesis 6:3. “And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”

On this divine warning Matthew Henry comments: “God’s resolution not always to strive with man by his Spirit. The Spirit then strove by Noah’s preaching (1 Pet. 3:19, 20) and by inward checks, but it was in vain with the most of men; therefore, says God, *He shall not always strive*. Note, 1. The blessed Spirit strives with sinners, by the convictions and admonitions of conscience, to turn them from sin to God. 2. If the Spirit be resisted, quenched, and striven against, though he strive long, he will not strive always (Hos. 4:17). 3. Those are ripening apace for ruin whom the Spirit of grace has left off striving with. The reason of this resolution: *For that he also is flesh*, that is, incurably corrupt, and carnal, and sensual, so that it is labour lost to strive with him. Can the Ethiopian change his skin? *He also*, that is, All, one as well as another, they have all sunk into the mire of flesh” (*Commentary*, at Gen. 6:3). The whole theme of divine judgment is introduced here. That judgment was to fall upon the immediate situation described in the context; but the passage also serves as a warning that God’s time of grace is restricted in its duration. “Sons of God” —so termed here (vs. 2) and in Job 1:6; 2:1—may be angelic beings, probably those who kept not their first estate. Of the judgment upon them it is written: “For if God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment” (2 Pet. 2:4); “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 1:6).

Job 27:3; 33:4. “All the while my breath is in me, and the spirit of God is in my nostrils. ... The Spirit of God hath made me, and the breath of the Almighty hath given me life.”

Both of these Scriptures present human life as utterly dependent upon the Holy Spirit of God. In the former Job likens his own breath and life to the immediate presence of the Holy Spirit; and in the latter, Elihu, expressing the convictions of godly men of his time, asserts that he is made by the Holy Spirit.

All these five passages serve to construct an indication of what men believed and what was true of the Holy Spirit from the beginning of the race.

2. THE REVEALER OF TRUTH. The Spirit who produces and provides the

written word likewise produces and provides all communications from God to men. In the days preceding the Jewish age God spoke to men and doubtless more freely and more often than would be implied from the text of Scripture. A notable instance is the truth revealed to Enoch as recorded in the next to the last book of the Bible—a revelation given to Enoch which finds no expression in the Old Testament as being given to him. The passage reads: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 1:14–15). A distinction should be made between a thing revealed from God which calls for no proclamation of it and a revelation from God which anticipates its publication. God spoke to Adam, to Cain, and to Noah, but with no instruction that it be transmitted to others and preserved as revelatory truth. But to the prophets He spoke with the expectation that the message would be conveyed somehow to others. Of this distinction Kuyper writes: “God spoke also to others than prophets, *e.g.*, to Eve, Cain, Hagar, etc. To receive a revelation or a vision does not make one a prophet, unless it be accompanied by the command to communicate the revelation to others. The word ‘nabi,’ the Scriptural term for prophet, does not indicate a person who receives something of God, but one who brings something to the people. Hence it is a mistake to confine divine revelation to the prophetic office” (*The Work of the Holy Spirit*, p. 70, as cited by Walvoord, *The Doctrine of the Holy Spirit*, p. 46).

In view of the evidence at hand it would seem reasonable to assume that a very full revelation was given to the early members of the race. Much was said directly to Adam. The difference between the sacrifice offered by Cain and that offered by Abel implies not only the knowledge relative to sacrifice on their part, but indicates that peculiar features were included in the divine instructions. The antediluvians had sufficient light to serve as a basis upon which the world that then was could be judged for its sinfulness. The book of Job is rich with doctrine. Recently, R. R. Hawthorne has identified over a hundred doctrines in the book of Job and collected the various passages under their doctrinal heads (*Bibliotheca Sacra*, CI: 64 ff.). All that Job had on which to live for God was wholly apart from even a verse of written Scripture. From whence came Melchizedek with the bread and wine which he served to Abraham? And to what is reference made in Genesis 26:5 when it says: “Because that Abraham obeyed my voice, and kept

my charge, my commandments, my statutes, and my laws”? How extensive was the knowledge of God’s purpose and of the future consummation of all things if the prophecy by Enoch is to be considered as an indication of the knowledge possessed in the day in which he lived? Noah was deeply taught of God both with regard to the building of the ark as Moses was taught regarding the tabernacle, and with regard to a message to preach—one not his own, but come from God—for he was a preacher of righteousness (2 Pet. 2:5). All that characterizes the first two thousand or more years of human history is compressed into the first eleven chapters of the Bible, so that every feature of that time has but meager recognition in the Sacred Text; but from that which is revealed and that which may be deduced, it is to be concluded that the Holy Spirit was active then in the furtherance of those relationships which exist between God and men. The Gentiles, or the original human stock, were favored by the ministries of the Holy Spirit.

II. From Abraham to Christ

This division of the Spirit’s work is extensive since it embraces the entire history of Jewry as recorded in the Scriptures, reaching all the way from Abraham to Christ. It properly contemplates the whole Bible relative to its inspiration, owing to the truth that these Oracles are, with slight exception, given through members of the Jewish race (in the case of the New Testament, however, the writers were Christians, strictly speaking). It is to be noted, also, that the great company of prophets spoke as they were “moved” by the Holy Spirit, and that often officers and rulers were under the guiding power of the Spirit of God. The Spirit came upon men for the accomplishment of divinely appointed undertakings reaching even to mechanical tasks and to works of art. Especially to be observed is the fact that there was no provision for, and no promise of, an abiding presence of the Holy Spirit in the life of any Old Testament saint. In this truth is to be seen one of the most differentiating features of the Spirit’s relationship in the Mosaic age, as compared to the present age. The term *sovereign* best describes the Spirit’s relation to men of old. He came upon them and departed according to His sovereign good pleasure. In no instance did the faith of men determine the Spirit’s actions. Two passages may be cited in this connection. (1) There is the request of Elisha when Elijah was about to be taken from him. The account presents the old prophet Elijah accompanied by the young prophet Elisha as they moved on together to the place

where the former was to be translated. The description as it is given follows: “And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over” (2 Kings 2:9–14). In this account Elisha makes a request of Elijah that “a double portion” of Elijah’s spirit may be upon himself. It is not at all determined by this text that the young prophet recognized and requested for himself the Holy Spirit of God. If he did so recognize the Holy Spirit, his request is forthwith treated as a “hard thing,” which would indicate the exceptional character of it. It still stands as a characteristic of that age that as a rule men did not expect to receive the Spirit by asking for Him. (2) The second passage is found in Psalm 51:11, R.V. where David prays, “And take not thy holy Spirit from me.” Two things are at once evident—the Holy Spirit might be taken from David, and David desired that the presence and power of the Holy Spirit might be his portion for a longer period so that he might serve Israel well as her king. The evidence is well sustained that, in contrast to the present-age provision whereby every believer is indwelt by the Holy Spirit and quite apart from asking for that Presence, in the past dispensation the Spirit’s relation to men was sovereign. The force of this truth is seen in the fact that, when at the beginning of His three and a half years’ ministry Christ promised the Holy Spirit to those who would ask—He said: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13)—so far as the record reveals, none of the disciples ever made this request. The offer and all it implies evidently was too much of an innovation for that which was the age-condition relative to the Spirit and that to which they were adjusted. Later, at the end of His ministry, Christ said: “And I will pray the

Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:16–17). Why, indeed, should Christ pray thus for the Spirit if the Spirit had been the portion of the saints of that dispensation already? It will be observed that the issue here under consideration has only to do with the fact that the Spirit’s relation to the saints of old was *Sovereign*. The men of that age who were Christ’s disciples did not act as if prepared for so great a privilege, namely, that the Holy Spirit could be claimed by merely asking. Note, also, that the present immeasurable blessing of the interminable indwelling of the Holy Spirit is due to Christ’s asking and not to the request of any person on earth. Every reference to the Spirit’s presence and work in this age, especially those references related to its introduction which publish and disclose the new order and character thereof, imply a wholly new plan for the Christian which provides the very presence and power of the Holy Spirit in each believer’s life. These implications constitute a very important indication of the relation that the Spirit sustained to the saints of old. That interpretation—far too common—which assumes that the Old Testament saints were on the same ground of privilege as the believers of this age, is rendered possible only through unpardonable inattention to the revelation which has been given on this point.

Of the present ministries of the Holy Spirit in relation to the believer—regeneration, indwelling or anointing, baptizing, sealing, and filling—nothing indeed is said with respect to these having been experienced by the Old Testament saints, excepting a few well-defined instances where individuals were said to be filled with the Spirit. Old Testament saints are invested with these blessings only theoretically, and without the support of the Bible, by those who read New Testament blessings back into the Old Testament—an error equalled in point of the danger to sound doctrine only by its counterpart, which reads Old Testament limitations forward into the New Testament portions designed to present the new divine purpose in grace.

With respect to regeneration, the Old Testament saints were evidently renewed; but as there is no definite doctrinal teaching relative to the extent and character of that renewal, no positive declaration can be made. In its New Testament aspect, regeneration provides for the impartation of the divine nature; the regenerated person becomes thus the very offspring of God, an heir of God and a joint heir with Jesus Christ. It results in membership in the household and family of God. If the first law of interpretation is to be observed—that which

restricts every doctrinal truth to the exact body of Scripture which pertains to it—it cannot be demonstrated that this spiritual renewal known to the Old Testament, whatever its character may have been, resulted in the impartation of the divine nature, in an actual sonship, a joint heirship with Christ, or a placing in the household and family of God. So the case of Nicodemus—a perfected saint under Judaism—was duplicated in the experience of every Jew who passed from the old order into the new. To Nicodemus Christ said, “Ye must be born again,” and it is significant that this imperative was not addressed to the lowest member of Jewish society but to one of its rulers who could serve as the supreme example of all that entered into the reality which Judaism provided. Nicodemus, like Saul of Tarsus, could have been classed as a “just man” before the Mosaic Law; but to claim for him that he was justified on the ground of imputed righteousness through a placing in Christ by the Holy Spirit is to assert that which could have no foundation in fact, otherwise he would have had no need or occasion to be born “from above.” The silence of God must be respected relative to what constituted one a *just man* according to the Mosaic demands. He naturally stood “touching the righteousness which is in the law blameless” if, perchance, he had provided the sacrifices required; but his actual standing with God was largely determined by the fact that he was born into a covenant relation with Him. The Old Testament will be searched in vain for record of Jews passing from an unsaved to a saved state, or for any declaration about the terms upon which such a change would be secured. In other words, their national covenant standing was a tremendous spiritual advantage; but it cannot rightfully be compared with the estate of the believer today who is justified and perfected forever, having received the *plērōma* of the Godhead through vital union with Christ.

1. INDWELLING. Regarding the indwelling of the Holy Spirit in Old Testament saints, it has been stated already that the Spirit came and went, in accord with His sovereign relation to men of old. His coming to them was for a specific purpose, as in the case of Bezaleel merely to give skill in his work as an artisan and that restricted to the construction of the tabernacle. The conception of an abiding indwelling of the Holy Spirit by which every believer now becomes an unalterable temple of the Holy Spirit belongs only to this age of the Church, and has no place in the provisions of Judaism.

2. BAPTIZING. Of all the present functions of the Holy Spirit, none is more completely foreign to the Old Testament than the Spirit’s baptism. The Old

Testament knows nothing of the Body of Christ, nor of the New Creation Headship in the resurrected Christ. Men were *just* and *righteous* as related to the Mosaic Law, but none had the righteousness of God imputed to them on the ground of simple faith except Abraham, he who was so evidently marked out and raised up of God to anticipate and illustrate (cf. Romans and Galatians) the New Testament doctrine of imputed righteousness; so of Abraham alone Christ said, “Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56).

3. SEALING. Again, no similar idea is discovered in the Old Testament. The “bond of the covenant” was that which bound the Jew to Jehovah and those bonds were perfectly recognized by Jehovah Himself; but that is far removed from the sealing of the Spirit unto the day of redemption (cf. Eph. 4:30).

4. FILLING. The filling of the Holy Spirit is common to both Testaments; likewise, its equivalent expression, *the Spirit came upon*: but as the filling of the Holy Spirit is unto the end that the whole purpose of God in something may be fulfilled, it is important to discover in every instance precisely what that filling was designed to accomplish. In the case of the men of Old Testament times, the Holy Spirit came upon them or filled them that they might accomplish some particular work, which objective may have comprehended all the field of their activity or have been restricted to some one feature. Over against this, it will be seen that the divine purpose in filling as set forth in the New Testament is the larger and unlimited ministry of the Spirit manifest in every aspect of the believer’s life—its conflicts, its victories and achievements. As before indicated, the Holy Spirit is said to have come upon Bezaleel. He came also upon Balaam, Samson, Saul, the prophet Azariah, and Ezekiel; and, by a consideration of the things wrought through this relationship, it will be seen that the Spirit’s presence was not determined by moral or spiritual qualities in the one thus blessed, whereas, as is so clearly taught in the New Testament, the Spirit’s filling depends now upon a complete adjustment to His mind and will.

In every consideration of the problem of the salvation of Old Testament saints, it should be remembered that, in its complete form, all Israel shall yet be saved when the Deliverer comes out of Zion (cf. Rom. 11:26–27) and this includes men of the Abrahamic and Mosaic dispensations who will be raised for Israel’s specific judgment and, if accepted, to enter into their earthly kingdom, but excludes those who are rejected and condemned at that specific judgment. Whatever salvation was wrought in Old Testament times was wrought by the

Holy Spirit, as in the New Testament the Spirit is the Executor of all the works of God.

The “holy men of God” who wrote the Old Testament Scriptures were moved by the Holy Spirit (2 Pet. 1:21). That influence upon these holy men represents a very distinct divine undertaking and forms a large part of the doctrine respecting the Holy Spirit as found in the Old Testament. The prophets spoke by divine power whether their message was recorded in written form or not. The prophet was God’s messenger to the people and his declarations, if appointed of God, were accomplished by the power of the Holy Spirit. Thus the fact of revelation by the Spirit and its kindred doctrine of inspiration are included in the listing of the works of the Holy Spirit in His relation to the Jewish people. The assertion that “all scripture is given by inspiration of God” refers primarily to the Old Testament and these Oracles of God are given almost wholly through Jewish authors. Israel gave to the world both the written Word and the Living Word. On the extent of inspiration, Dr. John F. Walvoord has written:

An examination into the records of the Old Testament will reveal literature of all types: history, poetry, drama, sermons, love stories, and insight into the innermost devotional thoughts of the writers. It is a matter of great significance that inspiration extends to all of these kinds of literature, without regard as to form or style, without concern as to the origin or the knowledge embodied in writing. The question naturally presents itself concerning the relation of inspiration to various portions of Scripture. Every attempt to fathom the supernatural is doomed to a measure of failure. Man has no criterion by which to judge that which transcends our experience. Without trying to explain inspiration, an examination of its application may be undertaken. At least seven types of operation may be observed in the work of inspiration.

(1) *The Unknown Past*. Scripture occasionally speaks with authority concerning the past in such detail and upon such themes as would be unknown to man. In the early chapters of Genesis, for instance, Moses portrays events occurring before the creation of man, therefore beyond all possible bounds of tradition. In Isaiah and Ezekiel, reference is made to events in heaven outside the sphere of man’s knowledge and prior to his creation. It is clear that these narratives demand both a revelation concerning the facts and the work of the Holy Spirit in inspiration to guarantee their accurate statement. Some have advanced the idea in relation to the accounts of creation that these are similar in many details to pagan accounts of creation. It is possible that revelation was given prior to the writing of Scripture on the subject of creation, and that men had added to and altered this revelation in the formation of non-scriptural accounts of creation. The existence of other records of creation and points of similarity of these with the Scriptures in no wise affects the inspiration of Genesis. Whether Moses used documents or not has no bearing on the writing of the Scriptures. Whether documents were used, whether there was knowledge of pagan ideas of creation, or whether tradition had contributed some truth on the subject, the work of inspiration was necessary in any event to distinguish truth from error and to incorporate in the record all that was true and to omit all that was false. Without doubt, the primary source of information was direct revelation, and the documents if any and such traditional accounts as may have been known by Moses were quite incidental.

(2) *History*. A large portion of the Old Testament conforms to the pattern of history. In such sections, the writer is speaking about events known to many and concerning which other documents

not inspired may have been written. In many cases, the writer is dealing with contemporary events in which the element of revelation is practically absent. How may inspiration be said to operate in such Scripture? As in all Scripture, inspiration is not concerned with the source of the facts but only with their accurate statement. In the record of history, the Holy Spirit guided the writers in the selection of events to be noted, the proper statement of the history of these events, and the omission of all that should not be included. The result is an infallibly accurate account of what happened with the emphasis on the events important to the mind of God.

(3) *Law*. Certain portions of the Old Testament consist in laws governing various phases of individual and national life. This kind of Scripture is found chiefly in the Pentateuch, where the law is revealed in three major divisions: the commandments, governing the moral life of the people; the ordinances, governing the religious life of the people; and the judgments, dealing with the social life of the people. In some cases, the law consisted in commandments given by means of dictation, the laws retaining in every particular the character of being spoken by God. In other cases, Moses charges the people as God's prophet and gives commandments which can hardly be construed to have been committed to him by way of dictation; yet the commandments have equal force with other commandments. Inspiration operates in the writing of all law in the Scriptures to the end that the laws perfectly express the mind of God for the people to whom they are given; the laws are kept from error and include all that God desires to command at that time; the laws are authoritative and are a proper basis for all matters to which they pertain.

(4) *Dictation*. As previously intimated, some portions of God's Word consist in direct quotation of God's commands and revelation. How does inspiration operate under these circumstances? Inspiration guarantees that commands and revelation received from God are properly recorded in the exact way in which God wills. On His part, God speaks in the language of the one writing, using his vocabulary and speaking His message in such a way that naturally or supernaturally the writer can receive and record the message from God. In such portions, the writer's peculiarities are probably noticed least. Dictation, however, should not be regarded as more authoritative than other portions of Scripture. Inspiration extends freely and equally to all portions of Scripture, even in the faithful record of human sin and the repetition of human speech which may be untruth. Inspiration adds to the account the stamp of an infallible record, justifying the reader in accepting the Scriptures in all confidence.

(5) *Devotional Literature*. One of the intricate problems of inspiration is to relate its operation to the writing of the devotional literature of the Old Testament, of which the Psalms are the major portion. Does inspiration merely guarantee an accurate picture of what the writers felt and thought, or does it do more than this? In the case of the recording of human speech, inspiration does not necessarily vouch for the truth of what is said. For instance, in the record of the temptation, Satan is recorded to have said, "Ye shall not surely die" (Gen. 3:4). Inspiration guarantees the accuracy of this quotation of the words of Satan, but does not make these words true. In the case of the Psalmists, then, who were men subject to sin and mistake, whose experiences and thoughts were not necessarily accurate, does inspiration do more than merely give a faithful record? The answer to the problem is found in the Psalms themselves. An examination of their content will reveal that God not only caused an inspired record of their thoughts to be written, but worked in their thoughts and their experiences with the result that they revealed God, portrayed the true worship of the heart, the hearing ear of God to prayer, the joy of the Spirit, the burden of sin, and even prophesied of future events. Thus David, in his own experience realizing the preservation of God, speaks of the goodness of God, his praise transcending the bounds of his own experience to that of Christ's, the greater David. He exults, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:9, 10). Much that David said would apply to himself. David could say that his heart was glad, that his flesh rested in hope. David knew that his soul would not remain forever in hell. But when David said that his body would not see corruption, he was clearly beyond his own

experience and was revealing that of Christ. Peter states this fact in his sermon at Pentecost (Acts 2:25–31), and points out the difference between David and Christ. Inspiration can, therefore, be said to result in more than a record of devotional thoughts. While the process is inscrutable, inspiration so wrought that an accurate record was made of the thoughts of the writers, these thoughts being prepared by the providence of God. All that the writers experienced was not incorporated in Scripture. Inspiration was selective. As Warfield so well describes: “Or consider how a psalmist would be prepared to put into moving verse a piece of normative religious experience: how he would be born with just the right quality of religious sensibility, of parents through whom he should receive just the right hereditary bent, and from whom he should get precisely the right religious example and training, in circumstances of life in which his religious tendencies should be developed precisely on right lines; how he would be brought through just the right experiences to quicken in him the precise emotions he would be called upon to express, and finally would be placed in precisely the exigencies which would call out their expression” (*International Standard Bible Encyclopaedia*, s.v. “Inspiration,” p. 1481). While providential preparation should not be confused with inspiration, it can be seen that *with* providential preparation, inspiration of the devotional literature of the Old Testament takes on the nature of the recording of revelation, not revelation by the voice of God, but revelation by the workings of God in the human heart.

(6) *The Contemporary Prophetic Message*. Much that is recorded as a message from a prophet concerned the immediate needs of his own generation. To them he would bring God’s messages of warning; he would exhort; he would direct their armies; he would choose their leaders; in the manifold needs of the people for the wisdom of God, the prophet would be God’s instrument of revelation. In this aspect of prophetic ministry, the Scripture doubtless records only a small portion. The record is given for the sake of its historic importance and to constitute a living example to later generations. How is inspiration related to this aspect of Scripture? As in the case of other types of Scripture, inspiration is first of all selective. In the writing of the Scripture, the writer is guided to include and exclude according to the mind of God. Inspiration assures that the record is an accurate one, giving the message of the prophet the character of infallibility. This was true even in the case of the few ungodly men who gave voice to prophecy and were guided in it by God. The work of inspiration in this particular type of Scripture is similar to that operative in recording history in the larger sense, in the writing of history, guiding in the selection and statement of the history, and in the case of prophecy, guiding in the selection and statement of the message and deeds of God through His prophets.

(7) *Prophecy of the Future*. In the nature of prophecy, it frequently took the aspect of predicting future events. It would warn of impending judgment, and in the midst of chastening experiences, it would portray the glory and deliverance that would come with the Messiah. Approximately a fourth of the Old Testament is in the form of prediction. Does inspiration have a peculiar relation to this form of prophecy? Most of the Old Testament Scripture was comprehended by the writers. They could understand to a large degree the events of history. They could appreciate much of the Psalms. What they wrote was in a large measure passing through their own thoughts and was subject to their understanding. The introduction of predictive prophecy, however, brings to the foreground the statement of future events which were not understood. The prophets themselves confessed that they did not always understand what they wrote. As Peter writes, “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” (1 Pet. 1:10, 11). The work of inspiration in predictive prophecy is probably more evident than in the other types of Scripture. Here indeed human wisdom was of no avail, and accuracy of the finest kind was demanded. Here inspiration can be tested more severely than in any other field, and the testimony of fulfilled prophecy gives its conclusive voice to the work of the Holy Spirit which caused it to be written. Predictive prophecy required revelation from God in such form that inspiration could cause it to be

written revealing the eternal purposes and sovereign will of God. Visions and trances play an important part in some revelation of future events, and the power of God through the Holy Spirit was especially evident.

While distinctive aspects of the operation of the Holy Spirit may be seen, corresponding to the various types of Scripture, it can be concluded that in the main inspiration bears the same characteristics in all kinds of Old Testament Scripture. In it all the Spirit guided, excluding the false, including all that the mind of God directed, giving to revelation accurate statement, to history purposeful selection and authentic facts, to providentially guided experience its intimate record of God dealing with the hearts of His servants, to prophecy, whether a contemporary message or predictive, the unfailing accuracy that made it the proper standard for faith to apprehend. The work of inspiration was not accomplished by an impersonal force, by a law of nature, or by providence alone; but the immanent Holy Spirit, working in the hearts and affairs of men, not only revealed the truth of God, but caused the Old Testament to be written, the most amazing document ever to see the light of day, bearing in its pages the unmistakable evidences that the hands which inscribed them were guided by the unwavering, infinitely wise, unfailing Holy Spirit.—*The Doctrine of the Holy Spirit*, pp. 64–70

Chapter VI

THE DISTINCTIVE CHARACTER OF THE PRESENT AGE

AS AN INTRODUCTION to the vast theme of the Holy Spirit's relation to the present age—which subject takes up the remainder of this volume—it would be well to indicate the four time-periods which mark off the Holy Spirit's activities throughout the whole of human history: (1) The Old Testament. As indicated before, the Spirit's relation in the former ages was sovereign. He came upon whom he would and for such purposes as God determined; He left them as freely as He came, when His designs were realized. If He abode with a king or a prophet, it was only because of the fact that such abiding was the immediate purpose of God, hence not in conformity to some age-characteristic of universal and unbroken indwelling of either good or useful men. In this first period, as previously stated, the Holy Spirit is seen as Creator, as the energizing power working in certain men who fulfilled a specific purpose of God's, and as Author of the Scriptures. (2) The period of transition. From the beginning of Christ's ministry upon earth as incarnate to the first preaching of the Gospel to Gentiles in Cornelius' house (Acts 10:44), there is indicated a period of transition: the Holy Spirit was offered by Christ to all who asked for Him (Luke 11:13), Christ promised to pray that the Spirit might come and be an abiding, indwelling presence within His own (cf. John 14:16–17), after His resurrection He breathed upon them the Spirit (John 20:22), they were to tarry in Jerusalem until endued with power by the Spirit (Luke 24:49), the Spirit came on Pentecost as prophesied, at which time Jewish believers (the gospel was still restricted to Jews at that time) were joined into one spiritual Body (Acts 2:47), the giving of the Holy Spirit was preceded by the laying on of apostolic hands in Samaria (Acts 8:14–17; cf. Heb. 6:2), and the Spirit “fell on” Gentile believers in the house of Cornelius (Acts 10:44). Much in this transitional situation became permanent; but the final age-condition of receiving the Holy Spirit, as Christ had indicated it in John 7:37–39, was not established until Gentiles were received into the same spiritual Body with the believing Jews. There is no record respecting the laying on of any hands in Cornelius' house. Undoubtedly, this experience marked the beginning of a new and permanent order for the present age. (3) The present age. Since this time is the theme of the greater portion of this volume and the major Biblical revelation respecting the Holy Spirit's undertakings, it will not be outlined here more than to state that in this period are

unfolded the whole new reality which the Christian is as well as his daily-life responsibility and service, which life and service are to be wrought by the Holy Spirit in answer to a continuing faith. (4) The kingdom age. Again, to the end that repetition may be avoided, this theme which has constituted the subject of earlier pages in this volume (Chapter IV) will not be developed here. It should be recalled, however, that there yet remains an entire age of specific undertakings and benefits on the part of the Holy Spirit, which age is yet future.

The present age, which extends from the first advent of Christ onward to His return to receive His own, is distinct in several particulars from the other time-periods listed above.

I. An Intercalation

The age itself is an intercalation which is unaccounted for in all predictions of the Old Testament. These Old Testament predictions trace the course and final destiny of Israel, the nations, the angels, and the promised land; but each of these lines of prophecy passes over the present age of the outcalling of the Church as though it did not exist. It is restated as fundamental to a right understanding of all Biblical prophecy, then, that the present dispensation is not only unforeseen by prophets of old (cf. 1 Pet. 1:10–11), but is wholly unrelated to that which went before and as wholly unrelated to that which follows.

II. A New Divine Purpose

This age is distinctive also, being, as it is, the outworking of a wholly new divine purpose, namely, the gathering out (ἐκκλησία) from both Jews and Gentiles of a heavenly people, the Body and Bride of the glorified, resurrected Christ, which by divine transforming power will not only be qualified for residence in the highest heaven, but be qualified as well for everlasting association with the Members of the blessed Trinity. That Bride will satisfy every ideal of the Bridegroom throughout all eternity. Naught but an infinite, divine undertaking could accomplish this. This incomprehensible age-purpose marks off this dispensation as being unique and unrelated to any other era in human history that has been or ever will be. In their attempt to unify the ages about one supposed covenant of divine grace and to blend the present dispensation into one unbroken sequence with the rest, theologians have lost the characterizing features of this period and by so much have failed to see the surpassing and historically unrelated position and glory of the Church, the Body

and Bride of Christ.

III. An Age of Witnessing

This age is peculiarly an age of witnessing. Israel as a nation bore a testimony concerning the one God, Jehovah, to the people of the earth; but they had no gospel to proclaim, no great commission like the Church's, nor did they sustain a missionary enterprise. Even Christ, when restricted to His Israelitish ministry (cf. Rom. 15:8) as He was throughout His precross days, said of Himself: "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24); and when sending His disciples forth with their specific message to their own people, He commanded that they should *not* go to the Gentiles nor enter into any city of the Samaritans, but "go rather to the lost sheep of the house of Israel" (Matt. 10:5–6). Respecting that ministry to Israel alone, Christ gave no instructions on the meaning of the message they were to impart, well understood as it was from the Old Testament, though He entered into minute details relative to the manner of their going unto a still rebellious people (cf. Matt. 10:1–42). Over against this is the later command that these same disciples should go into all the world and preach such an innovation as the gospel to every creature, as a witness unto Himself in His new character of a crucified and risen Savior. This striking and far-reaching contrast should not be passed over lightly. He had likened the enterprise of this age to a sower going forth to sow, not a reaper. Similarly, the Apostle declares that the word of reconciliation "is committed unto us" (2 Cor. 5:18–19). In the future age there will be no need of an evangel, at least to Israel, saying to them "Know the LORD," for all shall know Him from the least unto the greatest (Jer. 31:34). It therefore becomes evident that the present age, bounded as it is by the two advents of Christ, is distinctive in that it is an age of witnessing to the ends of the earth of the saving grace provided through the death and resurrection of Christ.

IV. Israel Dormant

Now Israel is dormant and all that is related to her covenants and promises is in abeyance. To them—not as a nation, but as individuals—the privilege of being saved unto heavenly glory along with individual Gentiles is extended in this day of God's heavenly purpose. No Jewish covenants are now being fulfilled; they are "scattered," "peeled," "broken off," and yet to be "hated of all nations" for Christ's name's sake. This is the one peculiar age in which there is

“no difference” between Jew and Gentile, though in former times God Himself had instituted the most drastic distinction between these two classes of people.

V. Special Character of Evil

Evil attains a special character in the present time. Several reasons account for the fact that the Apostle writes of this as an “evil age” (Gal. 1:4, R.V. marg.). (1) Christ describes the evil character of this period in connection with the seven parables of Matthew, chapter 13. In this description He speaks of the influence of evil in relation to the falling of the seed, the darnel, the birds in the mustard tree, the leaven in the meal, and the bad fish. It is evident that His purpose was to assign a new and hitherto unexperienced character to evil as it appears in this age. (2) Likewise, the Apostle states that there is a mystery form of evil in this age which had already begun to work in his own day (2 Thess. 2:7). (3) Believers are said to maintain a warfare against the *cosmos* world, the flesh, and the devil. Doubtless the *cosmos* and the flesh exercised an evil influence in past ages. A special revelation is given in Ephesians 6:10–12, however, in which a conflict peculiar to this age has been shown to exist between the believer and Satan. (4) Satan himself bears the title of “god of this age” (2 Cor. 4:3–4, R.V. marg.). (5) So, also, the specific conflict of the “last days” of the Church on the earth presents a new form of evil in the world. And (6) the claim of Christ upon man’s faith through His death and resurrection obliges all people to make a reasonable response and by so much creates the possibility of a new and unprecedented sin—the sin of unbelief in the Savior.

VI. An Age of Gentile Privilege

According to a truth wholly peculiar to this age, the Gentiles are privileged to enter into the highest divine purpose and glory. Their estate before God in past ages is described in Ephesians 2:12: “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Their estate before God in the coming kingdom age is likewise clearly and fully predicted, as found in Isaiah 14:1–2; 60:12. These passages read: “For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and

they shall take them captives, whose captives they were; and they shall rule over their oppressors.... For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.” At the judgment of the nations as described in Matthew 25:31–46, certain nations are to enter the kingdom prepared for them from the foundation of the world; but in this relation and position they must conform to the restrictions set forth in the Scripture quoted above from Isaiah. From such a comparison with past and future ages it is made certain that the present age has been marked off as one of peculiar privilege and benefit for Gentile peoples.

VII. The Work of the Spirit World-Wide

Even more evident than what has preceded is the truth that the present age is one in which the Holy Spirit exercises an influence over the whole human family, and especially over those who are saved and those who according to the eternal purpose of God are yet to be saved. As for this latter company, the Apostle writes that they are those “who are the called according to his purpose” (Rom. 8:28–30). This the seventh characteristic of the present age not only concludes the summarization set forth in this chapter, but points to the major feature of the whole doctrine of the Holy Spirit.

Chapter VII

THE WORK OF THE HOLY SPIRIT IN THE WORLD

THE PRESENT AGE, because of the extensive activities of the Holy Spirit, has rightfully been styled *the dispensation of the Spirit*. A proportionate treatment of the Person and work of the Holy Spirit as His Person and work are exhibited in the Bible will disclose the fact that at least ninety percent of the material which enters into Pneumatology is found in those portions of the Scripture which relate to the age of grace. This same proportion is of necessity reflected to some extent in the pages of this volume. This extended treatment will be pursued under three general divisions: (1) the Spirit as the Restrainer of the *cosmos* world, (2) the Spirit as the One who convicts the unsaved, and (3) the Spirit in relation to the Christian. The first two divisions are to be considered in this chapter.

I. The Restrainer of the *Cosmos* World

Though but one passage is found bearing upon the restraining work of the Holy Spirit, the scope of the issues involved is such as to command the utmost consideration. It contemplates the divine government over the forces of evil at work in the world throughout the present age. The passage, being somewhat veiled, has not received a uniform interpretation. It reads: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2:3–10). Few passages present more vital truth concerning the future than this. After having declared the fact that the Day of the Lord (R.V.)—the thousand-year kingdom with all its introductory judgments (not, the

Day of Christ, as in the A.V.)—cannot come until the final apostasy has been experienced and the man of sin has appeared, that man of sin is identified, here as elsewhere, by his wicked assumption of the prerogatives of Deity (cf. Ezek. 28:1–10). He is the lawless one (R.V.). The mystery of that lawlessness which he consummates was begun in the Apostle’s day and would have been completed at an earlier time had not that lawlessness, promoted by Satan, been restrained. The Restrainer will go on restraining until He, the Restrainer, is taken out of the way. Then shall “that Wicked” one be revealed, and not before. But who is the Restrainer? The notion it is the church herself is corrected at once by the disclosure that the Restrainer is a Person, for the identification is of one who may be designated with the masculine gender. Likewise, the claim that this Person is Satan is as untenable, since Satan cannot be said to restrain himself. That the Restrainer is accomplishing a stupendous, supernatural task classes Him at once as one of the Godhead Three; and since the Holy Spirit is the active agency of the Trinity in the world throughout this age, it is a well-established conclusion that the Restrainer is the Holy Spirit of God. Some portion of this restraint is, no doubt, wrought through the Church, which is the temple of the Spirit (cf. 1 Cor. 6:19; Eph. 2:19–22). Of this notable passage, Dr. C. I. Scofield states, “The order of events is: (1) The working of the mystery of lawlessness under divine restraint which had already begun in the apostle’s time (v. 7); (2) the apostasy of the professing church (v. 3; Lk. 18:8; 2 Tim 3:1–8); (3) the removal of that which restrains the mystery of lawlessness (vs. 6, 7). The restrainer is a person—‘he,’ and since a ‘mystery’ always implies a supernatural element (Mt. 13:11, *note*), this Person can be no other than the Holy Spirit in the church, to be ‘taken out of the way’ (v. 7; 1 Thes. 4:14–17); (4) the manifestation of the lawless one (vs. 8–10; Dan. 7:8; 9:27; Mt. 24:15; Rev. 13:2–10); (5) the coming of Christ in glory and the destruction of the lawless one (v. 8; Rev. 19:11–21); (6) the day of Jehovah (vs. 9–12; Isa. 2:12, *refs.*)” (*The Scofield Reference Bible*, p. 1272).

It is clearly implied that were there no restraint in the world the tide of evil would rise to incomprehensible heights. This conclusion accords with the Biblical declaration that the human heart is not only “desperately wicked” in itself, but is under the dominion of Satan (Jer. 17:9; Eph. 2:2–3). Over against this evidence, man has contended that he is fundamentally right and needs only to attain to culture, education, and refinement. The hour in which the present restraint is removed from the earth will demonstrate the truthfulness of the Word of God respecting the corruption of the human heart. Nothing needs to be

imposed upon fallen humanity to set up the great tribulation in the earth: that tribulation will automatically result when the Spirit's restraint is removed. The removal of the Holy Spirit is the reversing of Pentecost. On the Day of Pentecost He who had been omnipresent in relation to the world became resident in the world, and when He is removed He who is now resident will be again omnipresent in His relation to the world. This explains the seeming paradox that He who was already here on earth because infinite came on the Day of Pentecost, and He who is removed will still be present. So far as its being a mere inference that the Church—the Spirit's present abode in the world—will remain here after the Spirit is removed, her departure with the Holy Spirit, though that departure is not expressly mentioned in this context, is a necessity. The most vital unifying fact respecting the Church is the truth that her members are possessed of the divine nature which is imparted through the operation of the Holy Spirit of God. Christians are, every one, indwelt by the Holy Spirit and His presence constitutes their sealing, which sealing, so far from being intermittent or temporary, is "unto the day of redemption." It is an absurdity to contemplate the idea of a Christian who has not received the Holy Spirit, since the presence of the Spirit in the Christian is his most distinguishing feature. Should the Holy Spirit depart from the Church, she would instantly cease to be what she is; and should any church members, thus void of the Spirit, pass into the great tribulation, that company, being no longer the Church, would not involve the true Church in the hour of testing. In other words, since there can be no separation between the Holy Spirit and the Church, when the great tribulation is reached either the Holy Spirit must remain here with the Church, which is an unscriptural notion, or the Church must be removed with the Spirit from this world. Hidden in one of the Savior's most precious promises is the assurance that the Spirit will abide forever with those in whom He dwells (John 14:16–17), and John himself writes in 1 John 2:27: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." From these declarations it must be concluded that any separation now or ever between the Holy Spirit and the believer is divinely prohibited. When the Spirit is removed, the Church will be removed with Him. She cannot be left behind.

The extent of the Spirit's restraint of the *cosmos* world has not been revealed. As implied above, the extent of the Spirit's restraint may be measured by comparing the world in its present more or less civilized relationships, its

recognition and defense of human rights, and its patronizing attitude toward God and His Word, with the picture of the oncoming tribulation as seen in Revelation. A slight indication of the Spirit's present restraining power is to be seen in the fact that of all the profanity uttered by human lips, there is never a cursing in the name of the Holy Spirit. This restraint is not due to any conscious sentiment on the part of God-hating and God-defying men; it is due to a supernatural restraint wrought by the Holy Spirit Himself against whom man must not blaspheme. It is thus demonstrated that the Holy Spirit restrains the corruption of the world-system until that corruption has run its course (cf. Gen. 15:16), that He will go on restraining until He be taken out of the way, and that, when He is taken away, the unrestrained powers of darkness will constitute the trial and terror of the great tribulation. It is further indicated that of necessity the Church must depart with the Holy Spirit when He is removed from His place of residence in the world.

II. The One Who Convicts the Unsaved

Within the whole divine enterprise of winning the lost, there is no factor more vital than the work of the Holy Spirit in which He convinces or reproves the *cosmos* world respecting sin, righteousness, and judgment. The wholly unscriptural and untenable Arminian notion of common grace, which asserts that all men at birth are so wrought upon by the Holy Spirit that they are rendered capable of an unhindered response to the gospel invitation, has, with the aid of human vanity which owns no limitations in human ability, so disseminated its misleading errors that little recognition is given to the utter incapacity of the unsaved, natural man to respond to the gospel appeal. Inattentive or uninstructed evangelists and zealous soul-winners too often go forth assuming that all persons anywhere and everywhere are able at any time to comply with the terms of the gospel, whereas the Scriptures teach that no man is able to make an intelligent decision for Christ apart from the enlightening work of the Holy Spirit. Evangelists and preachers are called upon to face, if they will, a supernatural factor in this program of winning the lost. Because of failure to understand this factor or because of unwillingness to be restricted thus to the sovereign working of the Spirit, men invent methods which prescribe human action as the terms upon which a soul may be saved, not recognizing the truth that the lost are to be saved, not when they do some prescribed action, but only when they believe on Christ as Savior. The evangelist's problem is not one of coaxing individuals to

make some public demonstration; it is rather that of creating a clear conception of the saving grace of God. No individual is capable in himself of believing on Christ to the saving of his soul, apart from the enlightening work of the Holy Spirit by which he receives the vision of Christ as Savior and is inclined to receive Him by faith. Every sincere preacher senses this supernatural factor more or less, but not many are aware of its significant meaning. It becomes disconcerting to the evangelist's program of methods in soul-winning to confront an arbitrary supernatural situation over which he or the unsaved to whom he appeals has not the slightest control. The work of the Spirit in this particular sphere of influence is sovereign. It is the point where divine election is exercised and where it makes its demonstration. It is true that only the elect will be saved. It is true, also, that God may indite within the Christian that prayer which shall be an essential factor in the great work of inclining the lost to accept the Savior; but prayer does not determine the election of men: rather, prayer will itself be subject to the same sovereign Spirit, if prayed in the will of God. It is quite evident that human response to the gospel may be secured where there is no divinely wrought vision of Christ. Most emphatic, nevertheless, are the words of Christ when He said: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40), for there is no small implication here that only those believe who have by Spirit-wrought vision seen the Son as their Savior. It is clearly asserted, too, that there can be no salvation apart from a preliminary, preparatory enlightenment of the unsaved by the Holy Spirit. That such a work by the Spirit is required becomes evident from certain Scriptures which set forth the inability of the unsaved. Some of these are here presented.

1 Corinthians 2:14. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

This, the natural (ψυχικός) man—one in the Apostle's threefold division of humanity as presented in this context—is definitely the unregenerate person, and his incapacity is constitutional. Over this incapacity he has no control, nor can any human instruction apart from the Holy Spirit alter this inability. The unsaved in himself cannot receive the things of the Spirit of God. To him they are foolishness. He is incapable of even comprehending them. He remains thus impotent until he is wrought upon by the Holy Spirit.

2 Corinthians 4:3-4. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not,

lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

Not only are the unsaved here said to be blinded with respect to the very gospel by which they might be saved, but that blindness is imposed upon their minds by Satan because he purposely would hinder the gospel from reaching them. No human appeal of itself may hope to lift this veil from the mind of the one who does not believe. It is a great misconception to speak of a “common grace” upon all men, in the light of such a revelation as this. Only inattention to the Word of God can account for this strange perversion of the truth.

John 14:16–17. “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

One of the important facts regarding the Holy Spirit in relation to men in this age is that all that He accomplishes as well as any recognition of Himself is wholly outside the observation of the unsaved. With such limitations upon them, it is as unreasonable as it is unscriptural to suppose that they, unaided by the Spirit, are able to turn to God in saving faith. This word of Christ plainly asserts that the world cannot receive the Spirit because it knoweth Him not.

Ephesians 2:1. “And you hath he quickened, who were dead in trespasses and sins.”

The unsaved are declared to be spiritually dead, and truly from such there can come no living recognition of Christ.

John 6:39–40. “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

There is an election of the Father’s and not one of these will ever be lost. It is equally true that not every person “seeth the Son” (cf. John 6:40) by that vision which the Holy Spirit engenders; but immediately upon seeing Him as the Answer to every need they will have in time or eternity, the individual whom God thus calls is able to receive Christ as Savior.

John 6:44. “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”

As presented in this passage, the restrictions which rest upon the unsaved are as complete as can be. Only those can come to Christ whom the Father by His

Spirit draws. Recognition should be made of a general or universal drawing which accompanies the preaching of the cross of Christ. This universal drawing is described by Christ in the following words: “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32); but the Savior does not say of any thus drawn, “And I will raise him up at the last day,” for He will raise up just those whom the Father specifically designates and draws.

1 Corinthians 1:23–24. “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

Again the incapacity in the direction of the saving power of the cross of Christ for the unregenerate Gentile and the unregenerate Jew is asserted. The cross by which they alone might be saved avails for nothing to them, being to the Gentile “foolishness” and to the Jew a “stumblingblock.” Over against this is the evidence of the work of the Holy Spirit in those who are called of God. To them that same cross of Christ, which before was meaningless, at once becomes the ground of all the wisdom and power of God—wisdom, since by the cross God solved His greatest problem of how He could be just and yet be the justifier of the ungodly, and power, since by the cross all the infinite ability of God to save the lost is released from those restrictions which the sin of man imposed.

Romans 8:28–30. “And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

This vital Scripture may well be considered the central New Testament passage related to the doctrine of an efficacious call, but the deeper implication to be discovered in this context is the truth that only those thus called are able to respond. That is, apart from this call none will turn to God. Every sincere believer is conscious of the fact that had he not been moved in that direction by the Holy Spirit he would never of himself have turned to God for salvation through Christ. This passage asserts that those who are “the called according to his purpose” are the objects of an all-inclusive providence. Specifically, certain divine undertakings are here itemized as “working together” for the good of those thus called, namely, divine foreknowledge, divine predestination, divine calling, divine justification, and divine glorification. It should be observed that

the divine call is here listed along with the most determining and far-reaching of all the divine achievements. In fact, the truth set forth in this context, it will be seen, is centered specifically upon the fact of the divine call. In the first instance, believers are designated as “the called according to his purpose,” and, in the second instance, they are said to be called by God. The title, *the called according to His purpose*, may well include all of the elect, even those who are yet to be saved; for such a description applies to them and they are identified perfectly in the mind of God (cf. Eph. 1:4–5). However, the elect who are yet unsaved are blinded—equally with the rest—by Satan respecting the gospel until they are enlightened by the Holy Spirit. Foreknowledge and predestination are related to eternity past; glorification, being perfectly assured through the faithfulness of God, is related to eternity to come. Thus the two remaining divine undertakings of this list—calling and justification—are left as the representation of that which God accomplishes in the present earthly experience of the one who believes. At once it will be noted that these two undertakings are exalted to the highest importance as the representation of all that God executes when He saves a soul here and now. Justification is easily the consummating act of God’s saving grace in this world for the one who believes, though not because it follows other features of salvation in point of time. It consummates logically, but not chronologically, all other aspects of salvation in its first tense of the sinner’s actual contact with God. On the other hand, the call of God marks the initial step in the actual process accomplishing the salvation of a soul. Thus the Apostle employs the alpha and the omega of the divine effort in applying salvation as a representation of all that lies in between. Now, finally, what is wrought when the divine call is issued? Is it merely the extending of an invitation which may or may not—as the Arminian supposes—be accepted according to the caprice of the human will? The text itself supplies the answer. *All* that are predestinated are called, and all who are called are justified. The language breathes out the absolute sovereignty of God and by so much might suggest that a divine call is no less than coercion; but the thought expressed in the word *call* is not less than coercion but invitation, and the use of the term here is no exception, unless it be thought different in that both divine sovereignty and human free will coalesce in this particular instance. That which God the Holy Spirit undertakes is to enlighten the mind with regard to Christ as Savior, and to create in the innermost consciousness of the unsaved individual a desire for that salvation which Christ provides and to a degree that the individual thus impressed will certainly act in receiving Christ as Savior; but it will be observed that when so acting the

individual exercises his free will to the last degree. It still remains true that “whosoever will may come,” and it is equally true that apart from this divinely wrought inclination no lost person ever wills to come. God is thus declared in the Scripture to be One who, apart from any degree of coercion yet nonetheless with sovereign certainty and with the complete freedom of the human will unimpaired, is able to guarantee that, without the exception of one in all generations of humanity in this age, all who are predestinated will be called, all who are called will be justified, and all who are justified will be glorified. The experience of the one thus called is such as to bring a new consciousness of the desirability of Christ and a supreme longing to claim Him as Savior. The degree to which this divinely wrought experience may develop, though doubtless varying with different individuals, will in every instance be abundantly sufficient to secure a perfect response and hearty cooperation of the individual’s own will. The objective in this discussion is to demonstrate again that no unregenerate person unaided by the Holy Spirit will turn to Christ as Savior. Some preparation may thus be made in the direction of a right understanding of the one central passage bearing upon this work of the Holy Spirit in the innermost consciousness of the unregenerate person, namely,

John 16:7–11. “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.”

It may first be noted that no such work of the Holy Spirit was, so far as the records go, undertaken in other ages of human history; and as Christ is the One who speaks with direct and absolute authority, it is significant that this crucial declaration falls from the lips of Christ Himself and in a context which, above any other wherein His words are recorded, is characterized as instruction to Christians. These words of Christ’s are not addressed as instruction to the unsaved, they rather impart the most vital information to the child of God who would be intelligent and effective in his soul-winning service. With great clarity and emphasis the Savior asserts that the Holy Spirit, having come as now He is present in the world, will undertake a threefold, indivisible work in the mind and heart of the unsaved. Though reference is made to the *cosmos* world as the objective toward which the Holy Spirit’s work is directed, the conviction that the Spirit accomplishes is of necessity individual and, according to all related

Scriptures, is restricted to those whom “the Lord our God shall call.” The determining word is ἐλέγχω, since it defines what it is that the Holy Spirit does in the mind and heart of the unsaved individual respecting sin, righteousness, and judgment. The A.V. translates this word by *reprove*, the R.V. translates it *convict*, and still other scholars have translated it *convince*. In every instance in which this word appears, the word connotes the impartation of understanding regarding the subject in question. With this in view the translation by the word *enlighten* is perhaps the most satisfactory. It is not implied that this work of the Holy Spirit in the individual’s heart is one of creating sorrow or remorse. So far from pointing the attention of the unsaved to themselves and their sinfulness over which they might mourn, the Spirit directs attention to Christ and to the truth that Christ has borne their judgments, that they need but to believe on Him to be saved. Such, indeed, is the good news which the gospel announces. The Scriptures never assert that the unsaved are hindered from being saved by failing to be sorry for their sins. The notion—wholly of human origin—that a due sense of one’s sinfulness with its corresponding depression must precede the exultation which salvation secures is due, no doubt, to the supposition that the impelling motive in the unsaved is a consciousness of their wickedness, whereas the true motive which the Holy Spirit engenders is that, since all condemnation rightfully ours because of sin has been laid on Christ, the way is open to absolute forgiveness and to celestial peace. It is a manifestation of human perverseness when would-be gospel preachers stress the sinner’s unworthiness in the hope that it will lead to salvation. It is possible for the whole doctrine of repentance to be misunderstood and perverted, supposing that repentance is a sorrow for sin rather than a change of mind about it. Basing their message upon this error, men have substituted a plea for depression of spirit in the place of the “glorious gospel of Christ.”

The threefold ministry of the Holy Spirit to the unsaved as revealed by Christ is indivisible in the sense that the Spirit does not undertake one of the aspects of it and omit two, nor does He undertake two and omit one. If the Spirit works at all in the heart of the unsaved, He will do all that this threefold operation of the Spirit connotes. The need of this enlightening work of the Holy Spirit in the mind and heart of the unsaved is clearly indicated in the Word of God. Attention has been called above to the passages which aver that the unsaved are wholly incapable within themselves of turning intelligently to Christ as Savior. In 2 Corinthians 4:3–4 it is said that the mind—not the eyes—of those who are lost is blinded by Satan. This veil must be lifted else the light of “the glorious gospel of

Christ” will not reach them. Similarly, in 1 Corinthians 2:14 it is written that the unregenerate, natural man does not receive the things of the Spirit of God, nor can he receive them. In John 14:17 Christ is recorded to have said of the *cosmos* world that it receiveth not the Spirit because it seeth Him not, neither knoweth Him. Again, it is recorded in Acts 26:18 that the first effect of the ministry of the Apostle to the Gentiles would be to “open their eyes,” and Christ declared to Nicodemus that unless born from above he could not “see the kingdom of God” (John 3:3). This total incapacity of the unsaved to understand, to see, to receive, or to believe the things of God is by divine provision overcome when the Holy Spirit enlightens with respect to sin, righteousness, and judgment. These divine undertakings may well be considered separately and more specifically.

1. OF SIN. This enlightenment is not of *sins*. Were it of personal sins it could accomplish no more than a deepening of remorse and shame, and would provide no cure. The Spirit’s enlightenment is respecting one sin, and that is the failure to receive Christ and His salvation. This implies that the way of life through faith in Christ has been made clear unto those who are thus enlightened, and with that disclosure there was revelation of the new sin—a sin which before the death of Christ could not have been committed—namely, unbelief in Christ and the salvation He has secured. The student should concern himself with the implications as well as the direct declarations which are found in this passage. If it be inquired why the Spirit does not enlighten the unsaved with respect to his sins, the answer is that Christ has borne those sins and that God recognizes this perfectly. It seems all but impossible for men to accept the truth that all sin has been laid on Christ and that Christ has already endured their judgments in a manner which satisfies God even to infinity. Evidently, it is the Spirit’s work to create this consciousness in the mind of the individual unregenerate person. It is this message which the Holy Spirit would promote and which He could use on the lips of the preacher; but too often the obligation of the unsaved is presented to them as though it were needful for them to persuade God to be good enough to do something regarding their sins. The gospel of good news declares that God *has* done everything, leaving the individual with but the one issue of belief or unbelief in what He has done. The gospel does not present something for the unsaved to do, it rather presents something for them to believe; and needful, indeed, is the work of the Holy Spirit in enlightening those who are lost about the character and extent of the sin that “they believe not on me.”

2. OF RIGHTEOUSNESS. This passage presents the one and only instance in all

of Christ's teachings when He speaks directly of imputed righteousness—that righteousness which so far from being a product of human effort and attention is the gift of God (cf. Rom. 5:17), in which the believer is now alone accepted of God (Eph. 1:6), and by which alone any person from this earthly sphere will enter heaven. It is wholly on the ground of this imputed righteousness that God justifies the ungodly. It is legitimately and actually the portion of every believer and on the all-sufficient ground that he is in Christ. Being a member in the Body of Christ, the believer becomes by absolute necessity all that Christ is, even the righteousness of God (cf. Rom. 3:22; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9). It is not contended that the unsaved must comprehend the difficult doctrine of imputed righteousness; it is evident, however, that to put his trust in Christ he must abandon all confidence in self as being able to commend himself to God, and count that all that a condemned sinner will ever need before God is provided and awaiting him in Christ Jesus, who is the very righteousness of God. Since such a confidence is so foreign to the life, limitations, and experience of the natural man, it is essential that this vital truth be revealed to the unsaved by the Holy Spirit. This the Spirit does when He enlightens with respect to righteousness. Imputed righteousness is the major theme of the letter to the Romans, which letter is the central and exhaustive declaration of the gospel of the grace of God. It therefore follows that the fact of imputed righteousness is the central factor in the gospel of grace. Christ, too, has given the theme of imputed righteousness the central place according to this context. It follows that one who would so preach that this work of the Spirit may be accomplished will not only include the theme of imputed righteousness in his message, but give it the central place. The obvious fact that gospel preachers have almost wholly neglected this central truth forms no valid excuse for its continued neglect. As before indicated, no intelligent acceptance of Christ can be secured apart from some apprehension of this vital truth. It is precisely that understanding of Him, however, which the Holy Spirit imparts to the unsaved. In the sweet-savor aspect of His death, Christ offered Himself without spot to God (cf. Heb. 9:14). This offering of Himself became a perfect and efficacious substitution for those who have no merit or virtue of their own. By His death on the cross Christ released His own *plērōma* and perfection, and so when the Father would clothe the one who believes with the fullness of Christ, that fullness is bestowed in perfect equity on the ground of the truth that it is provided and made available in the death of Christ. The death of Christ in its sweet savor aspect is as efficacious in the direction of securing merit as the non-sweet savor aspect of His death is efficacious in disposing of

demerit. The sweet savor aspect of Christ's death is not some mere sentimental incident between the Father and the Son with no achievement in behalf of those for whom Christ died. Yet, as almost universally treated, there is no recognition of the value of this aspect of the saving grace of God. How very essential is the securing of merit for those who have none! And how complete is the provision in the sweet savor feature of Christ's offering of Himself without spot to God!

3. OF JUDEMENT. Since this feature of the Holy Spirit's work in the mind of the unsaved is so closely related to His enlightening work respecting sin—already considered—the enlightenment respecting judgment has been anticipated. While this ministry of the Spirit is said to bear directly on the judgment of Satan, it is something already accomplished by Christ in His death. It is not a warning regarding some future disposal of evil, but refers to the greatest of all judgments that ever was or will be undertaken, namely, when Christ became the Substitute for man in bearing the condemnation which the Father must impose upon those who are fallen and sinful. The individual may well conceive of himself as having been apprehended and drawn before the tribunal of divine judgment, as having been justly sentenced to death, and as having been taken out and executed—except for Another who stepped in and was executed in the sinner's room and stead. The execution belonged completely and only to the individuals who sinned. By the death of Christ, then, the sinner is placed on the other side of his own execution. Though alive and uninjured, the believing sinner may look back upon his own execution as accomplished (cf. 2 Cor. 5:14). Having believed upon Christ and having thus by faith entered into the value of His death, that judgment once borne by Christ can never be returned upon the one for whom Christ died. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). It is of this complete substitution that the Holy Spirit, in the first instance of these three ministries, enlightens, when it is said: "of sin, because they believe not on me." Again, it is to be observed that the gospel which the Spirit indites is a setting forth of something to be believed. It is now asserted in this third and final declaration that Satan, the prince of this *cosmos*, has been judged. The ground upon which Satan has held his authority over fallen men was the fact that divine condemnation rests upon them because of sin. In his claim over them, they were as his prisoners (Isa. 14:17), but the same Old Testament prophet, when anticipating what Christ would accomplish, stated—in words which later on Christ directly applied to Himself (cf. Luke 4:18–19)—that He would "proclaim liberty to the captives,

and the opening of the prison to them that are bound” (Isa. 61:1). It is probable that in this sense Christ triumphed over principalities and powers through the cross, as recorded in Colossians 2:15. The passage reads: “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”

Conclusion

Thus it is seen that the Holy Spirit reveals to the unsaved whom He calls the very essentials of the gospel of divine grace—the substitutionary death of Christ as that which has been accomplished, along with the all-condemning sin of not believing on the One who thus died, also the perfect standing provided in the same cross, which standing is no less than the righteousness of God imputed. Apart from this enlightenment, the individual unsaved person does not respond though confronted with all the persuasion human sincerity and eloquence may devise. It hardly need be pointed out again that any form of evangelism which ignores this work of the Holy Spirit and which assumes that the unsaved are capable within themselves of receiving the gospel and turning in intelligent, saving faith to Christ—though it may be that through human influence outward actions may be secured—is doomed to superficial results and in great danger of hindering rather than helping those to whom it appeals. Christ must be received as the choice of the individual heart and this must be actuated by the innermost conviction of His Saviorhood—an understanding and choice which could never be secured apart from the Spirit’s enlightenment respecting sin, righteousness, and judgment.

The Holy Spirit in Relation to the Christian

Chapter VIII

INTRODUCTION TO THE WORK OF THE HOLY SPIRIT IN THE BELIEVER

WHEN CONSIDERING the amount of Scripture pertaining to it, the Spirit's relation to the Christian is seen to be the major feature of the entire doctrine respecting the Holy Spirit. In the New Testament alone, where the truth regarding the Holy Spirit is given its fullest presentation, there is set forth, as noted above, both the fact that the Spirit restrains the world (which is largely disclosed in one passage) and the fact that He enlightens the unsaved (also a limited body of truth); but the whole unfolding revelation of the New Testament regarding the Holy Spirit occupies a great portion of the New Testament, insomuch that this age of the Church is also properly styled the dispensation of the Holy Spirit. The divisions of the doctrine of the Holy Spirit as related to Christians contemplate two general features, namely, (a) the Holy Spirit's work in and through the believer (Chapters IX–XI) and (b) the believer's corresponding responsibility (Chapters XII–XVII). Before these major aspects of this truth are given constructive treatment, attention is called to the fact that at this point this thesis enters upon ground which is exceedingly vital, but which is as foreign to works on theology as though it did not exist. In fact, as the fountain source from which educated ministers have gained their knowledge of Biblical doctrine Systematic Theology is reprehensible because of its neglect of the doctrine of the Holy Spirit, and especially that vital feature of this doctrine which pertains to the believer's life and service by the enabling power of the Holy Spirit. There has been no recognition of the patent truth that the Bible contains three major rules of life which are addressed respectively to different peoples and applicable in different ages—no mention being made at this point, to be sure, of the divine government in those ages that came before the giving of the law by Moses (cf. Gen. 26:5), which ages could not have been benefited by Scripture records because they were not yet written. The three ages under consideration began with the age of the law, which was followed by the present age of grace, and this age, in turn, is to be followed by the thousand-year kingdom age. The Mosaic age obtained until the death of Christ (John 1:17), and the system of divine government for that age was in every respect adapted to Israel to whom alone it was addressed, who were contemplated as not yet of age and subject to tutors and governors

(Gal. 4:1–3). The Mosaic system, though perfect in itself (cf. Rom. 7:12), is, in contrast to the high calling of the present age, termed the “weak and beggarly elements” into which a believer of today reverting to this system may be plunged (cf. Gal. 4:9) and to the loss, not of his salvation but, of his liberty in Christ (Gal. 5:1–4). To revert to the law is to fail to obey the truth (Gal. 5:7). Such error never comes forth from God (cf. Gal. 5:8), but from Judaizing teachers who “zealously affect” the child of God (Gal. 4:17). Though they encourage each other in so doing, theologians have no excuse for ignoring the change both in position and in the requisite corresponding manner of life which stupendous intervening events interposed between the Mosaic age and this age of the Church have wrought. These events are: (a) the introduction of a new and unforeseen age with its specific revelation concerning its character, (b) the death of Christ with all the new realities and relationships which it secures, (c) the resurrection of Christ with its New Creation Headship, (d) the present session of Christ with its limitless provisions, (e) the coming of the Spirit on Pentecost with His limitless blessings for all those in whom He dwells, (f) the inauguration of a new divine purpose in the calling out of a heavenly people from both Jews and Gentiles into one Body, and (g) the introduction of a new ethic or governing code adapted to a people who are perfected in Christ, clothed in divine righteousness, justified forever, and filled with the *plērōma* of the Godhead. The thoughtless, though zealous, imposition of a merit system of law upon a perfected people is most erroneous and is done only because theologians have suffered themselves to be bound by an indefensible covenant theory imposing upon God’s right divisions of Scripture a man-made notion of unity throughout the Word of God.

Likewise, great intervening events will form a drastic cleavage between the human responsibility in this present age and the responsibility of the people in the age to come. These events are: (a) the removal of the Church and the termination in the earth of all that pertains to her, (b) the regathering and reinstating of Israel with the completion of her unfulfilled covenants, (c) the termination of Gentile times with their judgments, (d) the glorious return of Christ to judge both Jews and Gentiles and to set up His predicted Messianic, Davidic, earthly kingdom, (e) the binding of Satan, (f) the Church as Bride and Consort of the King in her reign with Him over all realms wherein He exercises authority, and (g) the application of a new rule of life adapted to conditions created by these mighty changes. Again, theologians, though generally they make no recognition of a kingdom age or of the covenants and promises of God

—sealed by His oath—which demand a realization of that coming age, seek to blend this vast body of Scripture into the one idea of a redeemed people embracing men of all ages. The Covenant theory can make no place for different divine purposes and corresponding ages of time. According to this teaching, Israel must merge into the Church and the Church must be the consummation of all previous earthly purposes. Regardless of misunderstandings in doctrine, however, it still remains true that there are new undertakings being consummated by the Holy Spirit, a new and divinely perfected people being called out today, a new obligation in life and service being announced for those called out, which responsibility can be discharged only by the enabling power of the indwelling Spirit. Turning, then, to the two main divisions of this theme as indicated above, consideration will be given to the Holy Spirit's work in and through the believer, first of all.

In addition to the two ministries of the Holy Spirit already attended (Chapter VII), there are still five more and they constitute the Spirit's relation to the Christian, these with the two presented above making a total of seven ministries of the Holy Spirit in this age. Of the five now in view, the first four may be classed in one group (as suggested earlier) since they represent the Spirit's undertakings in behalf of all who are saved. These are vital features of salvation, being wrought to infinite perfection for each believer at the moment he is saved. Likewise, these four ministries represent aspects of the Spirit's work which are never repeated, being accomplished once for all. The fifth in this series, which is also seventh when all the Spirit's ministries are contemplated, is that of the Spirit's filling—itsself unique in that it is not a feature of salvation, for not all Christians experience it and it must be renewed constantly. In no particular are the distinctions between these seven ministries to be treated lightly. It is at this point, and for want of accuracy in the analysis of these truths, that sincere yet misinformed groups of Christians have separated themselves over questions of holiness and certain manifestations of the Spirit's presence. Extreme claims among Christians and heretical religious professions are usually traceable to the neglect of some truth among Christian leaders, and it is especially evident that the present confusion among less instructed believers respecting the work of the Spirit in this age is due in large measure to the complete default of Christian leaders and instructors to give even elementary teaching regarding these vital and extended themes. Bible teachers and expositors generally have sought to overcome the effects of the neglect of the doctrine of the Holy Spirit in usual theological disciplines by special emphasis upon these themes. The church of the

present generation owes much to the Keswick movement of England and its extensive testimony in this and other lands. The inclusion of these subjects in modern Bible study conventions and by men able to speak with authority has done much to give these doctrines their rightful emphasis. A great theologian who has written massive treatises on the Person and work of Christ but who practically never ventures into the field of the Person and work of the Holy Spirit may be credited with such testimony as he has given, but must, at the same time, suffer discredit for the encouragement he has given to neglect of such vital truth on the part of all who follow him. That this presentation of Systematic Theology may not be thus challenged, the remainder of this volume is incorporated in this extended work. The five distinctive ministries of the Holy Spirit to the believer are now to be considered in the following order: (a) regeneration, (b) the indwelling of the Holy Spirit, (c) the baptism with the Holy Spirit, (d) the sealing of the Holy Spirit, and (e) the filling with the Holy Spirit.

Chapter IX

REGENERATION AND THE HOLY SPIRIT

IN THE INCOMPARABLE purpose of God by which He is bringing “many sons unto glory” (Heb. 2:10) and to the end that Christ may be the first-born among many brethren (Rom. 8:29)—no less an undertaking than that of populating the third and highest heaven (hitherto the abode only of the triune God) with beings suited to that holy and exalted sphere and, indeed, sufficiently perfected to be the all-satisfying Bride of the Second Person—one vital step is that of constituting these beings partakers of the very nature of God. Such a structural change as this is essential in the very nature of the case. The new birth, then, is not a mere remedy for human failures: it is a creation by divine generation, a constituting of believers inherent, innate, legitimate sons of God. The human mind cannot approach the comprehension of that which is involved in the immeasurable realities of an actual sonship relation to God, which makes the Christian an heir of God and a joint heir with Jesus Christ (Rom. 8:17). In every feature of it, this is a work of God and is wrought as an expression of His sublime purpose and the satisfying of His infinite love for those He thus saves. Pursuing these intimations more fully, several facts may be observed:

I. The Necessity

Before the kingdom of God may be entered by a fallen individual from this human sphere, there must be a God-wrought metamorphosis in the form of a birth from above. Such a birth is specifically indicated by Christ in His words to Nicodemus: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). In announcing these great truths about flesh and spirit, Christ did not address them to the lowest in the social order—such as obviously need to be improved; He chose to speak these words to a ruler and teacher in Israel who was without doubt the very flower of Judaism. At this point the question of what constituted the right relation of a Jew to God within the scope and purpose of Judaism might be asked. It is the Covenant theologian who advances at this point the assumption that the saints of the old order were regenerated and on the same basis of relationship to Jehovah as is accorded the saints of the New Testament. Such an assumption is needful if their theory is to be sustained. But pertinent questions are in order: Why the direct and

unconditional demand of a new birth upon one of the character that Nicodemus represented? Why the oft-repeated and emphasized account of the salvation of Saul of Tarsus who had lived in all good conscience before the law (Acts 9; 22; 26, etc.)? And why the salvation of the apostles, of three thousand Jews on the Day of Pentecost, and of the many priests who were obedient to the faith? Is it contended that not one of all these thus saved had answered before to the spiritual ideals of Judaism? Is it true that all these might have been as perfectly saved under Judaism as they later were under Christianity, but that everyone only accidentally declared his adjustment to God after the Christian faith was established? What, indeed, does the Apostle mean when he says: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:23–25)? Why, also, should he pray for Israel and define their spiritual failure as he did when he said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:1–4)? And what did the same Apostle mean when in referring to the motives which actuated him at the moment of his own choice of Christ as Savior he said: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:4–9)? Why in every contrast between any of the features of Judaism and the features of Christianity is the former represented as insufficient from which the individual must be saved by adherence to the latter? The answer to all such questions will be found when it is determined that God was not doing precisely the same thing

in Judaism as He is now doing in Christianity. God never said to Israel, "I will present you faultless before the presence of my glory." It is doubtless in accord with humility to state that one assumes no higher place in God's purpose than that accorded the Old Testament saints. But none of this is according to man's election: it is a matter of God's revealed and unalterable plan. God so emphasizes the difference between Israel and the Church that, when receiving Jews along with Gentiles into the Church, He recognizes no specific superior qualities in the Jew over the Gentile, but declares "there is no difference" (cf. Rom. 3:9; 10:12). However, if the Jew were already upon Christian ground, it is a most unreasonable procedure to lower him to the level of the Gentile position only to exalt him back to his original position again. Though in the Jewish age that people had covenant relations with Jehovah, it cannot be demonstrated that they were in any particular upon Christian ground. Regeneration, accordingly, is as much a necessity for Jew as for Gentile. Apart from it even Nicodemus could not see the kingdom of God.

II. The Impartation of Life

In the stupendous task of preparing and qualifying fallen, earthly beings for the company of the Father, the Son, and the Holy Spirit—even to be a suitable Bride for the Lamb—in the highest heaven and glory, the partaking of the divine nature by the impartation of the very life of God is one of the most important features of the whole transforming undertaking. The receiving of the divine nature means that the individual thus blessed has been born of God. God has become his legitimate Father and he is the Father's legitimate son. This is a change so radical and so complete that there is thus achieved a passing from one order of being into another. Eventually in this great change the Adamic nature will be dismissed and the ego as a separate entity will represent little else than the stupendous fact of being a son of God and a rightful member in the family and household of God. The saved one will have become precisely what his new position in glory requires him to be. The basic metamorphosis which is achieved by a birth from above—a generating wrought by the Holy Spirit—though actually now entered by all who are saved, is too often and for want of due consideration almost wholly misapprehended. The conception that regeneration by the Holy Spirit is an indefinite influence for good in the individual's present life is far below the conception set forth in the New Testament. There it is taught that a new and eternal order of being is created with indissoluble filial relations

to the Creator of all things. The fact of the new birth, whether comprehended or not, is the basic and distinguishing feature of the Christian. The life of God which is eternal and which therefore Christ is has been imparted as definitely as the breath of natural life was breathed by God into Adam at the first creation. At least eighty-five New Testament passages aver that a Christian is a changed person by virtue of the fact that he has received the very life of God. Through infinite love, the Son of God was given by the Father that sinful men should not perish but have everlasting life (John 3:16). Christ said, "I am the way, the truth, and the life" (John 14:6) and "I am come that they might have life" (John 10:10). So, also, "the gift of God is eternal life" (Rom. 6:23). That imparted life is said to be "Christ in you, the hope of glory" (Col. 1:27). Though some slight evidence of this great change should be recognized while yet in this sphere, the full-orbed experience of the divine nature awaits the "manifestation of the sons of God." Certain present evidences of the abiding in the heart of the life of God may well be noted.

1. A KNOWLEDGE OF GOD. From the heart with definite consciousness of His reality, the saved one will be able to say, "Abba, Father." Such a recognition of God as Father is wrought in the heart by Christ. Of this He said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:27–28). The rest here promised is that of the soul and is the result of coming to know God as Father. It is one thing to know about God, but quite another thing to know God. According to this great invitation, it is possible to come to know the Father by the gracious offices and effective working of the Son, and no soul has ever found true rest apart from this intimacy with God.

2. A NEW REALITY IN PRAYER. Prayer is communion with God that has been based on confidence born of the knowledge of God. It is not natural to speak to one who is unknown and unknowable as is the case with the unsaved trying to pray; but when God is recognized and real to the heart, there is definiteness in every form of prayer and then, as at no other time or under no other conditions, the praying soul finds rest.

3. A NEW REALITY IN THE READING OF GOD'S WORD. The Word of God is food only to those who have received the nature of God. As a newborn child

cries for food, so will a normal Christian desire the Word of God. That Word is milk to such as are “babes” and “strong meat” to those prepared in heart to receive it.

4. A RECOGNITION OF GOD’S FAMILY. John places this to the front as a very dependable test of whether an individual is a child of God. He writes: “We know that we have passed from death unto life, because we love the brethren” (1 John 3:14). The Christian naturally delights in the fellowship of those who are saved. His love for them will be manifested in loving sacrifice for them. This is not human love, but an outworking of the love of God shed abroad in believing hearts from the indwelling Spirit (Rom. 5:5). In the same context mentioned above John states: “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth” (1 John 3:16–18).

5. A DIVINE COMPASSION FOR A LOST WORLD. The objects of the divine love are unchanged respecting their identity even when that love is reproduced in or is passing through the Christian. He will love, therefore, what God loves. This is indeed an extensive field of contemplation. Above all, the love of God for a lost world—that love which spared not His Son in consequence—will be wrought in the child of God as an unceasing burden for those who are unsaved. This constitutes a suffering in company with Christ, and for it there is great reward. “If we suffer [with Him], we shall also reign with him.”

All of these experiences which have been indicated are naturally the expression of the new divine nature; but, like all Christian experience, it may be hindered and all but unobserved owing to some unspiritual condition that is allowed to exist in the heart of the believer. If the indwelling Holy Spirit who is the Reproducer of Christ in the believer is grieved, the power of His presence will not be made manifest. At this point, the danger should be recognized of judging anyone according to that one’s experience or conduct. Even though every normal experience is enjoyed, yet how limitless is that which awaits the day of His manifestation!

III. Acquisition of the Nature of God

The basic fact of having a new divine nature imparted is of such a character that it must be recognized at once as a change that God alone may effect. Human effort is utterly foreign to the entire undertaking. Where would Nicodemus begin were he to attempt the achievement of his own birth from above? That alone which is born of the Spirit is spirit. Closely allied to the gift of eternal life is the impartation of the divine nature. Probably distinctions cannot be drawn between them. The child of God, receiving these realities, enters upon a career thereby in a realm of relationship which belongs to another order of existence. In truth, it is the highest form of existence—the vast reality and eternity of God. No comparison may be drawn between the acquiring of a human nature and the acquiring of the divine nature. The fundamental distinction, beyond that of their dissimilarity respecting inherent character, is the fact that the one has a beginning though no ending, while the other, being related to God, can have no beginning or ending. Relative to consciousness, the human nature is now an active reality to varying degrees, but the conscious experience of the divine nature, though something fully possessed, awaits the time of entrance into the heavenly life and abode. The increase of experimental consciousness that will break upon the child of God when removed from earth to heaven, when passing from a time mode of existence to an eternal mode, when “the power of an endless life” supplants all human limitations, is too vast for any present comprehension of it. In this earthly sphere, men are affected by prejudices, opinions, and estimations which constitute but a mere shadow of that which is true. In the coming sphere and position, all things will be seen, and then not merely as added information may expand human capacity to understand but as God sees them, as God understands. It is then that the saved one will know even as also he is known (1 Cor. 13:12); that is, he will then know as God now knows. The phrase *as also I am known* must refer to God’s present knowledge. By the enabling power of the Holy Spirit some measure of the experience of divine love, divine joy, and divine peace yet to come may be secured now. So, likewise, the knowledge of God and especially that part which He has caused to be written down in Scripture may be entered into by the same Spirit. But when the heavenly sphere is entered, there will be an entrance into unbroken and undiminished divine love, joy, and peace, and a larger understanding which is comparable to that of God Himself. All this will arise from the nature of God which is possessed and will be as unrestricted, within finite limits, as God is unrestricted. Herein lies a basis for the companionship of saints with God and with each other. Nothing can be hidden and nothing can be misunderstood.

Motives will be as pure as God is pure and even the history of earth's sins, failures, and doubts will be seen only in that retrospect and understanding which belongs to God. The Christian's life in glory in all its outreach will be in the mold and pattern of that which is now deemed supernatural, namely, the *experience* to the full of the divine nature. Those who are saved are to be adapted to the sphere which is God's.

IV. Induction into the Family and Household of God

No earthly relation so unites members of the human race as does the family, and so this human kinship is the best available illustration of the heavenly association together of believers. Both the fact of father and son relationship and the fact of brotherhood appear. As indicated above, the Fatherhood of God is due to an absolute divine generation: though, as in the case of the birth of Christ, the generating is wrought by the Third Person, still the First Person is universally addressed as the Father of all who believe. The placing of an individual into the family and household of God is no mere adoption, though a believer is adopted in the sense that when born of God as His child he is at once advanced to the position of an adult son with all the privileges and responsibilities attendant on full maturity. The human practice of adoption, which merely establishes legal responsibility over an otherwise unrelated child, imparts no parental nature and creates no actual oneness with the new parent. In human relationships, indeed, a father may by legal action repudiate his son and withdraw all responsibility toward his son, although he cannot prevent the son resembling himself in appearance, in disposition, or salient characteristics. In other words, the basic nature which generation imparts cannot be extinguished even in human spheres, just as it cannot be extinguished in divine spheres. Once a son of God always a son of God is a truth not only taught in the Scriptures, but sustained by every sonship experience known whether it be here on earth or in heaven. The family and household of God is composed of the actual and legitimate offspring of God. No such relationship is intimated between Jehovah and the Israelites. The whole nation Israel is likened to a son, but wholly as an expression describing Jehovah's care over them. The styling of a nation as a son is far removed from the generating of individuals into eternal, unalterable offspring of God. Membership in the household and family of God implies fitness for the position. For a brief time—the period of the Christian's life on earth after he is saved—the Father does get on with imperfections in His child and administers discipline;

but in an eternity of reality which follows, the members of His family will demonstrate how to all infinity the saved ones have been “made meet to be partakers of the inheritance of the saints in light” (Col. 1:12).

V. Inheritance of a Son’s Portion

Based on the actuality of sonship through the generating power of the Holy Spirit is the unavoidable fact of possession of a son’s portion. The extent of that portion is indicated by the Apostle when he avers: “The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ” (Rom. 8:16–17). The eternal sonship of Christ is in view here and into this heirship in which are included all the treasures of the universe, all the *πλήρωμα* of wisdom, and the infinity of authority and power, the newly constituted sons are brought as “joint-heirs with Christ.” So long as the believer is detained in this world as a witness, but little use can be made of these heavenly riches. They belong to another realm, and their enjoyment awaits the time of entrance upon the sphere to which these riches belong.

VI. God’s Own Purpose to His Eternal Glory

Most arresting and encouraging is the revealed truth that all that enters into constituting a Christian what he is and what he will be in glory is wrought of God. The Apostle declares: “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10). By so much every uncertainty about the ultimate outcome of regeneration is dismissed forever. Life’s varying experience may present immediate problems; but the essential factors of salvation, preservation, and eternal glory are His to accomplish and are never made to depend upon human success, achievement, or merit. The Christian learns after he is saved— not before—that he has been “chosen in him [Christ] before the foundation of the world,” that in due time and by the power of God alone he came into a saved relationship to God on the principle of grace, and that by the same divine power he will appear in glory—all in the unchangeable faithfulness of God. It is written of believers: “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6). Great significance is to be seen in the description of a believer as one “called according to his purpose” (Rom. 8:28). That purpose of God is immediately defined in the

context, which reads: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified” (vss. 29–30). To be “conformed to the image of his Son” indicates that divine sonship is to be realized on the part of the one who is saved—a sonship patterned after the very *image* of the Son of God. No word of God ever disclosed a higher estate and destiny than this; but it is yet added, “that he might be the firstborn among many brethren.” Christ will indeed be First-Born in point of time and in character, the Source of all that enters into the Christian’s eternal reality and glory; but the emphasis indicated here is rather on the fact that all those thus saved are His *brethren*, being begotten of God as such and constituted actually and immutably the sons of God. Too often it is assumed that Christ came into the world so that men might have a new ideal for daily living, an example of an exalted character, or a new rule of life. When Christ said, however: “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly” (John 10:10)—but one of about eighty-five passages bearing on this essential factor in the Christian’s new being—He was speaking of an imparted life which no human being has ever received or possessed apart from the regenerating power of the Holy Spirit. With all reason, God appeals to the saved one for a daily life which is in accord with this high calling in Christ; but the need for holy living must ever be disassociated from “the gift of God [which] is eternal life through Jesus Christ our Lord” (Rom. 6:23). The possession of eternal life creates the true motive for holy living; certainly holy living will never impart divine life or substitute for a birth from above by the Spirit. A commendable daily life represents the purpose of the one who lives it; the gift of eternal life represents the eternal provision of God for man which He purposed in Christ Jesus. From this sublime truth the spiritual mind naturally advances to the contemplation of the fact that the divine purpose, like all the works of God, will yet be so realized and completed to infinity that God will be satisfied with it and be glorified by it. Thus it is concluded properly that salvation from its beginning in the eternal counsels of God, down through the provision of and exercise of redeeming grace, and on to its consummation in glory is wrought only by God and with the same purpose ever in view, namely, that it should redound to His eternal glory. He will of a certainty be glorified thus.

VII. The Basis in Faith

Reason alone would dictate the truth that, since salvation is altogether wrought of God, the individual who cares to be saved can sustain no other relation to it than to receive it in simple faith. Every aspect of salvation in its completed, past tense—release from sin's penalty, in its present tense—release from sin's power, and in its future tense—release from sin's presence, calls for dependence upon God. The great realities, namely, *forgiveness*, the *gift of eternal life*, and the *gift of righteousness* which is the ground of justification (Rom. 3:22, 26; 4:5; 10:4), are the portion of those who do no more than to believe in Jesus as Savior. Two passages bearing upon this essential truth will suffice here: (a) John 1:12–13: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” It is to them that receive Christ, or believe on Him, that right both to become and to be the sons of God is accorded. This means that God's answer to an individual's faith in Christ is such that by the power of God he is born of God and thus becomes an actual son of His. The knowledge of the Savior upon whom faith must rest is gained from the word of God through the Spirit, hence Christ said that such are born of the Word which is symbolized by water and the Spirit (John 3:5) and the Apostle declares: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5). (b) John 3:16: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” What statement could be more direct or conclusive than this? It is asserted that “whosoever believeth in him should not perish, but have everlasting life.” Thus without exception all that enters into salvation, including the gift of eternal life, depends only on the one human requirement of believing on the Savior.

An excellent treatment of the doctrine of regeneration is included in Dr. John F. Walvoord's book cited previously. Since this is so well stated and since the theme is so vitally important, these pages, though extended, are reproduced here.

In his introduction Dr. Walvoord states: “Few doctrines are more fundamental to effective preaching than the doctrine of regeneration. Failure to comprehend its nature and to understand clearly its necessity will cripple the efficacy of Gospel preaching. Both for the Bible teacher and the evangelist an accurate knowledge of the doctrine of regeneration is indispensable. The Biblical concept

of regeneration is comparatively simple, and a study of its theological history is not entirely necessary to accurate preaching. The history of the doctrine, however, reveals its natural pitfalls and may warn the unwary of the dangers of a shallow understanding of regeneration. The doctrine of regeneration offers a rich reward to those who contemplate its treasures and live in the light of its reality” (*The Doctrine of the Holy Spirit*, p. 140).

On the meaning of regeneration Dr. Walvoord writes:

The word *regeneration* is found only twice in the New Testament (Mt. 19:28; Tit. 3:5), but it has been appropriated as the general term designating the impartation of eternal life. Only one of the two instances in the New Testament is used in this sense (Tit. 3:5), where reference is made to “the washing of regeneration, and renewing of the Holy Ghost.” The Greek word *παλιγγενεσία* is properly translated “*new birth, reproduction, renewal, re-creation*” (Thayer). It is applied not only to human beings but also to the renewed heaven and earth of the millennium (Mt. 19:28). In relation to the nature of man, it includes the various expressions used for eternal life such as *new life, new birth, spiritual resurrection, new creation, new mind, “made alive,” sons of God, and translation into the kingdom*. In simple language, regeneration consists of all that is represented by eternal life in a human being. Theological usage of the word *regeneration* has tended to confuse rather than enrich the word. Other words such as *conversion, sanctification, and justification* have been either identified or included in the concept of regeneration. Roman Catholic theologians have regarded *regeneration* as including all that is embraced in salvation, not only justification and sanctification, but even glorification. Regeneration is taken to include the means, the act, the process, and the ultimate conclusion of salvation. Protestant theologians have been more cautious in extending the meaning of regeneration. The early Lutheran theologians used *regeneration* to include the whole process by which a sinner passed from his lost estate into salvation, including justification. Later Lutherans attempted a clarification of the doctrine by holding that justification did not include a transformation of life, thereby excluding sanctification from the doctrine of regeneration. The Lutheran Church continues to hold that infants are regenerated at the moment of water baptism, however, at the same time affirming that this regeneration signifies only their entrance into the visible church, not their certain salvation. Regeneration becomes then merely a preparatory work of salvation. On the subject of infant regeneration, the Lutheran theologian Valentine writes: “May the child be said to be *regenerated* by the act of Baptism? We may properly answer, Yes; but only in the sense that the established vital and grace-conveying relation, under imputed righteousness and the Holy Spirit, may be said to hold, in its provisions and forces, the final covenanted development” (*Christian Theology*, Vol. II, pp. 329–30). Valentine objects, however, to the statement that baptism regenerates children. Elsewhere, Valentine writes, “Justification *precedes* regeneration and sanctification” (*Ibid*, p. 237). It is clear that Lutheran theology does not use the term in the Biblical sense of impartation of eternal life. The Lutheran theology does, however, exclude sanctification from the doctrine of regeneration. Reformed theologians have failed to be consistent in usage also, and have shared to some extent the errors embraced by others. During the seventeenth century, conversion was used commonly as a synonym for regeneration. This usage ignored a most important fact, however—that conversion is the human act and regeneration is an act of God. Further, conversion, while usually related to regeneration, is not always so, as demonstrated by its use in connection with Peter’s repentance and restoration (Lk. 22:32), as prophesied by Christ. Even Calvin failed to make a proper distinction between regeneration and conversion. Charles Hodge, however, argues effectively for the necessary distinction in the meaning of these terms (*Systematic Theology*, Vol. III, pp. 3–5). Shedd agrees with Hodge and cites the following contrasts:

“Regeneration, accordingly, is an act; conversion is an activity, or a process. Regeneration is the origination of life; conversion is the evolution and manifestation of life. Regeneration is wholly an act of God; conversion is wholly an activity of man. Regeneration is a cause; conversion is an effect. Regeneration is instantaneous; conversion is continuous” (*Dogmatic Theology*. Vol. II, p. 494). For the last century, Reformed theologians have agreed that regeneration properly designates the act of impartation of eternal life. As Charles Hodge states it: “By a consent almost universal the word *regeneration* is now used to designate, not the whole work of sanctification, nor the first states of that work comprehended in conversion, much less justification or any mere external change of state, but the instantaneous change from spiritual death to spiritual life” (*Op. cit.*, Vol. III, p. 5). In a study of the doctrine of regeneration, then, the inquirer is concerned only with the aspect of salvation related to the impartation of eternal life. Other important works which may attend it, be antecedent to it, or immediately follow it, must be considered as distinct works of God.—*Ibid.*, pp. 140–43

So, also, of regeneration as an act of the Holy Spirit, Dr. Walvoord declares:

Regeneration by its nature is solely a work of God. While sometimes considered as a result, every instance presumes or states that the act of regeneration was an act of God. A number of important Scriptures bear on the subject of regeneration (John 1:13; 3:3–7; 5:21; Rom. 6:13; 2 Cor. 5:17; Eph. 2:5, 10; 4:24; Tit. 3:5; Jas. 1:18; 1 Pet. 2:9). It is explicitly stated that the one regenerated is “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13). Regeneration is likened unto resurrection, which by its nature is wholly of God (John 5:21; Rom. 6:13; Eph. 2:5). In other instances regeneration is declared to be a creative act, the nature of which assumes it to be the act of God (Eph. 2:10; 4:24; 2 Cor. 5:17). It may be seen clearly, then, that regeneration is always revealed as an act of God accomplished by His own supernatural power apart from all other agencies. The work of regeneration is properly ascribed to the Holy Spirit. Like the work of efficacious grace, regeneration is often ascribed to God without distinction as to Persons, and in several instances is ascribed to the Father, to the Son, and to the Holy Spirit severally. The First Person is declared to be the source of regeneration in at least one instance (Jas. 1:17, 18). Christ Himself is linked with regeneration several times in Scripture (John 5:21; 2 Cor. 5:17; 1 John 5:12). Again, the Holy Spirit is declared the agent of regeneration (John 3:3–7; Tit. 3:5). As in other great undertakings of the Godhead, each Person has an important part, in keeping with Their one essence. As in the birth of Christ, where all the Persons of the Godhead were related to the conception of Christ, so in the new birth of the Christian the First Person becomes the Father of the believer, the Second Person imparts His own eternal life (1 John 5:12), and the Holy Spirit, the Third Person, acts as the efficient agent of regeneration. The work of regeneration can be assigned to the Holy Spirit as definitely as the work of salvation can be assigned to Christ.— *Ibid.*, pp. 143–44.

On the important truth that eternal life is imparted by regeneration, the same writer asserts:

As the word itself implies, the central thought in the doctrine of regeneration is that eternal life is imparted. Regeneration meets the need created by the presence of spiritual death. The method of impartation is, of course, inscrutable. There is no visible method or process discernible. By its nature it is supernatural and therefore its explanation is beyond human understanding. The Scriptures in presenting the impartation of eternal life use three figures to describe it. Regeneration is sometimes presented in the figure of new birth. As Christ told Nicodemus, “Ye must be born again” (John 3:7). In contrast to human birth of human parentage, one must be born “of God” (John 1:13) in order to become a child of God. According to James 1:18, “Of his own will begat he us

with the word of truth, that we should be a kind of firstfruits of his creatures.” The figure is eloquent in portraying the intimate relation of the child of God to his heavenly Father and in relating the kind of life the believer in Christ receives to the eternal life which is in God. Frequently in Scripture, regeneration is portrayed as spiritual resurrection. The Christian is revealed to be “alive from the dead” (Rom. 6:13), and God “even when we were dead in sins, hath quickened us together with Christ” (Eph. 2:5). Christ Himself said, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live” (John 5:25). The fact of our resurrection is made the basis for frequent exhortation to live as those raised from the dead (Rom. 6:13; Eph. 2:5, 6; Col. 2:12; 3:1, 2). Regeneration is also presented in the figure of creation or re-creation. We are “created in Christ Jesus unto good works” (Eph. 2:10), and exhorted to “put on the new man, which after God is created in righteousness and true holiness” (Eph. 4:24). The revelation of 2 Corinthians 5:17 is explicit, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” The figure of creation indicates that regeneration is creative in its nature and results in a fundamental change in the individual, a new nature being added with its new capacities. The individual becomes a part of the New Creation which includes all the regenerated ones of this dispensation and Christ its Head. The new life given to the Christian is manifested in the new capacities and activities found only in those regenerated, forming the source and foundation of all other divine ministry to the saved. The important fact, never to be forgotten in the doctrine of regeneration, is that the believer in Christ has received eternal life. This fact must be kept free from all confusion of thought arising from the concept of regeneration which makes it merely an antecedent of salvation, or a preliminary quickening to enable the soul to believe. It is rather the very heart of salvation. It reaches the essential problem of absence of eternal life without which no soul can spend eternity in the presence of God. Regeneration supplies this lack of eternal life as justification and sanctification deal with the problem of sin specifically. It is a smashing blow to all philosophies which hold that man has inherent capacities of saving himself. Regeneration is wholly of God. No possible human effort however noble can supply eternal life. The proper doctrine of regeneration gives to God all glory and power due His name, and at the same time it displays His abundant provision for a race dead in sin.—*Ibid.*, pp. 144–45

Again, that regeneration is not accomplished by means is well expressed by Dr. Walvoord as follows:

Reformed theology has definitely opposed the introduction of any means in accomplishing the divine act of regeneration. The question of whether means are used to effect regeneration is determined largely by the attitude taken toward efficacious grace. Pelagian and Arminian theologians, holding as they do to the cooperation of the human will and the partial ability of the will through common grace or natural powers, recognize to some extent the presence of means in the work of regeneration. If the total inability of man be recognized, and the doctrine of efficacious grace believed, it naturally follows that regeneration is accomplished apart from means. Reformed theology in keeping with its doctrine of efficacious grace has held that the human will in itself is ineffectual in bringing about any of the changes incident to salvation of the soul. As related to faith, the human will can act by means of efficacious grace. The human will can act even apart from efficacious grace in hearing the Gospel. In the act of regeneration, however, the human will is entirely passive. There is no cooperation possible. The nature of the work of regeneration forbids any possible human assistance. As a child in natural birth is conceived and born without any volition on his part, so the child of God receives the new birth apart from any volition on his part. In the new birth, of course, the human will is not opposed to regeneration and wills by divine grace to believe, but this act in itself does not produce new birth. As in the resurrection of the human body

from physical death, the body in no way assists the work of resurrection, so in the work of regeneration, the human will is entirely passive. It is not that the human will is ruled aside, nor does it waive the human responsibility to believe. It is rather that regeneration is wholly a work of God in a believing heart. All other means are likewise excluded in the work of regeneration. While regeneration is often preceded by various antecedents such as the work of common grace and accompanying influences, these must be sharply distinguished from regeneration. Even the work of efficacious grace, though simultaneous with regeneration, and indispensable to it, does not in itself effect regeneration. Efficacious grace only makes regeneration possible and certain. Regeneration in its very nature is instantaneous, an immediate act of God, and in the nature of an instantaneous act, no means are possible. The fact that regeneration is consistently revealed as an act of God and the Scriptural revelation of the doctrine of efficacious grace are sufficient evidence for excluding the possibility of the use of means in effecting regeneration.—*Ibid.*, pp. 145–47

Of great import, especially to all evangelistic effort, is the word by Dr. Walvoord respecting the nonexperimental character of regeneration, which reads:

Until the matter has been considered carefully, it is a striking thought that regeneration is not experimental. In Christian testimony, much has been said of the experience of regeneration. If regeneration is instantaneous and an act of divine will, it follows that regeneration in itself is not experimental. It may be conceded freely that abundant experimental phenomena follow the act of new birth. The experiences of a normal Spirit-filled Christian may immediately ensue upon new birth. This fact does not alter the non-experimental character of regeneration. If it be admitted that regeneration is an instantaneous act of God, it is logically impossible for it to be experimental, in that experience involves time and sequence of experience. It may be concluded, therefore, that no sensation attends the act of new birth, all experience proceeding rather from the accomplished regeneration and springing from the new life as its source. In the nature of the case, we cannot experience what is not true, and regeneration must be entirely wrought before experience can be found. While the regenerated soul may become immediately conscious of new life, the act of regeneration itself is not subject to experience or analysis, being the supernatural instantaneous act of God. The non-experimental nature of regeneration if comprehended would do much to deliver the unsaved from the notion that an experience of some sort is antecedent to salvation, and, in turn, it would prevent those seeking to win souls of expecting in partial form the fruits of salvation before regeneration takes place. The popular notion that one must *feel* different *before* being saved has prevented many from the simplicity of faith in Christ and the genuine regeneration that God alone can effect. The non-experimental nature of regeneration has also, unfortunately, opened the door for the teaching of infant regeneration as held by the Lutheran Church. It is argued that if regeneration is not experimental, there is no valid reason why infants cannot be regenerated. Even Shedd approves the idea of infant regeneration on the ground that regeneration is not experimental in the following statement: “Regeneration is a work of God in the human soul that is below consciousness. There is no internal sensation caused by it. No man was ever conscious of that instantaneous act of the Holy Spirit by which he was made a new creature in Christ Jesus. And since the work is that of God alone, there is no necessity that man should be conscious of it. This fact places the infant and the adult upon the same footing, and makes infant regeneration as possible as that of adults. Infant regeneration is taught in Scripture. Luke 1:15, ‘He shall be filled with the Holy Spirit, even from his mother’s womb.’ Luke 18:15, 16, ‘Suffer little children to come unto me; for of such is the kingdom of God.’ Acts 2:39, ‘The promise is unto your children.’ 1 Cor. 7:14, ‘Now are your children holy.’ Infant regeneration is also taught symbolically. (a) By infant circumcision in the Old Testament; (b) By infant baptism in the New Testament” (*Op. cit.*, Vol. II, pp. 505–6). It is doubtful if any of the

proof texts offered by Shedd really prove infant regeneration. While it is true that many Christians never know a crisis-experience to which the act of new birth may be traced, there is no certain Scripture warrant for affirming infant regeneration, at least in the present age. The normal pattern for regeneration is that it occurs at the moment of saving faith. No appeal is ever addressed to men that they should believe because they are already regenerated. It is rather that they should believe and receive eternal life. Christians are definitely told that before they accepted Christ they were “dead in trespasses and sins” (Eph. 2:1). The case of those who die before reaching the age of responsibility is a different problem. The proper position seems to be that infants are regenerated at the moment of their death, not before, and if they live to maturity, they are regenerated at the moment they accept Christ. Infant baptism, certainly, is not efficacious in effecting regeneration, and the Reformed position is in contrast to the Lutheran on this point. The doctrine of infant regeneration, if believed, so confuses the doctrine as to rob it of all its decisive character. No one should be declared regenerated who cannot be declared saved for all eternity— *Ibid.*, pp. 147–49

In concluding his thesis on regeneration, Dr. Walvoord writes of the *effect* of regeneration and indicates truth respecting a new nature, a new experience, and a new security. Of all this he says:

The work of regeneration is tremendous in its implications. A soul once dead has received the eternal life which characterizes the being of God. The effect of regeneration is summed up in the fact of possession of eternal life. All other results of regeneration are actually an enlargement of the fact of eternal life. While life itself is difficult to define, and eternal life is immaterial, certain qualities belong to anyone who is regenerated in virtue of the fact that eternal life abides in him.

In the nature of eternal life, it involves first of all the creation of a divine nature in the regenerated person. Without eradicating the old nature with its capacity and will for sin, the new nature has in it the longing for God and His will that we could expect would ensue from eternal life. The presence of the new nature constitutes a fundamental change in the person which is denominated “creation” (2 Cor. 5:17; Gal. 6:15) and “new man” (Eph. 4:24). A drastic change in manner of life, attitude toward God and to the things of God, and in the desires of the human heart may be expected in one receiving the new nature. The new nature which is a part of regeneration should not be confused with the sinless nature of Adam before the fall. Adam’s nature was a human nature untried and innocent of sin. It did not have as its source and determining its nature the eternal life which is bestowed on a regenerated person. The human nature of Adam was open to sin and temptation and was peccable. It is doubtful whether the divine nature bestowed in connection with regeneration is ever involved directly in sin. While the Scriptures are clear that a regenerated person can sin, and does sin, the lapse is traced to the sin nature, even though the act is that of the whole person. This must not be confused with various statements to the effect that a Christian can be sinless or unable to sin. The state of sinless perfection can never be reached until the sin nature is cast out, and this is accomplished only through the death of the physical body or the transformation of the body without death at the rapture. Even the new nature, though never the origin of sin, does not have the ability sufficient to conquer the old nature. The power for victory lies in the indwelling presence of God. The new nature provides a will to do the will of God, and the power of God provides the enablement to accomplish this end in spite of the innate sinfulness of the sin nature. The state of being in the will of God is reached when the will of the new nature is fully realized. Eternal life and the new nature are inseparably united, the nature corresponding to the life which brings it into being.

While regeneration in itself is not experimental, it is the fountain of experience. The act of impartation of eternal life being instantaneous cannot be experienced, but the presence of eternal life after regeneration is the source of the new spiritual experience which might be expected. New

life brings with it new capacity. The person who before regeneration was dead spiritually and blind to spiritual truth now becomes alive to a new world of reality. As a blind man for the first time contemplates the beauties of color and perspective when sight is restored, so the new-born soul contemplates new revelation of spiritual truth. For the first time he is able to understand the teaching ministry of the Holy Spirit. He is able now to enjoy the intimacies of fellowship with God and freedom in prayer. As his life is under the control of the Holy Spirit, he is able to manifest the fruit of the Spirit, utterly foreign to the natural man. His whole being has new capacities for joy and sorrow, love, peace, guidance, and all the host of realities in the spiritual world. While regeneration is not an experience, it is the foundation for all Christian experience. This at once demands that regeneration be inseparable from salvation, and that regeneration manifest itself in the normal experiences of a yielded Christian life. Regeneration that does not issue into Christian experience may be questioned.

One of the many reasons for confusion in the doctrine of regeneration is the attempt to avoid the inevitable conclusion that a soul once genuinely regenerated is saved forever. The bestowal of eternal life cannot be revoked. It declares the unchangeable purpose of God to bring the regenerated person to glory. Never in the Scriptures do we find anyone regenerated a second time. While Christians may lose much of a normal spiritual experience through sin, and desperately need confession and restoration, the fact of regeneration does not change. In the last analysis, the experiences of this life are only antecedent to the larger experiences the regenerated person will have after deliverance from the presence and temptation of sin. Regeneration will have its ultimate display when the person regenerated is completely sanctified and glorified. Our present experiences, limited as they are by the presence of a sinful nature and sinful body, are only a partial portrayal of the glories of eternal life. Through the experiences of life, however, the fact of regeneration should be a source of constant hope and abiding confidence “that he which hath begun a good work ... will perform it until the day of Jesus Christ” (Phil. 1:16).—*Ibid.*, pp. 149–51

Conclusion

Regeneration is a most essential step in that preparation which must be made if individuals from this fallen race are to be constituted worthy dwellers within that highest of all spheres and made associates there with the Father, the Son, and the Holy Spirit. It becomes one of the greatest facts in the whole universe. Its full extent and value will be seen not on earth or in time, but in glory and for all eternity.

Chapter X

THE INDWELLING OF THE HOLY SPIRIT

FROM THE doctrinal viewpoint or as a foundation for all truth respecting the relation between the Holy Spirit and the believer in the present age, there is no more characterizing or determining fact than that the Holy Spirit indwells every regenerated person. To fail to recognize the body of Scripture upon which this distinction in doctrine rests is to misapprehend one of the most essential factors in the Christian's being, to conceive of the Christian as totally unprepared for the high and holy requirements which are laid upon him, to open the door for the promotion of unscriptural assumptions relative to personal holiness, and to create unwarranted divisions in the Body of Christ. No student should pass over this aspect of truth lightly. No progress can be made in the knowledge of the Holy Spirit's relation to the believer until this feature in the doctrine of the Spirit is recognized and accepted as declared by the Sacred Text. The failure to discern that the Holy Spirit indwells every believer was the common and all but universal error of men two generations ago. That error was promoted in the early Keswick conferences and received and taught generally throughout Great Britain and America. However, American expositors of the last two generations have done much to recover this important doctrine from this and other similar misconceptions. The notion that the Holy Spirit is received as a second work of grace is now defended only by extreme holiness groups. In other words, it is more clearly understood than it was earlier that there can be no such a thing as a Christian who is not indwelt by the Holy Spirit. This truth is so emphatically declared in the New Testament that it seems almost impossible that any other view could ever have been entertained. It will be remembered that the ministry of the Spirit as One who indwells is but one of His present benefits and is not to be confused with His baptism, His sealing, or His filling. Of these other works, more will yet be presented. Though, as has been observed, the presence of the Holy Spirit in the believer may not be indicated by any corresponding revolutionary experience, His indwelling is nonetheless one of the most characterizing of all the features which constitute a Christian what he is (cf. Rom. 8:8-9). The same indwelling of the Holy Spirit becomes, as well, an age-characterization. This is a dispensation of the Spirit, a period of time in which the Holy Spirit is the believer's all-sufficient Resource both for power and guidance. In this age the Christian is appointed to live by a new life-principle (cf.

Rom. 6:4). The realization of the Spirit's presence, power, and guidance constitutes a wholly new method of daily living and is in contrast to that dominance and authority which the Mosaic Law exercised over Israel in the age that is past. In Romans 7:6 it is written: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." The phrase *newness of Spirit* is in contrast to the phrase *oldness of the letter*. These do not refer to spiritualizing and literal methods for interpretation of the truth; they rather indicate different divine economies which characterize two different dispensations. The age now past is marked off by the letter of the law, in which age no provision for enablement was ever made. The present age is distinguished as a period of the indwelling Spirit, whose presence provides every resource for the realization of a God-honoring daily life. The same distinction is presented in 2 Corinthians 3:6, which reads: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." So far from enabling, the law was a ministry of condemnation and death (cf. Rom. 7:4, 6, 10–11). Over against this, the indwelling Spirit is now an unlimited Resource who sustains in every aspect of human life. Recognizing the same contrast in principles by which men's lives in two different dispensations have been guided, the Apostle avers in Galatians 5:18: "But if ye be led of the Spirit, ye are not under the law." Thus it is to be seen that because of the new provision made available every Christian from the least unto the greatest has been equipped with the needed sufficiency whereby every supernatural responsibility may be fully discharged to the glory of God. The Christian does face problems of adjustment, but his is never the problem of acquiring the Spirit or enablement. To walk by means of the Holy Spirit is a wholly new technique; since every child of God is charged with a life which is superhuman, however, each one without exception has received the Spirit and each one is therefore confronted with the necessity, if he would fulfill the divine ideal, of living his life in the enabling power of the Spirit, new technique though it is.

The fact of the Holy Spirit's indwelling should be recognized in its own uncomplicated features. This ministry must be distinguished from other ministries which are His, regardless of the dependence which other ministries sustain to this one. Confusion arises more often than otherwise between the truth respecting the indwelling of the Spirit and that respecting His filling. The filling depends upon personal adjustments, which adjustments will be set forth in a later chapter of this volume; and because of this dependence upon adjustments human

weakness may be manifested and thus the experience of the filling with the Spirit may not be secured at all, while in other cases the filling may be characterized as partial, variable, or complete. No imperfect filling with the Spirit is satisfactory to God, for He commands all Christians without any allowances to be filled with the Spirit (Eph. 5:18). The indwelling, being a feature of salvation and secured by saving faith, is common to all regenerate persons alike. The Holy Spirit is received but once and He never departs; but there are many fillings as need for them arise. The Spirit indwells without necessarily engendering an experience; but the filling is directed unto love, joy, peace, and the full measure of life and service. That the Spirit indwells every Christian is asserted by revelation and is demanded by reason. Consideration of these two widely different approaches to this truth is now in order, besides which there must be notice in due course of two related ministries of the Spirit, namely, anointing and sealing.

I. According to Revelation

The contemplation of the truth relative to the Holy Spirit's indwelling should be with due recognition of His other ministries to the believer, for not one of them is complete within itself, but hinges of course upon the Spirit's presence. However, in the interest of a true evaluation, an analysis of each ministry is required separately. Each must be considered in its own peculiar and individual character. The Scriptures abundantly sustain the truth of the Spirit's indwelling, which ministry is to be examined here. The major passages are now to be taken up in their order by books, every one in its context.

John 7:37–39. “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”

This prediction spoken by Christ before His death anticipates the present age and asserts that in this age all who *believe* receive the Holy Spirit when they believe. In other words, the Spirit is received on precisely the same condition and at the same moment as salvation is achieved. Two operations of faith are not implied; the sole human instrumentality in salvation is believing and that complete salvation which is thus secured includes the coming of the Spirit to

indwell the one who is saved. Being an essential feature of salvation, the human condition for indwelling, when that aspect of soteriological truth is considered separately, is believing and only believing. It therefore follows from this passage that the Holy Spirit is given to all who believe and when they believe. The Spirit was not yet given when Christ spoke, nor could He be given until Christ was glorified (cf. John 16:7). Incidentally, a very clear distinction is drawn here between the saints of the former dispensation and those of the present. New and far-reaching realities certainly belong to those who are identified with the glorified Christ.

John 14:16–17; 1 John 2:27. “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you ... But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

Here the same implication, which under due consideration cannot be misconstrued, is present, to the effect that each Christian has received the Holy Spirit; but an added truth is advanced which is of immeasurable import to doctrine of the Spirit’s indwelling, namely, that, having taken up His abode in the believer, His presence is never removed. He abides there forever. As important as it is in itself, a correct manner of life does not enter into the terms upon which the Spirit indwells, any more than it enters into the terms of salvation. However, a holy life does enter into the terms upon which the child of God may be filled with the Spirit. It is the very presence of the Holy Spirit, to be sure, which calls for a holy life. When correcting the Corinthian believers respecting their unspiritual practices, the Apostle said: “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19–20). The dread lest the Holy Spirit might depart from the heart has been a deep sorrow to multitudes in past generations. Their unwarranted exercise of soul was well expressed in a verse of a hymn by William Cowper often sung:

Return, O Holy Dove, return,
Sweet Messenger of rest:
I hate the sins that made Thee mourn,
And drove Thee from my breast.

It is doubtful whether the passages under consideration could be more positively denied than they are by this bit of poetry.

Acts 11:17. “Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?”

This passage records Peter’s account of the first preaching of the gospel to the Gentiles. That which arrested the Apostle’s attention on that memorable occasion of which he speaks is that the Gentiles, as had the Jews at Pentecost, received the Holy Spirit when they believed on Christ. That reception was and is a part of salvation itself. The indwelling presence of the Spirit is God’s gift to those who believe.

Romans 5:5. “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

A more literal rendering of this Scripture is to the effect that the love of God gushes forth from the believer’s heart, and that divine love proceeds from the Holy Spirit who is given unto him to dwell within. This text is the first in order out of several which declare specifically that the Spirit is given alike to all who are saved. The universality of the gift of the Spirit is asserted here in the use of the pronoun *us*, which word cannot by any right interpretation be made to represent a select or particular group of Christians. If it be contended, as too often it is, that there are saved ones who have not received the Holy Spirit, the answer found here, as likewise in other passages yet to be considered, is that the pronoun *us* cannot be limited, for it represents *all* who are saved.

Romans 8:9. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”

This declaration is dogmatic and final. If any man have not, which means as an indwelling presence, the Spirit of Christ — distinctly a title of the Holy Spirit, as the Spirit come from Christ and sent into the world (cf. John 16:7)—he is none of His. The ground of this statement is most reasonable. Among other things and quite above many things, the Christian is characterized by the fact that he has received the divine nature. No such being could exist as a Christian who does not possess the divine life which is essential to his newly created self. That new life is often declared to be none other than the Holy Spirit.

Romans 8:23. “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

Again a universal meaning inheres in the word *ourselves*. This term can refer

to no class or group within the Christian fellowship; it reaches to all. And the positive averment is that all have the first-fruits which only the presence of the Holy Spirit secures.

1 Corinthians 2:12. “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

Similarly, as above, the pronoun *we* attests an all-inclusive company of believers. It is God’s purpose that everyone of all who are saved shall be instructed relative to those truths which can enter the human understanding only by divine revelation. No consideration could be given even for a moment to the assumption that the Spirit’s ministry of teaching, which is set forth in this context (cf. vss. 9–16), is intended only for a restricted company within all those who are saved. It follows that, if it is God’s purpose for all His children alike to know the glorious revelations He has in store for them, they must alike be in close and vital relation to the Holy Spirit their Teacher. God could not expect any believer to make progress in the knowledge of Himself or to be informed about His will for them if, perchance, that believer were not in possession of the Spirit, the divine Teacher who alone reveals the things of God. This great provision and necessity is declared in no uncertain terms when it is said: “Now we have received ... the spirit which is of God; that we might know the things that are freely given to us of God.”

1 Corinthians 6:19–20. “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

This passage serves again to answer completely those who contend that the Spirit is given only to a favored group, and especially does it answer the claim that He is given only to those who are yielded and faithful in their lives. This appeal, cited above, is to believers in criticism of whom the Apostle has declared that they are carnal (cf. 3:1–4), fornicators (cf. 5:1), disregarding their right relation to God and to each other (cf. 6:1–8); yet they are, all the same, intreated to turn from these unholy ways on the ground of the fact that their bodies are temples of the Holy Spirit. It will not do to reverse this appeal, as some do, and assert that Christians like the Corinthians, if they turned from their sins, would be rewarded by the presence of the indwelling Holy Spirit. The direct reason for invoking a holy life is that believers are already temples of the Spirit. Therefore, it is not a question of securing the Spirit by a holy life, but rather of a holy life

being expected from one who has received the Spirit. This is the fundamental order of the grace relationship to God. The Mosaic merit system would say, “Be good so that ye may become the temples of the Holy Spirit”; grace says, “Ye are the temples of the Holy Spirit, therefore be good.”

1 Corinthians 12:13. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

The same unworthy Corinthians are again said to have all been “made to drink into one Spirit” — not some of them, but *all* of them. In this same verse it is also declared that these same carnal believers have, every one, been joined to the Lord by the baptism of the Holy Spirit. It is not more difficult to believe that all believers are indwelt by the Spirit than it is to believe that all have been baptized by the Spirit into the Body of Christ. Both truths are clearly taught in the New Testament and in neither case is the work wrought because of personal worthiness in the child of God, but simply in answer to the faith which results in salvation—that gracious work of which both the indwelling and the baptism of the Spirit are integral parts.

2 Corinthians 5:5. “Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.”

An earnest is a partial payment which is given in advance and which guarantees the final payment of the whole. The divine blessing which the presence and power of the indwelling Spirit secures, being an earnest, guarantees the full and final realization of all God’s measureless provisions for the believer in glory. In business transactions, similarly, a down payment binds the whole with assurance that it will be paid in full and that it will be paid in the same kind. Not only does the gift of the Spirit assure the fulfillment of every promise which God has made, but it indicates the character of that which is yet to come. The Spirit is designated an *earnest* in three New Testament passages—2 Corinthians 1:22; 5:5; Ephesians 1:14—and it would be unwarranted indeed to assume that this foretaste of all of heaven’s glories is withheld from even one of the least of all saints. His abiding presence is assured the Christian, since He Himself must indwell to be the Earnest which He is.

Galatians 3:2. “This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?”

The assurance given in this text is that the Galatians had received the Spirit in answer to saving faith, that is, as a feature of their salvation. Thus it is taught again that the Spirit becomes the indwelling presence in every individual who is

saved and at the moment he is saved.

Galatians 4:6. “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

This determining Scripture is wholly contradicted by the theory that the Spirit is given in answer to personal sanctification. Rather it is because of the fact that believers are *sons* that the Spirit is given unto them, and this procedure of necessity must include every son.

1 John 3:24; 4:13. “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us ... Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”

These passages serve to seal and confirm the truth that the Holy Spirit being given unto *us* is given to all who are saved. Not a single one born of God could be excluded.

The conclusion to be drawn from this clear and extended body of Scripture is that the Holy Spirit is a living presence in every Christian; on the basis of this determining fact other relationships between the Spirit and the believer are built. It is evident that once a misinterpretation of this basic truth arises there will also come misconceptions of those other ministries of the Spirit which are built thereon.

Certain passages, because of their dispensational setting or because of their wording, have been assumed by some to contradict the body of Scripture which declares that the Holy Spirit indwells and is a permanent presence in every Christian. A discussion of the doctrine of the indwelling of the Spirit would be incomplete apart from a consideration of these passages.

1 Samuel 16:14. “But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.”

In an age when the Holy Spirit did not indwell the saints universally and when He exercised sovereign freedom in entering and leaving those upon whom He came, it was wholly in order for the Spirit to leave King Saul and especially as a judgment upon him.

Psalms 51:11. “Cast me not away from thy presence; and take not thy holy spirit from me.”

Thus within the same dispensation as that of King Saul and doubtless remembering God’s judgments upon the former king, David prays that he may be spared the same judgment. He knows that the Spirit might in complete freedom—so far as any promise to the contrary was concerned—leave him never

to return. Evidently, David was conscious to some extent of the advantage and blessing which the presence of the Spirit meant to him.

Luke 11:13. “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”

Because it is located in the New Testament and because it was spoken by Christ, many have concluded that this passage must be incorporated into the general doctrine of the Spirit’s relation to the Christian. Great error and misunderstanding have thus been engendered. There are two widely separated provisions with no reconciliation between them at this point in Pneumatology and there is no occasion to attempt their reconciliation. The passage under consideration conditions reception of the Holy Spirit upon asking, whereas the Christian, as has been seen, receives the Holy Spirit without any asking as a part of his salvation and when he believes. The Spirit, consequently, is now given to those who do no more than believe. In the dispensational divisions of the doctrine of the Holy Spirit, which were declared at the beginning of this volume, it was pointed out that the period between the baptism of Christ and the Day of Pentecost was characterized by transition, and in that period Christ offered the Spirit to those who would ask for Him. This provision of His was so in advance of the relation which the Spirit sustained to the saints in Old Testament times, to which relationship the apostles were in some measure adjusted, that there is no record they ever ventured on to this new ground; accordingly at the end of His earth-ministry, Christ said: “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (John 14:16). This introduces an entirely different relationship to the Spirit. The disciples were not now to receive the Holy Spirit in answer to their own petition, but in answer to the petition of Christ. Thus it is indicated that the Holy Spirit has now been given because of Christ’s prayer and to all who believe. As 1 Samuel 16:14 and Psalm 51:11 serve to demonstrate that the experience of the Old Testament saints cannot be made the norm of Christian experience, in like manner Luke 11:13, which was for the disciples between Christ’s baptism and the Day of Pentecost, cannot be made the norm of present experience.

Four passages yet remain to be considered which are often supposed to teach that the Spirit is received as a step or experience subsequent to salvation. These Scriptures fall within the present divine relationship of the Spirit. They are:

Acts 5:32. “And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”

The use of this text to prove the Holy Spirit is given only to those who are obedient to the will of God in their daily lives is possible only when there is failure to recognize that the adherence here indicated is that of the unsaved to the gospel of their salvation. The context clearly sustains that interpretation and, besides, obedience to the gospel as a requirement for salvation is enjoined in other New Testament passages. The Apostle writes of the vengeance that shall fall on them that know not God and obey not the gospel of our Lord Jesus Christ (2 Thess. 1:8). To make the reception of the Holy Spirit to depend on obedience in daily life is to ignore the whole body of Scripture already presented in which He is seen to be present in every believer, and then to assign to the Christian the ability to be obedient within his own strength, whereas the faithful life is lived only through the power that the indwelling Spirit provides. Who, indeed, would ever comply with the requirement of obedience if that adherence were exalted, as it would have to be, to the last demand of infinite righteousness?

Acts 8:14–20. “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”

There is introduced by this passage what would seem to be an exception to all other direct teachings by which it is established that the Holy Spirit is bestowed in this age as a gift upon all who believe and when they believe. An exception of such a character would, because of its contradictory nature, be most serious. That the passage records an exception to the present order, indeed, is freely admitted. It is well to note, however, that, as before indicated, the final order for this age and for people other than the Jews was not established until the experience in Cornelius’ house as recorded in Acts 10:44–46. The introduction of the Spirit’s relation to Jews who received Christ was accomplished on the Day of Pentecost, and intimations in various passages suggest the importance which the Spirit assigns to this event. As certainly as the Spirit was to be given in due time to Samaritans and to Gentiles, as certainly as they had no part in Pentecost, and as surely as it was important in the gift of the Spirit to avoid a

superior attitude on the part of Jews over Samaritans and Gentiles, it was necessary to mark the initial reception of the gospel by each of these groups with a distinctive emphasis on the ministry of the Spirit in their behalf. There is no claim made whatever that here in Samaria was a repetition of Pentecost; it is merely to point out that no ground was allowed believing Jews—altogether prone to look askance at Gentiles—for the assumption that they, having had the experience of Pentecost, were superior to all others. It is of significance when Peter declares that the manifestation of the Spirit in Cornelius' house was a reminder to him of Pentecost (Acts 11:15). The record respecting Samaria as given in the above passage, then, is of a special demonstration of the Holy Spirit and to the end that the gospel might be sealed to the Samaritans with undiminished power. A notable and much needed exception to the order of this age was thereby introduced.

Acts 19:1–6. “And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”

In the first place, the term *disciple* is not synonymous with the term *Christian*. A disciple is a follower or learner, and furthermore to be a disciple of John the Baptist was far removed from being saved through faith in Christ, crucified and risen. The Apostle, having missed certain realities in these twelve men, which realities belong to regenerated persons, inquired, *Upon believing* did ye receive the Holy Spirit? This is a more accurate rendering (cf. R.V.; also Eph. 1:13), and this question drew out the answer which at once revealed their unsaved condition. Thereupon the Apostle turned their attention to Christ as the one to trust, and having believed they were baptized in the name of the Lord Jesus, signs following this exceptional case too as in the previous ones cited and for the same reasons.

Ephesians 1:13. “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were

sealed with that holy Spirit of promise.”

All the difficulty which this passage seems to present is due to a misleading translation. The passage can be read, *Upon believing ye were sealed* (cf. R.V.). Believing is the logical, but not the chronological, cause of the sealing. Believers are sealed when they believe and because they believe.

II. In Relation to Anointing

Since the Spirit’s indwelling and His anointing are in reality the same, the three references to the Holy Spirit as an anointing should be included in this chapter. By the same conclusive arguments from revelation as given above, the anointing is seen to be, like the indwelling, a present fact in every believer’s life. These passages include:

2 Corinthians 1:21–22. “Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.”

Four immediate results of the Spirit’s indwelling are herewith suggested: (a) The baptism with the Spirit places the believer in Christ; thus each child of God is said now to be “stablished ... in Christ” (1 Cor. 12:13; 6:17; Gal. 3:27). (b) Likewise, by giving us the Spirit, God hath anointed us. (c) Again, God through the Spirit hath sealed us (Eph. 4:30), and the Spirit Himself is the seal. (d) So, also, God is here said to have given us the Spirit as an “earnest,” and since an earnest is a part of the purchase money, or property, given in advance as security for the remainder, the Spirit is seen to be the earnest of the whole heavenly inheritance which belongs to every believer through infinite grace (2 Cor. 5:5; Eph. 1:14; 1 Pet. 1:4).

1 John 2:20 (R.V.). “And ye have an anointing from the Holy One, and ye know all things.”

Here, again, it is implied that every Christian, being anointed, is indwelt by the Spirit and therefore is in the way of knowing those “deep things” of God which are alone imparted by the indwelling Spirit (1 Cor. 2:10, 12, 15; John 16:12–15).

1 John 2:27. “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”

In this passage, the important truth disclosed is that the anointing abides. The

Spirit actually may be grieved (Eph. 4:30), but He is never grieved away. He may be quenched, or resisted (1 Thess. 5:19), but He never departs (John 14:16).

By all this it is demonstrated that there is no Scripture which contradicts the clear witness of the New Testament to the truth that all believers are permanently indwelt by the Holy Spirit once they believe.

III. According to Reason

As certainly as it is urged upon all who are saved to live a supernatural life, so certainly are all in need of that enabling power which the Holy Spirit supplies. God has not mocked even one of His redeemed ones by placing a superhuman task upon him without at the same time providing the resources whereby he may do all His will. It may therefore be the testimony of reason that every believer has received the Holy Spirit. It is not claimed that every believer is filled with the Spirit, thereby to attain all of God's will for him. The filling depends upon human adjustments to the Spirit within and these too often fail. On the other hand, the indwelling of the Holy Spirit is God's responsibility toward His child with no human condition involved other than that faith shall be exercised which secures salvation with all of its features. Since it is so completely His undertaking and since He is ever faithful in all that is His to do, there could be no such thing as a Christian who is not provided with all the resources by which he may do God's will. Again, a protest is registered against the notion that by self-strength and effort the believer is ever able to make himself fit for the receiving of the Holy Spirit. This could not be true since the strength to do the will of God is available only by the new plan for daily living under grace derived from the fact of the indwelling Spirit. Christ declared, "Apart from me ye can do nothing," but a merit system ever contends that quite apart from Christ the individual must do everything in order to merit His presence and blessing.

Reason, therefore, dictates that since a holy life is as much demanded of one Christian as another and since there are not two standards for daily life—one for those who have the Spirit and one for those who have not—and also since every requirement addressed to the believer is supernatural in its scope, the Holy Spirit must be given to all alike. The fact that God addresses all Christians as though they possessed the Spirit is sufficient evidence that all have the Spirit.

A summarization of the teachings of the Bible on the fact of the indwelling Spirit is made by Dr. John F. Walvoord as follows:

While the indwelling of the Holy Spirit begins at the same moment as other tremendous

undertakings by God for the newly saved soul, a careful distinction must be maintained between these various works of God. Indwelling is not synonymous with regeneration. While the new life of the believer is divine and by its nature identified with God's life, the possession of divine life and divine presence are distinct. The work of baptism by the Spirit is also to be distinguished from indwelling. Baptism occurs once and for all and relates to separation from the world and union with Christ. Indwelling, while beginning at the same moment as baptism, is continuous. As will be indicated in the ensuing material, the indwelling presence of the Holy Spirit does have a most intimate relation to the sealing of the Holy Spirit, the presence of the Holy Spirit constituting the seal. Probably the most difficult distinction is that of the indwelling and filling of the Spirit. The two doctrines are closely related, yet are not synonymous. Filling relates wholly to experience, while indwelling is not experimental, in itself. In the Old Testament period, a few saints were filled temporarily without being permanently indwelt by the Spirit. While filled with the Spirit, Old Testament saints could in one sense be considered also indwelt, but not in the permanent unchanging way revealed in the New Testament. In the Church age, it is impossible for anyone to be filled with the Spirit who is not indwelt. Indwelling is the abiding presence of the Spirit, while the filling of the Spirit indicates the ministry and extent of control of the Spirit over the individual. Indwelling is not active. All the ministry of the Spirit and experience related to fellowship and fruit issues from the filling of the Spirit. Hence, while we are never exhorted to be indwelt, we are urged to be filled with the Spirit (Eph. 5:18). The importance of the abiding presence of the Holy Spirit in the life of the Christian cannot be overestimated. It constitutes a significant proof of grace, and of divine purpose in connection with fruitfulness and sanctification. The presence of the Holy Spirit is our "earnest" of the blessing ahead (2 Cor. 1:22; 5:5; Eph. 1:14). The presence of the Spirit not only brings all assurance of God's constant care and ministry in this life, but the unfailing purpose of God to fulfill all His promises to us. The presence of the Holy Spirit makes the body of the believer a temple of God (1 Cor. 6:19). It reveals the purpose of God that the Spirit be resident in the earth during the present age. To surrender this doctrine or to allow its certainty to be questioned strikes a major blow at the whole system of Christian doctrine. The blessed fact that God has made the earthly bodies of Christians His present earthly temple renders to life and service a power and significance which is at the heart of all Christian experience.—*The Doctrine of the Holy Spirit*, pp. 173–75

IV. In Relation to Sealing

Much truth which pertains to the Christian's salvation presents that which in its essential character is more an advantage to God than it is to the one who is saved. This is especially true of the fact of the Spirit's sealing, which sealing serves as a classification and an identification peculiar to heaven and the outworking of the divine purpose. It is the very presence of the Holy Spirit in the believer which constitutes the seal. Thus this aspect of truth is closely related to the doctrine of the Spirit's indwelling. Reference is made to the Spirit's sealing in three New Testament passages—2 Corinthians 1:22; Ephesians 1:13 and 4:30. These passages read: "Who hath also sealed us, and given the earnest of the Spirit in our hearts. ... In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. ... And grieve not the holy Spirit of God,

whereby ye are sealed unto the day of redemption.” It will be observed that this is a work of God since there is no appeal to any person, saved or unsaved, to pray for or to strive for this reality. Since it belongs to all believers, it is evidently wrought by God at the moment one is saved and as an essential factor in salvation. The rendering of Ephesians 1:13 by the words “After that ye believed, ye were sealed” is misleading. The more correct translation (cf. R.V.) would be: “When ye believed, ye were sealed.” Naturally only those who believe are sealed and thus the act of believing becomes logically, though not chronologically, the cause of the sealing. There is a very vital assurance in Ephesians 4:30 relative to the eternal character of the sealing and thus of the salvation of which it forms a part. The future consummation of salvation when the body is redeemed is in view. Based as it is upon the merit and worthiness of Christ, salvation is as secure and as enduring as it is because of the foundation on which it stands. It is therefore no new or incredible idea that the sealing of the Spirit would mark off the full measure and intent of God with respect to those who are saved according to His purpose (cf. Rom. 8:28). Though there is no corresponding experience connected with the sealing of the Spirit, this peculiar ministry is, nevertheless, real and should call forth ceaseless praise to God as faith lays hold of that which God has revealed.

Chapter XI

THE BAPTISM OF THE HOLY SPIRIT

SINCE BY THE Spirit's baptism the greatest transformations are wrought in behalf of the believer, it is to be expected that Satan, the enemy of God, will do all within his power to distract, misdirect, and confuse investigation respecting this specific ministry of the Holy Spirit. This harm Satan has been permitted to do. Not only is there need that all the false conceptions be corrected which have reached the masses of unsuspecting people, but special attention is demanded on the part of those who would be instructed lest they themselves fail to comprehend the precise truth which the doctrine embraces. No further explanation than the influence of Satan is needed for the otherwise inexplicable disarrangement and ignorance of, together with a corresponding prejudice toward, this specific doctrine. It is the strategic point at which Satan can accomplish most in obliterating the effect of the present truth. This nullifying of the truth is seen in at least three most important fields of doctrine, namely, the believer's positions and standing in Christ, his eternal security, and the ground of the only effective motive for a God-honoring daily life.

In attempting to arrive at a right understanding of the essential character of this ministry of the Holy Spirit, four general divisions of the subject will be considered: (1) the meaning of the word βαπτίζω, (2) the determining Scriptures, (3) the thing accomplished, and (4) its distinctive character.

I. The Word Βαπτίζω

More than passing significance should be attached to the fact that the same word βαπτίζω is used in the New Testament both for real and ritual baptism, thus signifying a bond of relationship between these two aspects of truth. The word would hardly be employed properly had it a separate unrelated meaning in the one instance. The basic word of this root, Βάπτω, in its primary import connotes a dipping and occurs but three times in the New Testament—Luke 16:24; John 13:26; and Revelation 19:13. In its secondary meaning, which is to dye or stain—that usually accomplished by dipping, but not always so—the word appears but once and that in the third passage cited above, which reads, “And he was clothed with a vesture dipped in blood: and his name is called The Word of God.” The same event and situation are presented in Isaiah 63:1–6 wherein

among other details it is written: “Where-fore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment” (vss. 2–3). The garments of the returning Messiah are not dipped in a vat of blood, rather they have been sprinkled and stained with blood; yet this is still described by βάπτω in the LXX. In like manner, the word βαπτίζω has both a primary and secondary meaning. In its primary sense it indicates an intusposition, a physical envelopment in an element, which element has power to influence or change that which it envelops. In its secondary meaning, however, βαπτίζω, as in the case of the secondary meaning of βάπτω, departs somewhat from the original physical aspect and refers to one thing being brought under the transforming power or influence of another thing. None could speak with more authority respecting the precise meaning of βαπτίζω than Dr. James W. Dale because of his extensive research. He defines this word in its secondary meaning thus: “Whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing that object; and by such change of character, state, or condition does, in fact, baptize it” (*Classic Baptism*, 2nd ed., p. 354). Such a definition is most important since the great majority of New Testament usages of this word are wholly within its secondary meaning. In the course of his great works on the subject of baptism, Dr. Dale asserts that the word is, in his opinion, never used in the New Testament in any other than its secondary meaning. Here it should be noted that the same distinction obtains between the Greek words βάπτω and βαπτίζω as between their English equivalents, namely, to *dip* and to *immerse*. A dipping is a momentary contact involving two actions, the putting in and the taking out, while immersing implies but one action, that of putting in. In the strict and proper use of the words, regardless of the all but universal careless way in which they are employed, ritual baptism is never an immersion, which immersion would result in death by drowning. What has commonly been termed an immersion is better described by βάπτω in the primary meaning of that word. No physical intusposition certainly is in view when the Scriptures speak of a baptism unto repentance (Matt. 3:11), a baptism unto the remission of sins (Mark 1:4), a baptism unto the name of the Father, the Son, and the Holy Spirit (Matt. 28:19), Christ’s own being baptized by drinking the cup of suffering (Matt. 20:23; Luke 12:50), a baptism of Israel unto Moses (1 Cor. 10:2), a baptism wrought by the presence and influence of the Holy Spirit in the believer’s heart,

that is, the baptism of a believer into the Body of Christ (1 Cor. 12:13). These baptisms, let it be repeated, represent no physical intusposition and must be classed as belonging to the secondary use of βαπτίζω. Not one could be properly classed as a use of βάπτω, either in its primary or secondary meaning. They could not be merely a dipping into an element for they all present the estate as permanent. When a believer is by the Spirit baptized into Christ, the thing most to be desired is that he shall never be taken out again. To be baptized unto repentance is to be brought under the influence of repentance—not for a moment, but abidingly; to be baptized unto the remission of sins is to be brought under the power or value of the remission of sins—not for a moment, but abidingly; to be baptized unto the name of the triune God is to come under the power of God—not for a moment, but abidingly; to be baptized unto Moses as Israel was by the agency of the cloud and the sea was to be brought under the leadership of Moses, which leadership had not been accorded him before—not for a moment, but abidingly; to be baptized unto Christ's death and resurrection is to become so identified with Him in that death and resurrection that all their values are secured—not for a moment, but eternally. Christ's suffering of anguish was not a momentary dipping down into suffering. That baptism which results from the advent of the Spirit into the heart with His heavenly influences is not for a moment, but endures forever. To be baptized into Christ's Body is to come under the power and Headship of Christ; it is to be joined unto the Lord, to be identified with Him, to partake of what He is and what He has done—not for a moment, but unalterably.

It may be said in concluding this portion of the chapter that to be placed in Christ by the baptizing agency of the Holy Spirit results in a new reality of relationship in which the one thus blessed comes under the power and Headship of Christ, which position supplants the relationship to the first Adam and is itself a new organic union with the Last Adam, the resurrected Christ. In this instance, as in other baptisms, the word βαπτίζω is used only in its secondary meaning apart from a physical intusposition, for it secures the merit, the dominating influence, and Headship of Christ.

II. The Determining Scriptures

Those Scriptures in which the Holy Spirit is related to baptism are to be classified in two divisions. In the one group, Christ is the baptizing agent, yet the Holy Spirit is the blessed influence which characterizes the baptism. In the other

group of passages, the Holy Spirit is the baptizing agent and Christ as the Head of His mystical Body is the receiving element and by so much that blessed influence which characterizes the baptism. Six passages are to be identified as belonging to the first group, namely, Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5 and 11:16. Though there is repetition involved, these passages—all of which happen to present the testimony of John the Baptist respecting Christ—are quoted in full: “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Matt. 3:11) ; “I indeed have baptized you with water: but he shall baptize you with the Holy Ghost” (Mark 1:8); “John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire” (Luke 3:16); “And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost” (John 1:33) ; “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5); “Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost” (11:16). By the authority of Christ the Holy Spirit is given to all those who believe, and to come under the Spirit’s power and influence, as every Christian does when he believes, is to have been baptized by that influence. However, this universal blessing of the indwelling Spirit is to be distinguished from some supposed second work of grace subsequent to salvation, which experience, as claimed by extreme holiness groups, is accompanied by manifestations which are supernatural. It has already been demonstrated from the New Testament that the Holy Spirit is received as Christ’s gift by all who believe and when they believe. This gift is the new birthright and, being possessed by all, indicates that all who are saved are under the power of the Holy Spirit, which fact is, according to the strict meaning of the word βαπτίζω, a baptism. It could be said on the ground of this meaning of the word that any person coming under the influence of Satan is by so much baptized by Satan. This particular baptism related so closely to the Holy Spirit is quite removed from the baptism wrought by Him when bringing believers into the Body of Christ, which reality is now to be considered.

The second classification of passages presents the Holy Spirit as baptizing agent and the Body of Christ or Christ Himself as the receiving element. These

passages constitute a distinct testimony by themselves, which is to the effect that by the operation of the Holy Spirit the believer is organically and vitally joined to the Lord and thus has become a partaker of the standing, merit, and perfect worthiness of Christ. Since these passages bear on the baptizing ministry of the Holy Spirit or real baptism as over against ritual, they should be given specific consideration. Doubtless some disagreement might arise over what passages should be included in this list; but where the results of the baptism are such as could never be accomplished by a mere ritual baptism, it is evident that reference is being made to a real or Spirit baptism: indeed, aside from those Scriptures already considered which assert that the presence of the Spirit in the believer is a special baptism wrought by Christ in bestowing the Spirit, the remaining passages must refer either to a real or a ritual baptism. As a general rule, it will be found that no Scripture refers to both real and ritual baptism. An exception will be indicated later when Ephesians 4:5 is considered. These passages are:

1 Corinthians 12:12–13. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

As nearly as any Scripture will be found to present didactic definitions, this passage defines the Spirit’s baptism. It is a joining of the believer to, the bringing into, the Body of Christ—in other words, the forming of that organic relation between Christ and the believer which is expressed by the words *in Christ* and which is the ground of all the Christian’s positions and possessions. The context of this passage sets forth the absolute unity or identity which obtains between Christ and the members of His Body. The members are a unity, being in one Body, and in its larger meaning this Body when joined to its Head is also one unity—the Christ. This revelation, which is a vital feature in the Pauline doctrine of the one Body, is most illuminating, emphatic, and convincing. However, this emphasis upon unity which verse 12 deposes is only to prepare the way for the revelation of how members are joined to this Body. They are said to be *baptized* into this Body by one Spirit. The reference to one Spirit is but the continuation of that which has been declared time and again through the preceding portion of this chapter, namely, that it is by the one and selfsame Spirit the varied gifts are wrought. Thus, also, though many are baptized into the Body of Christ, it is wrought by the one Spirit in every instance. The central truth is that the one Spirit baptizes all—every believer—into the one Body. What

is thus accomplished for every believer is a part of his very salvation, else it could not include each one. The investigation into that which this baptism accomplishes is reserved for the next part of the chapter. That believers are all made to drink into one Spirit is an added testimony to the fact of the indwelling of the Spirit, which indwelling, as has been seen, is a matter of baptism. The universality of both the baptism into the Body and the indwelling is asserted by the repeated use of the word *all*, which term is inclusive of both Jews and Gentiles who believe.

Galatians 3:27. “For as many of you as have been baptized into Christ have put on Christ.”

According to this revealing declaration the baptism which is into Christ has resulted in the vital union which is here described by the phraseology *have put on Christ*. On this passage Dean Alford writes, along with a quotation from Chrysostom: “Not ‘*have been baptized*,’ and ‘*have put on*,’ as A.V., which leaves the two actions only concomitant: the past tenses make them identical: as many as were baptized into Christ, did in that very act, put on, clothe yourselves with, Christ. The force of the argument is well given by Chrysostom: ‘Why did he not say, “As many of you as were baptized into Christ, were born of God?” for this would naturally follow from having shewn that they were sons. Because he lays down a far more startling proposition. For if Christ is the Son of God, and thou hast put Him on, having the Son in thee, and fashioned after His likeness, thou wert brought into one family with Him and one type”’ (*New Testament for English Readers*, new ed., at Gal. 3:27). It is important to note that in the preceding verse—“For ye are all the children of God by faith in Christ Jesus”—the fact of sonship is declared and it is this precise numerical company that by baptism into Christ have put on Christ. The phrase *as many of you* is properly a reference to *all of you* who have been begotten of God. These have been joined to Christ thus. It is clear from other Scriptures that this baptism is wrought by the Holy Spirit and that Christ’s Body, or Christ Himself, is the receiving element. It is impossible for one who is joined to Christ not to have *put on Christ* with all His merit and standing. The error of such as make this effect to stem from ritual baptism is exceeded only by those who make it merely an emotional or energizing experience. This baptism is wrought by the Holy Spirit and is altogether positional and therefore vital.

Romans 6:1–4. “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were

baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

Having declared that the believer is eternally justified—for justification is as enduring as the merit of Christ on which it stands—the Apostle enters the question of whether anyone thus saved and secure should continue in sin, thereby yielding to the sin nature, that grace may abound. The answer of inspiration to this question will be the reply of every regenerate person, namely, “God forbid.” It is not consistent nor is it necessary to go on bearing fruit unto the sin nature. Respecting the point of its necessity, the truth revealed is to the effect that in the death of Christ the believer’s sin nature has been judged. “How shall we that are dead to sin [that is, who died in Christ’s death], live any longer therein?” It is true that Christ died “for our sins,” that He was buried, and that He rose from the dead that men might be saved (cf. 1 Cor. 15:3–4) ; but it is equally true—and Romans 6:1–10 now under consideration has only to do with this added fact—that Christ died *unto sin*, meaning the nature (cf. Rom. 6:10; Col. 2:11–12). In this context the judgment of the sin nature on the cross is indicated by various phrases or statements—“dead to sin” (vs. 2), “planted [or, conjoined] together (with Him) in the likeness of his death” (vs. 5), “our old man is [better, following R.V., was] crucified with him” (vs. 6), “if we be dead with Christ” (vs. 8), “he died unto sin [that is, the sin nature] once” (vs. 10). By all of this it is not implied that the death of Christ resulted in the destruction or termination of this nature (the word καταργέω of verse 6, translated *destroyed*, is better rendered *annulled*—cf. R.V.) ; it is rather that the death of Christ unto sin has wrought a judgment against the sin nature in the sight of God, to the end that the Holy Spirit who indwells the believer may be made free to deal with the judged nature, restraining or nullifying it in response to the believer’s dependence upon the One indwelling to interpose and control that nature. This aspect of the death of Christ and the believer’s identification with it is all to the one end that “we should walk in newness of life.” “Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness [meaning the new power of Christ’s resurrected] life” (vs. 4), which is the new provision for a walk in and by the enabling Holy Spirit, He Himself being set free to render aid because of Christ’s judgment death unto sin. The Christian’s union with Christ, achieved by the Spirit’s baptism unto Him, is the ground of the perfect identification with Christ in all that His death unto sin accomplished. Coming thus into the value and under the power of Christ’s crucifixion, death, burial, and

resurrection is a baptism in the secondary meaning of that word. Those baptized into Christ are baptized into His death, are buried with Christ by their baptism into the Savior's death. No ordinance is intimated by these expressions, nor is there any obligation being imposed that justifies an attempt to enact what is here set forth. This passage, with that which follows in the context, presents the central statement respecting the basis of the Christian's victory in daily life over the sin nature. This is its objective and its meaning. To discover in it only the outward form of a ritual ordinance, as many have done, is to surrender one of the most priceless assets in the whole field of Christian doctrine and by so much (for many) to abandon the hope of any life well-pleasing to God; for if this context means the one thing it cannot mean the other.

Colossians 2:9–13. “For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”

The passing reference to baptism which this Scripture presents will not be understood apart from the entire context. As related to the rite of circumcision, the Apostle divides the human family into three classes, namely, the “Uncircumcision”—the Gentiles, “the Circumcision in the flesh made by hands”—the Jews, and “the circumcision made without hands”—the Christians (cf. Eph. 2:11; Col. 2:11). That circumcision which characterizes the Jew and which the Gentile lacks is “made by hands,” while the circumcision which the Christian has received is “made without hands” and is a spiritual reality. Four times the Bible speaks of circumcision in connection with the heart—Deuteronomy 10:16; 30:6; Ezekiel 44:7; Acts 7:51—before mention of the blessing brought to Christians when the body of the sins of the flesh was put off and that by the circumcision of Christ. As the human body manifests the life which is in it, in like manner the sin nature manifests itself by “sins of the flesh.” Christ's circumcision, here referred to, is not that which was made with hands when He was eight days old, but His death unto the sin nature. There is a striking similarity to Romans 6:1–10 to be found in the passage just considered, and this similarity concerns the reference to Christ's burial and resurrection as factors providing immeasurable value for, and influence over, the believer. Securing the

results which they do, the death, burial, and resurrection of Christ are in their most absolute sense a baptism. The transformations which are here indicated, as they were also in Romans 6:1–10, could never be produced by any ritual baptism and to read ritual baptism into this passage is again to ignore the limitless realities for which Christ died, was buried, and rose again. It is to substitute a human effort for one of God's most glorious achievements. Doubtless, it is easier for those who comprehend but little of these great realities to substitute a tangible, physical undertaking such as ritual baptism for the deeper, unseen, and spiritual values of the real baptism. However, regardless of human limitations, the significance of this passage does not descend to the level of an impotent ritual.

Ephesians 4:4–6. “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”

In the midst of these seven unifying agencies, and not the least of them, is “one baptism.” At once the question may arise in many minds whether reference in this instance is to real baptism by the Spirit placing believers into the Body of Christ or to ritual water baptism. Some contend that the latter baptism is in view and that the passage teaches there is but one right mode of such baptism. To impose such limitations on the text is deplorable. There is nothing in the passage to support a mode of baptism. The unqualified statement that there is but *one* baptism becomes a very demanding problem to those who have elevated water baptism to the place where it must be a separate, independent, and diverse baptism—something, therefore, which is wholly unrelated to the Spirit's baptism. Some contend that, since real baptism so outweighs the ritual in importance, the ritual baptism is not to be mentioned at all in comparison with real baptism, here or elsewhere. Still others claim that the Apostle does not here contemplate ritual baptism, reckoning he only asserts that in the realm of spiritual forces which unify there is but one baptism and this of necessity would be the baptism with the Spirit. Yet further to be considered is a class of interpreters who hold that the Spirit's baptism occurred once for all and in behalf of all the Church on the Day of Pentecost, and that it is not a thing wrought at the time someone is saved. This conception, which so little articulates with the New Testament Scripture bearing on the theme, does not challenge the *fact*, though it attempts to change the time, of the Spirit's baptism so plainly mentioned here in Ephesians. The larger portion of the Christian church, however, in so far as they consider the subject at all, assert that ritual baptism is

a sign or outward symbol of the Spirit's work and thus the two combine to form what is called here *one* baptism. Among the arguments advanced in support of the conviction that the one baptism is that of the Spirit by which believers are joined to the Lord and by which they gain all possessions and positions, the one most effective observes that this reference to one baptism is given as one of seven unifying agencies. It is easily discerned that the baptism by the Holy Spirit into one Body engenders the most vital and perfect union that could be formed among men; on the other hand, if the history of the church on earth bears a testimony to the course of events at all, it is to the effect that ritual baptism has served more than any other one issue to shatter that manifestation of organic union which Christian fellowship is intended to exhibit. On the right interpretation of Ephesians 4:5, Dr. John W. Bradbury, Editor of the *Watchman-Examiner*, the leading Baptist journal of this day in America, writes the following as a special contribution to the present discussion of Ephesians 4: "The corporate concept of the Church is as essential as the individual one. The 'body' of Christ is held together 'in the bond of peace' by keeping the 'unity of the Spirit' (v. 3). The thought that the Church is a 'body' whose life is uniformly identified with the Holy Spirit is illustrated by what we know of an organism such as the human body having the human spirit as a sign of life. We have, therefore, in the *ecclesia* a body having God's Spirit, evidencing such through professing 'one hope ... one Lord, one faith, one baptism, one God ... in all.' The emphasis on 'one' is in opposition to corporate diversity in the 'body' of Christ. As to 'hope,' 'Lord,' 'faith,' 'God,' there will be little, if any, difference among true believers. But in regard to the word 'baptism' there is a difference, because most people have only one viewpoint as to baptism and that is, an ordinance. But in this passage, where ordinances are not before us but the truth concerning the organism called 'the body of Christ,' we have baptism mentioned in equal terms with 'hope,' 'Lord,' 'faith,' 'God.' This signifies that the 'baptism' referred to is that of I Corinthians 12:13—'For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.' " Likewise, on the belief that the one baptism of Ephesians 4 is not ritual baptism, Dr. Merrill Frederick Unger writes:

Erroneously, Spirit baptism is made a once-for-all operation at Pentecost (Acts 2), and in Cornelius' house (Acts 10), and then said to have ceased. During this present age, it is maintained, there is no baptism with the Holy Spirit. 1 Corinthians 12:13 is construed as referring back to those events. Such Scriptures as Romans 6:3, 4; Colossians 2:12; Galatians 3:27; 1 Peter 3:21 are made to refer exclusively to water baptism. The "one baptism" of Ephesians 4:5 is also strongly asserted to

be water baptism, and that alone. Dr. I. M. Haldeman, adopting this position, comments thus on Ephesians 4:5: “If it be Holy Ghost baptism, water baptism is excluded. There is no authority, no place for it. No minister has a right to perform it; no one is under obligation to submit to it. To perform it, or submit to it, would be not only without authority, but useless, utterly meaningless. If it be water baptism, Holy Ghost baptism is no longer operative. Baptism must be either the one or the other, Holy Ghost or water. It cannot be both. Two are no longer permissible” (*Holy Ghost Or Water?*, p. 4). Others, adopting the opposite extreme position, while rightly insisting that Ephesians 4:5 refers to Spirit baptism, drastically rule out any practice of water baptism for the Church Age. Although they find ritual baptism, of course, regularly practised in the early church (Acts 2:38; 8:12, 13, 16, 36; 9:18; 10:47, 48; 16:15, 33; 18:8; 19:3, 5) and mentioned in 1 Corinthians 1:13–17, this practice is thought of as confined to the early “Jewish” church, and discontinued by the Apostle Paul, when the “real” New Testament church was begun late in the book of Acts. This position must be rejected. The basic fact, which is ignored, is that the Church actually began with the baptism with the Spirit on the Day of Pentecost (Acts 1:4; 2:4, 47 with 11:16; 1 Cor. 12:13), and that water baptism was regularly administered, not only in the early so-called “Jewish” church, but also long after in fully established “Gentile” churches (Acts 18:8; 1 Cor. 1:13–17).

The Apostle, in speaking of the “one baptism” in Ephesians 4:5, to be sure, is speaking of Spirit baptism, which is likewise the case in Romans 6:3, 4; Colossians 2:12; Galatians 3:27. But when he describes this momentous operation of the Spirit as the “one baptism,” and as one of the seven essential unities to be recognized and kept in maintaining Christian oneness and concord, does he necessarily imply that water baptism is no longer to be administered? Did he not mean merely to say, “There is only one [spiritual] baptism”? His theme is no more water baptism in Romans 6:3, 4; Colossians 2:12; Galatians 3:27 than in Ephesians 4:5. In these passages the holy Apostle is not considering ritual baptism at all. The sublimity of the thought, the context of the argument, the exalted nature of the spiritual verities taught are strongly in support of this position. He is speaking of something infinitely higher—not of a mere symbolic ordinance that is powerless to effect intrinsic change, but of a divine operation which places us eternally in Christ, and into His experiences of crucifixion, death, burial, and resurrection. It is to be feared that man, in reading water baptism into these sublime passages, has put them into ecclesiastical “stocks” and tortured and twisted until they screamed out some confession never written in them. To be sure, this tortuous, corrupting process began very early, perhaps even within the lifetime of the great Apostle. But it seems evident, if historical and philological facts are but allowed to speak, that a first-century reader, uncorrupted as to the truth, would never have thought of reading water baptism into these passages. To him they meant Spirit baptism, and that alone. Their very mold would have hindered him from associating them with any ritual use of water. His whole concept of the meaning and mode of baptism would have been utterly foreign to the Apostle’s words concerning “death,” “burial,” and “resurrection.” It would never have occurred to him to connect these figures with water baptism.

Baptism, referring to the Levitical ceremonies of the Old Testament (Heb. 9:10), had come to have a wide meaning of “ceremonial cleansing, or ritual purification by water, and that by sprinkling or pouring,” centuries before the Christian era. Fairchild, with full array of facts, and unanswerable logic, conclusively proves this established usage of βαπτίζω from the Septuagint, the Apocrypha, Josephus, and the Greek New Testament (Edmund B. Fairchild, *Letters on Baptism*, pp. 32–122). Dale, with brilliant and exhaustive scholarship, employed with consummate skill in minute, scientific examination of every phase of this subject, thus concludes his monumental work on the study of baptism among the ancient Jews: “Judaic baptism is a condition of Ceremonial Purification effected by washing ... sprinkling ... pouring ... dependent in no wise, on any form of act, or on the covering of the object” (James W. Dale, *Judaic Baptism*, p. 400). Dale concludes his great work on the study of John the Baptist’s baptism with these words: “This same βάπτισμα is declared by word and exhibited in symbol, by the application of pure water to the person in the

ritual ordinance. This is Johannic Baptism in its shadow. ... Dipping or immersing into water is phraseology utterly unknown to John's baptism" (*Johannic Baptism*, p. 417). Biblical, historical, and philological proofs abound, therefore, that John the Baptist "ceremonially purified" (baptized) by sprinkling or pouring, that Jesus was so baptized (consecrated) unto His Priesthood (Ex. 29:4; Ps. 110:1; Matt. 3:15; Heb. 7:9, E. E. Hawes, *Baptism Mode Studies*, pp. 81–109), and that early Jewish and Christian baptisms knew no other mode (James W. Dale, *Christic and Patristic Baptism*, pp. 162–240). With all of this great weight of established usage of the word βαπτίζω behind him, made crystal-clear as a result of his intimate knowledge of Judaism, as a trained Rabbi, how unthinkable it is that the great Apostle would have so violated every principle of established usage of language and custom of centuries, as to have made βαπτίζω in such passages as Romans 6:3, 4; Colossians 2:12; Galatians 3:27; Ephesians 4:5 refer to any mode of water baptism, indeed, to water baptism at all!—"The Baptism with the Holy Spirit," *Bibliotheca Sacra*, CI, 244–47

1 Peter 3:21. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

The peculiar tendency with many to assume that ritual baptism is implied whenever the word βαπτίζω occurs has led to much confusion. In the light of its relative importance, it would be more reasonable to imply that real baptism is in view until it is made certain that ritual baptism is indicated. Two points are to be noted in this passage: (1) that the baptism mentioned is saving in its effect and (2) that it is related to the resurrection of Christ, which is vitally true of real baptism but not directly true of ritual baptism.

Mark 16:16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Again baptism is mentioned as though it had saving power. The reference evidently is to real baptism. On this passage Dr. G. Campbell Morgan writes: "*He that believeth* (that is the human condition) *and is baptized* (that is the divine miracle) *shall be saved*. When the negative side is stated, baptism is omitted, as being unnecessary; for he that disbelieveth cannot be baptized. If it is water baptism, he can; but if it is the baptism of the Spirit, he cannot" (*The Spirit of God*, pp. 181–82).

As a summarization of these seven passages bearing on the Spirit's baptism, it may be observed that 1 Corinthians 12:13—which is not only the first of them chronologically but also the central testimony regarding the Spirit's baptism—declares directly what that baptism accomplishes. In the second—Galatians 3:27—the Spirit's baptism is said to result in the putting on of Christ. In the third—Romans 6:1–10—identification with Christ in His crucifixion, death, burial, and resurrection as a judgment of the sin nature is in view, and to the end that the believer may walk in resurrection power in spite of the sin nature. In the fourth

passage—Colossians 2:9–13—the same influence of Christ’s death (contemplated now as a spiritual circumcision), burial, and resurrection is again said to be a baptism. In the fifth passage—Ephesians 4:4–6—the Spirit’s baptism is set forth as one of the unifying elements in the Body of Christ. In the sixth and seventh passages—1 Peter 3:21; Mark 16:16—this baptism is related to salvation as a most vital feature of it. Since by the baptism with the Spirit the believer is joined to Christ, more than a hundred passages which include the phrases *in Christ* or *in him* (that is, Christ) should be added to this list for exhaustiveness.

It may prove advantageous to call attention again at this point to the secondary meaning of βαπτίζω—the meaning which so largely obtains in the New Testament—which signifies that apart from a physical intusposition one thing baptizes another thing when its power and influence are exerted over that other thing. Christ gives the Holy Spirit to all believers to indwell them, to comfort them, and to enable them; thus the believer comes under the power and influence of the Holy Spirit. Such a gift is not a baptism into anything physical, but is that form of baptism which a dominating power and influence secures. To be joined to Christ by the Spirit’s baptism is not a physical envelopment in Christ or in His Body; it is nevertheless a true baptism in that the one thus joined to the Lord has not only been wrought upon by the Spirit who baptizes, but that he comes under the immeasurable values of all Christ is and all He has done, being in Christ. The importance of a due recognition of all that enters into the secondary meaning of βαπτίζω can hardly be overestimated. The larger portion of theologians have more or less definitely related ritual baptism to the work of the Holy Spirit as a shadow or symbol is related to substance and reality. Other theologians, it would seem, have all but lost the secondary meaning of this great word in a sectarian effort to defend a mode of ritual baptism.

III. The Thing Accomplished

One of the greatest disclosures in the New Testament is confronted at this point in the discussion: no less a theme than the whole Pauline doctrine of the Church, the New Creation, with its Headship in the resurrected Christ. Though this great line of truth has had an extended treatment under Ecclesiology, it must be introduced again, being, as it is, so vital a feature in the doctrine of the Spirit’s baptism. Regardless of its fundamental place in Pauline theology, this phase of Ecclesiology is almost wholly neglected by Covenant theologians, and for the obvious reason that their ideal of one covenant which unifies the whole

Bible is shattered by revelation of a new Headship and its New Creation. The indictment, before mentioned, which is to the effect that the entire doctrinal aspect of Christ's resurrection—central in Pauline theology—is neglected, is most serious and damaging. The scope and importance of the doctrine of the Spirit's baptism, then, is to be seen from the thing it accomplishes.

1. ORGANIC UNION. The divine illustrations of this union engendered between Christ and the believer include that of the branch grafted into the vine (Rom. 11:17) and that of the joining of a member to a human body. It is readily recognized that human surgery does not attempt such an achievement as the latter, but then this determines nothing in the value of the figure as a setting forth of the union which the Spirit forms. An intensity of *inness* is secured when the believer is joined to Christ which, though wholly superhuman, is, nevertheless, feebly illustrated by these human figures. Both the branch and the body's member become living, organic parts of that to which they are joined. This new relationship as established in the case of the branch and the member results in the life of the vine or of the body being run *into* the branch and the member; it also results in the branch and the member being *in* the vine and the body. This twofold result is expressed by Christ in seven of the smallest yet most meaningful words ever uttered. They afford a miniature expression of one of infinity's masterpieces. The seven words are: "Ye in me, and I in you" (John 14:20). As before indicated, two mighty ministries of the Holy Spirit are here recognized—that of forming Christ in the believer or the regenerating work ("I in you") and that of placing the believer in Christ or the baptizing work He performs ("Ye in me"). No human language can describe these two realities, either with respect to the heaven-high character of these blessings or with respect to their eternal duration.

2. THE FOURFOLD PRAYER OF CHRIST. No little wonder is created when it is observed for the first time that Christ made the same declaration twice in His last priestly prayer. Twice He said, "They are not of the world, even as I am not of the world" (John 17:14, 16). Why, indeed, should any word of the Son to the Father be repeated? The answer is that by so doing there is recorded an emphasis, in this case one which exalts the truth of the believer's separation from the *cosmos* world system. If, however, the Savior should repeat the same request four times, as actually happened here in the same priestly prayer, the emphasis exceeds all bounds and demands attention to an incomparable degree. These are the four similar petitions He offered in this one prayer: "That they may

be one, as we are” (vs. 11), “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us” (vs. 21); “That they may be one, even as we are one” (vs. 22); “That they may be made perfect in one” (vs. 23). This fourfold stress exalts the thing for which He prayed above other features of this prayer regardless of their all having a supernatural character. The Lord is asking the Father to accomplish a very definite thing. In spite of notions to the effect that men have the responsibility of answering this prayer, the request is for the Father to do this very thing; and when the nature and the scope of the thing are considered, there is complete evidence that God alone could answer this prayer. There are three vast unities set forth in the Bible—the unity between the Persons of the Godhead; the unity between the Persons of the Godhead and the believer, in which unity each Person is said to be in the believer and the believer to be in each Person; and the unity between believers themselves. All three of these unities are referred to by Christ in this priestly prayer as recorded in verses 21 to 23. However, the unity of believers is the basic request of this portion of His prayer. He presents the oneness between the Persons of the Godhead and the believer as the grounds for the unity between believers. They will be one, therefore, when this prayer is answered because they are “in us,” that is, the Persons of the Godhead. It would be impossible for believers to be in the Persons of the one Godhead and not thereby be constituted one in themselves; but still the realms of infinity are reached when the Savior prays that the believers may be one in relation to each other “as thou, Father, art in me, and I in thee” (vs. 21). What mind can conceive or what language can express the reality declared when it is prayed by the Son, whose prayer cannot go unanswered, that the Father create a unity between believers which is on the plane of the unity existing between the Persons of the Godhead! The truth of the triune existence of God is a sublime mystery, so its exaltation is a reality which lies wholly within the sphere of infinity. In the light of this fact, the conclusion must be reached that, as measured by God Himself, there is achieved through His creative power a supernatural union between Christians which is similar to that which unites the Persons of the Godhead. How tragic that for want of due instruction Christians in the main have never heard of such a relationship! And how deplorable the misunderstanding which conceives of this unity as mere membership in human ecclesiastical organizations!

This fourfold prayer of the Son of God was first answered on the Day of Pentecost when all believers then living were baptized by the Holy Spirit into one Body—the Body of Christ—and were all made to drink into one Spirit, to

the end that a unity might exist between the Persons of the Godhead and the believers. To this original company and by the same operation of the Holy Spirit, all who have been saved from that day until now have been joined to Christ when they believed and as a feature of their salvation. Thus and only thus is the prayer of Christ being answered.

3. THE ONLY GROUND FOR IMPUTED RIGHTEOUSNESS. That there is a righteousness which the believer may possess wholly apart from any works or effort of his own and as a gift from God (cf. Rom. 5:17) is pure revelation and devoid of any confirmatory experience; besides, this bestowed righteousness is the only righteousness which God accepts in time or eternity. He Himself, being infinitely righteous, can receive nothing less than that which He is personally. Since present salvation is unto eternal and intimate association with God in His abode up in the highest glory, the necessity of being qualified for that sphere with a perfection which goes beyond human ability to provide is obvious. Thus the Apostle writes: “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col. 1:12). Respecting that righteousness which is God’s gift through His Son, Abraham is the divinely ordered pattern. Though the head of the Jewish race, he does not represent the Jew under the Mosaic Law since the law was not then given; he rather depicts a believer of the present age under the grace relationship as himself under a similar relationship. Practically every illustration employed by the Apostle to set forth the grace of God as that is now exercised toward those who have no merit is drawn from the life and experience of Abraham. In response to God’s promise about a son, Abraham believed, or amen-ed, God and his faith became the ground of imputed righteousness. That righteousness which was bestowed on Abraham in answer to his faith is bestowed now upon all who exercise the same belief in the Word or promise of God. It is written: “Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead” (Rom. 4:23–24). Of Israel it is said that they failed to secure this righteousness since they sought it by the works of the law and not by faith; but some Gentiles who followed not after the righteousness which is of the law, or a basis in personal merit, found the perfect righteousness of God through believing on Christ. Israel’s failure—as that of uncounted members of churches today—is to be found in the fact that they are “ignorant” respecting the whole provision of imputed righteousness and are going about to establish their own personal righteousness as a ground for

God's acceptance of them, not knowing that Christ answers every need of the meritless and is Himself the "end of the law for righteousness to every one that believeth" (Rom. 9:30–10:4). To be in Christ is to be possessed with the righteousness of God which Christ is and which answers every need for such a character both in this life and in that which is to come. The unsaved are not in Christ, nor is Christ in them; but when one of these believes on Christ as Savior, he instantly comes to be in Christ by the baptizing ministry of the Holy Spirit and Christ comes to be in that one by the regenerating ministry of the Holy Spirit. This great twofold operation of the Holy Spirit fulfills the prediction of Christ given in His farewell to the disciples in the upper room, namely: "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). The determining words of this operation are *in Christ*, or the synonymous *in Him*, *in the Beloved*, and it is just that incomparable position in Christ which is secured by the baptism of the Spirit into Christ; for it is impossible that any should be in Christ and not partake of what Christ is, He who is the righteousness of God. Because of their apparently insignificant character, the words *in Christ* or *in Him* are passed by unnoticed; yet, as in the following passages, all that is declared of the Christian is made to depend solely on the fact that the one so blessed is in Christ: "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1); "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30); "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. ... For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:17, 21); "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ ... to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:3, 6); "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13); "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:9–10). Added to these Scriptures are all passages which relate acceptance, righteousness, and justification to the act of believing.

In an earlier treatment of the doctrine of imputed righteousness as something secured by the baptism of the Spirit, it has been pointed out that attaining to the righteousness of God is not only realized on the ground of the believer's position in Christ, but that the gift of righteousness is based upon the sweet-savor aspect

of Christ's death by which He as Substitute for those without merit offered Himself without spot to God, thus releasing His own merit that it might be available on a righteous ground to all who believe.

4. DUE RECOGNITION OF THE UNION. Having in the first three chapters of the letter to the Ephesians declared the positions and possessions of all who are in Christ Jesus, the Apostle makes it his appeal to those thus blessed that they endeavor "to keep the unity of the Spirit in the bond of peace." They are not told to *make* a union, but rather to keep the union which the Spirit has made. This will be done only as the individual child of God recognizes and loves every other child of God. Such recognition and love does not create a unity but does tend to keep the unity that exists. This unity is manifested in seven factors which the Apostle himself names: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4–6). All these features are unifying in their character and none more so than the "one baptism" by the Spirit by which individual believers become members of one spiritual Body. Ritual baptism, as before indicated, has no power in itself to form a unity, but, on the contrary, has served more than other issues to break up observance of the unity which God has made.

When reproofing the Corinthian Christians respecting the sins or failures which were present because tolerated in their assembly, the Apostle placed as first on his list of things subject to reproof their divisions and sectarian spirit. Such divisions are the very opposite of the Christian grace of keeping the unity of the Spirit in the bond of peace. This correction by the Apostle stands first in the Corinthian correspondence since in the divine estimation the keeping of the unity of the Spirit is of primary importance. Sectarianism is thus seen to be most displeasing to God and a violent disregard for that which God has wrought. As the keeping of the unity of the Spirit is a personal responsibility, in like manner the correction becomes a personal consideration.

5. THE GROUND OF APPEAL FOR A HOLY LIFE. There is an immeasurable difference between what God may do for the believer and what the believer may do for God. The order of truth in the great doctrinal epistles as they reflect the revelation under grace is first to declare what God has done for those who believe to the saving of their souls and then to appeal to such to walk worthy, or as it becomes those thus saved. This order cannot be reversed or disregarded without great confusion and injury. To attempt to be good in order that one may

be accepted of God is not only hopeless but is legal in character and, as to the results obtained, will prove to be as weak as the flesh to which the appeal is made. On the other hand, to beseech men to walk worthy of a completeness and perfection in Christ to which the Spirit has brought them, is to place before them the highest of all activating motives. The new problem in every Christian's life is not how good one must be to be accepted of God, but how good should one be who is accepted of God. Such conformity to the highest heavenly ideals becomes gracious in its character since its demands are the voluntary expressions of a grateful heart and not a forced compliance to law as the basis of any relation to God whatsoever. No enablement is ever offered from God under law, but a God-honoring life is possible under the provisions of grace.

IV. The Distinctiveness

As a consummation of that which has gone before and been implied in previous discussion, the several aspects of truth which are peculiar to this theme may now be presented in order. The primary facts that this ministry—unlike the works of regeneration, indwelling, and filling—is not mentioned in the Old Testament, that it was not in operation before the Day of Pentecost, and that there is no anticipation of it in the age to come restrict it to the present age and its benefits are seen to be exclusively the portion of the Church, the New Creation; in fact, that which the Church represents in her exalted heavenly glory is almost wholly due to this specific ministry of the Holy Spirit. That a company should be called out one by one from both Jews and Gentiles, each individual of which is perfected in the absolute fullness or πλήρωμα of Christ, who is Himself the πλήρωμα of the Godhead bodily (cf. John 1:16; Col. 1:19; 2:9–10), thus in every respect to be fitted for the highest glory, is an innovation which Covenantism cannot admit. On the baptism with the Holy Spirit each member in the Body of Christ depends for every qualification by which he is “made meet to be” a partaker “of the inheritance of the saints in light” (Col. 1:12). It is tragic, indeed, when these great realities are neglected, if not rejected, only because some man-made system cannot make a place for them. What privation both in the knowledge of the truth and its sanctifying power has been suffered by those who have been thus dispossessed of the revelation! Thanks should be given to God that those who are saved, of whatever system of theology they may be a part, do possess these blessings whether they realize it or not; for such is the character of their salvation. In mercy God has never limited His blessings to that

which the believer understands. In explaining the distinctiveness of real baptism, then, certain salient truths should be emphasized once more.

1. NOT REGENERATION. The Holy Spirit's work in regenerating results in the impartation of the divine nature which is "Christ in you, the hope of glory" (Col. 1:27), while the Spirit's baptism results in the believer's being placed in Christ. As already asserted, there is the widest distinction to be drawn between that which Christ expressed when He said "Ye in me"—the result of the Spirit's baptism, and "I in you"—the result of the Spirit's regeneration.

2. NOT INDWELLING. The indwelling Spirit, the gift of Christ to every believer, is, in the strict though secondary meaning of βαπτίζω, a form of baptism. Christ thus baptizes every believer by the gift of the Holy Spirit when the believer is saved. Six passages have been cited in this connection: Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16. Each of these passages distinctly asserts that Christ is the baptizing Agent and by His baptism the individual believer is brought under the influence which the presence of the Holy Spirit engenders. The gift of the Holy Spirit to indwell, which gift is universal and is bestowed at the moment of salvation and then as an integral part of salvation, should not be misconstrued because of a very common error, namely, that of supposing the Spirit is received subsequent to salvation and by a restricted number of people who "tarry" or "seek" a second blessing. The benefits which the indwelling Spirit secures are the portion of all believers and are not the manifestations which result from the Spirit's filling. Over against this misinterpretation, there is a group of passages already cited—notably 1 Corinthians 12:13; Galatians 3:27; Romans 6:3–4; Colossians 2:11–13; Ephesians 4:5; 1 Peter 3:21; Mark 16:16—which represent or suggest the Spirit as the baptizer and Christ, or His Body, as the receiving element. This is that which is termed real baptism because wrought by the Holy Spirit, placing the believer in Christ and thus securing for him the merit and standing of the Son of God.

3. NOT FILLING. It will be observed that the Spirit's baptism is more confused with the Spirit's filling than it is with any other of the Spirit's ministries. Though the examination of the ministry of the Spirit's filling has not yet been undertaken, it being the next and final main division of this volume, certain obvious contrasts between the Spirit's baptism and filling may well be designated. First, as for permanence, the baptism by the Spirit into Christ is

wrought but once, when the believer is saved (and remains an unchangeable reality for time and eternity), while the Spirit's filling may be subsequent to salvation and often repeated. Second, there is no experience or feeling related to the Spirit's baptism of the believer into Christ, but all spiritual manifestations of blessing and power are directly related and due to the Spirit's filling. Third, Christians are never enjoined to be baptized by the Spirit into Christ since that is the portion of all who believe, but every child of God is exhorted to be getting filled constantly by the Holy Spirit. Fourth, as declared above, every believer is baptized by the Spirit into Christ, but not every believer is necessarily filled with the Holy Spirit. Fifth, the Spirit's baptism into Christ results in the believer's being vitally joined to Christ for all eternity, while the filling of the Spirit results in outward manifestations and blessings for the present. The baptism establishes the Christian's standing, therefore, while the filling tends to improve the Christian's state. The baptism is a feature of salvation, while the filling is related to service and rewards. Sixth, the Spirit's baptism into Christ is wrought when the terms of salvation are met, while the terms governing the filling of Christians are such as enter into the believer's right relation to the One who has saved him, day by day.

Conclusion

Both the word of introduction and the concluding portion of Dr. Merrill Frederick Unger's article *The Baptism with the Holy Spirit*, already cited, may serve as the closing of this discussion relative to the Spirit's baptism of the believer to place him into Christ. Dr. Unger writes:

The baptism with the Holy Spirit is one of the most vital and important of Scriptural doctrines. Its vast significance can readily be appreciated when it is realized that it is that divine operation of God's Spirit which places the believer "in Christ," in His mystical Body, the Church, and which makes him one with all other believers in Christ, one in life, the very life of the Son of God Himself, one in Him, a common Head, one in sharing His common salvation, hope, and destiny. Indeed, but a cursory consideration will reveal the paramount import and the sweeping ramifications of this vital Bible theme, affecting, as it does, so intimately and vitally the believer's position and experience, his standing and state. The astonishing thing, however, is that a subject of such momentous importance, with such far-reaching effects upon Christian position and practice, should suffer so woefully at the hands of both its enemies and friends. From its enemies it has suffered not so much from open hostility or opposition, as from chronic neglect. It is simply ignored, or at most treated superficially. Those who reject dispensational teaching, who posit an "all-time grace covenant," who make no adequate distinction between the "assembly" of Israel in the wilderness in the Old Testament and the Church as the Body of Christ in the New Testament, simply do not know what to do with it. It remains, and must continue to remain, a Scriptural conundrum to all such. If this doctrine has suffered at the hands of its enemies, it has especially

been wounded in the house of its friends. Large groups of earnest and well-meaning, but poorly-taught, Christians, in evident reaction against the neglect and omissions which have attended this truth, have taken it to heart, according to it great emphasis and prominence. In their zeal and enthusiasm, however, they have not always confined themselves to clear and accurate Scriptural statement. Indeed, it would be difficult to find a Biblical theme used at once to teach deeper spiritual living, and yet at the same time subject to more misconception, misstatement, and confusion than this one. Nowhere in the whole range of Biblical theology is there greater need for precise and correct statement of vital truth than in the field of this doctrine. ...

Having traced in detail the doctrine of the baptism with the Spirit as presented in the Scripture from all the material at hand, put in orderly arrangement, the following results and conclusions are offered: (1) The baptism with the Holy Spirit is a theme of paramount import, vitally affecting the believer's life and walk, his standing and state, his positions and possessions in Christ. (2) The baptism with the Spirit is one of the most abused and confused subjects in the whole range of Biblical theology. (3) The cause of the confusion is centered in confounding this doctrine with regeneration, with the receiving of the Spirit, with the indwelling, with the sealing, with a "second blessing," with the filling, and with water baptism. (4) The dire results of the confusion are: divisions, misunderstandings, disunity in the Body of Christ, obscuration of the gospel of grace, perversion of the truth of the believer's union with Christ, and sad hindrances to holiness of walk and life. (5) Careful study of *all* scriptures bearing on the subject has disclosed that the baptism with the Holy Spirit is merely one of the various ministries performed by the Holy Spirit since He came into the world: that *every* believer the moment he believes in Christ is regenerated, baptized, indwelt, and sealed for all eternity, and has the duty and privilege of continually being filled for life and service. (6) No instance in the Gospels or the Acts, when seen in proper dispensational perspective, is at variance with this truth. That there is no ground in all the Word of God for the error of the baptism with the Holy Spirit being considered as a "second experience" after regeneration becomes patent. (7) Water baptism is not in view at all in Romans 6:3, 4; Galatians 3:27; Ephesians 4:5; Colossians 2:12, and to read it into these passages is to becloud the truth, and to increase the confusion.

With these various truths given their proper emphasis, the doctrine of the baptism with the Holy Spirit is at once lifted out of the haze and fog of error that have so obscured it, and, in its majestic purity and grand simplicity, becomes one of the most precious and vital factors in Christian unity. No wonder the great Apostle cries out for the "one baptism" as one of the indispensable sevenfold unities to be kept in realizing the "unity of the Spirit in the bond of peace" (Eph. 4:3-6)! Who can begin to imagine the mighty transformation that would take place in poor, distraught, divided Christendom, if suddenly all the confusion and obscuration were torn away, and the full blaze and fullorbed glory of the truth of every Christian's oneness in Christ by the baptizing work of the Spirit burst upon the consciousness of all God's people? Blessing, revival, fellowship, and power such as the Church has never experienced, perhaps since Apostolic days, would be the inevitable result. Is it to be thought of, then, as amazing that this vital doctrine should always have been the special target of the most subtle Satanic *assaults*? That this is the case now should inspire to intrepid boldness and uncompromising fidelity in its proclamation and defense, in view of the sublime glory of the imperishable truth it represents.—*Op. cit.*, CI, 232-33, 497-99

The Believer's Responsibility

Chapter XII

INTRODUCTION TO THE BELIEVER'S RESPONSIBILITY

SINCE THEY are void of experimental features, the ministries of the Spirit to the believer already cited—regeneration, indwelling, sealing, and baptizing—have served to establish the truth related to the Christian's positions and possessions. This body of truth may well be termed that which is fundamental and primary in all doctrine respecting the Christian; but there is also that which is rightfully termed *practical* features of truth. These comprehend the believer's responsibility in thought and action toward God, toward his fellow men, and toward self. With regard to importance, there could be no comparison between these two aspects of doctrine though in the one instance all is accomplished completely when one believes and in the other instance there is ceaseless obligation resting upon the convert; yet the situation, all the same, which every pastor confronts in the individual life to which he ministers is within the sphere of the less important, practical phase of doctrine. It may well be called *life truth* since it concerns the outliving of that which is infinitely true and certain in the sphere of *positional truth*. How helpless the would-be soul doctor must be who in his courses of training has never heard even one intimation of the specific instruction which God addresses to the believer, or of the divine plan so extensively taught in the New Testament whereby the Christian may be more than conqueror over evil forces through the power of the indwelling Spirit! Seminary instructors, however, cannot be expected to teach subjects and courses—no matter how important—of which they in turn had never heard in the days of their own education and which they have consistently ignored thereafter.

I. Intelligent Motives

The Christian who is perfected forever, being in Christ, has, nevertheless, a life of imperfection to live so long as he is in this world. The new problem which he confronts, as several times before stated, is not one of how he should live that he might be accepted and perfected before God, but rather of how he, an accepted and perfected person, should live after these stupendous realities are accomplished by the grace and power of God. Until this vital distinction is comprehended and received, there will be no progress made in the extensive

field of truth which directs the Christian's life and service. Until positional truth is recognized and received to the extent that the saved one acknowledges that he is saved and perfected in the sight of God on no other ground than that, on his part, he has believed on Christ to the saving of his soul, and, on God's part, he is justified, being both forgiven and constituted righteous through the immeasurable twofold substitution of Christ—bearing condemnation because of the believer's demerit and offering Himself as the source of merit—there can be only confusion and misunderstanding about the true motivating principle in the Christian's daily life. It could not be denied truthfully that the mass of professing Christians have been deprived of the knowledge of positional truth and because of this have never conceived of any other idea of Christian conduct than that they are obligated to make themselves acceptable to God by their own works of righteousness. Naturally, being so deprived of the knowledge of positional truth they are correspondingly ignorant of the true basis and motive for life truth. This one distinction between positional truth and life truth constitutes one of the most vital contrasts between law and grace. It is declared that the Jew failed because he sought his righteous standing before God by means of the works of the law, being "ignorant" of the truth that God has provided all the standing and merit in and through Christ that His holiness could ever require. Because of this ignorance, the Jew went about "to establish his own righteousness" and did not "submit" or come under the bestowed righteousness of God, Christ being "the end of the law for righteousness to every one that believeth." Over against this, some Gentiles—to whom the law was never addressed and who had therefore never attempted to be owned of God through law-works of righteousness—attained instantly to the bestowed righteousness of God when they received Christ as Savior through faith in Him (Rom. 9:30–10:4). The question of motive in the Christian's daily life is paramount in this discussion. The body of truth now to be considered concerns the daily life of the believer, and no issue is more determining than that of the reason or principle which actuates the one who would attain to a God-honoring life in the way God appoints through the power of the indwelling Spirit. The Holy Spirit cannot cooperate or engender any reality of experience when the very basis of a grace relationship to God is ignored. How, indeed, could the Holy Spirit empower a life which is wholly misguided and wrong in its objectives, methods, and motives? His benefits, of necessity, have significance only for those who recognize and believe that they are perfected once-for-all by simple faith in Christ as Savior and that their new obligation is not to make themselves accepted but rather to walk worthy of the

One in whom they are accepted. In John 15:1–16 the words of Christ relative to abiding in Him are recorded. In this context a fundamental distinction must be drawn between the believer's *union* with Christ and his *communion* with Christ. Too often it is supposed that in this passage Christ is teaching that the branch, which represents the Christian, must maintain its union with the vine, which represents Christ. That communion, however, is in view throughout the passage is clearly indicated. In verse 2 it is written: "Every branch in me that beareth not fruit," and the words *in me* declare the perfect union of the fruitless branch to Christ. The obligation upon the branch is to continue in the relation to Christ which makes communion possible, whereby the divine life or energy may flow into the branch so that fruit may be borne. Salvation, which is union with Christ, and the perfect standing which it secures continue always, since such benefits depend only on the believer's position in Christ. However, the believer is ever facing the facts of his own weakness and of the masterful foes which are against him; and only by keeping Christ's commandments, which means adjustment to His perfect will (cf. John 15:10), is the way kept clear for the needed divine power to flow into the believer as sap flows into the branch. This passage illustrates the importance of a right objective and method in the Christian's life if he is to be made spiritual through the imparted divine energy. Though in perfect and unalterable union with Christ, the believer will be fruitless except he remains in that obedient relation to Christ wherein the power of the Spirit may be realized in and through him. Christ declared in verse 10 that He kept His Father's commandments and abode in His love, and this is asserted as the pattern for the believer thus to abide in Him. Certainly, Christ was not striving to keep saved by doing anything required to that end; He did, however, keep in perfect communion with His Father through obedience to His will. Union with Christ is God's undertaking and is wrought for, and continues as the portion of, the one who merely believes; communion is the believer's undertaking—a specific plan of life which calls for an intelligent purpose and method of life, adapted to the precise will of God, on the part of the one who is saved.

II. Prescribed Obligations

Because of the superhuman requirements which rest upon the believer, the Spirit's filling unto supernatural power is demanded. This anticipates the right and true understanding of the Scriptures as well as the needed adjustments which secure divine power.

Three times the Apostle has divided the human family into threefold classification. (1) As respects their essential character in relation to God, he identifies the unsaved Gentiles as the “Uncircumcision,” and declares of them, “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:12). In the same context (Eph. 2:11–12), the Apostle distinguishes the Jew as one who has received the “Circumcision in the flesh made by hands,” which physical change sealed to the Jew the covenant promises of Jehovah (cf. Gen. 17:11). But in addition the same Apostle states that the Christian is set apart with a “circumcision made without hands” (Col. 2:11), which Scripture, as before noted, recognizes his vital union with Christ whereby he is partaking of all heavenly blessings, having been identified with Christ in His death, burial, and resurrection. The same threefold division is set forth in 1 Corinthians 10:32, which reads: “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.” (2) As respects their supernatural relationships they are classified according to their attitude toward the written Word of God. In this, as earlier pointed out, they are *natural* men, which is a reference to the unsaved of this age whether Jew or Gentile, *carnal* men, which term identifies the saved man, Jew or Gentile, who is living or walking after the flesh, and *spiritual* men, which terminology indicates the Jew or Gentile who is walking with God in subjection to His revealed will and in dependence upon His power. (3) Finally, the Apostle divides men into three classes in respect to the exercise of divine law or authority over them. In 1 Corinthians 9:20–21 this is disclosed, which passage reads: “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.” In this grouping, first the unsaved Gentiles of all ages and unsaved Jews of the present age are to be recognized as ones who are not under the Mosaic Law; but then at the time of the writing of the Scriptures in previous centuries all Jews had, and indeed until nearly that time when apostolic or Christian Scripture began to be formulated, their rightful place under the law. This, the old classification of Jews under the law, constitutes the second division here—men under the law. In the present age, to be sure, in which the Jew is recognized along with the Gentile as one without merit before God, all mankind is equally without law. The third division of men is that of Christians, whether Jew or Gentile, in which group the Apostle places

himself as one who is neither under the law nor without the law but the rather *inlawed to Christ*. “The law of Christ” (cf. Gal. 6:2) is contained in His teachings of Christians about their responsibility as having been perfected through the saving grace of God. The phrase “my commandments,” significantly enough, was not used by Christ until His Upper Room Discourse. The body of truth included therein is augmented by that which is presented in the epistles of the New Testament, written as they were by men commissioned unto the very task by Christ. All together there is presented a peculiar obligation adjusted in character to the perfection which the believer sustains in Christ. Never by one exception is this ground of appeal ignored. Full recognition is taken of the revelation that the least of believers is partaking of the πλήρωμα of the Godhead (cf. John 1:16; Col. 1:19; 2:9–10). The directing of the life of one already complete in Christ is technical to the last degree; yet all this has been unobserved to a distressing extent by theologians of past generations. These grace teachings are clear and apparent, and their neglect or the persistent confusion of them with other relationships cannot easily be explained.

The Holy Spirit in enabling the child of God to fulfill all the will of the Father for him in his daily life can be expected to work advantageously only within the range of that which God requires of the believer. If through misguided ignorance the Christian sets himself to keep the Mosaic order when God has faithfully warned him that the keeping of the law is not His will for him and that God has saved him from the law, he must not expect any cooperation of the Holy Spirit in pursuing such a course of error. Naturally, the Bible does not address itself to people who lived and whose obligations were completed before its text was written; however, it does address itself to the people of the age of law which began with Moses and ended with the death of Christ, it does address itself to people of the present age, and it also contemplates an age to come. Thus altogether three great rules of life are written down and each corresponds perfectly with the character of the divine purpose in the age to which it is related. Covenantism, which has molded the major theological conceptions for many generations, recognizes no distinctions as to ages, therefore can allow for no distinctions between law and grace. This dominating attitude of Covenantism must account for the utter neglect of life truth in all their works on theology. No more representative theological dictum from the Covenant viewpoint has been formed than the Westminster Confession of Faith, which valuable and important document recognizes life truth only to the point of imposing the Ten Commandments on Christians as their sole obligation, and in spite of the

teachings of the New Testament which assert that the law was never given to Gentile or Christian and that, as said before, the latter has been saved and delivered from it (cf. John 1:16–17; Acts 15:23–29; Rom. 6:14; 7:1–6; 2 Cor. 3:11, 13; Gal. 3:23–25). Let it be restated that the Holy Spirit can be depended upon to enable the believer only as the believer's life and effort are conformed to God's will and plan for him in this age.

III. Dependence Upon the Spirit

Yet again it needs to be emphasized that the divine plan for the believer's daily life incorporates the issue of method by which that life shall be lived. Two procedures are possible, namely, dependence upon one's own ability and dependence upon the power of the indwelling Spirit. These two methods are wholly incompatible, or, to use the Apostle's language, they are "contrary the one to the other" (Gal. 5:17). Any attempt to combine two opposing principles will end in failure. Certainly any attempt to live by heavenly standards when depending upon human resources will be a disappointment even though motivated by the greatest sincerity. It is the work of the Holy Spirit to empower the believer, not only in choosing an intelligent manner of life which does not attempt to establish union with Christ but rather understands the need to maintain communion with Christ, never attempting other rules of life than that addressed to the heavenly citizen, but also in confronting the vicissitudes of daily life as he commits it all to Him with the consciousness of man's inability and of His infinite ability. Thus is set forth the fundamental truth that the faith method of life, which stands wholly apart from human strength, is that alone which secures or realizes the Spirit's power and achievement.

IV. Word of God

The attitude of any person toward the Word of God is a certain indication of the innermost character and reality of that person's spiritual state. Recognizing this basic truth the Apostle states that all men of this age are divided, as before indicated, into three classes, namely, (a) the natural man—the ψυχικός man who is unregenerate, (b) the spiritual man—the πνευματικός man who is saved and empowered by the Holy Spirit, and (c) the carnal man—the σαρκικός man who is regenerated as being in Christ, but who is living in the sphere of the flesh. So vital is this grouping of all men that the Scriptures bearing on these distinctions should be given specific attention. The natural man, it will be seen, cannot know

the things of the Spirit of God, the spiritual man discerns all things, and the carnal man can have only the milk of the Word and cannot have the “strong meat.” The central passage reads, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Cor. 2:14–3:3). The declaration respecting the natural man regarding his incapacity to know the things of God is of great import as an explanation of the religious situation in the modern world. No injury to the effect of God’s truth is more harmful in its extent than that wrought by unregenerate men who, on the ground of human scholarship, are allowed to interpret and define the things of God. Men can hardly be saved who deny the only ground upon which any soul may be redeemed. That great denominations, once known as Christian, are under the direction of educated men who renounce the very ground of salvation by grace through the death of Christ is obvious. Instructors in colleges and universities are almost without exception committed to an unproved hypothesis which brands God’s Word as untrue and attempts an inane solution of the problem of origin only because of the basic incapacity of the natural, unregenerate man to receive the things of the Spirit of God. These things are “foolishness” to the unsaved, yet highly educated, man and he cannot—not being in vital relation to the Spirit of God—know them. It still remains true that salvation with all the light it imparts is gained only through faith in a crucified and risen Savior, and no amount of education or ecclesiastical prominence will serve to dispel the spiritual darkness of unregenerateness. On all spiritual themes the opinion and dictum of the unsaved are not only as nugatory as the prattle of a child, but become as injurious as the stand and influence of the false teacher can make them. The basic need of unregenerate man is not education or culture—of great value as they are in their place—but salvation. A sincere student will judge the opinions and utterances of a man on the ground of his primary consideration—is he saved and thus entitled to speak as one enlightened by the Holy Spirit?

The spiritual man is the theme of the remainder of this volume. Suffice it to say at this point that he is called spiritual because he manifests a right adjustment

to the Holy Spirit who indwells him. This manifestation includes the enlightenment given to such by which the spiritual man may come to know the Word of God.

The carnal man, to whom a more extended consideration will yet be given, is such because he, though perfectly saved and safe in Christ, is, nevertheless, walking after the flesh. In the portion of the context now under contemplation which describes him (1 Cor. 3:1–3) he is addressed as a *brother*. When this title is used of a spiritual relationship it refers only to one who is definitely a child of God by a birth from above. In the same context it is asserted also that a carnal man is in Christ. These determining words must not go unobserved, because they afford the strongest possible evidence that he is saved and safe. His union with Christ is established, and since it depends on the imputed merit of Christ it can never be broken. The communion of the carnal believer, however, is disturbed by the fleshly manner of his life. More serious than all else, since he receives only the “milk of the word” he is deprived of the sanctifying power of the Scriptures and thus yields to envying, strife, and divisions. Whereas the spiritual man “walks in the Spirit,” those who are carnal “walk as men,” that is, as the unsaved walk. Instead of a “walk in love,” they prefer divisions and separations, violating the essential command that they “keep the unity of the Spirit in the bond of peace.” Of all the various evils in the Corinthian church against which the Apostle lifts his voice, the sin of sectarianism is first to be mentioned. The intense sinfulness of sin is indicated here as fully as everywhere else in the New Testament. The sectarian, then, if saved at all, is a babe in his spiritual development. Every discourse which glories in his separate grouping of professed believers is properly classed as *baby talk*. There is but one Body and one Spirit. Each Christian is called upon to love every other Christian on the basis of the unity of the one Body and the kinship in the one family of God. The fact of divisions and the promotion of them are an outward expression of the deeper sin of loveless carnality. One outstanding feature of carnality as here depicted by the Apostle is the separation of one believer from another. This is usually precipitated by the one of the two who deems himself holier than the other, being to that degree void of humility or consciousness of his own unspiritual manner of life. Aside from those specific instances when the church must exercise discipline over erring ones of their number, the carnal man may well be left confidently in the hands of God. As the Apostle warns, “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand” (Rom. 14:4). A

charitable attitude toward erring believers is sure to be engendered in the heart of the one who deals faithfully and truly before God with his own spiritual condition. By various terms the Bible teaches thus that there are two classes of Christians: those who “abide in Christ” and those who “abide not,” those who are “walking in the light” and those who “walk in darkness,” those who “walk by the Spirit” and those who “walk as men,” those who “walk in newness of life” and those who “walk after the flesh,” those who have the Spirit *in* and *upon* them and those who have the Spirit *in* them but not *upon* them, those who are “spiritual” and those who are “carnal,” those who are “filled with the Spirit” and those who are not. All this has to do with the quality of daily life in saved people, and is in no way a contrast between the saved and the unsaved. Where there is such an emphasis in the Bible as is indicated by these distinctions there must be a corresponding reality. There is, then, the possibility of a great transition for those who are carnal into the reality of true spiritual living. The revelation concerning this possible transition, with all of its experiences and blessings, is taken seriously only by earnest believers who are faithfully seeking a God-honoring daily life. To such there is boundless joy and consolation in this gospel of deliverance, power, and victory.

It is probable that there are grades of differences within the group known as *spiritual* and within the group known as *carnal*. Some who are classed as spiritual may be more spiritual than others in their group, while some who are classed as carnal may be more carnal than others within their company; but into these shades of distinction the New Testament does not enter. This silence is reasonable. Any relationship to God which is less than a complete adjustment must of necessity be classed as carnal to some extent. It might be more accurate to state that carnality extends over a very wide range of human experience, while spirituality, though latitude be allowed for varied personalities, for varied degrees of educational discipline, and for varied environments, is, nevertheless, standardized to the extent that the experience of the Spirit’s filling is accorded to all within that group. It will be remembered, however, that the aspect of the Spirit’s manifestation which enters the field of Christian service must be, and is, adapted to the peculiar individual requirements that are appointed by the Holy Spirit. The believer is not an automaton, but exhibits all the seemingly infinite variations found in human characteristics and personality. Nor is he sustaining relations to a God who is no more than the embodiment of inflexible laws. As an earthly parent may recognize the peculiar temperament of an individual child, so God, but to an infinite degree of effectiveness, recognizes the whole field of

issues which a particular person presents. What better interpretation can be made of the text “But if ye be led of the Spirit, ye are not under the law” (Gal. 5:18) than that the life is not only personally directed by the Holy Spirit to its last detail, but is contact with a living Person rather than mere conformity to a set of rules? No attainment in Christian experience is more effective or far-reaching in its instructive value than that of coming to know God—not merely to know about Him, but to experience the rest to the soul which such intimate acquaintance with God engenders. In this connection, the importance of not separating Matthew 11:27 from 11:28 may be seen. The passage when connected reads, “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Spirituality cannot be defined properly as conformity to a set of rules; it is communion, cooperation, and compliance with a sovereign Person. The principle of law may easily become a major hindrance to the spiritual life. God does indicate in His Word that particular manner of life which becomes the spiritual believer and God recognizes the believer’s limitations in understanding; but it may be noted too that all such directions for proper conduct may be observed by the Christian rather unwillingly, or out of a sense of necessity, or without the slightest consciousness of a relation to God as His child. To be a spiritual Christian, however, is to walk with God in unbroken, vital companionship and communion in the enabling power of the Holy Spirit.

V. A Spiritual Transformation

As there is a great transition from the estate of the unsaved to that of the saved, there is also a transition for the Christian from the carnal to the spiritual state. The former change is wrought by God in answer to saving faith in Christ, while the latter is brought about by a natural release of the Spirit’s power in the believer when needed adjustments are made, which power has all been possessed though not necessarily experienced from the moment of salvation. It is possible that the one saved through faith may, at the same time, be yielded to God and thus enter at once upon a true spiritual experience; but a spiritual state is not a once-for-all achievement: it must be sustained by the Spirit’s renewal. It would seem that the Apostle Paul entered into a Spirit-filled experience three days after he was saved and in connection with the visit of Ananias (Acts 9:17–18); yet the Apostle did not fully understand the conditions upon which he might be

spiritual, from all appearances, since at a later time he passed through the experience recorded in Romans, chapter 7. There he states, “But how to perform that which is good I find not.”

A serious distortion of doctrine has been promoted by zealous but unthinking persons to the effect that the terms of salvation must include, in addition to faith in Christ, a complete surrender to His authority. As important as it is in its place, however, surrender is an issue which belongs only to the child of God. Advocates of this idealism should consider that the demand for surrender—as is true of every other human obligation which men are wont to add to simple faith—does not once appear in the upwards of one hundred and fifty passages in which salvation is said to depend on faith or belief alone. If surrender, or any other condition, is added, these passages become not only wholly inadequate but actually misleading. John 3:16 does not read “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *and surrenders to him* should not perish, but have everlasting life,” yet those words or their equivalent must be added there as in all other similar Scriptures if any such text is to be depended upon for directions concerning the way of salvation. It remains true, consequently, that there are well-defined conditions upon which the carnal believer may become spiritual and that these are wholly unrelated to the one requirement by which those who are lost may be saved. The fact that Christians are too often carnal is recognized and deplored, and sermonic exhortations are many times addressed to them; but there is little teaching to show *how* the carnal believer may become spiritual. The Apostle surely did not lack for ideals or for desire to realize them when he said, “But how to perform that which is good I find not.” Still, he had not at the time gained the knowledge of God’s plan and provision for the spiritual life. This, indeed, was later revealed to him since he, above all others, has set forth the spiritual life in all its marvelous reality and declared the precise conditions upon which it may be experienced.

VI. The Terminology Used

Three phrases are used in the Word of God to represent the Spirit-filled life, namely, *the Spirit upon you*, *he that is spiritual*, and *filled with the Spirit*. In the first instance—the Spirit upon you—a distinction is to be made between the Spirit dwelling in the believer and His coming upon the Christian. Anticipating the relationship that would obtain between the Holy Spirit and the believer after His coming into the world on Pentecost and declaring the relationship which the

Holy Spirit then sustained to the disciples throughout the dispensation in which He was speaking, Christ said: “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:16–17). To this is to be added the further instructions given the disciples after He had breathed on them and said “Receive ye the Holy Ghost” (John 20:22), namely, that they were to tarry in Jerusalem—that is, undertake no mission or service—until the Spirit came *upon* them (Luke 24:49). Later, He said that, the Spirit coming *upon* them, they would be His witnesses unto the uttermost part of the earth (Acts 1:8). The reference to the Spirit descending *upon* the believer is thus seen to be identical with His filling. In the second instance—he that is spiritual—reference is made to the estate of the one who is Spirit-filled. He alone is to be esteemed spiritual (1 Cor. 2:15). In the third instance—filled with the Spirit—the phrase indicates a full and unrestrained manifestation of the indwelling Spirit. The Spirit’s filling is not a receiving of the Holy Spirit since that was accomplished as a part of salvation, nor is it a receiving of more of the Spirit. He is a Person and no person is subject to subdivision, nor could a person be more or less present in any given location. By a more complete release to Him of the believer’s life and being, however, the Holy Spirit who indwells the believer may secure a larger sphere of manifestation. To be filled with the Spirit is to have the Spirit fulfilling all that He came into the heart to do. This truth is far removed from the notion that the Holy Spirit is to be received as “a second work of grace” or “a second blessing.” The Spirit-filled life is a realization in actual experience of what has been possessed from the moment one is saved. Ephesians 1:3 reveals the truth that every spiritual blessing is secured when one is saved. That verse reads: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Of all the five ministries of the Spirit to the believer—regenerating, indwelling, sealing, baptizing, and filling—the last-named is alone commanded and expected of the believer. The implication is that this ministry, quite unlike the other four, depends upon human cooperation and adjustment. It is clear that beyond the one responsibility of believing on Christ unto salvation, no obligation rests upon the Christian respecting the first four ministries named. The command to be filled with the Spirit (Eph. 5:18), being addressed to the child of God, not only indicates that it is an experience subsequent to salvation, but that the Christian’s own faithfulness determines the degree of filling. In the preceding

chapter of this volume the filling of the Spirit has been contrasted with the baptism with the Spirit. Because of the prevalent confusion of these ministries of the Holy Spirit, especial emphasis has been laid upon the distinction. Little more need be added to what has already been presented other than to point out again the facts that the Spirit's baptism is wrought of God for all believers when they believe, that it engenders no corresponding experience by which its reality may be identified, and that it is in no way related to Christian service or action. Over against this set of facts are the truths that the filling of the Spirit depends upon human faithfulness, that not all believers are so yielded to God as to be filled, that it is the source of all right Christian experience, and that it is the sufficient force behind all Christian life and service. Here it should be noted that in His filling the Holy Spirit causes the one whom He rules to manifest the individual's own personality, to exercise the gifts for service possessed by him—divinely bestowed as they are, and to achieve the work and to fill the place which God has designed for him. Too often it has been supposed that the Spirit-filled life would cause one to conform to some standardized experience, manner of life, or service. Yet there is nothing related to the believer more vital or more to be cherished than individuality. It is not the Spirit's procedure in and through the believer to disannul individuality, but to work through individuality to the glory of God. The Spirit-filled believer is God's normal, though he may not be God's usual, Christian. To be Spirit-filled is not to have gained some extraordinary concession from God; it is to be enabled normally to fulfill the will of God in the sphere of that which is divinely intended for each individual. It could not itself be extraordinary since it is enjoined upon every Christian and, apart from it, all must remain carnal. It is everywhere to be seen in the New Testament that God expects all who witness for Him to be empowered for this service by the filling of the Spirit. And so while there may be sacrifice in the path, the prevailing note for Spirit-filled men is that of joyous experience and overflowing peace. According to Romans 12:2 the yielded life makes full proof of the good, acceptable, and perfect will of God. God's dealing with the early church is certainly the pattern for all believers since the records have been incorporated into the Sacred Text with that obvious purpose. From these records it will be seen that it is the divine ideal for each individual believer to be filled with the Spirit before beginning any Christian service; and as the early Christians were refilled in preparation for each mission, in like manner it should be true with believers today. As before noted, the disciples were bidden to tarry in Jerusalem until they be endued with power from on high (Luke 24:49). It was a waiting

until the Spirit came *upon* them. To them the Savior said: “Ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1:8). The significant words, “They were all filled with the Holy Ghost,” precede the record of each important service they rendered. The entire family—Zacharias, Elisabeth, and John the Baptist—are all said to have been filled with the Spirit; and unto Christ in the sphere of His humanity—which humanity is the most definite example left for the believer—the Spirit was given without measure (John 3:34), and the phrase, He “being full of the Holy Ghost” (Luke 4:1), qualifies all the things that He did.

In the light of examples which are set before the Christian and of the heavenly calling he has respecting the character of his daily life, it is not strange that all without exception are commanded to be filled with the Spirit.

In concluding this extended introduction to the more detailed consideration of the Spirit-filled life to follow, it is important to note that three times in the New Testament the effect of strong drink is put over against the Spirit-filled life (Luke 1:15; Acts 2:12–21; Eph. 5:18). As strong drink stimulates the body’s physical forces and men are prone to turn to it for help over the difficult places, so the child of God, facing what seems like an impossible responsibility in his heavenly walk and service, is directed to the Spirit as the source of all sufficiency. Every moment in a spiritual life is one of unmeasured need and superhuman demands, and the supply of enabling power or grace must be constantly received and employed. “As thy days, so shall thy strength be.” To be filled with the Spirit is to have the Spirit fulfilling in us all that God intended Him to do when God placed Him there. To be filled is not the problem of getting *more* of the Spirit: it is rather the problem of the Spirit getting *more* of Christians. None shall ever have *more* of the Spirit than the anointing which every true Christian has received. On the other hand, the Spirit may get control of all of the believer and thus be able to manifest in him the life and character of Christ. A spiritual person, then, is one who experiences the divine purpose and plan in his daily life through the power of the indwelling Spirit. The character of that life will be such as to manifest Christ. The root cause of that life will be nothing less than the unhindered indwelling Spirit (Eph. 3:16–21; 2 Cor. 3:18). The New Testament is clear respecting just what the Spirit would produce in a fully adjusted life, and all of this revelation taken together forms the Bible definition of spirituality. These undertakings in a believer’s life are distinctly assigned to the Spirit, and so are His manifestations in and through the Christian.

There is a twofold development to the Spirit's work in and through the Christian, namely, the negative aspect and the positive aspect. Following the present introduction without more delay, these two aspects will be considered in successive chapters.

Chapter XIII

POWER TO OVERCOME EVIL

THE INDIVIDUAL is a Christian when rightly related to Christ; the Christian is spiritual when rightly related to the Spirit. Spirituality contemplates two achievements, namely, overcoming evil and promoting that which is good in the believer's life and experience. The one is negative—a disannulling of evil, the other is positive—a realization of the supernatural qualities and accomplishments which belong to a superhuman manner of life. Though so widely different in their immediate aim, both lines of work are essential and to some extent inseparable, though it is quite conceivable that a deliverance from evil might be attained without also a manifestation of the Spirit's power in the sphere of vital achievements for good. The reverse surely could not be true, that is, the experience of the Spirit's power for good would not be enjoyed if evil were not overcome to some degree. But on the other hand it is hardly to be expected that the Holy Spirit, when free to work in the child of God, would not do all that He desires; and both aspects of spirituality, to be sure, belong to His undertaking. Here arises what seems to be a paradox: Evil cannot be overcome apart from the energizing power of the Spirit, yet all this latent power cannot be experienced where evil is not being overcome. The answer to this problem is found in the truth that the Holy Spirit who indwells, when trusted to do so, will accomplish both ends of spirituality and in such relation to Himself as may be necessary. No burden, therefore, is placed upon the Christian to order or arrange respecting the Spirit's undertakings; the Christian is rather enjoined to maintain nothing but a right dependence upon the Spirit regarding all His work in the individual heart. Since evil is ever arising in the heart because of the active power of the sin nature, the power of the Holy Spirit is ever needed to overcome it; and since the obligation to live and serve to the glory of God is always present, the same enabling power of the Spirit is unceasingly required. A poorly thought-out and eccentric notion obtains, namely, that spirituality is achieved when there is a cessation of some outward forms of evil, that spirituality consists in what one does *not* do. Spirituality, however, is not suppression alone; it is also expression. It is not only restraining self; it is the outliving of Christ who indwells. The unregenerate man would not be saved if he ceased sinning; he would still be without the new birth. The Christian would not become spiritual should he abstain from worldliness; he would lack the positive manifestations of

the Spirit. Spirituality is primarily an output, a vital living, and a fruitful service for God. However, both the negative and the positive aspects of the spiritual life are essential and each must be given due consideration here. The central passage, to which reference must often be made, is Galatians 5:16–23. In this Scripture there is first an unfolding of the Spirit’s work toward the evil flesh and in spite of all the opposition that the flesh engenders. This portion reads, “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:16–21). Over against this, the portion which records a positive, constructive, spiritual output from the believer’s life wrought by the Spirit reads: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22–23). Attention may now be given to one of these features of a spiritual life.

The Christian experiences an unceasing, simultaneous, threefold conflict—with the world, the flesh, and the devil. The Christian’s life is likened to a race, a walk, and a warfare. In the race (Heb. 12:1–2) the weights which the world would impose must be laid aside, in the walk (Rom. 8:4; Gal. 5:16–17) the power of the flesh is to be overcome, and in the warfare (Eph. 6:10–12) Satan and his hosts are to be vanquished. The conflict with the world is outward and calls for drastic separation therefrom, the conflict with the flesh is inward and calls for a complete reliance upon divine strength and for an intelligent and worthy understanding of the innermost forces of human life, the conflict with Satan is largely in spiritual realms and involves the same utter dependence upon the sufficient power of the indwelling Spirit. Satan is the most powerful, the most iniquitous, the most despotic, the most delusive, and the most deadly foe. Conflict with the world is against influences, conflict with the flesh is against inward desires, but conflict with Satan is against a person, unrelenting and cruel, a person who, were he not compelled to gain permission from God for all that he does toward the saints (cf. Job 1:11–12), would destroy every Christian in a moment of time. It is no meaningless figure of speech which declares that Satan

as a roaring lion goes about seeking whom he may devour. At no moment of life is the child of God free from anyone of these foes, at no moment of life is he able to face even one of these foes, and at no moment of life is he without the infinite enablement of the indwelling Holy Spirit who is given to him as his resource in this immeasurable impact against evil. Christ said, “Without me ye can do nothing” (John 15:5). Over against this, as the other side of the picture, the Apostle declares, “I can do all things through Christ which strengtheneth me” (Phil. 4:13). Again, he declares, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2). Not one of these foes is superior to the Holy Spirit. To discover this, to believe this, and to claim His sufficiency by an attitude of faith is the key to a victorious, God-honoring life. It is an *attitude* of faith and not one act either of faith or crisis experience. Fighting “the good fight of faith” means to maintain a reliance upon the Spirit to fight the foe. This conflict continues as long as there is a foe. Never in this life is the influence of the world eradicated, never is that of the flesh, and never is that of Satan. These foes may well be given an individual and more comprehensive examination.

I. The World

Second in scope only to the revealed truth regarding Satan is the confusion, ignorance, and misunderstanding which obtain relative to the facts disclosed in the New Testament about the Satan-ruled, *cosmos* world system. The truth respecting Satan and his *cosmos* system is clearly set forth in the Scriptures; in spite of this, far more than a normal neglect and perversion of these doctrines exists. By this distortion of truth much danger is engendered for the believer lest he himself, reflecting the ignorance of his day, be unaware of the nature, power, and design of these foes. The truth respecting Satan and his world system has been examined at length under Satanology, a subdivision of Angelology. A return to the contemplation of these doctrines is required in the order and course of this chapter.

In the New Testament, the English word *world* is a translation, for the most part, of three widely different Greek terms: αἰών, used fortyone times when referring to time, denotes an age; οἰκουμένη, used fourteen times, denotes the inhabited earth; and κόσμος, used one hundred and eighty-six times, indicates a vast world system. The word *cosmos* (its opposite is chaos) means an order, system, and arrangement which is such because it is so determined by a master

mind. Over this system is the one whom Christ three times designated “the prince of this world” (John 12:31; 14:30; 16:11). As before set forth at length, the world system is that project the realization of which actuated Satan in the beginning when he departed from the will of God (John 8:44; Isa. 14:12–14), which world system God has permitted Satan to realize to the end that it may be judged, along with its prince, for what it will have demonstrated itself to be. Beyond and aside from the evident divine permission for this system to run its course, including the evil which it incorporates, God is exercising His own undiminished authority over His creation. Strictly speaking, Satan has created nothing. All that he utilizes, he has appropriated from that which is in no way his own. The precise knowledge of all that enters into the satanic *cosmos* system will be gained only as the contexts are examined in which the word *cosmos* occurs. It is this, the specific study of what is one of the greatest doctrines of the New Testament, which many worthy men have failed to pursue; and, because this body of truth is so little apprehended, the great company of believers are unaware of the enmity which the world system sustains toward God and His people. James writes: “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (James 4:4). This reference to adultery is tied in here with a spiritual usage and therefore means a forsaking of right love and loyalty toward God, substituting in their place the things of this Satan-ruled world. James says again that Christian responsibility is a call to keep oneself “unspotted” from the world (1:27). It is of great advantage to the Christian to know the nature and extent of the *cosmos* world system. It includes governments ruled by force and motivated by greed (Matt. 4:8–9; Luke 4:5–6); yet the believer must live under, and to a large extent share in, and pray for these governments. Their laws are said to be ordained of God. This satanic system has its educational standards and ideals which resist and ignore every fact and feature of revelation. “The world by wisdom knew not God” (1 Cor. 1:21); yet the child of God must sustain a relation to the world system and its education in various ways. This world system professes to defend, or at least to tolerate, its own religious ideals, which ideals are no more than a recognition of ethics coupled with a denial of every feature of the saving grace of God made possible through the sacrificial blood of Christ; yet the believer is called upon to associate with men who thus interpret the Christian faith and to keep in such relation to them that he can testify to them. Similarly, the world system presents its own sort of entertainment. The world and “worldly” Christians turn to so-called

“worldly” things because they discover in them an anesthetic to deaden the pain of an empty heart and life. The anesthetic, which is often quite innocent in itself, is not so serious a matter as the empty heart and life. Little is gained toward true spirituality when would-be soul doctors have succeeded in persuading the afflicted to get on without the anesthetic. If these instructors do not present the reality of such consolation and filling for heart and life as God has provided, the condition will not be improved. How misleading is the theory that to be spiritual one must abandon play, diversion, and helpful amusement! Such a conception of spirituality is born of a morbid human conscience. It is foreign to the Word of God. It is a device of Satan to make the blessings of God seem abhorrent to young people who are overflowing with physical life and energy. It is to be regretted that there are those who in blindness are so emphasizing the negatives of Christian truth as to create the impression that spirituality is opposed to joy, liberty, and naturalness of expression in thought and life when such are in the Spirit. Spirituality is not a pious pose. It is not merely a “Thou shalt not,” “Thou shalt.” It flings open the doors into the eternal blessedness, energies, and resources of God. It is a serious thing to remove the element of relaxation and play from any life. We cannot be normal physically, mentally, or spiritually, if we neglect this vital factor in human life. God has provided so well that our joy can be full. It is also to be noted that one of the characteristics of true spirituality calls for it to supersede lesser desires and issues. The Biblical, as well as practical, cure for “worldliness” among Christians is so to fill the heart and life with the eternal blessings of God that there will be a joyous preoccupation and absentmindedness relative to unspiritual things. A dead leaf that may have clung to the twig through the external, raging storms of winter will silently fall to the ground when the new flow of sap from within has begun in the spring. The leaf falls because there is a new manifestation of life pressing from within outward. A dead leaf cannot remain where a new bud is springing, nor can worldliness remain where the blessings of the Spirit are flowing. The preacher is not called upon to preach against “dead leaves.” He has a message of the imperishable spring. It is of the outflow of the limitless life of God. When by the Spirit ye are walking, ye *cannot* do the things that ye otherwise would.

The line of demarcation between the things of God and the things of the *cosmos* world is not always easily discerned. At this point, it is imperative that the Christian should be led of the Spirit. However, the conflict with the world, with its glitter, tinsel, and delusions, is very real. The Apostle John writes: “Love not the world, neither the things that are in the world. If any man love the world,

the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 John 2:15–17). The child of God is not of this sort of world. Twice in His last prayer connected with the upper room Christ said: “They are not of the world, even as I am not of the world” (John 17:14, 16). So, again: “We know that we are of God, and the whole world lieth in the evil one” (1 John 5:19, R.V.). It therefore becomes the Christian to live in separation from the world. This he can do only through being empowered and directed constantly by the Holy Spirit. John again declares in his first epistle, “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (5:4–5). It is evident from the fact John refers in verse 5 to faith in the Son of God as the way to victory over the world that he is there contemplating the Christian’s deliverance from the *cosmos* world system, which deliverance is wrought when the Christian is saved (cf. Col. 1:13); but it is equally true to say it is by faith or confidence in the power of God that he is delivered from the influence of the *cosmos* world from day to day. The latter deliverance from the world day by day seems to be that to which reference is made in the last half of verse 4, “and this is the victory that overcometh the world, even our faith.” Since the line of demarcation between the believer’s spiritual walk and the choice of the *cosmos* world often is so difficult to draw, and because the world’s attractions and demands are so impelling if not prevailing, divine sufficiency must be claimed at all times and under all circumstances.

II. The Flesh

In some instances the word σάρξ, translated *flesh*, is synonymous with the word σῶμα, translated *body*; the word *flesh* is more often employed with reference to the whole of the unregenerate man—spirit, soul, and body. It thus assumes an ethical and psychological meaning which does not inhere in the word *body*. A physical body is denominated *flesh* whether dead or alive, whereas the term *flesh* in its ethical meaning includes not only the body but also that which makes it a living thing—the unseen reality which expresses and manifests itself through the body. A very complex situation is thus confronted wherein the living factors of human existence—spirit, soul, Adamic nature, heart, kidneys, mind,

sensibility, will, and conscience—are all integral parts. This complexity, which in some features of it defies human analysis, has had the required treatment under Anthropology previously. Thus—to repeat briefly from Volume II—as a feature of the immaterial part of man is included a nature which is prone to sin. It is in reality the original human nature which has been injured, and as such has been reproduced throughout all succeeding generations. By his first sin the first man became at once a different order of being than that which he was made by creation, and the law of procreation obtained, which is to the effect that the species reproduces after its kind. That Adam's offspring was fallen is confirmed and demonstrated by the act of murder on the part of his first-born. Being derived from Adam, this fallen nature is rightfully termed *the Adamic nature*. Failure to recognize this nature as an unalterable and universal feature in all human existence does not change the fact, and it is the part of wisdom to acknowledge it and should be the plan of one's life to be adjusted to it. Four more or less common errors should be identified and avoided: (1) that man is not evil by nature, (2) that children are born into the world unfallen, (3) that the Adamic nature may be eradicated, and (4) that the Adamic nature may be controlled by the power of the human determination and will. Being an integral part of a human being, this evil nature cannot and will not be dismissed until the body itself in which it functions is redeemed, or until the separation between the body and the immaterial elements of soul and spirit is achieved by death. The Adamic nature is the dominating factor in all that enters into the flesh. That nature remains undiminished and unimpaired in each believer after he is saved and becomes one of the three great foes of the spiritual life. With the reception of the divine nature which is imparted through regeneration, the Christian becomes a complex being, possessing two natures—not, two personalities—with a corresponding complexity of life, for unless the evil nature is controlled by more than human competency it will assert itself to the dishonor of God. It is not within the range of human will power, even when fortified by the best resolutions, to control the Adamic nature. The conflict must be turned over to the indwelling Holy Spirit with constant and unrelenting faithfulness. To gain the victory the believer must maintain an *attitude* of faith to the end that he may be saved from the reigning power of sin, just as he was saved by an *act* of faith from the guilt and penalty of sin. In every aspect of the situation it is plain that one must live by faith. The life which a justified person should live is, because of his superior foes and because of his own impotency, an impossibility apart from the divine enablement which is realized in answer to faith. Salvation into safety

from eternal judgment and salvation into sanctity are both a work of God. Human determination can avail no more in the one than in the other. The fact that the unregenerate possess a fallen nature is generally admitted. The misunderstanding is with regard to the Christian. The Bible teaching is clear, and yet some professing Christians are misled into assuming that they do not any longer possess the tendency to sin. This question may be discussed both from the experimental and from the Biblical standpoint. Experimentally, the most saintly of God's children have been conscious of the presence and power of a fallen nature. This may be called the normal consciousness of the devout believer. Such a consciousness is not an evidence of immaturity: it is rather the evidence of a true humility and clear vision of one's own heart. It does not imply a lack of fellowship with God occasioned by grieving of the Holy Spirit through sin. Who can hate sin more than the one who is *aware* of its presence and power? And who is in greater danger of its havoc in his spiritual life than the one who in unwarranted presumption has assumed that the disposition to sin has been removed? The contention that one has no disposition to sin must be based upon a shocking lack of self-knowledge respecting the motives and impulses of the heart, or, if not, such an assumption is made through failure to comprehend the true character of sin itself. If an individual can convince himself that sin is something different from *anything* he ever does or is inclined to do, beyond indeed anything he ever thinks, feels, or undertakes, he can doubtless convince himself that he has not sinned at all. If, in his own mind, one can modify the character of sin, he can, by that very process, relieve himself from the *consciousness* of sin. There are not a few such people in the world today. Truth of a spiritual nature cannot stand when based upon human experience. It must be based upon revelation. Sin is not what some prejudiced, misguided person *claims* it to be; it is what God has *revealed* it to be. Sin has been well defined, from a study of the whole testimony in the Word of God, as "any violation of, or want of conformity to, the revealed will of God." It is *missing the mark*. But what mark? Surely the *divine* standard. The believer may ask, Have I done *all* and *only* His will with motives as pure as heaven and in the unchanging faithfulness of manner characterizing the Infinite? God has provided the possibility of a perfect victory; but Christians have all too often failed in its realization. If possessed with any degree of the knowledge of God and self-knowledge, they are aware that too often they are far from sinless in the eyes of God. The consciousness of sinfulness at times in their life has been the testimony of the most spiritual believers of all generations, as they have been enabled to see the Person of God

in contrast to themselves. Job, the upright in heart, abhorred himself before God. Daniel, against whom no sin is recorded, said “My comeliness was turned in me into corruption.”

The central passage bearing upon the truth that the believer possesses two natures and that one of these, the sin nature, cannot be governed even by the will power of a regenerate person is found in Romans 7:15–8:4; but before the passage is quoted some general introductory words are in order. This Scripture presents a conflict between two aspects of the ego which the believer represents. The word *I* appears in two quite different and conflicting uses, but all within the one personality of the Apostle whose experience is here recorded. The controversy is real, being waged as it is between two natures—the original fallen nature which is prone to evil and which for convenience may be styled *the old*, and that which in the same person answers to his saved self and which may be called *the new*. For the time being and for the best of reasons, the saved self is hypothetically contemplated apart from the indwelling Holy Spirit. The vital question is whether a Christian, of himself and merely because he is saved, has power to contend victoriously with his sin nature. No more subtle or deceptive battle is possible. In this conflict between the saved man possessed of a new nature and his fallen nature, the saved man with his holy aims is utterly defeated. Being saved, now he has high and holy ideals, and yet because of his inability to realize these he becomes a “wretched man.” Quite in contrast to this sort of battle is the conflict described in Galatians 5:16–17, which passage reads: “This I say then, Walk in the Spirit [lit., by means of the Spirit], and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” Here victory over the flesh is assured if it is fought in reliance upon the Holy Spirit. In this passage it is also disclosed that the believer’s old nature and the Holy Spirit are always “contrary” the one to the other. These two can never by any selfdiscipline of the old nature be brought into the slightest agreement. What is true respecting the disagreement between the Holy Spirit and the old nature according to Galatians 5:16–17 is equally true of the disagreement between the new nature or saved self and the old nature according to the Romans passage under consideration. Of the two passages, it should be observed that the one records a total failure and the other a total victory, the essential and impressive difference between them being that in the one instance the limited strength of the saved self has wrought in conflict with the old nature unto total defeat and that in the other instance the Holy Spirit

when followed has wrought in conflict with the old nature unto total victory.

Various interpretations of Romans 7:15–25 have been advanced, all of which fail in a greater or less degree to account for the situation which the context sets forth. The more common and more erroneous type is one advanced, for example, by Philip Mauro which contends that the Scripture records here an experience of the great Apostle before he was saved. The fallacy of this interpretation is evident. No such experience could really have occurred in the Apostle's life, nor could it happen in the experience of any unregenerate person. On the contrary, the Apostle declares that before he was saved he lived in all good conscience and before the law as one blameless (Phil. 3:6). Beyond the dictation of a feeble conscience the unsaved entertain no such ideals or purposes as these of Romans 7 to walk well-pleasing to God. God is not in all their thoughts. Finally and conclusively, the same ego of Romans, chapter 7, is continued unaltered into chapter 8 and its Christian emphasis. The difference being indicated between chapters 7 and 8 is not one of salvation, but deliverance from the power of sin and death which is ever the legitimate fruit of the sin nature.

This record is plainly that of the experience of the Apostle Paul. It describes that through which he passed when with less understanding of his own self he had attempted to realize heavenly ideals in life by relying on his own strength of purpose and will. It would be inconsistent for those who have never striven by any means, false or true, to reach such ideals to look down with pity on one who is at least on the way to discover his own limitations and the limitless resources which are resident in the indwelling Spirit.

Having determined that this passage records the struggle of a child of God, it is of real value to note that he, though saved, possesses a fallen nature, and his deliverance is not by eradication but by the overcoming power of the Holy Spirit (Rom. 8:2). From each reference to the old "I" as well as from the parallel phraseology which is found in the passage, namely, "sin [nature] that dwelleth in me" (vss. 17, 20), "In me (that is, in my flesh,) dwelleth no good thing" (vs. 18), "Evil is present with me" (vs. 21), "sin which is in my members" (vs. 23), "I myself serve ... with the flesh the law of sin" (i.e., the nature—vs. 25), it is evident that the writer possessed a fallen nature. The portion of this passage which leads up to the question "Who shall deliver me?" as read with some comment interjected is as follows: "For that which I [because of the old nature] do I [because of the new] allow not: for what I [the new] would, that do I [the old] not; but what I [the new] hate, that do I [the old]. If then I [the old] do that which I [the new] would not, I consent unto the law [or, will of God for me] that

it is good. Now then it is no more I [the new] that do it, but sin [the old] that dwelleth in me. For I know that in me [the old] (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I [the new] would I [the old] do not: but the evil which I [the new] would not, that I [the old] do. Now if I [the old] do that I [the new] would not, it is no more I [the new] that do it, but sin [the old] that dwelleth in me. I find then a law [not, a law of Moses], that, when I [the new] would do good, evil [the old] is present with me. For I delight in the law of God after the inward man: but I see another law in my members [the old], warring against the law of my mind [the new, that delights in the law of God], and bringing me into captivity to the law of sin [the old] which is in my members. O wretched [Christian] man that I am! who shall deliver me from the body of this death?”

The nature of this conflict is evident as is also the complete failure being recorded. How to perform that which is good is a problem which every serious Christian faces, and while thousands of preachers are occupied with telling their congregations that they should be good, practically none are telling them *how* to be good. This failure is due to the neglect of Christian life truth in institutions where men are trained for the ministry. This neglect is not due to any want of explicit Scripture bearing upon it, or to any lack of provision on the part of God to the end that believers may be victorious in life and service. The great Apostle discovered what uncounted others have discovered, namely, that, when he would do good, evil—the sin nature with its disposition to sin—was present with him. His own efforts to realize those high ideals, which are the natural accompaniments of a regenerate estate, were ineffective. Thus in uttermost distress he cried, “O wretched man that I am! who shall deliver me from the body of this death?” By a gruesome, yet meaningful, figure the Apostle likens his fallen nature to a corpse lashed to him which he must carry wherever he goes.

The answer to the problem is twofold: he will be delivered *through* the saving work of the Lord Jesus Christ (7:25) and *by* the personal intervention of the Holy Spirit (8:2). The actual or experimental deliverance is by the Holy Spirit, but such a deliverance is made possible only through that which Christ has wrought in His death as a veritable judgment of the sin nature. Though considered earlier, this theme arises at the present point again and for careful examination, since it is a major factor in all Spirit-empowered living and service. Inasmuch as this aspect of Christ’s death has constituted the central theme of the preceding

chapter in the Roman letter, the Apostle is justified in building his argument upon it and that without further analysis of it. As before stated, the Holy Spirit, being holy, could not be free to do anything with the sin nature unless first it be judged by God and in a manner all-satisfying to Him. Every barrier to infinite holiness must be removed. In this connection it may be observed that the Holy Spirit is free to regenerate the unsaved without judgments or the infliction of a single blow, and on the ground of the truth that Christ died for the sins of the one whom the Spirit would save. The regenerating work of the Spirit is thus seen to be "through Jesus Christ our Lord." In like manner, Christ having died a judgment death unto the sin nature, the Spirit is free to deliver unceasingly "through Jesus Christ our Lord." Christ's death unto sin, meaning the nature, is described in Romans 6:1-10 and consists in the believer's cocrucifixion, codeath, coburial, and coresurrection with Christ. All that the believer is, even to his sin nature, came under that substitution, which substitution has become a perfect judgmental satisfaction secured on the part of God against that nature. Since the entire structure of the divinely arranged plan whereby the believer may live above the power of the flesh to the glory of God is grounded absolutely and solely on the truth that Christ died unto the sin nature as an all-satisfying judgment of it, this fact becomes at once the primary issue, the gospel of deliverance, the good news respecting a finished work for the believer which in point of importance and scope of achievement is second only to that saving work of the Holy Spirit which is based on the finished work of Christ for the unsaved. For his own sake and for the sake of others to whom he may be called to minister, the student should be aware of four immeasurable realities: (1) that every Christian being possessed as he still is of the flesh is called upon to wage a ceaseless warfare against the old nature, (2) that every Christian is indwelt by the Spirit and is thus equipped with power to be victorious over the flesh, (3) that Christ has died the judgment death required against the sin nature, and (4) that the deliverance from the power of the flesh is wrought on the principle of faith or dependence upon the Spirit rather than on the basis of any supposed resources of his own. These four truths which are so closely related are probably more misunderstood and neglected than any others within the range of Bible doctrine. Who, indeed, could estimate what would have been the history of believers as respects their character and faithfulness had these truths been given the elucidating emphasis that belongs to them! How important it is in the progress of each believer that he shall come to a right comprehension and recognition of himself, that is, of the fact and dominating force of the flesh with which he

contends! Earlier in this volume, when examining the doctrine of the Spirit's baptism, the truth was presented that by such a baptism Christ is "put on" (cf. Gal. 3:27), and this upon the righteous ground of the sweet savor aspect of Christ's death. Under the present discussion the complementary truth is being contemplated, which reveals that by the death of Christ unto the judgment of the sin nature the "old man" is "put off" for Christ to be "put on." Experimentally, by means of the power of the Holy Spirit the believer may realize the negative aspect of the spiritual life, which means deliverance and preservation from evil; and positionally, by means of the Spirit he may realize the positive aspect of the spiritual life, which is the outliving of the inliving Christ (cf. Gal. 2:20).

Several major passages establish the truth that the believer's flesh with its sin nature was judged by Christ in His death, and show how it was a complete substitution to the extent that the flesh with its sin nature was as perfectly dealt with as it would have been had these features been judged in the believer himself. In truth, since there was nothing of a sin nature in Christ which related Him to a judgment death, the only explanation of His death possible in this aspect of it makes it out a substitution for others; the souls for whom He died this death (cf. Gal. 5:24), upon believing, are reckoned by God to be wholly and eternally in possession of every value of that death. Certain passages may well be considered:

Galatians 5:24. "And they that are Christ's have crucified the flesh with the affections and lusts."

Unlike some other references in the New Testament to the death of Christ as a judgment of the sin nature residing in the believer, the tense of the verb as translated in this verse is properly represented. In a past and completed sense the Christian's flesh, with its affections and lusts, was crucified when Christ was crucified. Far, indeed, is this removed from the idea that the believer is to attempt self-crucifixion by any means whatever; rather the great transaction is done and the responsibility resting on the Christian is to *believe* it and to *reckon* it to be true. Complete assurance can thus be gained that the way is also clear for the Holy Spirit to accomplish a full experimental deliverance from the reigning power of sin. The declaration of the passage is direct and conclusive. All that are Christ's *have* crucified the flesh. This is the divine achievement in and through the death of Christ. It is most evident that this refers to a positional rather than an experimental reality; yet how limitless is the value to the believer of the fact that the judgment is accomplished and the victory is possible! There need be no wonder if this fact is not generally understood and recognized. Even the death of

Christ as the righteous basis for forgiveness and justification is slighted and misunderstood by the great mass of people; and it is probable that where a hundred have come to comprehend their dependence upon Christ's death for their salvation, there is no more than one that apprehends his dependence upon Christ's death for his sanctification as well.

Romans 6:1–10. Though not again quoted here, this Scripture portion should be read with care considering the fact that it is a record—the most extended and exhaustive in the New Testament—of the thing Christ did in judgment of the believer's sin nature. The context continues on, with reference to the presence and power of the sin nature and the possible victory over it, into chapter 8. Having in 6:1–10 declared the truth that a judgment has been gained against the sin nature, the Apostle in 6:11–23 urges the appropriation of this limitless benefit. In 7:1–14 he declares the merit system to be removed, so that the life now in immediate relation to Christ may actually be realized. In 7:15–8:2 the inability of the saved man in himself to overcome the sin nature is declared. The oft-repeated reference to what is described once as “sin which is in my members” indicates the presence of the sin nature in the believer: something which, though identified, is incapable of being governed by any power other than that of the indwelling Spirit. However, the way to victory is prepared since Christ has died unto the sin nature (8:3–13). The victory must be “through Jesus Christ our Lord,” but will be wrought out in experience, even a freedom from the power of sin and death, by the Spirit of Life-in-Christ-Jesus. In the one verse, 8:3, a most determining declaration is made. The verse reads: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” The merit system in itself is holy, just, and good. Its failure must therefore be due to the fact that it was addressed to weak flesh, which could in no wise respond to its demands. Since the merit system fails, as it always does, God moved in the direction of a new principle of living (8:4), namely, a walk after the Spirit or in dependence upon the Spirit. In such case, the whole will of God will be fulfilled *in* the believer, but never will it be fulfilled *by* the believer. Back of this achievement by the Spirit is the truth that, to make a new walk possible, God sent His own Son, who came not as One of sinful flesh, but in the likeness of the flesh of sin, and for sin, that is, the nature, thus to condemn, in the sense of bringing to judgment, that sin—the nature—which is in the flesh. Thus, as a climax at the end of so extended a Scripture bearing on the sin nature and its control, the direct statement is made that Christ brought the believer's sin nature

into judgment, and on this legal and righteous ground the Holy Spirit can cause the believer to triumph to the extent of the realization of the full will of God.

Second only to salvation itself is this great reality of a God-honoring life and the divinely provided way in which it is to be attained. That the passage under consideration presents only the problem of the sin nature is obvious from the identification thereof which is repeatedly found in this portion of the Scriptures, Romans 6:1–10, and in that which follows to the end of the context, or to 8:13. The sins of the unsaved or the sins of the saved as such are not in view; it is a problem wholly related to the root of all—the sin nature and its judgment. The following expressions in this context, including 7:15–25 and 8:3, attest this: “dead to sin” (6:2), “planted [or, conjoined] together [with Him] in the likeness of his death” (6:5), “Our old man is [better, as in R.V., *was*] crucified with him” (6:6), “if we be dead with Christ” (6:8), “he died unto sin [i.e., the sin nature] once” (6:10), “Reckon ye also yourselves to be dead indeed unto sin” (6:11), “Sin shall not have dominion over you” (6:14), “sin that dwelleth in me” (7:17, 20), “sin which is in my members” (7:23), “sin in the flesh” (8:3). In no sense is this great theme a mere command for the Christian to try to crucify his own flesh, nor is it something he is called upon to enact by use of a mere ordinance. When any of these untrue interpretations are put on this and other passages, it is at the expense of what is vital and valuable beyond all computation.

The Christian is likewise, through the resurrection of Christ in the substitutionary aspect of it, brought judicially upon resurrection ground whereon death as a judgment for the sin nature is wholly past. This is the sublime reality asserted in Romans 6:7–10, which reads: “For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.” He that is dead, as the believer is reckoned to be in Christ’s judgment death, is freed from those demands respecting the sin nature which required the penalty of death; but then one cannot have died in Christ’s death without being made alive also with Him in His resurrection. As this judgment death of His hath no more claim over Christ, being accomplished to infinite completeness, Christ dieth no more, nor is there ever again need of such a death. Therefore, the grand reality emerges that, as Christ died unto the sin nature once for all, even so the one for whom it was accomplished possesses the undiminished benefit of His death to the same degree of infinity of completeness, thus to become not only one in whom the sin nature is judged and

who stands freed from the penalty of such a judgment death, but one who has judicially entered the limitless sphere of Christ's resurrection life. This position in resurrection is as actual as either the death or the burial with Christ. On this new ground the believer is enjoined respecting daily life: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God ... For ye are dead [as all are for whom Christ thus died], and your life is hid with Christ in God" (Col. 3:1–3).

Colossians 2:11–12. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

The right understanding of this Scripture depends very largely on recognizing that the reference to Christ's circumcision is a reference to His death—a putting off of the body or substance of the flesh as a formidable hindrance to spirituality, not Christ's physical body as Paul meant earlier in Colossians 1:22, nor the believer's physical body, but an ethical circumcision in which the sin nature which is found in the flesh is judicially deposed from its rule. As before indicated, this, since Christ Himself had no sin nature, is a case of substitution; it is Christ's judgment death in behalf of the sin nature resident in those for whom He thus died, the same threefold undertaking as Romans 6:2–4 announced, namely, codeath, coburial, and coresurrection. The death represents the execution of the demands of infinite holiness against the sin nature and is in all instances presented as a thing wholly accomplished for the believer. The burial represents the disposition of the offense of the sin nature before God, as that same burial, according to 1 Corinthians 15:3–4, is also the disposition of the offense of the sins of the world. Similarly, Romans 6:4 declares the burial to be the judicial disposition of the offense of the sin nature, itself being secured by the union of Christ and believers which the Spirit's baptism has wrought. Again no command, example, or precept concerning an ordinance is incorporated into this lofty passage of Colossians 2. The reference to baptism is a recognition of the Spirit's baptism, which alone engenders that vital union to Christ by which the believer becomes so identified with Him that he has secured unto himself all the value of Christ's crucifixion, death, burial, and resurrection.

Ephesians 4:20–24; Colossians 3:8–10. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is

corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. ... But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.”

The two expressions *put off* and *put on* are significant when the right form of the verb is introduced into the translation. Again it is allusion to that past, completed achievement of Christ in His death and resurrection. By that death the old man was put off (cf. Rom. 6:6; Gal. 5:24), and by that death and resurrection the provision was made whereby the new man might be put on. All of this, which is so evidently positional in character, leads with all reasonableness to the exhortations which follow immediately, asking for a God-honoring walk.

III. The Devil

Any serious and attentive reading of the Sacred Text will disclose two facts, namely, (1) that Satan is as real a being as any other character depicted in the Bible, and (2) that, though limited in what he can do because of divine restraint, he wages an unceasing and unrelenting warfare against those who are saved. Ignorance of Satan’s devices, even if all but universal, is without much excuse since the Word of God presents the facts as they appear both on the human and divine sides. The general subject of Satanology, as already treated at length, incorporates the salient features of the doctrine of Satan, such as his ways, his influence over the *cosmos* world, and his enmity against believers. There it has been observed that Satan as a roaring lion goeth about seeking whom he may devour (1 Pet. 5:8). Since there is no enmity between Satan and the unsaved inasmuch as they are his subjects (cf. Col. 1:13) whom he energizes (cf. Eph. 2:2), his assault is directed only against the children of God, and, evidently, because of the divine nature which is in them. Possessing that nature, they become at once an opportunity for Satan’s fiery darts to be aimed at God, with whom Satan is primarily in conflict. This onslaught against the children of God and because of the fact that they bear the nature of God is described in Ephesians 6:10–17, which reads: “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” Not only, then, is this warfare real and the foe actual, but his strength surpasses the range of human ability or comprehension. Thus in the passage just cited, the Christian is directed to be cast wholly upon God, and to use the weapons and to follow the instructions God has provided. No human situation or combination of circumstances can be as hopeless as that in which the believer is placed when in conflict with Satan, if depending on human resources. As earlier declared, the conflict with the world is outward, calling, as it does, for separation there-from, the conflict with the flesh is inward and by so much is circumscribed to take in no more than the individual, while the conflict with Satan is with a mighty person of the spirit realms. In each instance the only hope of success is based on that which the Holy Spirit supplies believers. “Greater is he that is in you, than he that is in the world” (1 John 4:4), “Whom resist stedfast in the faith” (1 Pet. 5:9), and “Be strong in the Lord” (Eph. 6:10): these are not only wise instructions, but they present the only way of victory. Neither Satan, nor the world, nor the flesh is ever eradicated, nor is the conflict ever lessened. God’s provision is sufficient for a triumphal conquest even when seemingly the foes are unrestrained.

Conclusion

In concluding this chapter respecting the negative aspect of the spiritual life, it may be restated that each of the three foes—the world, the flesh, and the devil—can outmatch all human ability and the victory over them is gained only by the superior power of the Holy Spirit; and this success, if it is to become a reality in daily life, calls for a peculiar and altogether different plan or principle of living. The change from self-sufficiency to dependence upon the Holy Spirit is a comprehensive one; yet at no time, even when believers are fully enabled, does the Spirit work outside the functions of the human will, nor is a consciousness experienced that another than one’s own self is acting or determining. The

spiritual life does not consist in the withdrawal of self, of initiative, or of the consciousness of responsibility. “It is God,” the Apostle declares, “which worketh in you both to will [with your own will] and to do [with your own doing] of his good pleasure” (Phil. 2:13). Thus it is seen that the actual experience into which the believer is brought as a result of dependence upon the Holy Spirit is not a coercion of his will, but a larger and more effective exercise of it. It is not a matter of the Holy Spirit compelling the one whom He empowers to make choice of right ideals whether that one wills to do so or not; it is the deeper, more effective, and more normal achievement by the Spirit of inclining the one who depends upon Him to *will* in the sense of desire, and to *do* in the sense of complete accomplishment of that which constitutes the will of God—the good and acceptable and perfect will of God (Rom. 12:2)—or what is “according to his good pleasure.” The point at issue is vitally important if the by-faith principle is to be exercised in the believer’s life. It is natural to conclude that, if another than the believer himself undertakes for him the conflict with the world, the flesh, and the devil, the believer must retire from the encounter and become no more than an interested spectator; but there is no retiring from this threefold impact. The trusting Christian remains in the heat of the battle with no immediate consciousness of the presence of the Spirit on whom he depends. However, the presence of the Holy Spirit is made evident by the fact that the will is making choice of that which honors God and by the fact that victory is experienced in place of defeat. The warning should be sounded concerning every conflict related to the spiritual life, to the effect that, so far as the believer’s consciousness is concerned, it is not a matter of lazy withdrawal from reality and responsibility, but rather of the zest of victory through a more effective action of the will, moved, as that will must be, by a more vivid appreciation of and vital determination to attain to every divine ideal. The conflict is not a test of physical strength in a match against an outside foe. It is a battle within and the Christian who is defeated discovers that he has no will power sufficient to determine the issues; still, when strengthened by the Holy Spirit he not only has the will power, but sees clearly and with balance of mind all the features of the problem in which he is involved. The parallel of this divine method of dealing with the human will is to be seen in the salvation of those who are lost, in which instance the choice of Christ by the action of the heart is developed by the Spirit to a point of passionate desire, but all the same the human will acts without compulsion and the unalterable truth is preserved that “Whosoever will may come.” Thus the spiritual life is the result of a voluntary choice of God’s will

and consequently it may be said that “Whosoever will may attain to victory over every foe.” As the unsaved do not and cannot make choice of Christ until moved to do so by the action of the Holy Spirit working in the heart, in like manner Christians do not and cannot make choice of the things of God which constitute spirituality until moved to do so by the Spirit working in the mind and heart. Living the spiritual life on a faith basis is not in reality a cessation of works, rather it is the gaining of ability to perform “every good work.” Just as James emphasizes the fact that justification before men rests on a works basis, there is a sense in which it is true that spirituality must be demonstrated by the fruit that is borne. There is in the whole field of pistology a form of faith which claims from the Spirit power to work the works of God. This theme must yet reappear for exposition in a later chapter.

It still remains true that this the negative side of spiritual living is secondary to the positive side, which is a vital output, a spiritual reality to the glory of God. The positive aspect is to be considered next in Chapter XIV.

Chapter XIV

POWER TO DO GOOD

THE REASONABLENESS of the command, addressed, as it is, to every believer, to be filled with the Spirit (Eph. 5:18) is sustained both by the fact that Christ instructed His disciples that no service should be undertaken before the Spirit came upon them (cf. Luke 24:49; Acts 1:4, 8) and that in every subsequent major undertaking they are said to have been refilled for that service. The work of the Holy Spirit in and through each believer is, as has been indicated, both negative (a victory over the world, the flesh, and the devil) and positive—an output from within of that which is good; furthermore, the filling of the Spirit, while it does provide for a triumph over what is evil, has as its more important objective a positive, vital life and service which only God the Spirit can achieve. In the larger field of that which is positive, the work of the Spirit during the present age is comprehended in seven ministries of which the filling is but one; admittedly, however, this ministry alone is directly related to Christians as the ground and source of the spiritual life. The other six ministries—restraining, reproofing, regenerating, indwelling, sealing, and baptizing—have been considered in the earlier portion of this volume; as for this the seventh ministry of the Spirit, when related to the output of the spiritual life and service it is set forth in the New Testament as the realization of seven of the Spirit's manifestations in this age. That is, the positive expression of the Spirit's power—apart from His mighty work of overcoming evil—is manifested in no less than seven distinct ways. There is cause here for thanksgiving respecting this fact, for by so much the Christian is not left in darkness relative to the precise realities which constitute a positive, worthy spiritual life and service. Only uncertainties and distress would obtain if all that could be discovered regarding the outworking of the spiritual life had to be gained from the experience of those who attempt to live that life. God's norm or pattern is indicated clearly. Whatever untaught minds have supposed the spiritual life to be, it follows a channel which is, apart from the varying exercise of individual gifts and the outworking of personal responsibilities, a standardized expression of the mind of God in behalf of the believer. A spiritual Christian is God's *normal* child, though in the outworking of daily life with its human weakness and failure he may not be the *usual* type. It would still remain true that the Spirit-filled life with all its wealth of reality is God's standard, normal, and ideal, even though none ever attained to it. The

setting forth of these seven manifestations of the Spirit in the New Testament is not to place an ideal before the believer which he is to try in his own strength to realize; rather it is the presentation to him of that blessed life which he may anticipate as the result of the Spirit's operation in and through him. To these God-manifested ideals the Christian should give attention and to them he should yield himself in sympathy and cooperation, but the achievement is definitely the Holy Spirit's own—these are only manifestations of the Spirit. The seven such realities indicated in the New Testament are: (1) the fruit of the Spirit, (2) the gifts which are inwrought by the Spirit, (3) the praise and thanksgiving which are inspired by the Spirit, (4) the teaching of the Spirit, (5) the leading of the Spirit, (6) the life of faith which is actualized by the Spirit, and (7) the intercession of the Spirit.

I. The Fruit of the Spirit

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith [or, as in R.V., faithfulness], meekness, temperance” (or, as in R.V., self-control—Gal. 5:22–23).

This context—Galatians 5:16–25—follows naturally after a portion of Scripture but recently considered, namely, Romans 6:1–8:4, in which the Apostle has laid the foundation upon which all spiritual living and effective service is based: it is that aspect of Christ's death which is a judgment of the sin nature, and by which the freedom is secured for the Holy Spirit to pursue an unhindered operation within the Christian in spite of the active presence of the sin nature which is in the flesh. Since God in Christ has “condemned sin in the flesh,” the whole will of God may “be fulfilled in us,” but never *by* us (Rom. 8:3–4). That is, the Spirit is appointed to bring the whole will of God to realization in the believer's life, which experience could never be achieved when depending upon human ability (cf. Rom. 7:15–25). This end result, which is doing the whole will of God, is not accomplished in all Christians or by virtue of the fact that they are saved, but only in those among the saved ones who “walk not after the flesh, but after the Spirit.” The contrast is between those Christians who depend on their own human resources — which line of action is compatible with the character of all law-relationship to God—and those Christians who depend upon the power of the indwelling Spirit. One method represents “the works of the flesh,” or that which the law anticipates when it makes its appeal to human resources; the other method, since it contemplates the enablement of the

Spirit, results in a realization of all that the Holy Spirit may do. That which follows in the context of Romans 8:4 is an important development of the contrast between the law principle and the faith principle; then too, as stated above, the determining walk by dependence upon the Holy Spirit as announced in Romans 8:4 is taken up again in Galatians 5:16–25, with the continuation of the same contrast between the works of the flesh and the inwrought works of the Holy Spirit. In the Galatians passage the flesh and the Spirit are declared to be wholly irreconcilable. The fact that the two cannot ever be reconciled is true without exception in every child of God (cf. Gal. 5:17), and so long as he remains in this body and in this world. No believer has ever reached the place where he does not need to walk by means of the Holy Spirit. The most mature Christian must, if awake to the truth respecting himself, witness to the fact that the flesh with its affections and desires is present with him and will demonstrate its presence through “the works of the flesh” if not held in check by the superior power of the Spirit. Ideals of respectability may deter one from shocking disregard of society’s demands, but the full inward victory over the flesh is gained only by the working of the Spirit in response to specific dependence upon Him. Extended and appalling are “the works of the flesh”: “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like” (Gal. 5:17–21). But over against the works of the flesh is the fruit of the Spirit.

When walking by faith or in dependence upon the Holy Spirit, two results are secured: (1) the works of the flesh shall not be fulfilled and (2) the fruit of the Spirit shall have its manifestation. Both the negative and the positive aspects of the spiritual life are guaranteed to those who thus depend upon the Spirit. That which constitutes the fruit of the Spirit is precisely named. It is a product of the Spirit operating in and through the believer. As employed in the passage now being considered (Gal. 5:22–23), the nine words which denote the fruit of the Spirit represent superhuman qualities of character; they could under no natural circumstances be produced by human ability; they are divine characteristics. Similarly, these nine graces taken together are constituted the one fruit of the Spirit. The singular form *fruit* being used is explained by the fact that these nine graces form an indivisible whole. The Holy Spirit will not produce a few of

these and not all of them. If any are present, all will actually be present. Thus, also, these nine graces constitute the essential elements of Christian character. With little apparent thought for the implications involved, Christian leaders have urged upon believers the idea that Christian character is a thing to be built by strenuous self-effort, when by so much they enter upon a path which is not only characterized by, but ends with, a dependence upon human works as the basis of any acceptance before God. The supposed sequence in character-building is said to be simply that thoughts determine acts, acts determine character, and character determines destiny. Little need, indeed, is there for a Savior or the power of God in such a program of development. Whatever the world may elect to designate as their plan by which man may reach what is supposed to be right character, a unique, immediate, and effective method is assigned to the child of God. Christian character is a divine product which is not to be realized but partially and that at the end of a painful self-effort, as is the case with the world in using its method, but is a product which becomes wholly and instantly available when right relation to the Holy Spirit is unhindered. As has well been said, Galatians 5:22–23 is the shortest life of Christ ever written, for the fruit of the Spirit is the outliving of the inliving Christ. It may well be accepted, then, as the realization of that experience to which the Apostle referred when he said, “For to me to live is Christ” (Phil. 1:21; cf. Gal. 2:20). Respecting the nine graces which together comprise the fruit of the Spirit, Dr. C. I. Scofield has written: “Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle’s explanation of Gal. 2:20, ‘Not I, but Christ,’ and as a definition of ‘fruit’ in John 15:1–8. This character is possible because of the believer’s vital union to Christ (John 15:5; 1 Cor. 12:12, 13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5:22, 23)” (*Scofield Reference Bible*, p. 1247).

With these general introductory words in mind, attention should be given to each of these nine words in their order and note should be made of their divine character as well as the desirability of all that they represent.

1. LOVE. Since the Holy Spirit declares, as He does in 1 Corinthians, chapter 13, that love is supreme among all gifts, it is reasonable that it should stand first

on the list of the manifold fruit of the Spirit. Love is the pre-eminent feature of human experience both in the Mosaic and the kingdom dispensations, as it is in the Christian. As for the Mosaic, it is declared that “Love is the fulfilling of the law” (Rom. 13:10); and the advance in responsibility respecting love which the coming kingdom anticipates is stated in Matthew 5:43–44, 46, “Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. ...For if ye love them which love you, what reward have ye? do not even the publicans the same?” However, that standard of love which Christ enjoins upon believers of this age is supernatural and wholly divine in character. He said: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:34–35). When he is called upon to exercise a divine characteristic and when for the task sufficient power is provided whereby it may be realized, it is not asking too much to expect the believer to manifest that characteristic. Having indicated the divine compassion for lost men which led to the sacrifice on the cross and having indicated also the lack of love in the one who makes no sacrifice for others, the Apostle John inquires of all such, “How dwelleth the love of God in him?” (1 John 3:17). Similarly, the same Apostle, after having stated that the *cosmos* world system should not be loved, declares: “If any man love the [*cosmos*] world, the love of the Father is not in him” (1 John 2:15). This, again, is not a reference to the believer’s love for God; it is God’s love operating through the believer. It was thus, too, in closing His priestly prayer, as Christ spoke of providing that the love wherewith the Father had loved Him might be in those for whom He prayed (John 17:26). Yet even more directly, the Apostle Paul asserts that “the love of God is shed abroad [or perhaps, gushes forth] in our hearts by [that is, out from] the Holy Ghost which is given unto us” (Rom. 5:5). In the light of these Scriptures, it is not difficult to accept the reality to which the Apostle refers when he says, “The fruit of the Spirit is love.” Dr. Norman B. Harrison has spoken of “God’s own Love actuating human life!” So, again, he states: “God labelled His Love ‘For the World’—John 3:16; 1 John 2:2. God channelled that Love to earth through the person of His Son. He channelled that Love into our hearts through the person of the Holy Spirit. He would channel that Love out to needy men everywhere through the person of His redeemed children. Thus Love is the key to His redemptive program: received, it becomes our Salvation;

responded to, it becomes our Sanctification; released to others, it becomes our Service. And—let us remember it well—Love has no substitute” (*His Love*, pp. 6, 32–33).

As certainly as God’s own love passes through His child when filled with the Spirit, so certainly that love will continue to be directed toward its own objects and the Christian thus blessed will love what God loves and hate what God hates. It is therefore pertinent to observe what God is said to love and to note its expression in those who are Spirit-filled; but it should be remembered that this is not human love augmented or stimulated, though human love in itself is very real. It is divine love manifested by and arising from the very Person of the Godhead who indwells the believer. These objects of divine love are named in Scripture.

a. Inclusive of the Whole World. The emphasis in Scripture is full and complete on this fact, namely, that God loves the world of mankind (cf. John 3:16; Heb. 2:9; 1 John 2:2). What is called “the missionary spirit” is none other than the compassion which brought the Son of God from heaven to earth and then to death so that men might be saved. Interest in lost men is not accidental with Christians, nor is it a mere human trait; it is the immediate realization of divine love. Soul-winning passion is not secured by exhortation; it is a normal outflow from within believers of a divine reality.

b. Exclusive of the World System. John declares: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John 2:15–16). This seeming contradiction with the point made in the preceding paragraph can be explained easily when it is recognized that, though it is the same *cosmos* world which God both loves and hates, it is the men of that world which He loves and only their institutions and evil which He hates. Thus the Christian must love the world of lost men and strive for their salvation, and at the same time hate the satanic system in which the lost are placed.

c. Inclusive of the True Church. “Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Rom. 5:9–10); “Christ also loved the church, and gave himself for it” (Eph. 5:25). He loves His own even though they may wander away, as is revealed in the scene connected with return of the “prodigal

son.” “If we love one another, God dwelleth in us, and his love is perfected in us” (1 John 4:12). By this divine compassion for one another the Christian attests the reality of his profession and that before the world: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:34–35). Such divine love is also the test of brotherhood in Christ: “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:16–17); “We know that we have passed from death unto life, because we love the brethren” (3:14).

d. Without End. “Having loved his own which were in the world, he loved them unto the end” (and so, *eternally*, John 13:1). The love of God operating in the believer is said to “suffer long” and then after all that is kind (1 Cor. 13:4).

e. Toward Israel. To them God has said, “I have loved thee with an everlasting love” (Jer. 31:3). With some knowledge of God’s eternal purposes for the elect nation and also on the part of believers with a right relation to God whereby the divine love may flow out unhindered, there will be a very definite love experienced for this people whom God as definitely and eternally loves as He does the Christian himself.

f. Sacrificial. Those who experience divine love will be impelled to sacrifice to the end that others may be saved and built up in Christ. It is written to Christians: “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor. 8:9). Such an attitude on the part of the Son of God toward the eternal riches must, if reproduced in the Christian, affect largely his attitude toward earthly riches. Not only is the love of God sacrificial regarding heavenly riches; it is sacrificial with respect to life itself. “Hereby perceive we the love of God, because he laid down his life for us.” It therefore follows: “And we ought to lay down our lives for the brethren” (1 John 3:16). The Apostle Paul testified: “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh” (Rom. 9:1–3). The Apostle knew full well that there was no occasion for him to be accursed, since his Lord had been made a curse for all;

but he could still be *willing* to be made a curse. Such an experience is the direct outworking in a human life of the divine love which gave Jesus to die under the curse and judgments of the sin of the world. When this divine compassion for lost men is reproduced in the believer, it becomes the true and sufficient dynamic for soul-saving work.

g. Unrequited and Pure. God's love seeks no compensation and is as holy in its character as the One from whom it flows. What imperfect human elements may be fused into it would not be easy to define; but in itself it comes forth from the heart of God uncomplicated and infinitely worthy. God is Himself love. This does not mean that He has attained to love or that He maintains it by an effort. He is love by reason of His essential nature and the source of all the true love which is found in the universe. However, love means, among other things, capacity to be indignant and to react in judgment upon that which is opposed to it unlawfully. This, it may be believed, is also one of the divine features of infinite love.

Useless, indeed, is any attempt to imitate the imparted divine love as that may be normally manifested in the spiritual believer. Even human love is not subject to control by the human will. An individual cannot make himself love what he does not love, nor can he by any ability lodged within himself cause whatever love he experiences to cease. Certainly the possibility of a counterfeit of the divine compassion is inconceivable. If affection for the normal objects of human love cannot be governed by human will, how could affection for the divine objectives be engendered or dismissed at will? Thus it is demonstrated that the presence of divine compassion in the believer's heart is none other than the direct exercise by God Himself of His own love through the believer as a channel. When there is some failure to be adjusted or in right relation to God, the divine love will not flow freely; but when right relation is sustained the flow of divine love is unhindered. Such control of the expression of divine love is far removed from mere human willingness to love or not love that which God loves. Divine love is the dynamic, the motivating force in the spiritual life. With it the life is by so much a realization of the divine ideal; without it there is only tragic disappointment and failure.

Likewise, the superhuman character of divine love is readily apparent. Not only is such love beyond human capacity, but it is as far removed from the quality of human affection as heaven is higher than the earth. Consider again the measure of love being required when Christ said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one

another” (John 13:34). No wonder He went on to say that this wholly supernatural love would be the sign or indisputable evidence to the world of what is Christian reality. Thus He spoke: “By this shall all men know that ye are my disciples, if ye have love [like this] one to another” (vs. 35). In His priestly prayer Christ four times requested that believers might be one, even as the Father and the Son are one. This prayer is answered in the unity being achieved by the one Body which the Holy Spirit has formed. The fact of this unity creates an obligation for every believer to love every other believer with no less than the compassion of Christ who died for them. Should such a love actually be manifested among Christians, Christ declared that, as a sure result, the world would come to *know* and to *believe* Him (cf. John 17:21–23). To possess and to manifest the compassion of God is not anything optional; it is commanded of Christ. It is likewise essential for Christians in their lives, else the world will neither know nor believe Christ. In the light of such deplorable disunity among Christians, it may be questioned whether the world has ever had even a passing opportunity either to know or to believe. Immeasurable is the effectiveness and attractiveness to others of a pure Christian love; and to the one who thus loves the joyous satisfaction is beyond expression. Little wonder that the Apostle contends that love is supreme and the gift to be desired above all others; nor is it other than proper that love should be named as the first among the elements which comprise the fruit of the Spirit. He who loves with divine compassion drinks the wine of heaven and enters actually by experience into the ecstasy which constitutes the felicity of God.

2. Joy. In like manner, joy, which is the second-named element in the fruit of the Spirit, is none other than the celestial joy of God passing through, or reproduced in, the child of God. It is not human joy stimulated or augmented by divine influence. It is the Holy Spirit’s own joy and that of Christ and the Father, wrought as an experience in the believer. Nehemiah declared: “The joy of the LORD is your strength” (8:10), and his truth abides forever. Of the imparted divine joy, Christ said: “... that my joy might remain in you, and that your joy might be full” (John 15:11). The Apostle John, having declared the fact of fellowship between God, Father and Son, and the believer, states: “And these things write we unto you, that your joy may be full” (1 John 1:4). When prayer is realized in all its blessing, joy will be full (John 16:24). So, also, Peter writes: “Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Pet. 1:8). Only

the divine joy is a πλήρωμα or infinitely full. Great misconceptions have been engendered by artists who essay to paint their imaginary portraits of Christ—a daring enterprise in the light of 2 Corinthians 5:16, by which effort they have seemed to vie with each other in depicting sorrow and grief. To them He was only “a man of sorrows, and acquainted with grief” (Isa. 53:3); but the disciples to whom He spoke and who had accompanied Him throughout His three and a half years of ministry knew full well to what He referred when He spoke of His own joy, as their writings bear witness.

Exhibiting the same general characteristics as love, likewise divine joy can neither be increased nor decreased by the command of the human will, and equally certain is the evidence that such joy cannot be imitated. Celestial joy in the heart constitutes an attractiveness more effective than can be told. It is an element in the Christian greatly desired by God, else it would not be provided by Him as it is. It is a spiritual God-given capacity to be able to suffer with Christ as one who shares with Him the burden of a lost world, and yet both celestial joy and divine sorrow—a feature of His love—are to be experienced by the Christian at one and the same time. If this suggests a contradiction in terms, it is only at the dictation of human limitations in understanding. It is of the nature of God to be both glad and sad at the same time, and such must the spiritual believer be as a result of the outworking of the divine characteristics: not to be neutral, because the one feature neutralizes the other, but to be both sad and glad with undiminished divine fullness as these characteristics are engendered by the Holy Spirit. “Rejoice in the Lord alway: and again I say, Rejoice” (Phil. 4:4); “Rejoice evermore” (1 Thess. 5:16).

3. PEACE. AS Christ bequeathed His joy, in like manner He bequeathed His peace when He said: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27). Reference is made here to the peace which is divine but which can be nonetheless wrought in the human heart. The Apostle Paul defined it when he said: “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:7). A distinction should be observed between “the peace of God,” which is an inwrought subjective experience, and “peace with God” (Rom. 5:1), which latter phrase refers to the truth that, through the completeness of Christ’s work, the believer is on a peace footing with God forever. In the latter case Paul describes the perfection of reconciliation. The peace which Christ bequeathed and which is an

element in the fruit of the Spirit, however, is an experience of peace felt in the heart. It, like all else included in the fruit of the Spirit, is the direct and constant impartation of that which constitutes the very nature and character of God. It cannot, any more than love or joy, be secured by the force of the human will, nor can it be dismissed. Only the experience of it can ever demonstrate to oneself what the peace of God really is—a sublime tranquility of heart and mind in spite of every disturbing memory, foreboding, circumstance, or condition. Such peace, priceless as it is, honors God before men and thus satisfies God; indeed, only “great peace” becomes those whose lives are “hid with Christ in God” (Col. 3:3).

These three—love, joy, peace—form a group which represent character as an inward state, that which the heart experiences directly from God and especially as looked at as an entity in itself.

4. LONG-SUFFERING. Each element in the fruit of the Spirit is contrary to a corresponding unspiritual feature in the human heart. The cure for the unspiritual feature is not an attempted cessation from the evil thing, but a substitution of the Spirit’s fruit or all the virtue which God imparts. Long-suffering, for example, is the divine antidote to impatience. There is no mere enlarging of human patience being contemplated; rather it is the patience of God inwrought. The long-suffering patience of God knows no bounds. This is seen in His agelong dealing with mankind, in His patience with individual Christ-rejectors, and in His patience with those whom He brings to Himself (cf. Luke 18:7). When Jehovah proclaimed His name to Moses in the fiery mount it is said: “The LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth” (Ex. 34:6). Thus Moses in an intercessory prayer reminds Jehovah of His own revelation respecting Himself: “The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation” (Num. 14:18). And the Psalmist declared: “But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth” (Ps. 86:15). The Apostle Paul warns those who oppose themselves against God when he asks, “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Rom. 2:4). Even “the vessels of wrath fitted to destruction” are objects of God’s long-suffering. It is written: “What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to

destruction?” (Rom. 9:22). Peter declares: “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9). And Peter also states that “the longsuffering of our Lord is salvation” (2 Pet. 3:15).

That the divine characteristic of long-suffering is to be communicated directly to the believer and through him manifested to the glory of God is not only declared since it is said to be an element in the fruit of the Spirit, but also it is written concerning him and the Lord he serves: “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Col. 1:11). So, again, the believer is enjoined to put on, and by the divinely provided means, “bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (3:12). But how definite and personal the great Apostle becomes respecting the inwrought long-suffering of Christ when he says: “Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting” (1 Tim. 1:16) !

Long-suffering is one virtue which must be expected to appear in the believer’s life. In the midst of the most vital directions about responsibility to “walk worthy,” it is written: “With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Eph. 4:2–3). Likewise says Paul, “Be patient toward all men” (1 Thess. 5:14). It was a practice of Paul’s own experience. He therefore testifies to Timothy: “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience” (2 Tim. 3:10); indeed, this virtue belongs especially to those who are called to preach. Addressing Timothy again, the same Apostle commands: “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:2). It was after Abraham “had patiently endured, he obtained the promise” (Heb. 6:15). The delay in the return of Christ calls for patience. So James exhorts: “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” (5:7–8). The fruit of the indwelling Spirit includes this long-suffering. It will be realized definitely, sufficiently, and as a manifestation of God’s own infinite patience when the Spirit’s fruit is borne in the life of the believer.

5. GENTLENESS. The gentleness of God does not imply weakness. The Lamb *dumb* before its shearers is a demonstration of that in God which is, as occasion demands, nonresisting; but it should not be concluded that other attributes are not in God also which defend His holy Person and His righteous government: nor will the Spirit-filled believer manifest only gentleness. He, too, may know the power of indignation; but likewise he will be gentle. In his song of deliverance David said, "Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great" (2 Sam. 22:36). This revealing testimony David repeats in Psalm 18:35. The Apostle beseeches the Corinthians "by the meekness and gentleness of Christ" (2 Cor. 10:1). In addition to the disclosure in Galatians 5:22 that gentleness is derived from the Spirit to be reproduced by Him in the yielded believer's life, James also asserts: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (3:17). This wisdom is the wisdom of God. It is from above. It is manifested in and through the child of God. How fully the great Apostle experiences the direct power of the Spirit productive of gentleness when he could say: "But we were gentle among you, even as a nurse cherisheth her children" (1 Thess. 2:7) ! This same virtue, too, is required of all who would manifest the true grace of God in service. It is written: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26). Likewise the Apostle urges "to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (Titus 3:2). Again, the longing heart is encouraged to believe that the endearing and Christlike property of gentleness may be gained, not by human effort or by useless imitation, but as a direct fruitage of the Spirit.

6. GOODNESS. A hidden but nonetheless vital element in goodness distinguishes that special virtue from the related one of righteousness. The Apostle, for instance, writes, "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die" (Rom. 5:7). This distinction may be indicated by the fact that a righteous man could evict a widow with insufficient funds from her home the day her rent is due, when a good man would find a way to avoid doing so. In the Person of God, goodness reaches to infinity, and the Scriptures bear abundant testimony to His unbounded goodness.

In truth, though little consciously acknowledged by them, the world clings to the fundamental conviction that God is good. No mind can picture the distress and confusion that would eventuate were the world to be convinced that God is essentially evil in Himself. Even the sovereignty of God, though in itself so little understood, is an expression of His essential goodness. Accordingly, God said to Moses after he had interceded for Israel: “I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy” (Ex. 33:19). In defense of God’s perfection and sovereign will, the Psalmist wrote: “For the word of the LORD is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the LORD” (Ps. 33:4–5). Nehemiah speaks to God of His “great goodness” (Neh. 9:25, 35), and David anticipated that “goodness and mercy” would follow him all the days of his life (Ps. 23:6). So, again, he declared: “I had fainted, unless I had believed to see the goodness of the LORD in the land of the living” (27:13). Likewise, he said, “Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues” (31:19–20). As noted above, it is the goodness of God that achieves repentance in the wayward heart. This principle of divine action should not be overlooked (Rom. 2:4). A warning to Gentiles in the light of God’s judgments upon Israel refers to His goodness, “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” (Rom. 11:22). Thus it may be seen that God is essential goodness, which characteristic is held in perfect balance with all His other attributes, and that the Spirit is appointed to reproduce divine goodness in the one He Himself empowers.

7. FAITHFULNESS. The virtue word used here by Galatians 5:22 as the seventh element of fruit is not *faith* in the subjective sense, of course. It is true, also, that saving faith is a divine work in the heart, but obviously it is not true that God exercises any such faith; rather He is faithful, trustworthy, and steadfast, and Galatians 5:22 is a record of this divine characteristic being reproduced in the believer by the Holy Spirit. The human trail of unfaithfulness is corrected only by the larger manifestation of the faithfulness of God. God is ever faithful. It is declared in Lamentations 3:22–23: “It is of the LORD’S mercies that we are not

consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.” No stronger word on the subject can be given than that of Psalm 36:5: “Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.” God had promised in His faithfulness to remember David. He said, “But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. ... Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail” (Ps. 89:24, 33). The same eighty-ninth Psalm may well be called the Psalm of Jehovah’s faithfulness, since this virtue is mentioned at least six times. The Psalm opens with the words, “I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. ... And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints” (vss. 1–2, 5). The faithfulness of Jehovah is a right subject for praise. Hence Psalm 92:1–2 reads, “It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night.” As certainly, then, as this imperative attribute appertains unto God, so certainly it may be and will be reproduced in the yielded believer by the Spirit. Such faithfulness will be exhibited in the believer’s relations with God, with his fellow men, and with himself. Honesty, sincerity, and sacrificial devotion are factors in this outlived divine faithfulness. This imparted grace will be directed toward that to which God Himself is faithful.

8. MEEKNESS. Of all the elements which together form the fruit of the Spirit, none is more elusive or difficult to define than meekness, and none more needed inasmuch as vanity and pride are the most common of human traits. Were one by self-effort to attain to meekness even to a slight degree, of that achievement one would soon be proud. As strange as it may seem and as contradictory as it may appear when the almightiness, the sovereignty, and the essential glory of God are considered, it is nevertheless true that one of the divine characteristics is meekness. Let it be remembered that meekness does not consist in pretending to be less than one really is; it rather is demonstrated when one does not pretend to be more than one really is. Certainly, the truth which God is must demand that He publish all that is true of Himself. Less than this would be untruth and more than this would be vanity and pride added to untruth. In 2 Corinthians 10:1 reference is made to the meekness of Christ, and similarly meekness is enjoined

upon the believer at least twelve times in the Word of God. Zephaniah commands: “Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’s anger” (2:3). In addition to his statement of the striking fact that divine meekness is to be reproduced in the believer as an element in the fruit of the Spirit, the same Apostle writes: “We then as workers together with him, beseech you also that ye receive not the grace of God in vain” (2 Cor. 6:1; cf. 2 Tim. 2:25), and one of the most vital features of a worthy walk like this, as presented in Ephesians 4:2, is meekness. So, likewise, meekness, among other needed virtues, is to be put on—all by the divinely provided means. It is so recorded in Colossians 3:12: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.” The same virtue is commanded in 1 Timothy 6:11: “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.” Meekness is the right condition of mind to have that the Word of God may be received. James therefore declares: “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (1:21). James also speaks of the “meekness of wisdom” (3:13). In addition to all this the Apostle Peter gives a final word, “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet. 3:15). That which is so much needed in every human heart and so essential to a right manner of spiritual life is provided for every believer through the ministration of the Holy Spirit.

9. SELF-CONTROL. Again in the ninth element of the fruit to be named the word *temperance* as found in the AV., because of its present restricted meaning, fails to convey the Apostle’s message. This the lastnamed of the elements which comprise the fruit of the Spirit is really *self-control* (R.V.). That such a reality is true of God need not be declared or defended; but it is anticipated likewise as a virtue in the believer. Furthermore, when it is named among the nine graces under consideration, there may be assurance that it is not only anticipated, but provided for by the power of the Spirit. Peter includes this characteristic among important graces which he names. He writes: “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity” (2 Pet. 1:5–7).

The Apostle Paul asserts that temperance must characterize the one who would contend for a crown: “And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Cor. 9:25). Temperance or self-control is required of a bishop or elder in the church (cf. Titus 1:7–9), so, also, of the aged believer (Titus 2:2).

In concluding these word-studies and the consideration of that to which they give assurance, it may be well to emphasize afresh the truth that God not only anticipates a high and holy manner of life on the part of the one He has saved, but has provided every needed resource whereby the life that will satisfy and glorify Him may be experienced as a manifestation of the Spirit. The life which is approved of God has been stated most fully and clearly by the Apostle in 2 Corinthians 6:3–10: “Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” The newly provided principle whereby the believer may, by adjustment to the mind and will of God, experience the results of the Spirit’s filling is well seen in the revelation concerning the fruit of the Spirit, which revelation is the first in the series of seven manifestations of the Spirit that together set forth what constitutes the Spirit-filled, or spiritual, life. What God is naturally is, of course, what God requires, and indeed His attributes, so far as they may be adapted to human life, are to be wrought directly in the believer by the Spirit. The life to be lived could not be more divine had the believer moved out of his body and the Spirit alone remained as the occupant, but for the fact that the Spirit makes use of all the faculties as He does of the body of the believer. Then, too, direct manifestation of the divine characteristics is not hindered because of the presence of living human faculties. Contemplation of these nine divinely wrought graces will stimulate an appreciation of their desirability and necessity if the Christian’s life is to glorify God or to yield the consolation to himself which only inwrought love, joy, and peace can impart. The unregenerate man who in desperation seeks relief from such unceasing distress as only an empty

heart and life create would surely, could he realize their experimental value and could such blessings be purchased with gold, give all in his power to enjoy even a brief period of such satisfaction and comfort; yet such is the blindness of carnality that those to whom all the riches are available drift on unwilling to enter the realms of immeasurable reality. Considering what these limitless blessings are, there need be little wonder that God commands through His Apostle that all who are saved by His grace be filled with the Spirit.

II. The Gifts of the Holy Spirit

Regardless of the all but universal disregard of it, the doctrine respecting service gifts which are wrought by the Spirit in the believer occupies a large place in the New Testament and demands its full recognition in any work on Pneumatology. The Apostle's thanksgiving for the Corinthian church when he asserted of them, "Ye come behind in no [spiritual] gift," is hardly understood today; yet this great ministry of the Spirit is a present reality, and becomes a challenge to every individual Christian and to every church which proposes to maintain New Testament ideals.

By way of attempting an accurate definition, it may be said that a gift in the spiritual sense means the Holy Spirit doing a particular service through the believer and using the believer to do it. It is not something the believer is doing by the aid of the Holy Spirit, nor is it a mere augmentation of what is termed a native or natural gift. According to 1 Corinthians 12:7, a gift is a "manifestation of the Spirit." It is conceivable that the Spirit might use native gifts, but the gift which is wrought by the Spirit is an expression of His own ability rather than the mere use of human qualities in the one through whom He works. As it was seen earlier regarding the fruit of the Spirit that it is a direct product wrought by the Spirit within the believer, in like manner the exercise of a spiritual gift is a direct achievement of the Holy Spirit. The fruit of the Spirit is inward, it is standardized, and it is uniform in its outworking; but the gifts which are wrought by the Spirit are outward in the realms of service, and are varied to the point that it may be assumed that no two Christians are appointed to exactly the same responsibility since no two are situated in precisely the same way nor have the same obligations. That this important truth may be understood, certain gifts are named in the Sacred Text. These may serve as a general classification of the Spirit's activities in the field of the believer's service. The specific gifts as named are set forth in the following Scriptures:

“For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness” (Rom. 12:4–8); “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor. 12:4–11); “But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (Eph. 4:7–11); “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen” (1 Pet. 4:10–11).

For the further elucidation of the doctrine of gifts, 1 Corinthians, chapters 12 to 14 inclusive, should be noted with care, and two important truths should be observed: (1) that every Christian is the recipient of some gift, for of this fact it is written: “But the manifestation of the Spirit is given to every man to profit withal. ... But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor. 12:7, 11); “But unto every one of us is given grace according to the measure of the gift of Christ” (Eph. 4:7) and (2) that these gifts are always wrought by one and the same Spirit. Five times in 1 Corinthians 12:4–11 it is declared that, regardless of the variety of gifts or the number of believers through whom He works, without exception the gifts are wrought by the same Person, the Holy Spirit.

As an illustration of the functioning of the spiritual gifts in the Body of Christ, the Apostle compares that spiritual Body to the human body with its many members, and as the members of the human body do not serve the same purpose, in like manner those who comprise the Body of Christ serve in various ways and to various ends. The instructions governing the use of gifts in the Church, the comparative value of gifts, and the required recognition, regulation, and co-ordination of gifts, as all this is set forth in the New Testament, should have every student’s attentive consideration.

Of the several gifts named in Ephesians 4:11—“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers”—it may be said that these are leadership ministries of divine appointment in the Church. The service of those designated here as *apostle* evidently ceased with the first generation of the Church, for no such qualified ministry is to be recognized in the Church today. The New Testament prophet’s service is defined as follows: “But he that prophesieth speaketh unto men to edification, and exhortation, and comfort” (1 Cor. 14:3). The one here named *evangelist* is not the revivalist of modern times, but is rather the missionary to the unevangelized. The *pastor and teacher*—probably reference to two gifts being exercised by one person—both shepherds the flock and instructs the people of God. Under his ministry the saints are perfected unto the work divinely committed to them and are edified. Every pastor is the dean of a Bible training school, which school is composed of those members in the Church of Christ committed unto him. If the pastor has had no preparation to serve as an accurate teacher of the Word of God, this entire responsibility must go unfulfilled (cf. Eph. 4:11–12).

Christian service as designed and represented in the New Testament is far more orderly and effective than the more or less accidental and disarranged efforts which now receive that name. In the early church, none were released to service who were not thought to be Spirit-filled, and the possession of spiritual gifts was recognized and these gifts were intelligently employed. That all this has now become almost lost to view and foreign to present conditions is evident.

This limited treatment of the whole doctrine of gifts will be strengthened by the following quotation from Dr. John F. Walvoord:

Before turning to the discussion of the gifts themselves, certain general factors relating to gifts may be mentioned. First, spiritual gifts are revealed to be given sovereignly by God, and as such, they are not properly the objects of men’s seeking. To the Corinthians, who were exalting minor gifts to the neglect of more important gifts, Paul wrote, “But covet earnestly the best gifts” (1 Cor. 12:31), yet in his other epistles it is clear from his silence on the subject that seeking spiritual gifts is not a proper subject for exhortation. Because their bestowal is sovereign, it follows that it is not a question of spirituality. A Christian unyielded to the Lord may possess great spiritual gifts, while one yielded may have relatively minor spiritual abilities. According to the Scriptures, “All these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Cor. 12:11). It remains true, of course, that proper adjustment in the spiritual life of the believer is essential to proper exercise of his gifts, but spirituality in itself does not bring spiritual gifts. The question has been raised whether spiritual gifts are a part of the original bestowal of grace accompanying salvation, or whether they are a subsequent work. The Scriptures give no clear answer, but from the nature of the baptism of the Holy Spirit, which occurs at the moment of new birth, and the resultant placing into the body of Christ, it would be reasonable to infer that spiritual gifts are bestowed at that time in keeping with the place of the believer in the body of Christ, even if these gifts are not immediately observed or exercised. Accordingly, spiritual gifts probably attend the baptism of the

Holy Spirit, even though their bestowal is not included in the act of baptism. In the analogy of natural gifts as seen in the natural man, it is clear that all the factors of ability and natural gift are latent in the new-born babe. So, also, it may be true for spiritual gifts in the one born again. In both the natural and spiritual spheres, it is a matter of proper use and development of gifts rather than any additional gifts being bestowed. Second, it may be observed that every Christian has some spiritual gifts. According to the Scriptures, "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7), and "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11). Christians are "members in particular" (1 Cor. 12:27), and "are one body in Christ, and every one members one of another" (Rom. 12:5). However small the gift, or insignificant the place, every Christian is essential to the body of Christ. As the Scripture puts it, "Nay, much more those members of the body, which seem to be more feeble, are necessary" (1 Cor. 12:22). There is divine purpose in the life of every Christian, and spiritual gifts are in keeping with that purpose. It is the challenge of the Scriptures on this subject (cf. 1 Pet. 4:10) that every Christian fulfill the ministry for which he has been equipped by God. Third, it is clear that gifts differ in value. While there is equality of privilege in Christian faith, there is not equality of gift. According to 1 Corinthians 12:28, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." In the nature of the various gifts, some are more effective and essential than others. Paul contrasts the gift of prophecy and the gift of tongues with the words, "I would that ye all spake with tongues, but rather that ye prophesied" (1 Cor. 14:5); and again, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:19). Fourth, as 1 Corinthians 13 bears witness, spiritual gifts to be profitable must be used in love. Spiritual gifts in themselves do not make great Christians. Their use in the proper way motivated by divine love, which is the fruit of the Spirit, is effective and bears fruit to the glory of God. A fifth general feature of spiritual gifts is that certain gifts were temporary in their bestowal and use. It is clear that the great body of Bible-loving Christians does not have all the spiritual gifts manifested in its midst as did the early apostolic church. On the other hand, certain gifts clearly characterize the entire present dispensation. The considerations leading to the classification of each gift will be noted in its individual treatment. A sixth and concluding feature of spiritual gifts which is of great importance is the evident contrast between spiritual gifts and natural gifts. While God may choose men of natural ability, it is clear that spiritual gifts pertain to the spiritual birth of Christians rather than their natural birth. The qualities of the spiritual gifts are not evident in the individual before his salvation. The spiritual gifts pertain to his new nature rather than his old. Spiritual gifts must not be regarded, then, as an enlargement of natural powers, but a supernatural gift bestowed in keeping with the purpose of God in placing that individual in the body of Christ. It may be frequently observed that individuals with little natural talent are often used mightily of God when those with great natural talent, though saved, are never similarly used. The spiritual gift is not, then, a demonstration of what man can do even under favorable circumstances, but rather it reveals what God can bestow in grace.

An examination of the fifteen spiritual gifts revealed in the New Testament will disclose considerable differences in the character of the gifts. Certain gifts are clearly the possession of the Church today as exhibited in their exercise in gifted men throughout the present dispensation. There is little doubt that some men today have (1) the gift of teaching, (2) the gift of helping or ministering, (3) the gift of administration or ruling, (4) the gift of evangelism, (5) the gift of being a pastor, (6) the gift of exhortation, (7) the gift of giving, and (8) the gift of showing mercy. In contrast to these, as their individual exposition will demonstrate, stand other spiritual gifts known by the early Christians, which seem to have passed from the scene with the apostolic period. Some of these are claimed for today by certain sects, whose neglect of the Scriptural instructions for use of these gifts is in itself a testimony to the spurious quality of their affected gifts. Among these

temporary gifts the following can be named: (1) the gift of apostleship, (2) the gift of prophecy, (3) the gift of miracles, (4) the gift of healing, (5) the gift of tongues, (6) the gift of interpreting tongues, (7) the gift of discerning spirits.—*The Doctrine of the Holy Spirit*, pp. 182–85

III. The Offering of Praise and Thanksgiving

Closely related to the experience of joy, which comes second in the list of nine graces comprising the fruit of the Spirit, is that of praise and thanksgiving. This additional feature of the spiritual life obtains the distinction of being directly related to, and the normal result of, the command to be filled with the Spirit, the implication being that, in its primary outworking, the Spirit's filling will result in praise and thanksgiving. The whole context under consideration at this point reads: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God" (Eph. 5:15–21).

The stupendous obligation to offer worshipful praise to God and to render thanks for never-ceasing benefits is such that it cannot be discharged by any human being if no more than natural resources are drawn upon. Unfallen angels who have ever been in the glorious presence of God since their creation cease not to cry "Holy, holy, holy, is Jehovah of hosts" (Isa. 6:3, R.V.); yet the infinite value of redemption has never reached them nor has it been required for them. They worship God for His intrinsic worthiness; but how much more obligation rests upon those of humankind who not only have the same obligation to acknowledge the infinite worthiness of God but are the recipients of God's saving grace! In truth, an immeasurable obligation rests upon all men to worship God for what He is, and to acknowledge His love expressed in the death of Christ whether it be received as the ground of salvation or not. It is the normal work of the Spirit to inspire God-honoring praise in the believer's heart. This adoration results directly and automatically in the heart when the Spirit is free to work at all. There is great satisfaction to be found in offering up worthy praise to God. Such an exercise stimulates other graces in the heart and not the least of these is humility.

Similarly, as a result of His filling Christians, the Spirit moves the heart to

thanksgiving, and to a degree to which no human being could ever attain. It is perhaps within human bounds to give thanks sometimes for some things, but how different is the requirement which the Bible text presents in bidding one to be thankful “always for all things”! Such superhuman gratitude is included, then, in the command to be filled with the Spirit. If all things are “working together for good to them that love God,” there is ample reason for giving thanks by faith for the all things. No argument is needed either to demonstrate the reasonableness of praise and thanksgiving on the lips and from the heart of those who are saved, or to convince an unprejudiced mind of the impossibility of a discharge of this obligation when there is drawing only on that which belongs to human ability. A Spirit-filled life alone will be radiant with praise and thanksgiving.

IV. The Teaching of the Spirit

The Holy Spirit is the Master Teacher, but spiritually this ministry is restricted, in the main, to the Word of God. That Word has been given to men by God in good faith and with the expectation that it would be understood and received by those for whom it is intended. That they need to study to show themselves approved unto God in making the right divisions of doctrine and in arriving at its true meaning does not lessen the obligation; indeed, few apprehend the fact that the Word of God, quite different from other themes of knowledge, cannot be received with understanding other than by personal illumination such as the Holy Spirit alone can achieve. Even the unsaved receive not the Gospel unless it is by the Spirit disclosed to them (cf. John 16:7–11), and similarly truth can come to the believer only as it is revealed to him by the Spirit. Multitudes are “ever learning, and never able to come to the knowledge of the truth” (2 Tim. 3:7)—learning in that restricted sense that they dimly apprehend certain features of truth, but are never fully informed or transformed by it. An evidence of the Spirit’s filling—that which He does when free to work effectively at all—is the bringing of one in whom He dwells to an ever increasing understanding of the Scriptures with all their sanctifying power (John 17:17). Thus the only key to attainment in the knowledge of the Word of God, itself a pedagogical law not appearing in general academic training, is suggested by the imperative necessity that right relation be sustained to the Holy Spirit by which alone His teaching ministry may go on unhindered. The student who is not in right relation to God cannot hope to make progress in the study of spiritual

truth. It is regrettable, indeed, that in so many instances whole courses are offered in Bible doctrine without so much as one word of warning or instruction regarding this most vital and fundamental feature of all Christian pedagogy. Little seems to be said or implied in the Scriptures on this theme before the Upper Room Discourse. It is then that Christ first presented this great truth in no uncertain terms. In this discourse He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:12–15).

Even after three and a half incomparable years in the constant company and instruction of Christ, it was still true for the disciples that He had many things to say unto them. It must ever be so with believers to the end of this life. He will always have more to reveal to the one who can hear and will heed. That there were truths which they could not then bear is recognition of the fact that these men were precluded from receiving any and all truth related to the death and the resurrection of Christ, since up to that time they did not know or rather believe. He would die and be raised again. When all the truth belonging to the present dispensation which depends either on the death or the resurrection of Christ is left out of consideration, there will be little remaining, and of course this demonstrates the fact that the twelve disciples had not at any time preached the gospel of divine grace, which gospel is based wholly upon Christ's death, burial, and resurrection (cf. 1 Cor. 15:3–4). As the Scriptures themselves show, these men preached the gospel of the kingdom. However, a new dispensation with all its reality is dawning for them and all these men are to be taught new and wonderful revelations by the direct ministry of the Spirit. Earlier He has told them that the Holy Spirit "shall be in you" (John 14:17), and to this He adds now (16:12–15) the new and momentous truth that the indwelling Spirit is appointed to undertake a measureless ministry of teaching and that from the incomparable vantage ground of the position He occupies within the heart. Direct and effective beyond all that human experience records is this inner approach of the Spirit to the understanding and heart of man. Witness in support of this the fact that impetuous Peter boldly rebuked Christ only a year or less before His death for asserting that He was about to die and rise again; yet that very same Peter some fifty days after Christ's death arose in the midst of a public throng in Jerusalem

and preached the greatest sermon ever heard on human lips if results are to be considered, and his whole appeal was based on the death and resurrection of Christ. Very much truth had reached Peter's mind in the meantime and evidently from no other source than the teaching of the Holy Spirit within Peter's own heart. The arrangement thus divinely provided claims attention from every sincere believer. The Holy Spirit from within the heart is to "guide" into "all truth." The scope of this promise should be observed and the lack of all qualifying conditions. No human limitations may hinder. A dull mind is not considered a special problem for the Spirit. It is still true that He will guide into all truth. Yet He, the Spirit, does not speak the message that He imparts as the Author or Originator of it. Whatsoever He hears, that He speaks. If it be asked who originates and passes on the message to the Holy Spirit living within the heart, the answer is given twice in this limited context, namely, He who said "I have yet many things to say unto you" and who said, speaking of the Spirit, "He shall receive of mine, and shall shew it unto you." The first-mentioned theme in the Spirit's teaching ministry is that of unveiling the prophetic Scriptures. "He will shew you things to come." It is also to be observed that the Spirit in the human heart will glorify Christ rather than Himself and that the richest of all treasures of knowledge to be imparted, the things of Christ, are augmented to the point of including the "all things" of the Father.

As the Upper Room Discourse is the seed plot for the doctrine of the epistles, especially those from the Apostle Paul, it is to be expected that so new and vital a theme as the teaching ministry of the Spirit and the manner of it as set forth in the passage just examined will be given a larger and more amplified presentation in the doctrinal epistles. Such a treatment, indeed, is found in 1 Corinthians 2:9–12, which reads: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

As in John 16:12–15, the subject of the passage again is "things"—the "things to come," the things of Christ, and the "all things" of the Father. Thus the Apostle refers to "things" which reach the heart of man by direct revelation without reference to the natural channels of information proceeding through the

eye gate, the ear gate, and the heart or reasoning power of man. Long before modern psychology attempted to stress the three natural channels of approach to human understanding, this portion of the Word of God had identified them, but had added that to which no psychologist or human pedagogue can of himself attain, much less impart, namely, things which are directly revealed by the Holy Spirit to the one in whom He dwells. In this connection, the Apostle asserts: "Now we have received ... the spirit which is of God" and to the grand consummation "that we might know the things that are freely given to us of God." The infinite qualification of the Spirit in this role as Teacher is stated in the words: "for the Spirit searcheth all things, yea, the deep things of God." Man may know the things belonging to human spheres, but the Spirit alone knows the things which belong to the sphere of God. Such an illuminating work as this was wrought by God's Son, Christ, for example, in the hearts of two disciples on the Emmaus road. Of this it is written: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? ... Then opened he their understanding, that they might understand the scriptures" (Luke 24:32, 45). Thus the believer is placed through the teaching ministry of the Holy Spirit in that unique position of one who may be directly and inwardly taught by the Master Teacher of all teachers, the Holy Spirit of God. Of a certainty will the divine Spirit function in the heart which He fills.

V. The Leading of the Spirit

Being led of God is one of the grand realities even of the Old Testament. Upwards of forty times the directing hand of God is seen hovering over His people of old; and in the sphere of His humanity, Christ was led by the Spirit (cf. Matt. 4:1; Luke 4:1). In this as much as in any feature of Christ's humanity He became and is the example or pattern for the child of God. The extent of the advantage which this ministry of the Holy Spirit provides is beyond all computation. As a patient may be guided back to health by giving heed to the directions of a wise physician, so the Christian may be led by the Holy Spirit into paths chosen by infinite love, infinite power, and infinite wisdom. A human being is so designed by God that he cannot guide himself. Jeremiah therefore states: "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (10:23). One cannot contemplate the expressed helplessness of David without a consciousness of a like need of divine guidance.

He said: “Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face” (Ps. 5:8); “Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day” (25:5); “Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies” (27:11); “For thou art my rock and my fortress; therefore for thy name’s sake lead me, and guide me” (31:3); “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (139:23–24). No command is recorded in the New Testament which directs the believer to be led of the Spirit; however, it is assumed as a foregone conclusion that apart from this ministry none can follow the path of God’s own choosing. It is said, for instance, that “as many as are led by the Spirit of God, they are the sons of God” (Rom. 8:14). That is, by the leading of the Spirit they are proved to be mature sons of God. Here seemingly a distinction is drawn between the *child* of God (τέκνον) and the mature *son* (υἰός), the implication being that not all Christians, though uniformly children of God, are manifesting the characteristics of those who have grown to maturity. In other words, not all Christians are spiritual or Spirit-filled; but those led by the Spirit are. Likewise, it is also written: “If ye be led of the Spirit, ye are not under the law” (Gal. 5:18). Thus, again, it may be suggested that not every saved person is led of the Spirit; for those who are led are so supplied with true counsel and guidance that manifestly they need no outward commandments. This wonderful relationship which provides such blessed realities may easily be perverted by sincere persons if they do not know the right relation to God through which true guidance may be secured. Not only is it demanded that a right understanding should obtain relative to the leading of the Spirit, but that there be freedom from fanaticism, undue emotionalism, and superstition. Since the whole course of a life may be misdirected and that in spite of sincerity, it is needful to an imperative degree for the believer to learn for himself—for no other’s experience is a pattern—how to be led of the Spirit. No step can be safely taken in this world apart from divine guidance. But little help can be gained by imitating the experience of others or by following rules which men have made. The leading of the Spirit, as the very term used for this ministry implies, is a most intimate and personal experience. To those who by constant attention and prayer are made familiar with the Spirit’s ways of guiding them, the leading becomes one of the richest experiences known to the believer’s heart. The importance of substituting infinite wisdom for finite guessing can never be overestimated. It is the purpose of God that a child inside a home shall through

obedience avail himself of the wisdom of his parents. It is likewise the purpose of God that His own child through being guided by the Spirit shall avail himself of the infinite wisdom of God. It is worse than useless for the believer to depend on his own wisdom and even more useless and dangerous for him to seek the wisdom and counsel of others, even if believers. In matters of which men can know nothing they are rightfully termed *blind*. On this point Christ asked: "Can the blind lead the blind? shall they not both fall into the ditch?" (Luke 6:39).

Considering the manner in which the will of God may now be known, it should be observed that direct leading by the indwelling Spirit has superseded, as something far more advantageous, the Old Testament method of guidance by natural light, by dreams, by voices, and by tests. All of these early methods should be considered ineffective now. The child of God cannot magnify too much the truth that for him under present grace relationships he lives and serves in closest companionship with the Holy Spirit. He in conjunction with the Spirit occupies the same body and as partners they enter into the same enterprises that God the Father may appoint. Of course, this sort of life is in large degree supernatural; still, no child of God should be afraid of things supernatural. It is also true that every instance of the Spirit's leading has to be contemplated under three tenses or time relationships. There is a time before the experience, the time of the experience itself, and a time after it which is characterized by retrospect. Thus one if Spirit-filled is ever preparing for the experience, ever being led, and ever looking back upon God's faithful dealing. In the matter of preparation, two passages may serve to give all the needed instruction: "Trust in the LORD with all thine heart; and lean not unto thine own understanding" (Prov. 3:5); "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). It is needful for the one who would be led not only to be depending definitely on the Spirit for leading but ever to be willing to be led. Relative to the time when one is actually being led the question may be asked, How may one be aware or conscious of the thing God wills? To answer this query involves the most personal realities, those degrees of development and experience concerning which no two would ever be alike. No Scripture is more revealing about the matter than Philippians 2:13, which states: "For it is God which worketh in you both to will and to do of his good pleasure." This revelation brings assurance which is both definite and final. It may be that a

delay will be imposed upon the action being considered or God will speak His will through some other providence or circumstance; but one thing can always be counted upon: He will work within, and the leading in the end creates a convinced mind that all influences may have but engendered anyway. God is certainly able to speak loud enough for a willing soul to hear. George Müller taught and testified out of a very rich experience in fellowship with the Holy Spirit that God leads, not by signs or outward things, but by means of the willing, expectant mind. He sways the judgment itself, and then one becomes clear and convinced about the course God would indicate. The voice of men may be heeded only if God has sent them to His child for that purpose. As for the time after one has been led, there is then the need of resting in that which has been determined for him. The guidance must be so convincing it will not be doubted in days that follow when, perchance, times of testing may come. That leading which takes one to his particular field of service must be of such a definite nature that suffering and hardship can be endured without any questioning of the step by which one reached the place of testing.

Finally, one who is yielded to God must account himself in the will of God when he is unreservedly willing to do God's will. If the position one occupies in life or service is not what God desires, surely He can, providing that one is yielded, move him out into the place which He does choose. The will of God indeed is not primarily a matter of a Christian's being in one place or another; it is rather of his being willing to do God's will. All else is then easily adjusted.

A very vital factor, then, in the spiritual life is that of being led by the Holy Spirit, and this necessary experience will be the portion of all who are Spirit-filled.

VI. The Life of Faith

Most vital indeed is the achievement of the Holy Spirit by which He makes supernatural things real to the one in whom He dwells. This undertaking is quite similar in character to that of His teaching work, save that the latter is largely restricted to impartation of knowledge of the Scriptures while the former comprehends a wide field in the believer's experience. What is most to be emphasized in the former is the truth that the Holy Spirit bears witness in the believer's heart, which witness becomes an assurance that the believer is a child of God. The Apostle Paul declares: "The Spirit itself [R.V., himself] beareth witness with our spirit, that we are the children of God" (Rom. 8:16), and the

Apostle John likewise writes: “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son” (1 John 5:9–10). Thus, also, the ability to speak to God the Father with the sense of filial relationship is a work of the Holy Spirit performed in the heart, and then, too, it is because of sonship’s genuineness that the Holy Spirit is given to the believer where He may with success engender the consciousness of sonship. It is written accordingly: “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal. 4:6). Not only does the Spirit actualize the sonship relation, but He is appointed as well to make real every great fact of relationship the truth of which may have been theoretically acknowledged by faith. The Apostle’s prayers bear directly on this specific work of the Holy Spirit. He prayed “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Eph. 1:17–21); and “that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Eph. 3:16–19).

Like the leading of the Spirit, the Spirit’s work of actualizing, being so definitely in the realm of experience, can be distorted by those who lack a right instruction and knowledge of God’s ways with them; nevertheless, the leading and the true witness of the Spirit must be recognized and maintained regardless of perversions. It is a matter of Scriptural record that a believer will be made aware of his sonship relation to God by the witness to, and with, his human spirit by the indwelling Third Person. It is indeed the usual attitude of those who comprise the great company of spiritual believers to have peace in their hearts

about personal salvation. They may have various problems in the sphere of their daily life, but, unless most abnormal, they do not entertain uncertainty about their own acceptance with God. Such peace is foundational, for none will grow in the knowledge of Christ within the sphere of grace who are not at rest respecting their own relation to God (cf. 2 Pet. 3:18).

It may be concluded, then, that the great realities which enter into a believer's relation to God will be made actual to him by the Holy Spirit.

VII. The Intercession of the Spirit

No believer should be uninformed about the divine arrangement in this dispensation respecting prayer. As a new privilege for the child of God (John 16:24), Christ Himself directed that prayer be offered to the Father in the name of the Son (cf. John 16:23). To this the Apostle adds by the same divine authority that prayer be offered in the enabling power of the Holy Spirit. He writes, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [R.V., himself] maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26–27); "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). And to this testimony Jude, also, adds: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 1:20). According to the first of these passages—Romans 8:26–27—it is indicated that in the sphere of that particular form of prayer designated *intercession*, which is the act of standing between God and man on behalf of another, the human instrument does not know that for which he should pray. How could he know what God's purpose in another person's life might be? Or how could he know what relationship exists between God and his fellow man? Because of this obvious limitation, the Spirit indites the prayer of intercession, and furthermore He, as one of the Godhead who Himself knows the need of human hearts and indeed who searches all hearts, is understood by the Father since He knows perfectly the mind or petitions presented by the Holy Spirit when the Spirit makes intercession for the saints according to the Father's will. Of this divine plan for prayer Dean Alford writes, "The Holy Spirit of God dwelling in us, knowing our wants better than we, Himself pleads in our prayers, raising us to higher and holier desires

than we can express in words, which can only find utterance in sighings and aspirations” (*New Testament for English Readers*, new ed., at Rom. 8:27). Thus the Spirit-filled man may and does enter a sphere of effective ministry in prayer because of the Spirit’s intercession operating within.

Conclusion

It has been the purpose in this chapter of Pneumatology to present and amplify the revealed truth regarding that which is wrought by the Holy Spirit in the heart and life of the believer whom He fills. The filling with the Spirit results in seven manifestations of Himself in and through the child of God. There need be no doubt about what the Spirit’s objectives are. Because of the clear presentation in the Sacred Text, all discordant human experience is to be rejected as irrelevant, and the Christian may judge himself in a most practical way with respect to the measure with which he is Spirit-filled. Attention has been called repeatedly to the determining fact that all of these seven effects are wrought in and through the believer so as to be termed properly *manifestations of the Spirit*. These operations are not to be sought as special concessions from God, but are the normal activities of the Spirit within the one whom He fills. This truth leads on to consideration of the problem of what the precise terms or conditions are, as revealed in the New Testament, upon which a Christian may come into the realization of this priceless, God-honoring experience in daily life.

Chapter XV

CONDITIONS PREREQUISITE TO FILLING

AGAIN THE BELIEVER is to be confronted with the simplest of conditions, and just those which are naturally required on the human side to the end that he may be Spirit-filled. As is too often the case with interpreters, however, the prerequisite adjustments outlined by the Scripture have been increased, demands being added which are foreign to the revelation God has given. Exhibiting the same disposition to add unappointed burdens, which disposition is displayed when anything is added to the one condition of salvation by faith alone, men have stressed beyond measure the supposed human obligations relative to the Spirit's filling. It is commonly urged that the Spirit's filling depends upon asking or praying for it. This error is prompted by the notion that to pray for the filling of the Spirit is reasonable. By some also who confuse the receiving of the Spirit with the filling of the Spirit, it is believed that prayer for the Spirit is commanded in Luke 11:13, where the Savior's words are recorded thus: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Previously it has been demonstrated that the direction Christ gave as stated in this passage does not and could not apply to believers of the present age, and it is equally true that receiving the Spirit is not the same as being filled with the Spirit. Prayer for the Spirit's filling is an error of great proportions and indicates a misunderstanding of the conditions which now obtain. The Spirit's filling does not await the influence of prayer. God is not withholding this blessing until He is prevailed upon or some reluctance on His part is broken down. He awaits the requisite human adjustments. In other words, He is waiting for the believer to yield all to Him. When the revealed conditions, which are most reasonable, are met, the Spirit goes forward in the believer's heart with all the activities which together constitute the Spirit's filling. The Spirit does not need to be implored to do that which He came into the Christian's heart to do; He is rather imploring the Christian to make the way clear for Him to do His gracious work. The results are immediate and the blessing is secured when the conditions are met, but prayer for the filling of the Spirit is not one of those conditions.

Next to the error of supposing that prayer is a condition upon which the believer may be filled is that of assuming, because the disciples waited ten days for the Spirit before the Day of Pentecost was fully come, that all believers must

wait for the Spirit. This notion is possible only because the truth is unobserved that the disciples were not waiting for their own filling, but were waiting for the advent of the Spirit into the world. Since the Spirit came as He did on Pentecost, none have ever had the slightest occasion to wait for Him; but how long and with what patience the Spirit has waited for unyielded lives to be surrendered to Him!

Similarly, there are those who, continuing a misunderstanding of two or three generations ago, contend that the Spirit's filling depends upon some crisis experience, at which time the filling is claimed by a supreme effort of faith resulting in what is thought to be a permanent state of spirituality. Men have taught that Christians should receive the Spirit's filling by a specific effort much as they would draw a deep breath into their lungs. All this, however sincere, ignores the simple truth that the Spirit indwells every believer and so the problem before the believer is only one of adjustment to the end that the Spirit's work in the heart and life may be unhindered.

In approaching the theme respecting the terms upon which the child of God may be filled with the Spirit, it should be clear to all that only those instructions which are set forth in the Scriptures are to be considered. One great preacher of the past tabulated eighteen requirements which he declared must be met by those who would be Spirit-filled; however, in his autobiography, when describing his own experience in becoming thus filled, he failed to indicate that he complied with even one of these unfounded requirements. Such unreality must be avoided and only those conditions which God has revealed are to be considered. Three conditions are directly stated in the New Testament. There are no more and there are no less. Since this is true, it is evident that these three represent all that is required. Of these three conditions, two are negative—what the believer should not do, and one is positive—that which the believer should do. The negative directions are: “And grieve not the holy Spirit of God” (Eph. 4:30) and “Quench not the Spirit” (1 Thess. 5:19), while the one positive condition is: “Walk in the Spirit” (Gal. 5:16). These are now to be considered separately and in the same order.

I. “Grieve Not the Holy Spirit of God”

The Christian is indwelt by the Holy Spirit with the purpose in view that the divine life should dominate all his thoughts, actions, and feelings rather than sin, which is so foreign to the Holy Spirit, indeed the very opposite and that which is

furthest removed from the absolute purity and sanctity of the indwelling One. The presence of sin in the believer's life grieves the Holy Spirit. This is the testimony of the Bible and it is also the abundant witness of reason. When sin is tolerated in the Christian's daily life, of necessity the Spirit must turn from His ministry *through* the Christian unto a pleading ministry *to* him. The Bible lends no sanction to the idea, so often suggested, that the Spirit is ever grieved away. On the contrary, it is assured that, having taken up His residence in the child of God, He abides forever (John 14:16–17; 1 John 2:27). He remains, but is grieved when sin is present. The grieving of the Spirit becomes a very definite experience in the one within whom the Spirit dwells, an experience which bears a close resemblance to that of his own soul or spirit when depressed. David expressed the feeling which came upon him after his great sin accordingly, saying: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer" (Ps. 32:3–4). All of this, being a matter of human experience, is liable to misunderstanding and misinterpretation. Physical conditions often engender a depressed mental state, which state has no relation whatever to the grieving of the Spirit. Allowance should always be made when nerves are depleted or when physical vitality is low. Many are the instances when the mind, because of weakness of nerve or body, is prone to imagine separation from God, even suspecting that an unpardonable sin has been committed. However, the test of all this is very simple. That sin which grieves the Spirit becomes at once a known issue. The sin will stand forth as the known and recognized cause of heart burden. The cure is confession to God and the one who has aught to confess will not be left in doubt or uncertainty about what should be confessed. No one can be definite in confessing unknown sins. Known sin may be confessed in harmony with that knowledge of it which the Spirit creates in the mind and heart. Should a believer be depressed with no recognized wrong coming in view, it is certain that the cause is physical rather than spiritual. In the light of the truth that the Holy Spirit is grieved by sin and that this reaction to sin on the part of the Spirit is experienced by the one in whom He dwells, it may well be questioned whether the believer ever lives by the dictates of his conscience after he is saved. The presence of the Holy Spirit creates new standards as high as divine holiness itself, and the Christian's manner of life either does not or does grieve the Spirit on that high and holy plane. The Apostle testified that his conscience bore him witness in the Holy Spirit (Rom. 9:1–3). It is probable that the Holy Spirit employs the human conscience, but He as

certainly imparts to it a new standard concerning what is right and what is wrong. The clear command addressed to the believer is that he “grieve not the holy Spirit of God.” There will be little argument from any source against the truth that sin in the Christian is the cause of grief to the Holy Spirit; nor is there aught to be said against the fact that the child of God, being possessed of a fallen nature, and being subject to unceasing conflict with the world, the flesh, and the devil, does sin and thus grieves the Holy Spirit. The practical problem is twofold: (a) how to be kept from sinning and (b) how to apply God’s provided cure once sin has entered the life.

1. PREVENTION OF THE CHRISTIAN’S SIN. Three major factors enter into the prevention of sin in the life of the Christian.

First, *the Word of God* is itself a protection when cherished in the heart. The Psalmist declared: “Thy word have I hid in mine heart, that I might not sin against thee” (Ps. 119:11). Not only is the Word of God inevitably a power in preserving from sin, but it is a power in detecting sin within the life. Those Christians who are carelessly sinning do not feel comfortable when reading the Scriptures and they naturally avoid such reading. It is written: “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart” (Heb. 4:12).

Second, *the indwelling Spirit* is the resource from whom abundant ability to resist sin may be drawn. The fact of the Holy Spirit’s presence and power is the immediate basis of all holy living. Related to this feature of divine enablement is the action of the human will, the empowered determination to do that which alone will honor God. The will is motivated by the knowledge of the exalted positions to which one has been brought through grace and is energized by the Holy Spirit to will and to do that which is well-pleasing unto God.

Third, *the Intercession of Christ* is that aspect of His priestly ministry in heaven by which He sustains His own who are in the world. It contemplates their weakness, helplessness, and limitations. It pertains to the shepherdhood of Christ.

2. REMEDY OF THE CHRISTIAN’S SIN. As an approach to the subject named, one point should be made, and indeed it is easily recognized as fundamental that, in addition to the truth of the sinfulness of sin, the believer should not sin inasmuch as sin grieves the Holy Spirit. Much emphasis is given in the New Testament to this latter truth and, as seen above, God has provided vital

hindrances to sin; but it yet remains true that, because of failure to claim the protection God has provided, because of the strength of the foes encountered—the world, the flesh, and the devil—though even these are not too great for God to control, and because of human weakness, the Christian does sin to a greater or less degree and is therefore faced with a different problem than the prevention of sin alone: he must be informed in respect to and act in compliance with the divine plan of remedy. In the light of the probability of some sin in his life, the Christian who does not claim the cure of the effect of his sin will of necessity reach the place where all manifestations of the Spirit's presence and power are annulled and the life is lived under the cloud of depression which the unceasing grief of the Spirit creates. It is therefore an important feature in the realization of the spiritual life for the believer to understand the provisions for restoration to right relations with God and to act upon these provisions with unremitting faithfulness. These divinely furnished provisions for the restoration of the sin-injured believer to right relation to the Holy Spirit are set forth in the Bible in certain major passages, and of these provisions it should be said that they lead the Christian who has been injured by sin back to complete fellowship with God. The results secured by pursuing the divinely arranged plan for restoration are *absolute*. Too much emphasis cannot be placed upon this fact, and there is need always for the truth to be restated in the light of the tendency to suppose that the divine forgiveness and restoration are subject to the same limitations which characterize such human forgiveness and restoration as men exercise toward each other on the basis of leniency and generosity. The major passages respecting divine forgiveness and restoration are now to be considered.

John 13:3–11. “Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter, Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.”

Among other important features to be presented in this Scripture passage and which enter into the believer's right relation to God, is one that is most important, namely, that Christ alone can cleanse the believer from the defilement of sin. In the earlier chapters of this Gospel the way of salvation has been presented, but beginning with chapter 13 and continuing through chapter 17 the believer's privilege and responsibility in relation to God are declared. Of the various major issues which are included in this particular passage or discourse, it is important to notice that cleansing from defilement is the first to be mentioned and that apart from cleansing there can be no normal experience of the great realities which this discourse presents. That Christ could say—as He actually did later on (15:3)—“Now ye are clean through the word which I have spoken unto you” is most impressive. Cleansing, however, is contemplated by Christ in two widely different aspects, namely, that which is wrought as a part of salvation and that which avails to cleanse the defiled believer. Thus in verse 10 of the present passage Christ declares to Peter: “He that is washed [λούω—wholly bathed] needeth not [to be bathed again] save to wash his feet, but is clean every whit.” This truth is drawn as respects its reality from the custom of the times, when people bathed in public bathhouses and returning home with bare feet or sandals through the filth of sewerless streets needed on arrival, not a whole bath, but a partial bathing—that of the feet. Coming to Peter, a normal resistance is set up on the part of this one who did not understand the symbolism of the bathing of the feet and who had but a few months before said to Christ: “Thou art the Christ, the Son of the living God” (Matt. 16:16). That resistance was introduced by Peter's remark, “Dost thou wash my feet?” To this Christ said, “What I do thou knowest not now; but thou shalt know hereafter,” thus indicating that there was a hidden meaning in the act of washing the disciples' feet—a meaning which depends for its understanding upon the blood of Christ being shed for cleansing, but which no disciple could then understand since they did not believe that Christ was to die (cf. Luke 18:31–34). Peter is little impressed with any hidden meaning. He sees only the unreasonableness of the Son of God washing a sinful man's feet. His blunt reply to Christ is, “Thou shalt never wash my feet.” This protest draws out from the Savior a statement which explains very much of what is involved. Christ said, “If I wash thee not, thou hast no part with me.” Here two words are met which need to be understood in their real meaning. The word *wash* (νίπτω) speaks only of a partial bathing such as Christ was undertaking, and is quite in contrast with the word λούω of verse 10 which refers to a whole bath. The second word to be rightly understood is μέρος, translated

part—“Thou hast no part with me.” There is no implication that Peter would sustain no relation whatsoever to Christ; it is rather a matter of communion. Peter would not be in fellowship unless defilement is removed by the cleansing blood of Christ. The priest of Old Testament times is the type of the New Testament priest and every Christian is a New Testament priest. Fulfilling the type, the Old Testament priest was wholly bathed in a ritual once for all when entering upon his priestly office (Ex. 29:4). In like manner, the New Testament priest is, as a part of his salvation, bathed with the washing of regeneration (Titus 3:5). Similarly, the Old Testament priest was required to be bathed partially—hands and feet—at the laver before every service (Ex. 30:17–21). Thus, also, the New Testament priest must be cleansed repeatedly whenever defilement is contracted; but Christ alone can cleanse, and though the disciples were enjoined to wash one another’s feet as an evidence of service one for the other, no human being can cleanse spiritual defilement from his fellow man, nor is he in any position even by symbol to enact so great an undertaking. The truth is thus established that Christ alone can cleanse the defilement of the believer, and that because of His death and His blood shed sacrificially for the believer (1 John 2:2).

1 John 1:5–2:2. “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.”

John is the experienced witness in regard to an unbroken fellowship with the Father and with the Son, as indicated by the first verses of 1 John. In the first chapter of this epistle a message is brought forward directly from Christ’s earthly ministry which does not appear in any Gospel record. The message has to do with maintaining communion with the Father and with the Son. In contemplating such a relationship it should be remembered that “God is light,” which phrase refers to moral or holy perfection, and it is with such a One that the

believer is to have fellowship. The bringing of the Christian into communion with God is not achieved by lowering that which pertains to God; it is rather gained by lifting the believer up to the level upon which communion with God is possible. For one to say that he has fellowship with God while at the same time he is walking in darkness is to lie and to do not the truth; but if the Christian walks in the light as God is in the light, it is to experience fellowship with God, the fellowship which is the normal experience of all who are saved. Such fellowship is not a special concession from God, but is rather that which is provided for all who are rightly related to God. All this immeasurable blessing is conditioned on "walking in the light." To walk in the light is not to become the light, which would be sinless perfection; it is to be adjusted to the light. When the searchlight, which God is, reveals needed changes in one's life before God, then in order to walk in the light one must adapt one's self to the will of God thus revealed. When thus adapted, the blood of Jesus Christ goes on continuously cleansing from all sin. Fellowship does not depend upon an impossible sinless perfection, but on the willing compliance with all that God desires and makes known. Thus confession, which is the outward expression of inward repentance, becomes the one condition upon which a child of God who has been injured by sin may be restored to unbroken fellowship again. Not only will that restoration be absolute to the extent of infinity, but the divine grace that forgives and cleanses is accomplished on a basis which is righteous to the degree of infinity. Since it is God's own child that has sinned to whom He is bound with eternal ties, He is "faithful" to those relationships; and since Christ has met all the rightful judgments against the sin which is in question, He is "just" to cleanse and to forgive. It was thus in the Old Testament order and it must ever be thus wherever God the Holy One deals with human sin. The Israelite brought his sacrifice and it was after the priest offered the sacrifice that the comer therewith was forgiven. Leviticus 4:35 declares: "And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him." Great emphasis is placed on the fact that the one condition to be met for restoration of a believer to fellowship with God is confession of sin. Too often prayer for forgiveness is substituted; but prayer for forgiveness is not an adjustment to the Light which God is. Prayer for forgiveness really assumes that God Himself needs to be changed in His attitude toward the one who has sinned.

1 Corinthians 11:31–32. “For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”

Coming as it does at the close of the extended portion of this epistle, which portion is devoted to the correction of carnalities in the Corinthian church (1:10–11:34), this clear direction relative to the human responsibility in the cure of the effects upon himself of the Christian’s sin is most appropriate. The particular contribution which this passage makes to the whole doctrine of the believer’s walk with God is seen in the order of events which it discloses. The Father is here seen to be waiting for the self-judgment or confession of His child who has sinned. This period of seeming silence or inattention on God’s part that follows the sin which the believer has committed is easily misunderstood, and may be wrongly interpreted by the believer as indicating that God has not observed the sin which has been committed. It is the grace of God which waits thus for the believer to act first in his own behalf respecting his sin. However, if the sinning child of God will not thus judge himself by a full confession, it becomes necessary for the Father, being the perfect disciplinarian that He is, to bring His child into judgment. This is the force of the Apostle’s words: “If we would judge ourselves, we should not be judged.” The voluntary act of self-judgment satisfies every divine demand and no judgment from the Father will be imposed. It is only when the Christian withholds his confession and by so much assumes the attitude of self-justification concerning his sin, or through love of it refuses to be adjusted to the holy will of God, that the Father must bring him into the place of correction. It will be recognized again that the issue is not one of sustaining a union with the Father, which union, like sonship, when once established can never be broken; it is rather the issue respecting communion or fellowship. Accordingly it is asked: “Can two walk together, except they be agreed?” (Amos 3:3). God cannot walk in the dark with the believer, nor can fellowship be experienced when the believer is calling black white and white black. The Christian must agree with God that white is white and black is black. Having come into agreement with God, there remains no obstacle to hinder and fellowship is restored by the gracious forgiving and cleansing from God. The passage from Paul goes on to say: “But when we are judged, we are chastened of the Lord.” A distinction is obvious at this point between chastisement and penalty or satisfaction. Even though the believer is chastened the penalty for his sin is not required of him, since Christ has taken all penalty upon Himself and it is never required again. Too often, Christians do not comprehend the truth that

there is not and could not be any penalty. Chastisement has as its purpose to bring the believer to penitence and through the accompanying confession to restoration. That chastisement is not penal is demonstrated by the fact that restoration and forgiveness are secured at once apart even from chastisement, when confession is made without delay. Penalty could not be delayed or remitted if it were designed to fall upon the believer. Having undertaken to save the Christian from all penal judgments (cf. John 3:18; 5:24; Rom. 8:1, R.V.), and having covenanted to forgive and cleanse instantly and perfectly on the one condition of confession, the believer is chastened only when resisting God. Standing in the merit of the Son of God and being sheltered under the efficacy of Christ's blood, the child of God can never be "condemned with the world."

Hebrews 12:5–11. "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The importance of the doctrine respecting chastisement warrants the space given to it in the Sacred Text. The passage quoted is central and from this context as from other Scriptures it may be seen that chastisement comprehends more than correction for evil; it may include discipline, development, or instruction as its objective as well. Were it restricted to correction for evil in the children of God, it could hardly be said to be universal in scope. As for its universal character, it is written: "Whom the Lord loveth he chasteneth," and in chastisement "God dealeth with you as with sons," and unless ye are chastened—as all sons are—ye are "not sons" at all. The believer should not "despise" chastisement nor faint under its discipline. As in the case of an earthly son, every advantage accrues to the one who is "exercised thereby." Verse 6 implies a distinction between chastisement and scourging. Chastisement, as broad as it may be in its outreach, may be experienced many times; but scourging, which

seems to mean the final conquering of the will of the believer, would need to be experienced but once. Many sad episodes in the life of the unyielded Christian might be avoided were he to surrender his will to the mind of God.

Though some specific forms of chastisement are named in the Scriptures and this divine undertaking is seen at work in many of the lives recorded in the Word of God, it is probable that, since God deals thus with individual sons, His ways and means in chastisement are manifold. They may vary with every individual situation. The length to which chastisement may go is asserted in 1 Corinthians 11:30. Speaking of irregularities in connection with the table of the Lord and of discipline which may attend such wrongdoing, the Apostle says: "For this cause many are weak and sickly among you, and many sleep." It is thus disclosed that the Father may employ physical weakness, physical sickness, or physical death as His means in chastisement. Reference to physical death is made in the same connection in other New Testament texts. The branch in Christ which bears not fruit may be lifted up out of its place (John 15:2), and there is a sin unto death which a brother may commit (1 John 5:16)—in such a case prayer for healing will be unavailing. Even Satan may be used as an instrument in chastisement. The Apostle declares: "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20).

Because of the comfort which it secures and because of the fact respecting the character of God which is revealed therein, the truth that love is the divine motive in every instance where chastisement is employed should not be overlooked. No attempt to expound this important doctrine should be made which fails to indicate that divine chastisement arises in the infinite compassion of God and is administered under the influence of infinite, divine affection.

2 Corinthians 7:8–11. "For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

This passage is cited as an example of a true repentance on the part of

believers. The Apostle had written the Corinthian church—the correspondence of his first epistle to Corinth is in view—and in that message, as before observed, he brought up their sins and irregularities with the result that they were convinced of their evil ways, and in repentance—meaning a thoroughgoing change of mind—they cleared themselves wholly before God. A true repentance will not result in a shallow, temporary experience which goes on tolerating and repeating the evil; however, the power to avoid recurrences is not in the degree of repentance, but in a more effective reliance upon the enabling Holy Spirit. Consideration should be given to this passage in the light of the truth that it is a pattern of what God has a right to expect from all whom He chastens.

Psalm 51:1–19. This familiar Psalm, which is too extensive for quotation, presents David as an outstanding example of repentance and confession among Old Testament saints. In the Word of God, David's sin is laid bare and with it his broken and contrite heart. He had partaken of that form of salvation which was accorded Old Testament saints, which salvation, being wrought of God as all salvation must be, was not itself injured. David therefore prayed that the joy of his salvation, rather than the salvation itself, might be restored unto him. It is thus indicated that David understood precisely what he had lost through his sin. His testimony also had been hindered. After making request that he might be restored and anticipating its blessedness, he said: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." To this extent the Old Testament saints were similar in their relation to God to the New Testament saints; however, striking differences must be observed and such as are disclosed in this Psalm. The New Testament believer need never pray, "And take not thy holy Spirit from me," since the Spirit once given is never removed from the heart of the Christian; nor must the New Testament saint ask for forgiveness and restoration. After Christ has died bearing all sin—that of the Christian as well as that of the unsaved—and after that sin-bearing death has rendered God propitious, there are no grounds remaining for the Christian to be asking God to forgive. He forgives, just as He has promised, when sin is confessed (cf. 1 John 1:9). David recognized, as all saints should, that his sin was primarily against God. "Against thee, thee only, have I sinned" was his heart-broken cry. His restoration based on his confession was complete; for it was in spite of David's sin and after his restoration that Jehovah said, "I have found David the son of Jesse, a man after mine own heart" (Acts 13:22; cf. 1 Sam. 13:14). David's sin was not pleasing to God; but, having repented and having confessed his sin, he was restored to God's favor.

Luke 15:1–32. The last of the seven major passages bearing on the cure of the effects of sin upon the spiritual life of a saint—whether he is of the Old Testament or the New—is found in Luke 15:1–32. This portion of the Scriptures contains one parable in three parts (cf. vs. 3). It is the threefold story of a lost sheep, a lost piece of silver, and a lost son. Though three incidents are told, there is but one underlying purpose. The particular value of this passage, in the present connection, lies in its revelation of the divine compassion as seen in the restoration of a sinning saint. It is the unveiling of the Father’s heart. The emphasis falls upon the shepherd, rather than upon the sheep; upon the woman, rather than upon the lost piece of silver; and upon the father, rather than upon either son of his. In considering this passage, it must be borne in mind that what is here recorded reflects the conditions which obtained before the cross. It, therefore, has to do primarily with Israel. They were the covenant people of the Old Testament, “the sheep of his pasture,” and their position as such was unchanged until the new covenant was made in His blood. Being covenant people, they could return to the blessings of their covenant, if those blessings had been lost through sin, on the grounds of repentance and confession. This, according to the Scriptures and as has been seen, is true of all covenant people. Israel’s covenants are not the same in character as “the new covenant [made] in his blood”; but the terms of restoration into the blessings of the covenant are the same in the one case as in the other. The *factuality* of the covenant abides through the faithfulness of God, but the *blessing* of the covenant may be lost through the unfaithfulness of the saint. The blessing is regained, too, not by forming another covenant, but by restoration into the unchanging privileges of the original covenant. The threefold parable here is about Israelites and was addressed to them. Whatever application there may be in the parable to Christians under the new covenant is possible only on the ground of the fact that the way of restoration by repentance and confession is common to both old and new covenants. In the parable, therefore, is supplied a picture of the heart of God toward any and all of His covenant people when they sin.

The parable opens thus: “Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.” Here is the key to all that follows. “Publicans and sinners” were not Gentiles. “Publicans” were Israelites under the covenant “made with the fathers” who had turned traitor to their nation to the extent of becoming taxgatherers for Rome. “Sinners” were Israelites under the same covenant who had failed to present the sacrifices for sin as prescribed by

the Law of Moses. An Israelite was accounted “blameless” before the law when he had provided the required offerings. Thus Paul could say of himself concerning his former position as no more than a Jew under the law: “touching the righteousness which is in the law, blameless.” The Apostle is not claiming sinless perfection; he is testifying to the fact that he had always been faithful in providing the sacrifices prescribed by the Law of Moses. The Pharisees and scribes were Israelites who gave all their energies to the exact fulfillment of the Law of Moses. Paul was once no more than a Pharisee, “an Hebrew of the Hebrews.” These men were not Christians and should not be judged as such. There is little in common here with Christians. These Israelites were blameless through the animal sacrifices which anticipated the death of Christ. Christians are blameless through faith in the effectual blood of Christ which has already been shed. One is a justification by works, inadequate because contingent on the human side; the other is a justification by faith concerning a finished work of God. The Pharisees and scribes murmured when they saw that Jesus received publicans and sinners and ate with them. He, therefore, spoke this parable unto *them*, His critics. The parable is explicitly addressed to murmuring Pharisees and scribes rather than to everybody, anywhere. And there can be little understanding of the truth contained in it unless the plain purpose for which it is told is kept in mind. In turning to an interpretation of the parable, some consideration must be given to the well-nigh universal impression that this parable is a picture of salvation. While it is a blessed picture of the heart of God, it most evidently has to do with His work of *restoration* rather than of *regeneration*.

The first division of the parable concerns a man who had a hundred sheep. “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?” This is not a picture of ninety-nine sheep and one goat: it is of one hundred sheep and “sheep,” according to the Scriptures, are always symbolic of covenant people. Israelites were sheep, so also are the Christians in this dispensation. Jesus, when speaking of those to be saved through His death, said to the Jews: “Other sheep I have, which are not of this fold” (John 10:16). Another important distinction should be noted in this parable: The sheep, the piece of silver, and the son were *lost*, but they were lost only to the point that they needed to be *found*. This is hardly the same as being lost in such an utter way as to need to be *saved*. The Biblical use of the word *lost* has at least these two widely different meanings. “The Son of man is come to seek and to save that

which was lost”; but, in all three parts of this parable, it is seeking and finding rather than seeking and saving. The word *save*, it should be observed, does not once appear in this parable. Should this parable be accepted as a teaching in regard to salvation, there is no escaping the error of Universalism; for this Shepherd seeks *until* He finds that which is lost. The passage, on the other hand, presents a blessed revelation of the heart of God toward His wandering child who needs to be found rather than to be saved. “Ninety and nine” who are safe in the fold compared to one that is lost is a poor picture of the proportions which have always existed in this age between the saved and unsaved. Were the parable to teach the salvation of a sinner, far better would it have been had it made the figures ninety and nine who were lost in contrast to one that was safe in the fold. The parable continues: “And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”

The sinner here referred to can be none other than one of the covenant “sinners” mentioned in the first verse of the passage and concerning whom the parable was told. He, being a covenant person, is here pictured by the Spirit as returning on the grounds of repentance, rather than as being saved on the grounds of saving faith. So, again, one could hardly find any class of persons within the church corresponding to the “ninety and nine just persons, which need no repentance.” Such a case was possible, nevertheless, under the Law of Moses, the Apostle Paul when under Judaism being a good example. The very Pharisees and scribes to whom the parable was addressed were also of that class. Within the outward demands of the Law of Moses, they needed no repentance. Repentance, which means a change of mind, is a vital element in present salvation; but it is now *included* in the one act of believing, for fully one hundred and fifty passages in the New Testament condition our present salvation on believing, or its synonym, faith. The Gospel by John, written especially that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through His name, does not once use the word *repentance*. The unsaved today are saved through believing, which evidently includes such repentance as can be produced by those who are “dead in trespasses and sins.” Repentance means a change of mind and no one can believe on Christ as his Savior and not have changed his mind with respect to his sin, his lost condition,

and the placing of his saving trust in the One who is “mighty to save.”

The second division of the parable concerns the woman and the lost piece of silver. It is the same story of seeking and finding that which was lost. The special emphasis in this division of the parable falls on the *joy* of the one who finds. It is the joy of the One in whose presence the angels are. The story, again, is of a repenting sinner, rather than of a believing sinner.

The third division of the parable tells of “a certain man.” This story is evidently told to reveal the heart of the father. Incidentally, he had two sons, and one of them was typical of a “publican and sinner,” and the other of a “Pharisee and scribe.” One left the blessings of his father’s house (but did not cease to be a son); the other murmured, as did the scribes and Pharisees, when the “sinner” was restored. No greater depths of degradation could be pictured to a Jewish mind than to be found in a field feeding swine. Here we have the Lord declaring, in the terms of His own time and people, that a wandering *son* may return by confession, even from the lowest depths of sin. It was there, in that field with the swine, that the son “came to himself” and purposed to return to his father with a confession, which is only the normal expression of a true heart-repentance. There is no mention of regeneration. Nothing is said of faith, apart from which no soul could hope to be saved into sonship. He was a son and returned to his father as a son. The sentiment that an unsaved person, when turning to Christ, is “returning home,” as is sometimes expressed in sermons and gospel songs, is foreign to the teaching of the Word of God. Sons, who have wandered away may return home, and, as being lost in the state of wandering, may be found. This could not apply to one who has never been a child of God. Such are certainly lost, but need rather to be saved. In this dispensation, unsaved people may *turn* to God, but they do not *return* to God. When the returning son was a great way off the father saw him and had compassion on him and ran and fell on his neck and kissed him. The father saw him because he was looking that way. He had not ceased to look since the hour the son departed. Such is the picture of God the Father’s heart, expressed, as well, in the searching carried on both by the shepherd and the woman. All righteousness would require that this returning boy be punished most severely. Had he not dishonored the father’s name? Had he not squandered his father’s substance? Had he not brought himself to ruin? But he was not punished. The fact that he was not punished unfolds to believers of this dispensation the blessed truth that, because of the work of Christ on the cross, the Father can and will receive His child without punishment. The terms of restoration to be met are only a brokenhearted confession. The guilt of the sin

has fallen on Another in our stead.

It is important to observe that the father kissed the son even before his confession was made. Reason would dictate that the son be kissed after his confession. So far as this incident may be made to apply rightfully to the present relationships between God the Father and Christians who have sinned, it emphasizes the truth that *God is propitious*, having been rendered propitious by the all-satisfying death of Christ as substitute in judgment due the Christian's sins. In this connection, it is written: "And he [Christ in His death] is the propitiation for our [Christians'] sins" (1 John 2:2). It is the fact that Christ died as substitute which makes it possible for God to receive those for whom He died as though every obligation to divine justice which their sins created is met, as indeed these obligations were met by Christ acting for them. It is not tears, repentance, or pleading on the part of those who have sinned. Both the unsaved and the sinning believer are invited to come to a propitious God. Of great import also is the fact that, without reprimand or punishment, the son was reinstated in the position and blessing of the father's house. The confession which he prepared was not fully repeated to the father. The last words "and make me as one of thy hired servants" were cut off by the vigorous command of the father, "Bring forth ..." Thus, instantly, when a complete confession is made, regardless of additional words the penitent one would present, the restoration is achieved.

The confession of this son was first toward heaven and then to his father. This is the true order of all confession. It must be first to God and then to those who would be wronged by the withholding of our confession. Great is the power of a brokenhearted confession. No one can believe that the wandering son, after having been restored, and after resting again in the comforts of that fellowship and home, would immediately ask his father for more of his goods that he might return to the life of sin. Such action would be wholly inconsistent with the heart-broken confession he has made. True confession is real and transforming in its power (cf. 2 Cor. 7:11). He was a *son* during all the days of his absence from home. Had he died in the field with the swine, he would have died as a son. So far as this illustrates the estate of a sinning Christian, it may be concluded, from this and all the Scriptures on this subject, that an imperfect Christian, such as we all are, would be received into the heavenly home at death, though he suffer loss of all rewards and much joy, and though, when he meets his Lord face to face, he is called upon there to make his hitherto neglected confession.

From these seven major passages it may be concluded that the cure of the effects of sin on the spiritual life of a child of God is promised to the one who in

repentance of heart makes a genuine confession of his sin. Sin is always sin in the sight of God. It is no less sin because it is committed by a Christian, nor can it be cured in any case other than through the redemption which is in Christ. It is because the redemption-price has already been paid in the precious blood of Christ that God can save sinners who only believe and restore saints who only confess. Not one degree of the punishment that fell upon our Substitute can ever fall on saint or sinner. Since Christ bore it all for us, believing or confessing is all that can righteously be demanded. Until confession is made by the one who has sinned, he is contending for that which is evil and thus is in disagreement with the Father. “Can two walk together, except they be agreed?” God cannot agree with sin. The child can agree with the Father, and this is true repentance which is expressed in true confession. Again let it be said: repentance is a change of mind. By it those who have sinned turn unto God from sin. The blessing does not depend upon sinless perfection; it is a matter of not grieving the Spirit. It is not an issue concerning *unknown* sin; it is an attitude of heart that is willing always instantly to confess every *known* sin. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” The Christian who fully confesses all *known* sin will have removed one—if not all—of the hindrances to the fullest manifestation of the Spirit. “And grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption” (Eph. 4:30).

From the foregoing discussion, it may be determined that one of the conditions upon which the believer may be Spirit-filled is met when that which grieves the Holy Spirit is removed by complete confession, which confession is the expression of a contrite heart. The secret by which this aspect of responsibility may best be maintained is to keep short accounts with God. Let the first impression of spiritual depression be a signal to ascertain at once the cause and as readily to apply the remedy—confession to God.

II. “Quench Not the Spirit”

The second direct command which governs the right relation between the Holy Spirit and the believer is stated in 1 Thessalonians 5:19, “Quench not the Spirit.” These are words of solemn import since they imply a most serious possibility in the Christian’s attitude toward the Holy Spirit. The thoughtful child of God is thus reminded of the heaven-high responsibility and reality which an unbroken companionship with the Holy Spirit imposes—a responsibility and a

reality which cannot be lessened or avoided. Though the demands are superhuman, there is no ground upon which it properly can be considered a burden or bondage to avoid the quenching of the Spirit. Every demand which the presence of the Spirit engenders is in itself a path into untold riches of blessing. In truth, the presence of the Holy Spirit and the riches of His benefits constitute an earnest and foretaste of heaven's immeasurable realities. Spiritual sanity will never shrink from the obligations which life in company with the Holy Spirit creates. Those obligations at best may be but partially discharged, but the ambition to comply with all that they exact should never be lacking. Again attention is directed to the fact that this, like the former issue respecting the grieving of the Spirit, is a direct mandate which suffers no option relative to acquiescence. Both behests are negative, making request respecting specific things which must not be allowed if the full measure of the Spirit's blessing is to be realized. Though somewhat similar since they are addressed alike to the believer's inner life and power to react, they are different. The Spirit is grieved when sin occurs and remains unconfessed. This feature of the truth is altogether within the scope of the negative side of the spiritual life. The Spirit is quenched when the Christian resists or rejects the will of God for him, which body of truth as set forth in the Scriptures is usually within the scope of the positive side of the spiritual life, though it is possible to quench the Spirit by resisting God respecting issues which have to do with victory over sin as well as in issues which pertain to life and service. The three requirements which condition the Spirit's filling—(a) confession of every known sin, (b) yielding to the will of God, and (c) walking in dependence upon the Holy Spirit—are not based upon an irrational caprice in God. They indicate that which is the foundation of communion and fellowship—what is to be sustained between the Holy Spirit and the one in whom the Spirit dwells. Nothing is shrouded with mystery or veiled even from those who are the least capable of understanding. The problem is one of accepting and doing the will of God. This is the central issue in the whole problem of the spiritual life. In the last analysis, the confession of every known sin and the maintaining of the principle of reliance upon the Spirit in the daily walk depend on the action of the human will, but it is equally true and far more consequential that the human will be empowered by the Holy Spirit, else it does not act to God's glory. It is written, "For it is God which worketh [ἐνεργέω—*energize*] in you both to will and to do of his good pleasure" (Phil. 2:13). The initial act is a surrender to the will of God, after which the human will may be depended upon to fulfill its responsibility as empowered by the Holy Spirit. In

defense of a theoretical Calvinism and as a criticism of the teaching that the spiritual life depends upon the action of the human will even though energized of God, Dr. B. B. Warfield wrote that by so much it amounted to “subjecting all gracious workings of God to human determining” (*Princeton Review*, April, 1919, p. 322). No worthy student of Biblical doctrine would question that God has a sovereign purpose or that all things are working toward the realization of that purpose, but it must be acknowledged as well from such passages as Romans 12:1–2; Galatians 5:16; Ephesians 4:30; 1 Thessalonians 5:19; and 1 John 1:9 that the appeal is to the human will, with every implication present which might establish the truth that, in the divine plan, the human will determines the whole course of the believer’s life. The failure at this point with extreme Calvinists arises from the fact that, in their zeal to defend the doctrine of divine sovereignty, they do not recognize how the very sovereignty of God in its outworking utilizes the human will as its instrument, not, however, by any form of coercion, but by that form of persuasion which enlightens and engenders holy desires to which the will may respond and by which it may be motivated. Here, again, it must be asserted with all possible force that when a decision is made regarding some step in the spiritual life, even under the most powerful, impelling inducements which God may impart, the action of the human will is sovereign and free in its own choice. As before demonstrated, this same procedure characterizes the whole undertaking when a soul is saved through faith in Christ. It matters nothing that the human will has no power in itself to accept Christ. The heart must be moved completely by the Holy Spirit or no choice of Christ is made; but just the same when the choice is made it is not due to coercion but to the will acting in its sovereign freedom. None can doubt the implication in the text which avers: “Whosoever will, let him take the water of life freely.” It is misleading to assert, as Dr. Warfield was wont to do, that “whosoever God wills may come.” It nevertheless is true, but not in the same sense in which extreme Calvinists have presented it, namely, that whosoever God compels will come—rather it should be stated thus: that whosoever God calls with an efficacious call, which call is a persuasion sufficient to guarantee the determined choice, will, of his own sovereign determination, come. Let it not be supposed that this interpretation of an important Biblical doctrine lends any support to the Arminian notion that unregenerate men—because of some hypothetical, universal impartation of “common grace”—may at any time, under any circumstances, and by virtue of their own unaided vision and determination accept Christ as Savior if they will to do so. Only tragic misconceptions have

been the fruit of an extreme Calvinism which conceives of the human will as overpowered by God, and of a fallacious Arminianism which makes no place in its reckoning for the inherent, constitutional necessity of immediate divine action upon the human will before the right choice can be made at all. The spiritual life is in all instances presented as the result of the free choice of the believer's will; but this doctrine must not be left to stand alone. Another doctrine of even more vital significance is the truth that the will must be moved by God. This fact may well lead to consideration of the problem concerning the quenching of God's Spirit. Such a theme will be contemplated under five general divisions, namely, (1) resistance of the Spirit, (2) the yielded life, (3) the example of Christ, (4) the will of God, and (5) the sacrificial life.

1. RESISTANCE OF THE SPIRIT. As used in 1 Thessalonians 5:19, the word *quench* does not mean to extinguish in the sense that the Spirit might become extinct or be expelled from the heart. Such an interpretation would come into direct contradiction with other Scriptures which assert that the Holy Spirit abides in the Christian forever. It refers rather to the suppressing of the Spirit's manifestations, or that which results when the divine forces are arrested upon which the spiritual life depends. As intimated above, the Spirit is quenched by an attitude of resistance or indifference toward the known will of God. More simply stated, it is saying No to God.

2. THE YIELDED LIFE. All the responsibility resting on the believer with respect to the quenching of the Spirit, like that resting on him with respect to the grieving of the Spirit, is summed up in the one word *yield*. In the following major division of this chapter it will be seen that the one requirement which secures a cure for a walk after the flesh is summed up in the one word *walk*—in its relation to the Holy Spirit. Thus in the briefest and most vital manner three great responsibilities—the three which condition spirituality—are gathered up in three words, namely, *confess*, *yield*, and *walk*. The context in which the yielded life may principally be found is Romans 6:1–23. The theme at that point, as before noted, is sanctification in daily life and by the power of the Holy Spirit alone. Daily victory over the flesh by means of the Spirit is made possible on a righteous ground by the fact that Christ has died the judgment death which belonged to the fallen nature of the believer. There follow two vitally essential responsibilities which rest directly and unceasingly upon the child of God: He is to *reckon* the judgment death of Christ which had the believer's fallen nature in view to be achieved wholly, and thus to believe that all deliverance is provided

and now made possible even at infinite cost; and he is to *yield* himself unto God as one who has passed through cocrucifixion, codeath, and coburial with Christ as a judgment upon his fallen nature, and thus to believe that now through union with Christ in resurrection he is “alive from the dead.” The believer is to count the members of his body to be “instruments of righteousness unto God.” Thus, yielding to God is seen to be more than a secondary or isolated responsibility. It is as essential as the whole doctrine of experimental sanctification which depends upon it. The appeal to live the yielded life as presented in Romans 6 is as follows: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (vs. 11–13). The same appeal is made again in Romans 12:1–2, which states: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Presentation of the whole body unto God is termed a “reasonable service,” or, perhaps better, “spiritual worship,” which is not a sacrifice to be offered in death, but a living sacrifice that continues its dedication throughout all of a lifetime on earth. The life is not to be run into the mold of this age, but to be transfigured by the unhindered manifestation of that divinely renewed mind. The Authorized Version uses the word *transform* as a translation of μεταμορφόομαι, which word probably should be translated *transfigure* (cf. Matt. 17:2; Mark 9:2; 2 Cor. 3:18). This distinction is important. A thing may be transformed by a light shining upon it from without, but a thing is transfigured only as release is secured of a light from within. The transfiguration of Christ was not from without, but was rather the outshining of His essential Shekinah glory. The appeal in Romans 12:2 is for the manifestation or outshining of the divine nature which the believer possesses, that is, the manifestation of the Spirit in the realization of a truly spiritual life. Such a yielding as is called for would, it is assured, make full proof of what is that *good*, that *acceptable*, and that *perfect* will of God. No richer experience is conceivable than that depicted by the help of these three words of description. It is the life supreme. The words “I beseech you” with which this passage begins (cf. Eph. 4:1) are far removed from a command; they are a pleading for a

specific manner of life which becomes the child of God. It is not a plea for something the believer *must* do to be saved or to continue saved; it is rather something one *should* do because he is saved. The exhortation is for dedication and not, as so frequently misstated, for consecration, since consecration is an act of God alone by which He takes up and applies that which has been dedicated. The Christian surrenders, yields, and dedicates; God must employ what is thus presented. A so-called reconsecration is also terminology open to question, though it has been and is so generally mentioned and undertaken. Dedication, if done at all as God would have it, hardly needs to be done over. In other words, dedication is an all-determining act and not a process.

The question may well be asked, Why in the light of the inherent sovereign right of the Creator over the creature whom He has made should there be any hesitation in the human heart respecting an absolute conformity to the mind and will of God? As has been demonstrated at length under satanology, the first resistance of the Creator's authority was introduced by Lucifer, son of the morning, who is, according to the Scripture, the greatest of all the angels. He it was who led what may have been a third part of the angels of God after him in rebellion against God, and these became the demons and evil powers of supernatural origin who are described and identified in the New Testament. This same great angel entered the Garden of Eden and accomplished the constitutional degeneration of the first man and the first woman, and through them the ruin of the race, from which ruin only a lifeblood-redemption by the Son of God could rescue. That men are fallen and in a state of independence toward God is clearly indicated by the fact that it is so difficult, even for regenerate people, to be conformed to the will of God. Why should any creature find it difficult to be obedient unto God? Not only does God have the inherent, sovereign right over that which He has made, but the highest possible destiny for each individual, whether angel or human, is to be found in fulfilling precisely the thing for which he was created. Nothing is more irrational than to suppose that a creature can better his estate or improve his prospects by keeping the direction of his life in his own hands. Satan him self is the supreme example of this folly. By turning from the exalted position and ever increasing glory that was his by creation over to a *cosmos*-world program in opposition to God, he evidently supposed that he was improving his fortunes; but in place of the eternal honor and glory as the highest of all angels which was once his portion, he must spend eternity in the lake of fire. There is no uncertainty about Satan's destiny. That destined lake was made for "the devil and his angels" (Matt. 25:41) and is God's

answer to the creature who rebels against His rightful authority. If men go to the lake of fire, it is because they, too, have adopted the satanic philosophy of independence toward God (cf. Rev. 20:12–15). Lest in such a discussion and in view of the crushing defeat and eternal misery coming to the enemies of God an impression be created that God plays the tyrant who is disposed only to destroy such as resist Him, it should be remembered that only benefits commensurable with the infinite love of God are in store for those who do His will; and, as a message to the unsaved, that to obey the gospel, to conform to God's priceless plan of redeeming grace, is the first step in the doing of His will.

3. THE EXAMPLE OF CHRIST. In the range of His humanity, Christ became the exemplar of that manner of life which alone will please the Father. To the end that He might in all respects represent the perfect divine ideal, Christ apparently drew not at all upon His own resources as a member of the Godhead, but suffered Himself to be wholly dependent, as every believer must do, upon the Holy Spirit. In the same perfection of conformity, He surrendered His human life and mind to the will of His Father. Having entered the human sphere, there was no other course open to the One who was appointed to become the perfection of the divine ideal. Above all else, it becomes one who enters the human sphere to be yielded utterly to the will of God. Anything less than complete yieldedness is anarchy in the household of God. Returning for the moment to the record respecting the insubordination of the highest angel, it will be remembered that his sin consisted in not only rejecting the will of God but substituting something of his own design in place of that will. As a consummation of five "I will's" set against the mind of God, Satan said, "I will be like the most High" (Isa. 14:13–14)—like God in the only particular in which the creature may resemble Him, namely, acting in independence (of God); and such disobedience is the very essence of sin. It was the same disobedience that Satan prompted in the lives of the first man and the first woman. It was the same disobedience that Satan sought to excite in the humanity of Christ by and through the threefold temptation in the wilderness. As in the case of the first Adam there was no inherent evil in the thing proposed, so in the case of the Last Adam the things suggested were not in themselves evil. As it must always be, the sin consisted in the disobedience of the creature to the Creator. In this His perfect obedience, Christ became, in His humanity, the model of a right relationship to God. It is recorded of Him when about to descend into the world that He said: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest

not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (Heb. 10:5–7). As He came near the cross He said: “Nevertheless not my will, but thine, be done” (Luke 22:42). Thus, too, it is recorded of Him that, in the darkest hour of His separation from conscious fellowship with the Father, He said, “But thou art holy” (Ps. 22:3). The Apostle records of Christ that “He became obedient unto death, even the death of the cross” (Phil. 2:8). He who could truthfully say, “I do always those things that please him” (John 8:29), is said Himself, though a Son, to have “learned obedience by the things which he suffered” (Heb. 5:8). The absolute yieldedness of the Great Son to His Father becomes thus the example of that surrender which is the rightful attitude of all those who through the regenerating work of the Spirit have become sons of God. To such the Apostle writes: “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5). The first word of this injunction, *let*, is especially illuminating. By what ever word the Greek is translated, it suggests that the outworking of the mind of Christ will be produced in the believer by Another, and that the believer’s responsibility is that of letting, allowing, or electing the mind of Christ. Such an exalted mind can never be produced by the believer, nor maintained by him; but He who worketh in the child of God “both to will and to do of his good pleasure” (Phil. 2:13) is fully able to accomplish this great end. It is essential that the Christian know what is included in the mind of Christ which is thus to be reproduced in him, otherwise there can be no intelligent cooperation in the undertaking. Hence the essential elements which make up the mind of Christ are enumerated. The passage goes on to record: “Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:6–11). The seven steps downward followed by seven steps upward, which altogether comprise this declaration of the mind of Christ (cf. Heb. 12:1–2), are not listed merely to relate vital facts respecting Christ, but to inform the believer and thus prepare him for the outworking of these great values in his own life. The seven steps downward represent sacrifice, while the seven steps upward

represent glory. It is the cross followed by the crown. Not all the elements of the mind of Christ may find an immediate reproduction in the believer; however, three may be considered in particular and as representative of all. (1) The willingness of Christ to leave His native sphere and rightful abode and to come, as the Father chose for Him to do, into this world as an outworking of the saving grace of God, all of which could be expressed by the words: "I'll go where you want me to go." (2) Similarly, also, Christ was willing to become whatever His Father desired Him to become, even to becoming of "no reputation," and in so doing He was saying in effect to His Father: "I'll be what you want me to be." And (3) in His obedience, even unto the death of the cross, He was saying virtually, "I'll do what you want me to do." These and similar words are often sung, and no doubt the singing of them is less demanding than an entry into the direct and immediate experience of all that these phrases delineate. Such, indeed, must be the pattern of the life which is yielded to God.

In another instance the surrendered life is likened by Christ to the branch abiding in the vine (John 15:1–16). As before indicated, abiding in Christ is not a matter of maintaining *union* with Christ, which union is secured rather by the Spirit's baptism and endures as long as the merit of Christ endures, but a matter of maintaining *communion* with Christ. Abiding is continuance in the relationship wherein divine vitality may be imparted and God-honoring fruit may be borne. When thus related to Christ in unbroken communion, prayer is effectual (John 15:7), joy is celestial (John 15:11), and fruit is perpetual (John 15:16). This life—so much to be desired—depends upon abiding, and abiding upon obedience. The Savior said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). Again Christ appears as the supreme example of faithfulness. The object in view with His own abiding or obedience to the Father's commandments was not to maintain union, for that could never be broken; it was to maintain communion between Father and Son in the sphere of the Son's humanity. In like manner, let it be repeated, keeping the commandments of Christ on the part of the believer is not to maintain union, which union could never be broken; it is to maintain unbroken communion—communion which depends upon finding and doing the will of God. Abiding is the result of being yielded to the known will of God, as Christ yielded to His Father's will. In all this, Christ is set forth as the Pattern.

Here it is well to observe that yieldedness to the will of God is not demonstrated by some one particular issue alone; it is rather a matter of having

taken the will of God as the rule or dominating principle of one's whole life. To be in the will of God is simply to be willing to do His will without reference to any single distinctive feature of that will. It is electing God's will to be final before any specific problem may have arisen for decision. It is not a willingness to do some one thing; it is the willingness to do anything, when, where, and how it may seem best to the wisdom and love of God. It is taking the normal position of childlike trust which freely consents to the wish of the Father before any detail thereof is discovered. The importance of this distinction is clear. It is too often said: "If he wishes me to do a certain thing, let Him show me what it is and I will determine what I will do about it." To that attitude of heart nothing is revealed. There should and must be a relationship of trust in which the will of God is assented to once for all and without reservations. Why should it not be so? Is it lurking in the mind and heart to say, "Lord, I knew thee that thou art an hard man ..."? Is He a hard taskmaster? Is there any hope whatsoever that the child of God may of himself choose what is best when keeping all of life in his own hands? No futile promises need be made Him that one will not sin or that the natural desires of the heart will be revolutionized just by human strength. The Father delights only in that which is best for His child and He will never impose upon His child or be careless. On the basis that for every reason God's will is best, the covenant to do that will when it has been revealed is not difficult. From that point on, it is His part to work in the believer both to will and to do of His good pleasure. Long waiting may be endured before His will is revealed, but when it has been revealed there is no room for debate. To hesitate is to say No to God and to quench the Spirit.

4. THE WILL OF GOD. Again this most vital feature of the spiritual life—guidance—must be introduced in a logical approach to all the truth now being considered. Certain general suggestions are in order: (1) The leading of the Spirit is only for those who are already committed to do the will of God. He is able to speak loud enough to make a willing soul hear. (2) The guidance of the Spirit will always be in harmony with the Scriptures which in their primary application direct the life of the believer in this dispensation. The Christian seeking guidance may go to the Scriptures with prayerful expectation; yet the Bible is not a magic lottery. The will of God is not found by opening the Bible to some chance verse and abiding by its message. Such notions disregard the essential truth that leading is from the Holy Spirit who, being the indwelling One, manifests His guidance within the believer's heart and mind, but not now by signs, dreams, or

visions. The Spirit may use outward things, events, or circumstances; nevertheless it is still a matter of His leading and not of the mere instrument which He may employ. A general knowledge of the Word of God as a whole is most to be desired, since leading is in harmony with all that the Bible presents and not usually centralized on one particular text by itself. (3) There are no rules governing the Spirit's leading. No two are led altogether alike and it is equally probable that no one person is ever led twice in quite the same manner. General principles may be announced as are here set forth; the application of these, however, will vary in every instance. In view of the vital importance of the leading of the Holy Spirit in each Christian's life, the ability to be led is one of the most consequential factors in that life. This competency will be gained only through attention and personal experience. Every believer should learn to magnify the reality of the Spirit's indwelling presence and should become familiar with the Spirit's ways in respect to his own life. In the light of the fact that leading by the Spirit proves so individual, it should be obvious that it is most dangerous to seek guidance from even the best of men. God may choose to use men to give the direction the believer needs; still, again, it is not guidance from men, but from the Spirit through such men. To be guided of the Spirit is to be moved through the most delicate relationships the heart can know. To be led by the mere gentle glance of His eye—He said, "I will guide thee with mine eye" (Ps. 32:8)—is far more to be desired than the harsh "bit and bridle" (cf. Ps. 32:9). The appeal of a morbid conscience, mistaken impressions about duty, or a lack of understanding of the Word of God may mislead, but the error may often be detected by the fact that the false leading proves to be irksome, painful, and disagreeable whereas according to Romans 12:2 the will of God is "good, and acceptable, and perfect." God it is who is working in the believer "that which is wellpleasing in his sight" (Heb. 13:21), for He "worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

5. THE SACRIFICIAL LIFE. Doing the will of God must ever be voluntary on the believer's part. He was saved from the bondslavery to sin into the glorious liberty of the children of God. He is commanded to stand fast in that liberty wherewith Christ hath made him free. Christ is no slave owner. His redeeming blood did not purchase the Christian with a view to his being passed from one slavery to another. He may say, however, as a Hebrew servant in the Old Testament was permitted to do: "I love my master ... I will not go out free" (Ex. 21:5), and so by dedication, which is wholly voluntary, become the bondslave of

Christ. It was thus that Christ became the bondsman in His human relation to the Father. The phrase “Mine ears hast thou opened” (lit., digged or pierced—Ps. 40:6, R.V. margin) doubtless relates the self-dedication of Christ to the type set forth in Exodus 21:5–6. The highest motive for yielding to God is not merely a desire for victory in daily life or for power or for blessing; it is for the Christ life, which is sacrificial, to be realized. Sacrificial does not necessarily mean painful; here it is simply descriptive of doing the will of Another. Some pain may lie in the path, but the prevailing note is one of joy and the experience of the heart is peace.

Every child of God, then, must definitely yield to the will of God, not concerning some one issue of daily life, but concerning all things as an abiding attitude toward God. Apart from such self-dedication, there is no escaping the Father’s scourging hand; for the Father cannot, and will not, suffer His child to live on without the priceless blessings which His love longs to bestow and which of necessity are conditioned on a surrendered will. Satan and Christ stand opposed in the matter of doing God’s will. Satan by five awful “I will’s” repudiated God’s will; Christ in as many distinct declarations (and more) committed Himself to the will of His Father. Every unyielded will but perpetuates the crime of Satan. To be spiritual and Spirit-filled, the believer must not say No to God. “Quench not the Spirit.”

III. “Walk in the Spirit”

Advancing at this point to a contemplation of the third condition upon which the Spirit’s filling may be experienced, it should be restated that this condition is positive in character while the two already considered are negative—respecting that which should not be allowed. The positive requirement concerns that which is to be wrought in the life by the Holy Spirit and is far-reaching in what it includes. The Authorized Version translation of a determining verse like Galatians 5:16 is misleading. By this kind of rendering the text seems to impose responsibility upon the believer to maintain a walk in the Holy Spirit, whereas the more accurate rendering of the text assigns such achieving of the walk to the Holy Spirit and enjoins upon the Christian the attitude of dependence upon the Spirit. It is obvious that the Christian has no power within himself, in spite of the new nature, whereby to enter, promote, or maintain a walk in the Spirit. It is because of this native incapacity that the Spirit is given to indwell him. The whole situation is reversed and impossible assumptions are suggested when the

believer is urged to walk by his own ability rather than by the Holy Spirit. The responsibility resting upon the Christian is not that of attempting the walk; it is rather the obligation to maintain an attitude of confidence and expectation toward the Holy Spirit, which dependence will make the Spirit's promotion of the walk a blessed reality. One interpretation of this passage in Galatians implies that the believer is to lead or direct the Holy Spirit, while the more defensible viewpoint makes out that the believer is to be led in a path of God's own choosing and to be empowered by the Spirit unto every good work. The immediate promise to the believer is that when walking by means of the Spirit the lust of the flesh will not be fulfilled. In the same context (Gal. 5:16–23) it is declared at verse 18 that they who are led of the Spirit are not under the law. This declaration is more than an assertion that the believer when led by the Spirit is free from the Mosaic system of merit; rather it is implied that the Spirit's leading opens into an entirely different field of responsibility, which field incorporates the whole will of God—one vastly more extended regarding what is included than a mere conformity to standards and rules. In the sphere of the Spirit's leading, every phase of individual life and service is contemplated and its realization is assured. To “walk in the Spirit” means, then, to depend upon the Spirit. The use as a literary figure of the act of walking to represent the continued responsibility of living daily to the glory of God is apt. Every step in the process of physical walking is an incipient fall. In each step the body is thrown out of balance and onward without physical support, depending upon a step of the foot forward to recover balance and support. Thus the walk in the Spirit is not only a constant series of commitments, but a constant casting of one's self upon the Spirit with the confidence and anticipation that all needed support will be realized. All of this suggests personal intimacy with the Holy Spirit. His presence is to be an actuality in experience, and the practice of depending consciously and habitually upon His enabling power must be maintained. This specific manner of life is wholly unlike the natural ways and practices of men. The walk by means of the Spirit is an achievement which calls for unceasing attention and patient advancement, looking to its execution. All who are born into this world must learn to walk as a proper function of the physical body; it should not be deemed strange if it is required of those born of the Spirit that they too learn by experience and practice how to walk by means of the same Spirit. It is to be expected that a child will creep before it walks and that it will experience many failures and falls before being able to walk freely. It is equally reasonable to expect a certain amount of effort and failure to occur

along the path before the walk by the Spirit is perfected. Doubtless it is only an unexperienced theoretical consideration in the minds of the great majority of believers that the Holy Spirit has taken up His abode in their hearts. To such it becomes a day of marvelous discovery when perhaps in feeble faith they rest their weight upon Him and discover by living experience that He is there and ready and willing to accomplish that which is committed to Him. It need not be demonstrated further that if the power of the Spirit is to be actualized one must pass beyond the range of theories, and into the vital tests of a commitment of even the first step in a walk by means of the Spirit to His gracious person to accomplish. No intelligent step can be taken until there is some distinction borne in mind about the difference in method and practice between walking by dependence upon self or the flesh and walking by dependence upon the Spirit. Here, again, rules are of little aid. The walk by the Spirit must be the outworking of personal experience—not the attempted imitation of others, but the result of one's own trial of faith. It is probable that as a general method a definite commitment in the morning of all that awaits one during the day is effective, though often extra and special commitments will be required as the day advances. The important feature is the character of this commitment. It is not merely asking for help during the day—a practice far too common among spiritual believers; it is entering into a definite covenant-understanding with God in which natural ability and resources are renounced and confidence exercised toward the Spirit that He will Himself actuate and motivate the entire life. This exercise of faith should be sufficiently definite that real expectation is engendered and a time of evaluation and thanksgiving be observed at the close of the day. A true confiding in the morning will call for a survey and recounting when the day is done. Then, in the light of the success or failure, lessons may be learned about one's true progress in a spiritual walk.

At this point an added word over that presented earlier respecting the experimental feature of the walk by means of the Spirit is in order, namely, that, within the range of the believer's experience, there is no indication, manifestation, or identification of either the presence or the activity of the Spirit beyond the noticeable results that He achieves. The human mind continues to weigh all issues, the affections and desires are still dominant, and the will acts with normal freedom and responsibility. The point to be noted is that the Spirit, wholly apart from any intrusion of His own faculties, is "working in"—energizing—the believer to the willing and doing of that which is well-pleasing to God (Phil. 2:13). The fact and force of the Spirit's energy will be seen in the

quality of the results and not in any recognition of the manner of His working. However, the truly sincere believer will nevertheless, from the heart and because of the actual results, be moved to thanksgiving when a day thus lived is completed. In many instances the spiritual life has been misstated and therefore misunderstood. The impression has been created that the natural functions of human life are to be set aside and the mind and will are rendered dormant, to the end that the Spirit may exercise His own mind and will. Such a notion is foreign to the plan of God as that purpose is revealed in the New Testament. As He did with Gideon, the Spirit clothes Himself with the believer's body and faculties and, without manifestations of Himself, works in and through those faculties. Though thus hidden from observation, it is nonetheless the uncomplicated work of the Spirit. With the tremendous issue of the believer's life in view, it is evident that definiteness in the matter of the believer's attitude of trust is of major importance.

With this introduction to the subject in mind, attention may be given to the disclosure in Scripture that the Christian faces unceasingly on the negative side of his spiritual life three superior foes—the world, the flesh, and the devil—and on the positive side of his spiritual life that he faces the superhuman responsibility of filling to the measure of completeness all that enters into those manifestations which together constitute the Spirit's filling. A large portion of this volume has already been devoted to the contemplation of these far-reaching issues which make up the believer's life and service. To restate fully this body of truth is not necessary. It does remain to be seen, however, that the victory both in the sphere of conflict with foes and in the sphere of a God-honoring manner of life and service depends wholly on a relationship to the Spirit which is unhindered with respect to the presence of evil and actively reliant on Him for the outworking of His perfect will. Thus again the child of God is seen to confront the question of his actual dependence on the indwelling Spirit. It may easily become the beginning of effective spiritual living on the part of a Christian when he believes and heeds God's Word respecting the provisions which are his through the gift to him of the Spirit. Rationalism is directly opposed to faith. There are those who rebel at the teaching that salvation is by faith alone. They rebel either because they do not know, or do not believe, the Word of God. There are those, likewise, who rebel at the teaching that an unbroken victory in the believer's daily life is by faith alone, and this, too, is either because they do not know, or do not believe, the Scriptures. The doctrine concerning a divinely produced sanctity of life does not rest upon one or two proof-texts. It is one of

the great themes, if not the most extensive, theme in the epistles; for not only is the doctrine taught at length, but every injunction to the Christian is based upon the exact principles revealed in the doctrine. It is one of the most vital elements in the age-characterizing provisions of grace.

1. THE WORLD. The *cosmos* satanic system which is termed the *world* is defined at length in earlier portions of this work. In this *cosmos* system the Christian must live and yet keep himself unspotted from it (James 1:27). The border line between the world and that which is a rightful sphere of spiritual living cannot well be defined. Naught but the personal leading of the Spirit will determine these problems. It is here that Christians need to learn to be gracious one toward another. The Scriptures assert that those who are strong are free to do what those who are weak may not do with advantage. It becomes those who are weak to avoid judgment of the strong, and it is essential for those who are strong to avoid putting a stumbling block into the path of the weak. The Apostle declares: "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. 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" (Rom. 14:1–3). Nothing could be more definite than this teaching, which avers that each man in sincerity is to be persuaded in his own mind. If, perchance, an error is made by anyone under these circumstances, it will be remembered that Christians are accountable to God and not finally to each other (cf. Rom. 14:4). Such indeed is the need, that there is introduced both guidance by the Holy Spirit regarding all that arises as a conflict between the world-system and the believer and also a definite provision whereby the believer may claim on the principle of faith the enabling power of the Holy Spirit to overcome the solicitations of the world-system. In executing a walk by means of the Holy Spirit in its relation to the *cosmos* system, it is required that positive dependence on the Spirit be exercised unremittingly.

2. THE FLESH. That within the Christian which lusts against the Holy Spirit, creating various problems, is termed in the New Testament *the flesh*. Careless Christians are not concerned with the Person and work of the Holy Spirit, or with the exact distinctions which condition true spirituality; but these distinctions and truths do appeal to those who really desire a life that is well-pleasing to God. Satan has pitfalls and counterfeit doctrines in the realm of the deepest spiritual realities. The majority of these false teachings are based on a

misapprehension of the Bible teaching about sin, especially the sin question as this is related to the believer. The Scripture is “profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect [full-grown], thoroughly furnished unto all good works” (2 Tim. 3:16–17); accordingly in the same epistle believers are urged to the end that they might “study” and “rightly divide” the Word of Truth. It should be noted that two out of four of the values of the Scripture in the life of the “man of God,” as recorded in the above passage, are “reproof” and “correction”; yet how few, especially of those who are holding an error, are of a teachable spirit! It seems to be one of the characteristics of all satanic errors that those who have embraced them seem never inclined honestly to reconsider their ground. They read only their sectarian or misleading literature and often carefully avoid hearing any corrective teaching from the Word of God. This difficulty is greatly increased when their error has led them to assume some unwarranted position regarding a supposed deliverance from sin, or personal attainments in holiness. A “correction,” or “reproof,” to such seems to be a suggestion toward “backsliding,” and no zealously minded person would easily choose such a course as that. Much error is thriving along these lines with no other dynamic than human zeal, and the Word of God is persistently distorted to maintain human theories. Many of these errors are reproofed and corrected when the fundamental distinction is recognized between the Christian’s *position* in Christ and his *experience* in daily life. Whatever God has done for believers in Christ is perfect and complete; but such perfection should not be confused with the imperfect conduct of daily life.

3. THE DEVIL. The Bible represents Satan as the enemy of the saints of God, and especially is this seen to be true of the saints in this age. There is no controversy between Satan and unsaved people, for they are a part of his world-system. They have not been delivered from the power of darkness and translated into the kingdom of the Son of God’s love. Satan is the energizing power in those who are unsaved (Eph. 2:2), as God is the energizing power in those who are saved (Phil. 2:13). Every human being is either under the power of Satan or under the power of God. This is not to say that Christians may not be influenced by Satan or the unsaved not influenced by the Spirit of God, but that each man’s life as a whole is linked with one domain or the other; and, furthermore, Satan’s domain is not at all points characterized by things that are inherently evil as life is estimated by the world. Satan’s life-purpose is to be “like the most High” (Isa.

14:14), and he appears as “an angel of light” and his ministers “as the ministers of righteousness” (2 Cor. 11:13–15). His followers, in their role as ministers of righteousness, preach a gospel of reformation and a salvation won by human character, rather than salvation won by grace alone unrelated to any human virtue. Therefore, the world, notwithstanding all its moral standards and culture, is not necessarily free from the power and energizing control of Satan. He it is who would ever promote forms of religion and human excellence apart from the redemption that is in Christ, and the world is evidently being energized to undertake that very thing. He has blinded the unsaved, but only concerning one thing: they are blinded by Satan lest the light of the glorious gospel of Christ should shine unto them (2 Cor. 4:3–4).

The enmity of Satan has always been directed against the Person of God alone and not against humanity as such. It is only when men have been made “partakers of the divine nature” that they are confronted with this mighty foe. The thrusts of his “fiery darts” are aimed really at God who indwells them. However, the conflict is nonetheless real and the foe superhuman. “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles [or, strategies] of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:10–12). These world-rulers of the darkness of this age, the spiritual powers of wickedness who are here said to wage a ceaseless conflict against us, cannot be overcome by human strategy or strength. The Bible lends no sanction to foolish suppositions that the devil will flee at the mere resistance of a determined human will. We are to “resist the devil,” but it must be done while “stedfast in the faith” and “submitting” ourselves unto God (James 4:7; 1 Pet. 5:9). Satan, being by reason of creation superior in glory to all other creatures, cannot be conquered by any of them unaided. Even Michael the archangel, it is said, “when contending with the devil ... durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Michael the archangel does not contend unauthorized with Satan. He must depend rather on the power of Another, thus acting on a principle of dependence rather than on a principle of independence. Certainly a Christian, with all his many present limitations, must appeal to the power of God in the conflict with this mighty foe, and he is indeed directed to do this: “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked [‘evil one,’ R.V.]” (Eph. 6:16).

The believer’s conflict with Satan is as fierce and unceasing as that

superhuman being can make it. Before him Christians of themselves are as nothing; but God has anticipated this helplessness and provided a perfect victory through the indwelling Spirit: "... because greater is he that is in you, than he that is in the world" (1 John 4:4). A Christian, because of the power of his new enemy, must "walk by means of the Spirit" if he would be triumphant over the devil.

Chapter XVI

RELATED DOCTRINES

SINCE THE PROBLEM of the influence of the flesh in the Christian is inward and ever present, there are altogether three important doctrines involved in this discussion, namely, (1) the doctrine of the believer's share in Christ's death, (2) the doctrine of perfection, and (3) the doctrine of sanctification. These are closely related, especially the latter two, and the first, it will be seen, is the ground upon which the last two are made possible. Many unwarranted assumptions and fanatical notions regarding both perfection and sanctification would be avoided if the Scriptures bearing on these doctrines were heeded. Here, again, reproof and correction (2 Tim. 3:16–17) might take an important place if allowed to do so.

Though considered extensively on earlier pages, attention must be called first of all to the terms “old man”—παλαιὸς ἄνθρωπος—and “sin”—ἁμαρτία, as referring to the nature. The word *flesh* is broad in its significance, and within its boundaries and pertaining to it are these two factors—the “old man” and “sin.” Though these factors are similar to such a degree that few may distinguish between them, it is well to give attention to the Scripture related to each.

The terminology “old man” is used only three times in the New Testament. Once it has to do with the present *position* of the “old man” through the death of Christ (Rom. 6:6). In the other two passages (Eph. 4:22–24; Col. 3:9) the fact that the “old man” has been put off forever is made the basis of appeal for a holy life. In Romans 6:6 it is written: “Knowing this, that our old man is [‘was,’ R.V.] crucified with him.” There can be no reference here to the *experience* of the Christian, but rather to a cocrucifixion “with him” and most evidently at the time and place where Christ was crucified. In the context this passage follows immediately upon the statement concerning the Christian's transfer in federal headship from the first Adam to the Last Adam (Rom. 5:12–21). The first Adam, as perpetuated in the believer, was judged in the crucifixion of Christ. The “old man,” the fallen nature received from Adam, *was* “crucified with him.” This cocrucifixion, as has been seen, is of the greatest importance, on the divine side, in making possible a true deliverance from the power of the “old man.” A righteous judgment must be gained against the sin nature before any divine work can be undertaken toward deliverance. The judgment is now by the cross secured, and the way is open for blessed victory through the Spirit. In the second

passage in which the term “old man” is used, the fact that the old man was already crucified with Christ is the basis for an appeal to follow next: “That ye [did, Greek] put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye [did, Greek] put on the new man, which after God is created in righteousness and true holiness” (Eph. 4:22–24). In the third passage the position in Christ suggests again a corresponding experience: “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:9–10). *Positionally* the “old man” has been put off forever. *Experimentally* the “old man” remains as an active force in the life which can be controlled only by the power of God. Christians avail themselves of that divine sufficiency when they renounce entirely the thought of compromise with, or toleration of, the fruit of the old nature and by faith apply the divinely provided counteragency for victory through dependence on the Spirit. The result of “reckoning” as dead and “mortifying your members” will be to make way for the Spirit to work out in the life the manifestations of the “new man,” Christ Jesus. The child of God could not of himself judge the “old man.” That, however, has been done *for* him by Christ. Nor can he control the “old man.” That has to be done *for* him by the Spirit. “Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Rom. 13:14). The fruit of the “old man” and the fruit of the “new man,” it will be remembered, are clearly contrasted in Galatians 5:19–23: “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. ... But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,” (‘self-control,’ R.V.). There is no Biblical ground for a distinction between the Adamic nature and “human nature.” The unregenerate have but one nature, while the regenerate have two. There is but one fallen nature, which is from Adam, and but one new nature, which is from God. The “old man,” then, is the Adamic nature which has been judged in the death of Christ. It still abides with the saved one as an active principle in his life, and his *experimental* victory over it will be realized only through a definite reliance upon the indwelling Spirit. The “old man” is a part, therefore, but not all, of the “flesh.”

In certain portions of the Scriptures, notably Romans 6:1–8:13 and 1 John 1:1–2:2, there is also an important distinction between two uses of the word

ἁμαρτία, *sin*. The two meanings will be obvious if it is remembered that the word sometimes refers to the Adamic nature, and sometimes to evil resulting from that nature. Sin, as a nature, is the source of sin which is committed. Sin is the root which bears its own fruit in sin which is evil conduct. Sin is the “old man,” while sins are the manifestations in daily life. Sin is what the individual is by birth, while sins are the evil he does in life. There is abundant Biblical testimony to the fact that the “flesh,” the “old man,” or “sin,” are the source of evil, and are the possession of the child of God so long as he remains in this earthly body. Believers have a blessed treasure in the possession of the “new man” indwelling them; but they have this treasure “in earthen vessels.” The earthenware is the “body of our humiliation” (2 Cor. 4:7; Phil. 3:21, R.V.). Personality—the ego—remains the same individuality through all the operations of grace, though it experiences the greatest possible advancement, transformation, and regeneration from its lost estate in Adam to the positions and possessions of a son of God in Christ. That which was lost is said to be forgiven, justified, saved, and receives the new divine nature which is eternal life. That which was dead is born again and becomes a new creature in Christ Jesus, though it remains the same personality which was born of certain parents after the flesh. Though born of God and possessing a new divine nature, the weakness of the flesh and the dispositions of the sin nature abide until the final change of residence from earth to heaven. In 1 John 1:8, 10 is given clear warning against any presumption concerning sin. First of all, Christians are warned against saying that they have no sin nature: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” This is distinctly a word concerning the sin nature of the Christian and has no application whatever to the unsaved. It is addressed to believers, and to *all* believers. It will not do to suppose that reference is made in the passage to some unfortunate, unenlightened, or unsanctified class of Christians. There is no class distinction whatsoever here. It is the testimony of the Spirit of God with reference to *every* born-again person. For any such to say that he has no sin nature means that the person is self-deceived and the truth not in him. This passage is evidently intended for correction of those Christians who are claiming to be free from the sin nature and who may have made themselves believe that they are free. A self-satisfied mind is not necessarily the mind of God. In the same passage Christians are also warned against saying that they have not sinned as sins are fruit of the old nature: “If we say that we have not sinned, we make him a liar, and his word is not in us” (1 John 1:10). Nothing could be more explicit than this statement. It is

possible that a Christian may have been instructed to say that he has not sinned; but here is a word of reproof when he confronts the testimony of the Spirit of God. Again, this is not said concerning some unsanctified class of Christians; it is something concerning all Christians. To depart from the clear teaching of this great corrective passage is to make God a “liar” and to disclose the fact that “his word is not in us.” The source of sin is, then, the sin nature, rather than the new divine nature. This important truth is pointed out in the same epistle a bit later in a passage which primarily teaches that the Christian does not now *practice* sin lawlessly as he did before he received the new divine nature, but which also teaches that sin cannot be traced to the divine nature as its source: “Not anyone that has been begotten of God practices sin, because his seed [i.e., the divine nature] abides in him, and he [with particular reference to the ‘seed’] is not able to sin, because of God he [with particular reference to the ‘seed’] has been begotten” (3:9, Greek). It is evident that the new nature is something which has been begotten of God, and because of the presence of this nature the one in whom it dwells does not now practice sin as he did before he was saved, nor can sin ever be produced by the new nature which is from God. The passage does not teach that Christians do not sin, or even that some Christians do not sin; for there is no one class of Christians in view, and what is here said is true of all who have been “begotten of God.” It is further taught in the Scriptures that, since there are two natures in the believer, there is a conflict between the new nature, as operative through the Spirit, and the old nature, as operative through the flesh: “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that [when walking by the Spirit] ye cannot do the things that ye [otherwise] would” (Gal. 5:16–17). Another aspect of this truth is taken up at length in Romans 7:15–8:4. In this passage the old “I” is seen to be in active opposition to the new “I.” It is sometimes claimed for this passage that it refers to an experience in the Apostle’s life before he was saved. This is open to serious question. No such conflict can Biblically be related to the life of Saul of Tarsus, nor for that matter to any other unregenerate man. Saul of Tarsus was not a “wretched man”: he was a self-satisfied Pharisee, living “in all good conscience” and “touching the righteousness which is in the law, blameless.” It was only when he began to “delight in the law of God after the inward man” that this deeper conflict was experienced. So, also, the claim is sometimes made that this passage had to do only with Paul as once a Jew under the Law of Moses and so could not apply to any Gentile, since the Law of Moses was not addressed to

Gentiles. It is quite true that the law was not given to Gentiles. The primary purpose of this passage is not to set forth some distinguishing characteristic of a Jew convicted under the law; it plainly represents a saint of today confronted with the impossibility of living according to the revealed will of God, not only because of human impotence, but because of an active opposing principle to be found in the “flesh.” The mind and will of God for the believer under grace, as has been seen, is infinitely more impossible to human strength than the Law of Moses. So much the more are Christians found to be “wretched” men when attempting their present conflict with no more than the “arm of flesh.” The law of God, as referred to in the New Testament, sometimes means His present will for His people rather than simply the “law of Moses.” It is clear that the conflict in this Romans passage is between *evil* and *good*, in general terms, rather than a matter of the Law of Moses. If believers under grace are not in view in Romans 7, neither are they in Romans 8; for in passing from one chapter to the other there is no break in the development of the doctrine or its application. In combating this viewpoint it has been pointed out that there is a particular crisis being indicated by the words in 7:25, “I thank God through Jesus Christ our Lord.” However, this really is not a word of thanksgiving for salvation; it is praise for deliverance from the reigning power of sin. And it is deliverance for the one who could say next: “So then with the mind I myself serve the law of God; but with the flesh the law of sin.” This statement scarcely describes the experience of an unregenerate man. Earlier in the context the Law of Moses has been set aside as the believer’s rule of life today (6:14; 7:1–6), and the new law of Christ (1 Cor. 9:21; Gal. 6:2; John 15:10), the “life in Christ Jesus” (Rom 8:2), or that which is produced *in* the believer by the Spirit (Rom. 8:4) has come into view. No mention of the Spirit is made in this passage. It is therefore not even a conflict between the Spirit and the “flesh”; it is rather one between the new “I” and the old “I.” It is the new “I”—the regenerate man—isolated, for the time being, from the enabling power of the Spirit, and seen as confronting by itself the whole law of God (vs. 16), the unchanging “flesh” (vs. 18), and the capacities of the new man (vss. 22–23, 25). A vital question is raised: Can the regenerate man, apart from the Spirit, fulfill the whole will of God? The answer is clear. Though he “delight” in the law of God (in which no unregenerate man delights; cf. Rom. 3:10–18; 1 Cor. 2:14), he must discover the divinely provided power to live which is released only through the death of Christ (vs. 25), and through the power of the Spirit (8:2). Apart from this there is even for him only continued defeat.

The passage, with some interpretations, as before presented, is as follows: “For that which I [because of the old nature] do I [because of the new] allow not: for what I [the new] would, that do I [the old] not; but what I [the new] hate, that do I [the old]. If then I [the old] do that which I [the new] would not, I consent unto the law [or, will of God for me] that it is good. Now then it is no more I [the new] that do it, but sin [the old] that dwelleth in me. For I know that in me [the old] (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I [the new] would I [the old] do not: but the evil which I [the new] would not, that I [the old] do. Now if I [the old] do that I [the new] would not, it is no more I [the new] that do it, but sin [the old] that dwelleth in me. I find then a law [not, a law of Moses], that, when I [the new] would do good, evil [the old] is present with me. For I delight in the law of God after the inward man: but I see another law in my members [the old], warring against the law of my mind [the new that delights in the law of God], and bringing me into captivity to the law of sin [the old] which is in my members. O wretched [Christian] man that I am! who shall deliver me from the body of this death?” (vss. 15–24).

The answer to this great question and cry of distress with which the above passage closes is given in a following verse (8:2): “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” This is more than a deliverance from the Law of Moses; it is the immediate deliverance from sin (the old) and death (its results; cf. Rom. 6:23). The effect of this deliverance is indicated by the blessedness recorded in the eighth chapter, in contrast to the wretchedness recorded in the seventh chapter. It is all of the helpless and defeated “I” in the one case, and of the sufficient and victorious “I,” by enablement of the Spirit, in the other. Christians, then, are to be delivered by the law or power of the Spirit. But attention must be called again to the fact, as stated in 7:25, that it is possible only “through Jesus Christ our Lord.” Believers are delivered *by* the Spirit; but it is made righteously possible “through Jesus Christ our Lord” because of their union with Him in His crucifixion, death, and burial.

I. The Believer’s Share in Christ’s Death

The doctrine which discloses the believer’s share in Christ’s death fills a large place in the Pauline epistles and is the ground upon which the spiritual life is made righteously possible. Nothing could be more explicit or determining than

the Apostle's word in Galatians 5:24, which declares: "And they that are Christ's have crucified the flesh with the affections and lusts." Reference is made in this text to that special aspect of Christ's death which was and is a judgment of the believer's sin nature and on the basis of which the Holy Spirit, who indwells the believer, is rendered righteously free to take control of the sin nature. All forms of perfection and sanctification (soon to be considered) which relate to daily experience in the matter of deliverance from the sin nature are wholly dependent upon this substitutionary death of Christ in behalf of the sin nature. Deliverance is wrought by the Spirit alone and the Spirit's freedom to overcome the sin nature depends wholly upon the truth that the sin nature has been judged by Christ on the cross. However, what Christ has wrought is provisional and awaits intelligent appropriation on the part of the believer.

Three verbs are introduced by Romans 6:11–13 which present in logical order the responsibility of the Christian in directing the action of his own will.

First, *reckon*. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (vs. 11). The exhortation presented in this passage means simply to believe these revealed facts of union with Christ as having regard to one's self, and to believe them enough so as to act upon them with confidence.

Second, *let not*. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (vs. 12). *Give no sanction to sin* is the thought here, but the prohibition found in the words "let not" implies that the plan pursued should be according to God's promise of overcoming sin by a dependence upon the Holy Spirit.

Third, *yield*. "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (vs. 13). This exhortation lays bare the very essence of the act of dependence on the Spirit: "yield" your members for instruments of righteousness as those who stand on resurrection ground should do.

In a reconsideration of the death of Christ as related to the sin nature—which restatement seems demanded to complete this final declaration of truth respecting the walk by means of the Holy Spirit and to conclude the study of the larger body of Scripture relative to the spiritual life—it may be said that by the death of Christ both the *penalty* of sins committed was borne for all men and the *power* of sin was judged and broken for the children of God. The accomplishment of all this was a problem of infinite dimensions; for sin is

primarily against God and He alone can deal with it. The Bible pictures sin as it is seen from the divine standpoint. It also unfolds God's one problem, which was created by sin, and records His exact manner and method of solution.

The theme under consideration is concerned with the death of Christ only as that sacrifice is related to the divine judgment of the sin nature in the child of God. The necessity for such a judgment and the sublime revelation that the work of judgment is now fully accomplished for the believer is unfolded in Romans 6:1–10. This passage is the foundation of as well as the key to the possibility of a "walk in the Spirit." Herein it is declared that Christians need not "continue in sin," but instead may "walk in newness of life." "Sin shall not have dominion over you," it is said, and the child of God need no longer be a bondsman to sin. To this end He hath wrought in the cross. How important in His eyes, then, is the quality of the Christian's daily life; for Christ's death not only contemplated his eternal blessedness in the glory, but his present "walk" as well! The old nature must be judged in order that God may be free to deal with it in the believer's daily life and apart from all judgments. What destruction would fall on the unsaved if God had to judge them for their sins before they could be saved! "O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing" (Jer. 10:24). How great is His mercy! He has already taken up the sin question and solved it for all men in the death of the Substitute. Because of this He now can save from the *penalty* of sin. Even so, to what greater lengths His mercy has gone since He has also entered into righteous judgments of the "old man"! And because of this God is able now to deliver His child from the *power* of sin. The "old man" is said to have been "crucified with him" and "dead with Christ," "buried with him" and partaking as well in His resurrection life. All this, it is revealed, was to serve one great purpose: that "we also should walk in newness of life," even as Christ "was raised up from the dead by the glory of the Father." What a deliverance and walk may be experienced since it is according to the power and glory of the resurrection! Resurrection, it may be added, is not the mere reversal of death; it is introduction into the power and limitless boundaries of eternal life. In that new sphere and by that new power the Christian may now walk.

The passage opens thus: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin [‘We who have died to sin,’ R.V.; so, also, vss. 7–8, 11; Col. 2:20; 3:3], live any longer therein?" In the preceding chapters of this epistle salvation unto *safety* has been presented. At the beginning of this passage the question of salvation unto

sanctity of daily life is taken up. This second aspect of salvation is provided only for the one who is already saved unto safety. “Shall we [who are now saved and safe in grace] continue in sin?” It would not *become* them to do so, as the children of God, and it is not *necessary* for them to do so since they are now “dead to sin.” But who is “dead to sin”? Is it true that any Christian ever *experienced* a death to sin? Never was there one. But the death which is mentioned in this passage is said to be accomplished for *every* believer. All Christians are here said to have died unto sin. A death which is all-inclusive could not be accounted *experimental*. It is *positional* the rather. God reckons *all* believers, relative to their sin nature, to have died *in* Christ and *with* Christ; for only thus can they “walk in newness of life” as those who are “alive unto God.” It is no longer necessary to sin. Christians cannot plead the power of a tendency over which they have no control. They still have the tendency, and it is more than they can control; but God has provided the possibility of a complete victory and freedom both by judging the old nature and by giving them the presence and power of the Spirit. Then follows the important explanation of the believer’s present relation to the death of Christ as forming the ground of his deliverance from the power of sin. First an outline is given (Rom. 6:3–4), and then the same truth is repeated, but more in detail (vss. 5–10). It is not within the scope of this discussion to consider the importance of a sacrament that purports to represent the truth of the believer’s death with Christ. Such, at best, is but the shadow of the substance. No ordinance performed by man can accomplish what is here described. The Christian’s baptism *into* Jesus Christ can be none other than the act of God in placing him *in* Christ (cf. Gal. 3:27). This evidently is a baptism into His Body performed by the Spirit (1 Cor. 12:13); for in no other sense are *all* “baptized into Jesus Christ.” Being by the baptism of the Spirit vitally united and placed “in him” those who are saved partake of what He *is* and what He has *done*. He is the righteousness of God, and the Scriptures teach that they are *made* the righteousness of God *in Him* (2 Cor. 5:21) and *made* accepted *in the Beloved* (Eph. 1:6). All this is true because they are “in him.” So, also, He has substituted for them, and what He has done is reckoned unto them because they are “in him”—or in other words because they are baptized into Jesus Christ.

The argument in this passage of Romans 6 is based on the vital union by which Christians are organically united to Christ through their baptism into His Body: “Know ye not [or ‘are ye ignorant,’ R.V.], that so many of us as were baptized into Jesus Christ were baptized into his death?” As certainly as believers are “in him” do they partake of the *value* of His death. So, also, the

passage states: “Therefore we are buried with him by baptism into death” (cf. Col. 2:12). Then too Christians are declared to be actually partakers of His crucifixion (vs. 6), death (vs. 8), burial (vs. 4), and resurrection (vss. 4–5, 8) and as essentially as they would partake in this union had they been crucified, dead, buried, and raised themselves. Being baptized into Jesus Christ is the *substance* of which cocrucifixion, codeath, coburial, and coresurrection are *attributes*. One is the *cause*, while the several others are the *effects*. All this uniting is unto the realization of one great divine purpose, namely, “that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life,” or by a new life-principle. The Christian’s “walk,” then, is the divine objective. Christ died in the believer’s stead. The judgment belonged to the believer, but Christ became his Substitute. He is thus counted as a copartner in all that his Substitute did. What He did forever satisfied the righteous demands of God against the “old man” and opened the way for a “walk” well pleasing to God (cf. 2 Cor. 5:15). As the passage proceeds, this truth of the believer’s copartnership in Christ is presented again and with greater detail: “For if [or ‘as’] we have been planted [conjoined, united, grown together; the word is used but this once in the New Testament] together in the likeness [i.e., oneness, cf. Rom. 8:3; Phil. 2:7] of his death, we shall be [now, and forever] also in the likeness of his resurrection.” The Christian is already conjoined to Christ by the baptism of the Spirit (1 Cor. 12:12–13), which places him positionally beyond the judgments of sin, and he is therefore free to enter the experience of the eternal power and victory of His resurrection. “Knowing this [or, because we know this], that our old man is [‘was,’ R.V.] crucified with him [and for the same divine purpose as stated before], that the body of sin might be destroyed [our power of expression is through the body. This well-known fact is used as a figure concerning the manifestation of sin. The body is not destroyed; but sin’s power and means of expression may be annulled. Cf. vs. 12], that henceforth we should not serve [be bondslaves to] sin [i.e., the *old man*]. For he that is dead is freed [‘justified,’ R.V.] from sin [i.e., they who have once died to sin, as the believer has in his Substitute, now stand free from its legal claims]. Now if we be dead with Christ [or, since we died with Christ], we believe we shall also live with him [not only in heaven, but *now*. There is as much certainty for the *life* in Him as there is certainty for the *death* in Him]: knowing [‘For we know,’ R.S.V.] that Christ being raised from the dead dieth no more; death hath no more dominion over him [the Christian is thereby encouraged to believe as much concerning himself]. For in that he died, he died unto sin [i.e., the nature] once:

but in that he liveth, he liveth unto God” (and hence so may the believer live unto God). Such facts are recorded in the Scriptures concerning the meaning and value of the death of Christ and the Christian’s present position in Him, that he may be led to believe that it is all a blessing for him and is actually true of him now. Believing this, he can fearlessly claim a position in His boundless grace and dare to enter the life of victory. So far in this passage nothing has been said touching any human obligation, nor has reference even been made to any work of man. It is all the work of God for the child of God, indeed, and the conclusion of this great passage is to the effect that it is His plan and provision that he should know that God has already provided for him a deliverance from bondservitude to sin. Based on this knowledge gained from the Word concerning all that God has done in Christ, an injunction immediately follows the passage being discussed which presents the Christian’s responsibility: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” He is not exhorted to reckon the sin nature to be dead; but he is exhorted to reckon himself to be dead unto it.

Did the death of Christ literally destroy the power of the “old man” so that the believer can have no disposition to sin? No, for the passage goes on to state: “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” Evidently, then, the “old man” will remain active, apart from sufficient control. The union with Christ has provided a possible deliverance; but it must be entered into and claimed by acts of faith like those expressed in the words “reckon,” “let not,” and the additional words which follow in the passage: “But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin [i.e., the nature] shall not have dominion over you: for ye are not under the law [which provides no power for its fulfillment], but under grace” (which provides for its fulfillment the sufficient Substitute and the limitless enablement of the Spirit of God). Every provision has been made. “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” Who can measure the truth that is compressed into the one word heading this plea, “therefore”? It refers to all of the divine undertakings in the death of Christ by which the Christian has been conjoined to Him in order that he may receive the eternal values of Christ’s crucifixion, death, burial, and resurrection. All this was accomplished for him before he was born. “Therefore,” because of all this which is now accomplished and provided, the believer has limitless encouragement to enter into God’s plan and purpose for his deliverance. Faith, which believes the victory to be possible

because it reckons the “old man” to have been judged, is the normal result of such a revelation. Christians are nowhere enjoined to *re-enact* His crucifixion, death, burial, and resurrection; but they are encouraged by the revelation of what has been done to *reckon* the divine requirements for their deliverance from the “old man” to have been met perfectly and to believe that, because of this, they can now “walk in newness of life.”

Would any Scripture justify the claim of some Christians that they have died to sin as a personal experience? Several New Testament passages refer to the believer as being already dead. None of these, however, point to an *experience*; they refer rather to a *position* into which the believer has been brought through his union with Jesus Christ in His cross death. “Wherefore if ye be dead with Christ” (Col. 2:20); “For ye are dead [‘ye died,’ R.V.], and your life is hid with Christ in God” (Col. 3:3); “I am crucified with Christ” (Gal. 2:20); “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14); “And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5:24). In the last passage, as in the others, reference is made to something that is accomplished in all those who are Christ’s. It could not, therefore, refer to some experience, the result of a special or particular sanctity on the part of a few. These passages, since they refer to all believers, can have but one meaning: in their union with Christ the “flesh with the affections and lusts” has *positionally* been crucified. The word “crucify” as related to believers is always dated in the past, implying the judicial fact and not a spiritual experience. The believer may “mortify,” which means to reckon to be dead; but he is never called upon to crucify. Even mortifying is possible only by the enabling power of the Spirit: “But if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13). It is plainly stated in Scripture that crucifixion is accomplished once-for-all. In view of this basic divine accomplishment, the child of God is exhorted to “reckon; yield; mortify [count to the dead]; put off; let not; put away; take unto you the whole armour of God; set your affection on things above; put on the new man, which is renewed in knowledge after the image of him that created him; deny himself; abide in Christ; fight; run the race; walk in love; walk in the Spirit; walk in the light; walk in newness of life.” Such is the human responsibility toward the deliverance which God has provided through the death of His Son and proposes now to accomplish by the Spirit. The divine objective, then, in all that is recorded in Romans 6:1–10 is a “walk in newness of life.” God has met every demand of His holiness in accomplishing for the believer, through

Christ, all the judgment against the sin nature that He could ever demand. It is recorded now for him to understand and believe. “Knowing this,” or, “because he knows this,” he is justified in possessing confidence that he may “walk in newness of life” by the enabling power of the Spirit. What rest, peace, and victory would be the portion of the children of God if they really did know that the “old man” was crucified with Christ and so, on the divine side, it is made possible for them to live where sin’s power and manifestation may be constantly annulled!

The whole doctrinal statement concerning a possible deliverance from bond-servitude to sin, as contained in Romans 6:1–8:4, is summarized and concluded in the last two verses of the context (8:3–4). In these two verses seven factors which enter into the revelation concerning a possible victory over sin, and which have been the subjects of discussion in the whole context, are mentioned again as a consummation of all that has gone before. The seven factors are: (1) “the law” (8:3), which represents here the righteous will of God because not limited to the Law of Moses (cf. 6:14; 7:4, 25) which passed away as a rule of life (7:1–6; 2 Cor. 3:7–18; Gal. 3:24–25). It rather includes that which the Spirit produces in the one who is spiritual (8:4; Gal. 5:22–23). The attempt, in mere human strength, to secure perfect righteousness through obedience to any precepts will always fail. Grace provides well enough that its heaven-high standards may be realized through the energizing power of the Spirit. (2) Being “weak through the flesh” (8:3), or the utter inability of human resources in the presence of heavenly requirements (7:14–23; John 15:5). (3) “Sin in the flesh” (8:3), or that in the flesh which is different from “weakness”; now it is something opposed to the Spirit (7:14–23; Gal. 5:17). (4) Christ came “in the likeness of sinful flesh” (8:3). He took the place of vital union with the sinner (6:5, 10–11); but did not become a sinner, or partake of the sin nature (Heb. 4:15; 7:26). (5) “And for sin, condemned [or ‘judged’] sin in the flesh” (8:3). Thus He met every claim of the righteousness of God against the “old man” (6:10; 7:25). (6) “That the righteousness of the law might be fulfilled in us” (8:4; cf. 7:4, 22, 25), though never fulfilled *by* us (6:4, 14; 7:4, 6). It is therefore the “fruit of the Spirit.” (7) “Who walk not after the flesh, but after the Spirit” (8:4). Such is the human condition for a victorious “walk.” It must be wrought by the Spirit (6:11–22). Full provisions are made through the divine judgment of the flesh and the old man for the spiritual life of every Christian, even the fulfilling of the whole will of God in him by the Spirit. But these provisions become effective only to those who “walk not after the flesh, but after the Spirit.” The believer has clear

revelation and instruction from God, and it is perilous to neglect or confuse these or to fail in the exact responsibilities committed to him.

II. Perfection

Closely related to the doctrine of the spiritual life and especially the death of Christ as a part of it are the two kindred doctrines of perfection and sanctification. A brief reference to each of these is necessary here.

In the Word of God, perfection is presented under seven aspects:

(1) the Old Testament use of the word as applied to persons. The word in the Old Testament has the meaning of “sincere” and “upright.” Noah was “perfect” (Gen. 6:9); Job was “perfect” (Job 1:1, 8); through avoiding the sins of the Gentile nations, Israel was bidden to be “perfect” (Deut. 18:13); the end of the “perfect” man was said to be peace (Ps. 37:37); so, also, the saints of the Old Testament order will appear in the heavenly city as “the spirits of just men made perfect” (Heb. 12:23). The Bible does not teach that such people were sinless.

(2) Positional perfection in Christ. “For by one offering he hath perfected for ever them that are sanctified” (Heb. 10:14), i.e., those set apart unto God by their salvation. The extent and force of this passage will be seen if the word *saved* is substituted for the word *sanctified*. This is clearly a verse on the perfection of the work of Christ for the believer and so must not be related to the Christian’s daily life.

(3) Spiritual maturity and understanding. “Howbeit we speak wisdom among them that are perfect” (i.e., full-grown, 1 Cor. 2:6; cf. 14:20; see, also, 2 Cor. 13:11; Phil. 3:15; 2 Tim. 3:17).

(4) Perfection which is progressive. “Are ye so foolish? having begun in the Spirit, are ye now made [or, to be made] perfect by the flesh?” (Gal. 3:3).

(5) Perfection in some one particular. (a) In the will of God: “That ye may stand perfect and complete in all the will of God” (Col. 4:12). (b) In imitating one aspect of the fullness of God: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). The context is of the Father’s love for His enemies and so the injunction is to the effect that this aspect of the Father’s goodness should be reproduced. (c) In service: “Make you perfect in every good work” (Heb. 13:21). (d) In patience: “But let patience have her perfect work, that ye may be perfect [or, mature] and entire, wanting nothing” (James 1:4).

(6) The ultimate perfection of the individual in heaven. “Whom we preach,

warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus” (Col. 1:28; cf. 1:22; Phil. 3:12; 1 Thess. 3:13; 1 Pet. 5:10).

(7) The ultimate perfection of the corporate body of believers in heaven. “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:13; see also 5:27; John 17:23; Jude 1:24; Rev. 14:5).

The noun *Perfection* as found in the New Testament is a translation of two Greek roots, τέλειος meaning *mature* and καταρτίζω meaning *adjust*. And it is obvious that neither of these words, etymologically considered, has any reference to sinlessness. These facts should be estimated most carefully by any who have attempted the formation of a doctrine on the somewhat misleading use of the English word, *perfect*. There is a complete deliverance by the Spirit for every child of God, but this should not be confused with any use of the word *perfect* when the incapacity to sin is implied by that word.

III. Sanctification

Again the doctrine must not be made to exceed that which is actually expressed by the Biblical use of its fundamental word, *sanctify*. To discover the full scope and meaning of this word it is necessary to include all passages in the Old and New Testament where it is used, and add to these as well all passages where the words *saint* and *holy* are used, since these three words ordinarily are all translations both in Hebrew and Greek of the same root word. The basic meaning of *sanctify*, *saint*, and *holy* is such that a person or thing is thereby said to be set apart, or classified, usually as pertaining unto God. Though these words and the truth they express are found throughout the whole Bible, the discussion now is concerned only with that aspect of the teaching which applies to the child of God under grace. Here it will be found that believers are the objects of a threefold sanctification.

First, positional sanctification. “But of him are ye in Christ Jesus, who of God is made unto us ... sanctification” (1 Cor. 1:30); “By the which will we are sanctified through the offering of the body of Jesus Christ once for all” (Heb. 10:10). Thus, also, the Apostle addresses all believers as *saints*, and in the Scriptures reference is made to “holy prophets, holy brethren, a holy priesthood, holy women, a holy nation.” Such they are by their position in Christ. Paul addressed even the Corinthian believers as *saints* and as already *sanctified* (1

Cor. 1:2; 6:11); yet his very letter for Corinth was written to correct those Christians because of sin (1 Cor. 5:1–2; 6:1, 7–8). They were saints and sanctified as in Christ, but were far from being such in daily life.

Second, experimental sanctification. This second aspect of the sanctifying work of God for the believer is *progressive* in some of its aspects, so is quite in contrast to the *positional* sanctification which is “once for all.” It is accomplished by the power of God through the Spirit and through the Word: “Sanctify them through thy truth: thy word is truth” (John 17:17; see also 2 Cor. 3:18; Eph. 5:25–26; 1 Thess. 5:23; 2 Pet. 3:18). Experimental sanctification is advanced according to various relationships. (1) In relation to the believer’s yieldedness to God. In virtue of presenting his body a living sacrifice, the child of God thereby is set apart unto God and so is experimentally sanctified. The presentation may be absolute and thus admit of no progression, or it may be partial and so require a further development. In either case it is a work of experimental sanctification. (2) In relation to sin. The child of God may so comply with every condition for true spirituality as to be experiencing all the provided deliverance and victory from the power of sin, or, on the other hand, he may be experiencing but a partial deliverance from the power of sin. In either case, he is set apart and thus is experimentally sanctified. (3) In relation to Christian growth. This aspect of experimental sanctification is progressive in every case. It therefore should in no way be confused with incomplete yieldedness to God or incomplete victory over sin. Its meaning is that the knowledge of truth, devotion, and Christian experience are naturally subject to development. In accord with their present state of development as Christians, believers experimentally are set apart unto God. That development should be advanced with each passing day. And thus, again, the Christian is subject to an experimental sanctification which is progressive.

Third, ultimate sanctification. Even *experimental* sanctification will be perfected when the saints are gathered into the Savior’s presence in glory. “When he shall appear, we shall be like him” and “conformed to the image of his Son” (1 John 3:2; Rom. 8:29).

The Bible teaching in regard to sanctification, then, is (1) that all believers are *positionally* sanctified in Christ “once for all” at the moment they are saved. This sanctification is as perfect as He is perfect. (2) All believers are *being* sanctified by the power of God through the Word, and this sanctification is as perfect as the believer is perfect. So, also, (3) all believers *will be* sanctified and perfected in glory into the very image of the Son of God. The Bible, therefore, does not teach

that any child of God is altogether sanctified experimentally in daily life before that final consummation of all things.

IV. Eradication Teaching

That there is a sin nature in the Christian which God recognizes as such and for which He has made complete provision to the end that it may be dealt with in a manner satisfying to His infinite holiness is an apparent and solemn truth that revelation discloses, and with that truth every right and real Christian experience must of necessity be in harmony. Revelation is equally as explicit regarding the divine plan to be followed for sanctification as regarding the divine provisions to be employed if this nature is to be brought into the place of control God has designed for it. On the other hand, rationalism in a veiled and pious form and passing as that which is superspiritual has advanced a theory respecting the disposition of the sin nature. No Scripture, when rightly interpreted, teaches this rationalistic theory, and no human experience has ever conformed to it actually. The whole subject is metaphysical to an advanced degree and in its consideration human opinion or supposed experience can prove or establish nothing. It is the plain, direct testimony and instruction to be found in the New Testament which must be accepted. The theory assumes that it is God's purpose to eradicate the sin nature and for this every believer should be seeking. Hence strange human ideas and requirements are introduced which are foreign to Scripture. Truths and doctrines are distorted or wholly misstated to sustain an unfounded human notion. This statement of criticism is not merely one person's opinion ranged against another person's opinion. But those who teach eradication of the old nature cannot and therefore do not base their claims upon the Word of God. They not only ignore the Scripture teaching that the sin nature abides in its active power in spite of the fact that it is judged for the believer by Christ in His death, but they ignore as well the extended body of Scripture which directs the believer to gain constant deliverance through the power of the indwelling Spirit. In fact, if eradication is God's way of dealing with the fallen nature, there is practically no need for the present work of the Holy Spirit. All of this divine work, then, is damaging to the theory, while the theory is itself dangerous to sincere souls. Being without Biblical ground upon which to stand, this theory is stated in as many ways as there are teachers to promote it. The present discussion can concern itself only with the principles involved and the conclusions therefrom which are to be drawn. A sincere determination to be well-pleasing unto God

doubtless actuates many who promote the eradication idea; however, the Biblical doctrine of an unceasing overcoming of evil by the power of the Spirit in answer to a definite dependence upon the Spirit is diametrically opposed and contrary to the eradication theory. If one is true the other cannot be. Consideration of some definite issues involved may serve to make these assertions of criticism conclusive.

First, eradication is not the divine method of dealing with the believer's three great foes. These, as before indicated, are the world, the flesh, and the devil. No one has ever suggested a plan for becoming free from the influence of the world that would get the world eradicated. As truly, the flesh in its larger sphere of reality, which includes the sin nature, is never said to be eradicated, but is definitely said to be held in subjection by the Spirit when the daily walk is committed to Him (Gal. 5:16–17). Nor has any person been relieved from satanic influence by the eradication of Satan. Why, then, and to what great advantage in itself if standing alone, would be the eradication of the sin nature, which is only an integral part of one of these mighty foes none of which can ever be eradicated?

Second, eradication is not according to human experience. Though some boldly claim the eradication of their sin nature, few have ever demonstrated very successfully a sinless life. The acid test of these assumptions would be taken if a man and a woman, each of whom believed themselves—and upon the best evidence known to such claims—to have experienced eradication of the sin nature, married and had a child. Would that child be born without a sin nature? It would not, and simply because of the fact that the sin nature, regardless of suppositions, had not been eradicated in the case of either parent. Some have claimed that eradication returned them to the estate of innocence from which Adam fell; but that estate, if ever regained, would not be maintained for a moment under the present stress of life. The first lapse necessarily would return the supposed unfallen one to the fallen estate. Scripture, however, knows nothing of a fall on the part of any human being other than the first parents, but it does assert that redemption is wrought for all and that a way of deliverance from the inherited fallen nature has been secured for the child of God through Christ's death and through the power of the Holy Spirit.

Third, Eradicationists ignore the great body of truth which presents the overcoming work of the Holy Spirit in the believer and the deeper aspect of Christ's death that serves as the ground of all deliverance. That death to sin which is positional and which includes every believer, on the other hand, is

interpreted as being experimental and limited to a few who have claimed some estate that the New Testament knows nothing of. Nevertheless, all that has been wrought by God is to the end that the believer may “walk” upon a new life-principle (Rom. 6:4). The human responsibility in this walk is far removed, indeed, from what it would be if perchance the sin nature were actually removed. No place could be made under such circumstances for the words “reckon, yield, let not sin reign, put off, mortify, or abide.” The nature is not so much to be reckoned dead as that the believer is dead to it.

Fourth, Eradicationists magnify human experience to the point that they disregard any revelation which disagrees with their experience. Of what value is revelation, think such, when one has had an experience, especially if the revelation tends to correct or contradict the experience?

Fifth, the New Testament warns specifically against the eradication error. In 1 John 1:8 it is said: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” Reference here is to a sin nature, whereas in verse 10 reference is to sin which is the fruit of the evil nature. To say as an assumption that one does not have a sin nature may be due to self-deception; nevertheless, to any such it is declared: “The truth is not in him.” The basic claim of the Eradicationist is well stated in the words: “Because my sin nature is eradicated, I am not able to sin,” whereas the testimony of the one who follows the divine provision and pattern is: “Because of the death of Christ and the immediate power of the Spirit, I am able not to sin.” The two theories, then, are not to be reconciled. For believers are, according to a rationalistic theory, to be relieved from stress by an abrupt removal of the disposition to sin, which removal terminates all future conflict with a sin nature and exalts the beneficiaries to the supposed high level of existence wherein the Word of God respecting deliverance by the Holy Spirit through the death of Christ does not apply to them. On the other hand, the New Testament teaches a perfect victory over all evil—the world, the flesh with all its component parts, and the devil—by the constant enabling power of the Holy Spirit. There is not even room for discussion to determine which of these two propositions is taught in the Bible.

Conclusion

The third condition, then, upon which one may be spiritual, is a definite reliance upon the Spirit, which means a “walk by means of the Spirit.” Such a reliance upon the Spirit is imperative because of the impossible (humanly

speaking) heavenly calling, the unspiritual power of the world, the opposing power of Satan, and the continued presence of the “flesh” with its Adamic nature. The child of God cannot meet tomorrow’s issues today. The walk is something undertaken step by step and this demands a constant appropriation of the power of God. The Christian life is never likened to an ascension in which one might go up spiritually above the earth-level once-for-all and have no trouble or temptation here again. It rather is “a walk, a race, a fight.” All this speaks of continuation. The good fight of faith is that of continuing an attitude of reliance upon the Spirit. To those who thus walk with God, there is opened a door into “fellowship with the Father, and with his Son Jesus Christ” and into a life of fruit-bearing and service with every spiritual manifestation of power, to the glory of God. What, then, is true spirituality? It is the unhindered manifestation of the indwelling Spirit. There are, in all, seven aspects of manifestation. These blessed realities are all provided for in the presence and power of the Spirit and will normally be produced by the Spirit in the Christian who is not grieving the Spirit, but has confessed every known sin; who is not quenching the Spirit, but is yielded to God; and who is walking in the Spirit by an attitude of dependence upon His power alone (Gal. 5:22–23). Such a one is spiritual because he is Spirit-filled. The Spirit is free to fulfill in him all the purpose and desire of God for his life. There is nothing in daily life and service to be desired beyond this. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

“Our blest Redeemer, ere He breathed
His tender last farewell
A Guide, a Comforter, bequeathed
With us to dwell ...

“And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.”

Chapter XVII

AN ANALOGY

THOUGH WITHIN the positive aspect of the spiritual life a comparison may be drawn between those things which are bestowed or imparted when one is saved and the manifestation of the Spirit in the daily life of the Spirit-filled Christian, there also are various well-defined features of comparison which suggest an analogy between deliverance from the *penalty* of sin in the salvation of those who are out of Christ and deliverance from the *power* of sin on the part of those who among believers comply with the conditions governing the spiritual life. Without doubt, the positive benefits received when God saves are of primary import; yet the analogy now to be pursued, as suggested above, contemplates nothing other than two forms of salvation—one from the penalty and one from the power of sin. It is perhaps needful to point out the fact that the Bible treats the believer's deliverance from bond-servitude to sin as a distinct form of salvation. As would be expected from the Epistle to the Romans, which epistle declares the whole scope of salvation from both the penalty and the power of sin unto absolute security forever, there appears as itself the main structure of the book this differentiation between salvation from the penalty of sin unto forgiveness, imputed righteousness, and justification through Christ's death (Rom. 1:1–5:21), on the one hand, and salvation from the power of sin unto sanctification, which is both positional and experimental, as made possible through the same death of Christ (Rom. 6:1–8:27), on the other hand. This very structure of the doctrinal portion of the Epistle to the Romans will serve to emphasize the force of the fivefold analogy which follows.

I. The Lost Estate

The Word of God presents an extended description of the estate of all the unregenerate in their need of salvation from the guilt and penalty of sin. They are said to be “lost, condemned, and [spiritually] dead”; “there is none righteous, no, not one”; “all have sinned, and come short of the glory of God.” But back of all this is the revelation that in themselves they are helpless and without power to alter or improve their condition. Their only hope is to depend completely on Another for His saving power and grace. “Believe on the Lord Jesus Christ, and thou shalt be saved.”

In like manner, the Scriptures reveal the estate of the regenerate in relation to the power of the sin nature to be one of impotence and helplessness: “For I know that in me (that is, in my flesh,) dwelleth no good thing”; “I find then a law, that, when I would do good, evil is present with me.” The hope of the child of God in his salvation from the power of sin is also linked with a complete dependence upon the power and grace of Another. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”; “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world”; “If by the Spirit ye are walking, ye shall not fulfil the lust of the flesh.”

II. The Divine Objective and Ideal

The greatest of all contrasts exists between the estate of the unregenerate person and the estate of that same individual after he is saved. Eternity alone can measure this transformation. Forgiveness is infinitely perfect for him, even unto such purification as will qualify the child of God to be void of even a shadow of sin in the presence of God for ever; likewise, sonship to God actual and eternal, the divine righteousness which is imputed, perfection once-for-all, justification without a cause, reception of the very πλήρωμα or fullness of the Godhead whereby he is being “conformed to the image” of the Greater Son, to name a few blessings of position.

With no less of a perfect divine ideal in view, the Christian is called to a heaven-high manner of life and victory, through Christ’s death unto the sin nature and the limitless enabling power of the Holy Spirit. The believer is besought to “walk worthy” of the glorious positions which are his through infinite grace and power. He is bidden to “walk in the light.”

III. The Gift of God

Salvation must be of God alone, for every aspect of it is beyond human power and strength. Of the many great miracles which taken together constitute salvation from the guilt and penalty of sin, not one of them could even be understood, let alone be accomplished, by man. “It [the gospel of Christ] is the power of God unto salvation”; “... that he might be the justifier of him which believeth.”

It is equally true that the believer is helpless to deliver himself from the power of sin. God alone can do it, and He proposes to do it according to the

revelation contained in His Word. There is no power in man whatsoever to deliver from “the world, the flesh, and the devil.” “If by the Spirit ye are walking, ye shall not fulfil the lust of the flesh”; “It is God which worketh in you both to will and to do of his good pleasure”; “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”; “Finally, my brethren, be strong in the Lord, and in the power of his might”; “Who shall deliver me? ... I thank God through Jesus Christ our Lord.”

IV. The Work of the Cross

Were the sinner unsheltered and should God judge his sins in the man himself, there would be nothing left to save. It is only as God has already judged the sinner’s life in a Substitute that He can save him from consuming judgments; indeed, since that substitution was perfect and complete, the sinner is now saved from every punishment or penalty and unto infinite perfection in Christ. Such a salvation both satisfies the love of God for the one He saves and glorifies God forever. Because no moral obstacle remains to hinder divine love from its utmost expression, God proceeds to do all that infinity can do—He causes the one who is saved to become like Jesus Christ, His Son. A marvel of divine grace like this can be wrought by God on no other ground than the substitution that Christ has accomplished. It is essential, too, that the sinner take cognizance of the ground upon which he is saved. He then must come voluntarily and intelligently to God through the provided Savior. By the death of His Son, God has rendered Himself free to save the chief of sinners, i.e., to do it in such a way that He is righteous and just.

In like case there could be no salvation for the Christian from the power of sin had not God first taken the flesh with its sin nature, its “old man,” into judgment. The believer’s condition would be hopeless indeed if Christ had not first thus brought the sin nature into judgment. As in the case of the penalty for sin, the judgment work on the cross is done now and God is rendered propitious toward both sinner and saint. The “old man” was judged in a cocrucifixion, a codeath, and a coburial with Christ. “... knowing this, that our old man is [‘was,’ R.V.] crucified with him.” Since Christ has died unto the sin nature, perfecting all divine judgments against it, God is now infinitely free to take direct control of the flesh and its sin nature to the end that He may achieve deliverance for the saint from bond-servitude to sin. All this is something for the believer to “reckon” to be true and on the accepted ground of Christ’s judgment of the “old

man” to “yield himself unto God.”

V. The Place of Faith

Since salvation is always and only a work of God, the only relation man can sustain to it is that of expectation toward the One who alone can undertake and accomplish it. Salvation from the guilt and penalty of sin is wrought for the unsaved the very *moment* he believes. It is conditioned on a solitary *act* of faith. Men are not saved, or kept saved, from the consequences of sins because they *continue* in their faith. Saving faith, as related to this the first aspect of salvation, is a completed transaction. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16); “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24); “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31).

Salvation unto sanctity of daily life is equally a work of God, and the only relation the child of God can sustain to it is an *attitude* of expectation toward the One who alone is able. There should be an adjustment of the life and will to God, and this salvation must then be claimed by faith; but in this case it is still only an attitude of faith. Believers are saved from the power of sin as they believe. The one who has been justified by an *act* of faith must now henceforth *live* by faith. There are a multitude of sinners for whom Christ has died who are not now saved. On the divine side, everything has been provided and they have only to enter by faith into His saving grace as it is available for them in Jesus Christ. Just so, there are a multitude of saints whose sin nature has been perfectly judged and every provision made on the divine side for a life of victory and glory to God who are not now realizing a life of victory. They have only to enter by faith into the saving grace available to deliver from the power and dominion of sin. This step would introduce them to the reality of “a walk, a race, a warfare.” All of this signifies a constant attitude. Christians are told to “fight the good fight of faith.” Sinners are not saved until they trust the Savior, and saints are not victorious until they trust the Deliverer from the reigning power of sin. God has made this rescue possible through the cross of His Son. Salvation from the power of sin must be claimed by faith. Discussing this fifth aspect of the analogy, Bishop H. C. G. Moule of Durham, England, writes:

The first case is in its nature one and single: an admission, an incorporation. The second is in its nature progressive and developing: the discovery, advancing with the occasion for it, of the greatness of the resources of Christ for life. The latter *may*, not *must*, thus include one great crisis in consciousness, one particular spiritual act. It is much more certain to include many starting-points, critical developments, marked advances. The act of self-surrendering faith in the power of Christ for inward cleansing of the will and affections may be, and often indeed it is, *as it were* a new conversion, a new “effectual calling.” But it is sure, if the man knows himself in the light of Christ, to be followed by echoes and reiterations to the end; not mere returns to and beginnings from the old level (certainly it is not the plan of God that it should be so), but definite out-growths due to new discovery of personal need and sin, and of more than corresponding “riches” in Christ. With each such advance the sacred promise of the *fulness of the Spirit* will be received with a holy and happy realization.—*Outlines of Christian Doctrine*, 2nd rev. ed., p. 199

The Spirit, when saving from the reigning power of sin, does not set aside the personality of the one He saves. He merely takes possession of the faculties and powers of the individual. It is the power of God acting through the human faculties of the will, emotions, desires, and disposition. The experience of the believer who is being empowered is only that of a consciousness of his own power of choice, his own feelings, desires, and disposition as related to self. The strength which he possesses, however, is “in the Lord, and in the power of his might.”

Conclusion

Because so far this discussion has dealt primarily with the theory or doctrine of the spiritual life, the addition of a few practical suggestions may not be amiss. Since a life in the power of the Spirit depends upon a continuous attitude of reckoning and appropriation, it is important for most Christians to have a time of definite dealing with God in which they may examine their hearts in the matter of sin and their need of yieldedness, and in which they may acknowledge both their insufficiency and His sufficiency as revealed by the Spirit. Then, at that particular time, they may claim His power and strength to supplant their weakness. The Bible makes no rules about the time or conditions. It is a case of the individual child, in all the latitude of his own personality, dealing with his Father.

Spirituality is not a future ideal; it is to be experienced *now*. The vital question is, “Am I walking in the Spirit now?” The answer to this question should not depend on the presence or absence of some unusual manifestation of the supernatural. Much of everyone’s life will be lived in the uneventful commonplace; but even there the believer should have conviction that he is right with God and in His unbroken fellowship. “Beloved, if our heart condemn us

not, then have we confidence toward God” (1 John 3:21). Likewise, the child of God should not mistake worn nerves, physical weakness, or depression for unspirituality. Many times sleep is more needed than prayer, and physical recreation than heart-searching.

Be it remembered, too, that His provisions are always perfect, but that the Christian’s entrance into these provisions is often imperfect. There is doubtless too glib a reference to human attitudes and actions in relation to God as if they were absolute, such as absolute surrender, absolute consecration, and absolute devotion. If there are well-defined conditions upon which the believer may become spiritual, let him remember that, from the standpoint of the infinite God, his compliance with those conditions is often imperfect. What God provides and bestows is in accord with the fullest divine perfection, but the Christian’s adjustment is human and therefore usually subject to improvement. The fact nevertheless of the believer’s possible deliverance, which depends upon the Spirit alone, does not change. The child of God will have as much at any time as he makes it possible for the Spirit to bestow.

Normally, the spiritual Christian will be occupied with effective service for his Lord. This, however, is not a rule. Christians need only to take care that they are yielded and ready to do whatever He may choose. To “rest in the LORD” is one of the essential victories in a spiritual life. “Come ye yourselves apart ... and rest a while.” A child of God is just as spiritual when resting, playing, sleeping, or incapacitated, if it is His will for him, as he is when serving.

The spiritual life is not passive. Too often it is thus misjudged and because of the fact that one, to be spiritual, must cease from self-effort in the direction of spiritual attainments and learn to live and serve by the power God has provided. True spirituality knows little of quietism. It rather is life much more active, enlarged, and vital because it is energized by the limitless power of God. Spirit-filled Christians are quite apt to be exhausted physically at the close of day. They are weary *in* the work, but not weary *of* it.

The Spirit-filled life is never free from temptations; but “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” The plain teaching of this promise, in harmony with all Scripture on the subject, is that temptations as phenomena which are “common to man” attack all Christians, but that withal there is a divinely provided way of escape. The child of God does not need to yield unto temptation. There is always the *possibility* of sin, but never the *necessity*. It has been well said that spiritual believers are honored with warfare

in the front-line trenches. There the fiercest pressure of the enemy is felt. But they are also privileged to witness the enemy's crushing defeat, so abundant is the power of God; and thus the spiritual believer is highly honored.

Living in unrealities is a source of hindrance to spirituality. Anything that savors of a "religious pose" is harmful. In a very particular sense the one who has been changed from the natural to the spiritual sometimes needs to be changed back to a naturalness again—meaning, of course, a naturalness of manner and life. The true spiritual life presents a latitude sufficient to allow the believer to live very close to all classes of people without ever drawing him from God. Spirituality hinders sin, but should never hinder the friendship and confidence of sinners (Luke 15:1). Who can see the failure of others more than the one who has spiritual vision? And because of this fact, who needs more the divine power to keep him from becoming critical, with all that follows there from? Christians need to study most carefully the adaptation practiced by the Apostle Paul as he revealed it in 1 Corinthians 9:19–22. If one's kind of spirituality makes Christ unattractive to others, it needs some drastic changes. May God save His children from assuming a holy tone of voice, a holy somberness of spirit, a holy expression of face, or a holy garb (if by the garb they wish to appear holy) ! True spirituality is an inward adorning. It is most simple and natural and should be a delight and attraction to all.

It will not do to *impersonate* ideals or to *imitate* others. Just here is the great danger in analyzing experiences. Some are so easily induced to try to imitate someone else. That which gives a believer priceless distinctiveness is his own personality, and he cannot please God more than by being what He designed him to be. Some Christians are disposed to traffic in un-lived truth, repeating pious phrases the truth of which they have never really experienced. This must always grieve the Spirit.

Children of God are dealing always with their Father. Too often the walk in the Spirit is thought to be a mechanical thing. The believer is not dealing with a machine: he is dealing with the most loving and tenderhearted Father in all the universe. The deepest secret of his walk is just to know Him, and so to believe in His Father-heart that he can cry out his failures on His loving breast if need be, or speak plainly to Him in thanksgiving for every victory. When Christians know the consolation and relief of such communion, they will have less occasion to appeal to anyone else. It is theirs to tell Him just what they feel, just how bad they are at heart—and even their darkest unbelief. To do this only opens the heart to Him for His blessed light and strength. Separation from close-up

communion is the first thing that one should fear, and the first aid in every spiritual accident is the simple act of telling Him everything repentantly. Having made confession, the believer should reckon his forgiveness and restoration fully accomplished and immediately return to His fellowship and grace.

The teaching that “the bird with broken pinion never soars so high again” is most unscriptural. Through the sacrifice of Christ, no penalty because of sin remains today for saint or sinner (if the latter will receive Him). Rather “the bird with broken pinion may higher soar”; but of course there should be no complacency with failure and defeat for that reason.

Christians are never wonderful saints of whom God may justly be proud; they are His little children, immature and filled with foolishness, with whom He is endlessly patient and on whom He has been pleased to set all His infinite heart of love. He is wonderful: Christians are not.

Believe what is written. Remember the vital words of Romans 6:6, 9: “Knowing this ...” or, “because we know this.” One is always justified in acting on good evidence. Where, then, is there a safer word of testimony than the imperishable Word of our God? From that very Word believers *know* that God has provided a finished judgment for their sins and for their sin, and that the way is open for an overflowing life in the power of the blessed Spirit. The believer should know that such a life is His loving purpose for him. He is to believe His unfailing promise. So far from imposing on Him if he claims this grace, to fail to claim *all* that His love would bestow will hurt Him more than all else.

True spirituality is a great reality. It is *all* of the manifestations of the Spirit in and through the one within whom He dwells. He manifests in the believer the life which is Christ. He came not to reveal Himself but to make Christ real *to* the heart, and *through* the heart, of man. Thus the Apostle Paul could write: “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

Volume Seven

DOCTRINAL SUMMARIZATION

by

LEWIS SPERRY CHAFER

D.D., LIT.D., TH.D.

Late President and Professor of Systematic Theology

Dallas Theological Seminary

Grand Rapids, MI 49501

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LIST OF DOCTRINES

DOCTRINAL SUMMARIZATION

Abiding

Adam

Adoption

Advocacy

Angels

Anthropology

Antichrist

Apostasy

Ascension

Assurance

Atonement

Authority

Babylon

Baptism, Real

Baptism, Ritual

Bibliology

Blasphemy

Blindness

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Bread

Bride

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Millennium
Ministry
Miracle

Mystery
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Tithing
Tongues
Transfiguration
Tribulation

Trinity

Types

Will

Woman

World

Zion

A

ABIDING

The word μένω, which is translated *abide*, is used about 120 times in the New Testament. Other English terms used to translate this word are equally significant—‘remain, dwell, continue, tarry, endure’ (Matt. 10:11; Luke 19:5; Acts 9:43; 27:31; 1 Cor. 13:13; 2 Tim. 2:13). The Apostle John employs this verb sixty-four times and in his writings the Authorized Version translators have rendered the word *abide* twenty-one times. The meaning of this Greek term is thus clearly indicated as that which remains, dwells, continues, tarries, or endures; it is what abides in the position in which it is placed. In reference to spiritual reality the word *abide* indicates a constancy in relation to Christ. It is also true that Christ referred to His own abiding in the believer (cf. John 15:5), which relationship could never fail since it depends only on His faithfulness. There is little basis, consequently, for the sentiment expressed in certain hymns wherein Christ is petitioned to abide with the believer.

The general meaning of the word *abide* lends itself to at least two ideas—one which suggests a continuing in union with Christ and another which suggests a continuing in communion with Christ. The most revealing passage is John 15:1–17, where the believer is enjoined to abide in Christ as a branch abides in the vine. This passage will not support the notion that to abide in Christ means to remain in *union* with Him; when this superficial rendering is accepted, only false doctrine ensues. On the other hand, it is clear that the word of exhortation directs the believer to remain in *communion* with Christ as He remained in communion with His Father. As the sap flows from the vine into the branch that remains in contact, so the spiritual vitality flows from Christ to the believer who abides. Communion depends upon agreement and agreement requires complete subjection of one to his superior: thus it is imperative that the commandments of the one shall be kept by the other. Christ said that by keeping His Father’s commandments He abode in His love. There was, of course, no attempt on Christ’s part to preserve a union with His Father. That had been unbroken and unbreakable from all eternity; but, on the human side, He did maintain communion by doing the Father’s will.

Three verses in this context (John 15:1–17) set forth the doctrinal significance of abiding in Christ, namely,

John 15:2. “Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

Having asserted that He is the True Vine and that His Father is the Husbandman and, later, that the saved ones are the branches, Christ declares that a *branch in Him*—which terminology connotes the most vital and immutable union that could ever exist—may fail to bear fruit. It is at this point that the meaning of the word *abide* as used in this context is determined. The branch is not in Christ because it bears fruit; but being in Christ, the branch may or may not bear fruit. Thus it is demonstrated that abiding in Christ is not a matter of maintaining union with Christ, but of maintaining communion with Him. When communion with Christ is preserved on the part of one in Christ, the sap of spiritual vitality is imparted which results in fruit being borne. This verse declares plainly that there are those in Christ, by so much therefore saved and safe forever, who at a given time are not bearing fruit. Respecting such, God reserves the right to remove them from their place in this world (cf. 1 Cor. 11:30; 1 John 5:16), directly to heaven’s glory. It should not be supposed that any ever go to heaven because they are fruitful, because they keep the commandments of Christ, or because they abide in Christ. Entrance into heaven depends only on union with Christ. A branch

in Him will go to heaven without being fruitful, though unfruitfulness must be accounted for in the loss of rewards before Christ's judgment seat in heaven. Branches in Christ which are fruitful are not said to be saved or kept saved thereby, but are "purged" or pruned that they may bear more fruit.

John 15:6. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

This verse—most depended upon by those who contend that the believer's salvation is not secure—must be approached, as this whole theme of abiding requires, on the basis of the outworking of divine power in the one who is saved. Those believers who do not abide in communion with Christ, though saved, are powerless with respect to testimony and all service. Being broken off from communion, they are withered in spiritual power. The judgment which falls immediately upon them is not from God, however, but from men (cf. 2 Sam. 12:14). It is what James refers to when he states that justification is by works (James 2:14–26). Justification must be on the ground of works in the sphere of the believer's relation to men; for they judge only by that which they observe. Before God justification is by faith, but the world knows nothing of such a faith. It is, indeed, most demanding to require that the one who professes to be a child of God should adorn the doctrine which he follows. The Christian is admonished, nevertheless, to walk circumspectly before those who are without. By a reasonable manifestation of the divine life in the believer, the world may come to "know" and "believe" regarding Christ (cf. John 13:34–35; 17:21–23). To the children of the kingdom Christ said that the world, seeing their good works, would glorify the Father in heaven for this reason (Matt. 5:16). As used in this passage, the figure which likens the judgments which men impose to "gathering" and "burning" of withered branches is exceedingly strong and must be interpreted in the light of existing facts. Men do not gather and burn their fellow men in a literal sense; but they do enter into very drastic judgment of the one who professes to be saved and yet does not manifest the ideals which belong to that life. This warning of Christ's to believers respecting the merciless attitude of the world is timely and important. It is probably the only instance in which Christ introduces this theme when contemplating the Christian in his relation to the *cosmos* world. The unrelenting attitude of the world towards the believer is indicated by the words of Christ following verses 1–17: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18–19).

John 15:10. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

This particular verse, referred to above, determines what is actually required of the believer to the end that he may abide in communion with Christ. The issue is stated simply: "If ye keep my commandments." Keeping the commandments of Christ is easily recognized as the ground of fruit-bearing communion with Christ; it is in no sense the ground of union with Christ, which is gained by faith alone. By keeping His perfect will, communion is sustained, which communion opens the way for the divine inflow of vital power by which fruit will be borne. No reference is made by Christ in this connection to the commandments of Moses. The phrase *my commandments* is not employed by Christ until He reaches the upper room and is an anticipation of the present heavenly relationship to Christ true of all who believe. Christ cites His own relation to the Father as an illustration—"even as I have kept my Father's commandments, and abide in his love." He kept His Father's commandments, not to create or preserve union with the Father but to preserve communion with the Father.

The results of abiding are both negative and positive. On the negative side Christ said, "Without me [apart from me, or separated from life-giving communion] ye can do nothing" (John 15:5). On the positive side four effects are listed which flow from the abiding life: the purge which is pruning (vs. 2), prayer effectual (vs. 7), joy celestial (vs. 11), and fruit which is perpetual (vs. 16).

In conclusion, it may be restated that the context is addressed to those who are saved and does not concern their salvation nor its endurance; but it does concern a life-receiving contact or fellowship with Christ—an abiding in His love which results in the outflow of fruit to the glory of God, the experience of celestial joy, and immeasurable efficacy in prayer.

ADAM

God sees but two representative men and all humanity is comprehended either in one or the other. He sees the first Adam with a race fallen and lost in him, and He sees the Last Adam with a new creation redeemed and exalted in Him. Vital distinctions are observable between these two headships. The truth revealed respecting Adam may be divided into that found in the Old Testament and that found in the New Testament.

1. ACCORDING TO THE OLD TESTAMENT. The Old Testament contribution to this doctrine from which important facts and features may be drawn is almost wholly historical. Adam appears as one directly created by God and as the progenitor of the human race. Record is made of his estate as created, of his relationship to God, of his temptation, and of his fall. He is thus presented as a living person and endowed with the same capacities as all other men who appear in the Sacred Text. Not only does Genesis record Adam's origin and estate, but all subsequent Scripture builds its teaching on the reality and truthfulness of the Genesis account. In this the Bible is consistent with itself. Having declared the origin of the race after the manner set forth in Genesis, it treats those records as true. There is no shadow of suspicion that any other theory relative to man's origin exists. Thus he who rejects the Genesis account rejects the whole Bible in so far as it bears upon the origin, development, history, redemption, and destiny of the race. In the doctrinal scheme of the Bible Adam and Christ are so interwoven and interdependent that it must be concluded that if the Genesis account respecting Adam be erroneous—on the theory he was a character who never existed—the record respecting Christ is subject to question also.

It is evident that Adam was created a full-grown man with the capacity which belongs to maturity. He is said to have given names to all creatures as they passed before him. He walked and talked with God, and of him God could say that His creation was very good. There would be little meaning to Adam's temptation and fall as the head of the race if, as has been asserted, he was immature in his mind and character.

2. ACCORDING TO THE NEW TESTAMENT. The New Testament teaching regarding Adam and Christ is one of type and antitype; but in every respect save one—namely, that each is the head of a creation of beings—the typology is one of contrast. Two primary passages are to be considered and also other secondary passages.

a. **ROMANS 5:12–21.** Observing but two representative men, God sees likewise just two works—one of disobedience and one of obedience—and two results—one of death and one of life. The race is thus divided into two main classifications: those in Adam, lost and undone, and those in Christ, saved and secure forever. This most important passage bearing upon the relation between Adam and Christ—theological to the last degree—draws out the distinctions which exist between Adam and Christ.

As he was warned of God, Adam died both spiritually (which took place at once) and physically (which occurred eventually) as a result of his first sin, and the race that was included with him shared in the same twofold judgment of death. Resulting from Adam's first sin are two lines of effects reaching down alike to every member of Adam's race. One is the sin nature, which results in spiritual death and is transmitted *mediately* from parent to child; the other is imputed sin with its penalty of physical death, which is transmitted *immediately* from Adam to each individual member of his race. A person dies physically not because Adam alone sinned, not because of personal sins, and not because of the sin nature; he dies because of his own share—in the seminal sense—in the original sin which drew out the judgment of death. Because

its natural head in creation, Adam is seen as representative of the entire race. In that headship position he contained the race and his lapse, or sin, is imputed with its penalty of physical death to his posterity as an *actual* imputation; because of what is antecedently their own sin, then, physical death as a judgment falls on all alike, even on those, such as infants, who have not sinned—as Adam did—willfully (Rom. 5:14). This divine principle of reckoning heavy responsibility to an unborn posterity is seen again in Hebrews 7:9–10 where Levi, the great grandson of Abraham, is declared to have paid tithes to Melchizedek, being yet in the loins of his great grandfather Abraham (cf. Gen. 14:20). Romans 5:12 declares that all his race sinned in Adam and when Adam sinned. No other interpretation than that will carry through the remaining verses of this context.

b. **I CORINTHIANS 15:22.** This Scripture reads: “For as in Adam all die, even so in Christ shall all be made alive.” Such is the Authorized Version reading of this important declaration. There is no difficulty regarding the first clause, that “in Adam all die”; but as for the rest of the verse, the same numerical all—*πάντες*—who suffer the death penalty are not necessarily in Christ, though all—*πάντες*—will be made alive: for, as Christ said, “the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth” (John 5:28–29). It is more fully in accordance with the context which follows (1 Cor. 15:23–24) if the passage is understood to mean that all men die because of Adam and all men—the same numerical all—will be raised by or because of Christ. For the context continues by saying that every man will be raised in his own classification; every man will be raised—that disclosure precludes a restriction of the context to those only who are in Christ by position. Such a limited type of resurrection, nevertheless, is later declared by the words “they that are Christ’s at his coming” (vs. 23). The subject in view is clearly universal death through Adam and universal resurrection through Christ. Romans 5:18 presents a similar case with a twofold use of *πάντες*.

c. **SECONDARY PASSAGES.** In 1 Corinthians 15:45 it is asserted that, in contrast again, Adam was made a life-receiving soul while Christ is a life-giving Spirit. In like manner (vs. 47), Adam was “of the earth, earthy”; the Second Man is none other than the Lord from heaven. Though the believer has borne the image of the earthy, he is appointed to bear the image of the heavenly. He will be “conformed to the image” of Christ (Rom. 8:29). Again in 1 Timothy 2:13–14 it is said that Adam, quite in contrast to Eve, was not deceived in his transgression. Adam sinned knowingly and willfully. In Romans 5:14 reference is made to those who, because of immaturity and incompetency, have not sinned after “the similitude of Adam’s transgression” (that is, knowingly and willfully). Thus also in Jude 1:14 Enoch is declared to be the “seventh from Adam,” as throughout the entire Bible Adam is recognized for a living man, the beginning of the human race. In the genealogy of Christ given by Luke Christ is traced back to Adam who, it is averred, *was the son of God* (Luke 3:38). Christ Himself upholds the Genesis record respecting Adam and Eve (cf. Matt. 19:4–6; Mark 10:6–8).

ADOPTION

1. **THE USUAL MEANING.** The Bible recognizes the usual meaning of the word *adoption*, which is the placing of one rightfully outside blood ties into the position of a legal child (not, a natural child) in the family. Though not known at first among Jews, adoption was practiced by the Egyptians. Exodus 2:10 records the adoption of Moses by Pharaoh’s daughter (cf. 1 Kings 11:20). The adoption of Esther (cf. Esther 2:7, 15) demonstrates that the custom was practiced by Jews in Babylon. Greece and Rome were evidently included among those who followed this custom. The Apostle Paul, indeed, uses this term only when writing to Gentiles. He writes to such about the national placing of Israel above other peoples—“To whom pertaineth the adoption” (Rom. 9:4–5)—as an adoption, but this instance bears closely upon the spiritual, New Testament use of the word. However, it is evident from Exodus 4:22; Deuteronomy 32:6; Isaiah 64:8;

Jeremiah 31:9; and Hosea 11:1 that Israel, though called the son of Jehovah, is a son only by virtue of decree or sovereign placing and not by virtue of natural or spiritual ties in their relation to Jehovah as a child.

2. **THE NEW TESTAMENT MEANING.** The spiritual use of the word *adoption* signifies the placing of a newborn child—in point of maturity—into the position of privilege and responsibility attached to an adult son. Here an important distinction appears between two Greek words, namely, τέκνιον—used to denote little children who are under the authority of parents, tutors, and governors (cf. John 13:33)—and υἱός—used to denote an adult son. Christ accordingly spoke of Himself as *Son of man*, and by employing the latter meant that He is One of full maturity. Perplexity may arise over why a born, and thus a natural, child should be adopted at all; for adoption, as usually conceived, could add nothing to rights which are gained by natural birth. It is thus, however, that the true spiritual meaning of *adoption* appears. The naturally born child is by adoption advanced positionally to his majority and given at once the standing of an adult son. Since spiritual adoption occurs at the time one is saved and thus becomes a child of God, there is no childhood period recognized in the Christian's experience. The one reference in 1 Corinthians 3:1 to "babes in Christ" sustains no relation to an immaturity which is due to brief experience with the Christian life; it is a reference to limitations which belong to an unspiritual or carnal state. The believer who is carnal may have been saved for many years.

In its distinctive significance, spiritual adoption means that the one thus placed has at once all the privilege—which is that of independence from tutors and governors—and liberty of a full-grown man. The Christian is enjoined to "stand fast" in the liberty wherewith Christ has made him free and not to be "entangled again with the yoke of bondage," which is evidently a reference to the legal or merit system (Gal. 5:1). Spiritual adoption also imposes the responsibilities belonging to full maturity. This is clear from the fact that, whatever God addresses to any believer, He addresses to all who believe. No portions of the hortatory Scriptures intended for Christians are restricted to beginners in the Christian life. The same holy walk and exercise of gifts is expected from all the children of God alike. Since the Christian life is to be lived in the power of the indwelling Holy Spirit, this requirement is reasonable; for the enabling power of the Spirit is as available for one as for another. Practically, long years of experience in the Christian life will doubtless tend to skilled adaptation to that new manner of life; but those years add no more resource than is given by the Spirit from the beginning to those who are saved. The whole field of Christian responsibility is by so much related to this doctrine of adoption.

Adoption assumes a practical meaning as set forth in the Galatian and Roman Epistles. In the former it becomes a deliverance from slavery, from guardians, and from nonage; in the latter it signifies a deliverance from the flesh (cf. Rom. 8:14–17). All of this is directly due to the new, complete responsibility which full maturity imposes and to the divine plan that the believer's life is to be lived from the start in the power of the Holy Spirit.

The final placing as exalted mature sons awaits the redemption of the body, which will occur at the return of Christ (Rom. 8:23). This, too, is related to the "glorious liberty of the children [not, little children] of God" (Rom. 8:21).

Dr. C. I. Scofield presents this same definition of adoption in the notes of the *Scofield Reference Bible*: "Adoption (*huiothesia*, 'placing as a son') is not so much a word of *relationship* as of *Position*. The believer's relation to God as a child results from the new birth (John 1:12, 13), whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son (Gal. 4:1–5). The indwelling Spirit gives the realization of this in the believer's present experience (Gal. 4:6); but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of the saints, which is called 'the redemption of the body' (Rom. 8:23; 1 Thes. 4:14–17; Eph. 1:14; 1 John 3:2)" (p. 1250).

ADVOCACY

In its usual or general meaning an advocate is one who undertakes in the cause of another person. The original word used in the New Testament is *παράκλητος* and its translation as in John 14:16, 26; 15:26; 16:7—comforter—is unsatisfactory. It doubtless is the work of the Holy Spirit to lend comfort unto those to whom He ministers, but His work as Advocate in their behalf is much more extended, including all the work of the Spirit in and through the believer. In its Biblical or spiritual meaning, advocacy represents divine enablement and assistance. Two Persons of the Godhead are recognized as Advocates.

1. CHRIST. In His earthly ministry of three years Christ was Advocate for His own in the world, and before He left the world He promised another Advocate to continue this service. By the use of the word *another*, Christ implies that His own ministry has been that of an advocate (John 14:16).

As a legal representative in the court of heaven Christ now functions as the Christian's Advocate or defense (1 John 2:1), but never does He assume the work of prosecution. That charges are preferred in heaven against the believer and before the Father on the throne is certified in Revelation 12:10, which reads, "For the accuser of our brethren is cast down, which accused them before our God day and night." The heavenly Advocate's ministry is twofold, namely, advocacy and intercession. In the latter service He is concerned with the Christian's weakness, ignorance, and immaturity, while in the former service He undertakes even on behalf of the Christian that has sinned. The declaration is: "If any [Christian] man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). In the first chapter of 1 John the effect of the believer's sin upon himself is set forth; but the second chapter opens with a contemplation of the far more serious problem of the effect of the Christian's sin upon God. When recognizing this problem of evil, the Arminian assumes that there is no specific cure through Christ's advocacy for the Christian's sin and that the saved one who has sinned must be dismissed from his saved estate because of the sin. Such, indeed, would be necessary were it not for the present advocacy of Christ in which He pleads the value of His death for that very sin which is in question. As Advocate in heaven, Christ pleads the fact that He bore this sin. The righteous ground of His death for sin secures the believer's release—so far as divine condemnation is concerned. God accepts always the death of His Son as the basis of His release of those who have sinned. The advocacy of Christ in heaven respecting the believer's sin is so complete and perfect that by it He wins a title which He gains nowhere else, namely, *Jesus Christ the righteous*.

The present advocacy of Christ in heaven is self-appointed. It is included in His work as Savior. It is wrought for every believer at all times without regard to the believer's own understanding of it or any supposed cooperation with it. It is not therefore a subject of petition; it is rather a subject of praise and thanksgiving.

2. THE HOLY SPIRIT. When about to leave the world Christ promised another advocate (John 14:16), and thus pointed to the Holy Spirit with clear instructions respecting the work which the Spirit would undertake. The advocacy of the Spirit is also one of intercession and direct aiding. Reference is made to His intercession in Romans 8:26–27. It is declared that "he maketh intercession for the saints according to the will of God." In His enabling ministry the Spirit empowers unto every good work and overcomes every foe. So great are the provisions for the child of God in this present age!

The Spirit is not a mere substitute for, or a successor to, Christ; He has His own incomparable ministry which is peculiar and specific. He is the all-sufficient One who has been sent into the world by both the Father and the Son.

3. THREE GENERAL USES OF THE WORD *ADVOCATE*. From the foregoing it will be seen that there are three general meanings to the word *advocate*—a legal advocate, which Christ is now in heaven; an intercessor, which Christ and the Holy Spirit now are; and a general helper, which Christ was while on earth and which the Holy Spirit is throughout this age.

AGE

(See DISPENSATIONS)

ANGELS

According to Colossians 1:16, creation included “things” invisible as well as things visible and angels are among the things that are invisible. They comprise a vast company of spirit beings concerning whom the Scriptures bear abundant testimony, but whose existence and ministrations have been strangely neglected in works on theology. Angels are mentioned about 108 times in the Old Testament. From the Greek word for angels, ἄγγελος, is derived the term used in English. In any case, the word means simply *messenger* and in rare instances is used thus of men (cf. Luke 7:24; James 2:25; Rev. 1:20). Christ used the term when referring to departed human spirits (Matt. 18:10; cf. Acts 12:15). The position angels hold by creation is above men (Ps. 8:4–5; Heb. 2:6–7; 2 Pet. 2:11). The record of the origin of the angels by creation is given in Psalm 148:2–5 and in Colossians 1:16.

The angels are classified as follows: (1) The Angel of Jehovah, which terminology refers to the preincarnate appearing of the Son of God and therefore is not rightly classified as reference to an angel; yet the term is used of Him. His appearings in this form are recorded as ten theophanies. As the Revealer of God and the One whom Jehovah sends, He is a veritable Messenger (Ex. 23:20; cf. 32:34; 33:2). (2) Gabriel, meaning “the mighty one” (Dan. 8:16; 9:21; Luke 1:19, 26–38). (3) Michael, the archangel, a name meaning “Who is like God?” and he is head of the armies of heaven (1 Thess. 4:16; Jude 1:9; Rev. 12:7), and Israel’s prince (Dan. 10:21; 12:1). (4) Cherubim, the defenders of God’s holiness (Gen. 3:22–24; Ex. 25:17–22; Isa. 37:16; Ezek. 1:5; 28:14). (5) Seraphim (Isa. 6:2). (6) Principalities and powers—sometimes used of good and sometimes of evil angels (Rom. 8:38; Eph. 1:21; 3:10; 6:12; Col. 1:16; cf. 2:10, 15; Titus 3:1; 1 Pet. 3:22; Luke 21:26). (7) “The elect angels” (1 Tim. 5:21). (8) Angels known by their ministries—angel of the waters (Rev. 16:5), angel of the abyss (Rev. 9:1), angel with power over fire (Rev. 14:18), seven angels with trumpets (Rev. 8:2), “the watchers” (Dan. 4:13, 17, 23). (9) Satan and the demons, and (10) Jeremiel or Uriel, Raphael, etc., mentioned only in the Apocryphal writings.

The general facts regarding the angels are: (1) They are legion (Ps. 68:17; Dan. 7:10; Matt. 26:53; Heb. 12:22; Rev. 5:11); they form the hosts of heaven (Luke 2:13. Note the R.V. term, *Jehovah of hosts*). Numerically, angels neither increase nor decrease. (2) Whether they have any kind of bodies cannot be determined. They appear as men when so required (Matt. 28:3; Rev. 15:6; 18:1). They are said to fly (Isa. 6:2; Ezek. 1:6; Dan. 9:21; Rev. 4:8; 14:6). (3) Their abode is evidently in heaven; but reference is thus made to the second heaven, the stellar spaces (Matt. 24:29). Christ passed through the angelic sphere going to and coming from earth (Eph. 1:21; Heb. 2:7; 4:14). (4) The ministries of the angels are varied and are all described in the Sacred Text (Ps. 34:7; 91:11; 103:20; 104:4; Dan. 4:13, 17, 23; 6:22; Matt. 4:11; Luke 16:22; Acts 5:19; 8:26; 10:3; 12:7; 27:23; 1 Cor. 11:10; Col. 2:18; Rev. 22:8–9). (5) The vast empires of angels are doubtless occupied with many enterprises and the execution of their governments. They do behold the things of earth (Luke 12:8–9; 15:10; 1 Cor. 11:10; 1 Tim. 3:16; Rev. 14:10). (6) Their presence is recorded at creation (Job 38:7), at the giving of the law (Acts 7:53; Gal. 3:19; Heb. 2:2; cf. Rev. 22:16), at the birth of Christ (Luke 2:13), at the scene of His temptation (Matt. 4:11; cf. Luke 22:43), at the resurrection (Matt. 28:2), at the ascension (Acts 1:10), and just so they will be at the second coming (Matt. 13:37–39; 24:31; 25:31; 2 Thess. 1:7).

Angels are generally classified as unfallen or holy angels (Mark 8:38) and fallen (Matt. 25:41). There will yet be war in heaven between the two classes of angels (Rev. 12:7–10). The fallen angels are either free (cf. the demons) or bound (2 Pet. 2:4; Jude 1:6).

ANTHROPOLOGY

Like Angelology, Anthropology is a major division of Systematic Theology and has had its due treatment in an earlier portion of this work (Vol. II). As a review of some salient features of the subject, certain truths may be restated.

1. **AS A MODERN SCIENCE** in secular education Anthropology is treated wholly apart from Biblical revelation, having in view only man's development and achievements. Whatever is said respecting man's origin is from an evolutionary point of view and nothing is included relative to spiritual values or man's destiny. Biblical Anthropology enters a much wider field, then, and contemplates important considerations.

2. **THE ORIGIN OF MAN**, according to the stand taken by intrabiblical Anthropology, is accepted as declared in Genesis and as incorporated in all subsequent Scriptures, namely, that man is a direct creation of God. To deny the Genesis account is not only a denial of that portion of God's revelation, but becomes a fostering and sustaining of unbelief respecting every word God has spoken.

3. **MAN MADE IN THE IMAGE AND LIKENESS OF GOD.** This is the unqualified declaration of the Bible. It therefore follows that God may be known somewhat with regard to the character of His Being by that which man is, apart from that in man which the fall has engendered. The comparisons thus drawn must be restricted to spiritual, rather than supposed physical, divine characteristics.

4. **THE MATERIAL PART OF MAN** was a direct creation from existing substances.

5. **THE IMMATERIAL PART OF MAN** was breathed into him as the very breath of God and thus he became a living soul.

6. **THE FALL OF MAN** was accomplished through the design and influence of Satan. The sin which caused the fall of man was not only suggested by Satan, but was the identical form of it which Satan had himself followed and by which he fell from that high estate into which he was placed by creation, namely, acting independently of God through disobedience and thus repudiating all divine right and authority over himself (cf. Gen. 3:5; Isa. 14:12-14).

7. **THE FALL AND ITS PENALTY** are visited upon the whole human family. That penalty to which spiritual death is due is transmitted *mediately* from parent to child, while the penalty of physical death is imputed *immediately* from Adam to each individual member of his race, the divine reckoning being that each member of the race was seminally in Adam when the first man sinned and therefore each member shared in that sin. This reckoning of Adam's sin to his race is a *real* imputation, rather than a *judicial* imputation. This divine principle of reckoning is clearly indicated in Hebrews 7:9-10, where Levi, who as a priest was supported by the tithes of the people, did, nevertheless, pay tithes when Abraham paid tithes to Melchizedek since he was as a great grandson in the loins of father Abraham.

8. **GOD HAS MOVED** in the direction of a cure for man's lost estate. The terms upon which this cure may be received are as definite as any can be. He who in the beginning disobeyed God and sinned is called upon to obey the gospel of God's grace. In the present age the salvation which God offers is unto a place in the highest glory and in no way to be compared with that estate of innocence from which Adam fell.

ANTICHRIST

If the doctrine of antichrist is built on etymology of the word, the field is going to be broad indeed, for all that is opposite to Christ is antichrist. Thus, as John says, "Even now are there many antichrists" in the

world (1 John 2:18)—and this reference includes the spirit of antichrist (1 John 4:3)—alluding to any who in spirit or in person is opposed to Christ.

On the other hand, if the doctrine is limited to a future person, there is occasion for some discussion about who that person is and the Scriptures bearing upon him. If the person predicted is identified by his ambitious assumption to be Christ, he is rightly called *antichrist* and is easily represented by the first beast of Revelation (13:1–10). If he is identified as the one who declares himself to be God, as in Ezekiel 28:1–10, he is at once likened to the man of sin of whom Paul writes in 2 Thessalonians 2:3–10. Likewise, Daniel sees a little horn or king who conquers other kings and assumes a place of authority over the other kingdoms.

Though the titles differ, the beast of Revelation 13:1–10, the man of sin of 2 Thessalonians 2, the little horn of Daniel 7, and the wicked prince of Daniel 9 seem to be no other than the one who will federate kingdoms, but will be destroyed at the coming of Christ. His way evidently is being prepared by those who, according to the Spirit, teach antichristian doctrine, denying the fact of the incarnation of the Logos. Probably these are even now preparing for the coming of the person of antichrist. Christ referred to one who would come in his own name (John 5:43) whom the Jews would receive. His nationality is believed to be Jewish since Ezekiel predicts of him that he shall “die the deaths of the uncircumcised” (Ezek. 28:10). A true child of God is justified in observing the direction of events which take place in the fulfillment of prophecy.

APOSTASY

Two words of quite different meaning are often confused, namely, *apostasy* and *heresy*. The former describes one who has first embraced some creed or doctrine and afterwards turned from it. Apostasy is well described as “a total departure from one’s faith or religion; abandonment of creed and renunciation of religious obligations” (*Standard Dictionary*, 1913 edition). On the other hand, heresy refers to a belief which is held in variance with standards or accepted features of doctrine. The term *heretic* does not imply having embraced doctrine from which one has finally departed. That which is branded as heretical may have been an unaltered conviction or contention. The history of the church in its treatment of heretics is deplorable. Of this history the same *Standard Dictionary* records: “Heresy was formerly a crime in most European countries, and as such punishable by law. It consisted generally of a refusal to accept a prescribed article of faith, altho the canon law enumerates 82 different varieties. Punishment for heresy was common in medieval times on the part of all dominant religious sects and was practised by the first colonists in America. The writ ‘*de heretico comburendo*,’ by which heretics could be burnt, was passed originally against the Lollards in 1401, and was repealed under Charles II., 29 Car. c. 9, in England, and several toleration acts have since stopped civil punishment for heresy. Ecclesiastical penalties are still enforced against heretical members both in the Protestant and Catholic churches.”

Nothing could be more beside the point than persecution based upon the supposition that credence respecting doctrine is something subject to the control of the individual’s will. An enlightened mind may change the attitude of some heretic, but nothing else could avail. This fact reaches far into the field of practical effort, in behalf of the saved that they may be more spiritual, and of the unsaved that they may come to a saving knowledge of Christ. Teachers of doctrine and evangelists would do well to analyze their methods and appeals that these may be brought into conformity with the unalterable fact respecting the ability or inability of the human mind. That every truth of Scripture is a revelation from God means more than the fact that God has caused it to be written as Scripture; it reaches on to the individual, to whom it must come as a personal discovery to the mind by the power of the Holy Spirit. It must be a profound intuition respecting a given truth, to which the unaided mind—because of inherent limitations—could not

attain. As for the progress which saved people may make in the knowledge of God's truth, it would be well to give attention to two major passages—John 16:12–15 and 1 Corinthians 2:9–3:3.

The experience of apostasy is to the human mind one of God's great mysteries. Why, indeed, should evil ever be found in His universe, which universe was in the beginning as free from evil as its maker? Scripture without hesitation records various apostasies. These are:

1. THAT OF THE ANGELS. Of the fallen angels it is said that they “kept not their first estate” (Jude 1:6), and of Satan it is said that “he abode not in the truth” (John 8:44) and that “iniquity was found in” him (Isa. 14:13–14; Ezek. 28:15). For the apostasy of the angels there is no remedy; on the contrary, it is predicted in words which cannot be revoked that all fallen angels are to spend eternity in the lake of fire (Matt. 25:41), which is God's answer to the apostasy of the angels.

2. THAT OF ADAM. Of this aspect of truth much has been written earlier; but it should be observed that Adam became an apostate by his one sin and that as he fell he could and did propagate only after his fallen nature. The first to be born into the world by natural birth proved a murderer.

3. THAT OF ISRAEL. Apostasy with some degree of restoration was the constant experience of the nation Israel, all of which was predicted, which prediction but discloses the fact that sin is never a surprise to God. He can always foresee it, as He does. Israel is now in her last apostasy. There will never be another after she is restored from the present estate of separation from covenant blessings (cf. Deut. 28:15–68; 30:1–8; Isa. 1:5–6; 5:5–7).

4. THAT OF CHRISTENDOM. The Church of Rome represents the extent of apostasy to which men can go regardless of the fact that it was quite pure and scriptural in its beginning. The final “falling away” is predicted for the days of tribulation (2 Thess. 2:3) and the period of the “last days” of the Church on earth is marked by apostasy (cf. 1 Tim. 4:1–3; 2 Tim. 3:1–5).

Some have declared that there is no hope for an apostate. Such a declaration overlooks the power and grace of God. Some apostates, such as are named in the New Testament and have lived in all generations, will never be restored; but this is not saying that they could not have been restored. A heretic who has held heretical ideas from the beginning of his mature life may be instructed and so led into the truth. Those in error are always subject to correction in love. So unbelief may be overcome by a revelation of the truth.

ASCENSION

So much that is vital within the field of typology is involved in this specific feature of Christology that there is occasion for an individual doctrinal consideration of its character. While it may be true that during the forty days of His postresurrection ministry Christ moved back and forth freely between earth and heaven, it is of doctrinal importance and within the bounds of that which is written to recognize two ascensions—one directly following the resurrection and the other when He visibly departed on the clouds at the end of the forty days. Though no Scripture directly describes the first ascension, it is implied in the record of what Christ said to Mary in the early morning at the tomb, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God” (John 20:17). That He ascended on this same day subsequent to the resurrection is evident, for He said unto His disciples at evening of that day, “Behold my hands and my feet, that it is I myself: handle me, and see” (Luke 24:39).

In this first ascension which followed directly upon His resurrection, two important types were fulfilled. It would not have been reasonable for this twofold fulfillment to have been delayed until the end of the forty days on earth—especially as one of the types, that of the “wave sheaf,” represents Christ in resurrection. Of

all the sheaves of grain on the hills of Palestine but one from each homestead was waved ceremonially before Jehovah, and that on the day following the Sabbath (cf. Lev. 23:11) and as a representation of all the sheaves of the harvest. Thus Christ when He ascended from the tomb appeared as an earnest of the mighty harvest of souls whom He had redeemed, who came with Him out of the tomb and who share His resurrection life and glory. He was thus the “firstfruits of them that slept,” a representation of that resurrection of believers that is yet to be (cf. 1 Cor. 15:20–23).

The other type which Christ fulfilled in connection with His first ascension was that of the high priest presenting the blood in the holy of holies on the Day of Atonement. Thus Christ the true High Priest presented His own blood and the acceptance of that sacrifice for sinners answers every need of the sinner forever. The importance of the presentation in heaven of the emblem of His finished work in redemption, reconciliation, and propitiation cannot be estimated nor should it be slighted.

At His second ascension, which occurred at the end of His postresurrection ministry of forty days, Christ was seen returning on the clouds of heaven. He then undertook His present session at the Father’s right hand, and with it the far-reaching ministries which continue throughout this age and which provide all security for those who are saved. It was then that He became “Head over all things to the church” (Eph. 1:21–22), the Bestower of gifts (Eph. 4:7–11). He took up the twofold, priestly ministries of intercession (Rom. 8:34; Heb 7:25) and advocacy (Rom. 8:34; Heb. 9:24; 1 John 2:1).

ASSURANCE

In the general signification of the doctrine, assurance is a confidence that right relations exist between one’s self and God. In this respect it is not to be confused with the doctrine of eternal security. The latter is a fact due to God’s faithfulness whether realized by the believer or not, while the former is that which one *believes* to be true respecting himself at a given time. Assurance may rest upon personal righteousness, which assurance was in the past age a recognition of one’s own righteous character; but in the present age it is a recognition of that righteousness of God which is imputed to all who believe. Isaiah declares, “And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever” (Isa. 32:17). Thus also the Apostle writes of the confidence which is engendered by understanding (Col. 2:2), and they who understand God’s provisions and who have entered intelligently into them have just this. Likewise in Hebrews 6:11 there is reference to “the full assurance of hope,” and in 10:22 to “full assurance of faith.” Although it may be concluded that assurance is altogether experimental, resting as it does on a true faith, a true hope, a true understanding, and an imputed righteousness, such feeling may lead one to say without any presumption, “I know that I am saved,” or, as the Apostle testified of himself: “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day” (2 Tim. 1:12). So far as the Scripture cited above is concerned, assurance rests not only on the Word of God but as well upon Christian experience. These two grounds of confidence—that of experience and that based on the Word of Truth—should be considered specifically.

1. BASED ON CHRISTIAN EXPERIENCE. The inward witness of the Holy Spirit is a definite Christian experience. The Apostle Paul states: “The Spirit itself [R.V., himself] beareth witness with our spirit, that we are the children of God” (Rom. 8:16), and the Apostle John declares, “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son” (1 John 5:9–10). In Hebrews 10:2 it is asserted that those “once purged” should have had no more conscience of sins. That is to say, the removal of all condemnation (cf. Rom. 8:1) should create a corresponding experience. In 1 John 3:10 a real experimental distinction between the “children of God” and the “children of the devil” is manifested. The

difference is exhibited in the matter of lawless sinning. The context, which begins with verse 4, has altogether to do with lawless sinning, that is, sinning with no consciousness of its seriousness. The Christian lives with a grieved or an ungrieved Holy Spirit inside, and he cannot sin without an inner distress (cf. Ps. 32:3–5). 1 John 3:9–10—“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother”—does not teach that Christians do not sin (cf. 1 John 1:8, 10); it rather teaches that the believer being indwelt by the Spirit of God cannot sin lawlessly. It is also to be observed that the presence of this living Christ in the heart through the advent of the Spirit should cause a suitable experience, if the believer’s relations to God are spiritual rather than carnal. Again, the Apostle writes in respect to the indwelling Christ: “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (2 Cor. 13:5). It is inconceivable that Christ should dwell in the heart without some corresponding experience. Therefore the Apostle directs that self-examination be undertaken on the one issue of the indwelling Christ. Certain results from that indwelling are normal.

a. THE FATHERHOOD OF GOD A REALITY. It is one thing to know about the triune God and quite another thing to *know* God. Knowledge of God as Father is achieved in the human heart by the work of the Son, Christ Jesus. He said, “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:27–28). The rest which is thus promised to the soul is that which results when God is known as Father. This knowledge is secured to all who believe in Christ as Savior.

b. A REALITY IN PRAYER. Doubtless unsaved persons attempt to pray, though without the ground of access to God which Christ is; but the individual who comes really to know God finds a new experience in prayer. It is incredible that He who lived by prayer when here on the earth should not impel the one in whom He lives to the exercise of the potentialities of prayer.

c. THE WORD OF GOD DESIRED. Similarly, if Christ indwells, there must be a new interest created in the heart for the Word of God on the part of the one who is saved. The new spiritual life which came by the second birth, like physical life, must be fed and thus the Word of God becomes the “sincere milk” to some and “strong meat” to others; so all who are saved do have a normal desire for the Truth of God. If there is no appetite for spiritual food, there is some serious reason.

d. A NEW PASSION FOR THE SALVATION OF MEN. If Christ who died that lost men might be saved has come to live in a human heart, there must be of necessity and normally a new passion for lost souls created in that heart. Divine love, it will be remembered, is the first-named section of the manifold fruit of the Spirit.

e. A NEW SENSE OF KINSHIP. And, finally, to be born of God is to enter the family and household of God. It is because of the truth that saved ones are actually sons of God that Christ is pleased to call them *brethren* (Rom. 8:29). This relationship is so genuine that there must be, of necessity, a corresponding sense of kinship arising in the heart. The Apostle John, therefore, presents this searching test of reality: “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 John 3:14).

In all the lines of evidence relative to personal salvation to be based on Christian experience one qualifying feature must be considered, namely, that it is possible to be saved and at the same time to be living a carnal life, and when in the carnal state no believer’s experience can be normal. The evidence cited above, then, since it is drawn from Christian experience, applies only to those who are adjusted to the mind and will of God. The conclusion to be reached in this aspect of the present theme is not that carnal believers are unsaved, but rather that Christian experience, depending as it does upon that which is wrought in the heart by the Holy Spirit, will not be normal when the Spirit’s work in the heart is hindered by carnality.

Thus for a very great proportion of believers the evidence of assurance based on Christian experience is without validity because of carnality.

2. BASED ON THE WORD OF GOD. Since that which God covenants and promises cannot fail, evidence respecting one's salvation which is based upon the Word of God proves absolute. In 1 John 5:13 it is written: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Thus has God revealed it is the divine purpose that everyone who believes to the saving of his soul may *know* that he is saved, not in this instance through uncertain Christian experience but on the ground of that which is written in Scripture. Though the truth stated in the above passage no doubt applies to all the promises of God unto those who are saved, the Apostle evidently is referring to that which he has just stated (vs. 12), namely, "He that hath the Son hath life." It becomes, then, a matter of self-knowledge whether one has had a recognized transaction with the Son of God regarding one's salvation. When such a transaction occurred may not be known, but the saved one must recognize that he depends only on Christ as his Savior. He may say with the Apostle (2 Tim. 1:12), "I know whom I have believed." The Lord has said, "Him that cometh to me I will in no wise cast out" (John 6:37). To those who have thus come to Christ for His salvation there can be no other conclusion, if Christ's word is honored, than that they have been received and saved. The Word of God thus becomes a title deed to eternal life, and it should be treated as an article of surety, for God cannot fail in any word He has spoken.

a. **DOUBTING ONE'S OWN COMMITMENT.** Multitudes are in no way certain that they ever have had a personal transaction with Christ regarding their own salvation. Obviously the cure for any uncertainty about one's acceptance of Christ is to receive Christ *now*, reckoning that no self-merit or religious works are of value but that Christ alone can save.

b. **DOUBTING THE FAITHFULNESS OF GOD.** Others who lack assurance of their own salvation do so because they, though having come to Christ in faith, are not sure that He has kept His word and received them. This state of mind is usually caused by looking for a change in one's feelings rather than looking alone to the faithfulness of Christ. Feelings and experiences have their place, but, as before stated, the crowning evidence of personal salvation—which is unchanged by all these—is the truthfulness of God. What He has said He will do, and it is not pious or commendable to distrust personal salvation after having definitely cast one's self upon Christ.

ATONEMENT

Complexity arises in some minds respecting the use of the word *atonement* and this is due to certain facts.

1. IN THE OLD TESTAMENT. So far as the English translation is concerned, the use of the term *atonement*—excepting the mistranslation of Romans 5:11—is restricted to the Old Testament. Though there it is a translation of two Hebrew words, but one of them, *kāphar*, is generally in view and it is used about seventy times. Its meaning is 'to cover.' This, the distinct and limited meaning of the Hebrew word, should not be invested with New Testament ideas, which contemplate a finished or completed work. Under the Old Testament provision the one who had sinned was himself fully forgiven and released, but the ground upon which it could be wrought was itself only typical and not actual. God forgave and restored where sin was only *covered* by animal sacrifices, but the true basis upon which forgiveness could ever be granted was the intention on God's part to take up the sin later that He had forgiven and deal with it righteously and effectively through the sacrificial death of His Son on the cross. That efficacious death was typified in the required animal sacrifice. According to Romans 3:25—"Whom God hath set forth to be a propitiation

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God”—the fact that Christ bore the sins which were committed before, which sins had already been forgiven on the typical ground that they were covered, ranks as one of the major accomplishments of His death. It is as though unnumbered promissory notes had been handed to Christ for Him to pay. If the notes are paid as promised, God is thereby proved to have been righteous in the forgiving of sin with no other demands having been made upon the sinner than that an offering be brought which, regardless of how much it was understood by that sinner, was in God’s sight an anticipation and recognition of His final meeting of every holy demand against sin by the efficacious blood of Christ. In other words, God pretermitted or passed over the sins, not judging them finally at the time they were forgiven. Such a course, it is obvious, would be a very unrighteous dealing if those sins were not in due time to be brought into judgment. All sins of the Mosaic age were thus shown to have been “covered” but not “taken away.” In contrast to this temporary expedient, all sin which God forgives has been and is now “taken away.” In two New Testament passages that vital contrast appears. It is written: “For it is not possible that the blood of bulls and of goats should take away sins. ... And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified” (Heb. 10:4, 11–14). Added to this is the direct statement of John 1:29, “Behold the Lamb of God, which taketh away the sin of the world.” This great declaration from John was a doctrinal innovation of immeasurable proportions. The same contrast between the divine dealings with sin in the past dispensation and in the present dispensation is indicated again at Acts 17:30.

2. IN THE NEW TESTAMENT. Though appearing once by an unfortunate translation in the New Testament (cf. Rom. 5:11), the word *atonement* is not really found in the New Testament. It is as though the Holy Spirit in jealousy for the truth is not allowing room for such an error respecting the divine plan of dealing with sin in the present age. The etymological meaning of *atonement* is ‘at-one-ment’; those once estranged are brought into agreement. The New Testament word for this great truth is *reconciliation*. There would be no doctrinal error committed should *at-one-ment* be substituted for *reconciliation*, but the careful student must be much influenced by the fact that ‘atonement’ as such is confined to the old order and is not used by the Spirit respecting any feature of the new order in Christianity.

3. IN THEOLOGY. By common usage and yet with little reason, modern theologians have seized upon the word *atonement* as a term to represent all that Christ did on the cross. In earlier portions of this work (Vol. III) upwards of fourteen stupendous achievements by Christ in His death have been indicated. These reach beyond all present time into other ages and past human situations into angelic spheres. It is not possible that the limitless outreach of Christ’s death should be represented in any single one or a dozen words; and from the fact that the term in question does not belong to the New Testament vocabulary and from the fact that it is employed in the Old Testament to represent one idea wholly foreign to and superseded in the New Testament, no word related to Christ’s death is more inapt as a reference to that which He really wrought for men of the present age. As the extent of Christ’s death is understood, so, correspondingly, the use of the term *atonement* will cease.

This discussion may be summarized by quoting from an extended article on the theme to be found in the *International Standard Bible Encyclopaedia*:

In the English New Testament the word “atonement” is found only at [Romans 5:11](#) and the American Revised Version changes this to “reconciliation.” While in strict etymology this word need signify only the active or conscious exercise of unity of life or harmony of relations, the causative idea probably belongs to the original use of the term, as it certainly is present in all current Christian use of the term. As employed in Christian theology, both practical and technical, the term includes with more or less distinctness: (a) the fact of union with God, and this always

looked upon as (*b*) a broken union to be restored or an ideal union to be realized, (*c*) the procuring cause of atonement, variously defined, (*d*) the crucial act wherein the union is effected, the work of God and the response of the soul in which the union becomes actual. Inasmuch as the reconciliation between man and God is always conceived of as effected through Jesus Christ (2 Cor. 5:18–21) the expression, “the Atonement of Christ,” is one of the most frequent in Christian theology. Questions and controversies have turned mainly on the procuring cause of atonement, (*c*) above, and at this point have arisen the various “theories of the Atonement” (I, 321, 1915 edition).

AUTHORITY

Though recognizing God as supreme, the general theme of *authority* may be extended from that point on almost without end. All the material is subject to a twofold division, namely, (1) authority which is external to man, and (2) that which is internal.

1. EXTERNAL. This conception includes the authority of God, of the separate Persons of the Godhead, of angels, of human governments, of the apostles, of the Bible, and of the church. The subject matter includes every situation wherein one or more intelligences determine the actions of others. Comment bearing upon each of these several divisions is in order.

a. **THE TRIUNE GOD.** By right of creation—the most absolute of all prerogatives—comes the ground of divine authority. To be the Originator, the Designer, and the Executor of all that exists becomes at once the basis for transcendent, peerless, and incomparable authority. Whatever lesser authorities there may be, it must be predicated of them that they are only relative and such as are allowed by the One who is supreme. The fact and extent of other authorities than that of God should not be contemplated apart from recognition of the over-all authority of God. Authority in the hands of those who are unworthy of it is most dangerous, and so it is cause for great thanksgiving that God is what He is; His is perfect trustworthiness, perfect wisdom, perfect purpose, infinite power, and infinite love.

b. **THE FATHER.** In the present relationship which exists within the Godhead, the Father is revealed as granting authority to the Son and directing the Holy Spirit. It is to the Father that Christ ever turned in prayer and expectation, and the believer is directed to pray to the Father (John 16:23) with the same recognition of His supreme authority and power.

c. **THE SON.** Though Christ could say, “All power [R.V., authority] is given unto me in heaven and in earth” (Matt. 28:18; cf. 1 Cor. 15:25–28), He does, nevertheless, acknowledge that the power is granted Him by the Father. He said accordingly, “For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man” (John 5:26–27). Much indeed is implied when He claimed “all authority” and “judgment.” These are the prerogatives of God. There is no intimation here that in His adorable Person the Son is inferior to the Father. In the outworking of creation and redemption, however, it has pleased the Persons of the Godhead to be related to each other as They are. Christ in consequence did His mighty works through the power and authority of the Holy Spirit. All such representation of the Son is better understood when it is remembered that Christ was living in the human sphere and adapting Himself to that limitation. Respecting Christ’s authority, note Matthew 7:29; 9:6, 8; 21:23–27; Mark 1:22, 27; 11:28–29, 33; John 5:27.

d. **THE HOLY SPIRIT.** The Holy Spirit is sent forth by both the Father and the Son, which fact indicates that He receives authority from those who send Him; He indeed exercises great authority in the world. He it is who restrains evil, who convicts the world, and who guides and empowers the believer (cf. Acts 13:2).

e. **THE ANGELS.** When angelic creation is described as in Colossians 1:16, there is mention of

“thrones, dominions, principalities,” and “powers.” By these terms reference is made to the authority which the angels exercise within their own order and sphere. It is true, as in the case of Satan, that some authority is granted them in their appointed relations with men (cf. Luke 4:6; 12:5; 22:53; Acts 26:18; Eph. 2:2; Col. 1:13; Rev. 6:8; 9:3, 10, 19; 13:4–5, 7, 12; 20:6).

f. **THE CIVIL RULERS.** The Word of God not only requires subjection to earthly authority, but declares that rulers are appointed of God. Such, indeed, is the supreme authority of God over all else as to control even government (cf. Prov. 24:21; Rom. 13:1–7; 1 Pet. 2:13–17).

g. **THE APOSTLES.** Very special authority was extended to the apostles and for this the Apostle Paul contended throughout his ministry; not for self-advancement, of course, but that his God-given right might be exercised in full according to the plan and will of God (Luke 9:1; 2 Cor. 10:8).

h. **THE BIBLE.** Reflecting the supreme authority of God as actually His revealed will, the Word of Truth is to be obeyed by all who come under His divine rule.

i. **THE CHURCH.** This kind of rule may be perverted, as in the case of Rome, but the Word of God directs that subjection be rendered by all within the church to those who are set over them in authority. The practical outworking of ecclesiastical authority has been the cause of endless strife throughout the history of the church.

2. INTERNAL. Without perhaps the same degree of definiteness, there is to be recognized the authority which arises through spiritual and moral appeal, through conscience, through customs, and through sentiment. All this and more like it may so dominate the mind and heart as to become a motivating influence.

B

BABYLON

The Old Testament traces the origin, history, and destiny of the ancient capital city of Shinar (Gen. 10:10; 14:1). It is not within the scope of this outline study to trace the history and development of the ancient city itself. *The International Standard Bible Encyclopaedia* presents this history quite fully and from the Biblical viewpoint. The name *Babylon* means ‘confusion,’ and is linked with disorder from the day of the confounding of human language as recorded in Genesis onward to the final destruction of great Babylon as recorded in Revelation. Of the theory that the ancient city will yet be rebuilt for it to be destroyed in fulfillment of prediction, little can be said in its favor. On the contrary, such a fruition directly contradicts the Scriptures (cf. Isa. 13:19–22; Jer. 51:61–64); however, confusion or babel continues until order is restored in the earth by Christ when He comes again. No more accurate or complete statement with respect to the local and larger meaning of Babylon has been found than that prepared by Dr. C. I. Scofield in the notes of his *Reference Bible* under Isaiah 13, verses 1 and 19:

The *city*, Babylon, is not in view here, as the immediate context shows. It is important to note the significance of the name when used symbolically. “Babylon” is the Greek form: invariably in the O. T. Hebrew the word is simply Babel, the meaning of which is *confusion*, and in this sense the word is used symbolically. (1) In the prophets, when the actual city is not meant, the reference is to the “confusion” into which the whole social order of the world has fallen under Gentile world-domination. ... Isa. 13:4 gives the divine view of the welter of warring Gentile powers. The *divine* order is given in Isa. 11. Israel in her own land, the centre of the divine government of the world and channel of the divine blessing; and the Gentiles blessed in association with Israel. Anything else is, politically, mere “Babel.” (2) In Rev. 14:8–11; 16:19 the Gentile world-system is in view in connection with Armageddon (Rev. 16:14; 19:21), while in Rev. 17 the reference is to apostate Christianity, destroyed by the nations (Rev. 17:16) headed up under the Beast (Dan. 7:8; Rev. 19:20) and false prophet. In Isaiah the political Babylon is in view, literally as to the then existing city, and symbolically as to the times of the Gentiles. In the Revelation both the symbolical-political and symbolical-religious Babylon are in view, for there both are alike under the tyranny of the Beast. Religious Babylon is destroyed by political Babylon (Rev. 17:16); political Babylon by the appearing of the Lord (Rev. 19:19–21). That Babylon the *city* is not to be rebuilt is clear from Isa. 13:19–22; Jer. 51:24–26, 62–64. By political Babylon is meant the Gentile world-system. ... It may be added that, in Scripture symbolism, Egypt stands for the world as such; Babylon for the world of corrupt power and corrupted religion; Nineveh for the pride, the haughty glory of the world.

Verses 12–16 look forward to the apocalyptic judgments (Rev. 6–13). Verses 17–22 have a near and far view. They predict the destruction of the literal Babylon then existing; with the further statement that, once destroyed, Babylon should never be rebuilt (cf. Jer. 51:61–64). All of this has been literally fulfilled. But the place of this prediction in a great prophetic strain which looks forward to the destruction of both politico-Babylon and ecclesio-Babylon in the time of the Beast shows that the destruction of the actual Babylon typifies the greater destruction yet to come upon the mystical Babylons (pp. 724–25).

The end of symbolical Babylon or confusion is described in Revelation under three aspects—the ecclesiastical, commercial, and political. Chapter 17 records the final destruction of ecclesiasticism. This destruction is of the great system known as Rome. The identification is so exact that the Church of Rome

does recognize it to some extent. She incorporates all the mysteries of ancient Babylon with those of her own forming. Being centered in the city of Rome, she sits upon seven hills (Rev. 17:9), she reaches her age-long ambition to rule the kings of the earth (Rev. 17:18), she was in the day that John wrote the center of world trade (Rev. 18:3, 11–13), she is the corrupter of nations (Rev. 17:2; 18:3; 19:2), and the persecutor of saints (Rev. 17:6). Following the removal of the true Church from the earth, this apostate church will gather into her fold all that remains of a professing Christendom (Protestantism) and will be permitted to realize her unholy ambition to rule over the earth, riding the scarlet-colored beast. From this place of authority she is cast down and destroyed by political Babylon as headed up by the beast. That apostate church is by inspiration termed “THE MOTHER OF HARLOTS.” In chapter 18 commercialism with its confusion is brought to destruction. It falls under the hand of God in a judgment which the kings execute as God wills (cf. Rev. 17:17, 20). The destruction of commercialism as recorded by John is in three parts—(a) the fact of the destruction (Rev. 18:1–8), (b) the human viewpoint thereof (vss. 9–19), and (c) the angelic viewpoint (vss. 20–24). A world system which is built on greed and desire for riches can have no understanding of a future state of society wherein that element will be wholly lacking. For the sake of gain nations have gone into devastating wars and destroyed the lives of their young men and wasted their resources. A world undominated by greed is in prospect but beyond human imagination. Finally, the whole structure of human government, Gentile authority in its last form under the rule of the beast and all that belongs to this vast political structure, gives way under the mighty crushing power of the returning King of kings (Rev. 19:11–21). Thus the way is cleared for “the God of heaven” to “set up a kingdom which shall never be destroyed” (Dan. 2:44–45; cf. Ps. 2:7–9; Isa. 63:1–6; 2 Thess. 2:8–12).

Confusion must reign in every part of human existence on the earth when the divine order and arrangement is disturbed, which arrangement provides for Israel, the center of all earthly realities, to be inside her land in blessing under Messiah’s rule with the nations sharing in that benediction. Such is the glorious future predicted, but it cannot be realized apart from the destruction of every form of babel that now infests the earth.

BAPTISM, REAL

Early writers on the general theme of baptism distinguished between *real* baptism, which is wrought by the Holy Spirit, and *ritual* baptism, which is administered with water. These terms well serve to distinguish between the two forms of baptism which are so clearly identified in the New Testament. Great significance should be attached to the fact that the same term, βαπτίζω, is used in defining each of these baptisms, and it follows that any definition of this great New Testament word, if it is to be true, must be as applicable to the one form of baptism as to the other. The root word, βάπτω, which is used but three times by the New Testament—cf. Luke 16:24; John 13:26; Revelation 19:13—occurs in the first two passages with its primary meaning, which is *to dip*, while the use of the word in the third passage—Revelation 19:13—illustrates its secondary meaning, which is *to dye* or *stain* (cf. Isa. 63:1–6). This evolution of the word from its primary meaning to a secondary meaning is reasonable. That which is dyed or stained by dipping—βάπτω—persists as βάπτω when dyed or stained by any other method. In like manner, the word βαπτίζω in its primary import means *to immerse* or *submerge*; but in its secondary meaning, which is a development from the primary import, it refers to an influence which one thing may exercise over another, or as Dr. J. W. Dale defines it “to bring into complete subjection to an influence or to imbue with virtues.” As an immersion serves to bring the thing immersed under the influence of the element into which it is submerged, so in the evolution of the present word a thing becomes baptized by another when even without physical intusposition or envelopment one thing exercises a positive influence over another. Apart from the recognition of this distinction, little understanding of many uses for this word will be gained. A complete baptism is recognized in the New Testament, for example, when without an intusposition or physical

envelopment an individual is baptized into the remission of sin, into repentance, into the name of the Father, the Son, and the Holy Ghost, baptized by drinking the cup of suffering, or as Israel was baptized into Moses by the cloud and the sea, or when one is brought under the power of the Holy Spirit, or when by the Spirit all believers are baptized into Christ's Body. The term *secondary* as related to the latter sense or use of βαπτίζω does not imply inferiority; it is secondary only so far as one meaning is derived from the other. The secondary import of this word is employed in all passages which refer to real (the Spirit's) baptism and the relative importance of this baptism over every other is immeasurable. No less an authority than Dr. J. W. Dale, who with great scholarship and sincerity spent much of his lifetime in preparing four large volumes on the subject of baptism, has asserted that in his opinion βαπτίζω is used only in its secondary meaning in the New Testament.

Baleful neglect of the doctrine of the Spirit's baptism is reflected in lexicons and theological works on baptism. Definitions are given and statements made which seem not to recognize the special use of βαπτίζω in relation to the Holy Spirit or the Body of Christ. Men may differ, as they have, over the meaning of this word in ritual baptism, but there is no room for a difference of opinion over the use of the word or its meaning and implications when employed to indicate that baptism which the Holy Spirit accomplishes. Some writers, indeed, have assumed to discuss this word without reference to its use in relation to real baptism.

Much has been written earlier in this work (Vol. VI more especially) on real baptism or that baptism which the Holy Spirit accomplishes, and it has been pointed out that, according to the definition assigned the secondary meaning of this word, the gift of the Spirit by Christ is a baptism (cf. Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:4–5), and since the Holy Spirit is received by every believer at the moment he is saved, he is thus baptized by the Spirit, having been brought under the influence of the Spirit. However, as true as this interpretation is, it should be distinguished from the erroneous teaching which contends that the Spirit is received as a second work of grace, which teaching confounds the Spirit's filling—that which is unto an empowered life—with the Spirit's baptism into Christ's Body, that which is unto position and standing before God.

What is termed *the baptism by the Spirit*—not, *in or unto the Spirit*—is His mighty undertaking by which He joins the individual believer to Christ's Body and thus to Christ Himself as the Head of the Body. Because of this great achievement on the part of the Spirit, the believer is from that moment in Christ and is thus brought under the influence of His Headship. No influence could be more transforming, more purifying relative to position, or more vital in its outworking than that engendered by a removal from the fallen headship of Adam into the exalted Headship of Christ. No other transformation is comparable to this. Though there is no physical intusposition when one is brought under the influence which the gift of the Spirit provides and though there is no physical intusposition when one is brought by the Spirit into the Headship of the resurrected Christ, the New Testament designates these influences as baptisms and sets them forth as vital and real above all other baptisms. Especially is union to Christ seen to be distinctive in point of far-reaching transformations. It is thus properly designated the real baptism. This vast theme has its due consideration under Pneumatology (Vol. VI).

BAPTISM, RITUAL

In approaching the theme of ritual baptism it is recognized that over this subject the most bitter divisions have been allowed to arise in the church—divisions and exclusions for which it is difficult to account in the light of two facts: (1) the great majority of those who are given to separations confess that there is no saving value in the ordinance and (2) all who look into it with freedom from prejudice recognize that fruitful, spiritual Christians are to be found on each side of the controversy. In a work on Systematic

Theology which purports to be faithful in declaring all aspects of Biblical doctrine, the consideration of ritual baptism cannot be eliminated, though to do so would be easier and to avoid countering good men would in itself be desirable. If the history of the controversy as it has been waged in the past few generations is a fair basis on which to estimate the present and the future, an extended work on theology itself—in spite of the way it reaches into all such vast fields of inexhaustible themes—may, like friendships, Christian unity, and fellowship, be discredited and shunned for no other reason than that this one ordinance is presented in a way which is contrary to the views which another holds. In such a matter as the mode of ritual baptism and what it represents, agreement with all good men is impossible when some of them are on each side of the controversy. It is reasonable, however, that those who are quite free to publish their own views should accord the same liberty to those who disagree. Securing converts to an idea certainly is not intended in the discussion to follow. That which is sincerely believed on each side of the controversy is to be stated as nearly as can be done apart from personal prejudice. The value to the student of such a declaration may not be questioned, for, regardless of his own convictions and however they were formed, he should know precisely what others believe who hold different views, else how can he be assured that he is justified in the position he defends? A man is on weak ground when he speaks vehemently and dogmatically respecting his own belief and yet does not know or understand what, in exact terms, his opponent believes. That an individual after many years of investigation should come to the point of personal convictions on such a divisive theme as this needs no apology.

This unhappy discussion has usually centered upon the question of the mode by which ritual baptism should be administered. The immersionist (this designation though inaccurate, as will be demonstrated later, is used here by way of accommodation) is one who demands an intusposition of the whole body in water. The affusionist is one who sprinkles or pours the baptismal water. With regard to proportion in membership, the former class of Christians may claim perhaps one third and the latter two-thirds of the Protestant Church. However, the issue is not one of the mode of expressing an idea or teaching; it concerns the actual idea to be expressed. In the case of the immersionist, the object believed to lie back of the ordinance is to enact the believer's codeath, coburial, and coresurrection with Christ, and with that in view the mode he employs is to him appropriate. In the case of the affusionist, the object lying behind the ordinance is to represent the coming of the Holy Spirit into the believer's life with all the varied values of that Presence. With this in view, the mode he employs is to him appropriate. The immersionist rejects all forms of affusion simply because it does not express his understanding of the meaning of the ordinance. In like manner, the affusionist rejects the mode the immersionist employs simply because it does not express his understanding of the meaning in the ordinance. The disagreement, when centered on the mode without reference to the meaning, has been carried on in aimless and hopeless fashion. Less assertive human determination of mode and more humble and gracious consideration of the meaning in ritual baptism is greatly to be desired.

The instructed affusionist recognizes much significance in the facts that the greatest operations of the Holy Spirit are in the New Testament termed baptisms—the same word being used as is employed when referring to ritual baptism—and that the Apostle writes of “one baptism” (Eph. 4:5), not, one mode of baptism. By the affusionist this reference to “one baptism” is explained on the grounds that ritual baptism is but the outward sign or symbol of an inward reality, which reality is wrought by the Holy Spirit, and that the real and the ritual baptisms thus combine to form *one baptism* as substance and corresponding shadow (cf. 1 Cor. 12:13; Gal. 3:27). The affusionist also believes that, as there is one unquestioned ordinance—the Lord's Supper—which represents the death of Christ, it is reasonable to expect that there would be, not a second ordinance representing that death, but an ordinance representing the work of the Holy Spirit.

When ritual baptism is deemed to be a cleansing from defilement (cf. Acts 22:16), the immersionist contends that, in so far as baptism is a cleansing, water symbolizes the cleansing blood of Christ and that the water when applied must cover the entire body. On the other hand, the affusionist, believing that it is the blood of Christ which cleanseth from all sin and that His blood must be applied by the Holy Spirit, understands ritual baptism to be related thus to the work of the Holy Spirit. The affusionist observes that all

ceremonial cleansings prescribed in the Old Testament were accomplished by sprinkling, pouring, or laving, but not by intusposition.

The immersionist relates ritual baptism to Christ's death, burial, and resurrection and on the ground of the fact that the believer is said to have been baptized into Christ's death, burial, and resurrection according to Romans 6:1–10 and Colossians 2:11–13. It is believed by the immersionist that, on the strength of these passages, the candidate for ritual baptism should enact the death, burial, and resurrection of Christ as a recognition of the relation which these hold to salvation, forgiveness, and justification, whereas the affusionist believes that these Scriptures cited above are related only to the ground of sanctification, concerning which no ordinance has been prescribed. The affusionist, if instructed in the truth at all, believes that the codeath, coburial, and coresurrection referred to in these two passages have only to do with the judgment of the sin nature, that no instruction is given to enact what Christ has done but rather the believer is enjoined to "reckon" that to be achieved which Christ has wrought and to be encouraged to believe that deliverance from the power of sin is thus made possible, the Holy Spirit being free so to act for children of God.

The claim of the affusionist is that, though immersion may have been practiced from early times, it was not until the last three or four hundred years that ritual baptism was given any meaning other than as related to the Holy Spirit's work in the believer. On the basis of this, it is believed that through a misinterpretation of both Romans 6:1–10 and Colossians 2:11–13 ritual baptism came to be considered by those practicing immersion to be an independent, unrelated, and sufficient baptism in itself, thus proposing so to speak two distinct baptisms. Affusionists, it may be said, are often misunderstood because they do not stress the mode of ritual baptism. They believe that ritual baptism does not consist in the *way* it is done, but in the *thing* that is done.

So, also, those among immersionists who practice trine immersion require that the candidate be dipped face down (since Christ bowed His head in death) three times—once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost. The majority of immersionists reject trine immersion as having no direct warrant in the New Testament and because they see in it an enacting three times of that which Christ did but once.

Since it is true that the meaning of ritual baptism is expressed to some degree by the mode of its administration, it is important to note that which may be intimated in the Scriptures respecting the mode. The vast majority of adherents to the church assume that the mode practiced by their denomination and to which they have been accustomed from childhood is the right and only mode. Some, however, upon reading the Authorized Version translation, which reflects the personal convictions of some of its translators, believe that the mode is there indicated in the text and this without an understanding of what the original declares. Though beyond the field of investigation on the part of those who consider only the text in English, the truth here, as in every doctrinal issue, is determined by the original. In this connection it is of interest to note that, while in every generation of recent history there have been scholarly men who believed in and practiced immersion, there have been, as pointed out by Dr. A. T. Robertson, the Greek scholar of the Southern Baptist Church, but eighteen worthy New Testament lexicographers and every one of these, being clergymen, practiced affusion in their ministry. Dr. Robertson also declares that no immersionist has ever written a New Testament lexicon; but he fails to give a reason why these eighteen men, though in their lexicons they give *immersion* as the primary meaning of βαπτίζω, practiced affusion as he asserts they did. In seeking the answer, rather than to assume that these good men were untrue to their convictions, it would be well to look more carefully at the Greek text which they interpret and to give scope, as these men evidently did, to the more vital, secondary meaning of the word βαπτίζω. This line of investigation should consider (1) the meaning of the word, (2) the Scriptures involved, (3) the prepositions employed, and (4) the baptism incidents recorded.

1. THE MEANING OF THE WORD. Continuing the discussion, as begun above under real baptism, respecting the primary and secondary meanings of the two words βάπτω and βαπτίζω, it is now to be emphasized that the secondary meaning of βαπτίζω obtains in all instances where there is a baptism apart from a physical intusposition or envelopment. To illustrate this, Christ termed His anticipated sufferings a baptism (Matt. 20:22–23). This could not refer to the ritual baptism by John which was then long accomplished, nor to a baptism with the Spirit in which He as Son could have no part. This passage means nothing unless suffering is itself a true baptism. Hence the affusionist in his credence believes that even ritual baptism, which to him represents the work of the Holy Spirit, calls for no physical envelopment.

Again, the same technical distinction in meaning obtains between the two Greek words βάπτω and βαπτίζω in their primary sense as is seen between *dip* and *immerse*, which are the English equivalents. A dipping involves two actions—*putting in* and *taking out*, whereas to immerse involves but one action—*putting in*, and in the case of the baptism into Christ with its limitless advantages (cf. 1 Cor. 12:13; Gal. 3:27) to be taken out is the one thing not desired. In the light of this it is clear that to say, as has commonly been said, that “βαπτίζω means *to dip* and only *to dip* throughout all Greek literature” is erroneous and misleading when the word does not mean *to dip* in any Greek literature. All of this indicates the inaccuracy in use of the word *immersion* to represent a ritual baptism by dipping. In this same connection, it is both suggestive and instructive to consider the use of βαπτίζω in the Septuagint, a Greek translation of the Old Testament thought to have been made by seventy scholarly men about two hundred years before Christ. The accepted meaning of this word is disclosed there. It will be found that βαπτίζω translates five Hebrew words—to *affright* (once), *to come* (once), *to Pierce* (once), *to dye* (three times), and *to cleanse* (sixteen times). Some of these actions could not include an intusposition and none of them require it. Truth, then, must be established by more than bald, dogmatic, erroneous human assertions. The affusionist claims it cannot be proved that the mode of ritual baptism is indicated in the meaning of the word βαπτίζω.

2. THE SCRIPTURES INVOLVED. Three passages develop the doctrinal significance of Christ’s death, burial, and resurrection as one achievement on His part and as a substitution for others, namely, Romans 6:1–10; 1 Corinthians 15:3–4; and Colossians 2:11–13. 1 Corinthians 15:3–4 clearly declares Christ’s death, burial, and resurrection as a substitute for sinners that they may be saved; it is unto forgiveness and justification for them. However, in the other passages—Romans 6:1–10 and Colossians 2:11–13—Christ’s death, burial, and resurrection are referred to (in Colossians His death is termed a circumcision) as a judgment of the old nature. Not apprehending the stupendous importance and meaning of Christ’s death for the believer’s sin nature and not realizing that this achievement by Christ calls for no re-enacting by an ordinance, some, being impressed with the meaningful words in these Scriptures (baptism, burial, and resurrection), have concluded that the mode of ritual baptism is indicated by these two passages. Over against this the affusionist, if aware of the truth at all, contends that these Scriptures, like 1 Corinthians 15:3–4, teach that which Christ has done—a thing to believe—and not a thing to be done. Cocrucifixion, codeath, coburial, and coresurrection, being wrought and accomplished for the believer, become a baptism, a dominating influence over the believer which is as immeasurable in its extent and value as infinity itself. Considering further the Scripture involved, it may be observed that much has been made of the statement in John 3:23 which reads, “And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.” When the arresting words *much water* are properly understood as *many springs*—such as would be required for the physical needs of the throngs of people and their beasts—the passage contributes nothing toward a modal ideal for ritual baptism. Ænon is likely to be identified as a sloping hillside with springs of water, but no body of water available.

Thus, again, the affusionist contends that it cannot be proved from the important Scriptures involved that ritual baptism is appointed to be given by immersion.

3. THE PREPOSITIONS EMPLOYED. The usual impression regarding the mode of ritual baptism which one might gain who reads only the English text of the New Testament is molded more by the prepositions

that are used in the English text than by any other factor in the case. Four prepositions come up at once for consideration. The point to be developed which concerns all of serious mind is that the particular translation of these prepositions as found in the English text is not the only meaning which the same English text assigns to these words in other like instances. All familiar with the Greek text recognize that a great latitude of meaning is given to prepositions, and that usually the correct sense will be determined by the more or less obvious meaning belonging to the text in which the word is found. It should hardly be needful to state that because a certain translation appears in the English text it is not necessarily the best rendering. The prepositions to be considered are:

a. Ἐν, which has 36 possible meanings and which in Matthew 3:6 has been translated ‘*in* Jordan’ is also translated in the English Bible by the words *at*, *on*, or *with* 330 times, could be so translated in the text cited. The sense is somewhat changed when it is translated ‘at Jordan’ rather than ‘in Jordan.’

b. Ἀπό has 20 English meanings, and is used thus in Matthew 3:16: “And Jesus, when he was baptized, went up straightway out of the water.” This preposition, here translated *out of*, is translated by the word *from* 374 times in the New Testament and could properly be so translated in Matthew 3:16, in which case the declaration would be that Jesus went up straightway *from* the water.

c. Εἰς has 26 meanings in English and is used in Acts 8:38 for the declaration that “they went down both *into* the water, both Philip and the eunuch; and he baptized him.” This preposition is translated in the New Testament 538 times by the word *unto* and could as accurately be so rendered here. It will be observed that going unto or into the water did not constitute the baptism, for Philip also went in with the eunuch.

d. Ἐκ has 24 English meanings and is translated in Acts 8:39 thus, “And when they were come up *out* of the water ...” This same word is translated *from* 168 times in the New Testament and could as correctly have been so translated here. Thus it would read that Philip and the eunuch went down unto the water and came up from the water.

Though the immersionist depends much on the way these prepositions are translated in order to establish the mode of ritual baptism, the affusionist contends that the mode of baptism cannot be determined by the prepositions used.

4. THE INCIDENTS RECORDED. First in this kind of list would be the baptism of Christ, which event has had an extended treatment as a division of Christology (Vol. V) and need not be restated here. It is often declared by those who practice immersion that the believer is to “follow Christ in baptism” assuming that Christ was baptized by immersion; but, whatever the mode employed, the believer may follow Christ in moral issues only—not in His official acts—and His baptism, being altogether unique and wholly unrelated to any feature of the Christian ritual, is official and therefore never presented in the New Testament as an example. Christ was baptized at the hands of John but not by John’s baptism as such, which was unto repentance and the remission of sins. Similarly, what is termed *John’s baptism*, since it was not accepted by the Apostle Paul—he rebaptized twelve men who had submitted to John’s baptism (cf. Acts 19:1–7)—does not constitute Christian baptism. It is pointed out by the affusionist that the baptism of all three thousand converts of Pentecost by immersion is an impossibility owing to the unpreparedness of the vast throng and of those who officiated, and owing also to the lack of adequate facilities for such a stupendous undertaking. But the case of the three thousand being baptized could easily be a reference to the Spirit’s baptism. So, also, it is noted by the affusionists that the Apostle Paul stood up where he was upon the arrival of Ananias (Acts 9:18) and was baptized. The case of Philip baptizing the eunuch, as has been indicated, is much varied by the interpretation given the prepositions that are used.

The affusionist claims that no mode of ritual baptism is directly taught in the New Testament, but that as sprinkling, pouring, and laving were prescribed in the Old Testament for consecration and cleansing and as the Jews of Christ’s day were accustomed only to such modes, it is most probable that these modes were

brought forward into the new order. Had there been a change from the Old Testament requirement to a new mode for the church, it ought to have been indicated clearly. It may be concluded, then, that the mode of ritual baptism is not determined either by the meaning of the word βαπτίζω or the Scriptures involved, the prepositions or the incidents recorded. Had these obvious facts been recognized, much of the present useless contention and separation might have been avoided.

PEDOBAPTISM. Any consideration of the general theme of ritual baptism is not complete unless some attention is given to pedo or infant baptism. Here again there is difference of opinion and practice, but the same demarcation which divides over mode of baptism is not found at this point. Though the great majority of affusionists practice pedobaptism, some practice it and have infants baptized by dipping in water. The pedobaptism problem is not so much one of mode, then, as of baptizing infants at all. Those who reject infant baptism do so with emphasis upon the idea that ritual baptism must be restricted to believers, therefore it could not apply to children. The same company declare that they find no warrant in the New Testament for the practice. On the other hand, the very large proportion of the professing church do baptize infants and for various reasons. (1) By some who practice pedobaptism it is assumed that there is saving merit in ritual baptism, which feature of the doctrine is rejected by the great majority of Protestants administering infant baptism. (2) It is believed by a large percentage that there is some connection between the rite of circumcision as required for the Jewish child according to the Old Testament and the baptism of children according to the New Testament. In the attempt to establish and magnify its one-covenant idea, Covenant Theology has contended for this supposed relationship between the two dispensations. Israelites, however, were not partakers of their covenants on the ground of circumcision; they were born into covenant relationship to God. Therefore, it is not demonstrated that children by baptism become “children of the covenant.” To be consistent, those who baptize infants because of an assumed covenant relationship should baptize only male children and only on the eighth day. (3) Others believe that since the household was included in five out of seven baptisms mentioned in the Acts infants were included. Those opposing pedobaptism claim it cannot be demonstrated that there were infants or small children in these particular households. But such as defend pedobaptism believe that it is highly probable some children were included and that the term *household* is not intended to represent childless homes, but the normal family with its children. (4) Instructed parents in presenting children for baptism magnify the household promises set forth in the New Testament (cf. 1 Cor. 7:12–14), believing that the promises for blessing, though not for salvation, extend to the families of God’s children. It is contended that it is the right of Christian parents to assert their faith respecting the future salvation of their child by the baptism of that child. The energy with which pedobaptism is rejected often all but implies that the one who so resists holds perhaps unconsciously that ritual baptism is a saving ordinance. Whatever may or may not have been included in the records set forth in Acts, household baptism was enjoined and practiced.

In concluding this discussion of ritual baptism it may be stated that all who claim the right of private judgment in the matter of the mode of their baptism should accord the same right to others. There should be latitude enough in any assembly of believers for these variations. The sin—if such there be—of administering this ordinance in an unscriptural way could never compare with the greater sin of exclusion, separation, and the breaking of the outward manifestations of the unity of the Spirit. That believers remain in the unbroken bonds of fellowship and affection is, according to the New Testament, far more important than is the mode of ritual baptism. The world is to be impressed with the love of Christians one for the other (cf. John 13:34–35; 17:21–23). It is needless to point out that separations and contentions over a mode of baptism have little value in the eyes of the unsaved.

BIBLIOLOGY

Having been considered at length in Volume I of this work, this, the first major division of Systematic Theology, need be given no more than a brief restatement here. Nothing could be more fundamental in the sphere of human knowledge than that God has caused His own Word to be written in a form which man can comprehend and has preserved that Word through the ages of human history for the benefit of all men. The extent of the field of knowledge thus added to man's own restricted observation is beyond human computation. Since this vast unfolding of added truth has come to men and has been their possession for more than three millenniums and has all been incorporated into that which man now understands, it becomes no more than a speculation to talk of what man could have known had he been left to himself or to ponder what, in its far-reaching effect, has been revealed to him through the ages. Man began under the direct tutelage of God in the Garden of Eden and has ever been indebted to God for many and varied revelations. Shutting God out of all consideration and thus ignoring the source of practically all that they know, unbelieving men are filled with vainglory over what is assumed to be the attainments of man. Some facts are discovered about the stars and their systematic arrangement, yet with little or no disposition to recognize the One who created the stars and who upholds all things. Thus in astronomy, as in other branches of science, the inability of fallen man to see beyond the reach of his own limited powers is evident. No sense of appreciation seems to exist that he has been given an eye to see or an arm to achieve. All of this is exceedingly unnatural, as likewise is the rejection of God's revelation, and speaks of a fallen humanity under the domination of the great enemy of God. On the other hand, to the mind that by saving grace has been rescued from the insanity of sin and is enlightened by the Spirit of God, the Bible becomes what it actually is, the very Word of God to man which imparts treasures of knowledge as marvelous as the realms of light from whence they proceed. No declaration is more revealing nor could there be a more accurate analysis of the mass of unregenerate humanity in its attitude toward the Scriptures than that which affirms: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). And how the sphere of human limitations is unveiled by Christ when He said: "Except a man be born again, he cannot see the kingdom of God" (John 3:3)! So, also, it is declared, "Through faith we understand" (Heb. 11:3).

As science creates nothing but rather seeks to discover the character of the realities which God has caused to exist, so the theologian strives to comprehend, analyze, and systematize that which God has revealed. The theologian creates nothing; his sphere of endeavor, strictly speaking, is not even that of demonstrating that the materials he handles are real or trustworthy. If by him the Word of God is held in doubt, he is by so much disqualified even to enter the theologian's field of investigation. Accepting all that the Bible claims for itself, however, the theologian is concerned with the Bible's message.

Evidence that the Bible is God's Word written appears in a form both *external* and *internal*. That which is external lies in the field of the Bible's unique history, its essential character, and its effects. That which is internal relates to its own claims for itself, which claims are fully sustained.

Various major divisions of the structure of the Bible and consideration of its doctrinal message have already been presented and enlarged upon throughout this work. The more vital facts respecting the character of the Bible are:

1. A REVELATION FROM GOD. By this declaration it is asserted that the Bible presents material and facts which could not otherwise be known by man. To become aware of these truths and to list them may well occupy the student for a lifetime. Though there are many subjects presented in the Bible about which men would naturally have some information apart from revelation, it is clear that in the greater spheres of truth he is wholly restricted to that which God has disclosed, and the true value of what he might know naturally is completely qualified when seen in its relation to that which is revealed.

2. INSPIRED BY GOD, which means that all Scripture proceeds from God as if His very breath (cf. 2 Tim. 3:16). Portions of the truth revealed may have some recognition by men apart from revelation. Its declaration in the Sacred Text of God's utterance, nevertheless, is said by God in God's own way, and

therefore is correct to infinity. Such a statement refers only to the original writings and not to translations of Scripture, though doubtless God has exercised competent direction and protection over translations; certainly there is no direct statement from God that translations would be made without error. Concerning the original text, it is said that holy men “spake as they were moved” (or borne along) by the Holy Spirit (2 Pet. 1:21).

3. UNDERSTOOD ONLY BY DIVINE ILLUMINATION. Even things of Scripture otherwise commonplace are known in their true value only by the illuminating of the Spirit. Three human attitudes toward the Bible are declared in 1 Corinthians 2:14–3:1. The unsaved or “natural man” cannot “receive” revealed truth, the spiritual man “discerneth all things,” and the carnal Christian can receive only the milk and not the meat of the Word of God. Christ promised that the Holy Spirit would guide into all truth (John 16:13–15), and the Apostle states that the Spirit is given to the believer that he may know the things of God (1 Cor. 2:12).

4. MUST BE RIGHTLY INTERPRETED. The whole field of hermeneutics, which is a theological discipline in itself, is introduced here. Doubtless the key to the understanding of the Bible is the recognition of the specific purpose of God in each of the succeeding ages of human history. Dispensational distinctions have always engendered true expository preaching, while Covenant Theology has tended toward a closing and slighting of the Word of God.

5. A LIFE-IMPARTING MESSAGE. The Word of God is active and dynamic. Isaiah declares that it will “accomplish” that which God purposes for it to do (Isa. 55:11), Jeremiah likens the Word of God to fire and to a hammer that breaketh in pieces the rock (Jer. 23:29), and in Hebrews 4:12 it is said to be “quick and powerful”—that is, living and active. Happy is he who through knowledge of the Scriptures is able to wield this living power.

6. ITS CANONICITY DETERMINED BY GOD, that is, the choice from all existing literature of the books that were to form the two Testaments was under the care of God. Having caused certain documents to be written with a view to their place in the Sacred Volume, it is certain that He would cause them to take the place which He had assigned them. It is true that men acted in the forming of the canon, including in it such books as had the evident imprint of God upon them; but still God was guiding them in the selection, just as He guided the men who wrote the text itself.

7. SPEAKS WITH THE AUTHORITY OF GOD. The primary character of the Bible is such as to lend it authority. It speaks as the voice of Him who created all things and to whom all things belong. To those who believe the Bible and heed its precepts it becomes an unerring lamp unto the feet and a light unto the path (Ps. 119:105). The Word of God fails not.

BLASPHEMY

No sin of man is more obviously a repudiation of God and insult to His holy Person than that of blasphemy, which sin in its usual form consists of taking a name of Deity upon the lips in an empty, idle, and trifling manner. There is such a sin as that of addressing God Himself with blasphemy. In his coming day the beast, or man of sin, will assault God and His name (Rev. 13:6), and thus in the hour of God’s judgments upon men they will blaspheme God and curse His name (Rev. 16:9, 11, 21). However, blasphemy in general is not addressed to God and consists in a more or less irreverent use of His name in oaths and curses addressed to other people or things. Over against this may be cited the formal reverence on the part of Israel when for centuries they, with more or less real consideration, refused to pronounce the name of Jehovah, considering that particular name too sacred for human utterance.

1. THE OLD TESTAMENT DOCTRINE. This doctrine is set forth in the following Scriptures: Exodus 20:7;

Leviticus 24:10–16; 1 Kings 21:10–23; 2 Kings 19:6, 22; Isaiah 37:6, 23; 65:7. The punishment for blasphemy, like that related to every other of the Ten Commandments, was stoning unto death. It is asserted that David's sin caused the enemies of Jehovah to blaspheme (cf. 2 Sam. 12:14).

2. THE NEW TESTAMENT DOCTRINE. A much wider range for the possibilities of evil through blasphemy is presented in the New Testament. A fivefold division may be suggested.

a. **BLASPHEMY BY JEWS AGAINST CHRIST**, which took place according to Acts 13:45 and 18:6: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming"; "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." In the light of the penalty by stoning which they risked, it is evident that the hatred for, and resistance of, the truth on the part of the Jews toward Christ was as violent as it could be. The precise form of their blasphemy is not revealed. Probably it was a direct cursing of Christ, whom the Apostle proclaimed as God manifest in the flesh.

b. **BLASPHEMY AGAINST IDOLS.** In Acts 19:37 intimation is given that it was somewhat common for men unsympathetic to an idol to blaspheme that venerated object.

c. **BLASPHEMY AGAINST THE PERSON OF GOD.** This is most serious by its very nature. Reference is not to the taking of the name of God in vain; it is rather blasphemy directly addressed to God and against Himself. The passages, already cited above, were Revelation 13:6 and 16:9, 11, 21.

d. **CHRIST ACCUSED OF BLASPHEMY.** It was claimed by the Jews in their unbelief toward Christ that He blasphemed when saying He had power on earth to forgive sins and when He actually did forgive sin. They said, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" (Mark 2:7; cf. Matt. 9:3; Luke 5:21).

e. **BLASPHEMY IN RELATION TO THE HOLY SPIRIT.** This special form of attack has been termed *the unpardonable sin*. That blasphemy against the Holy Spirit in a certain form of it was said by Christ to be something unpardonable is certain. After the Jews had ascribed to Satan the works which Christ wrought by the Holy Spirit, it is written that Christ said to them, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31–32); "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost bath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit" (Mark 3:28–30). For want of attention to all that is involved in these and other related Scriptures, there has been a most injurious application on the part of preachers, especially evangelists, of these very Scriptures to the present age. First, it should be noted that this sin against the Holy Spirit consisted in asserting that Christ's works, which were wrought by the Holy Spirit, were accomplished on the contrary by Satan. Such a setting could not be found now since Christ is not in the world as He was then, nor is He undertaking in the same way to do works by the Holy Spirit. It is therefore impossible for this particular sin to be committed today. To say that attributing works that men may be doing in the power of the Spirit to Satan is the same offense is to go utterly beyond what is written. The possibility of this particular sin being committed ceased with Christ's removal from the earth. But even more emphatically it is to be declared that the so-called unpardonable sin cannot be present where there is a "whosoever will" gospel being preached, else reservations must be made to the effect that a "whosoever will" gospel must except those who have committed an unpardonable sin. Every invitation and promise related to the salvation of lost men would have to carry those same restrictions if there were an unpardonable sin. The promises and invitations would then be addressed to those only who have not so sinned. That no such condition is ever imposed in any grace relationship of the present need not be argued. In attempting to project an unpardonable sin into this

age, men have seized upon almost any serious evil as the unpardonable sin, but always without Biblical support. Often Hebrews 6:4–9; 10:26–29; and 1 John 5:16 have been referred to as added Scripture bearing upon supposedly unpardonable sin. These passages, however, though deeply serious in their import, bear no relation to an unpardonable sin. When considering the subject of blasphemy against the Holy Spirit, it may well be noted that, quite beyond human explanation, men do not swear in the name of the Third Person. From this fact it may be concluded that there is now and ever has been a peculiar sanctity belonging to the Holy Spirit. His very name and title implies this.

3. BLASPHEMY IN GENERAL. Such taking of the name of God in vain as is prohibited by Exodus 20:7 consists in using a name of Deity with an oath whether consciously or carelessly done. Usually the thoughts of the one thus profaning the name are not directed to God in any sense at all.

BLINDNESS

In general, the truth respecting blindness is set forth by the Scriptures with reference to that which is physical, that which is judicial, and that which is spiritual. The theme is extensive and vital. These three aspects of blindness though somewhat related should be considered separately.

1. PHYSICAL. At a time when physical blindness due to disease met with no control, to be blind physically was a very common experience and, no doubt, that Christ in His day healed so many who were blind is to be explained by the fact that physical blindness and its healing are symbolical of both judicial and spiritual blindness and their healing. The cure of physical blindness was itself an amazing reality; there could be no doubt respecting its actual achievement by Christ. But ever to be kept in mind is the truth that He who wrought such wonders in healing the physically blind by so much proved regarding Himself how He is able to heal other forms of blindness as well. It was the testimony of one whom He healed, “Whereas I was blind, now I see” (John 9:25). Growing out of this incident, a lengthy discussion between Christ and the Pharisees ensued. The healing of the blind man resulted in his own salvation, for later he said, “Lord, I believe.” It is in this context that Christ connected the physical disability with Israel’s judicial blindness. For a moment at least, too, the Pharisees seemed to realize the possibility of their being blind themselves. This passage reads: “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth” (John 9:39–41). Here it is made clear that physical blindness and its cure symbolizes judicial blindness and its healing. Even blind Pharisees were able to see this relationship.

2. JUDICIAL. Only the Jews are concerned in this phase of the doctrine of blindness, and a difficult problem arises when it is remembered that this failure of sight comes upon them as a judgment from God. Racial responsibility is in view, otherwise no accounting can be made for the fact that later generations must suffer for the sins of their fathers. Such a situation would be more difficult to understand were it not for Jehovah’s revealed purpose to bring that people eventually into everlasting blessing. The principle of racial sin and suffering as well as racial righteousness and blessing is announced in the second commandment, which declares: “I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments” (Ex. 20:5–6). The Jews of this dispensation are suffering, in part, for the sins of their fathers many centuries ago. Still, their sin in its national character will eventually be remembered no more. This hope is declared in the Scripture with great assurance. It is written, “Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his

name: if those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD” (Jer. 31:35–37). Isaiah predicted blindness as due to fall upon Israel when he wrote the message, “And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed” (Isa. 6:9–10). This prediction assumes vital importance when it is observed that various New Testament passages quote it and as related to the present unforeseen age. Isaiah went on to say that a remnant of Israel which he described as a “tenth” (Isa. 6:13) will be enlightened. This same blindness the Apostle declares to be “in part” (Rom. 11:25), thus allowing again for the remnant of Israel who are to be saved in this age. Christ Himself takes up the Isaiah prediction as recorded in Matthew 13:14–15: “And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them” (cf. Mark 4:12; Luke 8:10; Acts 28:26–27). The rejection of Christ, indeed, was wholly within the counsels of God. When the Jews failed to believe, the Apostle John states, “But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him” (John 12:37–41). The natural branches had to be broken off for a time, to the end that a Gentile day of grace and the outcalling of the Church might be realized (cf. Rom. 11:17–27). Likewise the Apostle states that a veil is lying over the hearts of Israel in the present age. He declares, “But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away” (2 Cor. 3:14–16). As difficult as the problem may be in itself, the Scriptures assert that for their own national sins Israel is nationally blinded, but not all of them and only for the period of the outcalling of the Church. Of this angle it is written, “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. 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: for this is my covenant unto them, when I shall take away their sins” (Rom. 11:25–27).

3. SPIRITUAL. The theme of spiritual blindness falls into two general divisions, namely, that of the unsaved and that of the carnal Christian.

a. Following directly upon the reference to a judicial blindness of Israel as declared in 2 Corinthians 3:14–16, is the disclosure regarding Satan’s veiling of the minds of the unsaved relative to the gospel by which they may be saved. It is written, “But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:3–4). Added to this important statement are other Scriptures which set forth truth regarding the fact that the unsaved are under the mighty power of Satan (cf. John 8:44; Eph. 2:1–2; Col. 1:13; 1 John 5:19). Any effort which reaches the unsaved, if it is to deliver them, must be sufficient to lift this veil which Satan has imposed (cf. John 16:7–11).

b. The carnal Christian’s blindness and limitation when attempting to understand the Scriptures are described in 1 Corinthians 3:1: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.” The cure, as has been seen, for the blindness of the unsaved is the

enlightenment which comes through salvation, while the cure for the blindness of the carnal believer is a more complete yielding to the indwelling Spirit.

BLOOD

In spite of the fact that circulation of the blood as the current through which all vitality moves and waste is eliminated was not established by science until 1615 A.D., the body's blood has in all human history been recognized, though it involved mystery, as the container of life and the symbol of relationships. The shedding of blood has always been accompanied by some degree of fear and daring. Bloodshed spells the taking of life. None who consider the Scriptures can doubt the truth that God relates blood to the life. Early in Genesis (9:4–6) He declared: "But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Blood had to be eliminated from Jewish foods, nor could it be mingled with sacrifice other than in shedding it. The direct statement of Leviticus 17:11 gives a clear and final declaration from God, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The Biblical doctrine accordingly is subject to a threefold division—(1) sacrificial blood, (2) cleansing blood, and (3) blood as the seal of a covenant.

1. SACRIFICIAL. The all-inclusive declaration on this point which sums up the Old Testament order and the New avers that "without shedding of blood is no remission" (Heb. 9:22). It is *shed* blood which has always been required for deliverance, and thus it was in the type and the antitype, Christ in His crucifixion. The mystery of all that enters into the required blood sacrifice for sin cannot be traced through to its end. It traverses more of unknown realms than it does this realm. The truth of God's requiring a blood sacrifice as the righteous ground for the remission of sin was established beyond all dispute in Old Testament times. Though the many offerings sustained no efficacy in themselves to take away sin, they did speak of the immutable necessity of a ransom or redemption by blood as a cure for sin. To challenge this fact is not only to overlook the teaching set forth in the types and the New Testament's direct explanation of Christ's death, but it is to assume that the human valuation of sin may be equivalent to the divine evaluation. What authority, indeed, has a mortal—a mere creature—to arrogate to himself the right to sit in judgment upon God and declare unnecessary the principle which God has established and to which He at infinite cost unto Himself has conformed in all ages? The glorious message is, indeed, that efficacious blood has been shed and that men are invited to receive the value of it, that Christ's blood was shed as a sacrifice which God Himself provided to meet His demands against sin, and that this way of dealing with sin, from Abel's lamb to the day of Christ's death, is the only interpretation which fully and rightly construes all that the Bible presents on this its central theme of salvation.

2. CLEANSING. At least two major New Testament passages proclaim the cleansing power of Christ's blood, and these so relate His work of purification to the Old Testament types that they serve both as a revelation respecting the present efficacy of Christ's blood and as clear interpretations of the types, with regard to their meaning and value. The passages are:

Hebrews 9:13–14. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" As the typical signification served for a ground upon which the unclean might be purified, so, and "much more," the blood of Christ purges the conscience (in removing the sense of guilt by the divine witness in the heart that a perfect forgiveness has been accomplished).

Hebrews 9:22–23. “And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” In this instance the purging is of things which were ceremonially, or in conformity to the law, being cleansed by the sacrificial blood of beasts. So the blood of Christ as a much better sacrifice serves to purify heavenly things. What such a purification involves and what it accomplished is again within the higher sphere of reality where human knowledge is lacking and where conjecture is useless. “It is not possible,” the same writer states in similar vein, “that the blood of bulls and of goats should take away sins” (Heb. 10:4); nevertheless, the sacrifice which Christ has completed perfects forever them that in their salvation are set apart unto God (Heb. 10:14).

Likewise two passages out of very many in the New Testament may be cited which present the doctrine of cleansing through the blood of Christ.

Revelation 7:14. “And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” While the reference is to tribulation saints, as the passage declares, the truth—equally applicable to all who are saved in this age—is the same in any case; believers are purified perfectly by the cleansing blood of the Lamb.

1 John 1:7. “... the blood of Jesus Christ his Son cleanseth us from all sin.” In this Scripture the constant cleansing of the believer is in view—that cleansing which is conditioned upon walking “in the light, as he is in the light,” which walk means ever the immediate confession of every known sin. In Numbers 19:1–22 this perpetual cleansing, as the antitype, finds its type.

3. SEAL OF THE COVENANT. An interesting and illuminating volume was written by Dr. Henry Clay Trumbull on *The Blood Covenant* in which he traces the history of blood covenants among the various peoples of the earth, but of far greater value is the plain declaration that there is now in force a covenant made in Christ’s blood (Matt. 26:26–29; Mark 14:24; Luke 22:20; 1 Cor. 11:25). God’s purposes and His provisions are established in righteousness with surety through the redemption consummated by the shed blood of Christ.

BLOOD AND WATER. H. L. E. Luering, writing in the *International Standard Bible Encyclopaedia*, presents the following which bears on the meaning of John 19:34:

The physiological aspect of this incident of the crucifixion has been first discussed by Gruner (*Commentatio de morte Jesu Christi vera*, Halle, 1805), who has shown that the blood released by the spear-thrust of the soldier must have been extravasated before the opening of the side took place, for only so could it have been poured forth in the described manner. While a number of commentators have opposed this view as a fanciful explanation, and have preferred to give the statement of the evangelist a symbolical meaning in the sense of the doctrines of baptism and eucharist (so Baur, Strauss, Reuss and others), some modern physiologists are convinced that in this passage a wonderful phenomenon is reported to us, which, inexplicable to the sacred historian, contains for us an almost certain clue to the real cause of the Saviour’s death. Dr. Stroud (*On the Physiological Cause of the Death of Christ*, London, 1847) basing his remarks on numerous postmortems, pronounced the opinion that here we had a proof of the death of Christ being due not to the effects of crucifixion but to “laceration or rupture of the heart” as a consequence of supreme mental agony and sorrow. It is well attested that usually the suffering on the cross was very prolonged. It often lasted two or three days, when death would supervene from exhaustion. There were no physical reasons why Christ should not have lived very much longer on the cross than He did. On the other hand, death caused by laceration of the heart in consequence of great mental suffering would be almost instantaneous. In such a case the phrase “of a broken heart,” becomes

literally true. The life blood flowing through the aperture or laceration into the pericardium or caul of the heart, being extravasated, soon coagulates into the red clot (blood) and the limpid serum (water). This accumulation in the heart-sac was released by the spear-thrust of the soldier (which here takes providentially the place of a postmortem without which it would have been impossible to determine the real cause of death), and from the gaping wound there flow the two component parts of blood distinctly visible” (I, 489, 1915 edition).

BODY

The general Biblical truth regarding the body yields to a threefold division, namely, (1) the human organism, (2) Christ’s physical organism, and (3) Christ’s mystical Body.

1. THE HUMAN ORGANISM. In the New Testament a marked distinction must be made between *αἶμα* and *σάρξ*. The former is generally used to indicate physical flesh, while the latter is broader in its import, referring at times to the physical body (cf. Heb. 5:7) and at other times incorporating that which is immaterial and ethical into its meaning, with specific reference to the fallen nature of man. The great Apostle wrote, “I know that in me (that is, in my flesh,) dwelleth no good thing” and in the same context also: “sin [the nature] that dwelleth in me,” “sin which is in my members,” and “Who shall deliver me from the body of this death?” (Rom. 7:15–25). These declarations demonstrate the truth that the Apostle included in the word *flesh* all which constitutes the unregenerate man. The present body is unredeemed as yet even though redemption has been applied to the soul and spirit. This essential truth respecting the believer’s body—that it remains unredeemed—is declared in Romans 8:23, where the saved one is said to be waiting for the redemption of his body, which redemption will occur when Christ returns. As for the future of the believer’s body, it is said to become, when redeemed and changed, like Christ’s glorious body (Phil. 3:21), and to be conformed to His body instantly at the rapture (cf. 1 Cor. 15:42–44, 51–52). Since the human body is the medium of expression for the immaterial part of man, the flesh is also conceived as being the expression of the “old man,” or sin which is in the members of the body. In this connection the Apostle refers to “the body of sin” (Rom. 6:6). In like manner, he compares the flesh with its sin nature to a body of death (Rom. 7:24), or a dead body which he must carry with him wherever he goes. This, again, is the same “body of the sins of the flesh” which Christ judged when He died unto the believer’s sin nature (Rom. 8:3; Gal. 5:24; Col. 2:11). Distinguishing between the body and the spiritual life within it that God bestows on faith, the Apostle suggests that the life from Him is a “treasure” which is held in an earthen vessel (2 Cor. 4:7). This body which in its present living state is mortal—subject to death—will, if death does not ensue, put on immortality; and should death ensue, the body which because of death puts on corruption will at the resurrection of saved ones put on incorruption. The body which is to be the believer’s forever in glory is adapted to the spirit of man, while that same body in its present estate is adapted to the soul of man (1 Cor. 15:44–46); and whether the Christian goes by death and resurrection and so through corruption into incorruption or by translation into immortality being instantly changed from mortal to immortal, the end is a standardized reality. It will be a body like Christ’s glorious body (Phil. 3:21). There is as much promise for the future of the believer’s body as there is for the future of his soul and spirit.

It seems evident to some from 2 Corinthians 5:1–8 that an intermediate body is prepared in heaven for believers who by death are separated from the present organism, which organism will see corruption until the resurrection. The intermediate body would be occupied until Christ comes and the present body is reclaimed in all its resurrection glory. The body referred to in 2 Corinthians 5:1–8 is said to be “our house which is from heaven,” one that in character belongs to the sphere of eternal things and serves to avoid even a moment of disembodiment for the believer.

2. CHRIST’S PHYSICAL ORGANISM. That which is essential to a true humanity and required if an all-

sufficient, bloodshedding sacrifice were to be made, namely, a human body, was acquired by Christ through His physical birth. For that body He gave thanks when about to come into the world, and all in view of the failure of animal sacrifices to deal finally with the problem of sin (Heb. 10:4–7). It is significant that a record has thus been made of Christ’s valuation of His physical body and that His primary thought was for this to be made an all-satisfying sacrifice. With reference to His kingship and so likewise to a rejected King’s death He said, “For this cause came I into the world” (John 18:37). In vain do artists attempt their imaginary portraits of Christ in His humiliation. That appearance has gone forever (cf. 2 Cor. 5:16). Thus, also, Christ’s human body served as a veil to hide His essential glory. Only once did His glory penetrate that veil (2 Pet. 1:16–18). It is probable that His glory was still somewhat veiled during the fortyday postresurrection ministry and until His final ascension. John, who saw Christ in every situation when He was here on earth, even as Christ appeared after resurrection, fell at His feet as one dead when he saw Christ in glory (Rev. 1:17). In that body in which He lived and died He arose, and in that same body He is being glorified. Thus glorified, He will in that same body come again.

3. CHRIST’S MYSTICAL BODY. The figure most employed to represent the relationship which obtains between Christ and the Church is that of the human body with its many members and its head. The immeasurable reality given the believer as he comes into his new position in Christ by the Spirit’s baptism is illustrated by the idea of joining a member to some human body; and, as the functions of the members in such a body differ, so the service of believers varies according to the will of the living Head. Vital union to Christ is the glorious truth which the figure sets forth. No such relationship obtained in the Old Testament order, nor will it appear in the coming kingdom.

BREAD

As the staff of life, the most universal and the most complete article of human food, bread at once becomes the symbol of God’s supply for human needs. Thus, and by such a line of reasoning, bread has been considered a sacred element, and is especially so regarded by the Egyptians. In the Jewish economy bread sustained a typical significance while to the Christian it is symbolic. These general divisions of the subject may well be observed more specifically.

1. THE STAFF OF LIFE. Bread is the term used by the Bible to indicate physical nourishment in general. As early in human history as Genesis 3:19 it is recorded that God said to Adam, “In the sweat of thy face shalt thou eat bread.” The word *bread* occurs twenty-five times in Genesis and over a hundred times in the Pentateuch. Manna was termed bread—that which God rained from heaven for Israel (Ex. 16:4). For the most part, it would seem that bread was, in olden times, often the only item of food. Because of these facts nothing could serve better than bread as a symbol of God’s care.

2. THE TYPICAL SIGNIFICANCE. In this feature of the doctrine the more important particular is the wave loaves, which during the Feast of Pentecost were waved before Jehovah (cf. Lev. 23:17–20). The anti-type is the Church as seen by God ever since she began to be on the Day of Pentecost. The feast which immediately preceded Pentecost in Israel’s calendar was that of First-Fruits, which anticipated Christ in resurrection. He became indeed the First-Fruits of them that slept (1 Cor. 15:20). It is deeply impressive and suggestive respecting God’s perfect order that the Feast of Pentecost was measured off to occur just fifty days after the Feast of First-Fruits. This careful measurement is indicated by the words in Acts 2:1, “And when the day of Pentecost was fully come.” On this succession of feasts and the meaning of the wave loaves, Dr. C. I. Scofield writes in his notes bearing upon Leviticus 23:16–17: “The feast of Pentecost, vs. 15–22. The anti-type is the descent of the Holy Spirit to form the church. For this reason leaven is present, because there is evil in the church (Matt. 13:33; Acts 5:1, 10; 15:1). Observe, it is now *loaves*; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogeneous *body*.”

The descent of the Holy Spirit at Pentecost united the separate disciples into one organism (1 Cor. 10:16, 17; 12:12, 13, 20). The wave-loaves were offered fifty days after the wave-sheaf. This is precisely the period between the resurrection of Christ and the formation of the church at Pentecost by the baptism of the Holy Spirit (Acts 2:1–4; 1 Cor. 12:12, 13). ... With the wave-sheaf no leaven was offered, for there was no evil in Christ; but the wave loaves, typifying the church, are ‘baken with leaven,’ for in the church there is still evil” (*Scofield Reference Bible*, pp. 156–57).

3. THE SYMBOLIC MEANING. Having declared Himself to be the Bread which came down from heaven (cf. John 6:41), and having asserted that His flesh must be eaten and His blood must be drunk, and that the eating and drinking is needful if eternal life were to be received (John 6:48–58), Christ points out: “The words that I speak unto you, they are spirit, and they are life” (John 6:63). Apart from the explanation on Christ’s part that He is referring to spiritual rather than physical realities, there is little left to do other than to join the many who then said, “This is an hard saying; who can hear it?” (John 6:60). However, in the context Christ has as definitely declared that this same gift of eternal life is conditioned with respect to its reception upon believing on Him (John 6:47), and, again, “This is the work of God, that ye believe on him whom he hath sent” (John 6:29). Likewise, “Him that cometh to me I will in no wise cast out” (John 6:37). It therefore follows that the demand for His flesh to be eaten and His blood to be drunk is an intensified and realistic figure pointing to the most actual reception of Christ as Savior. This figure of speech or intensification of truth becomes at once a correction of the error so prevalent, namely, that to believe upon Christ means no more than an acknowledgment of the historical fact of Christ including the worthy purpose of His life and death. That such credence is insufficient must ever be urged. It is only as there is Spirit-wrought vision and understanding and as the individual becomes committed to Him as a living Savior that saving faith can be exercised. There comes to be a repose in saving faith; for it is one thing to believe that Christ represents all He claimed to be, but quite another thing to depend upon Him with complete abandonment for a personal salvation. One thus committed to Christ can say with Peter, “Lord, to whom shall we go? thou hast the words of eternal life” (John 6:68). Such a testimony becomes clear evidence of the kind of confidence which rests in Christ alone. As food and drink are taken into one’s very being and assimilated, in like manner Christ must be received and assimilated.

It is not accounted strange, therefore, when Christ chooses bread for the symbol of His flesh as if something to be eaten and wine—“the blood of grapes”—for the symbol of His blood. It is in Jacob’s prophecy of Judah and his future with its foreshadowing of Christ that this remarkable passage respecting “the blood of grapes” occurs. The passage reads: “Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes” (Gen. 49:11). Equally significant is the incident that occurred when Melchizedek met Abraham and “brought forth bread and wine” (Gen. 14:18)—symbols certainly of a completed redemption. What this meant to Abraham is not wholly revealed; however of Abraham Jesus Christ said, “Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56). Just how much and specifically what Christ included in the words “my day” remains unknown. It is likely, however, in view of the fact of Abraham’s being the sole example of the outworking of grace as this has been set forth in the New Testament, that Abraham, as one “born out of due time,” saw the finished work of Christ and was saved in the same measure in which all are saved who now enter into the value of His finished work. The reception of the elements, bread and wine, not only speaks of redemption but also of a constant appropriation of Christ as the branch draws upon the vine. The breaking of bread furthermore is a testimony directly to Christ respecting this vital dependence upon Him.

BRIDE

At least seven figures with their varied contributions to the truth are needed to set forth the relation

which Christ sustains to the Church—the saved ones of this dispensation. He is the Vine and they are the branches; He is the Shepherd and they are the sheep; He is the Chief Cornerstone and they are the stones in the building; He is the High Priest and they are a kingdom of priests; He is the Last Adam, the Head of a new order of beings, and they are that New Creation; He is the Head of the Body and they are the members in particular; He is the Bridegroom and they are the Bride. Under Ecclesiology (Vol. IV) these distinctions have been developed at length. Latent in all these illustrations will be discovered the intimation regarding the whole immeasurable field of relationship which exists between Christ and the Church. Of the first six of this series of figures, it may be pointed out that they represent the present affiliation between Christ and the Church, whereas the seventh—that of the Bridegroom and the Bride—represents that between Christ and the Church which is wholly future. The great company of believers—some on earth and vastly more in heaven—are now the espoused of Christ. But they, like the Lord Him-self, await the day of marriage union. That union, it is revealed, occurs in heaven after Christ has come again to receive them unto Himself. The Scriptures which describe the marriage of the Lamb and the wedding supper in heaven declare, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev. 19:7–9). The wedding “supper” which is celebrated in connection with the marriage in heaven should be distinguished from the marriage “feast” (cf. Matt. 25:10, R.V.), which is celebrated on earth when the King returns with His Bride and begins His beneficent reign. The time and circumstances under which the marriage feast is to be observed are set forth in Matthew 25:1–13. In this context virgins are seen going forth to meet the Bridegroom *and the Bride* (cf. Matt. 25:1 in D and other ancient authorities for the text). The fact that the Bride accompanies the King on His return to earth is taught in various Scriptures—notably Revelation 19:11–16, which portion presents not only the last description of Christ’s return to the earth but also the only description of His advent to be given in this final, prophetic book. The order of events in this context is to be observed, whereby the wedding supper and the marriage in heaven immediately precede the return of Christ to the earth with His Bride. Luke 12:35–37 presents a description of the same appeal and warning to Israel in the light of the King’s return that is found in Matthew 25:1–13. It reads: “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.” Israel alone is addressed and respecting the return of her Messiah with power and great glory. It is that event for which the Jews will be taught to watch after the Church is removed from the earth. The Lord states that when they see these things begin to come to pass they may know that He is near, even at the doors.

Truth respecting the Bride is consummated to some extent in the prophetic picture of Christ’s coming kingdom on earth as that is presented in Psalm 45:8–15. In this picture the King appears with the queen upon His right hand in gold of Ophir. She is addressed as *daughter* and as *the king’s daughter*. The virgins who attend her are not the queen but are brought to her with joy and gladness. Of them it is said “they shall enter into the king’s palace.” Thus the virgins of Matthew 25:1–13 are identified in their relation to the bride. Why should not Israel pay tribute of honor to the queen, the bride of their King? The virgins are the queen’s companions and those among them who are ready to enter with her into the “ivory palaces” (vs. 8), which is the King’s palace (vs. 15).

No small error has been proposed when it is claimed that Israel is the bride of Christ. It is true that Israel is represented as the apostate and repudiated wife of Jehovah yet to be restored. This, however, is far removed from the “chaste virgin” (cf. 2 Cor. 11:2) which the Church is, still unmarried to Christ. It is Israel that will be reigned over in the coming kingdom. But it is the promise to the Bride that she shall reign with Christ. Such a promise could not be addressed to those over whom Christ will reign. Dr. C. I. Scofield

presents the following note under Hosea 2:2: “That Israel is the wife of Jehovah (see vs. 16–23), now disowned but yet to be restored, is the clear teaching of the passages. This relationship is not to be confounded with that of the Church to Christ (John 3:29, *refs.*). In the mystery of the Divine tri-unity both are true. The New Testament speaks of the Church as a virgin espoused to one husband (2 Cor. 11: 1, 2); which could never be said of an adulterous wife, restored in grace. Israel is, then, to be the restored and forgiven wife of Jehovah, the Church the virgin wife of the Lamb (John 3:29; Rev. 19:6–8); Israel Jehovah’s earthly wife (Hos. 2:23); the Church the Lamb’s heavenly bride (Rev. 19:7)” (*Scofield Reference Bible*, p. 922).

The types of the Old Testament foreshadow many important aspects of truth regarding the Bride. It may be said in respect of the Truth that whenever a man is a type of Christ his wife will be a type of the Church, notable cases being Adam and Eve, Isaac and Rebekah, Joseph and Asenath, Moses and Zipporah, Boaz and Ruth, David and Abigail, Solomon and his true love of the Canticles.

No human imagination can measure the change that will be wrought by the power of God in those who comprise the Bride of the Lamb. He, the infinite One, will be ravished with the adorable loveliness of His Bride, and so for all eternity. She will have been perfected to this immeasurable and infinite degree.

BURIED

Special significance is rightfully attached to the fact that as often as three times, when relating the saving events through which Christ passed, the Scriptures include His burial. It is written: “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor. 15:3–4); “How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. 6:2–4); “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead” (Col. 2:11–12). Speaking of these three passages it may be indicated that the first refers to Christ’s death, burial, and resurrection as a ground for the salvation of the lost. This Scripture is the recognized declaration of that which enters into the gospel of God’s saving grace. The two remaining passages refer to Christ’s death as judgment on the sin nature of those who are saved—that aspect of His death which provides freedom for the Holy Spirit to control the sin nature as that for which Christ has paid the penalty. It is the ground of the believer’s experimental sanctification, which aspect of sanctification is made possible by and is wholly dependent on what Christ has accomplished. The death of Christ is referred to in Colossians 2:11–12 as His circumcision which was a substitution for others, whereas the other passage—Romans 6:2–4—adds crucifixion to that which Christ wrought as substitute for others. Thus the judgments against the believer’s sin nature which demanded crucifixion, death, and burial with Christ to the end that he might share in His resurrection life fell upon Christ as substitute. Christ suffered these judgments on behalf of others.

The truth now under contemplation is that Christ’s burial has been listed as an important factor in each of these three passages cited above, and as having doctrinal meaning. Regardless of disclosure, too little emphasis has been given this subject by theologians. In the matter of His bearing the sins of the unsaved, the burial of Christ is foreshadowed by the “scapegoat.” This type is full and clear. Two goats were required on the Day of Atonement to represent typically that which Christ wrought. One goat was slain and its blood was sprinkled as a purification and cleansing. To the second goat was transmitted the sins of the people and

that goat was led away into the wilderness to be seen no more. In His death for the unsaved, accordingly, Christ provided His blood which is efficacious for the cleansing and the judgment of sin, but also He *took away* sin (cf. John 1:29; Heb. 9:26; 10:4, 9, 11). That final disposition of sin is accomplished in His burial. He went into the tomb a sin offering sacrificed unto death. He came out completely unrelated to the burden of sin. Such is the doctrinal significance of the words, “and ... was buried.” There could be no tracing of the disposition of sin achieved in the tomb as there never was tracing of the further life and existence of the scapegoat after it was released in the wilderness. In that burial which was an aspect of Christ’s undertaking in behalf of the believer’s sin nature, too, there is also evidently a disposition of those judgments which duly fell upon Him. Into this, again, none can enter with clear understanding. Its immeasurable reality is known only to God.

It should be observed that the Apostle employs at times a technical word in place of the more common word, *to bury*. He declares that the believer’s body is *sown* when placed in the grave (cf. 1 Cor. 15:42–44). A thing may be buried to dispose of it or to the end that it may be forgotten, but that which is sown is done with the expectation that something will come up where the seed was placed. The believer’s body must be raised, and will at length be raised at the coming of Christ (cf. 1 Thess. 4:13–18).

C

CALLING

In its primary doctrinal meaning the word *call* suggests an invitation from God to men. This meaning is extended to form a ground upon which the ones invited are designated *the called ones*. The efficacious call of God is equivalent to His sovereign choice. Since there are two elect companies now in the world—Israel and the Church—these are alike seen as called of God. However, Israel’s call is national while the call of those who comprise the Church is individual. The certainty of Israel’s call is declared in the words, “For the gifts and calling of God are without repentance” (Rom. 11:29). Thus Israel’s blessing, which reaches into eternity to come, is guaranteed. The word *call* is closely related in meaning to the word *draw*. Christ said, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (John 6:44). The declaration which this passage advances is decisive. Not only is it asserted that none can come to God apart from this drawing, but that all thus drawn will certainly respond, for Christ said “I will raise him up at the last day.” The words *draw* and *call* indicate the divine method of choice, though the latter may be used with specific reference to the estate of those thus blessed. They therefore are *the called ones*. At this point it may be observed that the name *believer* is in contrast to the term *the called ones*. The former indicates a human responsibility, while the latter indicates a divine responsibility.

As there is a drawing which is general through the preaching of the gospel, so there is a general call. Christ said once: “And I, if I be lifted up from the earth, will draw all men unto me” (John 12:32). Likewise, as there is a divine drawing which is not resisted (cf. John 6:44), so there is a calling by the Spirit which is not resisted and rightly styled *an efficacious call*. It is wholly within the bounds of this type of call that believers are termed *the called ones*. They are thus differentiated from the mass who, though subject to a general call and drawing, are not efficaciously called. A truth to be observed is that God indicates and separates His elect ones who comprise the Church not by any general effort, such as the death of Christ for the whole world or the proclamation of the gospel through which that death is presented as a ground of salvation to those who are lost, but He selects them rather by a potent influence upon each elect person, which influence assures the reception of Christ as Savior. So definite and certain proves the call that it is equivalent to the realization of divine election itself. The Apostle accordingly writes of an “effectual working” of God’s power which determined his ministry (Eph. 3:7). It is an upward or high calling (Phil. 3:14); it is a heavenly calling (Heb. 3:1). It demands a holy walk (Eph. 4:1, R.V.; 2 Thess. 1:11); it engenders hope (Eph. 4:4); and by outward demonstration the believer is appointed to certify, to give proof of, his calling by the life he lives (2 Pet. 1:10).

There is a peculiar use of the word *calling* when by it reference is made to the estate of those who are called and at the time they are called. To this the Apostle testifies when he writes: “But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God” (1 Cor. 7:17–24).

The divine and efficacious call is one of the five mighty workings of God in behalf of each elect person

under grace. Having referred to them as “the called according to his purpose,” the Apostle goes from Romans 8:28 onward to declare that those whom God foreknew, He predestinated; those whom He predestinated, He called; those whom He called, He justified; and those whom He justified, He glorified (Rom. 8:29–30). In this connection, the word *foreknow* does not mean a mere prescience or knowledge of that which is to be; it here indicates the active exercise of eternal love for the individuals comprising the company who are the elect of God in this age. For these He also predetermined their destiny. Observe the functioning of predestination. It includes precisely the same company numerically and to the last individual whom He calls with an efficacious calling; and it is the same elect company who, without loss of even one, He both justifies and glorifies. In this sequence of five divine achievements, four represent the sovereign action of God. It is *calling* alone which incorporates some human responsibility in its outworking, and yet without the slightest infringement upon that infinite certainty that all who are called will be both justified and glorified. A call suggests some cooperation in the form of a human response to the call. In this respect, the divine call is wholly different from the other four sovereign undertakings—foreknowledge, predestination, justification, and glorification—which admit of no human action or responsibility whatever. The question at once arises whether, when one link in this chain is restricted up to the point that it depends at all upon human concurrence, the whole vast undertaking described by these five words is not jeopardized relative to its certainty of fruition. Should God coerce the individual’s will the essential character of a call would be wholly obliterated, and the action of the human choice which is so evident in the Biblical declaration of the way of salvation be invalidated. Thus the question becomes one of whether God is able so to persuade, to induce, to prevail upon the human understanding and will respecting the choice of Christ as Savior and all that the choice secures that the called one will, without a possible exception, respond by exercise of saving faith in Christ—even the faith itself being imparted (cf. Eph. 2:8). The assurance is that God can and does so influence men by the enlightenment which the Spirit accomplishes that they, with a certainty that permits of no possibility that even one should fail to respond to the divine call, will every one be justified and redeemed in answer to personal and saving faith in Christ. This is what constitutes an efficacious call. Of great importance in this whole program of salvation is the fact that, when the called one is enlightened and persuaded by the Spirit rather than being coerced, his own will acts in unhindered and unimpaired volition. It has remained true that “whosoever will may come.” However, in the counsels of God, which counsels may properly be disclosed alone to those who are saved but which constitute no message to the unsaved, it remains also true that no human will acts in the acceptance of Christ by faith who has not been brought to understand what Satan-blinded minds never do understand, namely, that all divine grace is their portion and infinite blessing theirs in Christ Jesus for the receiving on the basis of faith.

Calling, then, is that choice on the part of God of an individual through an efficacious working in the mind and heart by the Holy Spirit, to the end that the will of the one who is called may be moved by its own vision and determination in the exercise of saving faith. By so much two great necessities are preserved and equally satisfied, namely, only those are called whom God has predetermined to be justified and glorified, and those who are thus called elect from their own hearts and enlightened minds to receive Christ as Savior.

CARNALITY

Together with two other doctrines—that of the *natural man* and that of the *spiritual man*—the doctrine of the *carnal man* completes the threefold division of the human family in their relation to, or attitude toward, the Word of God. The designations in the original text are: ψυχικός, which indicates the unchanged, unregenerate man; πνευματικός, which designates the spiritual man or one who is characterized by the presence and manifest power of the Holy Spirit; and σαρκικός, which denotes the carnal or fleshly believer (cf. 1 Cor. 2:14–3:4).

Carnality is caused not by the unspiritual things which one may do, but fundamentally by a lack of yieldedness to the mind and will of God. The carnal Christian does unspiritual things because he is carnal or fleshly. The passage which directly declares who are fleshly and why is found in 1 Corinthians 3:1–4: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?” In this context it is revealed that the carnal person is a true believer and therefore saved. Such are addressed as *brethren*—a salutation which never includes unregenerate persons, and they are said to be *babes in Christ*. While, because of carnality, they are termed *babes in Christ*, nothing could give greater assurance of their security for time and eternity than the fact that they are “in Christ.” This revealing passage not only indicates the limitations of the carnal believer but reveals the state of affairs which, in the case of the Corinthians, came about because of their carnality. Being unyielded to God, they could not receive the “strong meat” of the Word of God; they could only receive the “milk.” By so much their spiritual limitations are revealed. Their carnality was manifest in the divisions among them, with the tendency to follow human leaders. Such conduct signified a violent disregard for the unity of the Spirit—the one Body of believers—which unity the Apostle declares must be kept (Eph. 4:3). Since this sin of sectarian divisions is first on the list of evils for which the Apostle condemns the Corinthian believers—there is even mention of it before he points out their immoralities—its exceeding sinfulness in the sight of God becomes plain; yet like divisions are evident whenever sectarianism and denominational loyalty are stressed above the doctrine of the one Body of believers.

The term *carnal* is a translation of the word σαρκικός, which term means that one is influenced by the σάρξ—not a reference now to the physical body, but to the fallen nature which every believer retains as long as he is in his unredeemed body. The flesh is ever opposed to the Spirit of God (Gal. 5:17) and is never removed in this life, but may be held in subjection by the Spirit when and as the believer is depending in yieldedness upon Him. The Apostle testifies that “in me (that is, in my flesh,) dwelleth no good thing” (Rom. 7:18), and that when exercising his own strength he experienced nothing but failure in his conflict with the flesh. It was by the power of the Spirit of life in Christ Jesus that he became free from the power of sin and death—that spiritual death which manifests itself through the flesh (Rom. 8:2). He also forgets not to indicate that his victory by the Spirit depends, on the divine side, upon that aspect of Christ’s death in which He brought the sin nature into judgment (Rom. 8:3). The result is such that the believer may experience all the will of God wrought in and through him—but this will never be wrought *by* him (Rom. 8:4). The Christian’s responsibility is to “walk after the Spirit.” This does not suggest living after some code or rule of life, but rather a subjection to the guidance and purpose of the Spirit who indwells him. When thus yielded, it becomes the Spirit’s task to “work in” the believer “both to will and to do” of God’s good pleasure (Phil. 2:13).

Though much is disclosed by the Apostle respecting carnality and the flesh, his more important teaching on the subject is found in 1 Corinthians 3:1–4, already considered, Galatians 5:16–21, and Romans, chapters 7 and 8. Having declared in Romans 8:4 that the believer’s responsibility is to walk by means of the Spirit, the Apostle writes freely of the distinction between being in the flesh, which is the estate of the unregenerate person, and having the flesh within, which is the condition that characterizes all who are saved. Those believers who are dominated by the flesh respond to the flesh and those that are dominated by the Spirit respond to the Spirit (Rom. 8:5). In any case the carnal or fleshly mind functions in the realm of spiritual death and the spiritual mind in the realm of life and peace (Rom. 8:6). The reason for the carnal mind facing in the way of spiritual death is that it means enmity against God, not being subject to God’s will, nor can it be (Rom. 8:7; cf. Gal. 5:17). The unsaved, being in the flesh, cannot please God (Rom. 8:8). However, the believer is not in the flesh as his estate though the flesh is in him. If someone is regenerated he will bear evidence of the presence of the indwelling Holy Spirit (Rom. 8:9). Too much

emphasis can hardly be given to the fact that the Christian may function in his life within either the realm of spiritual death—separation from God—or the realm of things related to the Holy Spirit, He who is the Originator and Director of the spiritual life. Therefore, the Apostle declares: “For if ye live after the flesh, ye shall die [or, be in the realm of spiritual death—separation from God]; but if ye through [by means of, or, depending on] the Spirit do mortify [reckon to be dead in Christ’s death] the deeds of the body, ye shall live [i.e., in the realm of the spiritual life]” (Rom. 8:13–14). Carnality means, then, a manifestation of the flesh which in turn is a demonstration of that which belongs to spiritual death. There is no implication in this extended declaration respecting the flesh and carnality that the believer may turn about or become unsaved. This presentation by the Apostle, however, is wholly within the sphere of the believer’s walk as that which may be energized either by the flesh or by the Spirit. The Christian is saved and safe in Christ, yet in his manner of life he may prove σαρκικός or πνευματικός.

CHASTISEMENT

Chastisement and scourging—here to be distinguished from the larger theme of suffering—because the Father’s correction of His own offspring (Heb. 12:6) are in character far removed from condemnation. It is written that “there is therefore now no condemnation to them which are in Christ Jesus” (Rom. 8:1) and “he that believeth on him is not condemned” (John 3:18), and of such as believe it is also said that he “cometh not into judgment” (John 5:24, R.V.). One who stands in the imputed merit of Christ, as every saved person does, could not come into condemnation; nevertheless, for sin in which a Christian willfully persists there may be chastisement from the Father, who is Himself a perfect disciplinarian. The course ever to be followed by a child of God who has sinned and when he sins is outlined in 1 Corinthians 11:31–32, which reads: “For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.” This order is clear. First, the believer who has sinned may and should make full confession to God, which confession is self-judgment and is an expression outwardly of an inward repentance of heart. If self-judgment is achieved, that divine forgiveness which restores the believer to fellowship with God is granted and right relations to God are restored again. On the other hand, if the believer, having sinned, refuses to confess it in genuine repentance or goes on justifying his sin, he must in God’s time and way be brought under the correction of the Father. This judgment or correction by the Father assumes the form of chastisement and to the end that the child of God need not be condemned with the world.

The whole theme of suffering—a theme yet to be considered—extends far beyond but still includes the doctrine of the believer’s chastisement. It embraces that which Christ suffered from the Father in which none may share, that which Christ suffered from men in which believers may share, that which the believer suffers as a chastisement from God the Father in which Christ does not share, that which believers suffer from men in which Christ does also share, and that which constitutes Christ’s burden for a lost world in which Christians may share.

Chastisement, or discipline as such, may be contemplated under four general divisions, namely:

- 1. PREVENTATIVE.** Only one example of preventative chastisement has been recorded in the Sacred Text, but such could easily be the experience of any child of God should circumstances demand. Having been caught up into the third heaven, the Apostle Paul was enjoined that he should not tell here on the earth what he had seen and heard, and accordingly, lest he should so transgress, a thorn was given him in the flesh. Though thrice he besought the Lord for its removal, the situation (2 Cor. 12:7–9) was not relieved. This became a preventative chastisement.

- 2. CORRECTIVE.** Chastisement which is corrective in motive has been outlined at the beginning of this

discussion. It is the Father's correction of His erring child. Both chastisement and scourging are indicated in Hebrews 12:6: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The universality of both chastisement and scourging may be explained on the ground of the Father's unwillingness to allow any exceptions among those who deserve to be disciplined. It is certain that the Father does not chasten or scourge believers whether they so require or not. Such an interpretation not only contradicts 1 Corinthians 11:31, which declares that "if we would judge ourselves, we should not be judged," but must needs disrupt the whole purpose of chastisement. A difference is evidently to be found between chastisement and scourging. The former is that manner of correction which might be repeated; the latter represents the conquering of the human will which, once achieved, needs hardly to be done again. No anarchy or rebellion can be tolerated in the Father's household. The surrender of one's life to God is both reasonable and required (Rom. 12:1-2). Yielding to God may be accomplished easily if all resistance is avoided, or be made difficult and painful when a long conflict is maintained.

3. ENLARGING. The object of chastisement is said to be "unto holiness." So, also, the "fruit of righteousness" becomes the portion of those who are exercised thereby. Christ's word recorded in John 15:2 indicates how discipline may be applied from God to the end that the believer may be more fruitful. He declares of God: "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." This does not suggest the correction of willful evil; it is all done that more fruit may be borne to the glory of God. It is designed so that a good man may become a better man.

4. VINDICATIVE. Again, but one illustration is found in the Bible of this specific form of chastisement. To Job it was given to demonstrate against the challenge of Satan that he loved God apart from all personal benefits or advantages which He had bestowed. No evil had been recorded against Job till then. In truth, Jehovah three times describes Job as "a perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:1, 8; 2:3). But Satan in converse with Jehovah declared that Job served Jehovah only for selfish motives and that Jehovah was not really loved for His own worthiness. Though Job knew nothing of the issue which had arisen in heaven over him, he nevertheless vindicated Jehovah in three successive tests. The first was in the loss of property and family. His reply under this test was worded: "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly" (1:21-22). The second test involved the loss of health and wifely comfort. At this point he said: "What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (2:10). Similarly Job stood the third test involving faith when, as recorded, he asserted concerning God: "Though he slay me, yet will I trust in him" (13:15).

CHRISTIAN

As a title which belongs to those who are saved, though itself now more employed than any other, *Christian* appears in the Sacred Text but three times: "And the disciples were called Christians first in Antioch" (Acts 11:26); "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26:28); "If any man suffer as a Christian, let him not be ashamed" (1 Pet. 4:16). The term *Christian* is evidently a Gentile designation for believers, since the word *Christ* upon which this title was constructed suggests recognition of the anointed Messiah and no unbelieving Jew was prepared to acknowledge the Messianic claims of Christ. This acknowledgment, indeed, became the very crux of the problem of a Jew's relation to the new faith. It is significant that Saul of Tarsus, when saved, "straightway ... preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). Messianism was ever the theme of those who preached to the Jews that Jesus is the Christ. All might be able to identify the person who had been known as *Jesus of Nazareth*, but it was the determining test that He be acknowledged as the Christ or the Messiah,

and thus the Son of God. The Jews spoke of believers as *Nazarenes*. This had no complimentary implication. Very early in the days of Christ's ministry on earth, however, Nathaniel voiced the accepted idea when he inquired, "Can there any good thing come out of Nazareth?" Also, the orator Tertullus when arguing before Felix thought it well to condemn Paul as "a ringleader of the sect of the Nazarenes" (Acts 24:5). It will thus be observed that believers did not assign the name *Christian* to themselves, though Peter employed it in reference to that which had become a recognized practice (1 Pet. 4:16). It seems probable that this custom of designating believers was not the expression of a conviction that Jesus is the Messiah; it was rather based upon Christ's familiar name as a religious leader. The designations *brethren*, used about 200 times in the New Testament, *saints*, used about 60 times, *disciples* (beginning with its appearance in the Acts) used about 30 times, and *believers* meaning those who believe, used about 80 times, thus hold a preference according to the Acts and Epistles of the New Testament.

Beyond the problem of what may be an appropriate title is the fact itself of being identified one way or another. What, according to the New Testament and thus upon the authority of God, makes one a believer or Christian? Answers to this question are varied, sometimes falling so low that the title *Christian* is assigned to one who merely holds citizenship in a so-called Christian country. Over against this, the reality which the saved one represents reaches out beyond all human comprehension. Under Soteriology (Vol. III) thirty-three simultaneous and instantaneous divine undertakings and transformations which together constitute the salvation of a soul have been named. All of these are wrought at the moment saving faith in Christ is exercised. Three of these great realities alone may be cited here, namely:

1. A NEW PURIFICATION. That divine forgiveness which has been achieved as a part of salvation is complete and extends to all sins—past, present, and future—so far as condemnation is concerned. Romans 8:1 therefore declares: "There is therefore now no condemnation to them which are in Christ Jesus." It still remains true that the believer's sin may, as seen elsewhere, lead to chastisement. Forgiveness nevertheless is unto purification and wrought through the blood of Christ. It proves so complete that not one shadow or stain will be seen upon the saved one—even by the eyes of infinite holiness—throughout eternity. Divine forgiveness is not based on the leniency of God, but rather on the fact that the condemning power of every sin has spent itself upon the divinely provided Substitute. God's forgiveness is a legal recognition of the truth that Another has borne the judgment for the one who is forgiven. The purification is thus as complete and perfect as the ground upon which it is wrought.

2. A NEW CREATION. An actual and wholly legitimate sonship relation to God is divinely engendered when a soul has been saved. The one who is saved becomes the offspring of God. He becomes therefore an *heir of God* and a *joint heir* with Christ. The Apostle John testifies of Christ that to "as many as received him, to them gave he" sonship standing (John 1:12)—not a mere option or choice in the direction of regeneration, for He causes them to become in the most absolute sense the sons of God. As such they are fitted and destined to take the honored place in the Father's family and household in heaven. God is now "bringing many sons unto glory" (Heb. 2:10).

3. A NEW STANDING. Because of the perfect identity and union of the believer with Christ which is wrought by the Holy Spirit, it may be said of the one saved that he has been "made ... accepted" (Eph. 1:6). This standing is not a fiction or fancy, but such that by it the believer becomes at once not only clothed in the righteousness of God, but himself the very righteousness of God. This immeasurable reality depends wholly on the one fact that the child of God being blessed is in Christ. Such a limitless position before God is made legally possible through the sweet savor aspect of Christ's death when as Substitute He "offered himself without spot to God" (Heb. 9:14), thus releasing all that He is in Himself to be the portion of those whom He saves. This provision through His death is actualized and sealed unto eternal reality by a vital union with Christ.

A Christian, then, is not one who does certain things for God, but instead one for whom God has done certain things; he is not so much one who conforms to a certain manner of life as he is one who has received

the gift of eternal life; he is not one who depends upon a hopelessly imperfect state, but rather one who has reached a perfect standing before God as being in Christ.

CHRISTIANITY

That body of truth which is now known as *Christianity* was identified by the early church as *The Faith* and *This Way* (Acts 9:2). According to Acts 6:7 a great company of the priests were “obedient to the faith,” and Jude (1:3) contended for the faith once-for-all delivered. Not until Ignatius of Antioch (d. 107?) was the term *Christianity* introduced. It, like the word *Christian*, has come into general use today as a representation of that which the apostles revealed in the New Testament, and was itself brought into existence by virtue of Christ’s death, resurrection, and present ministry in heaven, as well as by the advent of the Holy Spirit into the world. Of all the religious systems which have been fostered in the world, but two have the distinction of being designed, originated, and (eventually, though not as yet) consummated according to the specific purpose of God. These are Judaism and Christianity. Though Covenant Theology, with its extended doctrinal influence, has either confused or ignored the distinctions which obtain between the two divinely fostered systems, a recognition of the difference between them is the essential foundation of any beginning or progress in the right understanding of the Scriptures. To demonstrate the truthfulness of this statement, it should be added that, while both of these systems incorporate instructions for daily life here on earth, it can be ascertained by reason of evidence which any unprejudiced person may trace that Judaism is a system belonging to one nation—Israel, that it is earthly in its scope, purpose, and the destiny which it provides, while Christianity is heavenly in its scope, purpose, and the destiny which it provides. It will be seen, as well, though including much that is common to both that they are alike the outworking of opposite principles, and that they are not and could not be in force at the same time. Judaism alone was in action from the call of Abraham to the death and resurrection of Christ and will again be the outworking of the divine purpose in the earth after the Church has been removed, but Christianity is the only divine objective in the present age, which age is bounded by the two advents of Christ. Too often it is assumed that Judaism has been terminated or merged into Christianity. A favorite expression of this notion is to the effect that Judaism was the bud and Christianity the blossom. Over against this misconception is the truth that both Judaism and Christianity run their prescribed courses unimpaired and unconfused from their beginnings into eternity to come. By far the larger portion of Bible prophecy concerns Israel with their land, that is, the nation, the Davidic throne, the Messiah-King, and His kingdom. This and much more together form the eschatology of Judaism. Here it can be seen again that it is exceedingly inaccurate to speak of Systematic Theology as Christian Theology, since the former incorporates vast ranges of truth which are wholly foreign in their primary application to that which belongs to Christianity. Because much theological teaching is confused in these fields of truth, it is essential that particular emphasis be added here.

Though it was given to the Apostle Paul to formulate and record the realities which together constitute Christianity, he did not himself make its initial announcement. Christ in the Upper Room Discourse (John 13:1–17:26) declared the new and vital features of Christianity. This occurred at the very end of His earthly ministry and was set forth as an anticipation of that which was about to be inaugurated. The earthly ministry of Christ was restricted, in the main, to Israel and carried on wholly within the scope of their covenants of promise. In the Upper Room Discourse are found the important factors of relationship to the Father, to the Son, and to the Holy Spirit which are peculiar to Christianity. However, as divinely planned, the great Apostle was raised up to receive and formulate the new system, based as it is on the death and resurrection of Christ and the values gained at Pentecost.

At this point certain terms with reference to their shades of meaning may well be introduced:

1. **NEW TESTAMENT THEOLOGY**, which embraces that which is distinctively Christian in the New

Testament. New chapters are added to Judaism in connection with the unfolding of that which constitutes Christianity.

2. PAULINE THEOLOGY, which is doctrine restricted to the writings of Paul but which nevertheless unfolds much regarding Judaism, especially in its contrasts with Christianity (cf. the larger portion of the Epistle to the Hebrews).

3. MY GOSPEL (Rom. 2:16), which designation is used by the Apostle when referring to all the revelation that was given him, namely, the gospel of saving grace revealed to him in Arabia (cf. Gal. 1:11–12) and also the revelation respecting the Church as the one Body of Christ composed, as it is, of believing Jews and Gentiles. To all this should be added the range of truth which sets forth the Christian's peculiar responsibility in daily life, with the new and incomparable provisions for holy living through the power of the indwelling Holy Spirit. The Apostle's designation, "my gospel," is equivalent to Christianity when a direct, constructive, and unrelated (to Judaism, etc.) consideration of Christianity is in view.

As a summarization, it may be restated that Christianity incorporates the gospel of divine grace which is based on the death and resurrection of Christ, the fact of the one Body with all its relationships and destiny, and the new and vital way of life through the Holy Spirit's enablement.

CHRISTOLOGY

Recognizing that an entire volume of this work has been assigned to Christology (Vol. V), the subject may be again approached in what is intended to be a highly condensed review. The theme (has been and) is well divided into the seven positions in which Christ has been set forth by the Bible, namely:

1. THE PREINCARNATE SON OF GOD. The fact of His preincarnate existence is established not only by direct statements of Scripture but by every implication. Some of these lines of proof are:

a. **CHRIST IS GOD.** It follows that if Christ is God then He has existed from all eternity. Evidence that He is God may be seen in His titles—Logos, Only Begotten, Express Image, First Begotten, Elohim, and Jehovah; in His divine attributes—eternity (Mic. 5:2), immutability (Heb. 1:11–12; 13:8), omnipotence (1 Cor. 15:28; Phil. 3:21), omniscience, and omnipresence; in His mighty works—creation, preservation, forgiveness of sin, raising the dead, and execution of all judgment.

b. **CHRIST IS CREATOR.** In this regard the Scriptures are explicit (Rom. 11:36; Col. 1:15–19; Heb. 1:2–12). If He is Creator, He has existed before creation.

c. **CHRIST IS NAMED AS ONE EQUAL TO OTHER IN THE TRINITY.** In all references to the Persons of the Godhead, Christ the Son shares equally. In all purposes of God, as far as revealed, He assumes those parts which only God can assume. He is thus before all things.

d. **THE MESSIAH OF THE OLD TESTAMENT IS GOD.** Since Christ is the Messiah of the Old Testament, He is necessarily God and from all eternity.

e. **THE ANGEL OF JEHOVAH IS CHRIST.** This is clearly proved in earlier pages of the present theological work and is unailing evidence of Christ's pre-existence, indeed.

f. **THE DIRECT BIBLICAL ASSERTIONS IMPLY THE PRE-EXISTENCE OF CHRIST.** Such assertions are numerous and conclusive.

g. **THE DIRECT TESTIMONY OF SCRIPTURE IS THAT CHRIST HAS EXISTED FOREVER** (e.g., John 1:1–2; Phil. 2:5–11; Heb. 1:1–3).

2. THE INCARNATE SON OF GOD. The theme respecting the incarnate Christ occupies about two-fifths of the New Testament. The general outline of this aspect of Christology may be stated under seven divisions:

a. **OLD TESTAMENT ANTICIPATIONS.** These are both typical and prophetic in character.

b. **BIRTH AND CHILDHOOD.** Very much that is fundamental in doctrine is properly based on the birth of Christ. Here is to be introduced His various sonships—the title Son of God suggesting the divine; Son of man, the racial; Son of Mary, the human; Son of David, the Messianic and Jewish; Son of Abraham, the redemptive. Here also will be unfolded the entire theme of His hypostatic union of two natures; the mediatorial aspect of Christ's Person and His death; His earthly ministry to Israel as Messiah, Immanuel, and King; His ministry to the Gentiles as Savior, Judge, and Ruler; His ministry to the Church as Head, Lord, and Bridegroom. Here too is learned the twofold object of His earthly ministry, first to Israel respecting her covenanted kingdom and later to Jews and Gentiles respecting the Church which is His Body. Again, yet more of major import is brought forward, namely, Christ's three offices—that of Prophet, which incorporates all His teaching ministry; of Priest, which incorporates the sacrifice of Himself for the world; and of King, which incorporates the whole Davidic covenant together with the predictions and their fulfillment in His future reign.

c. **BAPTISM.** The baptism of Christ was a major event in His earthly life and of far-reaching significance since by it He was consecrated to the office of Priest, which office, like that of King, endures forever.

d. **TEMPTATION.** Judging from the extended description given this crisis, the temptation is possessed evidently of great importance. It became the crucial attack of Satan against the humanity of Christ, the issue being whether or not He would abide in His Father's perfect will. That He would was assured by His very nature as God and was determined from all eternity; yet the test was allowed so that finite minds might be satisfied about the impeccability of the Savior.

e. **TRANSFIGURATION.** The transfiguration, it is declared, was a setting forth of the power and coming of Christ in His kingdom (Matt. 16:28; Mark 9:1; Luke 9:27), that is, the event pictures the glory of the coming kingdom. When transfigured, Christ was about to turn from the kingdom ministry which had engaged John, the disciples, and Himself over to the new heavenly purpose concerned with a people qualified for glory through His death and resurrection. It was therefore essential that the kingdom not only be promised but displayed, that its future certainty might not be lost from view with the crushing disappointment which His death as a rejected king engendered.

f. **TEACHING.** Probably no clearer evidence respecting the scope and purpose of Christ's first advent can be discovered than is indicated in His teaching, especially that of the major discourses. His ministry to Israel and to the Church are therein distinguished completely—to those not blinded by theological prejudice.

g. **MIGHTY WORKS.** When Christ said, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (John 15:24), He disclosed to some extent the reason why He wrought miracles. His mighty works attested His claim to be the Messiah and so His rejection was without excuse because of that evidence.

3. THE EFFICACIOUS SUFFERINGS, DEATH, AND BURIAL OF THE SON OF GOD. Considering these three events separately:

a. **HIS SUFFERINGS.** The evidence presented in John 19:28 intimates that the actual bearing of the judgments of sin fell upon Christ in the hours of His suffering which terminated in death. It was just before He said "It is finished" that John declares of Him, "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." What was actually experienced by Christ in those six

hours upon the cross cannot be known in this world by any man; yet the value of it is received by those who believe.

b. **HIS DEATH.** It was required of any efficacious sacrifice that it should be delivered unto death and the shedding of blood. The death of Christ is the antitype of every typical sacrifice and determined the nature of that particular type. Typical sacrificial deaths through bloodshedding were such as God required because of the truth that Christ would thus be sacrificed. The range of Biblical testimony respecting Christ's death may be examined in seven divisions, namely: (1) types, (2) prophecies, (3) historical declarations of the Synoptic Gospels, (4) declarations of the Apostle John in his Gospel, Epistles, and Revelation, (5) declarations of the Apostle Paul, (6) of the Apostle Peter, and (7) of the Letter to the Hebrews.

If it be inquired, as constantly it is, Who put Christ to death? it may be pointed out that He was offered by the Father (Ps. 22:15; John 3:16; Rom. 3:25), of His own free will (John 10:17; Heb. 7:27; 9:14; 10:12), by the Spirit (Heb. 9:14), and by men—Herod, Pilate, the Gentiles, and Israel (Acts 2:23; 4:27). To this may be added that part in His death which was contributed by Satan (cf. Gen. 3:15).

The death of Christ achieved a vast array of objectives. At least fourteen of these are indicated in this work under Soteriology (Vol. III).

c. **HIS BURIAL.** As the scapegoat type anticipated, Christ carried away the burden of sin into oblivion. He went into the grave a sin-bearer and He came out the Lord of glory.

4. THE RESURRECTION OF THE SON OF GOD. Again, the Old Testament witness to that which concerns Christ is seen in types and prophecies. In the New Testament this theme is declared (1) by the predictions of Christ and (2) by the historical fact that He rose from the dead—an event more fully proved than perhaps any other of history. Christ was raised by the Father (Ps. 16:10; Acts 2:27, 31–32; Rom. 6:4; Eph. 1:19–20), by the Son Himself (John 2:19; 10:17–18), and by the Spirit (1 Pet. 3:18).

In disclosing the factors which enter into Christianity, the Apostle to whom this revelation was given places the resurrection of Christ in a central and all-important position. The death of Christ provides, but the resurrection constructs. Through Christ's death demerit is cancelled and the merit of Christ is made available, but by the resurrection of Christ the new Headship over a perfected New Creation is established forever. The importance of His resurrection may be seen from the following facts which in turn declare the reasons for the rising. Christ arose (a) because of what He is (Acts 2:24). That is, it is impossible that He the Son of God should be held in the place of death. (b) He arose because of who He is (Rom. 1:3–4). The resurrection served to prove His position as "Son of God with power, according to the spirit of holiness." (c) He arose to be Head over all things to the Church (Eph. 1:22–23). (d) He arose to bestow resurrection life upon all who believe (John 12:24). (e) He arose to be the source of resurrection power in the lives of His own who are in the world (Matt. 28:18; Rom. 6:4; Eph. 1:19–20). (f) He arose because His work which provided the ground for justification was completed (Rom. 4:25). (g) He arose as the pattern or first-fruits of all who are saved (1 Cor. 15:20–23; Phil. 3:20–21; 1 Tim. 6:16). (h) He arose to sit on David's throne and thus to fulfill all covenant promises to Israel (Acts 2:30).

In the sight and estimation of God, the resurrection of Christ is of sufficient import to be celebrated once every week and so the first day of the week on which it is celebrated supplants, in the present age, the Sabbath of the old order.

5. THE ASCENSION AND SESSION OF THE SON OF GOD.

a. **HIS ASCENSION.** The departure of Christ for heaven has been already considered under the doctrine of ascension in this volume. It is mentioned again here only to complete the structure of doctrine belonging to Christology. Two ascensions have been indicated—one immediately after the resurrection when the return of Christ into heaven as First-Fruits and as Priest presenting His blood occurred. The

second ascension was that of final departure from the earth when He took up His present ministry in heaven.

b. **HIS SESSION.** The whole of Christ's present ministry in heaven has been practically ignored by theologians and especially by Arminians, to whom this ministry is repulsive since it guarantees the eternal security of all who are saved. Seven aspects of His present ministry are to be recognized, namely: (1) exercise of universal authority. He said of Himself, "All power is given unto me in heaven and in earth" (Matt. 28:18); (2) Headship over all things to the Church (Eph. 1:22–23); (3) bestowment and direction of the exercise of gifts (Rom. 12:3–8; 1 Cor. 12:4–31; Eph. 4:7–11); (4) intercession, in which ministry Christ contemplates the weakness and immaturity of His own who are in the world (Ps. 23:1; Rom. 8:34; Heb. 7:25); (5) advocacy, by which ministry He appears in defense of His own before the Father's throne when they sin (Rom. 8:34; Heb. 9:24; 1 John 2:1); (6) building of the place He has gone to prepare (John 14:1–3); and (7) "expecting" or waiting until the moment when by the Father's decree the kingdoms of this world shall become the kingdom of the Messiah—not by human agencies but by the resistless, crushing power of the returning King (Heb. 10:13).

6. THE SECOND COMING AND KINGDOM OF THE SON OF GOD.

a. **THE SECOND COMING.** The stupendous event of the second advent of Christ with all its world-transforming results is to be distinguished from His coming into the air to gather the Church to Himself both by resurrection and translation. His second advent concerns the Jews, the Gentiles, and angelic hosts including Satan and his angels, and is related to the Church only as she is seen returning with Him and reigning with Him.

b. **THE KINGDOM.** Though the long-promised, earthly, Davidic kingdom of Christ was offered to Israel at His first advent, it was forthwith rejected and postponed in the counsels of God until He comes again. One of the basic theological misconceptions is the attempt to relate Christ's kingdom on earth simply to His first advent. Since no earthly kingdom came into view even then, it is claimed by theologians that His kingdom must be spiritual and that all expectation based on covenants and promises of the Old Testament was misunderstood by the apostles and prophets in so far as that may have been construed literally. Nevertheless, according to every word of Scripture, a scope which extends to the greatest of all prophetic expectations, Messiah will come again and will do literally what it has been predicted He will do for the kingdom.

7. **THE CONCLUSION OF MEDIATION AND THE ETERNAL REIGN OF THE SON OF GOD.** Following the conclusion of the millennial kingdom, which is itself the last form of Christ's mediation, certain immeasurable events occur with all their transforming results, namely: (a) Satan is released from the abyss (Rev. 20:3); (b) armies are formed and a revolt against God occurs again (Rev. 20:7–9); (c) the passing of the old heaven and the old earth (Rev. 20:11); (d) the great white throne judgment (Rev. 20:12–15); (e) the creation of the new heaven and the new earth (2 Pet. 3:10–14; Rev. 21:1); (f) the descent of the bridal city out of heaven (Rev. 3:12; 21:2, 9–10); (g) the actual surrender of mediation, but not of the Davidic throne. From the reading of 1 Corinthians 15:25–28 translated according to the Authorized Version, a belief has been engendered that Christ surrenders His reign at the end of the kingdom age. Having declared that Christ receives the kingdom and its authority from the Father (1 Cor. 15:27), however, the passage really goes on to say that, after the mediatorial reign of a thousand years, Christ will go on reigning forever by the same authority of the Father. It is the testimony of the Davidic covenant that He shall reign on David's throne forever and ever (2 Sam. 7:16; Ps. 89:20–37; Isa. 9:6–7; Luke 1:31–33; Rev. 11:15).

CHURCH

(See ECCLESIOLOGY)

CLEANSING

The possibility of the believer's cleansing from spiritual defilement and in a manner wholly satisfying to God is comforting and assuring beyond measure. Since sin is the experience of all in this world, a provision whereby defilement may be cleansed is of surpassing import to all.

The doctrine of divine cleansing of human defilement is subject to a threefold division, namely:

1. IN THE OLD TESTAMENT. Various cleansings were prescribed and provided in the Old Testament order, but none of them was in itself efficacious. These were accepted of God for what they typified and hence, as far as the divine achievement in cleansing is concerned, all was complete; but still the ground upon which the cleansing had been wrought was an anticipation of that which Christ would do regarding that defilement when He went to the cross. The ground of cleansing could only be accounted perfect in that the anticipated death of Christ was as certain in the reckoning of God as it is at this time, since the death has been historically achieved. Water was usually the typical cleansing agent, applied by sprinkling or bathing, and in the case of the solution formed with ashes of the red heifer had to be mixed with the symbol of sacrifice. Though typical cleansing was extensive in the Old Testament, it was no more so nor more vitally imperative than the cleansing which the New Testament provides.

2. OF THE UNSAVED. A once-for-all cleansing is a part of the saving grace of God toward the lost when they believe unto salvation. The efficacy of Christ's sacrifice provides, as divinely applied in the reckoning of God, a washing in the blood of the Lamb (Rev. 7:14). That this does not indicate a literal, physical washing is obvious; nevertheless, the results with all their supreme value are the same.

3. OF THE BELIEVER. Sin is always sin and defilement always defilement whether related to the saved or to the unsaved, and as such can be cleansed in no other way than by the blood of Christ. For the child of God, such cleansing is set forth in 1 John 1:7, 9, which Scripture declares: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. ... If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In verse 7 the assurance is given that as the believer walks in the light, which means a constant and full adjustment to all the revealed will of God for him, the blood of Christ goes on cleansing him from all sin. The same condition, stated in other words, is present in verse 9, when it is said that "if we [Christians, only] confess our sins"—that is, make the required adjustments—God is both faithful and just (faithful to His promise and purpose, and just in what He does for the believer in view of the fact that Christ has borne the sin) to forgive and to cleanse from all unrighteousness. Nothing could be more effective or advantageous for the believer than that he maintain unbroken fellowship with the Father and with the Son (1 John 1:3, 7). Union with Christ is established forever by the exercise of saving faith, but communion with the Father and the Son may be, and too often is, broken. This, however, may be restored by confession when the sin is forgiven and its stain washed away. Such cleansing was typified by the sprinkling with water in which was mixed the ashes of a red heifer (Num. 19:2–9).

COMMANDMENTS

The term *commandments* is found in and represents an integral part of both the Mosaic and Christian systems, but with widely different significance. In fact, the variance between the two systems is clearly represented by these different uses of the word. Of the three major classifications of humanity commandments are addressed in the Scriptures to the Jew and the Christian, but not to the Gentile, or for that matter anyone unsaved—either Jew or Gentile—in this age, the reason being that divine commandments serve only to direct the daily life of those who are in right relation to God. For the Jew in

the old order this affiliation was wrought by a physical birth which brought him into covenant relation to God, and for the Christian this is achieved by a spiritual birth which brings him into sonship relation to God. Of the Gentiles, however, it must be said: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12), and as for a lost estate there is now "no difference" even between Jew and Gentile (Rom. 3:9; 10:12). It follows, then, that no commandments are now addressed to Jews. In the present age the first issue between God and an unsaved person—Jew or Gentile—is not one of correction or direction of daily life, but of personal salvation through faith in Christ. Therefore, directions for daily life are not addressed to the unsaved in this age.

1. IN THE OLD TESTAMENT. The divine counsels for Israel which came by Moses and which remained in effect until the death and resurrection of Christ fall into three major divisions, namely, the commandments (Ex. 20:1–17) which directed Israel's moral actions, the judgments (Ex. 21:1–24:11) which governed Israel's social activities, and the statutes or ordinances (Ex. 24:12–31:18) which guided Israel's religious activities. These three forms of divine requirement were interrelated and interdependent; one could not function fully apart from the other two. The modern notion that the Mosaic commandments are still in force, but that the judgments and ordinances have been abolished, can be entertained only when inattention exists respecting the form and nature of the Mosaic commandments. Great grace from God to the Jews of old is observable in the fact that apart from any merit of their own they were by sovereign election—each one of them—born physically into covenant relationship with God. Similarly, great grace was upon them which, when they sinned, provided restoration into right relations with God through blood sacrifice. Such restoration was granted to every Israelite. The whole nation was restored to a right relationship with God on the Day of Atonement. There was, however, always a remnant of all those in the nation who manifested a particular renewal or spiritual reality. Some of these are listed in the eleventh chapter of Hebrews, and many more are recorded throughout the Old Testament and in the early portions of the New Testament.

Upon examination (Num. 15:32–36), it will be discovered that the penalty of death was divinely imposed for the breaking of the ten commandments. Concerning this severity in the penalty for infraction of the Mosaic Law, it is written: "He that despised Moses' law died without mercy under two or three witnesses" (Heb. 10:28). That the Mosaic system is not now in force is evident from the fact that not all its conditions are applicable. The Sabbath enjoined by the Mosaic Law is superseded for the present age by the Lord's Day, and the promise of long life upon the promised land which God had bestowed has no relation to the Church. To her there was no land given, for she is definitely said to be a people who are "strangers and pilgrims." In like manner, a long life here contradicts the truth that the Christian is waiting for the return of Christ to receive him into glory (1 Thess. 1:9–10). The commandments of Moses are declared directly by the Scriptures to be abolished and done away for the present age (cf. John 1:17; Rom. 6:14; 7:1, 3–4; 2 Cor. 3:6–11; Gal. 3:23–25). 2 Corinthians 3:7 determines the fact that it is the Ten Commandments of Moses as well as the judgments and ordinances which were done away. If it be feared that the disannulling of the commandments of Moses as such involves the loss of their great principles of righteousness, it may be observed that every truth contained in the Mosaic system of morals—excepting that related to the Sabbath day—has been restated under grace, but is there adapted to grace and not to law. The first of the Ten Commandments of Moses appears nearly fifty times in and adapted to the new relationships under grace. The commandments of Moses partake of the nature of elementary instructions adapted to minors who are "under tutors and governors," but to those who were in such relation to God by covenant nevertheless as to be according to His will and purpose for them. This relationship which the nation Israel sustained to Jehovah should not be confused with the high and holy relationship which Christians now sustain toward God by reason of being in Christ. It is because of the fact that Israel was in covenant relation to God that the manner of life set forth in the Mosaic system could be addressed to them. Observing to do all that Moses required did not bring them into the Jewish covenants; they were enjoined to keep the law because God in grace, apart from all merit of their own, had placed them in covenant relation

to Himself. Students who recognize and teach these most fundamental facts are sometimes accused by Covenant theologians of holding that people of the old order were saved and constituted what they were by keeping the Law of Moses, all of which is a misconception. The godly Jew was subject to blessing for his faithfulness in that which Jehovah required of him. But the Mosaic Law only holds the distinction of being Jehovah's rule of life for His people in the age that is past. These are the commandments which they "brake" (Jer. 31:32) and which are yet to be incorporated into (Deut. 30:8), although as a covenant to be superseded by, the new covenant which has still to come (Jer. 31:31-34; Heb. 8:8-13).

2. FROM CHRIST. The second use of the word *commandments*, when reference is made by it to a system or to principles governing human action, occurs when it signifies the commandments of Christ. When setting forth the principles which are to obtain in the coming kingdom age (Matt. 5:1-7:29), Christ drew certain contrasts between that which enters into the Mosaic system and that which will obtain in the kingdom (Matt. 5:17-48). The oft-repeated formula is, "Ye have heard that it was said [by Moses] ... but I say unto you." In none of these contrasts, however, did Christ use the term *my commandments*. This designation was not used until He came to the upper room the night before He was crucified, at which time He introduced the body of truth especially belonging to the Church in the present age of grace. There is nothing accidental here. This phrase on the lips of Christ designates, and by it He distinguishes, the range of truth which belongs to the present age. Thus at the end of His ministry on earth and after the forty days of instruction following His resurrection, He directed His disciples to teach all things that He had commanded them (Matt. 28:20), but did not include the Mosaic system. It is to be noted that Christ's first injunction was "a new commandment" (John 13:34), and that love is enjoined here as the evidence required to indicate that marvelous unity which all believers form (cf. John 17:21-23)—a unity wrought by the Holy Spirit and to be kept or manifested by love one for another. No such unity ever existed before. That which is included under the words "my commandments" was taken up and expanded by the Apostle Paul in his epistles. References to Christ's commandments are many—John 13:34-35; 14:15, 21; 15:10; 1 John 2:3; 3:22-24; 4:21; 5:2-3; 2 John 1:4-5. Cf. Matthew 28:20; Luke 24:46-48; Acts 1:3; 1 Corinthians 14:37; Galatians 6:2; 1 Thessalonians 4:2.

CONFESSION

Confession is an outward expression of an inward conviction. It assumes three distinct forms in the Bible.

1. OF CHRIST. The individual's confession of Christ is to be seen in two particulars:

a. **AS SAVIOR.** Of this particular confession of Christ the Scriptures declare: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10); "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. ... Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:2-3, 15); "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 1:7). Too often these texts—especially Romans 10:9-10—have been thought to refer to a confession of Christ which an individual might make in public. Earnest men have taken this Scripture to mean that an individual must make a public confession of Christ as a prerequisite to salvation, little recognizing the fact that the majority of those who are believers were saved under circumstances in which no public confession of Christ was possible. The confession here enjoined is directed to God and not to men. It is the response of

the heart to God by which acceptance of Christ as Savior is sealed. When confronted with Jehovah's promise respecting a son, Abraham believed—literally, amen—God (Gen. 15:6). Thus every soul born of God turns to Him with a heartfelt acknowledgment of Christ as Savior. It is the response of the soul and spirit saying in the innermost being, "Abba, Father." It should also be noted that, since in upwards of 150 New Testament passages salvation has been conditioned upon faith or believing alone, it cannot be true that any other requirement is laid upon the unsaved for salvation, else these many and central passages are incomplete and to that extent misleading. All who hear the call of God do respond in their hearts to that call, if they are saved at all.

b. **IN THE KINGDOM.** According to Matthew 10:32–33, Christ's confession of His own in the future kingdom will depend upon their confession of Him on earth. This will evidently be a most vital consideration in the kingdom age. The passage declares: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

2. **OF SIN.** The second aspect of this doctrine divides, likewise, into two main divisions, which are:

a. **THE OLD TESTAMENT REQUIREMENT.** Since any covenant person or persons may be restored to the experimental blessings of their relation to God by confession—though in no instance is an unconditional covenant itself or the position before God which it secures in danger of being sacrificed—the people of Israel were thus restored, and this provision became a vital feature of Old Testament doctrine (cf. Lev. 5:5; 16:21; 26:40; Num. 5:7; 1 Kings 8:33, 35; 2 Chron. 6:24, 26; 30:22; Ezra 10:11; Neh. 1:6; Ps. 32:5; 51:1–19; Prov. 28:13; Dan. 9:4). As with the case of the Christian in the present age and as stated above, the covenant position and standing of Israel could not be lost, but fellowship with God if lost because of sin could be restored by confession. Two specific instances of individual confession within the old order should be observed with attention. David's notable sin, even if involving immeasurable evil and the sacrifice of his personal blessings, did not destroy his salvation, for he said, "Restore unto me the joy of thy salvation." He also recognized that his sin, though an injury to many, was primarily against God. This he indicated with the words: "Against thee, thee only, have I sinned, and done this evil in thy sight" (Ps. 51:4). Likewise the prodigal of Luke 15:11–21, who also belonged to the old order, did not sacrifice his sonship by reason of sin, but was restored to communion with his father through confession, in which confession he said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15:21). It is to be observed how both of these confessions recognize that sin is primarily against God. Since there is here as elsewhere a progress of doctrine, the general theme of confession will be more clearly presented in connection with relationships which obtain on this side of the death of Christ.

b. **THE NEW TESTAMENT REQUIREMENT.** Confession, being the outward expression of an inward conviction, is closely related to repentance. The problem before the believer who has sinned is not restoration to the saved estate, which estate depends wholly upon the immutable Person and merit of Christ and therefore continues what it is so long as the basis abides upon which it rests; it becomes rather a matter of fellowship with the Father and with the Son. Two cannot walk together except they be agreed and God cannot have communion with evil; however, when the sinning Christian turns to God in full acknowledgment of the sin, accepting God's estimation of it, agreement is established again and restoration to fellowship is at once experienced. On the divine side, there is both cleansing and forgiveness required and also provided, and these are wrought in the faithfulness of God to His promise and purpose, and in justice since Christ has borne the sin in question (1 John 1:9). Naturally, such provisions are intended only for those who are actually sons of God and thus enter into a union with God which cannot be broken. Confession should always be unto God and to no one else unless, perchance, some other person has been injured by the sin. It should be recognized also that true confession is a complete admission of the evil wrought. Asking God to forgive is wholly beside the issue. He has said that He will forgive and cleanse the

saved one who *confesses* his sin. This promise should be taken exactly as given, and faith should reckon that when sincere confession has been made the promise is kept, regardless of emotions respecting the sin which may continue. Two important passages bear on the Christian's confession of sin: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:31–32); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. ... If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7, 9; cf. James 5:16).

3. OF MEN. As noted above, it is a major feature of the future kingdom relationships that Christ will confess before the Father and the angels those who confess Him before men. The passage reads, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32–33). This Scripture is wholly within the kingdom revelation and therefore could not apply to the Christian in the present age. A similar feature for the Church is seen, however, in Revelation 3:5.

CONSCIENCE

As a native faculty of every human being, conscience is most difficult of understanding and has too often been wholly neglected in works on Anthropology and psychology. When Immanuel Kant presented what has come to be the time-honored threefold division of the immaterial part of man as intellect, sensibility, and will, he failed to include conscience, vital feature of human existence though it is. The subject at best is shrouded in mystery. Personality seems to express its full scope and inclusiveness when it wills and executes its purpose guided by the intellect and the sensibilities; nevertheless, over and above this manifestation of personality, conscience sits in judgment whether the action be good or bad. The assumption of conscience as not having part in that which otherwise engages the entire being and yet being intuitively aware of each action to the extent of rendering judgment upon the deed suggests the peculiar and elusive character of this faculty. A wide range of opinion exists respecting the conscience. At the one extreme lies the contention that conscience is an acquired attitude of mind, a mere habit formed by the discipline of early training, which training accentuated the values of good and evil. The acid test of this opinion is somewhat brought to light by uncivilized people who have had no moral ideals held before them. Since conscience is capable of being weakened and seared, it could be expected that, whatever may have been its native strength in the early childhood of heathen peoples, it would be all but destroyed as one's years advance. At the other extreme lies a conviction that conscience is the voice of God speaking directly in the human soul. A test for this theory to pass would be the evident fact that conscience is capable of being weakened and wholly defeated—tendencies which are not easily associated with the actual voice of God. The Bible assumes the presence of conscience in man as a native factor of his being and predicates such limitations of it as to make it a fallible human characteristic. Though subject to weakening through abuse, conscience is presented in the Scriptures as a monitor over human actions. It seems to be something inborn and universal rather than an acquired faculty, and to be a voice of human origin rather than the voice of God. When an induction is made of all Scripture bearing on the conscience, the dependable facts representing this human competency will be revealed. The word occurs thirty times in the New Testament.

The following general divisions of the subject are suggested: (1) The conscience acts judicially, accusing or excusing (Rom. 2:15). (2) The conscience acts punitively, inflicting remorse and self-punishment. (3) The conscience anticipates future judgments and then acts by way of prediction. (4) The conscience acts socially in judging others (Rom. 14:4; 1 Cor. 8:13).

The truth respecting the human conscience is even more complex in the case of a believer. Being indwelt by the Holy Spirit and therefore subject to the mind and voice of the Spirit, the question may be raised whether a Christian really lives at all by the restricted impressions which an unaided conscience engenders. The Holy Spirit becomes the new Monitor, and the child of God either grieves or does not grieve the Holy Spirit. It is therefore written: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). It is possible that the Holy Spirit works in and through the human conscience when registering His reactions to the believer's thought and conduct. The Apostle thus testified of himself, "My conscience also bearing me witness in the Holy Ghost" (Rom. 9:1).

CONVERSION

Conversion, which appears forty times in the original (ἐπιστρέφω), means no more than a turning about, and calls for a twofold treatment, namely:

1. PHYSICAL IMPLICATIONS. In this the first use of the terminology *convert* or *conversion* the meaning to be conveyed is no more than the turning about of a physical body. At various times it is declared of Christ that He "turned" or "turned about" (cf. Matt. 16:23, στρέφω), which intimates simply that He turned His body about. He was thus "converted." Christ warned the disciples against casting pearls before swine lest the swine turn and rend them, or "be converted" and rend them (cf. Matt. 7:6, στρέφω).

2. SPIRITUAL IMPLICATIONS. As a moral or spiritual act also, the individual may turn about. The Apostle writes: "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:9–10). However, being only the human action of mind and will, conversion in the moral or spiritual sense is not equivalent to salvation, which in all its mighty transformations is ever and only a work of God for the individual who exercises saving faith in Christ. This the second and more important aspect of the term *conversion* may indicate no more than reformation. It is the foremost counterfeit of true salvation. When doing the work of an evangelist, it is possible to secure conversions which are self-wrought, moral changes quite apart from genuine salvation with its forgiveness, new birth, and imputed righteousness. The student would do well to avoid the use of the word *conversion* when salvation is in view. Men are not saved except they be spiritually converted. They will then turn from all other confidences respecting their salvation to Christ alone (cf. 1 Thess. 1:9). Israel too might be said to turn about (cf. Ps. 19:7; Isa. 6:10; Matt. 13:15; 18:3; Mark 4:12; Luke 22:32; John 12:40; Acts 3:19; 15:3; 28:27; James 5:19).

CONVICTION

The original Greek word ἐλέγχω which may be translated either *convict* or *convince*—used seventeen times in the New Testament—represents in general the process whereby one is caused to reach certain conclusions or impressions in his mind. Too often it is assumed that this approach is through the emotions and that conviction consists in a spiritual depression and sorrow for sin. It is rather to be observed that the emotion which may arise in the heart is itself due to conviction, a convinced state of mind, and is not the convinced state of mind itself. Under a misapprehension it is supposed that sufficient sorrow for sin will soften the heart of God to the end that He may forgive, or that the sorrow for sin will result in a complete abandonment of its practice. In neither of these suppositions is the truth to be found. God's attitude toward the individual's sin has been thoroughly changed and this because of the fact that Christ has borne his sin.

Through the death of Christ for sin, God is now propitious. There remains no occasion for Him to be appeased or propitiated either by human tears or sorrow. Likewise, to reach a point in conviction where some reforms are secured is far removed from the salvation of the individual. If through the enlightenment which conviction imparts, however, the individual is led to be cast completely upon God for His saving grace, the desired result of a spiritual transformation will be gained.

With this more specific meaning of *conviction* in mind, attention may be given to the central passage bearing on this theme, namely, John 16:7–11, which reads, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” This threefold ministry of the Spirit to the unsaved by which they are enlightened or convicted, which enlightenment evidently overcomes the blindness which Satan has imposed respecting the gospel, is most essential if any intelligent acceptance of Christ is to be achieved. This satanic blindness is described by the Apostle, “But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:3–4). None other than the Holy Spirit can lift this veil. The Spirit does so by causing the individual to comprehend three cardinal, indivisible truths. They are cardinal since they comprise the very structure of the gospel of God’s grace. They are indivisible since no portion of them is ever wrought apart from the whole. As the three themes are being taken up separately, it is of great importance to recognize that these subjects are mentioned in the text as constituting the substance of the Spirit’s unfolding or revelation to the unsaved. The same complete unveiling of these truths is as definitely required in each unregenerate person as the universality of their blindness requires. Of itself and apart from Satan’s blinding, the gospel is not difficult to understand and looks most attractive to those unto whom it comes through the enlightenment of the Spirit. Apart from an understanding of the gospel and the Spirit-wrought willingness to receive it, none are saved. Hebrews 6:4–9 implies that much enlightenment may come to the unsaved which they have power to resist and that, so long as they continue to resist the grace of God, the only hope for their salvation is by themselves set aside. The passage, however, does not teach that Christians may be lost. Verse 9 determines the fact that the unsaved are referred to in that which was said in verses 4–8. Returning now to the central passage:

1. OF SIN. Reference here is to the one sin that “they believe not on me.” Too often it is assumed that it is the Spirit’s work to make people conscious of and sorry for their sins; rather, He reveals to the unsaved simply the one sin of rejecting Christ. This emphasis of the Spirit is reasonable in the light of the truth that Christ has borne all sin in His death. There remains but the one issue—that of believing or receiving what Christ has done and Himself as the glorified Savior.

2. OF RIGHTEOUSNESS. Thus, again, the Spirit unveils what it is impossible for the unenlightened, unregenerate person to comprehend, namely, that in the invisible Christ now at the right hand of God has been provided every merit and quality which one could ever need for time or eternity. Though the unsaved cannot enter deeply into the complex doctrine of imputed righteousness, it is essential that they know how salvation depends on their turning from all confidence in self or any other hope and on placing expectation wholly and only in Christ. This certainly proves an important feature of the Spirit’s work if an intelligent acceptance of Christ as personal Savior is ever to be secured.

3. OF JUDGMENT. In the use of the word *judgment* at this point allusion is made to the cross of Christ by which Satan, “the prince of this world,” was judged (cf. Col. 2:14–15). The entire fact has to do with Satan’s hold upon humanity on the ground that they are unlike God through sin. By bearing the sin of the world efficaciously (John 1:29), the Son of God wrought a judgment against Satan which should be acknowledged as the greatest of all judgments. The unsaved are expected to recognize that they, like

criminals, have been apprehended, brought into judgment, found guilty, and led out to be executed, only to have Another, by His own choice, intervene and suffer execution in the sinner's stead. Thus it comes to pass that the sinner is placed as a judged criminal beyond his own execution. Certainly this is not a thing to be undertaken by the sinner, then, but is something to *believe*.

When the whole field of truth which the Spirit reveals to the unsaved, by whatever agency He may elect, is revealed, it becomes evident that the issue before the unsaved as God presents it is one of believing what has now been accomplished by Christ and of resting with confidence in the Saviorhood of Christ. It is plain that he who attempts to preach the divine message should do so with all this truth in mind. In other words, the gospel which the Holy Spirit can indite is what has been set forth by the three phrases: "of sin, of righteousness, and of judgment."

COVENANTS

Since the days of Johannes Cocceius (1603–1669) who, more than any other, introduced a one-covenant-of-grace idea, many theologians have promoted the notion that God is undertaking but one objective throughout human history. Scripture must be ignored or greatly misinterpreted to the end that such idealism may be advanced. The onecovenant idea could not avoid being a means with which to close the Scriptures from human understanding. It does not necessarily follow—as some contend—that because there is but one righteous ground upon which God can deal graciously with sinners, namely, by the blood of Christ shed for them, there must be but one covenant relationship between God and man. That God has earthly as well as heavenly purposes and in addition transforming blessings adapted to each group and the sphere to which they belong will be seen by any unprejudiced student of the Sacred Text. In relation to His earthly people, Israel, and their blessings God has made various covenants. Some of these are conditional and some unconditional, which terms suggest that in some covenants God has them to depend upon human faithfulness, while in others He merely declares what He will do wholly apart from the question of human worthiness or faithfulness.

Without much Scripture upon which to base it, Covenant theologians have supposed the existence of a covenant between the Persons of the Godhead in relation to the part each would assume in the whole divine program of the ages, especially in redemption. The most that can be said for this contention is that it is reasonable; yet, all the same, difficulties are engendered. For this assumes that there was a beginning in the plan and purpose of God and that separate Persons of the Godhead sustained individual interests.

God has nevertheless entered into nine covenants with man on the earth. With these nine agreements all Scripture is related. Attention therefore to their provisions will be most essential. It is true that the earlier relationships between God and man included here are not termed covenants, but still they partake of the nature of covenants. The first three covenants—Edenic, Adamic, and Noahic—defined human life at its beginning. The Edenic Covenant conditioned unfallen man's life in Eden and is in seven parts. The Adamic Covenant governed fallen man in his estate outside of Eden and falls into seven parts. The Noahic Covenant provided for man after the flood and is likewise in seven parts. These along with all the remaining covenants have a more complete treatment earlier, under Bibliology (Vol. I). The fourth covenant in order is the Abrahamic, which also falls into seven divisions—(1) "I will make of thee a great nation," (2) "And I will bless thee," (3) "And make thy name great," (4) "And thou shalt be a blessing," (5) "And I will bless them that bless thee," (6) "And curse him that curseth thee," (7) "And in thee shall all families of the earth be blessed" (Gen. 12:1–3).

In the fifth covenant, which has been named the Mosaic (Ex. 19:5), is a covenant made with Israel as a nation alone and that in the conditional manner. An unconditional covenant cannot be broken by man since it places no dependence upon him. A conditional covenant may be disrupted, and the Mosaic Covenant

indeed, which is more familiarly known as the law, was broken. God declares so much in Jeremiah 31:32 (cf. Heb. 8:9). This covenant had governed Israel's conduct as a redeemed people. It was given to them, however, not as a means of redemption or attainment unto a covenant relation to God, but because they were in right relation to God as a redeemed nation under God's covenant with that people descended from Abraham. It should take no effort to recognize that the Mosaic Covenant was never addressed to Christians; yet certain divisions of the professing church have failed to see why the saints of God of the present age cannot be under the law (John 1:17; Rom. 6:14; 7:4, 6; 2 Cor. 3:6–13; Gal. 3:23–25).

The sixth covenant, which is the Palestinian (cf. Deut. 30:1–10), presents the conditions upon which Israel entered their promised land. It, too, is expressed in seven parts, which are clearly set forth in the one passage bearing upon it. The land will be for them an everlasting possession and to it they will yet return, for Jehovah's covenants with Israel cannot be broken. The seventh covenant is the Davidic, which was made with David (cf. 2 Sam. 7:14–15) and comes in five parts. David's posterity fails not; his throne is established forever; a kingdom or sphere of rule continues forever; and Jehovah reserved the right to chasten David's sons, but the covenant cannot be broken. It is unconditional (cf. 2 Sam. 7:12–16; Ps. 89:1–37). David therefore must never lack for a son to sit upon his throne (Jer. 33:17); and as the eternal Son of God, who in His humanity is a son of David, will sit on that throne forever (Luke 1:31–33), there has not lacked one in all generations before Christ was born of David's line, or since, to sit upon the throne (cf. Ps. 2:6–9; Matt. 25:31). The eighth covenant is with Israel and conditions their life in the kingdom (cf. Jer. 31:31–34). It replaces and yet includes the Mosaic commandments (cf. Deut. 30:8), though in heightened form. It, too, is unconditional and falls into four parts.

There remains to be recognized a heavenly covenant for the heavenly people, which is also styled like the preceding one for Israel a "new covenant." It is made in the blood of Christ (cf. Mark 14:24) and continues in effect throughout this age, whereas the new covenant made with Israel happens to be future in its application. To suppose that these two covenants—one for Israel and one for the Church—are the same is to assume that there is a latitude of common interest between God's purpose for Israel and His purpose for the Church. Israel's covenant, however, is new only because it replaces the Mosaic, but the Church's covenant is new because it introduces that which is God's mysterious and unrelated purpose. Israel's new covenant rests specifically on the sovereign "I will" of Jehovah, while the new covenant for the Church is made in Christ's blood. Everything that Israel will yet have, to supply another contrast, is the present possession of the Church—and infinitely more.

CREATION

(See EVOLUTION)

The power of reason which belongs in some degree to every rational human being asserts itself by inquiring about the origin of all things. Consciousness of self and of all surrounding one identifies realities which engender the twofold conviction that, regardless of the remoteness of the time, what appears must have had a beginning and—since all creation is so marvelously designed and arranged—that there must have been a mind of infinite competency and omnipotent power to create or cause all things to exist. Merely to drive the idea of origin back into oblivion, as the evolutionist does, serves only to confuse the mind and enlarge the sphere of uncertainties; for the central problem will remain—the problem of a first cause is no nearer solution. Regardless of a supposed process of development, the germ out of which it might be claimed that creation with its unnumbered supernatural features has developed in accord with natural or accidental methods, there is still call for explanation of the astounding necessity that said germ enfolded the universe in itself. There arise, therefore, but two basic ideas respecting origin: (1) that of natural development and (2) that of divine creation. Lying in between these two wholly irreconcilable propositions are various shades of

theistic evolution—an attempt on the part of men to account for the undeveloped form of life and matter with which the universe is supposed to have begun by ascribing them both to Deity. The crass unbelief and rejection of God and His Word which in reality characterizes every form of evolution is mitigated not at all by such excursions into the realms of fiction as the theistic evolutionist takes to bring God into the picture, for he not only rejects the divine revelation in its literal form but minimizes in every respect the divine elements that may have become incorporated into his scheme of interpretation. The general doctrine of creation may, then, be divided into (1) that which accepts the divine revelation and (2) that which rejects the revelation.

1. ACCEPTING REVELATION. The creation of a universe out of nothing is an achievement so beyond the range of human understanding that it can be received as truth only through a sufficient confidence in, and recognition of, the One who creates. It is written, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (Heb. 11:3). Faith is the basic requirement; but to the unregenerate man Almighty God is not sufficiently real to serve as a cause for anything. The Apostle declares, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14). Therefore, to say to the unsaved man that God has done, is doing, or will do anything provides no satisfactory explanation for the manner in which it is done. Without a sufficient recognition of God, which only regenerate persons can possess, the unregenerate are shut up to natural forces when attempting to discover the origin of life and matter. Godless scientists boast, of course, that they accept nothing which is not demonstrated by proved facts; but when approaching the problem of origins they either advance the most unproved, grotesque, and absurd speculations or else withdraw into the awkward silence to which reasonable men flee when they realize that they do not know. Science may assert that the Christian does not know how creation was accomplished, and that is true to the extent that he does not know God’s method; but he does know God as his Creator. The Christian’s satisfaction respecting the origin of things is not due to mere unenlightened, fantastic credulity; rather, he has found One who can do all He says that He has done or ever will do, and thus ends his quest for a sufficient Cause.

It should be noted at this point again that the unsaved cannot recognize God. They are equally incapable of understanding the ground of faith upon which the enlightened, regenerate person stands. Argument avails nothing. The two schools of thought on the subject are not only widely separated in viewpoint, but remain hopelessly apart until the unregenerate come to know God. The divine-creation revelation does not contend, as falsely charged, that nothing has produced nothing. This assertion made by the spiritually unenlightened only demonstrates anew their inability to recognize God. To them He, by reason of being nothing in their concept, could produce nothing. On the other hand, to say that God the infinite One produced something out of nothing may defy human comprehension, but it does not exhaust the resources of infinity. The revelation regarding divine creation, incidentally, is not restricted to the early chapters of Genesis, at the beginning of Scripture. The entire Bible is constructed on the divine-creation truth. The Sacred Text not only asserts divine creation at its beginning, but upholds it and proceeds on its sure foundation in every succeeding step where there is unfolding of truth.

2. DISREGARDING REVELATION. Exceedingly damaging indictments must be brought against every form of evolutionary belief. It contradicts what God says. The effect of this sin is far-reaching. So far as can be done by man, it dismisses God from His universe. By divine arrangement, God’s character and immediate presence is the norm as well as reason for every moral standard in the universe. A man who does not recognize God is, apart from feeble social ideals which reflect some knowledge of God, a law unto himself; the moral wreckage in the world of education is thus directly traceable to “scientific” theories embraced by educational leaders who repudiate God. There is but one cure for the utter failure of the race, and that is for the individual to be born spiritually from above, to come thus to know God, to know His power, His character, and His faithfulness.

CREEDS

Primarily the knowledge of Bible doctrine is an individual attainment. In this field great works on theology have been produced, accordingly; but for general unification men have formulated creeds and upon these they choose to find a common agreement. Creeds are closely related in their character to works on Systematic Theology. Both alike, however, and for the same reason, are rejected by modern religious leaders. Since the New Testament sets forth so much more doctrine than the Old Testament, creeds are usually based on New Testament revelation. Doubtless, Deuteronomy 6:4 is the most theological passage in the Old Testament. Creeds have special value as reflectors of the theology of their times. None are inspired, of course, and none infallible. Vast ranges of essential truth have been advanced by expositors and theologians indeed since the great majority of creeds were formed. A grave danger exists of failing to recognize the larger field of truth whenever or wherever these creeds are adopted and defended as a sufficient expression of that which the Word of God presents. Similarly, personal subscription to some creed may be a means by which one may be classified as orthodox, and yet that one may be destitute of a firsthand study of the Scriptures. Any such device which allows men to pass as trained ministers but which tends to make arduous and continuous study of the Sacred Text nonessential should be exposed and faithfully avoided. At the present time, many greatly restricted doctrinal statements are being drawn by the ever increasing number of independent forms of Christian work which, being unrelated to other bodies of believers and having no doctrinal standards consequently upon which to rest, must thereby declare their belief to the public.

The major creeds of the past fall into two general groups: (1) those formulated before the Reformation and (2) those formulated after the era of the Reformation.

1. PREREFORMATION CREEDS.

a. THE APOSTLE'S CREED, sometimes called the *Roman Creed*, is best known and more generally used than others. Being highly condensed, it is suited to public recitation. As with all creeds, the aim of the writers was to declare what they believed to be cardinal truth; but this creed, like all others, is characterized by that which has been omitted as well as by that which has been presented. Few people, however, are ever aware of that which is omitted in creeds or theological writings.

b. THE NICENE CREED, or creed of 318—so-named because of the number of bishops who collaborated in its formation—was adopted at Nice, A.D. 325, and was reaffirmed at Constantinople in 381. Its primary aim was to contradict Arianism, in its own defense of Trinitarianism.

c. THE ATHANASIAN CREED was the statement of Athanasius, bishop of Alexandria, the chief combatant of Arius.

2. POSTREFORMATION CREEDS.

a. THE SCHWABACH ARTICLES, dated 1529.

b. THE AUGSBURG CONFESSION, 1530.

c. THE SCHMALKALD ARTICLES, 1537.

d. THE FORMULA OF CONCORD, 1577.

e. CONSENSUS GENEVENSIS, 1551, with its twenty-six articles.

f. THE HEIDELBERG, 1562.

g. THE CANONS OF THE SYNOD OF DORT, 1618–1619.

h. THE THIRTY-NINE ARTICLES of the Church of England, 1563.

- i. THE WESTMINSTER CONFESSION OF FAITH, formed by Reformed church leaders, 1648.

CRITICISM

According to its broad usage the word *criticism* indicates more than an unsympathetic attack upon what is written in the Scriptures; it reaches out to incorporate analysis and evidence in general, and proves as advantageous in establishing that which is true as it does in detecting error where human error exists. Carelessness obtains in the use of terms which classify criticism. The student is enjoined to give heed to suitable definitions and to conform to the distinctions set forth.

Dr. James Orr has written illuminatingly on this theme in the *International Standard Bible Encyclopaedia*. The following is a quotation from his statement:

So much has been said and written in recent years on "Criticism" that it is desirable that the reader should have an exact idea of what criticism is, of the methods it employs, and of the results it reaches, or believes itself to have reached, in its application to Scripture. Such a survey will show the legitimacy and indispensableness of a truly scientific criticism, at the same time that it warns against the hasty acceptance of speculative and hypothetical constructions. Criticism is more than a description of phenomena; it implies a process of sifting, testing, proving, sometimes with the result of establishing, often with that of modifying or reversing, traditional opinions. Criticism goes wrong when used recklessly, or under the influence of some dominant theory or prepossession. A chief cause of error in its application to the record of a supernatural revelation is the assumption that nothing supernatural can happen. This is the vitiating element in much of the newer criticism, both of the Old Testament and of the New Testament.

Criticism of Scripture ("Biblical criticism") is usually divided into what is called "lower or textual criticism" and "higher criticism"—the latter a phrase round which many misleading associations gather. "Lower criticism" deals strictly with the *text* of Scripture, endeavoring to ascertain what the real text of each book was as it came from the hands of its author; "higher criticism" concerns itself with the resultant problems of age, authorship, sources, simple or composite character, historical worth, relation to period of origin, etc. The former—"textual criticism"—has a well-defined field in which it is possible to apply exact canons of judgment: the latter—"higher criticism"—while invaluable as an aid in the domain of Biblical introduction (date, authorship, genuineness, contents, destination, etc.), manifestly tends to widen out illimitably into regions where exact science cannot follow it, where, often, the critic's imagination is his only law.

It was only gradually that these two branches of criticism became differentiated. "Textual criticism" for long took the lead, in association with a sober form of Biblical "introduction." The relations now tend to be reversed. "Higher criticism," having largely absorbed "introduction" into itself, extends its operations into the textual field, endeavoring to get behind the text of the existing sources, and to show how this "grew" from simpler beginnings to what it now is. Here, also, there is wide opening for arbitrariness. It would be wrong, however, to deny the legitimate place of "higher criticism," or belittle the great services it is capable of rendering, because of the abuses to which it is frequently liable.—II, 749

To be added to this consideration is the terminology *destructive criticism*, which refers to the effort made by unsympathetic men who aim at a breaking down of the testimony of the Sacred Text. Too often all Biblical "criticism" is thought to be of this type, destructive rather than constructive. It may, however, be either one or the other.

CROSS

In its more important use in the New Testament, the term *cross* refers to the framework of wood upon which Christ was crucified. It becomes at once not only a symbol of His death by crucifixion but a synonym of the words *sacrifice*, *suffering*, and *death*. The unique manner in which the inanimate timber on which Christ was crucified is linked with the very Person of the One slain there is to be seen in Galatians 6:14, where the terminology *cross* becomes, through use of the words “by whom,” identified with that which Christ became in His death. The passage reads, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

In its doctrinal significance, the word *cross* is subject to a twofold usage, namely, (1) that which relates to Christ’s sufferings and death and (2) that which relates to the believer’s suffering and sacrifice.

1. CHRIST’S SUFFERINGS AND DEATH. One passage may be cited under this heading, namely, 1 Corinthians 1:18, which reads: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” Here the whole value of Christ’s sufferings and death is in view. To the unsaved, apart from the enlightenment of the Spirit, the message of redemption is “foolishness.” Thus the Apostle declares in 1 Corinthians 2:14 also, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” Likewise he states, “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Cor. 1:23–24). In this revealing body of Scripture the attitude of the unsaved, here termed *foolishness*, is not to be considered an intimation that they are making light of the cross by ridicule; it is rather that the best explanation of Christ’s death which they are able to conceive falls so far below the truth that it proves to be foolishness, that is, it would have been folly for Christ to die if actuated only by the objectives these unregenerate people assign to His death. The historic fact of Christ’s death, unique event as that was (the only holy man that ever walked on earth was forsaken of God and crucified as a malefactor), does require an explanation on the part of every thoughtful person. To claim, as some have done, that Christ’s death was to the end that divine sympathy might be shown for those who are lost fails of the truth completely. Though He might display the sympathy of God, in so doing there would be no relief provided the one for whom Christ suffered either in respect to the cause of his woe or to the woe itself. To declare that Christ’s death is of value to the extent that it reveals the evil character of sin and with the intent that sinners might turn from sin, once that is exposed, is to miss the essential truth again; for if all people could be persuaded to abandon sinful practices and even were they enabled to sin no more, there would still not be one person saved by such an achievement. Efforts to reform the lost apart from regeneration—the true objective in Christ’s death—are well termed the folly of the ages. To suppose that Christ died as a martyr, the unwilling victim of a mob, and that to die for one’s convictions must be glorious is likewise to be misled about the real meaning of His death. For Christ was not an unwilling victim, for He said of Himself that He laid down His life that He might take it again (John 10:17). In the second place the death of a hero, no matter how glorious, provides no reconciliation between God and man respecting sin. There is but one answer to the question of why Christ died. This has been stated in the Old Testament thus, “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all” (Isa. 53:5–6), and in the New Testament by the words, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). To each individual the death of Christ should mean what it did to the great Apostle when he said: “The Son of God, ... loved me, and gave himself for me” (Gal. 2:20).

2. THE BELIEVER’S SUFFERING AND SACRIFICE. Here all thought of making satisfaction for sin, as in the death of Christ, is excluded. It is only as the cross of Christ represents His personal sacrifice and suffering

that it becomes, too, the symbol of the believer's sacrifice and suffering. The denial of self that the life may be lived for God is in view. Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). A true definition of the believer's cross-bearing has been given in 2 Corinthians 4:10–11, where it is said: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." By self-adjustment to the will of God, being ready even for a martyr's death, the attitude of Christ Himself was reproduced in the Apostle who was ministering to the Corinthian believers (cf. Rom. 9:1–3; 12:1–2; Phil. 2:5–8; 3:7–9; Heb. 10:4–7).

D

DARKNESS

The fact that darkness means an absence of light is used by the Scriptures to illustrate truth in five different aspects. No physical reality is more impressive—unless it be life and death—than the phenomenon of darkness and light. The various uses of the term *darkness* in the Bible are connected with:

1. OPPOSITION TO THE CHARACTER OF GOD. Writing of the holiness of God, the Apostle John has said, “And in him is no darkness at all” (1 John 1:5). Similarly, James has said, “With whom is no variableness, neither shadow of [cast by, R.V.] turning” (James 1:17). Light thus becomes a vivid illustration of the transparent purity of God. His glory is radiant with Shekinah light. Some of Christ’s intrinsic glory was manifested in His transfiguration. Perfect holiness can be indicated only by celestial light.

2. MORAL ESTATE OF THE UNSAVED WORLD. When Christ came into the world, it was said of Him that He appeared as Light which shineth in a dark place, and yet the darkness comprehended it not (John 1:5). The perfect Light which God is cannot be comprehended by the darkness of this world. Darkness first came into this world when sin entered. Its reality is faithfully described by God in His Word, but men do not heed or understand the divine testimony. They “loved darkness rather than light” (John 3:19). In the beginning there was light enough, but men turned from the light. The Apostle states: “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Rom. 1:21). The experience of the blind man is symbolical, “Whereas I was blind, now I see” (John 9:25). To the lost world about Him Christ declared, “This is your hour, and the power of darkness” (Luke 22:53). When one is saved he is translated out of the power of darkness into the kingdom of the Son of God’s love (Col. 1:13). Truth is itself as light and the lack of it as darkness. Of the believer it is recorded that he has been “called out of darkness into his marvellous light” (1 Pet. 2:5).

3. THE CARNAL CHRISTIAN. Having declared that “God is light,” the Apostle John asserts further: “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth” (1 John 1:6). Fellowship or communion depends upon agreement, and where sin is practiced and defended by a believer there can be no perfect fellowship with God. To walk in the light is to be subject to the light, that is to say, when God reveals to one whatever in the life runs contrary to the Light which God is, there should be adjustments to that new revelation. To walk in the light is not to be sinlessly perfect; it is to be adjusted to all that God discloses unto the heart concerning His will for one’s individual life. For one to say as a pretense or supposition that he is walking in the light when evil has been tolerated, is to assert that which is not and could not be true. If, however, the believer walks in the light of God by being adjusted to His will, fellowship with God is maintained without effort and the stain of all sin is removed by the blood of Christ, for this blessed provision goes on cleansing (1 John 1:5–7). The darkness in which the believer may walk must be distinguished from the darkness of the lost estate; his darkness is due to carnality, and its limitations are seen in the fact that his sin has not disturbed personal union with God, but only his communion with Him. There are various drastic costs which the believer pays when he walks in darkness; loss of fellowship with God is one of them.

4. THE TRIBULATION. It is specifically revealed that when Christ returns to the earth He will come to a universal condition of “gross darkness” which shall cover the people (Isa. 60:2). The tribulation period which is ended by Christ’s advent with power and great glory will be a time “of darkness and of gloominess” (Joel 2:2). According to all major references concerned with it, the tribulation is the hour of supreme darkness and distress over all the world.

5. FINAL ESTATE OF THE LOST. There is a place called “outer darkness” (Matt. 25:30) which becomes

the last and unending abode of those who go there. That such a place has existed from the time of the fall of the angels is evident since some of the angels are in “chains of darkness” due to that early departure from God, awaiting a day of judgment (2 Pet. 2:4). They are not merely in physical darkness, but a place and condition utterly void of that Light which God is.

DAYS

A considerable number of specific days is mentioned in the Bible and these are for the most part themes of prophecy. All of them may well be considered separately.

1. CREATION. Genesis clearly declares that there were six successive days in which God created the heavens and the earth of today. The best of scholars have disagreed on whether these are literal twenty-four hour periods or vast periods of time. From the standpoint of the ability of God, there is no question to be raised since He must be able to create all things in the briefest time. A literal twenty-four hour period seems to be implied when each is measured by words like, “And the evening and the morning were the first day,” etc. On the other hand, it is reflected in nature that much time has passed since the forming of material things, and the Bible does use the word *day* symbolically when referring to a period of time. The coming kingdom of a thousand years is styled *The Day of the Jehovah*. Any point of time throughout the present age is known as *the day of salvation*. Peter declares: “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day” (2 Pet. 3:8). So, also, Christ represented the present age as the hour that was coming “and now is” (cf. John 5:25–28).

2. SABBATH. It pleased God, after six creative days having Himself rested on the seventh, to require of Israel as an integral part of their law that they cease from labor and activity on each seventh day. Other extra sabbaths were sometimes added and each seventh year was to be a sabbatic period when it would be required that the land rest throughout the year. The seventh-day Sabbath, being a feature of the Mosaic system, continued as long as the Mosaic law was in force. According to Hosea 2:11, a time should eventually come when Sabbath observance would cease and when God’s judgments would fall upon Israel. The same Sabbath will, however, be resumed in the tribulation and likewise in the kingdom that is to follow. It is not accidental that the Sabbath has been mentioned in connection with the tribulation in Matthew 24:20.

3. LORD’S DAY. “The first day of the week” (cf. Matt. 28:1; John 20:1) is called in this age of the Church the Lord’s day, and on the ground of the fact that on this day Christ arose from the tomb and became Head over the New Creation of God. Such observance of the New Creation day was anticipated in Psalm 118:22–24 (cf. Acts 4:10–11). The Authorized Version declares that John “was in the Spirit on the Lord’s day” (Rev. 1:10), but this is not necessarily a reference to the first day of the week. The original text reads literally, *Lordish day*, or “day which is characterized by Lord.” It can mean, therefore, either Lord’s day or Day of the Lord. Since John’s vision as set forth in all of Revelation was of the extended period designated as the Day of the Lord, it seems evident that it must be this day of which John speaks. The Lord’s day is only designed for the Church and so it ceases when that body of people is removed from the earth. With its cessation Israel is restored to her place of earthly favor and her Sabbath re-established.

4. DAY OF THE LORD. The greatest expectation of the Old Testament was that of the Day of the Lord, yet it had not come when the Old Testament record closed and it has not come to the present time. It is still future (cf. 1 Thess. 5:1–2). It is related to Christ’s second advent and not to His first advent. This period extends from Christ’s coming “as a thief in the night” (Matt. 24:43; Luke 12:39–40; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15) to the passing of the heavens and the earth that now are and the melting of the elements with fervent heat. It seems highly significant that, in the same context and under the same theme in which

those outmost boundaries of the Day of the Lord are given (2 Pet. 3:8–12), it is declared that one day with the Lord is as a thousand years and a thousand years as one day. It is essential that every student make a complete induction of all in the Bible which pertains to the Day of the Lord and thus gain for himself firsthand knowledge of all that has been divinely determined for this extended period. It may then be seen that this day includes the judgments of God upon the nations and upon Israel and that these judgments occur at Christ's return. It includes both Christ's return and the kingdom of a thousand years which follows. It extends indeed to the final dissolution with which the kingdom ends (2 Pet. 3:8–13; Rev. 20:1–15).

5. DAY OF CHRIST. By this term—so far as it relates to the earth—reference is made to a distinctive moment of time in which the dead in Christ will be raised and living saints will be translated, which moment is rightly extended into other scenes where vast changes are to be wrought that are the portion of the saints in glory. The Apostle John as seer or forerunner traces these glories for the Church in heaven and as well the agonies on the earth which belong to the tribulation and occur at the same time. The Day of Christ is the termination of the Church's pilgrim journey on the earth (cf. 1 Cor. 1:8; 5:5; 2 Cor. 1:14; 5:10; Phil. 1:6, 10; 2:16), and includes the event when saints are judged before the judgment seat of Christ (2 Cor. 5:10) and the marriage of the Lamb (Rev. 19:7–8). A notable correction in the Authorized Version is called for in 2 Thessalonians 2:2 where the term *Day of Christ* occurs, for *the Day of the Lord* is referred to in the original Greek according to textual criticism (see R.V.). Nothing is predicted as having to take place before the Day of Christ, but, as in the 2 Thessalonians context, there are stupendous events which must precede the Day of the Lord.

6. LAST DAY. Since it is the time in which Christ will raise those who are saved (cf. John 6:40, 44, 54), the terminology *the last day* is evidently a reference to the last day of the Church on earth and must therefore be a major feature of the Day of Christ.

7. LAST DAYS FOR ISRAEL. One passage out of many will serve to declare the distinctive character of Israel's last days on earth—the days of her kingdom glory: “And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD” (Isa. 2:2–5).

8. LAST DAYS FOR THE CHURCH. A very unusual amount of New Testament Scripture, including all second Epistles excepting 2 Corinthians as well as other New Testament portions, bears on this important period. In contrast to Israel's last days, the last days for the Church are evil in character. One passage, again, may be quoted: “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away” (2 Tim. 3:1–5; cf. 1 Tim. 4:1–5; James 5:3; 2 Pet. 3:3; 1 John 4:17). An exceptional use of this term is to be found in Hebrews 1:2 wherein the church age is seen to be part of the “last days” in God's dealing with men.

9. DAY OF JUDGMENT. By the phrases, “Day of judgment or Judgment Day,” reference is evidently made to the final trial of the wicked who are raised to stand before the great white throne following the kingdom age and preceding the eternal state (Rev. 20:5, 11–15). Additional Scriptures to be considered are Matthew 10:15; John 12:48; 2 Peter 2:9; 3:7; Jude 1:6.

10. MAN'S DAY. This theme, obscured at times by translators, is referred to but once in the New Testament, namely, 1 Corinthians 4:3, which reads, "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." In this passage the phrase *man's judgment* is really a reference to human opinion current in this age, which might properly (and literally) be translated *man's day*.

11. DAY OF SALVATION. The Apostle declares that *now* is the day of salvation (2 Cor. 6:2), and is thereby referring to any moment within the church age as a time when Christ may be received as Savior. His statement is based on Old Testament prophecy.

12. DAY OF GOD. The one reference to the Day of God (2 Pet. 3:12) is evidently an identification of the eternity yet future when the new heavens and the new earth will have been created.

DEATH

Being, as it is, a penalty for sin, death in its varied forms is foreign to the original creation as it came from the hand of God. Being a penalty, such portion of it as may be removed will be dismissed forever; other portions of it, being eternal, cannot be removed. The entire theme may be divided into three aspects of death—the physical, the spiritual, and "the second." Physical death is separation of soul and spirit from the body, spiritual death is the separation of soul and spirit from God, and second death is the final and permanent form of spiritual death if the individual has not been saved from that. To Adam God had said as a threatened penalty for the sin of disobedience, *Dying thou shalt die* (Gen. 2:17, Hebrew). This judgment, which later fell upon Adam, would have included all the forms of death, even second death—had he not been saved from it by divine grace. As God had warned, Adam died spiritually the day that he partook of the forbidden fruit, and thus became subject to the second death. On that day, also, he began to die physically, and, though many hundreds of years may have intervened, he finally perished physically.

While this is true of Adam personally, it must be observed that Adam's position as a natural head of the race was such that the whole human family are directly affected by his sin, and thus "death passed upon all men" (Rom. 5:12). The initial, single sin of Adam is the cause, or occasion, for the penalty of death in all its forms falling universally upon all the members of the human race. The fact that death in its varied forms descends upon the race calls for a separate consideration of the relation each form of death sustains to mankind as originating in Adam's one initial sin.

1. PHYSICAL. That great feature of human experience—physical death—is described in respect to its cause in Romans 5:12–14: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." In this passage it will be seen that sin did not originate with Adam in Eden, but as a tragic thing which had already become the occasion for the fall of Satan and many angels it found entrance into the world through the one man, Adam, and from Adam to the race in his loins. In the instance of physical death all men partake of the penalty, because of the fact that in the divine reckoning all men shared as participants in Adam's first sin by being, as they were, represented in his natural headship. The phrase, *for that all have sinned*, has too often been supposed to refer to the personal sins of all men within their lifetime. In the passage quoted above, however, it may be seen that the Apostle makes special effort to resist the idea that this form of death is due to personal sins. Physical death, he points out, is not due to the breaking of the law, for men died before the law was given; nor is it due to willful disobedience such as characterized Adam's sin, since those—infants and unaccountable persons—die who do not sin willfully as Adam did. It only remains, therefore, that

physical death is due to participation in Adam's sin. The truth respecting seminal headship being so little understood, it is not easily considered or accepted by uninstructed minds. As a limitless forest of oak trees may be embraced in one acorn, so a race was contained in Adam. The Biblical principle which proceeds on the basis that unborn generations do act in their fathers, or share in that responsibility which their fathers bear, is declared in Hebrews 7:9–10. Here Levi, who lived by tithes being paid to him and who was a great grandson of Abraham, paid tithes, although being then only in the loins of his great grandfather, Abraham. The passage reads: "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." So far as Scripture reveals, there can be but one cause of physical death; it is due to the individual's personal participation in Adam's one initial sin. The participation was universal, hence the penalty—physical death—is universal. It is physical death which will later be destroyed (cf. 1 Cor. 15:26; Rev. 21:4). This "the last enemy" will be cancelled by a reversing of it; that is, all that have died will be raised to die no more (cf. John 5:25–28; 1 Cor. 15:22). The divine cure for physical death is resurrection.

2. SPIRITUAL. Though spiritual death began with the same initial sin of Adam, it becomes effective on humanity in a different manner than does physical death. The first sin of Adam caused him to be transformed downward into a different kind of being from that which God had created. He, furthermore, could propagate only after his kind, and thus the race was born in spiritual death received by heredity from the first man, Adam. Each person of the race is born spiritually dead—separated from God—and receives that fallen kind of nature directly from one's parents. Thus spiritual death comes *mediately* through an unbroken line of posterity. Over against this, physical death is received from Adam *immediately*, as each person dies in body because of his own personal share in Adam's first sin. The cure for spiritual death is regeneration or the passing from inward death unto life.

3. SECOND. As there is no cessation of consciousness in either physical or spiritual perishing, there can evidently be no cessation of consciousness in the second death. It rather is the eternal perpetuation of spiritual death—unending separation of soul and spirit from God. The Apostle John writes of the second death and asserts that it is linked with "the lake of fire." The meaning seems to be that those who enter the second death also enter "the lake of fire" (Rev. 20:12–15). A most important feature of this depressing doctrine is the teaching of Revelation 20:6 which states: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

On the general theme of this second death Dr. C. I. Scofield makes the following comment: "The second death" and the 'lake of fire' are identical terms (Rev. 20:14) and are used of the eternal state of the wicked. It is 'second' relatively to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal 'death' (i.e. separation from God) in sins (John 8:21, 24). That the second death is not annihilation is shown by a comparison of Rev. 19:20 with Rev. 20:10. After one thousand years in the lake of fire the Beast and False Prophet are still there, undestroyed. The words 'forever and forever' ('to the ages of the ages') are used in Heb. 1:8 for the duration of the throne of God, eternal in the sense of unending" (*Scofield Reference Bible*, pp. 1351–52).

The death of Christ becomes an exception to all aspects of human death. While He died physically, it was not, as with others, a penalty for a share that He ever had in Adam's sin; for with that He, being unfallen in His humanity, had had no part. In respect to spiritual death, there is no clear declaration of how far Christ entered that realm. He of course did say, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Where God is silent the devout mind should hesitate to intrude.

DEITY

(See GOD)

DEMONOLOGY

In considering demons and the service which they render Satan, it is important to distinguish between demon possession or control and demon influence. In the one case the body is entered and a dominating control gained, while in the other case a warfare from without is carried on by suggestion, temptation, and influence. Investigation of the Scriptures in regard to demon possession reveals:

First, that this host is made up of bodiless spirits only. The following Scriptures verify such a statement: “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first” (Matt. 12:43–45); “And all the devils besought him, saying, Send us into the swine, that we may enter into them” (Mark 5:12).

Second, that they are, moreover, not only seeking to enter the bodies of either mortals or beasts, for their power seems to be in some measure dependent upon such embodiment, but they are constantly seen to be embodied thus, according to the New Testament. A few of these passages are given here:

“When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick” (Matt. 8:16); “As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake” (Matt. 9:32–33); “And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea” (Mark 5:1–13); “And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed” (Acts 8:6–7); “And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying” (Acts 16:16).

Third, that they are wicked, unclean, and vicious. Many passages might be quoted in proof of this observation:

“And when he was come to the other side into the country of the Gergesenes, there met him two

possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way” (Matt. 8:28); “And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (Matt. 10:1); “There met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones” (Mark 5:2–5); “And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming” (Mark 9:20). It might be added that there seem to be degrees of wickedness represented by these spirits, for it is stated in [Matthew 12:43–45](#) that the demon, returning to his house, “taketh with himself seven other spirits more wicked than himself.”

The question is often raised whether demon possession obtains at the present time. Although the Biblical records of such control are almost wholly limited to the three years of the public ministry of Jesus, it is incredible that demon possession did not exist before that time or has not existed since. In this connection it should be remembered that these beings are not only intelligent themselves, but directly governed and ordered by Satan, whose wisdom and cunning have been so clearly set forth in the Scriptures. It is reasonable to conclude that they, like their monarch, are adapting the manner of their activity to the enlightenment of the age and locality attacked. It seems evident that they are not now less inclined than before to enter and dominate a body. Demon possession in the present time is probably often unsuspected because of the generally unrecognized fact that such spirits are capable of inspiring a moral and exemplary life as well as of appearing as the dominating spirit of a spiritist medium or as the power behind the grosser manifestations that are recorded by missionaries concerning conditions which they observe in heathen lands. These demons, too, like their king, can appear either as “angels of light” or “roaring lions” when by the former impersonation they may more perfectly further the stupendous undertakings of Satan in his warfare against the work of God. Demon influence, like the activity of Satan, is prompted by two motives: one to hinder the purpose of God for humanity and one to extend the authority of Satan himself. They, therefore, at the command of their king, willingly cooperate in all his God-dishonoring undertakings. Their influence is exercised both to mislead the unsaved and to wage an unceasing battle against the believer (Eph. 6:12). Their motive is suggested in what has been revealed by their knowledge of the authority and Deity of Christ, and as well by what they know of their eternal doom. The following passages are important in this connection: “And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?” (Matt. 8:29); “And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him” (Mark 1:23–25); “And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?” (Acts 19:15); “Thou believest that there is one God; thou doest well: the devils also believe, and tremble” (James 2:19).

Satan, though proposing to supersede the Almighty, is not omnipotent; but still his power and the extent of his activity are immeasurably increased by the cooperation of a host of demons. Satan is not omniscient, yet his knowledge is greatly extended by the combined wisdom and observation of many sympathetic subjects. Satan is not omnipresent, but he is able to keep up an unceasing activity in every locality by the loyal obedience of the satanic host.

DEPRAVITY

Depravity is a theological rather than Biblical word, which distinction indicates that the term, though not found in the Sacred Text, by so much like the words *Deity* and *Trinity*, represents a truth that is clearly taught in the Scriptures. This doctrine, furthermore, is misunderstood and often resented because of the fact that the Scripture has not been heeded or because the term *depravity* actually refers to that which God sees when He looks at fallen man and not to what man sees when he looks at himself or his fellow men. These two grounds of misunderstanding unite in one general declaration when it is stated that depravity is what God declares that He sees, and precisely what He sees, when He looks at fallen man. The student would therefore do well to give unprejudiced and exhaustive consideration to all that is recorded in the Bible on this theme. Theologians employ also the phrase *total depravity*, which does not mean that there is nothing good in any unregenerate person as seen by himself or by other people; it means that there is nothing in fallen man which God can find pleasure in or accept.

The picture looks dark, and would be much darker still were it not for the divinely provided remedy which announces full and free salvation. This picture of mankind does not stand alone. A large portion of the angels “kept not their first estate,” and for them no hope is offered whatever; they are unrevocably doomed to the lake of fire prepared for them (Matt. 25:41). Likewise, the Gentiles who lived between Adam and Christ are described in Ephesians 2:12 as doomed souls: “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” The estate of man after the fall and before the flood is declared in Genesis 6:5: “And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” David testified of himself, “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5; cf. Job 14:4; Ps. 58:3). Similarly, three major passages may be cited from the New Testament which cover all men of this and other ages, namely:

“There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes” (Rom. 3:10–18); “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:19–21); “And you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph. 2:1–3; cf. John 3:6; Rom. 5:12).

Distinction should be made between depravity as such, which is universal throughout all human history from Adam’s fall onward, and the estate today of men “under sin,” which estate is the result of a divine mandate declared to the end that God’s grace may have its perfect exercise and manifestation (John 3:18; Rom. 3:9; 11:32; Gal. 3:22), and is evidently a condition which obtains only in the present age of grace when it can be said that there exists no difference between Jew and Gentile.

DISCIPLES

In this doctrine concerned with disciples, as in all other instances, the student would do well to employ

Bible terms precisely as they are employed by the Scriptures. The word *disciple* means no more than a pupil, a learner, or a follower, and is not equivalent to the terminology *believer* or *Christian*. Observe that when Paul came to Ephesus, according to Acts 19:1, he found “certain disciples,” but these proved to be only disciples of John the Baptist and not Christians at all. They had no knowledge of the Holy Spirit (cf. Rom. 8:9), and so, learning of Christ, they were rebaptized by the Apostle in the name of Jesus Christ.

While this term *disciple* is used interchangeably at times with the title *apostle* when referring to the twelve whom Christ chose to be with Him, the terms are not to be considered equivalent. An apostle is a hand-picked, qualified witness. None, therefore, became apostles who were not directly chosen of God, and it was required for membership with the Twelve that they have had association with Christ on earth. Strange assumption derived no doubt from Rome obtains on the part of those who claim for themselves an unbroken apostolic succession from the first apostles on. This claim must rest on something outside the Word of God, when no provision is made therein for continuation of the apostolic office, nor has it even been intimated as a possibility. It is pure assumption to claim that some ordination imposed by men constitutes one in line with the apostles of old. If such an order existed, it would be well for it to depend on apostolic success rather than on a supposed apostolic succession.

All believers are disciples in the sense that they are being taught of God through the indwelling Spirit and whatever instrumentality the Spirit may employ. The important fact is that the truth of Scripture reaches the believer’s understanding and heart as a revelation from God (cf. John 16:12–15; 1 Cor. 2:9–12). The term *disciple* implies no more of a relation to God than that of learner. One revelation may come by means of the Spirit even to the unsaved, and that the way of salvation being revealed through the gospel. None other than those called of God, however, receive the gospel.

DISPENSATIONS

Two words often used as synonyms when treating dispensationalism are nevertheless quite different in their specific meaning. These should be considered separately.

1. **AGE.** (αἰών). This term, which is translated *world* thirty-one times in the Authorized Version of the New Testament, means a block or period of time. It hardly need be said that there is no observable relation between the English noun *world* and a period of time. By reason of this confusion in terms, the whole revelation respecting successive ages was soon lost to view because of the translation. A clear illustration of how the translators worked is set forth in Hebrews. 1:1–2, which in the popular Authorized Version reads: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” Here the translation *worlds* has come from αἰών and by this term it is here declared that Christ arranged or programmed the successive ages of time. The disclosure is not the same as in verse 10 of the same chapter which states that Christ created all material things. No estimate could ever be made of the misunderstandings which have followed this error in translation. The same is true of the thirty-one instances where the rendering *world* is used in place of *age*. A notable passage on this point is Matthew 13:38–40: “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world” (cf. Matt. 13:49; 24:3; 28:20; Mark 4:19; 10:30; Rom. 12:2; 1 Cor. 2:6; 2 Cor. 4:4; Gal. 1:4; Eph. 2:2; 2 Tim. 4:10; Heb. 11:3). Here in the first instance the field is said to be the *cosmos* world, while in the second and third instances the harvest is the consummation of the age, and not the end of the material world as the Authorized Version translation implies. In another notable passage—Matthew 24:3—reference is not made to the present age, but to the Jewish age which has yet seven years to run after this one has been completed.

The disciples knew little of this present unforeseen age at the time that Christ was speaking. The sign of the end for the Jewish age, however, is declared in Matthew 24:15 and in answer to the question respecting this age as seen in verse 3. The evil one referred to by Christ as the sign is described in 2 Thessalonians 2:3–10 and there it has been said that he will not appear until the removal of the Church. The Mosaic age, which extended from the giving of the law to the law's end in the death of Christ, was interrupted by the intercalary age known as "the times of the Gentiles," which intercalation period began with the captivities and ends with the glorious reappearing of Christ. Accounting for a portion of this Gentile era God did measure out 490 years relative to Israel, which time along with "Gentile times" was nevertheless broken into by the present unforeseen intercalary age of the Church. The final tribulation period is measured in time by definitely predicted years for Israel, while the character of that period is delineated by the feet and toes of the colossal image which record the end of Gentile times.

2. DISPENSATION. Translated from the word οἰκονομία, meaning primarily *stewardship*, a dispensation is a specific, divine economy, a commitment from God to man of a responsibility to discharge that which God has appointed him. The Apostle declares of himself: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward" (Eph. 3:1–2). A stewardship was committed to the Apostle for him to receive, formulate, and proclaim the sacred secret respecting the hitherto unrevealed fact and provisions of saving grace as they are demonstrated in the Church. In uncounted instances Covenant Theology is disturbed by the recognition of dispensational distinctions; even the new manifestation of divine grace becomes one of those disturbing features of truth. If there be, as Covenant theologians contend, but one covenant of grace and that covenant operating uniformly in every age, to what, indeed, must the Apostle be referring when he asserts that a dispensation respecting a hitherto unrevealed economy of divine grace is committed unto him? Regardless of an unproved and unscriptural notion which may be embraced by a great number of men who have done no more than to receive without investigation what is taught in their schools, in the present age God is making a distinct and peculiar demonstration of His grace through the Church, which is Christ's Body. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:8–10). Thus it comes about by means of this company of redeemed Jews and Gentiles (Eph. 3:6), which company has not existed as such in any other age, that the mystery or sacred secret, hidden from past ages, is made known and that revelation reaches to angelic hosts. Because past, present, and future ages (cf. Eph. 1:10; 3:1–6) are so clearly defined in the Scriptures, Covenant theologians acknowledge different ages or time-periods, but then they treat them as merely different ways of administering one and the same divine purpose. Regardless of every feature known to earlier ages, it will be seen that the Word of God builds all its doctrinal structure on an age past, a present age, and a future age. To deny these varied divisions, however, gathered as they are about the different revealed purposes of God, is to cease to be influenced duly by the precise Scripture which God has spoken.

DISPERSIONS OF ISRAEL

In the light of her unchangeable covenants, one of which is possession of the land of promise (cf. Deut. 30:1–8), it is essential that Israel's dispossessions of the land be recognized. These dispossessions, then, involve regatherings also. There was clear prediction of three dispersions and three regatherings. Three dispersions have occurred as predicted, and two regatherings. Israel is now scattered in her third and final dispersion, awaiting more or less consciously the last regathering. One of the most common impressions respecting Israel is that they always have been and always will be scattered among the nations, as they are

at this time. Attention to the Word of God will correct such a misleading error. It should be observed that, unless Israel remains a separate people under the specific purpose and covenant of God, and in no way related to, or any part of, the Church, there would be no meaning to Israel's dispersions or regatherings. The three dispersions and regatherings may well be considered separately. As an introduction to this consideration, it may be observed that, since in the Scripture Israel is the key to all earthly prospects and blessings, nothing will ever be normal in the earth when this nation is out of her land. All peace and tranquility for the earth await the final placing of Israel on their own promised land.

1. DISPERSION INTO EGYPT. The history of Israel in Egyptian bondage, the manner of their going thither, and the miracle of their deliverance are all known to readers of the Bible, but it is not so generally known that the Egyptian bondage was predicted centuries before. When a deep sleep fell upon Abraham and Jehovah ratified His unconditional covenant with him respecting the everlasting title to the land, God said to him: "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Gen. 15:13–16). The return of the nation to the land under the leadership of Moses and Joshua marks the end of the first dispersion. It began, continued, and ended as Jehovah predicted it would to Abraham.

2. THE CAPTIVITIES. Because of their sins, both the northern and southern kingdoms were allowed to go into bondage. The bondage ended seventy years after the southern kingdom was taken captive, but still not all that were taken abroad returned. The important fact is that a representation of the whole nation was reassembled in the land. A period of captivity for the southern kingdom was predicted by Jeremiah. He wrote: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations" (Jer. 25:11–12). Daniel learned from this specific passage when the time of bondage would be fulfilled. Of this experience Daniel records: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Dan. 9:1–2).

3. PRESENT DISPERSION. The present dispersion exceeds the other two in point of duration and in the manner in which Israel is now scattered among all the nations of the earth. Beginning with the destruction of Jerusalem in the year 70 A.D., the final scattering continues to the present hour and is a major characteristic of the present age, which characteristic must continue until the Church be removed from the world. It is then that Israel will at once come under renewed blessing and guidance of Jehovah and return to her own land. However, the return is accompanied also by other mighty events, all of which are unprecedented and directly or indirectly related to Israel's restoration. In this aspect of prophetic truth very much Scripture is involved.

The final return to their land is one of the major themes of Old Testament prophecy concerning the Jew. Concerning the present captivity Moses wrote:

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth

even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.
—Deut. 28:62–68

That which was to serve to accomplish this dispersion is described at length: “Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations” (Neh. 1:8); “I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them” (Jer. 9:16); “Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy: I will shew them the back, and not the face, in the day of their calamity” (Jer. 18:15–17); “And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries” (Ezek. 12:14–15); “I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries” (Ezek. 20:23); “And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee” (Ezek. 22:15). James must therefore address his Epistle “to the twelve tribes which are scattered abroad.” That Israel will yet return to her land and experience great national blessing is one of the Bible’s most positive predictions—a forecast which yields to no fanciful notions for its interpretation. It must either be accepted in its literal form or ignored completely. Too often the latter is done. Men of course must ignore these Scriptures who deny any real distinction between Israel and the Church, for, as before declared, dispersion and regathering is utterly foreign to the Church. Upwards of fifty assertive passages declare that Israel will be regathered into their own land from this the third and final dispersion. Two of these passages may be cited:

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shall obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee” (Deut. 30:1–3); “And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for

ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore” ([Ezek. 37:21–28](#)).

E

ECCLESIOLOGY

The term ἐκκλησία, translated *church* or *assembly*, means a calledout company. Its counterpart in the Old Testament is the congregation; but Israel's congregation was never the true Church of the New Testament. Israel constituted nevertheless an assembly in the wilderness (Acts 7:38) as did the mob of Ephesus in the theater likewise (Acts 19:32, 41). The deeper spiritual use of the word *church* refers to a company of saved people who are by their salvation called out from the world into living, organic union with Christ to form His mystical Body over which He is the Head. That outward form of church which is a mere assembly of people must be restricted to those of one generation, indeed of one locality, and may include the unsaved as well as the saved. Over against this, the Church which is Christ's Body and Bride is composed of people of all generations since the Church began to be, is not confined to one locality, and includes only those who are actually saved. The spiritual meaning is thus seen to be far removed from mere recognition of a building which may be called a church, a congregation however organized, or any form of sectarian constituency.

The Pauline doctrine of the true or spiritual Church is second only in importance to the doctrine of salvation by grace. That salvation of which he wrote leads to and provides the supernatural material out of which the true Church is being formed. The two taken together constitute what the Apostle termed "my gospel." Both of the doctrines which composed his gospel were a revelation to the Apostle directly from God (Gal. 1:11–12; Eph. 3:1–6). Each revelation concerned hitherto unannounced and, up to the Day of Pentecost, nonexisting conceptions. Exception to this general statement may be found in the doctrinal patterns set forth by certain Old Testament types which foreshadow phases of truth belonging to the Church alone, and as well by the first twelve chapters of John's Gospel in which Christ is held up as a Savior of the lost, though in anticipation of that qualification as Savior which was afterwards gained through His actual death and resurrection. That the true Church was only an anticipation during the earthly ministry of Christ may be demonstrated in various ways. Christ Himself declared it to be yet future (Matt. 16:18), a crucified and risen Savior had not yet become the Object of saving faith (Gal. 3:23–25), and no one could believe in or preach the present grace-salvation at a time when he did not believe that Christ would die or be raised from the dead (Luke 18:31–34). There could be no Church until it was purchased with His precious blood (Eph. 5:25–27), until He arose to give it resurrection life (Col. 3:1–3), until He ascended to be the Head over all things to the Church (Eph. 1:20–23), or until the Spirit came on Pentecost through whom the Church might be formed into one Body and through whom the Church might be co-ordinated by His indwelling presence.

God has four classes of intelligent creatures in His universe—angels, Gentiles, Jews, and Christians—and there is more difference to be observed between Christians and either Jews or Gentiles than between angels and Jews or Gentiles. Should this statement seem extreme, it must be because the true and exalted character of the Christian is not comprehended. No angel is a son of God by actual generating birth from above, nor is any angel made to stand before God in the πλήρωμα—i.e., fullness—of Christ (John 1:16), which fullness is the πλήρωμα of the Godhead bodily (Col. 2:9–10).

Human history on earth has extended at least six thousand years. This long time may be divided into three periods of approximately two thousand years each: from Adam to Abraham two thousand years, with but one stock or kind of people in the world; from Abraham to Christ another two thousand years, with two kinds of people in the world—Gentiles and Jews, and from Christ's first advent to the present and indeed to His second advent, with three kinds of people in the world—Gentiles, Jews, and Christians.

No Scripture is addressed to angels and very little to Gentiles. About three-fourths of the Bible concerns

Israel directly and about one-fourth concerns the Church. Failure to discern between Judaism and Christianity, as the case is with many theologians, proves misleading and wholly without excuse. No attitude of men toward God's truth is more revelatory respecting their habitual neglect of a personal, unprejudiced study of the Bible than the implications and suppositions which some advance concerning God's purpose in the world. That He has been doing but one thing and following but one purpose on earth is a far-reaching error.

There is abundant Scripture to indicate that the present divine purpose must be the outcalling of the Church from both Gentiles and Jews.

Seven figures are employed in the New Testament to set forth the relation which exists between Christ and the Church. All seven are needed to the end that the whole revelation respecting this relationship may be disclosed. In connection with each figure and as its parallel there is a similar truth to be observed regarding Israel. (1) Christ is the Shepherd and Christians are the sheep. Israel, too, was the flock of God and the sheep of His pasture. This language brings out Christ's shepherd care and the helplessness of His sheep. (2) Christ is the Vine and believers of today are the branches. Israel was Jehovah's vineyard. This comparison speaks of Christ's strength and life being imparted, without which nothing could be done to enhance His glory. (3) Christ is the chief Cornerstone and Christians are the building. Israel had a temple, but the Church is a living temple for the habitation of God through the Spirit. Here the figure conveys the thought of interdependence and indwelling. (4) Christ is the High Priest and New Testament believers are a kingdom of priests. Israel had a priesthood; the Church in its entirety is a priesthood. This figurative speech introduces truth respecting worship and service. (5) Christ is the Head of the Church which is the Body. Israel was a commonwealth, an organized nation; the Church is an organism very much alive by reason of partaking of one life and being related to its living Head. This comparison speaks of vital relationship and of gifts for service. (6) Christ is the Head of a New Creation and Christians are with Him in that Creation as its vital members. Israel was of the old creation and attached to the earth; the Church is of the New Creation and related to heaven. This figure dwells upon the believer's marvels of position and standing, since he is in Christ. (7) Christ is the Bridegroom and the Church is the Bride. Israel was the repudiated (yet to be restored) wife of Jehovah; the Church is the espoused virgin Bride of Christ. This relationship for Christians, foreseen in various types, is all of another sphere and future. It sets forth the glory of Christ in which the Church as His Bride will share above. What marvelous things are wrought in this company of believers that they should become suitable as a bride for the Second Person of the Godhead and such a one as will ravish His heart throughout all eternity!

Pauline Ecclesiology is divided into three major divisions of doctrine: (1) the Church which is Christ's Body, His Bride, His fullness (John 1:16; Col. 2:9-10), and He is made full in them (Eph. 1:22-23); (2) the local church, which is an assembly composed of those who in any locality profess to be followers of Christ; and (3) the high calling for a daily life in conformity with the position which the believer sustains, being in Christ. Along with this is the doctrine of the empowering, indwelling Spirit by whom alone the high calling can be realized. It is evident from the Bible that God had a rule of life for Israel which was the Law of Moses, and that He will yet have a legal requirement for them in the future kingdom. It is equally evident that He has indicated the manner of life which belongs to the Christian, and that it rests not on a merit basis, but calls for a life to be lived on the exalted standards of heaven itself. Let no student imagine that he has progressed far in sound doctrine if he does not comprehend the consistent teaching of the New Testament which declares that the Christian is not under the Law of Moses or any other form of obligation which has for aim the securing of merit.

It is never taught in the Scriptures that Israel as a nation will appear in heaven, though this destiny is open at present to individual believers from among the Jews. The destiny of the nation is earthly, extending on forever into the new earth which is yet to be. The destiny of the Church is heavenly. As His Bride and Body, the Church will be with the Bridegroom and Head wherever He goes.

ELDERS

Since elders (or bishops) are the divinely ordered rulers in the local, visible church, the general doctrine of the local church as regards its government may rightfully be introduced under this heading. The term *elder* is common to both Testaments and in general contemplates those of maturity and authority. No mere novice was to be made an elder (cf. 1 Tim. 3:6). The first reference to elders in the Old Testament seems to take recognition of their advanced years. Old men by reason of their experience are naturally valued for counsel (cf. 1 Kings 12:8; Ezek. 7:26). Later in Biblical history the designation *elder* gained the added idea of authority.

The word *elder* has three meanings in the New Testament. (1) A reference to age or maturity (cf. Luke 15:25; 1 Tim. 5:2). (2) A continuation of the Old Testament office of elders over Israel (cf. Matt. 16:21; 26:47, 57; Acts 4:5, 23). (3) A name for one officer of the local church to whom is assigned authority especially in the direction of spiritual matters pertaining to the church which he serves. It is now generally recognized that the title *elder* (πρεσβύτερος) relates to the same person as does the title *bishop* (ἐπίσκοπος). It seems probable that the word *elder* is recognition of the person chosen to bear the name, while the word *bishop* is descriptive of the office or position which that person occupies. The term *elder* contemplates what the man is in himself, then, while the term *bishop* contemplates what he has been appointed to do.

Among modern churches there are three general forms of government. (1) There are those who employ the word *episcopal* for their manner of government, which indicates leadership more or less absolute in the hands of men known as bishops. (2) There is a congregational form of organization which theoretically brings every matter to the whole membership for decision. (3) There lies, between these two extremes, a representative form of government in which the membership or congregation by its vote commits governmental responsibility to selected men—elders and deacons. To the elder is given in general the care over spiritual things and to the deacon the care over temporal things. This form of church management, after which the United States government with its Senate and House of Representatives was patterned, remains fundamentally a congregational government since these officers serve at the appointment of that local body. Elders or deacons are not supposed to be rulers who impose their will upon the congregation, as is too often the case. They are elected by the congregation rather as a committee might be and upon them is imposed the responsibilities which are assigned to governing men. The churches which have been organized under this representative form of administration should never lose sight of the fact that they are, first and last, congregational in their type of government. This truth is not lessened because of the commitment of responsibility to representative elders and deacons. Such men should discharge all of that, but no more than that, which is committed unto them. These chosen officers should seek to know what is the wish of the whole membership and to enact that alone. Never should they impose any personal convictions upon the congregation contrary to the mind of the membership. For mere convenience some elders are classed as *teaching elders*, who are the clergy, and others as *ruling elders*, who are the church officers. Here the terminology *ruling elder* implies no more than that he rules as the membership's representative. Elders may be elected to rule for their lifetime or for a restricted period. The latter has more in its favor.

ELECTION

Having recognized the sovereign right of God over His creation and having assigned to Him a rational purpose in all His plan, the truth contained in the doctrine of election follows in natural sequence as the necessary function of one who is divine. When there arises unbelief and resistance in the human mind against the tenet of divine election, it is engendered only because this larger conception of divine necessity has not been considered. It is hard, indeed, for men who have adopted the idea that they are independent of

God and therefore in no way related to Him—the view of all who are unsaved—to receive any truth relative to the sovereign rights of a Creator over His creatures.

The principle underlying divine election seems to be evident in all God's creation, but is not resented usually when it operates outside the limited field of a destiny for human beings. A principle of selection is everywhere to be seen, which principle cannot be attributed to mere accident, chance, or blind fate. That any man is born at all when he might have been forever nonexistent must be an act of selection on the part of divine sovereignty. That a man is born in one age of privilege rather than another of less privilege can be no matter of mere chance. That one has been born of godly parents rather than in pagan darkness is a divine determination. That one inherits wealth, culture, or position in place of painful limitations, that one has mental gifts and competency must not be a human arrangement; yet these very conditions, being wrought of God, all partake of the nature of divine selection. The great covenants of God are divine promises of selective benefits to favored groups of people. This again is of the nature of divine election. Record is made of "elect angels" (1 Tim. 5:21). Such, indeed, would be God's right to do with His creatures as He may choose. It is both true and reasonable that God has not caused anything or any being to exist without having a worthy purpose to realize through that creation. That some of His creation serve one purpose and some another is itself a matter of divine choice. Human resentment arises only when it is indicated that some are more favored than others respecting destiny. Were God thought to be an ungoverned tyrant, it could be allowed that He might do as He pleases with His own, whether this prove right or wrong; but when it has been disclosed that He is infinitely righteous and holy and that He is actuated by infinite love, difficulty will arise in the natural mind over how God can have elect people for whom He achieves more than He does for others or how some can be blessed while others are not.

There is no doubt whatever about the Bible teaching that God has chosen an elect people; but the contemplation of all that is involved in this truth reaches out into realms of existence that can be known only to God, far removed as they are from the human sphere of understanding. Being thus limited, it ill becomes the earth dweller to sit in judgment on God respecting divine election. God's essential character has been disclosed and He can be trusted where men cannot possibly understand. He is infinitely wise, infinitely holy, and infinitely just and good. When exercising His sovereign right in election, He does not transgress His character or deny Himself. Since He does elect some for special glories and destinies and since He proves infinitely right in all He does, it follows that His eternal elective purpose must be as righteous as He is righteous.

There are two major elections of God.

1. ISRAEL. Throughout the Olivet Discourse Christ refers to Israel *as the elect*. The most casual contemplation of this discourse (Matt. 24:1–25:46) will disclose the truth that only Israel is in view as the elect of God. Similarly, a revealing Scripture from Paul (Romans 9:1–10:4) sets forth the truth respecting Israel's election. Too often this portion of Scripture has been applied to believers today who comprise the Church. The salient facts in the case which make it impossible, however, are that in Israel's election there is a national objective and that an individual Jew, though belonging to the elect nation, did not have any personal election assured him. God is thus sovereign in His dealings with Israel. He disregards the enmity and hatred of the nations as they resent the fact of Israel's election. The election is made a public matter, indeed, for Jehovah selects, preserves, and defends this one people out of all the nations of the earth. They are His "chosen people" above all the nations and chosen specifically for His glory. In relation to Israel's election, then, God acts in sovereign authority. All other nations must eventually take a subordinate place. During Israel's kingdom on earth, accordingly, the nation or peoples that will not serve Israel shall perish (Isa. 14:1–2; 60:12). No true interpretation of the Old Testament is possible if the fact of Israel's national, sacred, eternal election be rejected.

2. THE CHURCH. As certainly as Israel's election has been public and national, so certainly the Church's election is private—hence for them alone to appreciate—and individual. So wide a difference

must obtain between the issues involved in a public, national election and a private, individual election that little in common exists between them. Respecting the private character of the individual's election, it may be indicated that there is no more dangerous or injurious practice in the application of God's Word than that of displaying the truth of personal election before the unsaved. It neither belongs to them nor does it allude to them. Its presentation to them can only create resentment, as it does, and blind their minds respecting the one and only truth which God now addresses to them, namely, personal salvation by grace alone through Christ Jesus. The message to the unsaved, regardless of the deep theological issues which are latent in it, is simply, "Whosoever will may come." When any do come and are saved, they may then glory in the revelation that their lives were chosen in Him from before the foundation of the world (Eph. 1:4). Every preacher of God's Word should be awake to this immeasurable danger of introducing the theme of personal, individual election before unregenerate persons.

In this age of grace there is an election which includes all who are saved. This company constitutes the Church, the Body and Bride of Christ, and together with the resurrected Christ constitutes the New Creation with all its purpose and destiny in heaven. The New Testament gives abundant testimony to the fact of the divine purpose and character of this heavenly people. It also discloses that each member of this select company is chosen personally and individually by God before all ages of time. In the New Testament the same term *the elect* is used both for Israel (Matt. 24:22) and the Church (Rom. 8:33).

When addressing the Father in His great High Priestly prayer (John 17) and when thus referring to the believers in this age of the Church, Christ employed but one cognomen which He used seven times. The title which Christ used exclusively when speaking to the Father of believers is most significant. It must be the supreme title in the vocabulary used in conversation between the Father and the Son. The designation—"those whom thou hast given me"—itself asserts the most absolute elective purpose on the part of the Father and the Son. Human imagination would not have gone far astray if it should picture a situation in eternity past when the Father presented individual believers separately unto the Son, each representing a particular import and value not approached by another. Like a chest of jewels, collected one by one and wholly diverse, these love-gifts may have appeared before the eyes of the Son of God. Should one be missing, He, the Son, would be rendered inexpressibly poor by so much. Immeasurable and unknowable riches of grace then are in the wonderful words: *those whom thou hast given me*.

That all humanity has not been included in this election is most certain. It includes only those particular ones given to Christ. According to Psalm 2:7-9 the Father will yet give to the Son the nations for His subduing judgments to rest upon them, that they may be His possession; but this has no relation to a bestowal of individuals in eternity past. Theirs is of a truth unto a sublime exaltation in glory.

Romans 8:28. In this passage reference is made to ones called "according to his purpose." In the context which follows the most absolute doctrine of predestination, preservation, and presentation for this elect, or called, people has been set forth. Not all humanity are called; but those who have been called are justified and glorified.

Ephesians 1:4. Of each believer it is said that he was chosen in Christ before the foundation of the world and for the heavenly purpose that he may be in glory before Him. Thus, again, it becomes clear that not all of humanity are chosen. Christ declared: "No man can come to me, except the Father which hath sent me draw him" (John 6:44), implying a selection. There nevertheless is also a universal call or drawing (cf. John 12:32), but that is far removed from the personal drawing of the elect whom the Father hath given to the Son.

3. SUPPOSED PARTIALITY. To contend as some have that God, to be impartial, must bestow His greatest riches of blessing upon all alike is to sit in judgment upon the Creator, which judgment ill becomes the creature, to deny God's sovereign right to order His creation as He will, and to deprive God of the

freedom to introduce variety into His universe. Must every creature be an archangel? Has not God as much right to display His measureless variety in matters pertaining to man's relation toward Him as in matters connected with man's relation to his fellow man on earth? This is an issue quite apart from the vexing problem of sin. However, it must be recognized also that sin has been permitted to enter the universe with its ruin of a part of the angels and with the total ruin of the human race. All of this, indeed, was in the eternal counsels of God, for He determined before the foundation of the world that His efficacious Lamb would be slain (Rev. 13:8). As a starting point, then, for a right understanding and evaluation of problems related to divine election, it is essential to receive the Biblical testimony that all men are ruined spiritually, being born into a fallen race. The gathering out of an elect company to appear in heaven perfected forever involves not only redemption, which answers the claims of God's holiness, but dealing with the willful rejection of God, which rejection is as universal as the fall because a fruit of that fall. God alone could provide such a redemption, and there can be no salvation apart from that redemption. It is equally true that God alone can deal with the human will in this regard.

4. HUMAN WILL. In the first instance, it is well to observe that God did not create the human will as an instrument to defeat Himself; it was created rather as a means by which He might realize His own worthy purposes. Though as Sovereign He could do so, God does not coerce the human will; He rather works within the individual both to will and to do of His good pleasure (cf. Phil. 2:13). An efficacious call to salvation, then, is a call which none ever finally resists (cf. Rom. 8:30). Everyone whom God predestinates He calls, and everyone whom He calls He justifies and glorifies. There could not be failure in one instance among the millions who are called. The vision which He creates in the heart and the limitless persuasion He exercises induce a favorable reaction on the part of all thus called, which reaction is rendered infinitely certain. The important truth to be observed in all of this is that, though divine persuasion be limitless, it still remains persuasion, and so when a decision is secured for Christ in the individual he exercises his own will apart from even a shadow of constraint. The divine invitation still is true that "whosoever will may come." However, it also is true that none will ever come apart from this divine call, and that the call is extended only to His elect. What God's righteous relation is to those whom He does not call is another doctrine quite removed from the teaching of election.

5. PRACTICAL OUTWORKINGS. As in the great covenants God has made, so in every outworking of His will the principle of divine selection is exhibited. The following classifications will demonstrate this:

a. **FIVE ELECTIVE DECREES.** Theologians may be classed according to the order in which they place the five elective decrees of God. The following tabulation of these decrees is in an order which may be defended from the Scriptures:

- (1) Decree to create.
- (2) Decree to permit the fall.
- (3) Decree to elect some to salvation.
- (4) Decree to provide a Savior.
- (5) Decree to save the elect.

As an illustration of the importance of this order, it may be seen that to place the decree to elect some to be saved before the decree to create would place God in the position of creating a portion of humanity with a view to their being reprobated forever. A complete treatment of the five elective decrees has been undertaken in Volume III devoted to Soteriology.

b. **FIVE POINTS OF CALVINISM.** Because of the Calvinistic attitude toward divine election, its generally recognized five points are here named:

- (1) Total inability of the fallen man.
- (2) Unconditional election.
- (3) A limited redemption.
- (4) Efficacious divine grace.
- (5) The perseverance of the saints.

c. FIVE POINTS OF ARMINIANISM: (1) Conditional election according to God's foreknowledge of supposed human worthiness.

(2) A universal redemption, but only those who believe to be saved.

(3) Salvation by grace through faith. (Because of a supposed enabling grace divinely bestowed upon all at birth, all may cooperate in their salvation if they will to do so.)

(4) Grace not irresistible.

(5) Falling from grace possible.

d. FIVE POINTS OF JUDAISM. As an outworking of God's elective purpose for Israel, five points of Judaism may be indicated:

(1) An everlasting nation.

(2) An everlasting possession of their land.

(3) An everlasting throne.

(4) An everlasting king.

(5) An everlasting kingdom.

ESCHATOLOGY

The doctrine of things to come is extensive indeed. It may be safe to estimate that as much lies ahead yet to be experienced as has transpired in the past. Biblical prophecy is virtually history prewritten. Apparently God delights to disclose that which He will do. To do so is an achievement which humanity can neither approach nor understand. In this competency God demonstrates the truth that He is superior to all others. The advantage to the human family of being informed respecting the future when ability to discern it for themselves has been denied them is exceedingly great; yet to the vast majority of people, including even Christians, God's revealed disclosures respecting the future are as though they had never been written. Those who habitually neglect the study of prophecy must of necessity go uninformed about the meaning of the past, the present, and the future. What God chooses to do is a sublime unity in itself. When the consummation of that unity is not envisaged, there can be no ground left for a right appreciation of the direction, value, and meaning of either the past or the present. God has not provided men with the material set forth by His predictions in vain. He expects that what He has said shall be welcomed just as all other portions of the Bible are received, and furthermore He has not left men to their helplessness in the understanding of His unfolding of future things. Among the things which the Holy Spirit has been appointed to accomplish for those in whom He dwells is to show the "things to come" (John 16:13). In the light of this provision and its practical outworking only wonder can be entertained concerning the real

relation to the Holy Spirit of those who, professing to be saved, are not interested in God's proclamation of "things to come." Since the knowledge of the future so determines the right understanding of past and present, no man is prepared to "preach the word" who habitually ignores divine prediction. The claim that the prophetic Scriptures cannot be understood is never made by those who give due attention to them. No more difficulty has been encountered in interpreting the Scripture bearing on Eschatology than the Scripture bearing upon Soteriology. The supposed trouble respecting the interpretation of Eschatology originates in the fact that many theologians have from the first given themselves to the study of Soteriology almost exclusively, to the all-but-complete neglect of Eschatology. Since Eschatology bulks so largely in the text of the Bible—sixteen Old Testament books being universally classed as prophetic and from one-fourth to one-fifth of the whole Sacred Text appearing as prediction when written—Bible expositors who are free to move outside the bounds of static theological dicta have discovered vast fields of revelation in the prophetic Scriptures, which doctrine of necessity determines the direction of right Biblical interpretation. Because of this discovery, there is an evergrowing school of premillennial interpretation and a fast-ripening division between otherwise orthodox men.

The primary division in all prophecy lies between that which is now fulfilled and that which is unfulfilled. This division has never been stabilized, of course. The time word *now* is ever changing. Things that were future yesterday may be fulfilled by tomorrow. No Eschatology is complete which concerns itself only with that which is future at a given time. Since all prediction was future at the time it came to be written, a complete Eschatology should account for all that is fulfilled and unfulfilled.

Naturally enough, prophecy may be divided again between that which is found in the Old Testament and in the New Testament. At this point, however, it is essential to observe the doctrinal rather than the structural division between the Testaments. This doctrinal cleavage occurs between the Gospels of Luke and John. In other words, the Synoptic Gospels continue and consummate the unfulfilled portions of the Old Testament. Malachi had ended with expectation of Israel's King and His kingdom. The Synoptics relate the coming of the King and the offer of His kingdom to that nation, which kingdom was, according even to divine purpose, rejected by the nation and its realization assigned to the second advent. A far-reaching error of theologians generally is to relate the promised kingdom—in so far as they apprehend it at all—to the first advent, whereas it is always linked to the second advent except as it was offered and rejected in the days of the first coming. The development of any earthly kingdom in this age and by virtue of forces released at the first advent is a theological fiction.

It becomes imperative, if any right understanding of Scripture is to be gained, to trace the distinctive order of events as set forth in Judaism to their divinely appointed completion. This the Synoptic Gospels do. Beginning with John and continuing to the end of Revelation, a new people composed of both Jews and Gentiles, a new divine purpose in a hitherto unrevealed age, with new predictions bearing upon a heavenly glory, are introduced, though—usually by way of contrast—much is added respecting the divine purpose for Israel.

Under Eschatology in its larger treatment as presented in Volume IV, the major prophetic themes of the Old Testament and of the New Testament are outlined. It may be restated here that, in general, prophecy can be classified as pertaining to Israel, Gentiles, and the Church. To this large threefold division may be added predictions respecting angels, heaven, and the new earth. Israel from her beginning in Abraham continues as a divinely preserved people through this age of the Church on into her kingdom, and finally appears with her eternal glory in the new earth that is to be. That nation never loses its identity and in fulfillment of everlasting covenants and predictions is blessed on the earth. That nation, as such, is never seen in heaven. The Gentiles from Adam on, continuing through Israel's Old Testament history, through "the times of the Gentiles," through the present age of Gentile privilege in the outcalling of the Church, even through the coming Messianic kingdom age as sharers in that kingdom, are finally seen in relation to the new earth and the city which comes down from God out of heaven (cf. Rev. 21:24, 26). Very extensive

portions of Scripture carry prediction regarding the Gentiles. Reference is made here only to Gentiles as a continuing body of people quite apart from those individuals among their number who are saved in the present age. The Gentiles as such remain Gentiles into eternity to come. Finally, the Church from her beginning at Pentecost is seen as a pilgrim people on the earth, and later as partakers of the heavenly glory.

ETERNITY

Under this general theme consideration is properly given to eternity itself, eternity in relation to God, to time, and to “the gift of God [which] is eternal life.”

1. DEFINITION. No thought ever confronts the finite mind which is less intelligible than that of eternity, and it is probable the idea that eternity will never end is more comprehensible than that it never had a beginning. In fact, the human mind cannot grasp the extent of that which is eternal. Philosophers and theologians alike have met with defeat when attempting to portray eternity. A slight increase of apprehension may be secured when it is contemplated in its relation to the eternal God.

2. IN RELATION TO GOD. Little will be gained in attempting to contemplate eternity as a mere negative idea, the absence of time. It is best considered as the mode of existence of the eternal God. Abundant testimony has been given in the Scriptures respecting the eternal character of God. He is never presented in the Bible as circumscribed by time. He may conform to time with its character of successions, but His own mode of existence is from everlasting to everlasting. He is Sovereign Designer and Ruler over all ages of time. Referring to Christ as very God and Creator of all things, Hebrews 1:2 declares that He *programmed the ages*. There is no reference here to Christ as Creator of material things, as later in verse 10, but rather to the fact that He originated and ordered the progression of all time-periods. The mode of existence which belongs to God is fundamental and basal, compared to which any other manner of existence such as that related to time may be considered something unusual or exceptional. To the finite creature, however, who is homed in time there is no other fashion of life than his own which is comprehensible to him. Such natural limitations should not blind the mind to divine revelation or to those conclusions which may be reached at least by the help of reason. It should be recognized that there are other modes of existence than that which is related to time, even though these cannot be comprehended in their essential features. An eternal existence belongs to the Creator; hence to that mode of life alone belongs ascendancy and supremacy. Thus the occurrence of a period of time with its finite creatures and its successions is properly to be rated as exceptional or inferior.

3. IN RELATION TO TIME. The prevalent notion that time represents an intercalation which has interrupted the flow of eternity, that it is “a narrow neck of land between two shoreless seas of eternity,” seems much at fault. Such a conception involves the absurdity that eternity too may have an ending and a beginning. Whatever time may be and whatever its relation is to eternity, it must be maintained that no cessation of eternity has occurred or will. God’s mode of existence remains unchanged. Time might be thought of as something superimposed upon eternity were it not that there is ground for question whether eternity consists of a succession of events, as is true of time. The consciousness of God is best conceived as being an all-inclusive comprehension at once, covering all that has been or will be. The attempt to bring time with its successions into a parallel with eternity or to give time the character of a segment in the course of eternity is to misconceive the most essential characteristic of eternal things.

4. ETERNAL LIFE. A sharp distinction must be made between human existence which by its nature continues forever and the gift of God which is eternal life. In the last analysis, humanity is not wholly conformed to time. Every human being will be living on forever, even after it has been decreed that time shall be no more. Thus humanity intrudes into eternity and must, in the end, conform to the eternal mode of

existence. Each human being has a beginning. In this he is unlike God. Each human being, however, has no end of his existence. In this respect he is to some extent like God. That human beings have no end is a solemn thought; but on those who receive God's gift of eternal life the very life of God is bestowed. That life is a partaking of the divine nature. It is no less than "Christ in you, the hope of glory." Thus by regeneration all who believe become possessors of that which in God is itself eternal. In 1 Corinthians 13:12 it is declared, accordingly, that the believer one day will know even as now he is known of God, that is, the finite mind will be superseded by the mind of God. Even now it is said that he has the mind of Christ (1 Cor. 2:16). Little, indeed, may be anticipated respecting the coming transcendent experience of those who now possess eternal life when they shall enter into the experience of eternal life in full.

EVANGELISM

Evangelism and evangelists are peculiar to the New Testament. They belong to God's great plan for calling out the elect who are His heavenly people. Israel had her prophets who were patriots and reformers, but no one of their number undertook a ministry comparable to the New Testament evangelist. At the same time, there was no gospel message whatsoever sent from God to the Gentiles (cf. Eph. 2:12).

1. DEFINITION. Evangelism is the act of presenting to the unsaved the evangel or good news of the gospel of God's saving grace through Christ Jesus. It may be a dealing with individuals or with groups and congregations. In any case, the one ideal prevails. Probably the most arresting fact related to this ministry is that it has been committed to every individual who may be saved. The Apostle writes that "God ... hath given to us the ministry of reconciliation ... and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20). This commission rests on all believers alike. In agreement with this universal commission is the revelation presented by Ephesians 4:12. Following upon enumeration of the ministry or leadership gifts—apostles, prophets, evangelists, pastors and teachers—the truth has been asserted that the responsibility of the pastor and teacher is to perfect the saints in their own work of the ministry, along with edifying of the Body of Christ. Thus is restated the thought that to every believer has been committed the evangelizing ministry. Each believer is, upon being saved, constituted a witness to the unsaved; but all believers are in need of such instruction, counsel, and direction as a God-appointed and well-trained pastor and teacher may impart. It is presupposed that the pastor and teacher has himself been fully trained for this leadership service. Courses which anticipate such a ministry are wanting in theological seminaries generally and therefore graduates who assume pastorates are not promoting evangelism through the God-intended agency of the whole company of believers. By so much the New Testament ideal of evangelism is failing. Instruction, nevertheless, should include discipline in the plan of salvation, the terms of the gospel, the use of the Scriptures, and the manner and method of effective work. Here Christians may well study to show themselves "approved unto God," workmen that need "not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). It can thus be demonstrated that personal evangelism on the part of all who are saved is the New Testament plan of evangelism.

This New Testament purpose in which it is anticipated that each believer shall, after due instruction, have the high privilege of leading souls to Christ happens to be closely related to the believer's spiritual life; and since no effective service for God can ever be rendered apart from a right adjustment of the life to the holy will of God, extended instruction respecting a spiritual life must be incorporated as a part of the teaching undertaken in the training of believers. Soul-winning work, like all Christian service, depends upon the imparted power and direction of the Holy Spirit. The very desire for the salvation of the lost is not a human trait but the manifestation of divine love working through the believer. It is the love of God shed abroad in the heart out from the Holy Spirit, whom every believer has received. The believer must be

guided in respect to those unto whom he speaks and directed in the manner of his approach to the unsaved.

Especial care must be exercised by preachers who are called upon to preach the gospel to groups and congregations. The gospel must be presented in its purity and no requirement laid upon the unsaved respecting works they might perform. Public methods often imply that there is saving value in something the unsaved are asked to do. God not only calls out His elect people through gospel preaching, but He ever cares for those whom He saves. If evangelizing methods do not contradict these great truths, there will be less unhappy results.

Two widely different programs for soul-winning have been pursued in the last century, namely, those adjusted to Arminian beliefs and those agreeable to Calvinistic views. The Arminian practices, being aggressive and conspicuous, may be unfortunately deemed more faithful and zealous in character. It should be recognized, however, that there are extremes both in the direction of zeal and of overcaution. The issue here being considered relates to practices followed by sincere and earnest men who deplore every extreme method. The Arminian theology forms the basis for one method of evangelism; so likewise the Calvinistic theology forms the basis for another. Arminian theologians declare that although men are born in depravity an enabling ability is given to them at birth whereby they may cooperate in their salvation if they will. This notion, unsupported by Scripture, lends encouragement to the evangelist to press people for decisions and assumes that all individuals could accept Christ if they but will to do so. It follows that, if pressed hard enough, any unregenerate person might be saved. That most mass evangelism has conformed to some degree to this Arminian theory is evident. Over against this, Calvinistic theologians contend on the authority of the Scriptures that all men are born depraved and that they remain so, being incapable of accepting Christ apart from the enlightening, drawing, calling work of the Holy Spirit. The following Scriptures, among many, sustain this conception:

“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. ... And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father” (John 6:44, 65); “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14); “But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:3–4); “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Eph. 2:8).

Language cannot be more explicit; and in truth were it not for the enlightening work of the Spirit by which He convicts of sin, of righteousness, and of judgment (John 16:7–11), no unregenerate person would ever turn to Christ for salvation. The point at issue is that, when the Spirit undertakes His work of bringing men to Christ, there will be little need of persuasive methods. The Holy Spirit uses the Word of God on the lips of a devoted servant of God or on a printed page, and men hearing the truth and believing are saved. From that time forth all who are saved occupy the Christian’s position and have a definite responsibility to witness, not to the end they may thereby be saved but because they are saved.

2. EVANGELISTS. Of three times in which the word *evangelist* occurs within the New Testament, its place in Ephesians 4:11 is the most significant. The use of the term in this passage is with reference to the pioneer missionary who takes the message of salvation to regions beyond, where it has never gone. The revivalist laboring among churches and evangelized fields which are more or less spiritually dormant has no recognition as such in the Bible, though there is no Scripture against that type of ministry. A peculiar unreality must be seen in any spasmodic reviving when it is certain that the church thus stimulated will, for want of right direction and discipline thereafter, return at once to its unspiritual state. The evangelist’s message by its very nature should be addressed to the unsaved and restricted to the theme of salvation. Should themes related to Christian living be introduced, the attention of the unsaved is at once removed from the one and only issue which concerns them to another and wholly irrelevant proposition, namely,

whether they will adopt some manner of life which they, by reason of being unsaved, are utterly disqualified to consider. No minister needs more to possess the full knowledge of God's truth than does the evangelist or the one who attempts to preach the gospel of saving grace.

EVOLUTION

Evolution is a humanly devised theory which has no truly scientific basis or evidence upon which to rest, but is all the same believed by college and university professors and in general the intellectual class. No thoughtful person can avoid the problem of the origin of all things, and the evolutionary theory is perhaps the best theory that unregenerate man can conceive. The unsaved cannot take God and His revelation into their thoughts. He certainly is not in all their thoughts (Ps. 10:4). The divine seeming so unreal to them, the concept of deity has not provided a reasonable enough basis for their minds when it is declared that God did anything. Therefore, being unable to believe the Genesis account of creation and not having any ability to believe that there is a God who created all things, they have devised the best theory that they can, but still with great inconsistency. As avowedly scientific men, they must refuse to accept anything which is unproved; yet in this theory of evolution they accept every word of testimony regardless of a lack of proof, and of course no effectual line of proof has been constructed or discovered. Such men in their unregenerate limitation are to be pitied. No Spirit-taught person will have trouble with the Genesis account of creation. Having nothing to put in its place, however, the evolutionist must devise the best theory that he can with which to satisfy the mind on the vexing problem of origins. Further discussion of this particular problem will be found in former volumes of this work, especially Volume II. See the index.

F

FAITH

According to the simplest conception of it, faith is a personal confidence in God. This implies that the individual has come to know God to some degree of real experience. Not all men have faith, so the Apostle declares (2 Thess. 3:2). Thus lying back of faith is this determining factor, namely, *knowing God*. Regarding the personal knowledge of God, Christ said: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). This statement is decisive. No one knows the Father except the Son and those only to whom the Son may reveal Him. However, with that divinely wrought knowledge of God in view, the invitation is immediately extended by this context for all the world-weary to come unto Him and there, and only there, find rest for the soul. Since God is not fully discerned by the human senses, it is easy for the natural man in a day of grace to treat the Person of God and all His claims as though they did not exist, or, at best, as if a mere harmless fiction. Faith accordingly is declared, in one aspect of it, to be "the gift of God" (Eph. 2:8). Utter want of faith is the condition of unregenerate men (1 Cor. 2:14) until God be revealed to them by the Son through the Spirit. The following quotation from the *International Standard Bible Encyclopaedia* states the simple facts about that faith which is confidence in God (Handley Dunelm, s.v., "Faith"):

It is important to notice that [Hebrews 11:1](#) is no exception to the rule that "faith" normally means "reliance," "trust." There "Faith is the substance [or possibly, in the light of recent inquiries into the type of Greek used by New Testament writers, 'the guaranty'] of things hoped for, the evidence [or 'convincing proof'] of things not seen." This is sometimes interpreted as if faith, in the writer's view, were, so to speak, a faculty of second sight, a mysterious intuition into the spiritual world. But the chapter amply shows that the faith illustrated, e.g. by Abraham, Moses, Rahab, was simply *reliance* upon a God known to be trustworthy. Such reliance enabled the believer to treat the future as present and the invisible as seen. In short, the phrase here, "faith is the evidence," etc., is parallel in form to our familiar saying, "Knowledge is power." A few detached remarks may be added: (a) The history of the use of the Greek *pistis* is instructive. In the LXX it normally, if not always, bears the "passive" sense, "fidelity," "good faith," while in classical Greek it not rarely bears the active sense, "trust." In the *koinē*, the type of Greek universally common at the Christian era, it seems to have adopted the active meaning as the ruling one *only just in time*, so to speak, to provide it for the utterance of Him whose supreme message was "reliance," and who passed that message on to His apostles. Through their lips and pens "faith," in that sense, became the supreme watchword of Christianity. ... In conclusion, without trespassing on the ground of other articles, we call the reader's attention, for his Scriptural studies, to the *central place of faith in Christianity*, and its significance. As being, in its true idea, a reliance as simple as possible upon the word, power, love, of Another, it is precisely that which, on man's side, *adjusts him* to the living and merciful presence and action of a trusted God. In its nature, not by any mere arbitrary arrangement, it is his one possible receptive attitude, that in which he brings nothing, so that he may receive all. Thus "faith" is our side of union with Christ. And thus it is our means of possessing all His benefits, pardon, justification, purification, life, peace, glory.—II, 1088

In its larger usage, the word *faith* represents at least four varied ideas: (1) As above, it can be personal confidence in God. This the most common aspect of faith may be subdivided into three features: (a) Saving faith, which is the inwrought confidence in God's promises and provisions respecting the Savior that leads one to elect to repose upon and trust in the One who alone can save. (b) Serving faith, which contemplates as true the fact of divinely bestowed gifts and all details respecting divine appointments for service. This

faith is always a personal matter, and so one believer should not become a pattern for another. That such faith with its personal characteristic may be kept inviolate, the Apostle writes: "Hast thou faith? have it to thyself before God" (Rom. 14:22). Great injury may be wrought if one Christian imitates another in matters of appointment for service. (c) Sanctifying or sustaining faith, which lays hold of the power of God for one's daily life. It is the life lived in dependence upon God, working upon a new life-principle (Rom. 6:4). The justified one, having become what he is by faith, must go ahead living on the same principle of utter dependence upon God. (2) It can also be a creedal or doctrinal announcement which is sometimes distinguished as *the faith*. Christ propounded this question: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8; cf. Rom. 1:5; 1 Cor. 16:13; 2 Cor. 13:5; Col. 1:23; 2:7; Titus 1:13; Jude 1:3). (3) It may signify faithfulness, which implies that the believer is faithful toward God. Here is an inwrought divine characteristic, for it appears as one of the nine graces which together comprise the fruit of the Spirit (Gal. 5:22–23). (4) It may prove a title belonging to Christ, as in Galatians 3:23, 25 where Christ is seen to be the object of faith.

While faith, basically considered, must be divinely inwrought, it is ever increasing as the knowledge of God and experience in His fellowship advances. It is natural for God not to be pleased with those who distrust Him (Heb. 11:6). Faith, indeed, vindicates the character of God and frees His arm to act in behalf of those who trust Him. Thus because of the heaven-high riches which reliance secures, it is termed by Peter once, "precious faith" (2 Pet. 1:1).

FALL

A lapsarian is one who believes that man fell from his first estate of innocence by sinning. This position adheres to the record which the Bible presents. If men do not receive that record it is because they fear not to reject the testimony of God. When the natural man, who has no confidence in the Word of God, would attempt to account for the origin of things in the universe, as his reason impels him to do, he turns to the best solution of the problem that his imagination can devise, namely, the evolutionary theory. He should well know that there is no worthy basis of fact upon which this theory may rest. He rejects the Genesis account on which all subsequent Scripture will depend only because an unregenerate man cannot know God and his mind cannot recognize that God if such there be is able to do anything. Not only should evolutionary theory be called into question because of the utter lack of foundation on which it might rest, but the condition in which humanity is finding itself in the world demonstrates that the divine record is true. Writing on the theme of man's fall in the *International Standard Bible Encyclopaedia*, Herman Bavincx states it thus:

Indirectly, however, a very powerful witness for the fall of man is furnished by the whole empirical condition of the world and humanity. For a world, such as we know it, full of unrighteousness and sorrow, cannot be explained without the acceptance of such a fact. He who holds fast to the witness of Scripture and conscience to sin as sin (as ἀνομία, *anomia*) cannot deduce it from creation, but must accept the conclusion that it began with a transgression of God's command and thus with a deed of the will. Pythagoras, Plato, Kant, Schelling, Baader have all understood and acknowledged this with more or less clearness. He who denies the Fall must explain sin as a necessity which has its origin in the Creation, in the nature of things, and therefore in God Himself; he justifies man but accuses God, misrepresents the character of sin and makes it everlasting and infeasible. For if there has not been a fall into sin, there is no redemption of sin possible; sin then loses its merely ethical significance, becomes a trait of the nature of man, and is inexterminable. ... From the standpoint of evolution, there is not only no reason to hold to the "of one blood" of Acts 17:26, A.V., but there has never even been a first man; the transition from

animal to man was so slow and successive, that the essential distinction fails to be seen. And with the effacing of this boundary, the unity of the moral ideal, of religion, of the laws of thought and of truth, fails also; the theory of evolution expels the absolute everywhere and leads necessarily to psychologism, relativism, pragmatism and even to pluralism, which is literally polytheism in a religious sense. The unity of the human race, on the other hand, as it is taught in holy Scripture, is not an indifferent physical question, but an important intellectual, moral and religious one; it is a “postulate” of the whole history of civilization, and expressly or silently accepted by nearly all historians. And conscience bears witness to it, in so far as all men show the work of the moral law written in their hearts, and their thoughts accuse or excuse one another (*Rom. 2:15*); it shows back to the Fall as an “Urthatsache der Geschichte.”—II, 1093

The message of the Bible is one of redemption from that estate in sin which, according to the Sacred Text, must be due to the fall. Thus the whole Biblical revelation comes to be without reason or reality when the fall of man is denied. The record of the fall which the Scriptures present is one of great simplicity. A man and woman are brought into being as innocent and as upright as the creation of a holy God could make them. They know God’s mind since they commune with Him. An arbitrary command is given that they abstain from eating the fruit of one certain tree. To disobey God is to repudiate Him and to adopt a course of independent action which must be wholly foreign to the proper relation which should exist between a creature and Creator. The warning had been duly given that, as a result of disobedience or independent action, “dying they would die.” The reference is to perishing, both physical and spiritual, with its consummation in the second death. By the immediate experience of spiritual death man’s first parents were converted downward and became a kind of being wholly different from that which God created. As in all nature, they could propagate henceforth only after their kind. The offspring did not receive the unfallen nature with which their parents were created; they received the fallen nature that the parents had acquired. Proof of this is found in the record that the first-born was a murderer, and in the intimation that Abel recognized his own sin when he presented a slain lamb as his offering to Jehovah. From that fall of the first parents every member of the human race is blighted and they, each one for himself, must accept God’s redeeming grace or go on to the consummation of spiritual ruin, which consummation is known as the second death (cf. *Rev. 2:11; 20:14; 21:8*). Thus the effect of the fall is universal. Men are not in need of the saving grace of God merely because of the sins they have committed as fruitage of the fallen nature; they are in need of a complete regeneration and eventual release from every effect of the fall. Such blessing, with vastly more, is the portion of all who are divinely saved.

FATHERHOOD OF GOD

While it is not given to the finite mind fully to comprehend the infinite God, it may be observed that some knowledge of Him is available and to enter into it becomes a privilege and duty. He is revealed through nature as its Designer and Creator. God is revealed also through the Scriptures, which directly testify of Him, and through the Person of the Lord Jesus Christ, who came to reveal Him (*John 1:18*) and to introduce men to Him (*Matt. 11:27*). God is to be recognized both as Creator and Father. The human mind seems to comprehend God as Creator more readily than it does as Father. It is more common to investigate the creative activities of God, therefore, than to consider His Fatherhood. In spite of this tendency, there is an extended body of truth bearing on the Fatherhood of God. He has been presented by the Sacred Text as Father in four respects.

1. OF THE LORD JESUS CHRIST. At this point the phrase, “the God and Father of our Lord Jesus Christ,” used three times (cf. *John 20:17; 2 Cor. 11:31; Eph. 1:3; 1 Pet. 1:3*), should be considered. It is quite unlike the more common phrase with which the Apostle opens nearly every one of his Epistles,

namely, “Blessed be God, even the Father of our Lord Jesus Christ” (cf. 2 Cor. 1:3). In the latter passage only the Fatherhood in respect to Christ is asserted, while in the former declaration Christ has been said to sustain a twofold relationship which is first to God and second to the Father. These distinct relationships are not the same. On the side of His humanity, the First Person is said to be His God. On the side of His Deity, the First Person is declared to be His Father. The connection in which the First Person is set forth as His God began with the incarnation and continues as long as His humanity continues. The connection in which the First Person is mentioned as His Father has continued from all eternity and will ever remain as it has been. The First Person is never the God of the Second Person, but His Father in a peculiar sense which belongs more to other spheres of existence than it does to this earthly sphere. The thought of inferiority or succession is not to be included in a divine Father and Son relationship. It is more nearly that of manifestation. There appears to be that in the unique, eternal affiliation between the First and Second Persons of the Godhead which may best be conveyed to the human mind by the pattern of the appellations used for an earthly father and his son. Whenever Christ addressed the First Person as *God*, it is clearly indicated by so much that He spoke out from His humanity (cf. Matt. 27:46; Heb. 10:7).

The Arian dishonor to Christ raised the contention that Christ, although unique, was inferior to the Father. This evil conception is now perpetuated by Unitarian theology and doubtless is the conviction of most so-called modernist theologians today. Rejection must also be accorded the four beliefs: (a) that Christ became a Son by His incarnation (Luke 1:35), (b) that He became one by the resurrection (Rom. 1:4), (c) that He is one only by virtue of office, and (d) that He is one only by title. It rather was a Son whom God sent into the world, whom He “gave” (cf. Isa. 9:6; John 3:16). The Second Person did become a human son by assumption of human form and He was begotten in His humanity by the Holy Spirit, but that is all far removed from the fact that He was forever the Son of the Father. He was the eternal Son before He came into the world. Other titles—*Only Begotten* and *First Begotten*—speak of His Deity and are also eternal in their reference. Christ, being God, is sent forth the Son that He was and is, not however in order to become a Son.

2. OF ALL WHO BELIEVE. A fact infinitely true, yet difficult to believe, is that all who receive Christ (cf. John 6:53), or believe on His name (cf. John 1:12–13), become legitimate offspring of God; they become conformed eventually to the image of God’s Son—Christ, which truth requires that they have become actual sons of God, else Christ would not be able to call them *brethren* (cf. Rom. 8:29), nor could they be heirs of God and joint heirs with Christ except they be constituted *actual* sons of God (Rom. 8:17). To the one thus recreated, the measureless value of his estate does not appear in the present world. It will be the major distinction characterizing throughout eternity those who are sons of God. As His present supreme purpose, God is now “bringing many sons unto glory” (Heb. 2:10).

3. OF ISRAEL. Several times God addresses the nation of Israel as a father or as his sons (cf. Ex. 4:22; Deut. 32:6; Isa. 63:16; 64:8). The latter designation when applied to Israel does not intimate that individual Israelites were regenerated sons of God. The term appears to connote national solicitude or fatherhood by reason of parental care for all, much as Jehovah declared Himself to be a husband unto Israel (cf. Jer. 31:32).

4. OF ALL MEN. In tracing the genealogy of Christ back to Adam, Luke accounts for Adam’s existence by declaring him to be a son or creation of God (Luke 3:38). This, most evidently, is sonship by right of creation—the only conception of divine fatherhood which an unregenerate person can entertain. The Apostle similarly quotes the pagan poets as asserting that all men are the offspring of God thus (cf. Acts 17:28). All men may indeed be considered sons of God inasmuch as they owe their existence to Him. This greatly restricted conception has been seized upon by modern men, however, as a basis for a supposed universal sonship and universal fatherhood of God on intimate terms. It should be remembered, contrary to such an assumption, that Christ told the very authorities of the Jewish nation how they were children of the devil (cf. John 8:44). Hence sonship that is based on mere existence, which existence but links man to God

as Creator, must be far removed from a sonship which is the estate of each believer—regenerated, born of God, and member of the family and household of God as he is.

FIRST-FRUITS

One of Israel's feasts appointed by Jehovah was the feast of first-fruits. The feast centered about the waving of a sheaf of first-fruits which was waved before Jehovah at the time of harvest. It was a representative sheaf and contemplated all the sheaves of the whole harvest, since unto Jehovah must thanks be given for the increase which sowing and reaping secured. The term *first-fruits* is used variously in the Bible and each one of several applications should be considered:

1. CHRIST. Twice is Christ said to be First-Fruits and that in His resurrection (1 Cor. 15:20, 23). With His glorified human body Christ appeared in heaven immediately after resurrection. His appearance in the realm above became a representation of the vast harvest of those who are to follow in glorified bodies like His body of resurrection glory (Phil. 3:20–21). None of His people who have died are yet in possession of their resurrection bodies. The acquiring of that body awaits the coming of Christ. Thus it is true that He “only hath immortality, dwelling in the light ...” (1 Tim. 6:16). He died and was buried, and because of this experience it would be natural to say that He put on incorruption as all who are resurrected will do (1 Cor. 15:51–52); but still Christ did not see corruption (cf. Ps. 16:10; Acts 2:25–28). Therefore, He as no other put on immortality in His resurrection. Christ as one glorified in His resurrection human body is the Antitype of the Old Testament wave sheaf.

2. EARLY CHRISTIANS. Christ alone is the First-Fruits in heaven. James, however, declared: “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” (1:18). This declaration recognizes both the sovereign election of God—for it is by His own will that He was directed—and the fact of the regenerating power of the Spirit. The latter is achieved by the agency of the Word of Truth. That the ones said to be begotten are first-fruits can be pressed no further than that they were first in order among the vast company of redeemed belonging to the Church which no man can number. That they were “a kind of firstfruits” evidently recognizes the truth of Christ alone being the First-Fruits, strictly speaking.

3. BLESSINGS. As an earnest, a foretaste, of that which awaits the child of God in glory, the blessings which are now realized by the believer because of the presence of the Spirit in his heart constitutes what is called first-fruits. The Apostle said: “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Rom. 8:23). Thus a reckoning may be made to some extent of the experience in glory for all who are now among the saved, if the Holy Spirit is the first-fruits.

4. FIRST BELIEVERS IN A LOCALITY. Quite similar to the preceding classification is another whereby when the gospel is first preached in a locality there are those who believe and become the first-fruits of that locality. Twice the Apostle refers to the spiritual first-fruits of Achaia thus (Rom. 16:5; 1 Cor. 16:15).

5. ISRAEL. Jeremiah stated: “Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD” (2:3). As Israel is the first in order of the unfolding of divine purpose for this world, that people became a first-fruits on an extended scale of the whole divine program. It will be observed how warning is given here to all peoples respecting the grievous punishment that shall fall on those who persecute Israel.

6. REVELATION 7 AND 14. Twice is reference made in Revelation to a company numbering 144,000. In the first instance (Rev. 7:1–8) they are identified as from the tribes of Israel—which identification should

direct all attempts at interpretation. These individuals are sealed with the protective and selective seal of God. In Revelation 14:1–5 this same company—being sealed, their number cannot be increased or decreased—are seen to be the first-fruits of the coming kingdom age wherein the King shall reign from Zion.

FLESH

It has been generally recognized that the Christian is in unceasing conflict with three major foes, namely, the world, the flesh, and the devil. The combats with the world and the devil are waged from without, but the strife opposing the flesh operates from within. A more extended contemplation of the doctrine of flesh is presented in Volume VI. It may be restated, however, that the Greek word *σάρξ* with its various forms appears in the New Testament under two general meanings. It, like its synonym *σῶμα*, may refer to no more than the physical body. Christ accordingly declared, “That which is born of the flesh is flesh,” and this birth He held in distinction from that which is wrought of the Spirit (John 3:6; cf. 6:51; 1 Cor. 15:39; Eph. 5:31). The second and more vital meaning of this term carries with it an ethical import. When thus used, the word may embrace all—spirit, soul, and body—or that which is the entire being of unregenerate man. It includes thereby the fallen Adamic nature. The Apostle has written of the sin nature which is found in the flesh (Rom. 8:3). The Scriptures are exceedingly clear in teaching that the flesh with its sin nature is still a living, vital part of every believer and that he will continue in possession of the flesh and its fallen nature until the body is redeemed at the coming of Christ or until he leaves this earthly frame behind in death. Notions are entertained that the sin nature which is in the flesh can be eradicated now by some supposed divine achievement. But the truth obviously remains that the world, the flesh, and the devil are never removed; they are overcome by the superior power of the Holy Spirit in response to an attitude of faith. Thus it may be seen that even were the sin nature eradicated the believer’s three major conflicts abide, and it is not only revelation but reason that the divine method of overcoming them must be that which alone succeeds when dealing with the sin nature—which nature happens to be only an integral part of the flesh anyway: hence this nature is always to be governed by the power of God rather than eradicated.

The essential evil character of the flesh is seen from the direct assertions of the New Testament that it is “enmity against God” (Rom. 8:7–8), that it is “contrary” to the Spirit (Gal. 5:17); of it the Apostle testified: “In me (that is, in my flesh,) dwelleth no good thing” (Rom. 7:18). God faithfully declares that this mighty opposing factor is present in every believer, nor does He withhold the revelation that it may be held in subjection by the power of the Holy Spirit, who indwells the believer to this end. This evil nature which is termed “sin in the flesh” (Rom. 8:3) and “sin that dwelleth in me” (cf. Rom. 7:17, 20–21, 23) has already been brought into judgment by Christ in His death. The judgment is set forth in Romans 6:1–10, which context has no bearing upon the great fact of salvation from the penalty of sin or upon that of the believer’s justification before God (cf. Col. 2:11–12). In this connection the Apostle declares: “And they that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5:24). The statement thus presented is not only true but becomes fundamental to any right understanding of this great theme. The judgment of the flesh with its lusts was achieved perfectly by Christ in His death unto the sin nature. This judgment is referred to in Romans 8:3, where the Apostle says that Christ “condemned [or, judged] sin in the flesh.” Paul does not imply that the flesh and its lusts were rendered inactive or destroyed, as the A.N. translation in Romans 6:6 suggests. A judgment rather is gained against the flesh and its lusts by Christ and so the “old man’s” power may by the Spirit be disannulled for such time as victory is claimed by means of the Spirit. The objective is that sin (the nature) should not be served. This particular judgment makes it righteously possible for the indwelling Spirit to hold the sin nature in check. Were it not for this judgment of the cross, the Spirit could not thus deal with the nature, and it is equally evident that He could not dwell where an unjudged sin nature reigns. Deliverance from the flesh and its lusts, then, is by the Spirit on the ground of

Christ's death. This deliverance is assured on the fulfillment of three conditions hinging on as many verbs: (1) "reckon," which means to count on the plan and provisions of God to be sufficient therefor (Rom. 6:11), (2) "let not," which command points to a conflict and implies that the power of the flesh will be disannulled if this foe is fought in the way and with the resources that God has provided (Rom. 6:12), and (3) "yield," which word directs the human will how to walk in the path of God's holy ways (Rom. 6:13). Were the theory of eradication of the sin nature found to be true, all this Scripture with its extended analysis of the life under the enabling power of the Spirit would be rendered both aimless and useless.

The word σαρκικός (or σάρκινος) used eleven times in the New Testament is a reference to that which may be characterized by the flesh, usually with an uncomplimentary signification. The Apostle declares himself to be σαρκικός (Rom. 7:14). Here the evil character of the flesh residing within is seen, as also in 1 Corinthians 3:1–4, in which context this word has been used four times. *Things* may be fleshly (1 Cor. 9:11), *wisdom* (2 Cor. 1:12) and Christian *weapons* (2 Cor. 10:4) and *commandments* (Heb. 7:16) and *lusts* too (1 Pet. 2:11).

The spelling σάρκινος, strictly speaking, indicates that of which a thing is made. In 2 Corinthians 3:3 reference is made accordingly to the "fleshy tables of the heart."

Psuchē and *psuchikos* are held in distinction from *sarkikos*. The former refers to the natural unregenerate person as such or to that which is soulish in character. The present body, in contrast to the future "spiritual body," is a natural or *psuchikos* entity (1 Cor. 15:44, 46). Its limitations, both natural and spiritual, are indicated thereby (cf. 1 Cor. 2:14; James 3:15; Jude 1:19).

Pneuma and *pneumatikos* complete the triad of word roots related to spirituality in the New Testament. Under these special terms the Spirit-filled life is in view. Reference is made hereby to a life dominated and directed by the Holy Spirit.

In the Apostle's threefold division of humanity with respect to their attitude toward the Word of God—"the natural man," "he that is spiritual," and "carnal"—the unregenerate persons are *natural* as being spiritually unchanged (1 Cor. 2:14), the saved ones who are walking in the Spirit are by so much *spiritual* (1 Cor. 2:15), while believers who are influenced by the flesh and its lusts are accounted *carnal* (1 Cor. 3:1–4).

Two different "walks," then, are possible to the believer: one "after the flesh" and one "after the Spirit." The saved person is never considered to be longer within the sphere of the flesh, though he may be fleshly in conduct (Rom. 8:9).

FOREKNOWLEDGE

The foreknowledge which God possesses must be distinguished from mere prescience or knowledge of future events. Prescience may depend upon the will of creatures for its immediate execution or for its expectation, but foreknowledge in God is that which He Himself purposes to bring to pass. In this way, then, the whole order of events from the least detail unto the greatest operates under the determining decree of God so as to take place according to His sovereign purpose. By so much, divine foreknowledge is closely related to foreordination. Likewise, foreknowledge in God should be distinguished from omniscience in that the latter is extended sufficiently to embrace all things past, present, and future, while foreknowledge anticipates only the future events. Again, foreknowing in God should be distinguished from His knowledge of events which are merely possible. It is in the range of divine understanding to foresee what would happen under certain circumstances but in His providence never does occur. Manifesting this so-called hypothetical

prescience, Christ declared: “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” (Matt. 11:21).

The doctrine of divine foreknowledge is, as regards the evidence upon which it rests, confined to the Sacred Text. In that Text it will be found that God is working according to His own eternal purpose, and that this purpose includes all that comes to pass; therefore, foreknowledge in God as presented in the Scriptures must be contemplated, not as a mere preview of events that blind fate might engender or that are supposed to arise in the will of men and angels, but as a program incorporated in the decree of God respecting all things. Theories and notions which introduce hypothetical issues foreign to this Biblical conception must be treated as unrelated to the scope of the doctrine. Such a side to this theme is well stated by Dr. Caspar Wistar Hodge in the *International Standard Bible Encyclopaedia*:

Now while the writers of the Old Testament and the New Testament do not write in an abstract or philosophical manner nor enter into metaphysical explanations of the relation between God’s foreknowledge and foreordination, it is perfectly evident that they had a clear conception upon this subject. Although anthropomorphisms are used in regard to the manner in which God knows, He is never conceived as if He obtained His knowledge of the future as a mere onlooker gazing down the course of events in time. The idea that the omnipotent Creator and sovereign Ruler of the universe should govern the world and form His plan as contingent and dependent upon a mere foresight of events outside His purpose and control is not only contrary to the entire Scriptural idea of God’s sovereignty and omnipotence, but is also contrary to the Scriptural idea of God’s foreknowledge which is always conceived as dependent upon His sovereign purpose. According to the Scriptural conception, God foreknows because He has foreordained all things, and because in His providence He will certainly bring all to pass. His foreknowledge is not a dependent one which must wait upon events, but is simply the knowledge which God has of His own eternal purpose. Dillmann has called this “a productive foreknowledge” (*Handbuch d. alttest. Theol.*, 251). This is not exactly correct. The Old Testament does not conceive God’s foreknowledge as “producing” or causing events. But when Dillmann says that in the Old Testament there is no hint of an “idle foreknowledge” on God’s part, he is giving expression to the truth that in the Old Testament God’s foreknowledge is based upon His foreordination and providential control of all things. The Divine foreknowledge, therefore, depends upon the Divine purpose which has determined the world plan ([Amos 3:7](#)), and all its details ([Job 28:26–27](#)). Before man is born God knows him and chooses him for his work ([Jer. 1:5](#); [Job 23:13–14](#)), and God’s thorough knowledge of man in [Psalm 139](#) is made to rest upon the fact that God has determined man’s lot beforehand ([Ps. 139:14–16](#)).

The same thing is true of the New Testament teaching on this subject. The Divine foreknowledge is simply God’s knowledge of His own eternal purpose. This is especially clear in those cases where God’s eternal purpose of redemption through Christ is represented as a mystery which is known by God and which can be known by man only when it pleases God to reveal it ([Eph. 1:9](#); [3:4–9](#)).—II, 1129–30

Referring to the central passage on foreknowledge ([Rom. 8:28–29](#)),

Dr. Hodge continues:

In [Romans 8:29–30](#) the word “foreknow” occurs in immediate connection with God’s predestination of the objects of salvation. Those whom God foreknew, He also did predestinate to be conformed to the image of His son. Now the foreknowledge in this case cannot mean a mere prescience or foresight of faith (Meyer, Godet) or love (Weiss) in the subjects of salvation, which faith or love is supposed to determine the Divine predestination. This would not only contradict Paul’s view of the absolutely sovereign and gracious character of election, but is diametrically

opposed to the context of this passage. These verses form a part of the encouragement which Paul offers his readers for their troubles, including their own inward weakness. The apostle tells them that they may be sure that all things work together for good to them that love God; and these are defined as being those whom God has called in accordance with His purpose. Their love to God is evidently their love as Christians, and is the result of a calling which itself follows from an eternal purpose, so that their Christian love is simply the means by which they may know that they have been the subjects of this call. They have not come within the sphere of God's love by their own choice, but have been "called" into this relationship by God, and that in accordance with an eternal purpose on His part.

What follows, therefore, must have as its motive simply to unfold and ground this assurance of salvation by tracing it all back to the "foreknowledge" of God. To regard this foreknowledge as contingent upon anything in man would thus be in flat contradiction with the entire context of the passage as well as its motive. The word "foreknowledge" here evidently has the pregnant sense which we found it to have in Peter. Hence those whom God predestinates, calls, justifies and glorifies are just those whom He has looked upon with His sovereign love. To assign any other meaning to "foreknowledge" here would be out of accord with the usage of the term elsewhere in the New Testament when it is put in connection with predestination, and would contradict the purpose for which Paul introduces the passage, that is, to assure his readers that their ultimate salvation depends, not on their weakness, but on God's sovereign love and grace and power.—*Ibid.*, p. 1130

Any right comprehension of divine foreknowledge, then, must see it as the Biblical and reasonable recognition on the part of God concerning that which He has made certain by His all-inclusive decree. In the Old Testament such foreknowledge is indicated in Job 23:13–14; Psalm 139:1–24; Jeremiah 1:5; and in the New Testament in Acts 2:23; 15:18; Romans 8:28–29; 11:2; 1 Peter 1:2, all of which Scripture should be attended with care.

FOREORDINATION

The entire field of God's revealed purposes will be seen only when all the various approaches to His decree have been noted. This theme includes the doctrine of decrees, of election, of predestination, of foreordination or divine choice, of foreknowledge, of efficacious call, and of the free will of man. In its simplest form, the one phase of foreordination means ascribing to God the ability and sagacity to provide with infinite precision the things which form the ongoing of the universe He has created. That the theme extends into realms of other worlds and contemplates that in God which His creatures may not now understand is readily conceded. There is probably little difficulty in the mind of any serious person who holds God in due respect over the issue of His right and accompanying necessity to plan the course of His universe before He brings it into being. Difficulty may arise with respect to the evil that is present now in that which a holy God designed, created, and is executing. Pious souls, however, will not allow that evil is engendered by God, and a reasonable person will not claim that evil is present because God could not prevent it, nor will thoughtful, observing men conclude that the universe is a gigantic accident moving ungoverned to its own destruction. It must be recognized that in some way quite beyond man's comprehension the permission and presence of evil in God's universe is consistent with His holy character and cannot be linked with Him as in any wise responsible for it. This principle is to be seen operating in another and more attractive form when it is observed that, though all fruitful service is being wrought by the enabling power of the Holy Spirit, God does not withhold or claim for Himself any reward for that service when the believer stands before the judgment seat of Christ. The Christian is then rewarded as though he

had by himself achieved all that may have been done in the overcoming power of the Spirit.

The doctrine of foreordination, then, is almost identical with that of predestination. The former term doubtless has a wider significance in that it may include all things within the scope of God's purpose, while the latter is usually employed only of people and restricted to the predetermined destiny of those who are saved, with the exception of Acts 4:27–28 which is a reference to that determined respecting the sufferings of Christ (cf. Rom. 8:29–30; 1 Cor. 2:7; Eph. 1:5, 11).

FORGIVENESS

The correct understanding of the teaching of Scripture on forgiveness will go far in the direction of clarifying other doctrines of the Bible. Because of the fact that this theme is so constantly misunderstood, special attention should be given to it. Forgiveness on the part of one person toward another is the simplest of duties, whereas forgiveness on the part of God toward man proves the most complicated and costly of undertakings. As seen in the Bible, there is an analogy between forgiveness and debt and, in the case of that forgiveness which God exercises, the debt must be paid—though it be paid by Himself—before forgiveness can be extended. Thus it is learned that while human forgiveness only remits a penalty or charge divine forgiving must require complete satisfaction for the demands of God's outraged holiness first of all. This doctrine may be divided into seven important particulars.

1. IN THE OLD TESTAMENT. This aspect of divine forgiveness, though rich in typical significance, is nevertheless a complete forgiveness in itself. The all-important feature which enters into all divine remission, namely, payment of every obligation to injured holiness as the preliminary to forgiving, is included in the offering of animal sacrifices. First, the sacrifice itself was deemed by the one who offered it a substitute in that upon it fell the just penalty of death. It was only when a sacrifice had thus been presented that the offender could be forgiven. Accordingly, it is declared in Leviticus 4:20, as always in the Old Testament: "The priest shall make an atonement for them, and it shall be forgiven them." But, since the sacrifice served only typically and as a covering of sin until the appointed time when God should deal finally or righteously with sin in the death of Christ, the transaction was in complete on the divine side, sin necessarily being premitted. However, divine forgiveness as such was extended to the offender perfectly. Two New Testament passages shed light upon the nature and fact of this temporary divine dealing with sin. In Romans 3:25 reference is made by the word *πάρεσις* to the premitting or passing over of sins aforesaid, that is, before the cross; likewise in Acts 17:30 by the word *ὑπερείδων*—translated "winked at"—reference is made to the fact that in times past God did not then fully judge sin. It should be remembered, however, that the vast array of divine promises for full and perfect dealing with every sin thus passed over was all gathered up and accounted for by Christ on the cross eventually.

2. FOR THE UNSAVED. In this aspect of the general doctrine of forgiveness there is need for emphasis on the truth that forgiveness of sin is extended to the unsaved only as an integral part of the whole divine undertaking called salvation. Of the many transformations wrought by God in response to simple faith in Christ, the remission of sin is but one. Hence it should be observed that the forgiveness of sin can never be claimed by itself on the part of those who are unregenerate. Forgiveness is provided for them to infinite completeness, but may be secured only as a phase of God's whole work in salvation. Though too often supposed to be the truth, remission of sin for the unsaved is not equivalent to salvation. Forgiveness connotes subtraction, indeed, whereas all else in salvation is glorious addition. It is therefore written, "I give unto them eternal life" (John 10:28), and in Romans 5:17 reference is made, for example, to "the gift of righteousness."

3. FOR CHRISTIANS WHO SIN. The foundational truth respecting the believer in relation to his sins is

the fact that when he was saved all his trespasses (the past, present, and future)—so far as condemnation may be concerned—were forgiven. This must be the meaning of the Apostle's word in Colossians 2:13, "having forgiven you all trespasses." So complete proves this divine dealing with all sin that it can be said, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). The believer is not condemned (John 3:18), and therefore shall not come into judgment ("condemnation," John 5:24). It need only be remembered that, since Christ has borne all sin and since the believer's standing is complete in the risen Christ, he is perfected forever by reason of being in Christ. As a member in the household and family of God, the Christian—should he sin—of course is, as any child, subject to chastisement from the Father, but never to be condemned with the world (1 Cor. 11:31–32).

The cure for the effect of his sin upon himself is confession thereof to God. By this he is returned to agreement with God respecting the evil character of all sin. It is written: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The simple act of penitent confession results with absolute divine certainty in the forgiveness and cleansing of the sin. The believer thus exercised about evil conduct should not wait until some change of feeling respecting the sin is experienced; it is his privilege to accept by faith that restoration which God so certainly promises as following at once. It may be added here that, though confession is always directed to God (cf. Ps. 51:4; Luke 15:18–19), there are times and situations when such admission should be extended to the person or persons wronged also. This will be especially true when those wronged are aware of the evil. However, it must be emphasized that confession is primarily made unto God and should in the vast majority of experiences go no further.

As for the effect of the believer's sin upon God, it may be observed how, were it not for that which Christ has wrought and that which He undertakes when the Christian sins, the least sin would have the power to hurl the one who sins from the presence of God and down to eternal ruin. In 1 John 2:1 it is asserted that Christ advocates before God for the believer without delay at the very time that he sins. By so much it is revealed that He enters a plea before God the Father in the court of heaven that He bore that very sin in His body on the cross. This is so complete an answer to the requisite divine judgment which, otherwise must fall upon the believer that by such advocacy He wins here the exalted title, "Jesus Christ the righteous." There was a specific and separate dealing by Christ on the cross with those sins which the believer would commit. It is written, consequently, "He is the propitiation for our sins" (1 John 2:2). It is true, also, that he has become the propitiation "for the sins of the whole world." However, in any right understanding of the doctrine of divine forgiveness, a wide difference will be observed between the propitiation which Christ became for Christians and that which He became for the world of the unsaved.

4. IN THE COMING KINGDOM. Being itself the manifesto of the King respecting the terms of admission into the Messianic kingdom as well as of conditions which are to obtain in that kingdom, the Sermon on the Mount (Matt. 5:1–7:27) affords a specific indication of the terms on which divine forgiveness may be secured during the extended period. This indication is found in the prayer (Matt. 6:9–13) which Christ taught His disciples to pray during the period of His kingdom preaching to Israel—a time when His ministry was wholly confined to the proclamation of that kingdom. It is therefore imperative, if any semblance of a right interpretation is to be preserved, that this prayer, including the disclosure respecting divine forgiveness, be confined in its doctrine and application to the age unto which it belongs. In that age much is made of man's relationship to his fellow man. It is then that what has become known as the Golden Rule (Matt. 7:12) has its proper place. The specific phrase in the prayer which discloses the terms of divine forgiveness reads: "And forgive us our debts, as we forgive our debtors." No misinterpretation should be permitted here regardless of sentiment or custom pertaining to this prayer formula. The passage conditions divine forgiveness upon human alacrity to forgive. This could not apply to one who as a believer has been forgiven all trespasses already—past, present, and future; nor could it apply to the Christian who has sinned and who is subject consequently to chastisement, since of him it is written that if he but confesses his sin he will be forgiven and cleansed. The acts of confession and of forgiving others have no relation to each other

whatsoever. This is the one petition in the prayer which Christ took up afterwards for a special comment and interpretation. It is as though He anticipated the unwarranted use of the prayer in this age and sought to make its character all the more clear. The comment of Christ reads: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14–15). No unprejudiced contemplation of this petition or of Christ's interpretation of it has ever rescued it from being in complete disagreement with the fact of divine forgiveness in the grace age. It is written, for example, in Ephesians 4:32: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Here a contrast between law and grace is again set up. To be forgiving because one has already been forgiven of God for Christ's sake is quite removed from the condition wherein one will be forgiven only in the measure in which he himself forgives. The latter belongs to a merit system such as will obtain in the kingdom; the former is in harmony with the present riches of divine grace.

5. THE OBLIGATION BETWEEN MEN. Though, as stated above, the terms upon which divine forgiveness may be secured in the kingdom is that of having forgiven others, the motive for forgiving others in the kingdom proves similar to that under the present reign of grace, namely, the fact that one has been forgiven. This principle of action as one related to the kingdom requirements is declared by Christ in Matthew 18:21–35. A certain king forgave a debt of ten thousand talents—an enormous sum of money, whereupon the one thus forgiven refused to cancel a debt in the paltry amount of one hundred pence. That such an incident could have no place in the life of all who are perfected in Christ and therefore secure forever is learned from the closing verses of this portion, which reads: "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18:34–35). The believer who belongs to this age is enjoined to be kind unto other believers, tenderhearted, and forgiving to one another even as God "for Christ's sake hath forgiven you."

6. THE UNPARDONABLE SIN. When Christ was on earth ministering in the power of the Holy Spirit, a peculiar sin was possible and might have been committed, namely, attributing to Satan the power of the Spirit thus manifested. For this sin there could be no forgiveness either in the age then present or the age immediately following (Matt. 12:22–32). It is evident that no such situation exists in the world now. It is wholly without warrant to suppose that any human attitude toward the Holy Spirit is a duplication of this evil and hence as unpardonable as the one sin of which Christ gave warning. An unpardonable sin and a "whosoever will" gospel cannot coexist. Were there an unpardonable sin possible today, every gospel invitation in the New Testament would have to exclude specifically those who had committed that sin.

7. A SIN UNTO DEATH. The Apostle John writes of a sin resulting in physical death which believers may commit. The passage reads, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (1 John 5:16). It will be remembered that, according to John 15:2 and 1 Corinthians 11:30, God reserves the right to remove from this life a believer who has ceased to be a worthy witness in the world. Such a removal does not imply that the one thus removed is lost; it only means a form of drastic chastisement and to the end that such may not be condemned with the world (1 Cor. 11:31–32).

G

GENEALOGY

The *International Standard Bible Encyclopaedia* presents an exhaustive listing of forty-one genealogies all of which, excepting two of Christ, are in the Old Testament. To the historian as well as to the theologian these genealogies contribute much, especially in tracing the line of the seed from Adam to Christ. In the wording of these genealogies a phrase like “the son of” should be interpreted according to the custom in force at the time that the genealogy was written. The Jews, for instance, in reckoning a genealogy counted grandsons and great grandsons as if *sons*. This fact is of real importance when tracing a recorded lineage.

Turning to the all-important genealogies of Christ—one by Matthew (1:1–16) tracing the line of Messianic seed from Abraham to Christ, and one by Luke (3:23–38) tracing the lineage of the seed from Christ back to Adam—it will be seen that the important point is that the virgin birth with its divine character and the fact of Christ’s lineage through David are established, whatever may be the variations or omissions in these two records.

In the conclusion of an article on these particular genealogies for the *International Standard Bible Encyclopaedia* Dr. Louis M. Sweet presents the following pertinent material:

It is clear, therefore, from the general trend as well as from specific statements of both Gospels, that the genealogies and the birth-narratives were not floating traditions which accidentally touched and coalesced in mid-stream, but that they were intended to weld inseparably the two beliefs that Jesus was miraculously conceived and that He was the heir of David. This could be done only on the basis of Joseph’s genealogy, for whatever the lineage of Mary, Joseph was the head of the family, and the Davidic connection of Jesus could only be established by acknowledgment of Him as legal son by Joseph. Upon this basis rests the common belief of the apostolic age (see Zahn, *ibid.*, 567, note references), and in accordance with it all statements (such as those of Paul, [Rom. 1:3](#); [2 Tim. 2:8](#)) must be interpreted.

For it must be remembered that, back of the problem of reconciling the virgin birth and the Davidic origin of Jesus, lay the far deeper problem—to harmonize the incarnation and the Davidic origin. This problem had been presented in shadow and intimation by Jesus Himself in the question: “David himself calleth him Lord; and whence is he his Son?” It is further to be noticed that in the annunciation ([Lk. 1:32](#)) the promised One is called at once Son of God and Son of David, and that He is the Son of God by virtue of His conception by the Spirit—leaving it evident that He is Son of David by virtue of His birth of Mary. With this should be compared the statement of Paul ([Rom. 1:3–4](#)): He who was God’s Son was “born of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” This is at least most suggestive . . . , for it indicates that as Paul and Luke were in very close sympathy as to the person of Our Lord, so they are in equally close sympathy as to the mystery of His origin. The unanimity of conviction on the part of the early church as to the Davidic origin of Jesus is closely paralleled by its equally firm conviction as to His supernatural derivation. The meeting-point of these two beliefs and the resolution of the mystery of their relationship is in the genealogies in which two widely diverging lines of human ancestry, representing the whole process of history, converge at the point where the new creation from heaven is introduced.—II, 1198–99

Because of the twofold fact that Christ on His human side was the Son of David and on the divine side was Messiah, Jehovah incarnate, Emmanuel, as such David’s Lord, the problem posed to finite minds was beyond solution by the Jewish rulers ([Matt. 22:41–46](#)). It may be noteworthy also that the pronoun *whom* of

Matthew 1:16 is feminine in gender, thus relating the child as a son to Mary.

The Apostle Paul warns against inordinate expenditure of time upon genealogies (1 Tim. 1:4; Titus 3:9) as being for the people of little value.

GENTILES

The Bible presents the origin, present estate, and destiny of four classes of rational created beings in this universe: the angels, the Gentiles, the Jews, and the Christians. Of these, the angels and the Christians have previously been considered. Nothing is more germane to a true Biblical interpretation than observance of the truth that these specific classes continue what they are—except that in the present age individual Jews or Gentiles may by faith in Christ become Christians—throughout their history, which history in each instance extends into eternity.

As for their racial stock, the Gentiles had their origin in Adam and consequently their natural headship in him. They have partaken of the fall; and, though they are the subjects of prophecy which predicts that some of them will yet share, as a subordinate people, with Israel in her coming kingdom glory (Isa. 2:4; 60:3, 5, 12; 62:2; Acts 15:17), they, as respects their estate in the period from Adam to Christ, rested under a fivefold indictment: “without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:12). With the death, resurrection, and ascension of Christ together with the descent of the Spirit, however, the door of gospel privilege was opened unto the Gentiles (Acts 10:45; 11:17–18; 13:47–48), and out of them God is now calling an elect company (Acts 15:14). The new proffered blessings for this age do not consist in being permitted to share in Israel’s earthly covenants, all of which even Israel is not now enjoying, but rather, through riches of grace in Christ Jesus, in being privileged to be partakers of a heavenly citizenship and glory. It is revealed too that the mass of Gentiles will not in the present age enter by faith into these heavenly riches.

Therefore, Gentile people, designated as “the nations,” go on until at the end of their stewardship as earth-rulers, which spells a final termination for “the times of the Gentiles” (Luke 21:24; cf. Dan. 2:36–44), they of that particular generation will, at the end of the tribulation period (cf. Matt. 24:8–31 with 25:31–46), be called upon to stand before the Messiah King seated on the throne of His glory (Matt. 25:31–32) here upon earth. At that time, some who are set on the left hand and designated “the goats” will be dismissed into “everlasting fire, prepared for the devil and his angels,” but others who are stationed on His right and designated “sheep” will be ushered into “the kingdom” prepared for them from the foundation of the world (Matt. 25:31–46). The basis of such judgment and its disposition of each of these groups, who together represent the sum total of that generation from among the Gentile nations, will be what is meritorious to the last degree. For the “sheep” enter the kingdom and the “goats” ultimately a lake of fire on the sole issue of their treatment of a third group whom Christ designates “my brethren.” The context does not bear out the usual interpretation that this is a description of a last and final judgment when all people of all the ages are ushered into either judgment or heaven, because the saved, each one, when departing this world are translated so as to be immediately present with the Lord in heaven (Acts 7:55–56; 2 Cor. 5:8; Phil. 1:23); and furthermore, who, according to such an exegesis, would answer to “my brethren”? The scene is at the close of the great tribulation (Matt. 24:21), after removal of the Church from the earth, and at a time when nations will be divided over the Semitic question. The issue is concerned with what nations will be chosen to enter Israel’s Messianic kingdom on the earth.

The destiny of the Gentiles has been further revealed when it is declared concerning the city which, after creation of the new heavens and the new earth, comes down from God out of heaven (Rev. 3:12; 21:2,

10) that “the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. ... And they shall bring the glory and honour of the nations into it” (Rev. 21:24–26). The terminology *the nations of them which are saved* could not refer to the Church when her destiny is not earthly; neither is she ever termed *the nations*, nor does she include the kings of the earth in her number. In this same context, the city itself is said to be “the bride, the Lamb’s wife,” which means the Church (Rev. 21:2, 9–10). Thus it is disclosed how, in spite of the fact that a dispensation of world rule was committed unto them, that in the present age the gospel is preached unto them with its offers of heavenly glory, that in the coming age they share the blessings of the kingdom with Israel, and that they appear in the eternal glory, they remain Gentiles in contradistinction with the one nation Israel onward to the end of the picture; and so there is no defensible ground for diverting or misapplying this great body of Scripture bearing on the Gentiles.

Gentiles in their relation to God are never placed by Him under the Mosaic Law. Likewise, the direction for life which has been addressed to Christians is never applicable to Gentiles as such. Almost no Scripture is written to Gentiles, though much Scripture has to do with them (cf. Ps. 2:10–12).

GENTILE TIMES

A prediction to Israel of the long period in which their possession of Jerusalem should be released to Gentiles and Jerusalem be in the hands of Gentiles, as now, is the measurement of that period known as Gentile times. Christ termed this era “the times of the Gentiles.” What He said is recorded in Luke 21:24: “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Thus is introduced one of the most important time-periods in human history. Over against “the times of the Gentiles” is a phrase—*the times and the seasons*—which refers to God’s dealing with Israel (cf. Acts 1:7; 1 Thess. 5:1). Under what is contemplated by these two prophetic indications, “the times of the Gentiles” and “the times and the seasons,” the entire prophetic prospect of the Old Testament as well as of the New Testament largely is accounted for well.

The times of the Gentiles measure foreign dominion over Jerusalem, evidently began with the Babylonian captivity, and continue until the present hour and will do so on until Israel is returned to possession of her own land. However, another period unforeseen in Old Testament prediction has intervened meanwhile, leaving Israel’s “times and seasons” and Gentile times as well yet to be consummated.

It follows, then, that measurements have been divinely indicated both for the duration of Jewish times and of Gentile times. There is no occasion for misunderstanding about these periods. To Daniel it was disclosed that 490, which is a matter of 70 sevens, would intervene before Israel’s kingdom bringing in “everlasting righteousness” might be set up: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy” (Dan. 9:24). Till the cutting off of Messiah would be 483 years, or a total of 69 sevens. Only *one* seven or week of years remains unfulfilled, but between the sixty-ninth seven and the seventieth seven very much is still to be fulfilled. The intercalatory period is left indefinite in extent, nevertheless the seventieth seven of years has yet to run its course. Daniel declares: “And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined” (9:26). Thus it is suggested respecting Jewish times and seasons that an indefinite period must be anticipated to occur between the cutting off of Messiah in death and the consummation of the whole 490-year period. A Gentile intercalation was inserted in the Jewish calendar and in this time no

Jewish purpose or prediction is being fulfilled; all the same, a seven-year period yet remains to run its course. In like manner, Gentile times which began with the captivity of Babylon about 600 years before Christ may be measured by two periods. One of these is a time of seventy years during which Jerusalem remained in complete desolation. Of this period Jeremiah had predicted: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations" (Jer. 25:11–12). This time of ruin Daniel discovered to be near its termination once when he was in the spirit of prayer. He records his experience: "In the first year of his [Darius'] reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (9:2).

The second subdivision period is indicated not by precise measurement of years, as with the two Jewish times, but by the succession of world empires. These empires are indicated by the colossal image—made from gold, silver, brass, and iron—of Daniel, chapter 2. History revealed the gold to be Babylon, the silver to be Media-Persia, the brass to be Greece, and the iron to be Rome. The same four great empires are anticipated in Daniel, chapter 7, under the characters of nondescript beasts. Since Rome was the fourth, the period covered by this empire is that of its predicted end. The metallic image had feet of iron and clay and these apparently by so much removed from the legs of iron, so that in Rome between the legs of iron and the feet there is again an indefinite period extending onward; but the time of the feet and toes must still run its course to complete Gentile times. That hour evidently corresponds to the seventieth week in Jewish times. Both Jewish times and Gentile times anticipate the era known as the great tribulation.

Gentile times are therefore inclusive of about 600 years before Christ and will end seven years after this age of grace is completed. The present age while concerned with both Jews and Gentiles in the earth is neither advancing Jewish times nor Gentile times. It is quite unrelated to any other time.

GLORY

Since glory is one of the greatest themes related to God and to heaven, it is important that its outreach should be understood so far as human minds may proceed to comprehend. It would be natural enough to conceive of glory as some supernal illumination with an appeal to the range of human vision, but it rather includes the ecstatic state of mind and physical enjoyment which belong to celestial realms.

In the case of the boundless glory of God, it is said to be both essential or intrinsic and declarative. As for that glory which is called intrinsic or essential, it may be observed that, regardless of any recognition of it on the part of creatures, God is Himself a glorious being. Glory belongs to Him as light and heat belong to the sun. It therefore becomes a misrepresentation of infinite proportions to withhold from God a worthy acknowledgment of His glory. An injustice is forced upon Him if the entire universe of created beings does not ascribe to Him that essential glory. To fail to do so is to "lie, and do not the truth" (cf. 1 John 1:6). The declarative glory of God, on the other hand, is that which His creatures may accord to Him. Unfallen angels and the redeemed in heaven declare His praises forever. Only fallen angels and members of this fallen race withhold glory from God. Such indignity and insult shall be accounted for to Him alone. It is this rebellion within God's universe which the Son of God will judge in time to come.

Of the essential glory of God, again, it may be said that His glory is concentrated in Himself. It is because of what He is that glory belongs to Him and only Him. Respecting the declarative glory, furthermore, it may be stated that all His creation, as all His works, declare to a certain degree that glory—"The heavens declare the glory of God" (Ps. 19:1). However, that which concerns the child of God more

particularly is the essential glory itself for it will be that which he must ascribe to Him as rightfully His, and this is not difficult to do at all in the light of what He is and has revealed Himself to be.

Beyond all that Solomon's glory typified, Christ's earthly glory will be supreme when He sets up the kingdom on earth.

Essentially, the New Testament use of the word *glory* is of a place and not an estate. God, for example, is now "bringing many sons unto glory" (Heb. 2:10). When Christ shall appear in glory, then shall His Bride appear with Him all glorious herself (Col. 3:4). Doubtless glory is the same location as that to which Christ referred when He said in John 14:1-3, "I go to prepare a place for you."

GOD

As in any usual composition the personality of the author is taken for granted, so a knowledge of God is secured by induction of all passing intimations about the writer to be found in the Sacred Text which He wrote.

Many efforts have been made to define God, but perhaps none more satisfactory than that of the *Westminster Larger Catechism*, which reads: "God is a Spirit, in and of himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, every where present, almighty, knowing all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth" (Question 7).

As good an analysis of this whole theme as might be had anywhere would be secured if each one of the descriptive terms in the Catechism statement were treated by itself.

The doctrine of God in the Old Testament is set forth in three primary names which He bears. These are:

1. **EL**, meaning strength, and its two cognates—*Elah*, meaning a covenant-keeping God, and *Elohim*, a plural name that is used constantly as if a singular grammatical form. It seems evident that the doctrine of the Trinity is foreshadowed in this plural name. The one passage—Deuteronomy 6:4—is most revealing and might be translated: "Jehovah [a singular form] our *Elohim* [a plural] is one Jehovah." The word for *one* here may signify an integration of constituent parts as for instance when it is said, "And the evening and the morning ... one day," "And they [two] shall be one flesh" (Gen. 1:5; 2:24).

Many modern scholars assert that the plural form of *Elohim* does not intimate the Trinity. Oehler, for one, asserts that it is a case of the plural of *majesty*—some kind of attempt to multiply the force of the title. However, he gives no sufficient reason, nor do others succeed in proving that a trinitarian thought is not present. It all seems, then, to be a form of unbelief. The Old Testament certainly does not lack for emphasis upon the majesty of God. (The triune mode of existence has had its treatment earlier in Volume I.)

2. **JEHOVAH**. The meaning of this term is 'Self-Existent One.' As an exalted title it was so sacred to the Jew that use of it was avoided by the people for many generations. The moral implications of God seen in this name are dwelt upon by T. Rees in his article "God" written for the *International Standard Bible Encyclopaedia*:

The most distinctive characteristic of Jehovah, which finally rendered Him and His religion absolutely unique, was the moral factor. In saying that Jehovah was a moral God, it is meant that He acted by free choice, in conformity with ends which He set to Himself, and which He also imposed upon His worshippers as their law of conduct.

The most essential condition of a moral nature is found in His vivid personality, which at every stage of His self-revelation shines forth with an intensity that might be called aggressive. Divine personality and spirituality are never expressly asserted or defined in the Old Testament; but nowhere in the history of religion are they more clearly asserted. The modes of their expression are, however, qualified by anthropomorphisms, by limitations, moral and physical Jehovah's jealousy (Ex. 20:5; Deut. 5:9; 6:15), His wrath and anger (Ex. 32:10–12; Deut. 7:4) and His inviolable holiness (Ex. 19:21–22; 1 Sam. 6:19; 2 Sam. 6:7) appear sometimes to be irrational and immoral; but they are the assertion of His individual nature, of His self-consciousness as He distinguishes Himself from all else, in the moral language of the time, and are the conditions of His having any moral nature whatsoever. Likewise, He dwells in a place and moves from it (Judg. 5:5); men may see Him in visible form (Ex. 24:10; Num. 12:8); He is always represented as having organs like those of the human body, arms, hands, feet, mouth, eyes and ears. By such sensuous and *figurative language* alone was it possible for a personal God to make Himself known to men.—II, 1256

3. ADONAI, meaning 'Master'; used of God and of men.

The New Testament presents God as Father of all who believe and as one to be known through His personal interrelations. The name of God in the New Testament is again a threefold revelation: Father, Son, and Holy Spirit. Not just one of these but all are required to present the one God.

Though God exists in a threefold mode of being, He is represented in the New Testament as one God, and so the Christian is as much under obligation to defend the doctrine of one God as the Unitarian, the Jew, or the Mohammedan.

GOSPEL

The word εὐαγγέλιον means 'good news' and was fully appreciated when all the news of the day had to be carried by couriers. To bear good news was a high honor. Four different messages of good news have been rightly identified and set forth by Dr. C. I. Scofield:

(1) The Gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfillment of the Davidic Covenant (2 Sam. 7:16 ...), a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. ...

Two *preachings* of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Matt. 24:14), during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the Gospel is described in many ways. It is the Gospel "of God" (Rom. 1:1) because it originates in His love; "of Christ" (2 Cor. 10:14) because it flows from His sacrifice, and because He is the alone Object of Gospel faith; of "the grace of God" (Acts 20:24) because it saves those whom the law curses; of "the glory" (1 Tim. 1:11; 2 Cor. 4:4) because it concerns Him who is in the glory, and who is bringing the many sons to glory (Heb. 2:10); of "our salvation" (Eph. 1:13) because it is the "power of God unto salvation to every one that believeth" (Rom. 1:16); of "the uncircumcision" (Gal. 2:7) because it saves wholly apart from forms and ordinances; of "peace" (Eph. 6:15) because through Christ it

makes peace between the sinner and God, and imparts inward peace.

(3) The everlasting Gospel ([Rev. 14:6](#)). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations ([Matt. 25:31](#) ...). It is neither the Gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved ([Rev. 7:9–14](#); [Luke 21:28](#); [Ps. 96:11–13](#); [Isa. 35:4–10](#)).

(4) That which Paul calls, “my Gospel” ([Rom. 2:16](#) ...). This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the *distinctive* truth of Ephesians and Colossians, but interpenetrates all of Paul’s writings.

... There is “another Gospel” ([Gal. 1:6](#); [2 Cor. 11:4](#)) “which is not another,” but a perversion of the Gospel of the grace of God, against which we are warned. It has had many seductive forms, but the test is one—it invariably denies the sufficiency of grace alone to save, keep, and perfect, and mingles with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism ([Col. 2:18](#), etc.). In any form its teachers lie under the awful anathema of God.—*Scofield Reference Bible*, p. 1343

Strong objection is offered by Covenant theologians to a distinction between the gospel of the kingdom as preached by John the Baptist, Christ, and the other disciples and the gospel of the grace of God. One of them states that to make such a distinction is “unfortunate” and “dangerous.” He with others contends that the kingdom gospel is identical with the gospel of divine grace. Here nevertheless will arise an absurdity which does not deter this type of theologian, namely, that men could preach the grace gospel based as it is on the death and resurrection of Christ when they did not believe Christ would die or be raised again (cf. [Luke 18:31–34](#)).

GOVERNMENT

Authority for human government dates from the flood when God expressly established it on the earth. This is well indicated, again, by Dr. C. I. Scofield:

“The Third Dispensation: Human Government. Under Conscience, as in Innocency, man utterly failed, and the judgment of the Flood marks the end of the second dispensation and the beginning of the third. The declaration of the Noahic Covenant subjects humanity to a new test. Its distinctive feature is the institution, for the first time, of human government—the government of man by man. The highest function of government is the judicial taking of life. All other governmental powers are implied in that. It follows that the third dispensation is distinctively that of human government. Man is responsible to govern the world for God. That responsibility rested upon the whole race, Jew and Gentile, until the failure of Israel under the Palestinian Covenant ([Deut. 28:1–30:10](#)) brought the judgment of the Captivities, when ‘the times of the Gentiles’ (See [Luke 21:24](#); [Rev. 16:14](#)) began, and the government of the world passed exclusively into Gentile hands ([Dan. 2:36–45](#); [Luke 21:24](#); [Acts 15:14–17](#)). That both Israel and the Gentiles have governed for self, not God, is sadly apparent” (*Ibid.*, p. 16).

The government of God must be supreme since His authority over the universe is that of Creator. His plans must usually be realized through providence. The Christian is called upon, then, to recognize human government as of God ([Rom. 13:1–7](#); [1 Pet. 2:13–17](#); cf. [Matt. 22:21](#)). Any organized people must have some form of government, as did Israel in the Old Testament and the local church in New Testament times.

There are three forms of church government which correspond to the familiar three forms of civil administration: strictly democratic, government by the voice of the people as in the congregational form of church organization; monarchical, government by chosen leaders as in the Methodist and Episcopal Churches; and republican, or government by representation as in those churches governed through elders and deacons.

In Luke 4:5–6 it is clearly indicated that the governments of this world system (cf. Matt. 4:8–9) are under Satan’s authority. So also in John 5:27 and in 1 Corinthians 15:27 it is revealed that all authority has been committed to Christ by the Father. Eventually, Christ will put down all finite rule and authority (1 Cor. 15:25, 28).

GRACE

Grace—a much misunderstood feature of God’s ways with lost men—is itself a revelation and all human hearts not having this truth of Scripture revealed will be unable to comprehend it or to adjust themselves to its provisions.

Grace is not mercy or love. In Ephesians 2:4–5 these three doctrinal words appear severally and in their individual, specific manner: “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;).” Speaking first of mercy, it is defined as that compassion in God which moved Him to provide a Savior for the lost. If He had been able to save even one soul on the basis of His sovereign mercy alone, He could have saved every person on that basis and the death of Christ would have been rendered unnecessary. As for divine love, it is an emotion of infinite character, the motivating purpose back of all that God does in saving a soul. But since God is holy and righteous too and the sinner’s sins are an offense to Him, He might perfectly desire to save a soul and still be utterly helpless to do so in the light of the claims which divine righteousness make against the sinner. Not until those claims are met can God’s infinite love realize its desire. Therefore, to come now to the third definition, grace is what God may be free to do and indeed what He does accordingly for the lost after Christ has died on behalf of them. “By grace are ye saved” (Eph. 2:8). When thus released from His holy demands against the sinner by the sacrificial death of Christ, and that sacrifice is accepted intelligently, the love of God will never be satisfied until He has done all He can do for such a one. The greatest thing God can do, reverently speaking, is to make someone like His Son. Such, then, will be the destiny of everyone who believes (Rom. 8:29; 1 John 3:2). Since grace only represents what God can and will do for those who trust the Savior, it must needs function apart from all human works or cooperation. It calls for no more than confidence in the only One who can save.

The Scriptures assign to the operating of grace the only salvation now offered to sinful men. God’s grace also provides security for the saved one. This is done by continuing the grace work of God with the individual in spite of his imperfections. Grace also undertakes to direct the saved one in the new manner of his daily life after he has been saved. A new motive for this is set up by the fact that the one saved was perfected forever in the sight of God as being in Christ, therefore partaking of His merit and standing forever. Nothing of merit need be added to that which is perfected forever (cf. John 1:16; Rom. 5:1; 8:1; Heb. 10:14). Hence the obligation to gain merit is removed completely, and the whole law system with its merit ceases to be applicable to the saved one under grace. He is no longer under law, but under grace (Rom. 6:14). The new problem becomes that of how a perfected person should walk in this world. Grace teaches the saved one concerning his holy walk in daily life. The standard is as high as heaven itself. God requires, and with reason, that the saved one, by reason of being a citizen of heaven, should live according to the standards of heaven (cf. John 13:34; Eph. 4:1, 30; 1 Thess. 5:19).

GUILT

The divine disposition of guilt proves to be one of the great triumphs won by grace. For sin, which must be charged against all individuals, is rebellion itself against God and His authority. There are two aspects of guilt: (1) Personal guilt, which is nothing other than the historical fact of committing sin. That will be a fact which abides forever though the guilt may be lifted through forgiveness. Personal guilt is not transferable. (2) Guilt as an obligation to justice. In so far as another may bear the penalty, this type of guiltiness becomes transferable. Christ as Substitute once did bear the obligation of the world to justice. Therefore, the substitution on Christ's part engenders a universal obligation to acknowledge and to stand before God under this gracious provision. For anyone thus to recognize his obligation would be an act of faith—"by grace are ye saved through faith" (Eph. 2:8).

H

HADES

Like all otherwise unknown truths, the doctrine of a future state depends wholly on what is declared in the Sacred Text. It is usually asserted that the word *Sheol* of the Old Testament finds its equivalent in *Hades*, but Dr. E. W. Bullinger objects to such a conclusion in the following note: "This [Gen. 37:35] being the first occurrence of the word *Sheol*, the R.V. gives a note in the margin, 'Heb. *Sheol*, the name of the abode of the dead, answering to the Greek Hades, Acts 2:27.' This note is altogether wrong. (1) It is *interpretation* and *not translation*. (2) It prejudices the word from the outset, fixing upon it the word 'abode,' which has a technical meaning applicable only to the living: thus anticipating the conclusion, which cannot be arrived at until we have obtained all the evidence, and have it before us. (3) *Sheol* has nothing in it 'answering to the Greek *Hadēs*.' *Hadēs* must have the same meaning as *Sheol*; and must answer to that. It must have the meaning which the Holy Spirit puts upon it, and not the meaning which the heathen put on it" (*A Critical Lexicon and Concordance to the English and Greek New Testament*, 6th ed., revised, p. 368). A study of these words is at once required.

1. **OLD TESTAMENT TEACHING.** Having cited the use of *Sheol* in sixty-five passages and pointed out that it is usually translated *grave*, sometimes *pit*, and sometimes *hell*, Dr. Bullinger declares:

On a careful examination of the above list, a few facts stand out very clearly. (i.) It will be observed that in a majority of cases *Sheol* is rendered "the grave." To be exact, 54 per cent.: while "hell" is 41½ per cent.; and "pit" only 4½ per cent. *The grave*, therefore, stands out on the face of the above list as the best and commonest rendering. (ii.) With regard to the word "pit," it will be observed that in each of the three cases where it occurs ([Num. 16:30, 33](#); and [Job 17:16](#)), *the grave* is so evidently meant, that we may at once substitute that word, and banish "pit" from our consideration as a rendering of *Sheol*. (iii.) As to the rendering "hell," it does *not* represent *Sheol*, because both by Dictionary definition and by colloquial usage "hell" means the place of future *punishment*. *Sheol* has no such meaning, but denotes the *present state of death*. "The grave" is, therefore, a far more suitable translation, because it visibly suggests to us what is invisible to the mind, *viz.*, the state of death. It must, necessarily, be misleading to the English reader to see the former put to represent the latter. (iv.) The student will find that "THE grave," taken literally as well as figuratively, will meet all the requirements of the Hebrew *Sheol*: not that *Sheol* means so much specifically A grave, as generically THE grave. Holy Scripture is all-sufficient to explain the word *Sheol* to us. (v.) If we enquire of it in the above list of the occurrences of the word *Sheol*, it will teach (a) That as to *direction* it is down. (b) That as to *place* it is in the earth. (c) That as to *nature* it is put for *the state of death*. Not the *act* of dying, for which we have no English word, but the *state* or duration of death. The Germans are more fortunate, having the word *sterbend* for the act of dying. *Sheol* therefore means *the state of death*; or *the state of the dead*, of which *the grave* is a tangible evidence. It has to do only with the dead. It may sometimes be personified and represented as speaking, as other inanimate things are. It may be represented by a coined word, Grave-dom, as meaning the dominion or power of *the grave*. (d) As to *relation* it stands in *contrast* with the state of the living, see [Deut. 30:15, 19](#), and [1 Sam. 2:6–8](#). It is never once connected with the living, except by contrast. (e) As to *association*, it is used in connection with mourning ([Gen. 37:34–35](#)), sorrow ([Gen. 42:38](#); [2 Sam. 22:6](#); [Ps. 18:5](#); [116:3](#)), fright and terror ([Num. 16:27, 34](#)), weeping ([Isa. 38:3, 10, 15, 20](#)), silence ([Ps. 31:17](#); [6:5](#); [Eccles. 9:10](#)), no knowledge ([Eccles. 9:5–6, 10](#)), punishment ([Num. 16:27, 34](#); [1 Kings 2:6, 9](#); [Job 24:19](#); [Ps. 9:17](#), R.V., RE-turned, as before their resurrection). (f) And, finally, as to *duration*, the dominion of *Sheol* or the grave will continue until, and end only with, *resurrection*, which is the only exit from it (see [Hos. 13:14](#), etc.; and compare [Ps. 16:10](#) with

Acts 2:27, 31; 13:35).—*Ibid.*, pp. 368–69

2. **NEW TESTAMENT TEACHING.** Here three words are present: *Gehenna* used eight times, *Hades* eleven times, *Tartaros* once. (a) *Gehenna* is a place of future punishment. (b) To quote Bullinger again, this time on Hades:

“If now the *eleven* occurrences of *Hadēs* in the New Testament be carefully examined, the following conclusions will be reached: (a) *Hadēs* is invariably connected with *death*; but *never with life*: always with *dead* people; but never with the *living*. All in *Hadēs* will ‘NOT LIVE AGAIN,’ until they are raised from the dead (Rev. 20:5). If they do not ‘live again’ until after they are raised, it is perfectly clear that they cannot be *alive* now. Otherwise we do away with the doctrine of resurrection altogether. (b) That the English word ‘hell’ by no means represents the Greek *Hadēs*; as we have seen that it does not give a correct idea of its Hebrew equivalent, *Sheōl*. (c) That *Hadēs* can mean only and exactly what *Sheōl* means, *viz.*, the place where ‘corruption’ is seen (Acts 2:31; compare 13:34–37); and from which, *resurrection* is the only exit” (*Ibid.*, p. 369).

So also on (c) *Tartaros*: “*Τάρταρος* is not *Sheōl* or *Hadēs*, ... where all men go in death. Nor is it where the wicked are to be consumed and destroyed, which is *Gehenna* ... Not the abode of *men* in any condition. It is used only here, and here only of ‘the angels that sinned,’ (*see* Jude 6). It denotes the bounds or verge of this material world. The extremity of this lower air—of which Satan is ‘the prince’ (Eph. 2:2) and of which Scripture speaks as having ‘the rulers of the darkness of this world’ and ‘wicked spirits in aerial regions.’ *Τάρταρος* is not only the bounds of this material creation, but is so called from its coldness” (*Ibid.*, p. 370).

HEADSHIP

As the human head governs the body to which it belongs, so authority is vested in the headship relation wherever it exists.

1. Christ sustains at least five such relations, as: (a) Head of the corner (Acts 4:11; 1 Pet. 2:7). See Ephesians 2:19–22, where the whole company of believers is seen as a building of God, Christ being the Headstone of the corner. (b) Head over every man (1 Cor. 11:3; cf. Eph. 5:23). Whether recognized or admitted by men, Christ is ruling over all of them. To Him they must one day render an account. (c) Head over the mystic Body of Christ, the Church (Eph. 4:15; Col. 1:18; 2:19). This figure is used more than any other to represent the service and manifestation of Christ by or through the members of His Body. (d) Head over the Bride (Eph. 5:23–33). Here again the Church is in view with a unique relationship, which relationship is to be realized fully after the marriage of the Lamb. (e) Head of principalities and powers (Eph. 1:21; Col. 2:10). Christ has universal authority over all angelic hosts.

2. The Head of Christ is God (1 Cor. 11:3). The authority which Christ exercises was given Him by the Father (John 5:27; Acts 17:31; 1 Cor. 15:25–28).

3. Adam is the natural head of the race, which race fell in him (Rom. 5:12).

4. Christ ranks as Head over the New Creation, which creation is in Him and partakes of His resurrection life (Eph. 1:19–23).

5. Man is head over the woman (1 Cor. 11:3; Eph. 5:23). Exceptions due to personalities and unusual situations make this a difficult phase in the doctrine of headship. Nevertheless, by divine arrangement the man is set over the woman in authority and conditions are never happy when this divine order has been ignored. The woman is not made with ability to exercise authority and often becomes eccentric or out of

balance.

HEALING

Spiritual believers in all past generations have experienced divine favor, healing included. The claims of so-called divine healers, however, assume and imply that to secure such healing it is needful to go to them. At least seven errors are nevertheless to be found in their teaching, and these should be taken up separately.

1. “Healers” alone control God’s healing of the body. But any company of spiritual believers, if asked to do so, would testify of divine curing far beyond the claims of professional healers.

2. Healing was provided in the atonement. It is taught that Christ bore diseases as He bore sins on the cross and therefore healing may be claimed absolutely by faith and without fail. Such error will mislead for few are prepared to refute these fantastic claims. So great an issue should be fully sustained by Scripture, doubtless, but it is not. It rather should be recognized that the body is not yet redeemed. The believer awaits a redeemed body. Romans 8:23 clearly states this: “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” The physical man will be redeemed at the return of Christ, as the Scripture foretells: “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4). Extremists do not dare claim redeemed bodies for themselves, when they all increase in age and limitations.

If Christ bore all sickness the healing in answer to true faith should of course never fail, but it does. Isaiah 53:5 in this connection reads: “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” Reference here may well be to spiritual healing. The Old Testament, indeed, teaches both spiritual healing and physical healing (cf. Ps. 103:3). In Matthew 8:16–17 reference is made to Isaiah 53:4, for Christ healed because He bore all afflicted ones on His heart of compassion.

Divine healers base their authority to heal the sick on Matthew 10:8, which reads: “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give,” but there the command is given as well to raise the dead, heal leprosy, and cast out demons. The kingdom gospel was to be accompanied with wonders and miracles like these, but no such command for the supernatural ever came with the gospel of grace.

It remains to be noted that Paul’s thorn in the flesh was not healed in spite of all his faith (2 Cor. 12:1–9), and that he with sadness left Trophimus sick at Miletum (2 Tim. 4:20). Epaphroditus, however, was healed as a direct mercy of God (Phil. 2:26–30; cf. Ps. 41:3; Gal. 4:13).

3. Sickness is from Satan and never in the will of God (cf. Deut. 32:39; Job 1–2; Hos. 6:1). By their taking this position the whole field of divine chastisement is rejected. But a man was blind from his birth that the glory of God might be seen in him, and Paul had a thorn in the flesh which was sent directly from God. It cannot be proved that Satan is the one cause of sickness or that disability may not be the will of God in some instances.

4. Anointing from the healer is as essential as faith. In all His healings, nonetheless, Christ anointed but once in so far as the record goes (Mark 6:13), and it is not mentioned again for curative purposes in the New Testament except in James 5:14. The Jewish rite of laying on of hands seemed to be observed at times.

Peter cast a shadow and some were healed, but he never went into the shadow-casting business. Multitudes are healed today because it is directly in the will of God for His children apart from anointings, laying on of hands, or Peter's shadow.

5. Remedies are against the will of God. This assertion would change all medical missions and the work of Christian physicians and hospitals. Medicine, to be sure, is usually the supply of elements needed in the system for its recovery. Hence to use remedies for healing is no different in principle than to feed the body with food or to clothe it for warmth.

Healing for the believer is within the Father's care of His child as also all financial support, or for that matter every good and perfect gift.

Two Old Testament types are evidence of divine cure. Each secured physical healing and for a reason: (1) leprosy (Lev. 14:1–57) and (2) the serpent bite (Num. 21:5–9). The healing in both cases was absolute and becomes clearly a type of the remedy for sin, which healing is in the death of Christ and never fails in answer to faith.

6. Christ must heal because He is the same yesterday, today, and forever. He may be the same Person, beyond all question, but not always have the same purpose. The Apostle, if his example means anything, prescribed wine for Timothy (1 Tim. 5:23).

7. Personal faith is required. This demand provides the divine healer's way out of difficulty when he fails to help. To put it back on the afflicted for lack of faith, however, is cruel and unscriptural. Many sufferers are driven insane by this treatment. In the Bible faith is required likewise on the part of the one who heals. One instance is actually recorded where healing failed because of unbelief on the part of those who would cure (cf. Matt. 17:14–21).

In conclusion, it may be asserted that it pleases God to heal His children of physical diseases when it is in the way of His parental dealing with them. It was said by David: "This poor man cried, and the LORD heard him, and saved him out of all his troubles" (Ps. 34:6). The death of Christ provides no absolute cure for physical ills, though it does so provide for spiritual ills. As well might one claim financial prosperity from the death of Christ according to 2 Corinthians 8:9, as to claim present-day physical healing from the Scriptures on the basis of the death of Christ.

HEART

Like *soul* and *spirit*, *heart* is a Biblical term which may represent the individual (Gen. 18:5; Lev. 19:17; Ps. 104:15; cf. Matt. 13:15 with 1 Cor. 2:10).

The meaning of the term has never been fully defined. This can be done only by a complete induction of all Scripture bearing upon the subject.

By referring to the heart as an organ of the physical body attention can be drawn to human emotions—courage, anger, fear, joy, sorrow, devotion, hatred (Deut. 19:6; 1 Sam. 25:37; Ps. 4:7; 12:2; 27:14). A man may love God with all his heart.

HEAVEN

The Scriptures appear to indicate that there are three heavens. The first and second are not specifically mentioned as such, but “the third heaven” is declared to exist (2 Cor. 12:2). It is evident that there cannot be a third heaven without also a first and second heaven.

a. The first heaven must be the atmosphere which surrounds the earth. Reference is certainly made to the fowls of heaven (Hos. 2:18) and to the clouds of heaven (Dan. 7:13). Herein is the native abode of human beings and all created life upon earth.

b. The second heaven may be the stellar spaces (cf. Gen. 1:14–18 for stars of the heaven) and so is the abode of all supernatural angelic creatures.

c. The third heaven (its location however wholly unrevealed) is the abode of God—the Father, the Son, and the Holy Spirit, and until this age has never been entered by any created being—angel or human. The present divine purpose is to populate the third heaven. It is called *glory* (Heb. 2:10) and represents a place rather than a state of mind or being (John 14:1–3). Those who enter will be “made meet” (Col. 1:12). More specifically, they will become actual sons of God (John 1:12; 3:3). They will be perfected forever (Heb. 10:14), justified (Rom. 5:1), and made partakers of Christ’s *πλήρωμα* (John 1:16), which is all fullness (Col. 1:19), the very nature of the Godhead bodily (Col. 2:9).

Similarly, the Scriptures employ the word *heaven* itself in a threefold usage:

a. *The kingdom of heaven* is a phrase peculiar to Matthew’s Gospel (3:2, etc.) and indicates the earthly Messianic reign of Christ. Any rule of God over the earth is a form of the kingdom of heaven (cf. Dan. 2:44).

b. *The heavenly*, a phrase peculiar to the Epistle to the Ephesians (1:3, etc.), is a reference to the sphere of present association between believers and Christ, a copartnership in various respects. It signifies, therefore, not some favored place on the earth, but anywhere this communion with Christ may exist.

c. *Heaven* may represent the abode of the Godhead and of the redeemed forever.

As in many instances, knowledge about this place is wholly a matter of the testimony of the inspired Bible. It has been said that men really know nothing of heaven from experience since none have returned to tell of it. There are, however, three experienced witnesses:

a. Christ. Heaven was His abode for all eternity. He discloses more regarding it than does any other person in Scripture.

b. The Apostle Paul, who—probably when stoned to death in Lystra—was caught up to the third heaven (Acts 14:19–22; 2 Cor. 12:1–9). He was prohibited, however, from disclosing what he saw and heard. A thorn in the flesh was given to remind him to keep this mighty secret.

c. John the Apostle, who was called into heaven (Rev. 4:1), and then given instruction to write a book (Rev. 1:11) and record all that he saw and heard. If it is asked why Paul could not report but John was told to report, it may be observed that Paul’s experience was typical of a believer at present departing by death while John’s experience was more like that common to all believers at the rapture in a future day. After his experience and in spite of prohibition the Apostle Paul wrote: “To depart and to be with Christ is far better” (Phil. 1:23).

One has well said, “Heaven is a prepared place for a prepared people.” Very definite preparation is required of those who would enter that celestial sphere (cf. Col. 1:12). They must be like Christ both in standing and state (Rom. 8:29; 1 John 3:2).

It remains to observe that heaven is a place of beauty (Rev. 21:1–22:7) with various inhabitants (Heb. 12:22–24), of life (1 Tim. 4:8), holiness (Rev. 21:27), service (Rev. 22:3), worship (Rev. 19:1–3), fellowship with God (2 Tim. 4:8), glory (2 Cor. 4:17. See Revelation 21:4–5).

HOLINESS

Whether found in the Hebrew of the Old Testament or the Greek of the New Testament, three words arise from the same root, namely, *holy*, *saint*, *sanctify* (see SANCTIFICATION). No induction of holiness truth will be complete, therefore, which does not include all passages where these three words appear.

A thing may be holy because of its relation to God—for example, the holy place, the holy of holies. A thing may be holy because of actual association with Him or divine purpose—for instance, a holy nation, holy brethren.

Those who would live unto God and in fellowship with Him are enjoined to be holy in life. Since the Creator is holy in Himself, quite apart from all evil (Ps. 22:3; 1 John 1:6; James 1:17), the obligation to be holy—simply of course because He is holy—rests alike upon all God’s creation. To sum it all up:

- a. God is holy (Ps. 99:1–9; Isa. 6:2–3; Hab. 1:13; 1 John 1:5).
- b. Being set apart or sanctified, some men are holy (Heb. 3:1).
- c. Some angels are holy, being separate from evil (Matt. 25:31).

An unusual text appears in the words: “Ye shall be holy; for I am holy” (Lev. 11:44; cf. I Pet. 1:16). Man the creature is plainly required to be like his Creator. This obligation is unusual and constitutes an inherent or intrinsic law, binding on all created beings. After one is saved and brought into vital union with Christ a new responsibility is engendered to walk worthy of salvation, and this means to be as He was in this world.

The holiness of man is subject to a threefold consideration:

- a. What is known as positional (Luke 1:70; Acts 20:32; 1 Cor. 1:2; 6:11; Eph. 4:24; Heb. 3:1; 10:10, 14).
- b. Experimental (Rom. 6:1–23).
- c. Ultimate (Rom. 8:29; Eph. 5:27; 1 John 3:1–3).

HOPE

Hope is expectation directed toward that which is good. Sometimes in Scripture the word is translated *trust*. Christ never used the term as such. There was of course certainty in all that He said. Two aspects of the doctrine may be noted:

- a. Israel’s hope (Luke 1:54, 67–79; 2:38; Acts 26:6–7; 28:20; Eph. 2:12) is of their coming Messiah and His kingdom on the earth.
- b. Hope for the Christian is centered on the soon return of Christ (Titus 2:13–15; 1 John 3:2–3).

Bishop H. C. G. Moule lists seven elements when discussing Christian hope in general, as follows:

- a. The return of Christ.
- b. The resurrection body.
- c. Being presented spotless before Christ.
- d. Rewards.
- e. Deliverance from Satan, sin, and death.
- f. Companionship with saints.
- g. Endless life with God.

The believer's hope, which operates as an anchor of the soul, is that he will one day join our great High Priest within the veil (Heb. 6:10–20).

HORN

The term *horn* is a symbol of power and authority. Reference is made in Scripture to the following:

1. "The horn of David" (Ps. 132:17; cf. 92:10).
2. "The horn of the house of Israel" (Ezek. 29:21).
3. "A little horn"—the man of sin yet to appear with all his signs and lying wonders (Dan. 7:8, 11, 20–21; 8:5, 8–9, 21; Mic. 4:13; Zech. 1:21; 2 Thess. 2:9).

HUMILITY

Humility is a divine characteristic to be found in human hearts only as inwrought by the Spirit of God. It is far removed from self-depreciation or an inferiority complex. Perhaps no better word has been written on the subject than that of Archbishop Fénelon (1651–1715), himself a most holy and spiritual man, which runs as follows:

"He who seeks not his own interest, but solely God's interest in time and eternity, he is humble. ... Many study exterior humility, but humility which does not flow from love is spurious. The more this exterior stoops, the loftier it inwardly feels itself; but he who is conscious of stooping does not really feel himself to be so low that he can go no further. People who think much of their humility are very proud" (cited by F. E. Marsh, *Emblems of the Holy Spirit*, p. 173). Archbishop Fénelon thus declares humility to be the effect of yieldedness to God's will.

In the Old Testament this word appears as a noun 3 times and in all its forms about 40 times. It is found in the New Testament some 15 times. It always has the meaning of true piety (cf. Deut. 8:2–3; 1 Kings 21:29; 2 Chron. 7:14). Such virtue was anticipated under the law (Mic. 6:8). Humility as a virtue occupies a large place in the coming kingdom (Isa. 57:15; Matt. 5:3; 11:25; 18:4; 23:12; Luke 10:21; 14:11; 18:14). As a fruit of the Spirit it is wrought in the believer today (Gal. 5:22–23; cf. 1 Cor. 13:4; 1 Pet. 5:5–6).

Since man has no merit in himself before God but receives all that he has, humility is only the right and

natural attitude. Christ was humble, still not because He was a sinner or meritless. To become conscious of humility is its utter ruin.

I

IMMORTALITY

Three important statements will serve to clarify this doctrine concerned with the future life. (1) Immortality is not endless existence or mere existence after death (for dying does not terminate human life). The unsaved go on living after death as do the saved, too. (2) Immortality likewise is not the same as the gift of eternal life, that which is bestowed on all who believe in Christ. (3) Immortality is something related to the material part of man rather than the immaterial. The commonly used phrase *immortality* of the *soul* is most unscriptural. The soul is never considered mortal by Scripture.

Immortality and incorruption, however, are companion terms. As there are two ways of leaving earth for heaven—by death and resurrection or by translation directly from the living state, at the coming of Christ—so many will see corruption and through resurrection put on incorruption, while others because alive when Christ comes shall put on immortality. In the end both groups reach the same estate, that is, a “body like unto his glorious body” (Phil. 3:21).

It remains to be declared that no believer has yet an immortal body. Only one such body actually exists and is in heaven. Christ it was who did not see corruption (Ps. 16:10; Acts 2:31). He therefore put on immortality over a mortal (dead) body. He is now the only one who has immortality, dwelling in the light (cf. 1 Tim. 6:16), “and hath brought life and immortality to light through the gospel” (2 Tim. 1:10).

IMPUTATION

The word *impute* means to reckon over unto one’s account, as the Apostle writing to Philemon regarding whatever Onesimus might owe Philemon declared: “Put that on mine account” (1:18). Because of the various phases of doctrine involved, imputation becomes at once one of the major or fundamental doctrines of Christianity. On this account great care is enjoined, that the student may comprehend the teaching perfectly. There are three major imputations set forth in the Scriptures, as will be seen below.

Imputation may either be real or judicial. A real imputation calls for the reckoning to one of what is antecedently his own, while a judicial imputation for the reckoning to one of what is not antecedently his own.

1. OF ADAM’S SIN TO THE RACE. The central passage bearing on imputation is found in Romans 5:12–21. In verse 12 it is declared that death as a penalty has come upon all men in that all have sinned. This does not refer to the fact that all men sin in their daily experience, but as the verb *sinned* is in the aorist tense it refers to a completed past action. That is, all men sinned when Adam sinned, and thereby brought the penalty of physical death upon themselves by so doing. That this evil may not be deemed personal sins, the Apostle points out how all died in the period between Adam and Moses, or before the Mosaic Law was given (which law first gave to sin the heinous character of transgression), and likewise how all irresponsible persons such as infants and imbeciles died although they have never sinned willfully, as in the case of Adam’s transgression. Since God reckons each member of the race to have sinned in Adam’s sin, this becomes the one case of real imputation, that is, a reckoning to each person that which is antecedently his own. An illustration of like seminal action may be seen in the record that Levi, who was supported by tithes, paid tithes while being in the loins of his great grandfather Abraham (Heb. 7:9–10, meaning when Abraham gave tithes to Melchizedek).

2. **OF THE SIN OF THE RACE TO CHRIST.** In this particular field of truth the whole gospel resides. Though the word *impute* is not used, similar terms are to be found such as “made him to be sin,” “laid on him,” “bare our sins” (Isa. 53:5–6, 11; 2 Cor. 5:21; 1 Pet. 2:24). Here is a judicial imputation since the sin was never antecedently Christ’s, for when laid upon Him it became His in an awful sense.

3. **OF THE RIGHTEOUSNESS OF GOD TO THE BELIEVER.** This third imputation constitutes the Christian’s acceptance and standing before God. It is the only righteousness that God ever accepts for salvation and by it alone may one enter heaven. The entire book of Romans is more or less occupied with setting forth the doctrine respecting the imputed righteousness of God, and as the purpose of the Romans Epistle is to reveal the truth concerning salvation it follows that the imputed righteousness of God must be a most important factor therein. The apostolic phrase *the righteousness of God* (Rom. 1:17; 3:22; 10:3), then, means a righteousness from God rather than the mere fact that God Himself is righteous. In Romans 3:10 it is declared that none among men are in the sight of God righteous; hence an imputed righteousness is the only hope for men on this earth. Regarding the hope of imputed righteousness, the Apostle wrote: “... not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3:9). To be fitted for the presence of God is of immeasurable importance (Col. 1:12). This calls for a righteousness which is made over to the believer even as Christ was made to be sin for all men (2 Cor. 5:21). Obviously here must be a judicial imputation as this righteousness is not antecedently the believer’s. Nevertheless, when imputed to him by God he will possess it forever.

This imputation which provides the believer with all he needs before God forever is so important that its basis is revealed in the Scriptures, and so it is quite essential for each believer to understand the revelation. It is made unto him a legal bestowment through the death of Christ and is applied by the Holy Spirit through His baptism of the believer into Christ.

a. Such imputation is constituted legal before God since Christ offered Himself without spot to God (Heb. 9:14). This is to say, Christ not only was made a sin offering by His death, by which remission of sin is legally possible on the ground of the truth that He substituted for those who believe, but also He presented Himself without spot as an offering wellpleasing to God, thus providing a release of all that He is in infinite merit and making His merit available for those who had no merit. As God goes to the cross for the legal basis to remit sin, so He goes to the same cross for the legal basis to impute righteousness. All of this is typically presented in the five offerings of Leviticus, chapters 1–5, where Christ’s death may be seen both as a sweet savor and a non-sweet savor in the estimation of the Father. There is that in His death which was not a sweet savor to God as seen in the words of Christ, “My God, my God, why hast thou forsaken me?” (Matt. 27:46; cf. Ps. 22:1). Similarly, as cited above, Hebrews 9:14 suggests a sweet savor offering to God. He offered Himself without spot to God not merely to inform the Father of Himself, but in behalf of others. Here also He served as a Substitute. When others did not have and could not secure a standing and merit before God, He released His own self and all its perfection for them. Nothing could be more needed on the part of meritless sinners.

b. Imputed righteousness is applied directly on the ground of the pivotal fact that the believer is in Christ. By the baptism of the Spirit, being joined thereby to Christ, one is in Christ as a new Headship. As hitherto that one was in the first Adam, fallen and undone, now in the resurrected Christ he partakes of all that Christ represents, even the righteousness of God which Christ is. Christ is thus made unto the believer righteousness (1 Cor. 1:30), and being in Him the believer is “made” the righteousness of God (2 Cor. 5:21). Unto this marvelous standing the Great Apostle aspired when he wrote: “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3:9).

The extent of this position in Christ cannot be estimated or understood. In Hebrews 10:14, however, it is declared: “For by one offering he hath perfected for ever them that are sanctified,” and in John 1:16

reference is made to the πλήρωμα or fullness of Christ which the believer has received. That fullness is described in Colossians 1:19: “For it pleased the Father that in him should all fulness dwell,” and again in 2:9: “For in him dwelleth all the fulness of the Godhead bodily,” while verse 10 repeats the message of John 1:16, namely, that the believer is filled with the πλήρωμα (or, is complete) in Him.

The legal basis for the imputing of God’s righteousness to the believer is found, then, in the sweet savor offerings and the application is accomplished by his being placed in union with Christ through the working of the Holy Spirit.

The three imputations named above prove foundational to all that enters into Christianity. They are wholly foreign to the Mosaic system and never mentioned in any Scriptures related to the coming kingdom. This teaching, along with other foundational doctrines such as propitiation, accordingly should be comprehended by every student at any cost.

INCARNATION

Because of the immeasurable truths involved, the incarnation—whereby a member of the Godhead is entering permanently into the human family and becoming part of it—proves one of the seven greatest events in the history of the universe, as follows: (1) creation of angels, (2) creation of material things including all life on the earth, (3) the incarnation, (4) death of the Incarnate One, (5) His resurrection, (6) His coming again to reign on the earth, and (7) His reign on the earth forever and ever. Naturally two questions will arise: Who is this incarnate Person? and What can be His mode of existence?

a. The identification is complete. He must be the Second Person or Son who became incarnate, not the Father or the Spirit. It remains true that Christ was and is God in the mystery of the Godhead Three; but He alone of the Three became flesh and took upon Him the form of man. He therefore is unique. There has never been and never will be again one like this theanthropic Person. Nor should there be surprise that He is different from all other human beings. The Scriptures are ever concerned to set forth in knowable terms the eternal character of the One who became incarnate. In the opening of John’s Gospel it is written: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (1:1–3, 14). The attempt by John through the Spirit of God in the opening verses of his Gospel is to declare the eternal character of the One who became flesh and dwelt among us. The term *logos* (see Logos) refers to the preincarnate Christ and embodies a truth far too little employed by theologians. The “beginning” of John 1:1 must go back before all creation came into existence and therefore far antedates the “beginning” of Genesis 1:1. John is saying of the dateless past that the Person who became incarnate *was* existent already. He then existed as old and as wise as now. He did not sometime begin to be; He *was* in the beginning. The Logos is and always has been the expression of God, the Manifest. Those who desire to know what God is like need only to behold the Son of God as He showed Himself to the world. Of this the Apostle John writes: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18) .

Though no man ever spoke as that One spoke, He did not come into the world merely to manifest the wisdom of God. Though no man could do the miracles which He wrought except God be with him, He did not come to manifest the power of God. He came rather to manifest the love of God, and not in a whole lifetime of compassion for us but rather in one event of His life especially. Of this it is written: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8); “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 John 3:16).

b. Christ entered the human family that He might be a kinsman and thus meet the requirements laid down for a kinsman redeemer. According to the type seen in the Old Testament, especially the Book of Ruth (cf. Lev. 25:49; Isa. 59:20), no one could redeem except he be a near kinsman not involved in the condition from which he wished to rescue. He must also be willing as well as able to redeem. All this Christ fulfilled perfectly when He became a kinsman by being born into the human family.

Through His incarnation Christ combined both the perfect, divine nature of God and human nature in one Person. He was no less God because of His humanity and no more than human as respects humanity because of the divine being which He was.

If the Logos was to become “flesh” and as Immanuel be one of the human family, there was but one way it could be done. He must submit to a human birth. Had He suddenly appeared on earth among men as if one of them or even been seen descending from heaven, the identity of His Person—without a human body, soul, and spirit all of His own—could never have been established satisfactorily.

It is too often assumed that Christ began to be at the time of His birth of the virgin, whereas He was from all eternity. From the standpoint of fact, then, humanity was only added to Deity.

INFANT SALVATION

Many and varied problems are discovered in a study of the doctrine of infant salvation. Like all salvation issues, the doctrines here involved must ever be correctly stated and harmonized—election, Anthropology, the fall of the race, Soteriology, together with redemption. The entire field of sovereign grace toward a lost world is in view. No theology is established or complete which does not account for the salvation of those who die in infancy. This company is great numerically, and without this group some representation from every tribe and nation might not be included among the redeemed. Being unable to respond to God’s proffered grace in Christ, the child, if saved at all, must be saved on other terms than those imposed upon the adult portion of humanity. God’s freedom to save the lost in righteousness is evidently at stake.

It will be recognized that when a disproportionate emphasis on the lost estate of men is present there may well be a tendency to think of all children as if they were born reprobate. That they are unregenerate at birth is certain; yet God likewise has in great mercy provided for the unsaved whom it is His purpose to save. Earlier, extreme Calvinists asserted that hell is a place paved with infants not over a span long; because of this sort of teaching and as a heritage from Rome came about the belief in baptismal regeneration. To such a position, of course, the Word of God gives no sanction either directly or indirectly.

In *The Sunday School Times* (beginning November 10, 1928) was published a symposium by well-known Bible teachers and theologians on the subject of infant salvation; and it was the expressed opinion of all who wrote articles that infants are saved in and through the death of Christ for them, that Christ’s sacrifice provided righteous freedom on God’s part to save all for whom Christ died and that, since He died for all mankind, God is free to save whom He will and upon such terms as He may elect to impose. As infants cannot possibly respond to the terms of faith imposed upon the adult portion of the race, God may and does act directly in behalf of those who die in infancy. No unrighteousness can be found in this outworking of God’s purpose and will.

The whole subject of infants being saved, though it introduces many and varied theological problems, is first of all somewhat established by the fact that in Scripture little ones are seen in heaven and are recognized as being there (cf. 2 Sam. 12:23; Matt. 18:3–5, 10; 19:14).

In an article for *Bibliotheca Sacra*, furthermore, at the beginning of his discussion on the doctrine, Dr.

Alan H. Hamilton states:

The entire program of Christian religious education will be built upon the educator's answer to these three questions: (1) What is the spiritual state of the child as he comes into the world? To this, two contrasting answers have been given, the one that he is born with a spiritual life which must be carefully cultivated and directed, the other that he inherits the curse of a fallen race and is born devoid of spiritual contact with God or of ability within himself to make that contact. (2) What are the spiritual needs of the child? The school of thought following the first concept given above will respond with a training designed to enhance and bring into full fruition the essence of spiritual life which the child possesses. Those who are convinced of the second concept will lay major emphasis upon the child being brought, as early as possible, to a saving relationship with God through Christ. As we will see, ecclesiastical bodies differ as to the manner in which this relationship is thought to be effected; but the general agreement is there, nonetheless, that in some manner a spiritual life must be imparted. This will lay the foundation upon which Christian character can be built and from which Christian virtue will flow. (3) What are the spiritual possibilities of the child? To the first group the child, already in possession of spiritual life, may be so enlightened and hedged about that he can retain his original spiritual life and develop from birth to manhood without interruption. Should he turn aside to actual sin, of course, that life is lost and a subsequent conversion experience is necessary. To the second group it is not considered possible that the appreciation and appropriation of spiritual things can be realized prior to the time of regeneration. No lack of emphasis upon moral training is to be noted among this group, neither is there, generally, a failure to present Scripture truths; but all of this is done with the realization that there is no spiritual life to develop until the occurrence of the new, spiritual birth. Since, however, this school of thought conceives of regeneration as a sovereign act of God, it is able to expect (where thinking along this line is consistent) that salvation can occur very early in the child's life and need not tarry until a period of greater intellectual comprehension is reached.

Both of these schools of thought have developed within evangelical Christianity. The first, as will be readily recognized, has grown out of a rationalism which has tended toward universalism. It began to gain prominence in the latter half of the nineteenth century with the writings of Horace Bushnell (*Christian Nurture*, 1847), F. G. Hibbard (*The Religion of Childhood*, 1864), R. J. Cooke (*Christianity and Childhood*, 1891), and C. W. Rishell (*The Child as God's Child*, 1904). The title of a pamphlet by J. T. McFarland from this period indicates the trend of thought. It is called *Preservation versus the Rescue of the Child* (see Hastings' *Encyclopaedia of Religion and Ethics*, s.v., "Child hood").

The second school has followed more closely the supernaturalism presented by the Scriptures. It represents the view taken in this study, in which the authority of the Bible is assumed and which, it is hoped, will be shown to be the only system of thought which can stand the tests of the Scriptures, of consistency, and of the approval of the Christian consciousness.

It is of interest to note that the findings of the child study movement, not following the teachings of Scripture but instead the tenets of psychology, have given support to the view taken here by asserting that religion is something external to the child. It is usually considered as being imparted to him by his environment.

There has been also, during the past twenty years especially, a growing conviction in the hearts of the Christian public that the little child is a proper object for the simple teaching of the gospel. This movement finds its roots in the view presented here: the complete depravity of every member of the human race, and the absolute possibility of regeneration, even for the very young child, because of the supernatural operation of God in saving grace.

With these three values in view, therefore, the study of the doctrine of infant salvation is undertaken: (1) its practical value in bringing a certain and Scriptural answer to the questionings of those whose lives are touched by the death of an infant; (2) the theological value in providing a test of current theological systems; and (3) the contribution which it may make, in a foundational way, to the construction of a proper program of evangelism and education for the child.—CI, 343–45

Dr. Hamilton goes on to quote from the early Fathers and to demonstrate that this doctrine did not then have the place of importance theologically which it has now. Its present significance was well declared by Dr. B. B. Warfield when he said: “No system of theological thought can live in which it [the doctrine of infant salvation] cannot find a natural and logical place” (*Two Studies in the History of Doctrine*, p. 239, as cited by Hamilton, *ibid.*, p. 343).

Certain problems require consideration.

a. That infants are saved by reason of being innocent. This is a universal belief, especially being entertained by parents of a deceased child; but innocence can save no one when all are born depraved (see DEPRAVITY).

b. That proper baptism will save all so presented. But if baptism can save any or at all, Christ’s death is in vain. Why should He die?

c. That in so far as Christ died for all, all are saved thereby. This is the viewpoint which Richard Watson declares upon the supposed authority of Romans 5:17–18 (see Watson’s *Theology*, II, 57 ff.), where the gift of righteousness extends to those who “receive abundance of grace.” But here God speaks to reasonable adult persons; still, He is nonetheless free to save as He will.

d. That infants belong to the election. Are infants who die in infancy necessarily of the elect? It is evident that they are if saved at all. Is a child fortunate, then, who dies in infancy because more sure of heaven than if he were to continue and perhaps be unwilling to be saved even in late years? Of that none can speak. God guides and works out His own plan in every life which is lived on earth. It is probable that the elect company, in order for it to be from every kindred, tribe, and people, will be built up in part out of those who die in infancy.

It may be definitely asserted, in conclusion, that infants who die before accountability begins are saved through the redemption which is in Christ Jesus.

INFINITY

The doctrine of infinity, such as it is, will be contained in the one word *infinite*. It represents only that which is of God, since His power and resources and mode of being are infinite (Ps. 147:5). Due to the poverty of human language and a disposition oftentimes to speak in superlatives, this particular term, which in itself is most restricted, has become to many a mere form of exaggeration (cf. Job 22:5; Nah. 3:9). *Infinite* occurs three times in Scripture, as indicated above.

INHERITANCE

As an Old Testament doctrine, the theme of inheritance begins with Jehovah’s partitioning of the promised land to tribes and families (Lev. 25:23–28; Num. 26:52–56; 27:8–11). When no heir existed the

estate went to the nearest kinsman. God's way of preserving these properties in line with their original grants was to cause that all estates should be restored in the year of jubilee or every fifty years.

The New Testament doctrine is to the effect that the believer has an inheritance in God (Rom. 8:16–17; Eph. 1:14; 1 Pet. 1:4) and God a heritage in the believer (Eph. 1:18; cf. Rom. 5:8–10).

INNOCENCE

The term *innocent* implies only absence of evil (Matt. 27:4, 24). It is thus altogether negative. By so much it corresponds with the legal words *not guilty*.

A child is an example of innocence (Matt. 18:3). Adam as created was innocent; but the term does not describe the Last Adam's life on earth. He on the contrary was holy and undefiled and separate from sinners (Heb. 7:26). Here, then, is another term which should be used with care and discrimination.

INSPIRATION

As applied to Scripture, the term *inspiration* means 'God-breathed' (2 Tim. 3:16–17) and more particularly that the words of Holy Writ are derived from God. *All* Scripture is said to be God-breathed, not as the Revised Version might suggest: "Every scripture inspired of God [or, God-breathed] is also profitable ..." Regarding the Scriptures and plenary, verbal inspiration, it may be said that no other explanation has been the belief of the church from the beginning.

The English word *inspiration* is from the Latin root *spiro*, which means 'to breathe,' translating the Greek word θεόπνευστος (used but once in the New Testament, 2 Tim. 3:16) that means 'God-breathed or inbreathed of God.' Scripture did not originate with men, but with God. It is one of God's most wonderful actions. 2 Peter 1:21 has to do with the counterpart to this divine work respecting human reception of the God-directed words. The Bible authors were moved or borne along as a ship by the wind. Each word of the Bible is, therefore, to a certain degree of dual authorship—both from the Holy Spirit and its human authors.

Men of serious mind have sought to prove the authoritative character of the Scriptures by declaring that only some parts are inspired; but this approach leaves to man the responsibility of determining how much is inspired, and man indeed may as well be sole author of the text if he can pass such a discriminating judgment.

No progress has ever been made in formulating doctrine from the Bible when men have doubted the inspiration of the Scriptures in all its parts. This work on Systematic Theology, then, is based on a complete credence respecting the plenary, verbal inspiration of the Bible, the very position which has been defended on earlier pages.

INTERCESSION

Interceding is a form of prayer sufficiently particular to justify separate consideration apart from the general doctrine of prayer (see PRAYER).

Intercession contemplates the ministry of one who stands between God and some great need, as in the case of Abraham interceding for the cities of the Jordan plain. Rightfully it is said in Romans of all praying:

“We know not what we should pray for as we ought,” when so much is involved in God’s purpose and plan for each human life. Only “Thy will be done” (Matt. 6:10) can be the final attitude of all who intercede. The Christian cannot himself know the scope and force of prayer; however, in this respect God makes provision. The one central passage on intercession (Romans 8:26–27), therefore, reads: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” The Spirit knows omnisciently (cf. 1 Cor. 2:10–11), then, and God who searches the heart knows the mind and language of the Spirit. This portion of Romans is a peculiar passage in that it records communication between the Father and the Spirit. Prayer in all its forms has adequate enablement. It is to be offered to the Father (Matt. 6:9), in the name of the Son (John 16:23–24), and in the power of the Spirit’s enablement (cf. Eph. 6:18; Jude 1:20).

INTERMEDIATE STATE

The doctrine of an intermediate state concerns the estate of the redeemed between death and resurrection of the body. Some treatment of this theme is usually incorporated into works on Systematic Theology as a phase of Eschatology.

There is little or no direct teaching on this doctrine in the Old Testament; yet when the Synoptic Gospels are considered as a continuation of the Old Testament revelation, as indeed they should be considered, much light is thrown on the Hebrew Scriptures respecting the intermediate state. Two important passages may be cited for illustration: “And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom” (Luke 16:23); “And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise” (Luke 23:43). These verses are revealing in respect to the estate of the Old Testament saints. Christ Himself, in the former, pictures the rich man suffering torment and the beggar enjoying Abraham’s bosom. To a Jew, Abraham’s bosom is the sublime place of rest and peace; but of course this is far removed from the believer’s place in this age, for the Apostle Paul says that “to depart and to be with Christ is far better” than anything the world may afford.

The body rests in the grave, accordingly, and must see corruption. There is no Scripture which justifies the notion that the soul and spirit sleep in unconsciousness during the interval between death and resurrection. The dying thief, as noticed above, was assured of a place in paradise the day that he died. It is probable that paradise—now the place of waiting for the blessed dead before they rise—was at the resurrection of Christ moved into heaven; for Paul, likely when stoned to death at Lystra (2 Cor. 12:1–10), was caught up into a paradise located in the third heaven. God does not reveal further the estate of those with Christ in paradise.

2 Corinthians 5:1–8 may promise an intermediate body for those believers who die lest they be found disembodied. It is a body “from heaven,” not indeed the resurrection body from the grave.

In answer to the question whether those now with Christ know of conditions on earth and whether they know each other, no revelation is given; and here, as always, the silence of God should be respected.

INTERPRETATION

The doctrine of interpretation contemplates the science of discovering the exact meaning of the Spirit

Author as this is set forth in a given Scripture passage. Such a science may be described theologically as *hermeneutics*. To fathom this doctrine it is necessary to know and follow the recognized rules of Scripture interpretation. In his classroom textbook on hermeneutics Dr. Rollin T. Chafer advances the following four major rules, to which less important rules may be added:

1. “The first rule of Biblical interpretation is: Interpret grammatically; with due regard to the meaning of words, the form of sentences, and the peculiarities of idiom in the language employed. The sense of Scripture is to be determined by the words; a *true* knowledge of the words is the knowledge of the sense. ... The words of Scripture must be taken in their common meaning, unless such meaning is shown to be inconsistent with other words in the sentence, with the argument or context, or with other parts of Scripture. ... The true meaning of any passage of Scripture, then, is not every sense which the words will bear, nor is it every sense which is true in itself, but that which is intended by the inspired writers, or even by the Holy Spirit, though imperfectly understood by the writers themselves” (Angus-Green, *Cyclopedic Handbook of the Bible*, p. 180).

Out of the multitude of examples cited in the various texts, one from Lockhart on [Ephesians 2:8](#) may be cited. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” He says: “We may ask, what is the gift of God? Many would answer, ‘grace’; many others, ‘faith’; some, ‘salvation.’ But what does the grammar require?” After eliminating “grace” and “faith” as the antecedents of “that,” he proceeds: “The only other possible antecedent is the salvation expressed by the verb ‘saved.’ Some have objected that the Greek noun for salvation is feminine; but we must notice that salvation is here expressed ... by the verb, and Greek grammar again requires that a pronoun which refers to the action of a verb for its antecedent must be neuter. This exactly suits the case; and the meaning is, Ye are saved by grace through faith; but the salvation is not of yourselves, it is the gift of God. Here the interpretation that accords with the grammar is reasonable and satisfactory” (*Principles of Interpretation*, p. 85–86). I have pointed out before, however, that the observance of all grammatical requirements often leaves one short of the meaning of the doctrinal contents of the text. Cell erier has this in mind when he says: “Suppose that he [an interpreter] undertakes to explain the words of Jesus to the paralytic: ‘My son, thy sins be forgiven thee’ ([Mark 2:5](#)), Grammatical Hermeneutics may readily do its work, but it will not fathom the depth of meaning which these words contain’ (*Biblical Hermeneutics*, Elliott and Harsha, translators, p. 53).

2. The second rule of interpretation is: “Interpret according to the context.” “The meaning of a word, again, will often be modified by the connexion in which it is used. ... This rule is often of great theological importance” (Angus-Green, *op. cit.*, p. 186–87). (Examples: Various meanings of *Faith, Flesh, Salvation, Grace*, etc.). “The study of the context is the most legitimate, efficacious, and trustworthy resource at the command of the interpreter. Nothing can be more convenient, more logical than to explain an author by himself, and to have recourse to the entire train of thought. It is much less easy for sophism to abuse this mode of interpretation than that of dealing with etymology, philology, and exceptions of syntax” (Cell erier, *op. cit.*, p. 101). Although these latter are often valuable aids, they may also be pushed to harmful effects. (Example: The etymological study of some words indicates that their significance has entirely departed from the root meaning. On the ground of etymology, therefore, it would be misleading for an interpreter to hold to the root meaning in such cases.) One of the most helpful results of contextual study is furnished by the definitions of the author’s own terms. (Examples: “That the man of God may be perfect, thoroughly furnished unto all good works.” [2 Tim. 3:17](#). By *perfect* here is meant: “Thoroughly furnished” for service. There are a number of contexts in which the word *perfect* needs the light from the context for its exact meaning. In such passages the thought is not perfection in its widest sense, but maturity in a specified line of experience or endeavor.)

3. Sometimes the context does not give all the light needed to determine the meaning of a word or a phrase. In such cases a third rule is necessary, namely: “Regard the scope or design of the book itself, or of some large section in which the words and expressions occur” (Angus-Green, *op. cit.*, p. 192). The purpose in writing a book is often clearly mentioned, especially in the N.T. Epistles. This avowed purpose will often throw light on passages otherwise obscure. Terry gives the following example: “There can be no doubt, ... that, after his opening salutation and personal address, the apostle [Paul] announces his great theme [of Romans] in verse 16 of the first chapter. It is *the Gospel considered as the power of God unto salvation to every believer, to the Jew first, and also to the Greek.* ... It manifestly expresses, in a happy personal way, the scope of the entire epistle.” After an analysis of the entire epistle, he says: “It will be found that a proper attention to this general plan and scope of the Epistle will greatly help to the understanding of its smaller sections” (*Biblical Hermeneutics*, p. 111–12).

4. “The fourth and most comprehensive rule of Biblical interpretation is: Compare Scripture with Scripture. ... A Scripture truth is really the consistent explanation of all that Scripture teaches in reference to the question examined; and a Scripture duty is the consistent explanation of all the precepts of Scripture on the duty” (Angus-Green, *op. cit.*, p. 195). As has already been noted, this procedure was not employed until the Reformation; and sound hermeneutics was not developed until this method was adopted. It results in “the analogy of faith which regulates the interpretation of each passage in conformity with the whole tenor of revealed truth.” Under this general head Cellérier also says: “To admit a positive revelation and to reject things positively revealed is a great inconsistency” (*Op. cit.*, p. 19). This inconsistency is not uncommon. Some interpreters who claim to accept the Bible as the revealed Word of God, reject specific revelations in it because these do not fit into the framework of their preconceived theology.—*The Science of Biblical Hermeneutics*, pp. 75–78

Since every student of Scripture, especially the one who would attempt to expound the Word of God, is confronted with the problem of giving to the Sacred Text its precise meaning, the need of following these rules is imperative.

ISRAEL

An elect, sacred, and everlasting nation is the plan or purpose of God for Israel. This people came into being miraculously as the seed of Abraham through Isaac and Jacob. They are the object of immeasurable covenants and promises and this becomes their major identification or destination, for the covenants are secured or sealed by the act of Jehovah. Israel stands alone, in distinction from all other nations combined. Those many nations are known as Gentiles, but Israelites as Jews. Individual Jews are such because of the fact that they were born into covenant relations with God by a physical birth. Herein lies a great contrast, since Christians are such because they were born by a spiritual birth into right relations with God. Because Israel sustains a covenant relationship to God, He gave them a specific rule of life through Moses. Keeping the rule of life, however, did not and could not make them children of Jehovah’s covenant. They were to keep the rule of life because they were already in the covenant. The believer has a rule of life secured by his position under grace today and so keeping this or any rule will not make him a child of God, although being a child of the Father above he should walk according to His revealed will.

Israel’s relationship to Jehovah remained unchanged until the present age, in which time God has ordained that there should be “no difference” between Jew and Gentile (Rom. 10:12). All alike are under sin (Rom. 3:9; Gal. 3:22), and the individual Jew like the Gentile may be saved alone through faith in Christ. In similar manner, all Jews are now subject to divine judgment, which is something eternal if they continue as

Christ rejecters. When the present age is completed, Israel will return to Jehovah's purpose for her and will enter, properly purged, the long-promised and anticipated kingdom glory. God must yet deal specifically with Israel in judgment (Ezek. 20:33–34). So also all the nations shall stand before the throne of Christ's glory to be judged respecting their treatment of Israel as a people (cf. Matt. 25:31–46).

In a manner and to an extent quite impossible of comprehension by the finite mind, Israel is appointed to glorify God. This truth must not be slighted. God speaks of the elect nation as "Israel my glory" (Isa. 46:13), and indeed He has chosen that nation above all nations for His glory (Gen. 12:1–3). He loves them with an everlasting love (Jer. 31:3). When the Christian loves with a divine compassion he will acknowledge what God loves. Therefore, he too must love Israel.

J

JEHOVAH

As an introduction to the name *Jehovah*—one of the three primary Old Testament names for God—and its import, two paragraphs from the article by Dr. T. Rees on “God” in the *International Standard Bible Encyclopaedia* may well be quoted:

Jehovah (Yahweh).—This is the personal proper name *par excellence* of Israel’s God, even as Chemosh was that of the god of Moab, and Dagon that of the god of the Philistines. The original meaning and derivation of the word are unknown. The variety of modern theories shows that, etymologically, several derivations are possible, but that the meanings attached to any one of them have to be imported and imposed upon the word. They add nothing to our knowledge. The Hebrews themselves connected the word with *hāyāh*, “to be.” In [Exodus 3:14](#) Jehovah is explained as equivalent to *·ehyeh*, which is a short form of *·ehyeh ·āsher ·ehyeh*, translated in R.V. “I am that I am.” This has been supposed to mean “self-existence,” and to represent God as the Absolute. Such an idea, however, would be a metaphysical abstraction, not only impossible to the time at which the name originated, but alien to the Hebrew mind at any time. And the imperfect *·ehyeh* is more accurately translated “I will be what I will be,” a Semitic idiom meaning, “I will be all that is necessary as the occasion will arise,” a familiar Old Testament idea (cf. [Isa. 7:4, 9](#); [Ps. 23](#)).

This name was in use from the earliest historical times till after the exile. It is found in the most ancient literature. According to [Exodus 3:13 f.](#), and especially [6:2–3](#), it was first introduced by Moses, and was the medium of a new revelation of the God of their fathers to the children of Israel. But in parts of Genesis it is represented as being in use from the earliest times. Theories that derive it from Egypt or Assyria, or that would connect it etymologically with Jove or Zeus, are supported by no evidence. We have to be content either to say that Jehovah was the tribal God of Israel from time immemorial, or to accept a theory that is practically identical with that of Exodus—that it was adopted through Moses from the Midianite tribe into which he married. The Kenites, the tribe of Midianites related to Moses, dwelt in the neighborhood of Sinai, and attached themselves to Israel ([Judg. 1:16](#); [4:11](#)). A few passages suggest that Sinai was the original home of Jehovah ([Judg. 5:4–5](#); [Deut. 33:2](#)). But there is no direct evidence bearing upon the origin of the worship of Jehovah: to us He is known only as the God of Israel.—Pp. 1254–5

The various compounds with *Jehovah* being used in the Old Testament are:

Jehovah-jireh—‘Jehovah sees’ ([Gen. 22:13–14](#)),

Jehovah-nissi—‘Jehovah is my banner’ ([Ex. 17:15](#)),

Jehovah-shalom—‘Jehovah is peace’ ([Judg. 6:24](#)),

Jehovah-shammah—‘Jehovah is there’ ([Ezek. 48:35](#)),

Jehovah-tsidkenu—‘Jehovah our righteousness’ ([Jer. 23:6](#)),

Jehovah-rā-ah—‘Jehovah my shepherd’ ([Ps. 23:1](#)),

Jehovah-rapha—‘Jehovah that healeth’ ([Ex. 15:26](#)).

In the light of the plural form of *Elohim*, Deuteronomy 6:4 is significant, also the collective use there of

the word *one*. The text reads: “Hear, O Israel: The LORD our God is one LORD.” A translation just as acceptable might read: “Jehovah [note the name is singular] our Elohim [now it is plural] is one [several entities united in one] Jehovah.” What, therefore, must be the significance of Christ’s reference to Himself as Jehovah or the “I am” (John 8:58)?

JERUSALEM

The International Standard Bible Encyclopaedia (p. 1596) declares: “The earliest mention of Jerusalem is in the Tell el-Amarna Letters (1450 B.C.), where it appears in the form of Uru-sa-lim ...” The earthly Jerusalem, sometimes called Zion because such was the name for the city’s ancient citadel, is referred to as the city of David (cf. 2 Sam. 5:6–12) and the city of the great king (Matt. 5:35). It is indeed a city of an incomparable history and of a marvelous destiny. It will yet be the capital of the whole earth. Out from it Messiah’s law and rule shall go, for Isaiah 2:1–4 declares: “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

During the time of Messiah’s absence now, Jerusalem is a sign; for as long as it is under the leadership of foreign powers, as today, Gentile times are unfulfilled, though Gentile times are to be fulfilled at once when the city is returned to Israel’s ownership or authority: “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24). The city of the future will have a specific religious character: “Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zech. 8:20–23). Again, Isaiah declared regarding the filth of the city: “And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain” (4:3–6; cf. Jer. 31:6–14; Mic. 4:6–7).

While the name *Jerusalem* may likely mean ‘city of peace,’ it has in its history been the location of more wars than any other locality in the world. It proves indeed the symbol of Israel dwelling in the land, so that as long as Israel is living out of the land and scattered among the nations there can be no world peace, as there is none today.

The present situation, with many nations aroused to action as in the United Nations Council, has not been duplicated before since Jerusalem was destroyed by Titus in 70 A.D. It is to be observed, certainly, that action could be taken at any time which would restore the promised land to Israel. It assuredly is a land of

promise and Jehovah's covenant respecting it cannot be broken.

The new Jerusalem is a city yet to be (Rev. 21:1–2). It was the hope of Old Testament saints (cf. Heb. 11:10). According to the present plan of spiritual citizenship it is described in Hebrews 12:22–24. This description conforms completely to the one given in Revelation 21:2–22:5. According to Revelation 22:5 the heavenly city endures forever. This city is not the new heaven, for it comes down out of heaven (Rev. 21:10). See Zion.

JESUS

Jesus, the human name for the Son of God, is really the Greek form of the Hebrew name *Joshua* (cf. Acts 7:45; Heb. 4:8). The incarnate One was named by God, His full title being *Lord Jesus Christ*. *Lord* relates Him to His eternal Deity and *Christ* to His threefold office in relation to Israel, that of prophet, priest, and king, as the Messiah.

The name *Jesus*, bestowed according to divine command, means “He shall save his people from their sins” (Matt. 1:21), as Joshua meant “Jehovah is salvation.” This signification has given a very important and far-reaching meaning to the cognomen *Jesus*.

In Revelation 19:11–16 the last and final description of Christ's second advent is given. In this passage He appears under four titles. Three are revealed and one is withheld. He is Faithful and True (vs. 11), which characterization relates Him in language chosen by the Spirit to the Gospel by Mark. He is the Word of God (vs. 13), which relates Him to the Gospel by John. He is King of kings and Lord of lords (vs. 16), which relates him to the Gospel by Matthew. The name “that no man knew” (vs. 12) is likely one related to the Gospel by Luke, speaking of His humanity. *Jesus* is the human name, of a certainty, and what is involved thereby in His people being removed from their many sins is not knowable. The time will nevertheless come when, according to Philippians 2:9–10, “at the name of Jesus” every knee is forced to bow.

JUDAISM

There is no revelation of any distinctive relationship being set up either between God and the angels or between God and the Gentiles which partakes of the character of a true religion, but God has entered into relations with the Jew which results in Judaism, or what the Apostle identifies as the religion of the Jews (Acts 26:5; Gal. 1:13; cf. James 1:26–27), and with the Christian which results in Christianity, or what the New Testament writers designate as “the faith” (Jude 1:3) and “this way” (Acts 9:2; 22:4; cf. 18:26; 2 Pet. 2:2). Judaism and Christianity have much in common, for each is ordained of God to serve a specific purpose. They incorporate similar features in the realm of religion—God, man, righteousness, sin, redemption, salvation, human responsibility, and human destiny; but these similarities do not establish identity since the dissimilarities far outnumber the similarities. There are also remarkable points of likeness between the laws of Great Britain and the statutes of the United States, but this fact does not constitute the two nations one.

A complete religious system provides at least seven distinctive features, all of which accordingly are present both in Judaism and Christianity. These elements are: (1) an acceptable standing on the part of man before God, (2) a manner of life consistent with that standing, (3) a divinely appointed service, (4) a righteous ground whereon God may graciously forgive and cleanse the erring, (5) a clear revelation of the responsibility on the human side upon which divine forgiveness and cleansing may be secured, (6) an effective basis upon which God may be worshiped and petitioned in prayer, and (7) a future hope.

It should be made emphatic that to observe distinction between Judaism and Christianity is the beginning of wisdom in understanding the Bible. Theologians of past generations have made no greater mistake than to suppose, despite all the evidence to the contrary, that Judaism and Christianity are one and the same, or as some have said: "One is the bud and the other is the blossom." Judaism has not merged into Christianity. This is a colossal error of Covenant Theology perpetuated to the present day. Inasmuch as the Bible contains both these systems and any comprehensive theology which is systematic at all will distinguish between the two systems, it is to be reckoned but incidental that both are found in the one divine revelation or volume. Howbeit, admittedly they have much in common.

These systems doubtless set up conflicting and opposing principles, but since these difficulties appear only when an attempt is made to coalesce systems, elements, and principles which God has separated the conflicts really do not exist at all outside the unwarranted unifying efforts of theologians; in fact, they rather demonstrate the *necessity* of a due recognition of all God's different and distinct administrations. The true unity of the Scriptures is not discovered when one blindly seeks to fuse these opposing principles into one system, but rather when God's plain differentiations are observed. The dispensationalist does not create the great differences as he is sometimes accused of doing. The conflicting principles, such as may be found in the text of Scripture, are observable by all who penetrate deep enough to recognize the essential features of divine administration. Instead of creating the problems, the dispensationalist is actually the one who has a solution for them. If the ideals of an earthly people for long life in the land which God gave unto them (Ex. 20:12; Ps. 37:3, 11, 34; Matt. 5:5) does not articulate with the ideals of a heavenly people who, while on the earth, are but "strangers and pilgrims" and enjoined to be looking for and loving the imminent appearing of Christ (2 Tim. 4:8; Titus 2:13; 1 Pet. 2:11), the problem is easily solved by the one whose system of interpretation will be proved rather than distressed by such distinctions. A plan of interpretation which, in defense of an ideal unity of the Bible, contends for a single divine purpose, ignores drastic contradictions, and is sustained only by occasional or accidental similarities, must be doomed to confusion when confronted with the many problems which such a system imposes on the text of Scripture, which problems are recognized by the dispensationalist only as he observes them in such a system as would create them.

All Scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16), but all Scripture is not of primary application to a particular person or class of persons which the Bible designates as such. All Scripture is not about the angels nor about the Gentiles. In like manner, all Scripture is not addressed to the Jew nor to the Christian. These are obvious truths, and the dispensationalist's plan of interpretation is none other than an attempt to be consistent in following these distinctions in the primary application of Scripture as far as, and no further than, the Bible carries them. However, all Scripture is profitable just the same, that is, it has its moral, spiritual, and secondary application. To illustrate this: Much valuable truth may be gained from the great body of Scripture bearing on the Jewish Sabbath; but if that body of Scripture has a primary application to the Church, then the Church has no Biblical ground for observance of the first day of the week (which she certainly has) and she could offer no excuse for her disobedience respecting the Sabbath, and her individual members, like all Sabbath breakers, should be stoned to death (Num. 15:32–36). In like manner, if all Scripture is of primary application to believers of this age, then they are in danger of hell fire (Matt. 5:29–30), of unspeakable plagues, diseases, and sicknesses, and by reason of these to become few in number (Deut. 28:58–62), and of having the blood of lost souls required at their hands (Ezek. 3:17–18). Moral and spiritual lessons are to be drawn from God's dealing with Israelites quite apart from the necessity being imposed upon Christians to comply with all that a primary application of the Scriptures which are specifically addressed to Israel would demand. Of the believer of this age it is said: "He shall not come into condemnation [judgment, R.V.]" (John 5:24) and "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1, R.V.). These precious promises are disannulled by diametrically opposite declarations if all Scripture applies primarily to the Christian. Arminianism is the legitimate expression of all this confusion, to be sure, and the would-be Calvinist who ignores the plain distinctions of the Bible has no defense against Arminian

claims.

Both Christianity and Judaism have their separate histories and are in existence at the present time. So, likewise, they have their separate eschatologies, all of which the student should recognize and study.

JUDGMENT

Again, many theologians have erred greatly in contending that there is one judgment and in seeking to merge several other judgments into this particular one. For instance, they are convinced that the judgment of the nations (Matt. 25:31–46) is the same as the judgment of the great white throne (Rev. 20:11–15). One Christian young man when asked concerning the judgment of the nations precisely who the sheep were said in reply: “The saved people, of course.” To the next question —“And who are the goats?”—he replied: “Those are the unsaved people.” When asked who are the ones called “my brethren,” he was helpless to answer. This problem drove him to the study of the Scripture and made him a most exceptional and useful Christian. Inattention to the details of Scripture is without excuse in the light of the disclosure that there are at least eight well-defined judgments presented by the Word of God. These are:

1. OF THE CROSS. Sin has been judged by Christ as Substitute for all on behalf of whom He died. The believer has been in court, condemned, sentenced, and executed in the Person of his Substitute (John 5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26–28; 10:10, 14–17; 1 Pet. 2:24). In this connection it may be said that Satan has been judged at the cross (John 16:11; Col. 2:14–15), which judgment evidently consists in taking from him much of the authority he had over the unsaved in keeping them from knowing the gospel of grace (cf. Isa. 14:17 with 61:1). The cross completed this judgment upon sin. “It is finished” (John 19:30). It therefore becomes something to believe for salvation.

2. OF SELF. The warning to judge self is addressed directly to those who are saved: “For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world” (1 Cor. 11:31–32). Here chastisement of the believer is contemplated as a judgment from God which will not occur if the believer will be faithful in judging himself before God. Hence the promise of 1 John 1:9 is to be included with thought of this warning. Forgiveness and cleansing are assured once the believer has made confession to God, since that really means self-judgment.

3. OF BELIEVERS. As stated above, this kind of judgment is experienced by believers and only when confession or self-judgment is lacking. It is a most real and practical thing in daily experience and underlies all Christian spirituality. Right relations with God can be maintained only as one is attentive and faithful in the matter of confession to God covering all known sin. The extreme form of chastisement is removal of the believer from this life through death (John 15:2; 1 Cor. 11:30–32; 1 John 5:16). The central passage on chastisement is found in Hebrews 12:3–15.

4. OF THE BELIEVER’S WORKS. According to 2 Corinthians 5:10—“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad”—all who are saved must come before the βῆμα or judgment seat of Christ. This experience occurs in spite of the assurance given by John 5:24 that the child of God shall not come into judgment. Although his sins have been judged at the cross and will not be brought up again, at the judgment seat of Christ his works or service must be judged. This distinction is made clear in 1 Corinthians 3:9–15. “If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (vs. 15). See Romans 14:10; 1 Corinthians 4:5; Ephesians 6:8; 2 Timothy 4:8; Revelation 22:12.

5. OF ISRAEL. That Israel must come into judgment is most clearly taught, and indeed before they

enter the kingdom or more specifically at the end of the great tribulation. The central passage is Ezekiel 20:33–44, with added confirmation from the parable of the ten virgins (see likewise all of Matt. 24:9–25:30; cf. Joel 3:11–15).

It would seem probable that there will be a resurrection of all Israel of the past dispensation in connection with this special judgment and that the nation shall awake to its national importance and past greatness then. Those who lived with the kingdom in view are to rise and enter the earthly glory (cf. Ezek. 37:1–14; Dan. 12:1–3).

6. OF THE NATIONS. At the close of the great tribulation and at the time when the nations will have taken sides, as they must do during the tribulation, for or against Israel, the Semitic question will be the problem of those days. All nations then living and immediately involved in their relation to Israel will be judged. That judgment will consider every nation on the earth at the time, some peoples to be dismissed unto the lake of fire to which they by reason of their actions were destined to go, others to enter the kingdom with Israel. The latter are the sheep nations and the former—those on the left hand—are the goat nations (cf. Matt. 25:31–46). The issue is the kind of treatment accorded Israel during the tribulation period. Prophecy has indicated that certain Gentile nations will share the coming kingdom with Israel (cf. Isa. 60:3; 61:6; 62:2). These nations shall serve Israel (cf. Isa. 14:1–2; 60:12). The Gentile nations are declared to be present in the earth when the new city comes down from God out of heaven (cf. Rev. 21:24, 26).

The astonishing thing is that, when the King-Messiah tells the sheep nations of their faithfulness to Him through kind treatment of Israel (Matt. 25:35–36), they do not recognize they have done these things (cf. vss. 37–39). Likewise, when the goat nations are informed regarding their failure toward Christ through harsh treatment of Israel (Matt. 25:41–43) they are also unaware of having done anything amiss and must, as the sheep nations, ask “When ...?”

The question may therefore be raised: Is there an issue in the world so great that it determines the destiny of nations, yet the nations do not know about it? Yes there is, and that issue must be Israel, the elect, sacred nation. Of a truth, the nations of the earth cannot understand how God has an elect people in Israel, a chosen stock. But “I have chosen thee above all the nations of the earth for my glory” (cf. Deut. 7:6; Isa. 46:13) is not said of any other people, nor can it easily be understood by the nations of the earth.

At the beginning of their history as a people, God gave to Abraham a warning in which he said: “I will bless them that bless thee, and curse him that curseth thee” (Gen. 12:3). It is not accidental that the word “curse” appears in both the Genesis and Matthew passages. At the time when God is anticipating the period of Israel’s life among the nations, He said: “I will bless them that bless thee,” while at the end of this period He in the Person of His Son also said: “Come, ye blessed of my Father.” Likewise, at the beginning: “I will curse him that curseth thee,” whereas at the end it must be said: “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” And all of this judgment comes because of Christ’s “brethren”—Israel.

7. OF ANGELS. The central passage here (1 Cor. 15:24–26) indicates that during the kingdom reign of Christ angelic powers must be judged, and among them as a last enemy death must be destroyed. There are also fallen angels to be judged (cf. 1 Cor. 6:3; 2 Pet. 2:4; Jude 1:6; Rev. 20:10).

8. OF THE GREAT WHITE THRONE. The major passage for this last judgment is Revelation 20:11–15, which reads: “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the

second death. And whosoever was not found written in the book of life was cast into the lake of fire.” This is God’s final dealing with all the wicked dead. That all unsaved humanity must be raised to judgment is taught by Christ in John 5:28–29. Nobody has any authority to modify the terrible revelation that God has made in connection with the final reckoning. The Word of God must stand as it is. But a moment’s comparison between the events enumerated in relation to the judgment of the nations (Matt. 25:31–46) as contrasted with those of the great white throne (Rev. 20:11–15) ought to show that they are utterly incomparable.

THE JUST

The just is a distinctive phrase peculiar to the Old Testament where men are classed as either wicked or just. In Psalm 37:12, for example, it is written: “The wicked plotteth against the just, and gnasheth upon him with his teeth.” This term *just* is applied to individual men like Noah (Gen. 6:9). The terminology refers to the qualities in a person of justice, reasonableness, righteousness in life and compliance with all the law of God. Bildad asked the question: “How then can man be justified with God?” (Job 25:4). Micah came nearer than any other to answering this question according to the Old Testament when he said: “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (6:8).

The student should distinguish between the just man of the Old Testament who manifestly was constituted such by his own good works, on the one hand, and the justified man of the New Testament who is constituted thus by faith in Christ (Rom. 5:1), on the other hand.

JUSTICE

Justice refers to a virtue which doubtless has its only perfect manifestation in God, although He cleanses the sinful and forgives. The gospel of God’s grace is the solution to the problem of how God can remain the just One and yet pardon sinners (Rom. 3:25–26). See the doctrines of Gospel, Government, Grace, Guilt, Holiness, Judgment, Punishment, and Righteousness.

JUSTIFICATION

Those who would discern the important facts and force of Christian doctrine do well to distinguish between the things which God does for the Christian and the things which the Christian may do for God. The wide difference in activities is obvious. What God does is usually His to do of necessity since no one else could do it, and what the Christian may do for God may be superhuman and thus dependent on an enabling power of the indwelling Spirit of God.

The things which are wrought of God on behalf of the Christian in his salvation are, again, to be grouped into two classes: those which are done when one believes and is saved and those which are done when Christ comes to take His own unto Himself. So much is accomplished in the first undertaking that he may well say in the words of the Apostle: “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col. 1:12). In the second undertaking the body will be changed (cf. 1 Cor. 15:51–54; Phil. 3:21), and the saved one will pass out of all limitations of knowledge into the immeasurable knowledge of God. This is indicated in 1 Corinthians 13:12: “For now we see

through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

Manifestly, to be justified before God is His own undertaking. It appears as the consummation of God in the work of salvation—not chronologically, however, but logically. That is, it does not occur after some other features of His saving work, only because of those features. The Apostle has indicated certain achievements of God in logical order. It is written then: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified” (Rom. 8:29–30). In this passage justification is named as the last and consummating work for the believer while still in the world. In so justifying God does not legalize a fiction or make-believe. He must and does have a righteous ground on which to justify the ungodly (cf. Rom. 4:5). A distinction must be observed here between just men of the Old Testament and those justified according to the New Testament. According to the Old Testament men were just because they were true and faithful in keeping the Mosaic Law. Micah defines such a life after this manner: “He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (6:8). Men were therefore just because of their own works for God, whereas New Testament justification is God’s work for man in answer to faith (Rom. 5:1).

Throughout past generations the theologians have striven to form definitions of justification but perhaps with uniform incompleteness and failure. So great and valuable a theological treatise as the *Westminster Shorter Catechism* presents the following effort: “Justification is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone” (Question 33). Yet there is no Biblical ground whatever for this reference to divine pardon of sin in connection with justification, for justifying has not anything to do with pardon or forgiveness though it is true that none are forgiven who are not justified and none justified who are not forgiven. To forgive means subtraction while to justify means addition. Justification is a declaration by God respecting the Christian that he has been made forever right and acceptable to Himself. For so much as this to be declared there must be an unalterable reality on which it may rest. This basis is the position to which the Christian has been brought through God’s grace. All whom God has predetermined are called, and all who are called are justified, and all who are justified are now (logically speaking), and to be (chronologically speaking), glorified (Rom. 8:29–30). God cannot afterwards condemn the one that He has before justified (Rom. 8:33). In fact, four great supporting realities are to be named at this point. “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Rom. 8:34). Thus a justified state must be unchangeable since the ground upon which it rests is so secure forever. There is no justification provided for man which is not eternal in character. Because the actual standing of the Christian before God is so little understood, justifying is also misunderstood. Of the Christian, however, it is revealed that:

1. HE IS A NEW CREATION. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” (2 Cor. 5:17–18). The old things which have passed away are not habits or failures in daily life, but positions, which positions were cared for by God—being reconciled of God by Jesus Christ.

2. HE IS MADE THE RIGHTEOUSNESS OF GOD through being in Christ.—“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30); “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21). Observe accordingly the ambition of the great Apostle at the time when he was saved and had abandoned all his former confidences for the sake of Christ: “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the

knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Phil. 3:7–9).

3. HE IS PERFECTED FOREVER. According to Hebrews 10:14 the Christian is perfected forever in position though not yet in daily life. In this passage the word *sanctify* must be given its true meaning, ‘to set apart or classify’ as all are so grouped by themselves who are in Christ. It therefore relates to every Christian. The passage reads: “For by one offering he hath perfected for ever them that are sanctified” (Heb. 10:14).

4. HE HAS THE FULLNESS OF CHRIST. Furthermore, to be in Christ, as all saved persons are by the baptism of the Spirit, means that the fullness or *plērōma* of Christ becomes their unchangeable portion. Consider with special care the amazing declarations bearing upon this: “And of his fulness have all we received, and grace for grace” (John 1:16); “For it pleased the Father that in him should all fulness dwell” (Col. 1:19); “For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power” (2:9–10). To be “complete in him” is but a restatement of John 1:16. The words *ye are complete* are translated from the same root as yields the form *πλήρωμα*, since all that Christ is—the *πλήρωμα* of the Godhead bodily—becomes the Christian’s possession because of the fact that he lives in Him. One cannot be thus perfectly in Christ (1 Cor. 12:13) and not partake of all that Christ is.

It is this complete standing which belongs to every believer, which position God recognizes whether anyone on earth recognizes it or not. And it is such a one that God justifies. Indeed, He defends that justification as faithfully and as definitely as once He condemned man as ungodly.

The conclusion of the whole matter is that God undertakes by His Spirit and through His Son to make all He saves meet to be partakers of the inheritance of the saints in light, and because of the perfection or quality of the imputed merit of the Son of God He accepts them and is free to justify them forever. If God could be just Himself in justifying His own Son who is the embodiment of divine righteousness, He will be just likewise when He justifies the ungodly who through the mighty changes achieved by salvation appear before Him in the imputed merit of His Son. This is not legalizing a mere fiction nor is it any form of pardon and forgiveness only.

A notable passage is properly considered here, namely: “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus” (Rom. 3:22–24). A righteousness from God is said to be received and possessed on a faith principle in answer to faith in Christ Jesus, and it reaches unto and comes down upon all who believe—that must signify “being justified freely,” not hoping to be because of a good manner of life. The word translated *freely* presents a peculiar meaning and revelation here. It does not mean without hesitation on God’s part or any expense on the part of the one who is justified. It means here *without a cause*, no otherwise than the same word does in John 15:25 where Christ is reported as saying: “They hated me without a cause.” There was no basis in Him for their hatred. Thus the thought in Romans is: “Being justified without a cause for justification in the one who is justified.” None could find a cause in Christ for any hate against Him, so none could find a cause for justification in those who have come short of the glory of God through sin.

If it be inquired how God can justify the ungodly and sinful, the answer is to be found in the last part of Romans 3:24. It is all by His grace. But how can God exercise such matchless grace and achieve so much for the ungodly by grace? Verse 24 answers this query also: “through the redemption that is in Christ Jesus.” Then Paul’s great verse may well be read in reverse order: Because of the redemption which is secured in Christ Jesus, God is free to exercise His grace toward the ungodly sinner, even justifying him eternally, though finding no cause for justification in the sinner outside of the fact that the righteousness of

God has been bestowed upon all who believe. In verse 26 it is declared too that God is Himself just and righteous when He justifies the one who does no more than to believe on Jesus. The verse reads: “To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” Let no one, therefore, add to or take from the sole fact that ungodly sinners are saved—even to eternal justification—who only believe.

Justification rests on the redeeming death of Christ and not, as sometimes supposed, on His resurrection. When it is believed that it depends on the resurrection, it is usually because of some misunderstanding of Romans 4:25, which reads: “Who was delivered for our offences, and was raised again for our justification.” He was raised again, however, not to the end that justification might be possible, but because the free grant of it had been secured by His death. When the thing which completes the whole basis of justification was achieved, Christ came out of the realms of death. His great redemption work was thus shown to be something perfectly done.

Justification causes no one to be righteous. It is not the bestowment as such of righteousness. It rather proclaims one to be justified whom God sees as perfected in His Son. Therefore, this may be stated as the correct formula of justification: The sinner becomes righteous in God’s sight when he is in Christ; he is justified by God freely, or without a cause, because thereby he is righteous in His sight.

K

KING

The term *king* is used of one who rules over a people and is in possession of a dominion. It is applied as a concept first of all to God (1 Sam. 8:7), for He is sovereign over all. Secondly, the term is applied to Christ. Every Old Testament prophecy of the kingdom anticipates His kingly office: (a) Christ will yet sit on the Davidic throne as David's heir (2 Sam. 7:16; Ps. 89:20–37; Isa. 11:1–16; Jer. 33:19–21). (b) He came as a King (Luke 1:32–33). (c) He was rejected as a King (Mark 15:12–13; Luke 19:14; cf. Gen. 37:8; Ex. 2:14). (d) He died as a King (Matt. 27:37). (e) When He comes again, it is as a King (Rev. 19:16; cf. Luke 1:32–33).

A complete induction should be made here of all the Scripture bearing on David's throne and David's Son. Christ combined the offices of King and Priest (which latter office is found in connection with the Church as well as Israel; cf. Heb. 7 where Christ is a priest after the order of Melchizedek). His reign is mediatorial in that God will reign through Christ. The mediatorial feature which contemplates victory over all enemies, angelic and human, will cease eventually (1 Cor. 15:25–28). However, His reign is eternal nonetheless (2 Sam. 7:16; Ps. 89:36–37; Isa. 9:6–7; Luke 1:33), for He continues to reign by the same authority of the Father (cf. 1 Cor. 15:28).

KINGDOM

Two specific realms are in view as the doctrine of kingdom receives consideration:

1. **THE KINGDOM OF GOD**, which includes all intelligences in heaven or on earth who are willingly subject to God.

2. **THE KINGDOM OF HEAVEN**, which embraces any sort of empire that God may have on earth at a given time. The kingdom of heaven appears then in various aspects through the centuries, as—

- a. **THEOCRATIC**. First the rule was exercised by divinely appointed leaders, judges, and patriarchs.
- b. **COVENANTED**. It thus became the national hope of Israel (2 Sam. 7).
- c. **PREDICTED**. Much prophecy anticipates a glorious kingdom for Israel on the earth.
- d. **ANNOUNCED**. The ministry of John the Baptist, Christ, and the Apostles was to announce the kingdom unto the nation as at hand. That offer, however, was rejected.
- e. **POSTPONED UNTIL CHRIST RETURNS**. One of the greatest errors of theologians is an attempt, as essayed now, to build a kingdom on the first advent of Christ as its basis, whereas according to the Scriptures it will be realized only in connection with the second advent. All Scriptures conform to this arrangement, strange though it may look.
- f. **MYSTERY**. According to Matthew 13:11 the present conditions in Christendom are a mystery form of the kingdom. Since the kingdom of heaven is no other than the rule of God on the earth, He must now be ruling to the extent of full realization of those things which are termed “the mysteries” in the New Testament and which really constitute the new message of the New Testament.
- g. **REALIZED**. Not until the millennium will the kingdom of heaven come to realization.

A distinction should be made between the kingdom of God and the kingdom of heaven. It is to be

observed that Matthew employs the terminology *kingdom of heaven* and that Mark and Luke, when presenting much of the same teaching, use the phraseology *kingdom of God*. Some have assumed on this basis that the two kingdoms are one and the same. However, the differences seem more important than the similarities. Entrance into the kingdom of God is by a birth from above (John 3:3), for instance, whereas to the Jew of Christ's day and in anticipation of His earthly kingdom entrance to the kingdom is based upon righteousness. Matthew 5:20 declares this: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

As for another impressive difference, Matthew 8:12; 24:50–51; 25:28–30 declare that "the children of the kingdom" may be cast out. This retribution cannot be applied to the kingdom of God and its members (John 3:18). The parable of the wheat and the tares (Matt. 13:24–30, 36–43) and that of the good and bad fish (Matt. 13:47–50), significantly enough, are spoken only of the kingdom of heaven. However, the parable of the leaven (Matt. 13:33; Luke 13:21) is predicated of both kingdoms. Leaven represents evil doctrine rather than evil persons, and evil doctrine may and does corrupt both kingdoms.

LAW

Law is a term used about 200 times in the Bible, meaning a rule which regulates human conduct. Six subdivisions of the Bible doctrine of law follow:

1. NATURAL, INHERENT, OR INTRINSIC. That which God requires of every creature because of His own character, as it is written: "Be ye holy; for I am holy" (Lev. 11:44; 1 Pet. 1:16). This law was binding upon all, from Adam to Moses (cf. Gen. 26:5; Rom. 2:14–15; 5:12–14).

2. PRESCRIBED BY MAN (Gen. 9:6; Matt. 20:15; Luke 20:22; Acts 19:38; 1 Tim. 1:8–10; 2 Tim. 2:5). That which human government requires of its subjects.

3. OF MOSES. A rule divinely given through Moses to govern Israel in the land of promise. It was commended to them because they were a covenant people. Thus it defined the manner of their daily life. It was itself a covenant of works (Ex. 19:5–6). This covenant they soon broke. It will yet be superseded by the New Covenant (Jer. 31:31–34; Heb. 8:8–13). This agreement will include the former Law of Moses (Deut. 30:8).

The Law of Moses is recorded in three parts:

a. **COMMANDMENTS.** Embrace the moral government of Israel (Ex. 20:1–17). They are condensed and summarized in Matthew 22:36–40; fulfilled by love (Rom. 13:10; Gal. 5:14; James 2:8); proved to be law in character (Rom. 7:7–14).

b. **JUDGMENTS.** Embrace the social requirements (Ex. 21:1–23:33).

c. **ORDINANCES.** Regulate the worship (Ex. 25:1–31:18).

These three forms of law satisfied all of Israel's requirements before God. But the entire system, including the commandments as a rule of life, ceased with the death of Christ (John 1:17; Rom. 10:4). The Law of Moses, to be sure, was an ad interim dealing in effect only until Christ should come. For the time being it gave to sin the character of transgression (Rom. 5:13; Gal. 3:19). It was preceded (Ex. 19:4) and followed (John 1:17) by grace.

4. REVEALED WILL OF GOD IN ANY FORM. That which has been disclosed in addition to law codes. Observe the definite article with *law* in Romans 7:15–25 because thus Paul may refer to something besides the Law of Moses. The law as the will of God includes all His revealed orders for any people at any time.

The word *law* in Romans, then, is used nine times without the article and many more times with the article (cf. Rom. 8:4), and not always referring to Moses.

5. MESSIANIC RULE OF LIFE FOR THE KINGDOM. That which governs the millennium (Matt. 5:1–7:29). Proof that the Messianic rule is pure law may be gained in the following tests: (1) any action is legal which aims to secure merit (Matt. 6:14–15); (2) any action is legal which has been wrought in reliance upon the flesh (Rom. 6:14).

6. OF CHRIST. That which now governs the Christian (1 Cor. 9:20–21; Gal. 6:2). Observe the term “my commandments” which was used by Christ only in the upper room (John 14:15, etc.). This form of lifedirection includes all the teachings of grace addressed to the Christian, who is not himself under law since grace has provided all the merit that ever could be required (John 1:16; Rom. 5:1; 8:1; Col. 2:10). The saved one is “inlawed to Christ” (1 Cor. 9:20–21, lit. rendering). The believer is not without law to govern his conduct when “inlawed” to Christ.

L

LIFE

Life represents something mysterious and undefined, but more especially that which is consciousness, energy, and existence. No one has comprehended even what animates the smallest insect. A man might be weighed a few moments before he dies and the same body also be weighed immediately after death. The weight would be the same, yet something most essential—though little understood—has evidently departed. Life is that which gives sensation to the whole body whereby all functions of the body continue in their orchestration. With the passing of life, however, every function of the natural body ceases.

From a Biblical viewpoint, life may signify: (1) that which is natural and animal or (2) what is divine and eternal.

1. **NATURAL.** This form of life is subject to death and is derived by human generation. It is nevertheless endless in every human being, that is to say, a continuing on forever in the future of everyone born into this world. Natural life has a beginning, but no end.

2. **ETERNAL.** This priceless treasure, which is the gift of God, should not be confused with the mere endless existence which all possess. It is a life added to that which has been experienced before by itself. Christ said: “I am come that they might have life, and that they might have it more abundantly” (John 10:10). This life is no less than “Christ in you, the hope of glory” (Col. 1:27). It comes free because a gift of His love. It at once relates the one who has received it to God and to things eternal. Christ likened it to a birth from above (John 3:3, R.V. margin) “for those which were born ... of God” (John 1:13).

Thus all depends upon receiving Christ and being saved through Him. John has said so again: “He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:12).

LOGOS

Logos is a term which John by the Holy Spirit applies to Christ as a cognomen six times (John 1:1, etc.). The same word was especially employed by Philo (c. 40 A.D.) to mean something in God corresponding to *reason* in man as well as something emanating from Him corresponding to *speech* in man. Though used by the Holy Spirit to designate Christ in His preincarnate state, there is no record that Christ ever applied the term to Himself. It is probable that the name should have a more general use even within the bounds of Christ's preincarnate state.

In the blessed Trinity of Persons, Christ has always been the revealer; hence the Angel of Jehovah is Christ. He came into the world, the incarnate One, in order to reveal God as perfectly as possible. This is declared in John 1:18, which reads: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

Though Christ manifested both the wisdom and the power of God, He came principally to declare the bosom of the Father, that is, His love. Christ as Logos is to the Father what speech is to reason. He declares the love of God. Not throughout all His life on earth nor even in all His healings, but particularly in one event of His first coming does He tell out the divine love. It accordingly is written: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8); “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 John 3:16).

As the written Word declares God to man, so Christ the living Word perfectly declares God to man. Both are said to be truth (John 14:6; 17:17), everlasting (Ps. 119:89; John 8:58), life-giving (John 14:6; James 1:18), saving (Acts 16:31; 1 Cor. 15:1–2), purifying (Titus 2:14; 1 Pet. 1:22), sanctifying (John 17:17; Heb. 10:14), glorifying to God (Acts 13:48; Rom. 15:9), judging (John 5:27; 12:48), living (John 11:25; 1 Pet. 1:23).

LORD'S DAY

The Lord's Day does not represent merely a change from the Sabbath, but a new day belonging to a new order. It celebrates the New Creation with Christ Himself resurrected as its Head, whereas the Sabbath was related to the old creation (Ex. 20:8–11; 31:12–17; Heb. 4:4). The new day, to be sure, was anticipated in prediction (cf. Lev. 23:11; Ps. 118:22–24 with Acts 4:11–12; Matt. 28:1). It is the first day or, as following seven days before, the eighth day after a completed week (cf. Col. 2:12).

The day began with a normal appreciation of the resurrection of Christ and His work. It has been signally blessed of God throughout the present age. True to its character as a day of rest, however, the Sabbath came at the end of a week of labor. That is the order expected under the law. Under grace the week begins with its day of privilege, which properly enough is the order for grace.

The Lord's Day belongs only to Christians; it is not for all men, nor for creation as a whole. Hence the day should not be legislated upon an unwilling public; indeed, for its keeping no rules are recorded, which is fitting enough to the order and character of grace. Men are not justified in returning to the rules provided for the Sabbath in order to secure directions for observance of the Lord's Day. When Christ came from the grave, He said to His friends: "Rejoice" (cf. Ps. 118:24) and "Go tell ..." (Matt. 28:9–10, lit. rendering). These words may well be taken as wise direction respecting observance of the day. The Lord's Day, moreover, can be extended to all days as the Sabbath could not be (cf. Rom. 14:5–6).

LORD'S SUPPER

The ordinance of the Lord's Supper is a divinely appointed testimony from the believer's heart to God respecting his trust in Christ's efficacious death. As such it has nevertheless been greatly perverted, the Church of Rome having developed the unwarranted doctrine of transubstantiation. The Lutheran doctrine is to the effect that Christ must be present by omnipotent power in the elements—a blessing to believers and a condemnation to others.

The words, "as often as ye eat this bread, and drink this cup" (1 Cor. 11:26), indicate the liberty under grace in any matter of times and seasons, that is, relative to frequency in partaking of the Lord's Supper. Here, then, is a testimony from the heart to God by which the Lord's death is shown forth, and one to continue "till he come" again (1 Cor. 11:26), as the Jewish altar set forth Christ's death until He came the first time.

As the resurrection is celebrated by fitting observance of the Lord's Day each week, so it seems probable that it is well to celebrate Christ's death just as often (as some Christians make a practice of doing today).

LOVE

Love must be what Dr. Henry Drummond chose to term it, “the greatest thing in the world” (the title of his addresses on 1 Cor. 13). It is that which God is like to infinity. To realize the personal, unchanging love of God is a supreme experience.

There is everywhere a very real human love; but all Christian love, according to the Scriptures, is distinctly a manifestation of divine love operating through the human heart. A statement of the difference is found in Romans 5:5, “... because the love of God hath been shed abroad [‘poured out,’ margin] in our hearts through [as produced, or caused, by] the Holy Spirit which was given unto us” (R.V.). This activity, then, is not the working of human affection; it is rather the direct manifestation of the “love of God” passing through the heart of the believer out from the indwelling Spirit. It is realization of the last petition in the High Priestly prayer of Christ: “... that the love where-with thou hast loved me may be in them, and I in them” (John 17:26). It is simply God’s love working within and out through the believer. Such a feeling could not be humanly produced or even successfully imitated, for it, of necessity, goes out to the objects of divine affection and grace rather than to the objects of human desire. A human heart cannot *produce* divine love, but it can *experience* it. To have a heart that feels the compassion of God is to drink of the wine of heaven. In considering this imparted love of God, it should be noted:

1. The love of God being imparted is not experienced by the unsaved: “But I know you, that ye have not the love of God in you” (John 5:42).

2. The love of God reaches out to the whole world: “For God so loved the world ...” (John 3:16); “... that he by the grace of God should taste death for every man” (Heb. 2:9); “And he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world” (1 John 2:2). This is a divine love for the world of lost men. It indicates how God’s affection knows no bounds. What is sometimes called “the missionary spirit” is none other than that compassion which brought the Son of God from heaven “gushing forth” or overflowing from a human heart. Interest in lost men is not secured by any attempted development of human affections; it however will be immediately realized in a Christian heart when there is a right relationship to the Spirit of God. A desire for the salvation of others becomes the first thought of many after they are born again.

3. The love of God abhors the present world system: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John 2:15–16). Such purified feeling will always be the experience of the one to whom the love of God is imparted.

4. The love of God is directed especially toward His Spirit-born children: “Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Rom. 5:9–10); “... Christ also loved the church, and gave himself for it” (Eph. 5:25). He loves His own even though they are wandering away, for so it is revealed in the return of the “prodigal son” (Luke 15:11–32). Furthermore, “If we love one another, God dwelleth in us, and his love is perfected in us” (1 John 4:12). By divine compassion, then, the Christian proves his reality before the world. As also in another place: “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:34–35). Such divine love is also the test of our brotherhood in Christ: “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:16–17); “We know that we have passed from death unto life, because we love the brethren” (1 John 3:14).

5. The love of God continues without end: "... Having loved his own which were in the world, he loved them unto the end" (hence, eternally, John 13:1) . Of the love of God operative in the believer it is said that it "suffereth long" and then still "is kind" (1 Cor. 13:4).

6. The love of God is exercised toward Israel: "... Yea, I have loved thee with an everlasting love" (Jer. 31:3). So the Spirit-filled believer will learn to rejoice in the great prophecies and purposes of God for that people with whom He is in everlasting covenants and for whom He has correspondingly an everlasting love.

7. The love of God is sacrificial: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). Such an attitude on the part of the Son of God toward the eternal riches must, if reproduced in the Christian, affect largely his attitude toward earthly wealth.

Not only is the love of God sacrificial respecting all riches, it is sacrificial in regard to life itself: "Hereby perceive we the love of God, because he laid down his life for us." It therefore follows: "and we ought to lay down our lives for the brethren" (1 John 3:16–17). The Apostle Paul testified: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1–3). The Apostle knew full well that there was no occasion for him to be accursed since his Lord had been made a curse for all; but the fact remains how he could still be *willing* to be made a curse. This kind of experience is the direct outworking in a human life of the divine love which gave Jesus to die under the curse or judgment of all the sin of the world. When this divine compassion for lost men is reproduced in the believer, it becomes the true and sufficient dynamic for soul-saving work.

Thus the mighty heart of God may be manifested in a human life, and the one word, "love," together with the other eight words which indicate all the fruit of the Spirit, be a representation of true Christian character (Gal. 5:22–23). The other eight words, when traced in the Scriptures, will also prove to be divine graces which can be realized in the human heart only as they are *imparted*; for example, "... that my joy might remain in you," "... My peace I give unto you" (John 15:11; 14:27). These divine graces are not produced in every Christian's heart. They will be achieved only within those who are "by the Spirit walking" (cf. Gal. 5:16).

M

MAN OF SIN

Two important personages appear in the anticipations which prophecy of evil places before the Bible student—the man of sin as mentioned by Paul in 2 Thessalonians 2 and the first beast of Revelation 13. The man of sin is identified throughout the Bible by his blasphemous assumption that he is God. He looms as the political ruler who will yet head up the nations. He indeed is designated in the Old Testament “the prince of Tyrus” (Ezek. 28:1–10), the “little horn” (Dan. 7:8), the desolator (Dan. 9:27), the willful king (Dan. 11:36), and in the New Testament “the abomination of desolation” (Matt. 24:15), “that man of sin” (2 Thess. 2:3–10), the “white horse” rider (Rev. 6:2), and probably also the first-named beast (Rev. 13:1–10). It is indicated too that he will federate the ten divided kingdoms of the Roman world and rule over them during the great tribulation. His coming and rule will be “after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness ...” (2 Thess. 2:9–10). He becomes the embodiment of Satan’s power (Luke 4:5–6). He is Satan’s masterpiece and counterfeit of Christ as King, indeed a counterfeit of the Second Person in Satan’s aping of the Trinity. He is included with Satan in those revelations which reach back to Satan’s creation (Isa. 14:12–17; Ezek. 28:1–19). He shares the lake of fire with Satan (Rev. 20:10). His earth-rule is terminated by the glorious coming of Christ (2 Thess. 2:6–8). He must appear, however, before the Day of the Lord (2 Thess. 2:2–4, R.V.). This order of events is maintained in each important Scripture bearing on the theme (cf. Dan. 7:8–9; Matt. 24:15–31; 2 Thess. 2:1–10, R.V.; Rev. 13 and 19). He continues “forty and two months” (Rev. 13:5). Christ indicates that the man of sin, when standing in the holy place, is the sign to Israel of the end of their age (Matt. 24:14–19). He is known especially by his blasphemous assumption to be God (Ezek. 28:1–10; John 5:43; 2 Thess. 2:4; Rev. 13:5–6). His character is estimated in the Scripture from the divine standpoint of God’s holiness and purpose.

MARRIAGE

Marriage is one of the oldest institutions in the world. It was established by God in the Garden of Eden (Gen. 2:21–25), was blessed by the presence of Christ in the wedding at Cana of Galilee (John 2:1–11), and is declared by the Apostle to be honorable in all men (Heb. 13:4).

The Old Testament records plural marriages, and that with the most prominent of the saints. However, according to the record in the primeval Garden of Eden, it was doubtless God’s intention that a man should have one wife and the wife but one husband. It was clearly taught in the New Testament that, because of an advance in the relationship between God and His saints, there should be the most careful recognition of this more exalted ideal of one wife and one husband (Eph. 5:22–33).

According to the New Testament, then, the husband is to function as the head of the wife, to love his wife and cherish her even as Christ loved the Church. So, also, the wife is to reverence her husband and be obedient to his wishes. There will be little difficulty about the wife so adjusting herself to her own husband if he is carrying out the instructions for him by loving her as Christ loved the Church.

Certain questions arise which are not easily answered. Is marriage a rite binding upon unregenerate people? May divorced people be married again? If so, then under what conditions? So, also, there is a problem which appears on mission fields: Should any man who is the husband of plural wives abandon all of them excepting one if he were to become a Christian? Is this requirement altogether necessary? One thing is certain: a believer should never be married to an unbeliever. All such practices ought to be

discouraged on every hand. The reason, too, is obvious: God cannot bless one in a household without blessing all, but the blessing He would design for a believer cannot rightfully be extended to an unbeliever. If the saved person proposes to marry an unsaved person, let them first consider whether they are pleased to live on such limited blessing as God might extend to the unsaved person of the couple.

MEDIATION

A major aspect of Christology, the doctrine of mediation is spoken of as such only once in the Old Testament (Job 9:33) and six times in the New Testament—Galatians 3:19–20; 1 Timothy 2:5; Hebrews 8:6; 9:15; 12:24. Mediation is the work of one who reconciles persons at variance with one another. Sin set man at odds with God. An “at-one-ment” based upon divine satisfaction was therefore required. Accordingly, “there is one . . . mediator between God and men, the man Christ Jesus” (1 Tim. 2:5). The fact of His two natures is required for such a responsibility. In Him both Deity and humanity do meet, of course, and in Him the full representation of each is secured or perfected. He must be a sinless man on whom no charge rests, first of all, otherwise He needs a mediator Himself. He must be actually God likewise, not a mere agent of representation. Job’s “daysman” then is the precise thought—one who has a right to lay His hand on God in behalf of man and to lay His hand on man in behalf of God. This indeed was Job’s cry of appeal unto God, according to Job 9:33.

The mediation of Christ is to be observed in three aspects. (1) As a prophet (Heb. 1:1 ff.). Here He represents God to man. (2) As a priest. Here He especially represents man to God (Heb. 9:15). (3) As a king (Ps. 2). In this particular He reigns as God’s choice of king over the earth. His kingdom will be mediatorial, in which time every enemy must be destroyed, even death. That kingdom reign lasts forever and forever (1 Cor. 15:24–28). Christ is the Interpreter of God to man and the Door of access for man to God (John 1:18; 10:7).

MERCY

Three words need especially to be distinguished, namely, *love*, *mercy*, and *grace* (Eph. 2:4 ff.). Love is that in God which existed before He would care to exercise mercy or grace. Mercy, on the other hand, is that in God which duly provided for the need of sinful man, while grace is that in Him which acts freely to save because all the demands of holiness have been satisfied. Salvation is as much adjusted to justice (Rom. 3:26), then, as to love (John 3:16). Sinners are not actually saved by mercy but by grace. Mercy only provides a Savior and draws the sinner to Him. God’s mercy alone goes out to every living creature, not His active grace.

Mercy is the Old Testament equivalent of the New Testament word, *grace*. Men, furthermore, are especially enjoined to be merciful (Deut. 25:4; Ps. 37:21; 109:16; Prov. 12:10; Dan. 4:27; Mic. 6:8; Matt. 5:7; James 3:17).

MERCY SEAT

The doctrine of mercy seat is divided into two parts, that related to the Old Testament and that related to the New. In the Old Testament the lid of the ark found in the holy of holies which covered the broken Law and which was overshadowed by the cherubim—protectors of the holiness of God—was the mercy seat

(Ex. 25:17–22). It became a seat of mercy thus when sprinkled with typical blood. The animal blood was efficacious in that it looked on typically to the death of Christ. The high priest—a sinful man needing to offer sacrifice for himself as much as for others—went in before the mercy seat once a year (Lev. 16:2–15) on behalf of the people and there found mercy from God for them.

In the New Testament (Rom. 3:25; Heb. 9:5) the mercy seat is identified with its antitype, the body of Christ which hung on the cross, sprinkled upon as it were by His own blood. It becomes thereby the place where God can meet the sinner in saving favor. The justifying grace of God is only possible through the redemption that is in Christ (Rom. 3:24). The importance of this theme is not seen in the Old Testament type of the ark and its covering, but rather in the antitype or New Testament doctrine of propitiation (which doctrine see).

MESSIAH

The word *Messiah* contemplates Christ as the final or greatest Prophet, the final Priest, and the final King. In Psalm 2:2 indeed two Persons of the Godhead are distinguished—Jehovah and His Messiah. The New Testament rendition of the word, *Messias* (A.V.), used twice (John 1:41; 4:25), no less than its Old Testament predecessor means ‘anointed.’ The common and real Greek equivalent in the New Testament is the title translated *Christ*. The entire field of prediction relative to Jehovah’s coming one whom He would send to redeem man is involved in this Messianic theme. The Messiah is Israel’s one hope. As the Anointed or Sent One, it is said of Christ that God gave the Spirit to Him without measure (John 3:34). In Him, to be sure, all the fullness of the Godhead dwelleth bodily (Col. 2:9). Both the priestly and the kingly aspects of Messiah continue forever, if not the prophetic.

MILLENNIUM

(See KINGDOM)

The term *millennium* is used to indicate the period of Christ’s reign on the present earth which Revelation 20 foretells. It is far more accurate and satisfactory to speak of this period as the kingdom, however, than to indicate merely the time during which it continues (as with the terminology, *millennium*).

The early church was concerned with the doctrine of *chiliasm* (which term is drawn from the Greek word for thousand, as *millennium* from the Latin). The fact of a millennium indeed was held by all evangelical teachers until recent centuries, when the teachings of postmillennialism and amillennialism came to be received by some.

There are now, in consequence, three millennial theories, generally speaking. (1) Postmillennialism began to take theological shape with the teaching of Daniel Whitby in England, who lived two centuries ago (1638–1726). Though believing with the Early Church that the kingdom would come at the second advent of Christ, Whitby went on to state that by the present gospel agencies every evil in the world would be corrected until Christ should have a spiritual reign over the earth and continue that reign for a thousand years, at which time His second advent would occur and He come back to set up the judgment and close the present order. The supposed progress of righteousness in the world has been hindered so much, however, that this theory has proved a dead issue for upwards of twenty-five years. Men who held this view have largely drifted into (2) amillennialism or nonmillennialism, which theory teaches that there will be no millennium other than that which supposedly is in progress at the present time. Its advocates believe that,

since the thousand-year period is mentioned only in Revelation 20, and this chapter looks (?) obscure, and fulfillment of the prediction concerning the thousand-year period as found in the chapter can be placed back into the past as already accomplished, there remains no earthly kingdom reign whatever for Christ in the body. Such a theory is born out of the theology of Rome which teaches that the church is the kingdom and therefore is reigning or should be reigning now. Men holding this viewpoint are obliged to contend that Satan is bound at present, or at least that he is bound with regard to believers if not with regard to the unsaved. That very position was espoused by the late B. B. Warfield of Princeton and is held doubtless by many teachers of theology in seminaries today.

(3) Premillennialism teaches that the present age increases with evil and ends in judgment at the second advent of Christ, when He will set up His kingdom and reign with righteousness for a thousand years. The length of the reign is not the important thing, but the fact that the Church will reign with Him as His Bride. When it is contended that there is only one reference to a kingdom lasting one thousand years, it should be remembered that in connection with the Day of the Lord, which is terminology equivalent to the kingdom age, Peter said a day with the Lord seems a thousand years and a thousand years a day (2 Pet. 3:8). That Day begins with Christ's coming as a thief in the night and ends with fire descending from heaven (2 Pet. 3:10).

It should be remembered that the millennium is not heaven. On the contrary, it is to be characterized by a limited amount of evil which Christ the King will judge perfectly and immediately (Isa. 11:1–16). Neither is it that new earth which God will yet create (Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1) for therein righteousness dwells, which is something not true of the millennium.

MINISTRY

In Old Testament times spiritual ministry was for the most part limited to prophets and priests, and was largely a temple ritual. Christ's ministry is a perfect example of what such work should be like, for He said, "I am among you as he that serveth" (Luke 22:27; cf. John 13:15). The ministries in the Church hinge upon a gifted leadership (Eph. 4:11) which is unto the service and edification of the Body of Christ (Eph. 4:12–16). "The work of the ministry," it will thus be seen, is committed to the whole company of believers (Eph. 4:12). Those who serve with definite responsibility in the church are known as deacons and elders. The deacons are usually responsible for the temporalities while the elders are responsible for the spiritualities (see Elders or Bishops). Rewards are promised to such as minister and prove faithful in service. This does not entail the adding of merit to salvation, but simply a recognition of man's faithfulness on the part of God (see Rewards).

MIRACLE

In God's universe He is both immanent and transcendent. The powers of nature are limited, but God is able to introduce unto infinity therein whatever He wills to do. His own works as manifest in creation and providence are hardly to be classed as miracles. They are rather the normal works of God in His own particular sphere of action. What is natural with God may be supernatural with man.

Theology properly distinguishes the miracles of the Old Testament from the marvels of the New Testament. The latter are characterized by the fact that they were wrought either by Christ personally or by others whose undertakings were accomplished in the name of Christ.

The evidence supporting miracles as a reality is the same as for any supernatural feature of divine revelation.

Consideration should be given to the supernatural power of Satan (Rev. 13:13–15; cf. Isa. 14:12, 16–17). That Satan has power to perform supernatural things is clearly indicated in the Scripture (2 Thess. 2:9).

MYSTERY

The ancient meaning of the word *mystery* is related to the cults of Babylon and Rome, and to imparting of the knowledge of these secrets as in the modern lodges or fraternal orders where secrets are considered essential. The popular use of the word applies it to that which is mysterious or unknowable.

The New Testament use of the term relates it to some work or purpose of God hitherto unrevealed. It may be related to something which needs to be understood but must have a key (Rev. 1:20). The word is employed in the New Testament twenty-seven times excluding 1 Corinthians 2:1 (where see R.V. margin). Paul used it twenty-one times himself. The “mysteries” comprise practically all the added truth found in the New Testament supplementing that of the Old Testament, apart from its history (Deut. 29:29).

The New Testament mysteries are not indeed secrets to be withheld, but to be published (1 Cor. 4:1). “Woe is unto me, if I preach not the gospel” (1 Cor. 9:16), said Paul, in contrast to the anathema falling upon the member of a lodge or cult who divulges their secrets.

N

NAME

Bible names usually have a significant meaning and often represent the precise character of the person named, as in the case of Jacob (Gen. 27:36).

The names of God declare His character: *El* or *Elohim* meaning ‘the strong one and the covenant-keeping one’ *Jehovah*, ‘the self-existing one or the God of redemption’; *Adonai*, ‘master.’ There are about four hundred different names and titles of Deity in the Old Testament. *Lord*, when referring to Christ, intimates His Deity and eternal being. The name *Jesus* points to His humanity. *Christ* refers to the anointed one who was expected throughout the Old Testament. No names are given for the Holy Spirit. There are, however, about forty-four descriptive titles used of Him.

The name may even represent the person (Matt. 10:22; 19:29; John 20:31; Acts 5:41). To believe on Christ’s name means to believe on Him and to be saved through His name. Works wrought in His name are done by His immediate power (Acts 16:18; 19:11–17; cf. Luke 24:47). Prayer in His name is as though Christ Himself spoke through the believer (John 14:14; 16:23; cf. Rom. 10:13).

NATURAL MAN

The Greek word—*ψυχικός*—for *natural man* is used six times in the New Testament. In 1 Corinthians 15:44, 46 reference is made to a *psuchikos* body, an organism adapted to the soul, in contrast to a *pneumatikos* body, an organism adapted to the spirit. In 1 Corinthians 2:14, James 3:15, and Jude 1:19 the whole self is in view or the natural man’s limitations are indicated by means of this terminology. One of the designations used by Paul for the unregenerate indeed is to be found in this term (1 Cor. 2:14). They are described accordingly as unchanged from their original fallen and depraved state. Distinctions must be drawn between the natural man and the spiritual as well as between the natural and the carnal. (See *Flesh*.)

NUMBERS

From all indications certain numbers are significant as they have been occasionally used in Scripture. *One* denotes unity (Eph. 4:3–6). *Two* denotes diversity or difference one from another—“two witnesses,” “doubletongued” (1 Tim. 3:8; Rev. 11:3), etc. *Three* relates to things sacred and things of heaven, as for example three heavens and three persons of the Godhead (Matt. 28:19; 2 Cor. 12:2). It is one of the numbers suggesting completeness. *Four* speaks of the earth and creative works; for instance, the four points of the compass, the four phases of the moon, the four seasons, and the four corners of the earth (Rev. 7:1; 20:8). *Five* appears to be of divine grace (5 offerings of Lev. 1–7). *Six* is a human number, as may be seen from the six days of creation, man’s work week of six days, or 666 in Revelation 13:18. *Seven* is the second number to suggest fullness or completion (not, perfection), e.g., Revelation 1:4. Its multiples (also its half) are: 7×2 or 14, which intimates genealogy (Matt. 1:17); 70 (Luke 10:1); 70×7 (Matt. 18:22); 77 (Gen. 4:24); 7×7 or 49, which led to the year of jubilee (Lev. 25:8 ff.); 3½, which is also expressed by the phraseology “a time, and times, and half a time” (Rev. 11:9; 12:14). Seven appears in all parts of divine revelation—with special significance in Genesis 36 times, in Exodus 17 times, in Leviticus 20 times, in Numbers 23 times, in Deuteronomy 14 times, in John 7 times, in Ephesians 9 times, and in Revelation 29 times. *Eight*

may be the number of resurrection, of the putting off of the flesh by circumcision (Gen. 17:12; Matt. 28:1). *Nine* seems to be the number suggesting finality of judgment or 3×3 (Gen. 17:1). *Ten* is the third number to intimate completeness and indeed is the beginning of a new series of numerals (Matt. 25:1). *Eleven* signifies disorder, because it stands for 12 minus 1 (Acts 1:26). *Twelve* is the fourth and last number of completeness. It indicates election, e.g., 12 tribes, 12 apostles, 12×2 or 24, which yields the number of elders seated round about the throne (Gen. 49:28; Matt. 10:2; Rev. 4:4). *Thirteen* is perhaps the number of calamity (Gen. 14:4). The number 2520 is the most remarkable number of all to be considered. It is the product of the four completeness numbers (3, 7, 10, 12) taken together, and the lowest common denominator for all ten digits, as it can be divided by all or any of them. It indeed is a most complete chronological number, being 7×360 (Dan. 9:25).

O

OBEDIENCE

Old Testament obedience was directed, speaking doctrinally and in general, to God (cf. Abraham, Gen. 22:18; Saul, 1 Sam. 15:22; 28:18). It was a national issue with Israel (Isa. 1:19; Zech. 6:15).

Certain distinctions occur in the New Testament statement of the doctrine. First, there is the personal obedience of Christ to the Father (Phil. 2:8)—a great Bible theme—which served as a test of His true humanity (Heb. 5:8). In the accomplishing of salvation Christ's obedience is also prominent (Rom. 5:12–21). “Children of obedience” (1 Pet. 1:14, R.V.) are such because they stand in the obedience of the Last Adam; “children of disobedience” (Eph. 2:2) are such because they have to do with the disobedience of the first Adam. It is necessary for the unsaved to be obedient to the gospel (Acts 5:32; 2 Thess. 1:8) if they would be redeemed. Christians are to be obedient both before God and man (Acts 5:29; 1 Pet. 1:22). Children are to be subservient to parents (Eph. 6:1; Col. 3:20). Servants are to obey their masters (Col. 3:22) and wives to submit to husbands (Eph. 5:22). No word is addressed to unregenerate people regarding obedience to God, apart from the gospel. Obedience for the Christian is equivalent to abiding in Christ (John 15:10).

OMNIPOTENCE

Omnipotence is an attribute belonging to God alone. It speaks of His unlimited power (Gen. 18:14; Ps. 115:3; 135:6; Isa. 43:13; Jer. 32:17; Matt. 19:26; Mark 10:27; Luke 1:37; 18:27).

The Greek term παντοκράτωρ, used ten times, is translated *omnipotent* only once (Rev. 19:6; cf. 2 Cor. 6:18; Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22, where the translation is *Almighty*). In the Old Testament the wording *El Shaddai* meaning ‘the Almighty God’ is used forty-seven times (Gen. 17:1). God's limitless power is exercised under the control of His holy will. He may be expected to do, and for moral reasons will do, only that which is in harmony with His character. He will not do wrong nor act foolishly (Gen. 1:1–3; 17:1; 18:14; Isa. 44:24; Matt. 3:9; 19:26; Rom. 4:17; 2 Cor. 4:6; Eph. 1:11, 19–21; 3:20; Heb. 1:3). Note all passages wherein the word *able* appears, for example, “God is able” (2 Cor. 9:8). God can do all that He wills to perform, but He may not will all that He can do.

OMNIPRESENCE

Though not a Biblical word, *omnipresence* suggests quite well how God fills the scene personally everywhere, not merely with His power or authority (1 Kings 8:27; 2 Chron. 2:6; Ps. 139:12; Isa. 66:1; Acts 17:28). This particular doctrine indicates that the whole of God is in every place, which cannot be pantheism and its denying the personality of God. There is also a more localized conception of the Godhead—for instance, “Our Father which art in heaven,” “And is set down at the right hand of the throne of God,” “An habitation of God through the Spirit” (Matt. 6:9; Eph. 2:22; Col. 3:1; Heb. 12:2; cf. Ps. 113:5; 123:1; Rom. 10:6–7). God was especially in Christ (2 Cor. 5:19). The Son indwells the believer (John 14:20; Col. 1:27); the Spirit dwells within the believer (1 Cor. 6:19); the Father, the Son, and the Spirit are all in an undiminished and an undivided sense indwelling every believer (Rom. 8:9; Gal. 2:20; Eph. 4:6).

OMNISCIENCE

Omniscience, again, is not a Bible word, though it customarily will refer to the fact that God knows to an infinite degree and eternally all that is knowable whether actual or possible. God's actual knowledge may be specified in the following passages of Scripture: Psalm 33:13–15; 139:2; 147:4; Isaiah 44:28; 46:9–10; Malachi 3:16; Matthew 6:8; 10:29–30; Acts 2:23; 15:8; Hebrews 4:3. God's knowledge of things ideally possible is to be seen in Isaiah 48:18 and Matthew 11:21. His knowledge is eternal (Acts 15:18), incomprehensible (Ps. 139:6), and all-wise (Ps. 104:24; Eph. 3:10).

There are three aspects to divine knowledge: (a) self-knowledge, which includes all things, even Himself; (b) omniscience, which includes all things in creation whether ideally possible or real; and (c) foreknowledge, which relates only to things divinely determined or foreseen.

The knowledge of God is not subject to increase or decrease, nor subject to reason, is not distressed by regretting, memory, or foreboding. As an anthropomorphism, God is represented as attaining to knowledge and as repenting (Gen. 6:6; 11:5).

Omniscience is the cognition linked with omnipresence. The practical value thereof is important: (a) to those in testing and trial, (b) to those who are tempted to sin in secret, for it is all known by God, and (c) from the infinite resources of God to supply the lack of wisdom in man's case (Ps. 19:12; 51:6; 139:23–24; James 1:5).

ONLY-BEGOTTEN

The Greek term for *only-begotten*, μονογενής, is used nine times altogether in the New Testament (Luke 7:12; 8:42; 9:38), on five occasions of Christ (John 1:14, 18; 3:16, 18; 1 John 4:9) and once of Isaac (Heb. 11:17).

When used of Christ two ideas inhere: (a) that He is the Son of the Father and (b) that He ranks in a unique way as such. He is a Son of His as none other could be because the only one begotten as He was, or while in the perfected state that He enjoys eternally. Christians are not begotten on the same plane (Heb. 1:6). He is unique in that He alone can be the full revealer of the Father to men (John 1:14–18) and the Mediator between God and men (John 3:16, 18; 1 John 4:9).

The only begotten Son is that association in the Godhead which can be best illustrated to man by the relationship of father and son. Certain theories are to be rejected, namely, that Christ is a begotten Son because of the incarnation, that Christ became a begotten Son by the resurrection, that Christ is the begotten Son only by title, or that He can be the begotten Son by official position. He is the first of those begotten by God and therefore pre-eminent or before all others who ever will be begotten.

ORDAIN

'Ordain' is the English translation of ten Greek words: διατάσσω (1 Cor. 7:17), *to arrange throughout, arrange fully in order*; καθίστημι (Titus 1:5; Heb. 5:1; 8:3), *to set down, constitute*; κατασκευάζω (Heb. 9:6), *to prepare fully*; κρίνω (Acts 16:4), *to separate, come to a decision*; ὀρίζω (Acts 10:42; 17:31), *to determine*; ποιέω (Mark 3:14), *to make*; προορίζω (1 Cor. 2:7), *to predetermine, mark out before*; τάσσω (Acts 13:48; Rom. 13:1), *to appoint*; τίθημι (John 15:16; 1 Tim. 2:7), *to lay, place*; χειροτονέω (Acts 14:23), *to hold out the hand as in voting*.

In ecclesiastical usage it refers to setting men apart unto a particular service (Mark 3:14; John 15:16; Acts 6:1–6; 13:2, 4; Gal. 1:1; 1 Tim. 4:14; Titus 1:5).

The Bible does not teach that ordination by men is an indispensable provision affording divine grace. The authority to ordain men seems vested in the company which carries on the ministry (Acts 1:15–26; 6:1–6). There is always grave danger that men will assume more at such a point than the Scriptures allow. That ordinances are in the sole care of ordained men is an attempt to safeguard these ordinances, of course, but there is no authority for it in the New Testament (1 Cor. 14:26).

ORDINANCE

‘Ordinance’ is the rendering of five words in the Greek New Testament:

διαταγή—*a disposing in order* (Rom. 13:2; cf. Acts 7:53).

δικαίωμα—*legal statutes* (Luke 1:6, Heb. 9:1; cf. Rom. 1:32; 2:26; 5:16–18; 8:4; Heb. 9:10; Rev. 15:4; 19:8).

δόγμα—*an opinion* (Eph. 2:15; Col. 2:14; cf. Luke 2:1; Acts 16:4; 17:7).

κτίσις—*a founding* (1 Pet. 2:13; cf. Mark 10:6). Sixteen times it is used to signify *creature* or *creation*, including Hebrews 9:11.

παράδοσις—*delivery instruction* (1 Cor. 11:2; cf. Matt. 15:2). The word is translated thirteen times as *tradition*.

There are certain actions ordained and commanded of God as well as there are traditions of men which have been imposed as binding. The term *ordinance*, or *ordinances*, however, is limited by ecclesiastical usage to marriage, baptism, and the Lord’s Supper. (See each of these doctrines at the proper place.)

P

PARACLETE

Paraclete is an untranslated Greek word peculiar in the New Testament to John. It refers to the work of the Spirit (John 14:16, 26; 15:26; 16:7), when translated *Comforter*, and also to the personal work of Christ in heaven (see 1 John 2:1, where it is translated *advocate*). The literal meaning of the verb root is ‘to call to one, call for.’ Once it is used in the LXX when Job speaks of “miserable comforters” (Job 16:2).

There are three significant meanings in the word: (1) legal advocate, (2) intercessor, and (3) helper in general. The first and second are found in the work of Christ the Advocate, while the last is discernible in the work of the Holy Spirit. See *Advocacy*.

PARADISE

In Greek the meaning of the term *paradise* is ‘garden’ or ‘park,’ and so it can be used of Eden in the LXX (cf. Gen. 13:10; Isa. 51:3; Ezek. 28:13; 31:8–9). The word is found three times in the New Testament (Luke 23:43; 2 Cor. 12:4; Rev. 2:7).

The Jewish teaching made paradise that part of hades which was reserved for the blessed. An illustration of this belief is given by Christ in the account of the rich man and Lazarus (Luke 16:19–31).

Paradise is now, since the resurrection of Christ (Eph. 4:8–10), removed from hades and located where Christ sits enthroned (2 Cor. 12:4), the third heaven. Revelation 2:7 promises, as opposed to the theory that would deny consciousness to the departed at present: “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” The wresting of Scripture by the advocates of soul sleeping is well illustrated in their treatment of the doctrine of paradise (e.g., a verse like Luke 23:43).

For the present abode of the spirits of departed believers, see 2 Corinthians 5:8 and Philippians 1:23. For the present abode of the bodies of departed believers, see Romans 8:23; 1 Corinthians 15:35–57; Philippians 3:20–21. Sheol as declared in Old Testament speech and hades as in New Testament represent the abode of the departed spirits of unregenerate mankind.

When stoned to death at Lystra, though the time element cannot be finally established, Paul was caught up to paradise—the third heaven, but afterwards was not permitted to recount what he saw or heard. Nevertheless he wrote this much about it: “To depart and to be with Christ ... is far better” (Phil. 1:23).

PAROUSIA

Parousia is a Greek word for the ‘coming’ of someone or ‘being present by reason of coming’ (cf. 2 Cor. 7:6–7; Phil. 2:12). It is not restricted to either form of Christ’s appearing but is used both of His return for and with His saints (cf. Matt. 24:3 with 1 Cor. 15:23). It is used twenty-four times in the New Testament. Other terms to be distinguished from it are: *apokalupsis*—‘manifestation’ or ‘revelation’ (used eighteen times in the New Testament, five at least referring to Christ’s return, e.g., 1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:7); *epiphania*—‘appearance’ (used six times and always of Christ’s first or second coming—2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; Titus 2:13); *Day of the Lord*—signifying the time of His

judgments at the second coming (2 Thess. 2:2, R.V.).

PAULINE THEOLOGY

Pauline theology is a modern classification in theological study, usually made in contrast to that of Christ, John, or Peter.

Paul was the divinely chosen agent to develop the Christian system for New Testament readers since previously it had appeared only in part with the teachings of Christ. To the Apostle was given two distinct revelations: (1) that of the way of salvation and of life under grace (*International Standard Bible Encyclopaedia*, p. 2291; cf. Gal. 1:11–12) and (2) that of the doctrine of the Church, which is Christ's Body (Eph. 3:1–6). These two bodies of truth include the great New Testament message which is Christianity, something Paul termed "my gospel" (Rom. 2:16). For a time he stood alone in the defense of the new system of Christianity (Gal. 2:11–14).

PEACE

Peace is the opposite of anxiety in the heart and of either discord or enmity between individuals and nations. Four aspects of peace should be considered:

1. WITH GOD (ROM. 5:1). That means the believer is now and forever on a peace footing in his relation to God, because he was justified. This aspect of peace is never an experience. It is wholly positional.

2. OF GOD (PHIL. 4:7; COL. 3:15; CF. HEB. 13:20). Referring not to position but to an experience, Christ said: "My peace I give unto you" (John 14:27). Here is inwrought peace, part of the fruit of the Spirit (Gal. 5:22).

3. IN THE COMING KINGDOM (ISA. 9:6–7). The two great kingdom words for Israel are *righteousness* and *peace*. Note in proof of this statement the whole Sermon on the Mount (Matt. 5:1–7:27).

4. IN ONE BODY. The agelong enmity between Jew and Gentile likened to a middle wall of partition is broken down when Jews and Gentiles are joined now to each other in one Body, the Church (Eph. 2:14–18; Col. 1:20).

5. IN GENERAL. Observe the following points: (a) There can be no peace in this Christ-rejecting world (Isa. 57:20–21). (b) 1 Thessalonians 5:3 indicates that the nations will have reached a time of temporary truce or peace before Christ comes. (c) No strife is to characterize the coming kingdom reign of the Prince of Peace, for peacefulness shall cover the earth as the waters cover the sea (Isa. 11:9). At that time a blessing is to be pronounced upon all who are peacemakers (Matt. 5:9).

PERFECTION

This subject should be considered under seven aspects.

1. IN THE OLD TESTAMENT (GEN. 6:9; JOB 1:1, 8). Israel as a nation might be required to be perfect

(Deut. 18:13). Men likewise were said to be perfect relatively (Ps. 37:37). (See the doctrines of The Just and Justification.) Old Testament saints are seen in heaven as “spirits of just men made perfect” (Heb. 12:22–24). Paul was blameless before the law (Phil. 3:6).

2. PROGRESSIVE. New Testament saints may progress relative to spiritual maturity, which refers to being more or less full grown and not to sinless perfection (1 Cor. 2:6; cf. 13:11; 14:20; Phil. 3:15; 2 Tim. 3:17).

3. AND THE FLESH. “Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?” (Gal. 3:3).

4. IN SOME PARTICULAR. (a) Obeying God (Col. 4:12). (b) Imitating God (Matt. 5:48). (c) Service (Heb. 13:21). (d) Patience (James 1:4).

5. POSITIONAL. Positional perfection is due to the believer’s standing in Christ (Heb. 10:14). In this respect the believer is seen to be absolutely and infinitely perfect, indeed as perfect as Christ Himself, but it is altogether due to the fact that he is in Christ and partaking of what Christ is, not to any perfection of his own.

6. ULTIMATE (Individual). Scripture contemplates that at some future time the believer will be conformed to the image of Christ (Col. 1:28; cf. vs. 22; Phil. 3:12; 1 Thess. 3:13; 1 Pet. 5:10).

7. ULTIMATE (Corporate). The whole body of believers will be perfected as such (John 17:23; Eph. 4:12–13; 5:27; Jude 1:24; Rev. 14:5).

Scripture gives no basis for the extreme doctrines of personal holiness or sinless perfection advocated by some Christians.

POWER

The natural divisions of this subject are:

1. OF GOD. (a) Over all spiritual beings and realms as Creator, Preserver, and Consummator. (b) Over physical realms likewise in respect to creation, cohesion, and consummation (Col. 1:16–17). The Old Testament name of *El Shaddai* reveals God as the “Strong One” become the Strength-Giver and Satisfier of His people (Gen. 17:1); by this means He would incite man’s confidence and reliance upon Himself.

2. OF ANGELIC HOSTS. The angelic beings are referred to in the Scripture as principalities and powers. Illustrations of Satan’s might (second only to the divine) may be observed in Job, chapters 1–2, and Isaiah 14:12–17.

3. OF NATURE. The power of nature is to be seen in the wind, tide, sun, beasts, ability in all lower forms of life to grow, to form life or reproduce (Gen. 1:22).

Two important Greek words for *power* are found in the Scriptures. The first, *δύναμις*, is used 130 times by the New Testament, and from it the following English words are derived: dynamic, dynasty, dyne, dynamometer, dynamite, dynamo, etc. It connotes any power at work (Rev. 5:12). The second word, *ἐξουσία*, employed 104 times by the apostolic writers, has reference to the power of choice or liberty of doing as one pleases, physical and mental power, the ability or strength with which one is endowed which he either possesses or exercises, the power of authority and right, the power of rule or government (e.g., Matt. 28:18).

4. OF MAN. The realization of power for a believer may be noted in five different respects, pertaining to (1) victory over inherent sin (Gal. 5:16), (2) manifestation of Christ's virtues (Gal. 5:22–23), (3) service (Phil. 2:13), (4) God (Gen. 32:28), and (5) people unto the glory of God (Ex. 3:10). Cf. 2 Corinthians 11:13–15; 2 Thessalonians 2:8–10.

PRAISE

Praise is a word used in the Old Testament about 300 times and in the New Testament about 34 times. This term indeed has the same root as *price*, meaning to ascribe value and worth to another. It far exceeds mere gratitude for any blessings received (e.g., Rev. 4:11; 5:12).

Praise is a great Old Testament theme, especially in the psalms. Laudation of God is found also in the following New Testament passages: John 9:24; 12:43; Ephesians 1:6, 12, 14; Philippians 1:11; 4:8; Hebrews 2:12 (cf. Psalms 22:22); 1 Peter 4:11. Praise is sometimes applied to men (Matt. 6:1–4; John 12:43; 1 Cor. 4:5; Gal. 1:10).

The Bible is the one and only book of inspired praise. Praise accordingly is made therein a duty (Ps. 50:23).

There is a progressive order climbing from (a) thanksgiving to (b) adoration and finally to (c) worship, which last-named is expressed not only verbally as appreciation but also bodily as dedication (Rom. 12:1).

PRAYER

Six aspects of prayer are to be considered here:

1. IN THE OLD TESTAMENT. Prayer in the Old Testament was based on the divine covenants and on the character of God, hence its phraseology “according to thy word” or “for thy great name’s sake” (Gen. 18:23–32; Ex. 32:11–14; 1 Kings 8:22–53; Neh. 9:4–38; Dan. 9:4–19). Prayer followed blood sacrifice usually (Heb. 9:7).

2. FOR AND IN THE KINGDOM. This aspect of prayer is based on God the Father’s care, though still very largely conditioned on human merit (Ps. 72:15; Matt. 6:5–15; 7:7–11).

3. UNDER GRACE. The basis now is that of the believer’s position and privilege in Christ. It is offered in the name (i.e., as vitally linked with the Person) of Christ (John 14:14; 16:23–24). Prayer under grace proves to be a ministry of the believer in his priestly office. The Believer is seen thus to be in partnership with Christ (cf. 1 Cor. 1:9). The “greater works” of John 14:12–14 are accomplished by the new partnership of Christ with the believer. Christ in fulfillment of this alliance accomplishes the “greater works,” as the believer in fulfillment of his responsibility does the praying (John 14:14). The supreme objective in all such work and prayer is “that the Father may be glorified in the Son” (John 14:13). Here the sole condition for prayer to be answered is praying in “my name.” This is the new grace ground of prayer. It means praying from the vantage ground of the believer’s position in Christ. He may of course make a foolish and unworthy prayer from that ground, but he never departs from the ground. The words *in my name* may signify that in this partnership Christ identifies Himself as the real one who is petitioning. It is as though He signed the petition along with the believer. John 15:7 declares that as the Word of Christ abides in the believer, and as the believer is obedient to that Word, which connotes abiding in Christ (John 15:10), he may “ask what he will” (cf. two reasons for unanswered prayer given in James 4:2–3). The all-inclusive “whatsoever” (John

14:13) should be considered in its relation to the name through which prayer is offered, that is, it must designate whatsoever may be agreeable and suitable to Christ.

There is a divine order prescribed for prayer under grace. This is set forth by the words: “In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you” (John 16:23). Also, judging from another Scripture, prayer is to be offered in the Holy Spirit (Jude 1:20). By use of the phrase “in that day,” then, reference is made to the time immediately after Christ’s resurrection and the Day of Pentecost, or the dawning of the new age of grace. In other words, this is the prescribed arrangement of prayer for the day in which Christians live and it is distinctly declared that in the present time they are not to pray directly to Christ, but to the Father in the prevailing name of Christ with assurance that the Father will answer their prayer. Praying to the Father in the name of the Son and in the power of the Holy Spirit is an order which has not been arbitrarily imposed. The reason for this order is quite obvious. To pray to Christ would mean to abandon His mediation; it would not be praying *through* Him but rather *to* Him, thereby sacrificing the most vital feature of prayer under grace—prayer *in His name*. It is equally out of order to pray to the Holy Spirit for by so doing Christians imply that they do not need His help; instead of proceeding by His help, they would be ignoring the need of Him.

It is not difficult to adjust one’s self to these requirements and to be intelligent in the order of prayer. Let it be restated that prayer in the present dispensation is to the Father and in the name of the Son and the power of the Holy Spirit.

4. BY CHRIST. Christ prayed, and properly so (Heb. 5:7), directly to the Father without mediation or dependence upon the Holy Spirit, so far as any revelation on the subject goes.

5. BY THE SPIRIT. In Romans 8:26–27 and concerning the Spirit’s help in intercession, it is observed how when praying (even for others) one cannot know all that may be involved: “We know not what we should pray for as we ought: but the Spirit ... maketh intercession for us with groanings which cannot be uttered.” It is probably true that He “maketh intercession” not only directly to the Father, but also through the believer by inspiring and enlightening him respecting that for which he should pray.

6. BY MOSES AND PAUL. The prayers of Moses for Israel and of Paul (e.g., Eph. 3:14–21) for the saints of this age should be studied carefully.

PREACHING

Preaching is referred to 20 times in the Old Testament and 250 times in the New Testament. It may be defined as that service wherein man is entrusted with the proclamation of God’s message to men. It is the present-day method, with its ramifications, of completing “all that Jesus began both to do and teach” (Acts 1:1).

Ephesians 4:11 contemplates several distinct forms of preaching in this age: *apostle* (ἀπόστολος, used 80 times), *prophet* (προφήτης, used 160 times), *evangelist* (εὐαγγελιστής, used 3 times), *pastor* (or shepherd, ποιμήν, used 17 times), and *teacher* (διδάσκαλος, used 60 times). *Pastor* and *teacher*, however, seem to designate one and the same ministry.

There are various gospels or messages in Scripture, of course: (1) that of the kingdom (Matt. 4:23 ff.), (2) of God (Rom. 1:1, 15), (3) of Christ (Rom. 1:16; 15:19 ff.), (4) of peace (Rom. 10:15), (5) of grace (Acts 20:24), (6) of salvation (Eph. 1:13), and (7) one called “everlasting” (Rev. 14:6).

There are six words in the New Testament meaning to *speak, preach, or proclaim*: (1) διαγγέλλω (Luke 9:60); (2) διαλέγομαι (Acts 17:2); (3) εὐαγγελίζω (Acts 8:40); (4) καταγγέλλω (Acts 15:36); (5) κηρύσσω

(Rom. 10:8); (6) λαλέω (Matt. 10:19; in all, used 210 times), the more general words being λαλέω, ‘to speak’; κηρύσσω, ‘to herald’; and εὐαγγελίζω, ‘to evangelize.’ In contradistinction, according to their distinctive natures, the kingdom gospel is heralded (κηρύσσω); the good news of salvation preached (εὐαγγελίζω).

According to Ephesians 4:12 all believers are called upon to “preach” or deliver the good news somehow. It is “the work of the ministry,” to be sure, for which the pastor and teacher is meant to equip them (John 17:18; 2 Cor. 5:18–20).

PREDESTINATION

In its doctrinal significance, predestination is almost identical with foreordination (see at the proper place). Predestination accordingly speaks of the divine purpose as related to men and angels. God’s decrees, however, relate to all things, material and immaterial. Sin then is decreed, the saved one’s destiny is predestinated. The word *predestinate* means ‘to mark off,’ but the doctrine relates only to certain functions of the divine purpose. Salvation is according to election. Certain things that belong to such as may be saved are predestined (Rom. 8:29–30; Eph. 1:4–5, 9; 3:11; cf. Acts 4:28). Note the absence of all conditional features here. Predestination is more of persons than their actions, and not merely of persons as such but their destiny.

Predestination witnesses to divine certainty but not compulsion. There obviously are different ways of making things certain. It may be done by moral influence or by control of the human will. God chooses to accomplish His purpose by guiding and inclining human wills. This truth should prevent misrepresentations of predestination. Two Greek words are translated *predestinate*: προορίζω (cf. the derivative *horizon*—‘that which lies beyond or before,’ also a word like *provide*; see Acts 4:28; Rom. 8:29–30; 1 Cor. 2:7; Eph. 1:5, 11) and προγίνωσκω, ‘to know beforehand’ (Acts 2:23; 26:5; Rom. 8:29; 11:2; 1 Pet. 1:2, 20; 2 Pet. 3:17).

Predestination is in harmony with all Scripture, decrees, election, covenants, and human experience. It is more than almightiness or resistless divine will. God weighs every moral feature of every problem. Predestination in consequence is always agreeable to the holy nature of God.

Since predestination is never said to control the destiny of the unsaved, any suggestion that its provisions are for the unsaved must be resisted.

PRIESTHOOD

The priest is man’s representative before God as the prophet is God’s representative sent to man.

1. IN THE OLD TESTAMENT. (a) The patriarch was priest over his household (Gen. 8:20; 14:17–20; Job 1:15). (b) Melchizedek as a priest became the type of Christ’s priesthood both in person and order (Gen. 14:17–20; Ps. 110:1–4; Heb. 6:20–7:28). Israel was in no way prepared to recognize the priesthood of a Gentile like Melchizedek. (c) Aaron and his sons offered both atoning sacrifices and intercession. Aaron is a type of Christ and His priesthood in service, as Christ offered Himself to God (cf. Heb. 8:3) and carried His own blood into the heavenly sanctuary on high. This is an important point in the message of the letter to the Hebrews.

2. FOR CHRIST. This aspect of the doctrine must contemplate Christ’s service here on earth both in sacrifice and intercession and also His present priesthood in heaven. In baptism He was evidently set apart

by John under a special, divinely arranged provision (Heb. 5:1–2; 7:23–25; 9:24). Hebrews 5:1–2 declares the full qualifications of a high priest. Observe how and in what particulars Christ fulfilled these. No priest of Israel was ever to come from the tribe of Judah and no high priest would have consecrated a priest out of any family but Levi's. John the Baptist, of course, was a priest in his own right and divinely appointed to consecrate Christ though He did come from the tribe of Judah.

3. IN THE NEW TESTAMENT (1 Pet. 2:5, 9; Rev. 1:6). As the Old Testament high priest is a type of Christ, so the Old Testament priest is a type of the believer. The priest of both Testaments is (1) born to his office, (2) properly inducted into service by a full bath, (3) serving under divine appointment. Israel had a priesthood in one family only; all the Church is a priesthood.

The New Testament priest offers no efficacious sacrifices, but is unceasingly responsible in matters of worship, sacrifice, and intercession (Rom. 12:1–2, etc.). A distinction must be observed between the priestly office of the believer which all share alike and equally, on the one hand, and gifts for service which differ among Christians though to each believer some gift is given, on the other (1 Cor. 12:4).

PROPHECY

Prophecy is a distinct and unique feature of revelation wholly foreign to human ability. It amounts to history being prewritten, therefore must prove a great phenomenon. Its fulfillment in the past is unquestionable, standing as indisputable evidence for inspiration.

1. AS PREDICTION. Predictive prophecy is to be distinguished from preaching or forthtelling, itself a kind of prophetic ministry.

2. ITS EXTENT. Predictive prophecy occupies almost one quarter of the text of Scripture. It reaches out indeed to practically all aspects of human life and history. The main classifications are: (a) that which is fulfilled and unfulfilled; (b) that of the Old Testament and the New Testament; (c) that concerning Israel, Gentiles, and the Church; (d) that concerning Christ in His first advent and His second advent (the latter extending over about eight times more Scripture than the former); (e) that before, during, and after the Jewish exile; (f) messages to the northern kingdom and the southern kingdom.

3. IN THE MINISTRY OF CHRIST. The unique prophetic ministry of Christ is the consummation of all prophecy, for He came as the greatest Prophet, Priest, and King. He at last fulfilled Deuteronomy 18:15 (the student is urged to compare all New Testament references to this passage).

4. ITS STUDY. The study of prophecy is especially anticipated in this age; it will, however, be understood only by the enabling power of the Holy Spirit (John 16:13).

PROPITIATION

The Greek words employed in the doctrine of propitiation are: ἰλασμός, signifying that which Christ became for the sinner (1 John 2:2; 4:10), ἰλαστήριον, the place of propitiation (Rom. 3:25; Heb. 9:5), ἴλεως (Matt. 16:22; Heb. 8:12), and ἰλάσκομαι (Luke 18:13; Heb. 2:17).

Ἰλάσκομαι indicates that God has become *gracious, reconciled*. In profane Greek the word means “to render propitious by prayer and sacrifice.” But from the Biblical standpoint God is not of Himself alienated from man. His sentiment does not, therefore, need to be changed. Still, in order that He may not for righteousness' sake be necessitated to comport Himself otherwise, an infinite expiation is necessary, which

to be sure He Himself in His love institutes and gives. Man, all exposed to wrath, could neither venture nor find an expiation. But then God, in finding it, anticipates and meets the demands of His own righteousness. Nothing happens to change God, as in the heathen view. Therefore it is never read that God must be reconciled. Rather something happens to man, who now escapes the wrath to come. A call for mere mercy would require use of the cry Ἐλέησον. When guilt and its punishment need to be acknowledged, however, the word ἰλάσκομαι is used (Luke 18:13; Heb. 2:17).

Christ became the Propitiator and thus the Father is propitiated. The terminology in Hebrews 9:5 for *mercy seat* corresponds to the LXX translation of the word, namely, ἰλαστήριον.

1. IN THE OLD TESTAMENT The mercy seat is a throne of grace because of there being propitiation. Sacrificial blood sprinkled on the lid of the ark, where Jehovah's presence was to be found, changed what would otherwise be a scene of awful judgment to one filled with mercy, making it in a measure the mercy seat. However, animal blood was efficacious only to the extent that it provided a just ground on which God could pass over the sins until Christ should come and shed His own blood for them. God was propitiated aforesaid merely to the extent of deferring judgment. For this measure of grace nevertheless it was reasonable to pray (cf. Luke 18:13).

2. IN THE NEW TESTAMENT. Christ by having His own blood sprinkled, as it were, over His body at Golgotha, becomes the Mercy Seat in reality. He is the Propitiator and has made propitiation by so answering the just demands of God's holiness against sin that heaven is rendered propitious. This fact of propitiation existing is to be believed. Certainly the adjustment is not to be asked for if it has already been accomplished. The flood-gates of divine mercy are open, the flow coming however only through that channel which Christ as Propitiator is.

Propitiation is the Godward side of the work of Christ on the cross. The death of Christ for the sin of the world changed the whole position of mankind in its relation to God, for He recognizes what Christ did in behalf of the world whether man enters into it or not. God is never said to be reconciled, but His attitude toward the world is altered when the world's relation to Him becomes radically changed through the death of Christ.

God is propitious toward the unsaved and toward the sinning saint: "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:2). Attention should be called to the fact that God saves a sinner or restores a saint without striking a blow or even offering a word of criticism. It is too often supposed that human repentance and sorrow soften the heart of God and render Him propitious. This cannot be true. It is the legal fact that Christ has borne all sin which renders God propitious.

The most determining truth to which all gospel preaching should be harmonized is that God is propitious; thus all the burden is taken off sinner or Christian, only leaving him to believe that through Christ's bearing his sin God is propitious.

The publican went up to the temple to pray after having presented his sacrifice, which was the custom (Luke 18:13). The Authorized Version reports him to have said: "God be merciful to me a sinner." What he really prayed was (R.V. marg.): "God, be thou propitiated to me the sinner." He did not ask for mercy as though he must persuade God to be propitious, but in full harmony with the relationship existing between the Old Testament covenant people and God, and on the ground of his offering or sacrifice, he did ask God to be propitious on that special basis. Such a prayer ever since Christ has died is wholly wrong. In the present age of grace one need not ask God merely to be merciful toward sin, for that He cannot be, and furthermore since Christ's death has rendered God propitious there is no occasion even to ask God to be propitiated. In fact, to do so becomes rank unbelief and unbelief can save no one. The mercy seat in the Old Testament could be made a ἰλαστήριον by sacrifice (Heb. 9:5), but the blood-sprinkled body of Christ on

the cross has long ago become the mercy seat for the sinner once and for all. It is there accordingly that God in righteousness can meet the sinner with salvation and restore the saint to communion. The mercy seat becomes a perpetual throne of grace. What otherwise would be an awful judgment throne is changed to one of infinite mercy.

PROVIDENCE

The Greek word for *providence* is *πρόνοια*, translated thus but one time in Scripture (Acts 24:2) and then of a Gentile king. The theological term suggests (cf. *provide*) the directing care of God over things animate and inanimate—embracing things both good and evil—especially over those who are yielded to His will.

Providence is the divine outworking of all decrees, the object being the final manifestation of God's glory. He directs all things perfectly, no doubt, yet without compelling the human will. He works in man the desire to do His will (Phil. 2:13). The doctrine accordingly is full of comfort. Providence should be distinguished of course from mere preservation.

PUNISHMENT

1. FUTURE. Future, eternal punishment must have an adequate cause or reason therefore. The Bible is the only authority on this determining theme. It declares that sin is infinite because of being against God. His character is outraged by it and His authority resisted.

The doctrine of punishment, then, contends that men exist forever and must because of the unavoidable divine judgment against them for sin (in its every form) forever be separated from God in a state which is conscious torment. Some have speculated on what that torment is. It has been asserted that it is (a) remorse due to failure to secure the blessings of heaven when they were offered, (b) suffering of the soul which can best be described to the human mind by the figures employed in the Scriptures—a lake of fire, a bottomless pit, or a worm that does not die, (c) a literal fire, pit, and undying worm.

The doctrine is more emphasized by Christ than by any other in the Bible. He taught that, apart from His own saving power, men die in their sins (John 8:24) and are raised again to judgment (John 5:28–29; cf. Matt. 5:22, 29–30; 10:28; 18:9; 23:15, 33; 25:41, 46; Luke 12:5).

In the Old Testament the Hebrew word *sheol* (sometimes translated “grave,” “pit,” and “hell”), like the New Testament Greek word *hades* (translated “hell,” and “grave”), refers to the place of departed spirits, and three shades of meaning are given to it: (1) the grave where activity ceases (Ps. 88:3), (2) the end of life so far as mere human knowledge can go (Eccles. 9:5, 10), (3) a place of conscious sorrow (2 Sam. 22:6; Ps. 9:17; 18:5; 116:3).

In the New Testament the Greek words *γέεννα*, *ἄιδης*, and *τάρταρος* (this term in verbal form) are translated “hell.” *Γέεννα* is a name which speaks of human sacrifice and suffering (Matt. 5:29), *ἄιδης* indicates the place of departed spirits (Luke 16:23), while *τάρταρος* refers to the lowest abyss, and to it the wicked spirits are consigned (2 Pet. 2:4).

Additional English words concerned with this theme to be found in the New Testament are: (1) “perdition,” meaning utter loss and ruin (1 Tim. 6:9); (2) “damnation,” which is often more accurately translated *judgment* or *condemnation* (Matt. 23:14); (3) “torment,” which speaks of physical pain (Luke

16:28); “the second death,” which is synonymous with the “lake of fire” (Rev. 20:14); “everlasting fire” (Matt. 18:8) and “everlasting punishment” (Matt. 25:46). The Greek for *everlasting*—more often translated *eternal*—is αἰώνιος; although it may be used to indicate mere ages of time, implying an end or termination, this word is almost universally found in the New Testament to express that which is eternal. The new life which the believer has received is forty-seven times said to be “eternal” or “everlasting.” Mention is likewise made of the “eternal Spirit,” the “everlasting God,” “eternal salvation,” “eternal redemption,” “eternal glory,” “everlasting kingdom,” and the “everlasting gospel.” Seven times this word is used in connection with the destiny of the wicked (Matt. 18:8; 25:41, 46; Mark 3:29; 2 Thess. 1:9; Heb. 6:2; Jude 1:7).

Some assert that αἰώνιος is limited in duration when referring to the suffering of the lost; but, if this were true, every promise for the believer and the very existence of God would doubtless have to be limited as well. See Hades.

2. PRESENT. (a) God punishes nations (note e.g., Egypt, Ex. 7–12) and (b) He punishes individuals as He may decree it necessary (Acts 12:23). The saints, for instance, are both chastened and scourged (Heb. 12:6).

R

RECONCILIATION

The chief Greek words concerned with reconciliation are: καταλλαγή (Rom. 5:11; 11:15; 2 Cor. 5:18–19), καταλλάσσω (Rom. 5:10; 1 Cor. 7:11; 2 Cor. 5:18–20), and ἰλάσκομαι (Heb. 2:17). Reconciliation means that someone or something is thoroughly changed and adjusted to something which is a standard, as a watch may be adjusted to a chronometer. The doctrine may be considered in as many as three aspects:

1. OLD TESTAMENT USE. In the Old Testament reconciliation speaks of atonement or a covering for sin (Lev. 8:15).

2. OF THE WHOLE WORLD TO GOD (2 Cor. 5:19). The need of this adjustment is expressed in Romans 5:6–11, where the doctrine with its universal scope appears. Note four expressions in use there: *ungodly, without strength, sinners, enemies*.

By the death of Christ on its behalf, the whole world is thoroughly changed in its relation to God. But God is never said to be reconciled to man. The world is so altered in its position respecting the holy judgments of God through the cross of Christ that God is not now imputing their sin unto them. The world is thus rendered savable.

3. OF EACH INDIVIDUAL (2 Cor. 5:20). Distinguish three changes connected with reconciliation in 2 Corinthians 5:17–20: (a) that which is positional or structural, wherein a soul is seen to be in Christ (vs. 17), (b) that of a general relationship, or the basis on which salvation may be offered to all mankind (vs. 19), and (c) that which is a mental attitude or the trust of the individual heart when one sees and accepts the value in the death of Christ for him (vs. 20). Consider likewise the passages: Matthew 5:24; 1 Corinthians 7:11; Ephesians 2:16; Colossians 1:21.

Since the position of the world before God is completely changed through the death of Christ, God's own attitude toward man cannot longer be the same. He is prepared to deal with souls now in the light of what Christ has accomplished. This seems to be a change in God, of course, but it is not a reconciliation. God, on the contrary, believes completely in the thing which Christ has done and accepts it, so as to continue being just, although able thereby to justify any sinner who accepts the Savior as his reconciliation.

REDEMPTION

The doctrine of redemption is set forth by the precise meaning of the original words: (1) λυτρόω, λύτρον, λύτρωσις. This word root in all three forms is used eight times and only of the one who *received* redemption (cf. Luke 1:68—“redeemed his people”). (2) ἀγοράζω, used thirty-one times, meaning to be in the ‘agora’ or place of assembly and market, hence to buy for one's self by a *price* freely paid (cf. Rev. 5:9—“... hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation”). (3) ἐξαγοράζω, used four times, meaning to purchase *out* of the market not to return (cf. Gal. 3:13—“redeemed us from the curse of the law”). (4) ἀπολύτρωσις, used eight times, meaning a *full* deliverance of the soul from sin and of the body from the grave (Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7, 14; 4:30; Col. 1:14).

1. IN THE OLD TESTAMENT. (a) Israel is redeemed as a nation out of Egypt (Ex. 6:6; cf. Isa. 63:4). (b) One animal should be redeemed by another (Ex. 13:13). (c) A lost estate could be redeemed by a kinsman (Lev. 25:25). This practice becomes a type of Christ's redemption. There were four requirements in the type as likewise four with the antitype: (1) A redeemer must be a near kinsman. To fulfill this Christ took upon

Himself the human form, entered the race. (2) He must be able to redeem. The price of redemption must needs be paid, which in the antitype was the blood of the Son of God (Acts 20:28; 1 Pet. 1:18–19). (3) He must be willing to redeem (cf. Heb. 10:4–10). (4) He must be free from the calamity which occasioned the need of redemption, that is to say, he could not redeem himself. This was true of Christ, for He needed no redemption. According to the type of the high priest on the Day of Atonement, then, Christ offered sacrifice but not for Himself (Luke 1:35; Heb. 4:15).

Of the above, (1) and (2) are related more especially to Christ's humanity and (3) and (4) to His Deity.

2. IN THE NEW TESTAMENT.

a. THE NEED OF REDEMPTION. All are slaves because sold under sin (Rom. 7:14; 1 Cor. 12:2; Eph. 2:2) and helplessly condemned to die (Ezek. 18:4; John 3:18; Rom. 3:19; Gal. 3:10).

b. THE SAME PRICE FOR ALL. To redeem from sin called for death by blood-shedding. A substitute, however, may take the sinner's place. (Heb. 9:27–28).

c. NO RETURN. When spiritually redeemed, as disclosed by ἐξαγοράζω, the emancipated one never returns as such to his former slavery. The Redeemer will not sell a slave He has bought (John 10:28).

d. EMANCIPATION. So, also, the redeemed are loosed from bondage—not even bound as slaves to the Redeemer. They are set free. The Redeemer will not own a slave who is not one by choice (John 8:36; Rom. 8:19–21; Gal. 4:31; 5:13). The slave may become a willing bondsman (Ex. 21:5–6; Ps. 40:6–8; 1 Cor. 9:18–19; 2 Cor. 5:14–15).

e. THE GOSPEL APPEAL. (1) God has undertaken for the needs of lost men. (2) Christ became a kinsman redeemer. (3) Man's lost estate ends in eternal woe or the second death. (4) Christ, however, has now paid all demands against sin. (5) Ἀγοράζω—'to purchase in the market'—may become something experimental through ἐξαγοράζω and ἀπολύτρωσις. Observe that one may realize what is signified by ἐξαγοράζω only through the immediate application of redemption, which follows upon personal faith since it is *something to believe*.

REGENERATION

The Greek for *regeneration* is παλιγγενεσία (πάλιν, 'again, once more' and γένεσις, 'birth, creation').

The general use of the word (i.e., of the noun as such) is found concerning the kingdom only in Matthew 19:28 and concerning those regenerated by the Spirit only in Titus 3:5 (cf. Ezek. 37:1–10; Matt. 17:11; John 1:13; 3:6–7; Acts 3:21; Rom. 8:21; 1 Cor. 15:27; 1 Pet. 1:3, 23; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18; Rev. 21:1).

The doctrine of individual regeneration is obscure in the Old Testament, but in the New Testament it becomes definite (John 3:1–6). Regeneration proves to be the imparting of the divine nature (cf. Titus 3:5; 1 Pet. 1:23; 2:2). All believers, then, have divine sonship (Gal. 3:26, R.V.).

Five facts concerning the nature of regeneration need to be stated: (1) a new life has been thereby begotten which is eternal; (2) that life is the divine nature; (3) the believer is begotten by the Spirit; (4) God the Father becomes his legitimate Father; (5) therefore, all believers are heirs of God and joint heirs with Christ. On the human side, regeneration is conditioned simply on faith (John 1:12–13; Gal. 3:26).

REPENTANCE

Quite contrary to the impression which the usual theology has spread abroad is the correct definition of repentance, the usual idea being that it means sorrow or agony of heart respecting sin and wrongdoing. The true meaning of the word shows that it is a change of mind; and although there may be nothing to preclude that change being accompanied by grief, yet the sorrow itself is not repentance. Instead, it is the reversal of mind.

Another serious Arminian error respecting this doctrine occurs when repentance is added to faith or believing as a condition of salvation. It is true that repentance can very well be required as a condition of salvation, but then only because the change of mind which it is has been involved when turning from every other confidence to the one needful trust in Christ. Such turning about, of course, cannot be achieved without a change of mind. This vital newness of mind is a part of believing, after all, and therefore it may be and is used as a synonym for *believing* at times (cf. Acts 17:30; 20:21; 26:20; Rom. 2:4; 2 Tim. 2:25; 2 Pet. 3:9). Repentance nevertheless cannot be added to believing as a condition of salvation, because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31). Similarly, the Gospel by John, which was written that men might believe and believing have life through Christ's name (John 20:31), does not once use the word *repentance*. In like manner, the Epistle to the Romans, written to formulate the complete statement of salvation by grace alone, does not use the term *repentance* in relation to salvation.

Again, confusion over this doctrine arises when it is not made clear that covenant people such as Israel or Christians may repent as a separate act. Throughout the time when the gospel of the kingdom was preached by John the Baptist, Christ, and the Lord's disciples, there issued a call to repentance which was for none other than the anticipated repentance of that Jewish nation, as Matthew 3:2 has indicated: "Repent ye: for the kingdom of heaven is at hand." This is not a gospel call, but one leading to restoration of a covenant people into its right and original relationship to God (cf. Matt. 4:12–17). In like manner, a Christian, once having sinned, may repent as a separate act, which is something far removed from being saved over again (cf. 2 Cor. 7:8–11).

Repentance itself is one act only and not two. This observation is well illustrated by 1 Thessalonians 1:9–10, "...how ye turned to God from idols."

RESURRECTION

The Greek for *resurrection* is *ἀνάστασις*, used forty-three times; note also: *ἐξανάστασις* of Philippians 3:11, meaning a *resurrection out from among the dead*, *ἐξεγείρω* (1 Cor. 6:14), and *ἐγερσις* (Matt. 27:53).

The doctrine is twofold, pertaining to (1) the resurrection of Christ and (2) the resurrection of humanity, including both saved and unsaved.

1. OF CHRIST.

a. THE OLD TESTAMENT DOCTRINE. (1) This may be found in prophecy (Ps. 16:9–10; 22:22–31; 118:22–24; David's conception can be seen in Acts 2:25–31). (2) It may also be observed in type (the two birds of Leviticus 14:4–7; the "firstfruits" of Lev. 23:10–11). (3) Christ's resurrection is not directly related to Israel's program or the earth, for it belongs only to the New Creation doctrinally (Col. 2:9–15).

b. THE NEW TESTAMENT DOCTRINE. (1) Resurrection for Himself was predicted by Christ (Matt. 16:21; 17:23; 20:19; Luke 18:33; 24:7). (2) It was subject to absolute proof (1 Cor. 15:4–8). (3) It was an actual resurrection and therefore cannot be illustrated by eggs, bulbs, chrysalises, etc. (Luke 24:39). (4) It resulted in a new order of being quite incomparable (1 Tim. 6:16; 2 Tim. 1:10), not the mere reversal of death. (5) There are seven reasons given for the resurrection of Christ. He arose (a) because of what or

who He is (Acts 2:24), (b) to fulfill prophecy (Acts 2:25–31; Rom. 1:4; cf. Jer. 33:20–21; Luke 1:31–33)—Is David’s Son dead? (c) to become the Bestower of life (Rom. 7:4; 1 Cor. 15:45; cf. John 20:22), (d) to impart power (Eph. 1:19–20; cf. Matt. 28:18–20; Rom. 6:4), (e) to be Head over all things to the Church (Eph. 1:22–23), (f) on account of a justification ground being accomplished by His death (Rom. 4:25), (g) to be the First-Fruits (Phil. 3:21; cf. 1 Cor. 15:22–23). (6) The resurrection of Christ is the standard of divine power in this age (Eph. 1:19–20; cf. Israel’s deliverance out of Egypt for that of the past age and out of the present dispersion for that of the kingdom, Jer. 23:7–8). (7) The Lord’s Day is the commemoration of Christ’s resurrection, so is observed fifty-two times each year at the beginning of each week.

2. OF HUMANITY.

a. THE OLD TESTAMENT DOCTRINE. Old Testament saints anticipated a resurrection of their bodies (Job 19:26; John 11:24; Heb. 6:2).

b. THE NEW TESTAMENT DOCTRINE IN GENERAL. (1) Three resurrections are to occur successively in the order named (1 Cor. 15:20–24) Christ (His was fulfilled already), the saints, and “the end” (resurrection). Note the time relationships here indicated. (2) Christ taught the universality of resurrection (John 5:25–29; cf. Dan. 12:2; Matt. 11:22, 24; 12:41–42; Luke 10:14; 11:32; Acts 24:15; 1 Cor. 15:22). (3) Resurrection is not to be thought of as if the same as restoration; cf. all so-called resurrections which have been recorded in Scripture (2 Kings 4:32–35; 13:21; Matt. 9:25; Luke 7:12–15; John 11:44; Acts 9:36–41; 14:19–20). (4) The believer’s body is much like seed which has been sown (1 Cor. 15:35–44). (5) There is one grand exception to the universality of death and resurrection (1 Cor. 15:51–52).

c. PRESENT PARTICIPATION. The believer has now been raised as respects his spirit (Col. 2:12; 3:1).

d. PAUL’S PREACHING. The resurrection both of Christ and believers forms a part of Paul’s gospel (1 Cor. 15:1–4).

REVELATION

The Greek for *revelation* is ἀποκάλυψις (cf. the cognate verb, ἀποκαλύπτω to *reveal*). The words *revelation* and *reveal* imply an unveiling or disclosing of things unknown—a coming into view. It is reasonable to suppose that God would speak to His creatures whom He has made quite capable of such communion. He has spoken in various ways:

1. **BY THE CREATION.** This is declared in Psalm 19:1–6 and Romans 1:19–20.

2. **BY THE WRITTEN WORD.** The Bible claims to be (2 Tim. 3:16), and is, God’s written Word. In every particular it has proved to be His message to man. It treats faithfully and truthfully of things whether in heaven or on earth. Indeed, it discloses things otherwise unknown.

3. **BY THE LIVING WORD.** While the written Word unveils many things, the one message to come pre-eminently through the Son (Heb. 1:1–2) is that which declares the Father. John 1:18 states that no full revelation of Him had been given until Christ came (see Logos). Christ unveiled the wisdom of God (John 7:46; 1 Cor. 1:24) and the power of God (John 3:2), but the prime message disclosed is of God’s love, and that unveiled not so much in His life and work as in His death (Rom. 5:8; 1 John 3:16). This is the essential meaning of Hebrews 1:1–2 (cf. John 3:16).

4. **BY THE BOOK OF REVELATION.** The Apocalypse is so named because it is an unveiling of the Lord Jesus Christ, a revelation which the Father gave His *Son* (not, first of all, John) to show unto His servants

(Rev. 1:1).

REWARDS

God offers rewards to the believer as a recognition of whatever faithfulness may be shown to Him in service. This is the counterpart to all the doctrine of grace. Having saved a soul on the basis of grace so that there is for the Christian no obligation for afterpayments or building up of merit, God recognizes an indebtedness on His part to reward believers for their service to Him. It would be quite easy for man to say: "He has done so much for me, the most I can do in return would be little enough," but what He has accomplished under grace creates no real demand or obligation of repayment whatever, else it would not be grace. What the believer has achieved for God He recognizes in faithfulness with rewards at the judgment seat of Christ (Matt 16:27; Luke 14:14; Rom. 14:10; 1 Cor. 4:5; 2 Cor. 5:10; Eph. 6:8; 2 Tim. 4:8; Rev. 22:12).

All condemnation in the matter of guilt is forever past for the Christian. He shall not come into judgment respecting his sin (John 3:18; 5:24; 6:37; Rom. 5:1; 8:1, R.V.; 1 Cor. 11:32), therefore the judgment seat of Christ deals wholly with the matter of service and not with the question of sin.

The following note by Dr. C. I. Scofield (*Reference Bible*, p. 1214) is clearly stated: "God, in the New Testament Scriptures, offers to the *lost*, salvation, and, for the faithful service of the *saved*, rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (e.g. John 4:10; Rom. 6:23; Eph. 2:8, 9); while rewards are earned by works (Matt. 10:42; Luke 19:17; 1 Cor. 9:24, 25; 2 Tim. 4:7, 8; Rev. 2:10; 22:12). A further distinction is that salvation is a present possession (Luke 7:50; John 3:36; 5:24; 6:47), while rewards are a future attainment, to be given at the coming of the Lord (Matt. 16:27; 2 Tim. 4:8; Rev. 22:12)."

The two extended Scripture passages bearing on the doctrine of rewards are 1 Corinthians 3:9–15 and 9:16–27 (cf. the passages on the various crowns: 1 Cor. 9:25; Phil. 4:1; 1 Thess. 2:19; 2 Tim. 4:8; James 1:12; 1 Pet. 5:4; Rev. 2:10; 3:11).

RIGHTEOUSNESS

The Greek word for *righteousness* is δικαιοσύνη. It becomes an absolute term when applied to God. Four general aspects of righteousness are to be noted:

1. GOD'S. With respect to character, God is transparently holy and righteous in all His acts. When combined with love, His righteousness results in grace. God's righteousness is ever absolute and perfect to infinity: "In him is no darkness at all." God's righteousness is seen in two ways: (a) He is a righteous Person (James 1:17; 1 John 1:5) and (b) He is righteous in all His ways (Rom. 3:25–26).

2. MAN'S. This kind of righteousness is recognized only to show its inadequacy and ripeness for condemnation (Isa. 64:6; Rom. 3:10; 10:3; 2 Cor. 10:12).

3. IMPUTED. The imputed type of righteousness is not God's attribute as if that were bestowed on man, nor human goodness in any form. It is that which the believer becomes in virtue of his being in Christ. Jesus Christ represents the righteousness of God, and the believer becomes what Christ is at the moment of believing (2 Cor. 5:21). Righteousness was imputed likewise to Old Testament saints (cf. Abraham, Gen. 15:6; Rom. 4:3; Gal. 3:6; James 2:23).

4. **IMPARTED.** Romans 8:4 presents a righteous conduct as being possible on the part of each believer which is not the result of his own effort, but on the contrary that of the Spirit. This righteousness is produced not by the believer, then, but “in” him.

S

SABBATH

1. **MEANING.** The word *Sabbath* means cessation or complete rest, with no added implication relative to worship or spiritual activity. *Sabbath* is a transliteration from the Hebrew word for ‘repose.’

2. **GENERAL FACTS.** The Sabbath originated with creation’s work being completed (Gen. 2:2–3). b. There is no mention of a seven-day week between Genesis 2 and the giving of the Law in Exodus 20. Then it was made a part of the law system with extra Sabbaths, a Sabbatic year, and a year of jubilee (cf. Gen. 7:4, 10; 8:10–12; 29:27–28, 30; Ex. 16:1–30; Neh. 9:13–14). c. Prophets gave Sabbath observance the first place in Israel’s duties (Isa. 58:13–14). They were judged for failure to keep it—even with a death penalty (Num. 15:32–36). As a nation, Israel so failed to keep the Sabbath that they were taken from the land that the land might have its Sabbath rest (Lev. 26:32–35; Ezek. 20:10–24). d. The inter-Testament period developed the synagogue which custom of meeting together introduced a form of Sabbath worship without any Old Testament authority. Traditions beside had been multiplied freely by the time of the first advent, but these Christ disregarded when the need arose (Matt. 12:1–14; Mark 2:23–3:6; Luke 6:1–11; 13:1–17; 14:1–6; John 5:1–18). e. There is no recorded observance by Christians of a Sabbath as such after Christ’s resurrection and yet no one is termed a Sabbath-breaker; rather, Sabbath observance was condemned (Gal. 4:5, 10–11; Col. 2:16). f. Prophecy anticipates the termination of Sabbath observance for a time (Hos. 2:11; 3:4–5). g. Paul recognized Christian gatherings on the first day of the week (Acts 20:7; cf. Rom. 14:5–6). h. The Sabbath is to be restored in the tribulation (Matt. 24:20) and fully re-established in the kingdom (Deut. 30:8; Isa. 66:23; Ezek. 46:1). i. The Sabbath, after all, was Jehovah’s perpetual covenant with Israel, excepting when under divine judgment (Ex. 31:16). j. It has never been given to Gentiles (Eph. 2:12; cf. 6:2–3).

SACRIFICE

In the Old Testament, sacrifices were an execution of the sentence of divine law upon the substitute. Ancient sacrifice, then, is of divine origin. In order to make it efficacious it was necessary that blood be shed (cf. Heb. 9:22).

1. **SCOPE.** There were sacrifices for the Jewish nation or congregation, for the family, and for the individual (Lev. 16).

2. **BEFORE MOSES.** Sacrifices were offered before the time of Moses by Abel, Noah, Abraham, Isaac, Job, and Jacob (Gen. 4:4; 8:20; 12:7; 26:25; 33:20; Ex. 12:3–11; Job 1:5; 42:7–9).

3. **IN THE MOSAIC SYSTEM (EX.—DEUT.).** Jewish sacrifices were always typical of Christ. Observe, for example, the five offerings of Leviticus 1:1–7:38.

4. **OF CHRIST.** The body of Christ was offered once-for-all (Heb. 10:1–12). The Father made the sacrifice (John 3:16; Rom. 8:32). Christ suffered for—*ὐπέρ* (Rom. 5:8), meaning ‘for the benefit of’—man; also *in the stead of*—*ἀντί* (cf. *ἀντίλυτρον*, 1 Tim. 2:6)—him. The sacrifice of Christ is described as: a. Penal (2 Cor. 5:21; Gal. 3:13). b. Substitutional (Lev. 1:4; Isa. 53:5–6; 2 Cor. 5:21; 1 Pet. 2:24). c. Voluntary (Gen. 22:9, in type; John 10:18). d. Redemptive (1 Cor. 6:20; Gal. 3:13; Eph. 1:7). e. Propitiatory (Rom. 3:25; 1 John 2:2). f. Reconciling (Rom. 5:10; 2 Cor. 5:18–19; Col. 1:21–22). g. Efficacious (John 12:32–33). h. Revelatory (John 3:16; 1 John 4:9–10).

5. OF BELIEVERS. The Christian's sacrifice is but one of three functions of the priest (see Priesthood).
a. Dedication of self as a reasonable sacrifice (Rom. 12:1–2). As Christ was both Sacrifice and Sacrificer, so the believer-priest may freely offer himself to God. b. The sacrifice of the lips. This means the voice of praise is to be offered continually (Eph. 5:20; Heb. 13:15). c. The sacrifice of substance (Phil. 4:18). Christians will certainly give more than the Jewish tithe.

6. IN THE KINGDOM. The anticipation of animal sacrifices in the kingdom (Ezek. 43:19–27) is naturally perplexing, yet evidently a memorial looking back to the cross (as the Lord's Supper does now) and no doubt one practice well enough adapted to an earthly people. No animal sacrifice ever has power to take away sin (Heb. 10:4).

SAINT

Saint is a word that comes from the same root in the original as *holy* and *sanctify*, referring as it does to what the believer is by virtue of his position in Christ. *Saint* is used fifty times in the Old Testament to denote Israel and sixty-two times in the New Testament to designate the believer.

The children of God are called *believers* about 50 times and *brethren* about 180 times, while the more common name of today, *Christian*, is used but 3 times in the apostolic writings.

The term never indicates personal character or worthiness. Being already set apart unto God in Christ, all Christians by so much are now saints from the moment they are saved. Sainthood, then, is not a future prospect. All believers are *saints*, positionally considered (1 Cor. 1:2, etc.).

SALVATION

The Greek for *salvation*, σωτηρία is used about fifty times in the New Testament. It refers to the estate of one who has been *made whole*.

1. SCOPE. The general doctrine of salvation includes the following lesser dogmas: substitution, redemption, reconciliation, propitiation, conviction, calling, election, predestination, sovereignty, free will, grace, repentance, faith, regeneration, forgiveness, justification, sanctification, preservation, and glorification.

2. THE WORK OF GOD. Two Old Testament passages indicate that "salvation belongeth unto the LORD" (Ps. 3:8), "salvation is of the LORD" (Jonah 2:9). Any system which tends to combine human responsibility with this divine undertaking is wrong. Ephesians 2:8–10 relates good works to salvation wrought by grace as an effect thereof, and not a cause.

3. THREE TENSES. Salvation has reference to the believer's past, present, and future. (a) The past tense, which releases from the guilt and penalty of sin, is wholly accomplished for all who believe at the time when they believe (Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; 2 Tim. 1:9). (b) The present tense, which releases from the power of sin, is being accomplished now in those who exercise faith for it (John 17:17; Rom. 6:14; 8:2; Gal. 5:16; Phil. 2:12–13). (c) The future tense releases from the very presence of sin (Rom. 13:11; Eph. 5:25–27; Phil. 1:6; 1 Pet. 1:3–5; 1 John 3:1–2).

4. ONE CONDITION. About 115 passages condition salvation on believing alone, and about 35 simply on faith. There are certain things, however, often added by man to this one and only condition, like the

following: believe and repent, believe and be baptized, believe and confess sin, believe and confess Christ publicly, believe and promise a better manner of life, believe and pray for salvation.

5. DISPENSATIONAL ASPECTS. A study of this division of the subject is best approached by considering the revealed purposes of God in each of the various dispensations. The present age-purpose as manifested in the heavenly people, for instance, calls forth an exalted, divine undertaking not seen before on the earth (Eph. 3:1–6).

6. RELATIONSHIPS, FACTORS, AND FORCES. Note in particular: (a) the work of the Father in salvation, (b) the work of the Son in salvation, (c) the work of the Spirit in salvation, (d) salvation in its relation to sin, (e) Satan’s opposition to salvation, (f) salvation or deliverance out of the world, (g) salvation from the flesh, and (h) salvation in relation to heaven. All these are treated fully in Soteriology (Volume III).

7. DURATION. There is no salvation offered under grace which stops short of being eternal in its character. This is due to the fact that it proves to be altogether a work of God, and His purpose and power never fail (Phil. 1:6).

SANCTIFICATION

It is particularly true that Bible doctrine suffers through misunderstanding and misstatement of the revealed facts about sanctification. Since one aspect of this doctrine deals with Christian living and experience, it is the more easily perverted and its exact statement the more imperative.

1. ESSENTIALS TO A RIGHT UNDERSTANDING. Three general conditions govern a right conception of this subject.

a. **MUST BE RIGHTLY RELATED TO OTHER BIBLE DOCTRINES.** Disproportionate emphasis on any one doctrine, or the habit of seeing all revealed truth in the light of one line of Bible teaching, leads to serious error. No person really understands a doctrine or is prepared to teach a Bible truth until he is able to see that truth in its right position, proportion, and relation to every other truth of the Word. Sanctification, like all other great doctrines of the Scriptures, represents and defines an exact field within the purpose of God. Since it aims at definite ends, it suffers as much from overstatement as from understatement. This doctrine must be considered, then, in its exact relation to all other aspects of truth.

b. **CANNOT BE INTERPRETED BY EXPERIENCE.** Some persons conclude they understand the doctrine of sanctification because it is their belief that they have been sanctified. Only one aspect of sanctification out of three, however, deals with the complexity of human experience in daily life. Therefore, an analysis of some personal experience must not be substituted for all the teaching of the Word of God. Even if sanctification were limited to the field of human experience, there would never be an experience that could be proved to be its perfect example, nor would any human statement of that experience exactly describe the full measure of the divine reality. It is the function of the Bible to interpret experience rather than the function of experience to interpret the Bible. Every experience which is wrought of God will be found to be in accord with the Scriptures. If not, it should be judged as a device of Satan. To some people an uncertain experience has become more convincing than the clear teaching of the Scriptures.

c. **DEPENDS FOR A RIGHT UNDERSTANDING UPON CONSIDERATION OF ALL THE SCRIPTURE.** The body of Scripture presenting this doctrine is much more extensive than appears to the one who reads only the English text, for the same root (Hebrew and Greek) words which are translated “sanctify,” with its various forms, are also translated by two other English words, “holy” and “saint,” with all their various forms. Therefore, to discover the full scope of this doctrine from the Scriptures, one must go beyond the passages in which the one English word “sanctify” is used and include, as well, the portions

wherein the terms “holy” and “saint” are employed. Very much is thus added to the field of investigation.

Observance of these three general conditions just named will avoid practically every error connected with the doctrine of sanctification.

2. MEANING OF WORDS INVOLVED.

a. “SANCTIFY,” WITH ITS VARIOUS FORMS. This word, which is used 106 times in the Old Testament and 31 times in the New, means ‘to set apart,’ and then the state of being set apart. It indicates classification in matters of position and relationship. The basis of the classification is usually that the sanctified person (or thing) has been set apart, or separated, from others in his position and relationship before God, that is, from that which proves unholy. This is the general meaning of the word.

It is also important to consider that there are three things which the word *sanctification*, in its general use, does not imply: (1) The Bible use of the word does not imply past improvement in matters of holiness, for God is said Himself to be sanctified, and He has experienced no improvement in holiness.

(2) The Bible use of the word does not necessarily imply a state of sinlessness. In the Old Testament it is stated that the people washed their garments and separated themselves from some defilement and so were sanctified before God. This is far from sinlessness. Even the Corinthian Christians, who were “utterly at fault,” are said to be sanctified. Many inanimate things were sanctified, and these could not even be related to the question of sin.

(3) The Bible use of the word does not necessarily imply finality. Being sanctified once did not save the Israelites from needing to be sanctified again and again. They were for the time being set apart unto God. Hence there are aspects of this truth, it will be seen, which do not imply finality.

b. “HOLY,” WITH ITS VARIOUS FORMS. This word, which is used about 400 times in the Old Testament and about 12 times of believers in the New Testament, refers to the state of being set apart, or being separate, from that which is unholy. Christ was “holy, harmless, undefiled, separate from sinners.” Thus was He sanctified. Similarly, also, there are certain things which the word *holy* in its Biblical use does not imply: (1) No past improvement need necessarily be implied, for God is Himself holy. It is the state itself which is indicated by this word, and not the process by which it has been attained.

(2) Sinless perfection is not necessarily implied, for one reads of a “holy nation,” holy priests, “holy prophets,” “holy apostles,” “holy men,” “holy women,” “holy brethren,” “holy mountain,” and “holy temple.” None of these was sinless before God. They were holy, nevertheless, according to some particular standard or issue that constituted the basis of their separation from others.

(3) The word does not necessarily imply finality. All these people just named were repeatedly called to higher degrees of holiness. They were set apart for some holy purpose; thus were they sanctified. Leviticus 21:8 illustrates the similarity of meaning between the words “sanctify” and “holy” as used in the Bible. Speaking of the priest, God said: “Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.” Here the root word, employed four times, is twice translated “sanctify” and twice “holy.”

c. “SAINT.” This term, used of Israel about 50 times and of believers about 62 times, is applied only to living persons and relates only to their position in the reckoning of God. It is never associated with the quality of their daily life. They are saints by reason of being particularly classified and set apart in the plan and purpose of God. Being sanctified thus, they are saints. In three Epistles, according to the Authorized Version, believers are addressed as those who are “called to be saints.” Such a translation is most misleading. The words “to be” should be omitted; indeed, the fact that they are italicized in the A.V. only means the translators added this expression themselves. Christians *are* saints by their present calling from God. The passages, then, do not anticipate a time when they will be saints. They are already sanctified, set

apart, classified, “holy brethren,” who therefore may be called saints. Sainthood is not subject to progression. Every born-again person is as much a saint the moment he is saved as he ever will be in time or eternity. The whole Church, which is Christ’s Body, proves to be a called-out, separate people. They are the saints of this dispensation. According to certain usages of these words, they are all sanctified. They are all holy.

The Spirit has chosen to give believers the title of “saints” more than any other designation except one. They are called “brethren” 184 times, “saints” 62 times, and “Christians” 3 times. It would not be amiss to attempt the rescue of such a divinely emphasized but misunderstood title from its present state of disuse and ruin. Many Christians do not believe they are saints because they do not know of their position in Christ.

The right understanding of the Bible doctrine of sanctification must depend, then, upon consideration of all the passages wherein the words “sanctify,” “holy,” and “saint” appear. Reference to all the passages, of course, is impossible in this limited study.

3. THE MEANS.

a. GOD IS ETERNALLY SANCTIFIED. Because of infinite holiness, God Himself—Father, Son, and Spirit—is eternally sanctified. He is classified as distinct, set apart, and separate from sin. He is altogether holy. He is Himself sanctified (Lev. 21:8; John 17:19).

b. GOD SANCTIFIES PERSONS. God—Father, Son, and Spirit—is said to sanctify other persons. (1) *The Father Sanctifies*. “And the very God of peace sanctify you wholly” (1 Thess. 5:23). (2) *The Son Sanctifies*. “That he might sanctify and cleanse it with the washing of water by the word” (Eph. 5:26; cf. Heb. 2:11; 9:13–14; 13:12). (3) *The Spirit Sanctifies*. “Being sanctified by the Holy Ghost” (Rom. 15:16; cf. 2 Thess. 2:13). (4) *The Father Sanctified the Son*. “Whom the Father hath sanctified, and sent into the world” (John 10:36). (5) *God Sanctified Israel*. God sanctified the priests and people of Israel (Ex. 29:44; 31:13). (6) *Sanctification Is God’s Will*. “For this is the will of God, even your sanctification” (1 Thess. 4:3).

(7) *The Believer’s Sanctification Comes from God*. (a) *By Union with Christ*. “To them that are sanctified in Christ Jesus” (1 Cor. 1:2); Christ has been made unto believers their sanctification (1 Cor. 1:30). (b) *By the Word of God*. “Sanctify them through thy truth: thy word is truth” (John 17:17; cf. 1 Tim. 4:5). (c) *By the Blood of Christ*. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12; cf. 9:13–14); “The blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7). (d) *By the Body of Christ*. “By the which will we are sanctified through the offering of the body of Jesus Christ once for all” (Heb. 10:10). The cross has separated believers from the world: “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14). (e) *By the Spirit*. “God hath from the beginning chosen you to salvation through sanctification of the Spirit” (2 Thess. 2:13; cf. 1 Pet. 1:2). (f) *By Choice*. “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14; cf. 2 Tim. 2:21–22). (g) *By Faith*. “Sanctified by faith that is in me” (Acts 26:18).

c. GOD SANCTIFIED DAYS, PLACES, AND THINGS (Gen. 2:3; Ex. 29:43).

d. MAN CAN SANCTIFY GOD. This he may do by setting God apart in his own thought as holy. “Hallowed be thy name.” “But sanctify the Lord God in your hearts” (1 Pet. 3:15).

e. MAN CAN SANCTIFY HIMSELF. Many times did God call upon Israel to sanctify themselves. He likewise says to believers in this age: “Be ye holy; for I am holy.” Also, “If a man therefore purge himself from these [vessels of dishonor so as to depart from iniquity], he shall be a vessel unto honour, sanctified, and meet for the master’s use” (2 Tim. 2:21). Self-sanctification, however, can only be realized by the divinely provided means. Christians are asked to present their bodies a living sacrifice, holy and acceptable unto God (Rom. 12:1). They are to “come out from among them, and be ... separate” (2 Cor.

6:17). Having the Christian's promises, they are to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness [i.e., sanctification] in the fear of God" (2 Cor. 7:1). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

f. **MAN CAN SANCTIFY PERSONS AND THINGS.** "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy" (i.e., sanctified; 1 Cor. 7:14). "And Moses sanctified the people." "So they sanctified the house of the LORD."

g. **ONE THING CAN SANCTIFY ANOTHER.** "For whether is greater, the gold, or the temple that sanctifieth the gold? ... For whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. 23:17, 19).

From a very limited consideration of the Scriptures on the subject of sanctification and holiness, it is evident that the root meaning of the word is to set apart unto a holy purpose. The one set apart is sometimes cleansed and sometimes not. Sometimes this one can partake of the character of holiness and sometimes, as in the case of an inanimate thing, it cannot. Yet a thing which of itself can be neither holy nor unholy is just as much sanctified when set apart unto God as the person whose moral character is subject to transformation. It must also be evident that where these moral qualities exist cleansing and purification are sometimes required in sanctification, but not always.

4. THREE ASPECTS. Though the exact meaning of the words "sanctify," "holy," and "saint" is unchanged, there is a far deeper reality indicated by their use in the New Testament than is indicated by their employment in the Old. After all, the Old Testament is but a "shadow of good things to come." The New Testament revelation, then, may be considered in three divisions:

a. **POSITIONAL.** This is a sanctification, holiness, and sainthood which comes to the believer by the operation of God through offering of the body and shed blood of the Lord Jesus Christ. Those who are saved have been redeemed and cleansed in His precious blood, forgiven all trespasses, made righteous through the new headship in Him, justified, and purified. They now are the sons of God. All of this indicates a distinct classification and separation, deep and eternal, achieved through the saving grace of Christ. It is based on facts of position which are true of every Christian. Hence, every believer is now said to be sanctified positionally, holy, and by so much a saint before God. This position bears no relationship to the believer's daily experience more than that it should inspire him to holy living. His position in Christ is, to be sure, according to the Scriptures, the greatest possible incentive to holiness of life.

The great doctrinal Epistles observe this order in teaching the truth. They first state the marvels of saving grace and then conclude with an appeal for a life corresponding to the divinely wrought position (cf. Rom. 12:1; Eph. 4:1; Col. 3:1). Christians are not now accepted in themselves; they are accepted in the Beloved. They are not now righteous in themselves; He has been made unto them righteousness. They are not now redeemed in themselves; He has been made unto them redemption. They are not now positionally sanctified by their daily walk; He has been made unto them a sanctification like that. Positional sanctification is as perfect as He is perfect. As much as He is set apart, believers, since they are found to be in Him, are set apart. Positional sanctification is as complete for the weakest saint as it is for the strongest. It depends only on one's union with and position in Christ. All believers are classified as "the saints." So, also, they are classed as the "sanctified" (cf. Acts 20:32; 1 Cor. 1:2; 6:11; Heb. 10:10, 14; Jude 1:1). The proof that imperfect believers are nevertheless positionally sanctified and therefore saints is discovered in 1 Corinthians. Corinthian believers were unholy in life (e.g., 1 Cor. 5:1-2; 6:1-8), but they are twice said to have been sanctified (1 Cor. 1:2; 6:11).

By their position, then, Christians are rightly called "holy brethren" and "saints." They have been "sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10), and are new men by reason of now being "created in righteousness and true holiness" (Eph. 4:24). Positional sanctification and

positional holiness are “true” sanctification and holiness. In his position in Christ the Christian stands righteous and accepted before God forever. Compared to this, no other aspect of the present truth can merit an equal recognition. But let no person go on from here to conclude that he is holy, or sanctified, in life because Christians are now said to be holy, or sanctified, in position.

b. EXPERIMENTAL. While all believers are said to be sanctified every whit positionally, there is never a reference in any of these Scriptures to their daily lives. Such an aspect of sanctification and holiness is found in another and entirely different body of truth which may be termed *experimental Sanctification*. As positional sanctification is absolutely disassociated from the daily life, so experimental sanctification is absolutely unrelated to position in Christ. Experimental sanctification instead may depend (1) on some degree of yieldedness to God, (2) on some degree of separation from sin, or (3) on some degree of Christian growth to which the believer has already attained.

(1) *Result of Yieldedness to God*. Whole self-dedication to God is one’s reasonable service: “Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1). By so doing the Christian is classified and set apart unto God through his own choice. There is an element of finality and completeness possible in this. Within the sphere of his own knowledge of himself, the believer may definitely choose the mind and will of God as the rule for his life. This yielding to the will of God may be accordingly complete and final. Herein is self-determined separation unto God, an important aspect of experimental sanctification. “Now being made free from sin, and become servants to God, ye have your fruit unto holiness” (or, sanctification; Rom. 6:22).

Sanctification cannot be experienced as a matter of feeling or emotion any more than justification or forgiveness can. A person may nevertheless be at peace and full of joy because he *believes* these things to be true in his life. So, also, by yielding unto God a new infilling of the Spirit may be made possible which will result in some blessedness in life hitherto unknown. This felicity might come either suddenly or gradually. In any case it is not the sanctification itself that is experienced: it is rather the blessing of the Spirit made possible through sanctification or a deeper life of separation unto God. Experimental sanctification works in such a way as to have its effect upon the daily life, and by so much acts in contrast to positions which are in no way related to daily living.

(2) *Result of Freedom from Sin*. The Bible takes full account of the many sins of Christians. It does not teach that only sinless people are saved, or kept saved; on the contrary, there is faithful consideration of, and full provision made for, the sins of saints. These provisions are both preventive and curative. The question of sin in the believer is taken up exhaustively by 1 John. One passage (2:1–2) may be taken as a key to the Epistle. It begins: “My little children, these things write I unto you, that ye sin not.” This much relates to the prevention of sin in the Christian. It continues: “And if any [Christian] man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.” This much refers to the cure of sin in Christians. Much Scripture indeed is written “that we be not sinning,” but in addition believers are told that if they still fall into sin they have abundant provision from God for its cure. The things which are written are not set down to encourage any believer to sin; they however are written “that we be not sinning” longer. “Shall we continue in sin, that grace may abound? God forbid.” He alone can forbid, and if requested He will forbid—such are the marvelous provisions in grace for eternal keeping of the child of God.

It may be concluded from these and many other Scriptures that a son of God need not sin. To that end the Savior has died (Rom. 6:1–14). To that end Christians have a message written them (1 John 2:1–2). To that end they are indwelt by the Spirit of God (Gal. 5:16). It is the purpose of the Father that His children be free from sin in order that He may have fellowship with them, for “truly our fellowship is with the Father and with his Son Jesus Christ.” The basis upon which Christians may have fellowship with the Father and His Son is specified: they must walk in the light as God is in the light (1 John 1:7), which means to live by

the power of the Spirit and instantly to confess every known sin. Because of the Advocate's defense of him and because of the believer's confession of sin, God is free to forgive and cleanse from all unrighteousness. Christians then must not say they have no sin nature (1:8). This would be to deceive themselves. Such ones must not say, either, that they have not sinned (1:10). This would be to make Him and His testimony to what is in man untrue. It does not become a Christian to boast of himself, but instead every true victory should be acknowledged to the glory of the Lord Jesus Christ.

Has any child of God reached complete deliverance from sin? This question should never be confused with the facts concerning positional sanctification, nor with the truths connected with sanctification through yieldedness to God. The answer to this query may be stated as follows: While the believer is definitely trusting the sufficiency of the Spirit and fulfilling every condition for enablement, he will be divinely kept from sinning (Rom. 6:14; 8:2; Gal. 5:16). That statement is not based upon any personal experience; it rests on the Word of God. The Christian never reaches a place where he cannot sin. On the other hand, the Scriptures plainly teach that, in spite of the fallen nature, there is deliverance for the believer from bond-servitude to sin through union with Christ in His death and resurrection (Rom. 6:1–10) and through the power of the indwelling Spirit to enable (Rom. 8:2; Gal. 5:16). This victory will be realized just so long as it is claimed by faith. Such is the divinely provided preventative for sinning.

The old nature, with its incurable disposition to sin, remains in every believer so long as he is in his present body. He is therefore disposed to sin. The sin nature itself is never said to have died. It was crucified, put to death, and buried with Christ, but since this death was accomplished two thousand years ago the reference must be to a divine judgment against the nature which was gained by Christ when He "died unto sin." There is no Bible teaching to the effect that some Christians have died to sin and others have not. The passages involved must include *all* saved persons (Gal. 5:24; Col. 3:3). All believers have died unto sin in Christ's sacrifice, but not all have claimed the riches which were provided for them by that death. Saved people are not asked to die experimentally or to re-enact His death; they are urged only to "reckon" themselves to be dead indeed unto sin. This is the human responsibility (Rom. 6:1–14).

If through weakness, willfulness, or ignorance the Christian does sin, there is a cure provided. On the human side there must be a genuine confession and repentance of heart (2 Cor. 7:8–11; 1 John 1:9). On the divine side there is "an advocate with the Father," and the Father "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Experiences of failure and defeat should be growing less as the believer increasingly discovers the marvels of God's power and grace and the utter helplessness of his own strength. Every restoration, forgiveness, and cleansing is a renewal of experimental sanctification.

(3) *Result of Christian Growth.* Christians are immature in wisdom, knowledge, experience, and grace. In all such realms they are appointed to grow, and their growth should be manifest. They are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Beholding the glory of the Lord as in a glass, they are "changed into the same image from glory to glory, even as by the Spirit of the Lord." This transformation will have the effect of setting them more and more apart to God. They will, to that very extent, be more sanctified.

A Christian may be "blameless," though it could not be truthfully said of him that he is "faultless." The child laboring to form his first letters in a copybook may be blameless in the work he does, but the work is certainly not faultless. A believer may be walking in the full measure of what is his understanding today, yet he must know he is not now living in the added light and experience that will be his tomorrow through growth. There is a relative perfection, then, within imperfection. Christians who are quite incomplete, quite immature, and quite given to sin may nonetheless "abide" in the Vine. They may have fellowship with the Father and with His Son. There is also imperfection within perfection. Those saved ones who really are incomplete, immature, and given to sin, are even now positionally sanctified and complete "in Him"—the Lord Jesus Christ.

Christian growth and experimental sanctification are not the same. For one is a cause and the other its effect. The Christian will be more and more set apart as he grows into the image of Christ by the Spirit. To state that he will be more experimentally sanctified as he grows in grace and the knowledge of his Lord and Savior Jesus Christ does not necessarily question his present purity or victory in daily life; it is only to declare that he will be more set apart as he develops in the likeness of his Lord. This is to consider experimental sanctification in the broadest and most general meaning of the word.

c. **ULTIMATE.** The ultimate aspect of sanctification, which is related to the saved one's final perfection, will be his in the glory. By His grace and transforming power God will have so changed every child of Hisin spirit, soul, and body—that each will be “like him” and “conformed to the image of His Son.” He will then present them “faultless” before the presence of His glory. His Son's Bride will be free from every “spot or wrinkle.” It therefore becomes all Christians to “abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

5. THREE AGENTS. Three agents of sanctification are emphasized in Scripture: (a) the Holy Spirit (1 Cor. 6:11; 2 Thess. 2:13; 1 Pet. 1:2), (b) the Son (Heb. 10:10), and (c) the Truth of God (John 17:17; Eph. 5:26).

SATAN

1. HIS PERSONALITY. As in the case with Christ, the knowledge of Satan depends wholly on what the Scriptures declare. No more or better evidence even there will exist for belief in the personality of one than for the other.

2. HIS POWER. (a) As created his might was second only to God's. (Ezek. 28:11–16). (b) After his moral fall (cf. Job 2:7; Isa. 14:12–17; Luke 4:6; 22:31, R.V.; 1 Cor. 5:5; Heb. 2:14) and even after his judgment in the cross (John 16:11; Col. 2:15) he continues to reign as a usurper (2 Cor. 4:4). Consider here all passages throughout Scripture on Satan's temptations and solicitations to evil.

3. HIS WORK. (a) Relative to God, his evil works are still permitted. (b) Relative to demons, they must do his will. (c) Relative to the unsaved, he is in authority over them (Isa. 14:17; 2 Cor. 4:3–4; Eph. 2:2; Col. 1:13; 1 John 5:19, R.V.). (d) Relative to the saved, he comes in conflict with them (Eph. 6:11–18). (e) Relative to truth, he is a liar (John 8:44) and author of “the lie.”

4. HIS CAREER. (a) Past. (1) Satan experienced a moral fall (Isa. 14:12–17; Ezek. 28:15; 1 Tim. 3:6). (2) Satan's judgment was predicted in Eden (Gen. 3:15). (3) His judgment was accomplished at the cross (John 12:31–33).

(b) Present. (1) He is reigning as a usurper today (2 Cor. 4:4; Eph. 2:2; Rev. 2:13). (2) He gains the name *accuser of the brethren* for what he is doing now (Rev. 12:10). (3) He is father in a spiritual sense to all who accept his philosophy of independence from God (John 8:44; Eph. 2:2).

(c) Future. (1) He is one day to be cast out of heaven (Rev. 12:7–12; cf. Isa. 14:12; Luke 10:18). (2) He is to be confined to the abyss for one thousand years (Rev. 20:1–3, 7). (3) When released from the abyss, he will lead armies against God (Rev. 20:8–9). (4) His final doom is the lake of fire (Rev. 20:10).

SECURITY

Security as a doctrine comprehends only the continuation of salvation for those who are saved. It should be distinguished accordingly from the doctrine of assurance. Also, it has no relation to the unregenerate person or mere professor.

While Arminians make much of Christian experience as the proof of insecurity, they do employ a few Scriptures in addition. These are subject to the following classification: a. Passages dispensationally misapplied: Ezekiel 33:7–8; Matthew 18:23–35; 24:13. b. Passages related to false teachers of the last days of the Church: 1 Timothy 4:1–3; 2 Peter 2:1–22; Jude 1:17–19. c. Passages related to no more than moral reformation: Luke 11:24–26, for example. d. Passages related to profession which is proved to be such by its fruits: John 8:31; 15:6; 1 Corinthians 15:1–2; Hebrews 3:6, 14; James 2:14–26; 2 Peter 1:10; 1 John 3:10. e. Passages containing admonition of various kinds: Matthew 25:1–13; Hebrews 6:4–9; 10:26–31. f. Passages related to the loss of rewards, walking in the dark, and chastisement: John 15:2; 1 Corinthians 3:15; 9:27; 11:27–32; Colossians 1:21–23; 1 John 1:5–9; 5:16. g. Passages related to falling from grace: Galatians 5:4, for instance.

The positive doctrine of security is based upon twelve undertakings of God for His people, four of which are related to the Father, four to the Son, and four to the Spirit.

1. UNDERTAKINGS RELATED TO THE FATHER: (a) the sovereign purpose or covenant of God, which is unconditional (cf. John 3:16; 5:24; 6:37), (b) the infinite power of God set free to save and keep (cf. John 10:29; Rom. 4:21; 8:31, 38–39; 14:4; Eph. 1:19–21; 3:20; Phil. 3:21; 2 Tim. 1:12; Heb. 7:25; Jude 1:24), (c) the infinite love of God (cf. Rom. 5:7–10; Eph. 1:4), and (d) the influence on the Father of the prayer of the Son of God (cf. John 17:9–12, 15, 20).

2. UNDERTAKINGS RELATED TO THE SON: (a) His substitutionary death (cf. Rom. 8:1; 1 John 2:2), (b) His resurrection, securing a resurrection unto life for believers (John 3:16; 10:28; Eph. 2:6), (c) His advocacy in heaven (cf. Rom. 8:34; Heb. 9:24; 1 John 2:1–2), (d) His shepherdhood and intercession (cf. John 17:1–26; Rom. 8:34; Heb. 7:23–25).

3. UNDERTAKINGS RELATED TO THE SPIRIT: (a) regeneration (partaking of the divine nature is entrance into that which cannot be removed; cf. John 1:13; 3:3–6; Titus 3:4–6; 1 Pet. 1:23; 2 Pet. 1:4; 1 John 3:9), (b) indwelling (He is given to abide forever and certainly by His presence the believer will be preserved; cf. John 7:37–39; Rom. 5:5; 8:9; 1 Cor. 2:12; 6:19; 1 John 2:27), (c) baptism (by which the believer is joined to Christ so as to share eternally in the New Creation glory and blessing; cf. 1 Cor. 6:17; 12:13; Gal. 3:27), and (d) sealing (Eph. 1:13–14; 4:30).

Anyone of the twelve undertakings is sufficient to guarantee eternal security to the believer. There is no true distinction indeed between salvation and safekeeping, for God offers no salvation at the present time which is not eternal. When rightly understood, the effect of this doctrine of security will be such as to promote a holy life (cf. 1 John 2:1).

SEPARATION

Separation as a doctrine represents the human side of sanctification. Compare the meaning of the related terms *consecration* and *dedication*. Separation is *from* something *unto* something, consequently in doctrine it means going from evil *unto* Christ (not, unto right conduct merely).

1. OLD TESTAMENT TEACHING. Two examples come to mind here. Israel as a nation was separated from Egypt by the exodus. Abraham as an individual was separated from his homeland.

2. NEW TESTAMENT TEACHING. The study of this doctrine in the New Testament may be divided as

follows:

a. **POSITIONAL** (John 17:14, 16, 21–23; Rom. 6:1–11; Gal. 6:14–15). The believer has been positionally set apart by virtue of being in Christ.

b. **EXPERIMENTAL**. (1) From evil. (a) Evil things (2 Cor. 6:14–18) must be left behind by Christians. They will not be taken out from the conditions of the *cosmos* world, but kept safely therein (John 17:15). (b) Likewise the believer must avoid unholy partnerships (2 Tim. 2:20–21; 2 John 1:9–11). God cannot bless both parties in an unequal partnership. (2) Unto God. This step ought to be taken by all believers through self-dedication.

3. THE DIVINE SIDE. For His part, God encourages separation by promising special felicity to the faithful (Ps. 50:7–15; 2 Cor. 6:17–18; Heb. 12:14–17).

SIN

1. DEFINITION. Sin is that which proves unlike the character of God. Three theories should be noted as inadequate because they define evil as no more than: (a) violation of divine law, (b) finiteness, or (c) selfishness.

2. ORIGIN. Being the opposite of virtue, wickedness was ever ideally existing wherever virtue might be found. It could have no expression, of course, until beings capable of sin were created, hence in due course the sin of angels and later of men.

3. DIVINE PERMISSION. The following statements should be considered first when pondering the question of why God ever permitted sin to be expressed.

a. There is no revelation in answer to this question so far as it relates to the angels. b. There is indeed but little revelation on the subject relative to men. The varied suggestions listed below, however, may be studied:

(1) Sin was allowed to intrude so as to secure a race possessed of that virtue which is due to a free-will decision for good rather than evil. God knows perfectly all things, but man must learn by means of experience or revelation (Gen. 3:22). Christ accordingly is said, on the human side, to have learned by experience (Heb. 2:10; 5:8). How, then, can man come to the possession of knowledge which sees a difference between good and evil? He evidently must learn what God knows in order to apprehend. How can man know what God recognizes about sin and its character without the appearing of sin? Is not this manifestation of evil a necessity if the divine ideal which man represents is to be realized? To what lengths of sin and its consequences must humanity go, however, for this end to be realized? Must evil still be condemned by God and judged? Should it be excused on the ground that God must permit it for a purpose of His, it no longer demonstrates the infinite character of evil; hence the full expression of sin is demanded and its eternal punishment as well.

(2) Holy angels may benefit from the tragedy of sin to be observed on the earth (Eph. 3:10–11; Heb. 12:1; 1 Pet. 1:12).

(3) The claims of evil principles demand experimental testing rather than mere denunciation from God, in order for every mouth to be stopped (cf. Rom. 3:19).

(4) Divine hatred of sin must be revealed (Rom. 9:22).

(5) To display the riches of divine grace in all the ages to come (Eph. 2:7–8; cf. Luke 7:47 as an

illustration), sin had to come into manifestation.

c. What, then, is the moral relation which God sustained to the permission of sin? Evidently He must allow sin to be expressed that man, His unique creation, may become what God intended him to be.

d. What, consequently, is the moral relation of man to the evil which God has permitted? It must be to him as wicked as revelation and experience disclose it to be.

4. IMPORTANT FACTS. a. God's own character is holy and everyone of His ways perfect (1 John 1:5).

b. Sin is exceedingly sinful. It proves infinite in its evil character since it is committed against the infinite God. Note here in proof: (1) Satan's first sin and its effects, (2) Adam's first sin and its effects, and (3) the infinite sacrifice of Christ as the requirement to cure sin.

c. God's purpose is not to avoid sin, but to secure blood-cleansed sinners in the glory.

5. DIVINE JUDGMENT. God's condemnation of evil covers four universal aspects thereof: a. Imputed sin with its penalty of death, which comes directly to each individual from God because of participation in Adam's sin (Rom. 5:12–21). This type of sin comes immediately to every individual and is the only cause for the universality of physical death.

b. The sin nature. Transmitted sin and its effects as manifest in a fallen nature, spiritual death, and depravity, are received mediately from Adam through physical generation.

c. The estate under sin. Herein God, for purposes of pure grace, refuses to receive any merit from man as a contribution to his salvation (Rom. 3:9; 11:32; Gal. 3:22). This aspect of sin is limited to one age only, the present era.

d. Personal sin. This kind of evil is cured by blood sacrifice alone. Three general divisions of the theme may be observed: (1) sins done *aforetime* or before the cross and *at this time* (Rom. 3:25–26), (2) sins of the unsaved and of the saved, (3) Christ's death *for* sins and His dying *unto* sin (Rom. 6:10; 1 Pet. 3:18).

Seven ways of divine dealing with the guilt of personal sin are to be noted: (1) it is removed from the condemned as far as the east is from the west (Ps. 103:12), (2) cast behind His back (Isa. 38:17), (3) sought for and not found (Jer. 50:20), (4) cast into the depths of the sea (Mic. 7:19), (5) forgiven, including all past, present, and future conduct (Col. 2:13), (6) remembered in heaven no more (Heb. 10:17), (7) removed by cleansing (1 John 1:7).

SONSHIP

1. Several factors appear when considering the doctrine of sonship. Sonship involves an actual begetting on the part of parents, resulting in legitimate sonship and legitimate parenthood if done lawfully. Note the latitude in Old Testament use of *son*.

2. Sonship represents that into which one enters when he is saved and admitted to the family of God (John 1:12–13; 3:5; Rom. 8:16–17, 29; Gal. 3:26; 2 Pet. 1:4). This is likewise a legitimate and actual generation.

3. Sonship may apply at times to no more than the creation (Ex. 4:22; 2 Sam. 7:14; Ps. 103:13; Mal. 2:10; Luke 3:38; Acts 17:29).

4. Observe, too, the five sonships of Christ. He was Son of God from all eternity, but He became Son of

man by incarnation (John 20:17).

a. Son of God. This sonship declares Him the only begotten who is the unique Son, the first-begotten from all eternity (Matt. 16:16).

b. The Son of Adam, the Son of man. The human aspect of Christ's sonship is revealed here (Matt. 8:20).

c. The Son of Abraham. This sonship relates Him to the Abrahamic covenant (Matt. 1:1) .

d. The Son of David. Thus is Christ related to the Davidic covenant (Matt. 21:9).

e. The Son of Mary. This sonship relates to the incarnation (Matt. 1:25).

SOUL AND SPIRIT

The truth respecting the immaterial part of man has to do with soul and spirit.

1. ORIGIN. Three theories may be considered here:

a. Pre-existence. Transmigration of souls lies at the bottom of this view.

b. Creation. Soul and spirit of man are created at birth according to this position.

c. Traducian. Soul and spirit are generated the same as the body, this interpretation maintains.

2. DISTINCTIONS. *Soul* connotes that in the immaterial part of man which is related to life, action, emotion. *Spirit* is that part within related to worship, communion, divine influence.

a. Often interchangeable, as in the case of *σῶμα* and *σὰρξ* too, *πνεῦμα* and *ψυχή* may be used thus.

(1) The same function may be ascribed to each (cf. Mark 8:12; John 11:33 and 13:21 with Matt. 26:38 and John 12:27; 1 Cor. 16:18 and 2 Cor. 7:13 with Matt. 11:29; 2 Cor. 7:1 with 1 Pet. 2:11; 1 Thess. 5:23 with Heb. 10:39; James 5:20 with 1 Cor. 5:5 and 1 Pet. 4:5).

(2) The departed are sometimes mentioned as *soul* and sometimes as *spirit* (Gen. 35:18; 1 Kings 17:21; John 10:17; Acts 2:27, 31; 20:10; Rev. 6:9; Rev. 20:4 with Matt. 27:50; John 19:30; Acts 5:5, 10; Heb. 12:23; 1 Pet. 3:18).

(3) God is said to be *soul* (Isa. 42:1; Jer. 9:9; Amos 6:8, Hebrew; Matt. 12:18; Heb. 10:38) and *spirit* (John 4:24).

b. *Soul* and *spirit* as synonymous terms are not always interchangeable. The soul is said to be lost, for example, but not the spirit. "The Spirit itself beareth witness with our spirit," not "soul." Note likewise *psuchikos* in 1 Cor. 2:14 and *pneumatikos* in 1 Cor. 2:15 (cf. 15:44; also, Jude 1:19 where "sensual" is from *ψυχικός*, defined as "having not the Spirit" or *πνεῦμα*).

c. When no technical distinctions are in view the Bible is dichotomous, but otherwise it is trichotomous (cf. Matt. 10:28; Acts 2:31; Rom. 8:10; 1 Cor. 5:3; 6:20; 7:34; Eph. 4:4; James 2:26; 1 Pet. 2:11).

SPIRIT, THE HOLY

The Holy Spirit is a designation applied to the third (equal) Person in the Trinity. Four general divisions for the doctrine of the Spirit vary according to time periods:

(1) The Old Testament. Characterized by sovereignty, the first period begins with the opening of Genesis. A very wide range of activity is indicated by this characterization. (2) Christ's days of ministry. Characterized as progressive, the Spirit's operations in this period may properly be so described because He was now working together with and through Christ. (3) The present age. Now He is indwelling and ministering to the Church in various ways. He became resident in the world on the Day of Pentecost. He began to form the Church at the same time and filled subsequently all who were prepared for that climactic blessing. Seven different ministries of the Spirit in the present dispensation are to be noted: restraining (2 Thess. 2:7), convicting (John 16:8), regenerating (John 3:5), indwelling or anointing (1 John 2:27), baptizing (1 Cor. 12:13), sealing (Eph. 1:13), and filling (Eph. 5:18). Several details may be recalled concerning the filling of the Spirit from Pneumatology: (a) the seven manifestations which constitute the filling, (b) the three conditions upon which one may be filled, and (c) the Old Testament type to be seen in Abraham's servant (Gen. 24:1–67). (4) The kingdom age (Acts 2:16–21; cf. Joel 2:28–32), wherein His ministry will be characterized by widespread witnessing.

SPIRITUALITY

The Greek for “he that is spiritual” —πνευματικός—is found twentyfive times in the New Testament. As related to man, spirituality represents that manner of life which is wrought *in* (not, *by*) the believer by the unhindered, indwelling Spirit of God (Rom. 8:4).

Πνευματικός is to be contrasted with ψυχικός (6 times this term has been used), meaning the natural, unregenerate, soulish (i.e., “sensual,” James 3:15 or “having not the Spirit,” Jude 1:19) man; and with σαρκικός (used 11 times), meaning one whose life is characterized by emphasis on the σάρξ.

A Christian may be either σαρκικός or πνευματικός, but not ψυχικός any more. From the ψυχικός state he has been saved by Christ; from the σαρκικός state he may be delivered by dependence on, and right relation to, the indwelling Spirit (cf. 1 Cor. 2:14, ψυχικός, 2:15–16, πνευματικός, 3:1–4, σαρκικός).

An illustration of these spiritual truths may be found in 1 Corinthians 1:10–15:57. 1:10–11:34 has to do with the σαρκικός while 12:1–15:57 deals with the πνευματικός (cf. 12:1). In chapter 12 the term πνευματικός concerns things like (1) baptism (vss. 12–13) and (2) gifts conveyed by the Spirit (vs. 4), which gifts are bestowed in sovereign grace, and all equally honorable because given by God and energized by Him.

STANDING AND STATE

The two doctrines of Christian standing and daily life or state merge into one important truth, hence may be treated here together.

Standing, as distinguished from state or daily contact with Christ, is a reference to Christian position—the unchangeable and perfect work of God for the believer, while *state* refers to the changing and imperfect condition of his soul from moment to moment. Faith secures standing, but adherence to all the laws governing a spiritual life must secure daily benefits for the soul.

For Scriptures relating to the believer's standing consult: John 1:12; Romans 5:1–2; 8:17; 1 Corinthians

6:19; 12:13; Ephesians 1:3, 6, 11, 13; 2:4–6; 5:30; Colossians 2:10; Hebrews 10:19; 1 Peter 1:4–5; 2:9; 1 John 3:2; 5:1, 13; Revelation 1:5–6. Compare 1 Corinthians 1:2–9 as a reference to standing with 1:11; 3:1–4; 4:18; and 5:2, where state is revealed; 1 Corinthians 6:11 with 6:7; 1 Corinthians 6:15a with 6:15b; 1 Corinthians 16:23 with 16:17; Colossians 1:12–13 with 3:8–9a.

All that enters into the believer's experience after he is saved—divine training and development—is to the end that he may be more conformed in his state to what he possesses in standing from the moment he is saved.

STEWARDSHIP

Stewardship is a New Testament doctrine governing benevolence, and stands in sharp contrast to the Old Testament plan of tithing while equally differentiated from mere random giving. The doctrine of stewardship directs a Christian in matters of receiving, earning, and spending. It is an essential outworking of the principles of grace in contrast to those of law. Grace begets a family relationship in which all that is done by God to His child or by the child to God will be motivated only by love. The elements of bargain and trade, earnings and wages, or supposed just dues in return for service, are excluded when love constitutes the sole motive. The subject may be divided then as follows:

1. THREE GREEK WORDS. Bond servants in the Grecian home might be honored with high responsibilities, but they were never free from slavery, nor did they ever possess anything of their own. Three New Testament words for servant responsibility are:

a. παιδαγωγός (Gal. 3:24–25). This was a slave charged, not with the education, but the training and discipline of children of his master.

b. ἐπίτροπος (Matt. 20:8; Luke 8:3; Gal. 4:2); compare ἐπίσκοπος (Acts 20:28), a slave charged with the oversight of all his master's estate.

c. οἰκονομία (Luke 16:2–4; cf. *dispensation* in 1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25). Compare also οἰκόνομος (Luke 12:42; 16:1, 3, 8; Rom. 16:23; 1 Cor. 4:1–2; Gal. 4:2; Titus 1:7; 1 Pet. 4:10), a slave charged with the pecuniary affairs of his master.

There were stewards in the Old Testament (Gen. 15:2), but these did not represent the ideal of Old Testament benevolence (Gen. 24:2; 39:4). The tither of the Old Testament, having paid his tenth, was in sole authority over the remaining nine-tenths. The child of God under grace is a bondsman dispensing his Master's goods—"Ye are not your own" and "What hast thou that thou didst not receive?" (1 Cor. 4:7; 6:19–20; 1 Pet. 1:18).

2. THE DIVINE EXAMPLE.

a. THE FATHER (John 3:16; Rom. 6:23; 8:32).

b. THE SON (John 6:32–33; 10:28; 15:13; Acts 20:35; 2 Cor. 8:2). Never is the divine giving an example of tithing or partial giving.

3. NEW TESTAMENT GIVING. Christ gave unstintingly (2 Cor. 8:9). The believer should be generous in the same way (2 Cor. 9:8). Such giving should be wrought by the Spirit, not legally or out of necessity—"for God loveth a cheerful [Greek, 'hilarious'] giver" (vs. 7). This is not difficult to do when it has been accepted and realized that all money is His and that the steward but administers the financial affairs of his Master. Note the motives implied in Ephesians 4:28 and 1 John 3:17.

4. PERSONAL ASPECTS.

a. **ACQUIRING MONEY.** (1) The human consideration —“The labourer is worthy of his hire” (Luke 10:7; 1 Tim. 5:18); “Be not slothful in business” (Rom. 12:11). (2) The divine consideration —“Whatsoever ye do, do all to the glory of God” (1 Cor. 10:31). Regardless of channels or agencies through which money is received, all the benefit comes directly from Him (1 Sam. 2:7; 1 Kings 3:11–13; Phil. 4:13–19; 1 Tim. 6:6–8; Heb. 13:5).

b. **DISPENSING MONEY.** The Spirit directs everything, even the use of money for one’s personal needs or keeping it for some future need. Be led, then, of the Spirit. It is no longer to be a question like, What can I spare? but like, What is His will? The steward must decide for himself as led of the Spirit, and not by reason of solicitation or outside influence. To be a “hilarious” giver is indeed altogether possible (2 Cor. 9:7).

5. PROBLEMS IN FINANCE.

a. **SECURING FUNDS.** Some counsel ought to be given. (1) The principle adopted may be one of solicitation or of “silent faith.” (2) If solicitors are used, have due regard for the individual donor’s rights to give or withhold as led by the Spirit. (3) In the method which chooses to receive offerings danger will not be absent.

(4) As God hath prospered him, the believer should be told to share (1 Cor. 16:2).

b. **DISPOSING OF FUNDS.** A great trust is committed to the believers who dispose of funds.

6. DANGER OF RICHES. Those who long to be rich, lusting for possessions (Luke 12:16–21; 16:19–31; 18:18–30; 1 Tim. 6:6–10; James 5:1–6), run into serious danger. Compare other motives for seeking money such as to provide for others or to provide for self when pressed with large responsibilities.

7. TRUE RICHES. Note the following Scriptures on this point: Luke 12:21; 2 Corinthians 8:9; Ephesians 1:7; 3:16; 1 Timothy 6:18; James 2:5; Revelation 3:18. The central passage on New Testament stewardship is 2 Corinthians 8 and 9.

STONE

Stone is a symbol used of Christ. It may be applied to Him in three ways, as—

1. Related to the Gentiles in final judgment (Dan. 2:34).

2. Related to the Church by reason of being (a) her Foundation (1 Cor. 3:11) and (b) Chief Cornerstone (Eph. 2:20–22; 1 Pet. 2:4–5).

3. Related to Israel (Isa. 8:14–15; Matt. 21:44; Rom. 9:32–33; 1 Cor. 1:23; 1 Pet. 2:8). Note then in general: Since Christ did not come at first in the guise of an earthly king, He became a stumbling stone to Israel; the Church is built upon Christ as her foundation and cornerstone; the Gentiles will be broken by Christ in judgment. Past, present, and future aspects of the symbolism become apparent here.

SUBSTITUTION

Substitution is not a Biblical term (cf. Trinity, incarnation, etc.), but a Biblical doctrine nonetheless.

1. OLD TESTAMENT TYPE. a. In general, every animal sacrifice offered during Old Testament times substituted for the offender. All this was accordingly a type of Christ dying in the room and stead of the sinner.

b. The sweet savor and non-sweet savor offerings of Leviticus, chapters 1–5, indicate that two accomplishments are to be noticed in Christ’s substitution:

(1) The non-sweet savor oblations were, first, the sin offering and, second, the trespass offering. In these the perfection of the offering itself had to be insisted upon since Christ the Antitype is perfect in Himself, but of course, at the same time, the offering is invested with the sin of the offerer. They are called non-sweet savor offerings since God cannot look upon sin with allowance whatsoever. In fulfilling this type of sacrifice Christ cried, “My God, my God, why hast thou forsaken me?” (Matt. 27:46).

(2) Sweet savor offerings were three in number: first, the burnt offering, second, the meal offering, and third, the peace offering. In these were depicted an aspect of Christ’s death which was a delight to His Father, as it has been suggested in Hebrews 9:14: He “offered himself without spot to God.” Here is substitution in the sense that God requires of the believer, not merely that he should have *no sins* (as typified by the non-sweet savor offerings), but that he indeed should have done *all good*. These three offerings, consequently, suggest how the perfection of Christ may be accepted of God for a Christian. They are sweet to God since only Christ’s perfections are in view, and manifestly as such they could apply to the elect alone.

2. NEW TESTAMENT DOCTRINE. Again the same twofold conception obtains. The Scriptures state the doctrine fully.

a. Sweet savor (Phil. 2:8; Heb. 9:11–14; 10:5–7).

b. Non-sweet savor (Rom. 3:23–26; 2 Cor. 5:21; 1 Pet. 2:24; 3:18; cf. Ps. 22:1; Matt. 27:46).

3. DETERMINING PREPOSITIONS. a. The Greek *ὑπέρ* often has a restricted meaning, as *for another’s good, in another’s behalf* (cf. Luke 22:19–20; John 10:15; Rom. 5:8; Gal. 3:13; 1 Tim. 2:6; Titus 2:14; Heb. 2:9; 1 Pet. 2:21; 3:18; 4:1) . Actual substitution is not included at bottom in the word, but from usage it doubtless came to be so intended anyway.

b. *ἀντί*. Here the thought of substitution is clear (Matt. 20:28; Rom. 12:17; 1 Thess. 5:15; 1 Tim. 6:2; Heb. 12:2, 16; 1 Pet. 3:9).

SUFFERING

The doctrine of suffering divides naturally into two sections, one for each Testament. In the Old Testament division appear two main points: the sufferings of Christ as seen in type and prophecy and the sufferings of godly men as seen in the book of Job pre-eminently.

The Book of Job, earliest of all the books of the Bible perhaps to be written, is devoted to the knotty problem of suffering. Any little child who has had the advantage of discipline can tell why bad people suffer, but to tell why a good person suffers is a far different matter. Job did not suffer because he was sinful. This contention was the wrong interpretation placed on his sufferings by the three friends, Eliphaz, Bildad, and Zophar, their contention being that he was afflicted as a punishment for evil in conduct. When job’s sufferings were completed, Jehovah refused to have anything to do with the three friends until the patriarch lovingly offered sacrifices for them. Jehovah’s declaration made it plain that they had not spoken the thing which was right (Job 42:7). In the light of the obvious fact that much interpretation of Job’s

affliction by the commentators has been to present him as an evil person needing to be punished, one wonders who will offer sacrifices for the commentators. It should not be forgotten that, at least three times, Jehovah testified to the spiritual maturity or perfection of His servant Job (1:1, 8; 2:3). To him therefore was given the high privilege of defending the worthiness of God apart from all benefits, as against the presumptuous claims of Satan to the contrary. Beginning with chapter 32, furthermore, in the progress of all the discussion presented, a young man named Elihu interrupts to set forth his theory that suffering is educational or a discipline; by it a good man, he said, may become a better man. Apparently this was quite all that Job ever recognized in the value of his suffering (Job 42:5–6). Right here the patriarch, to be sure, very closely approaches the New Testament doctrine of suffering, which may be divided as follows:

1. The sufferings of Christ were infinite. They came from two sources. a. What Christ suffered from the Father, in which no other can share (2 Cor. 5:21). b. What Christ suffered from men, in which others may share (John 15:18–20).

2. The believer may suffer with Christ (Matt. 10:25; John 15:18–19; Acts 9:15–16; Rom. 8:16–18; 9:1–3; Phil. 2:5–11; Col. 1:24; 2 Tim. 2:11–12; 1 Pet. 4:12–16). In Romans 9:1–3 suffering with Christ is seen to be a sharing of His burden for lost men. Suffering with Him proves a natural phase of a Christian's life and experience, for he is sojourning in an enemy's land, is called to be a witness against its sin, and is summoned to labor that souls may be saved from its evil and darkness. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18–19). To those who did not believe on Him, on the other hand, it was said: "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil" (John 7:7). "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10:25). "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:12–13).

So, also, as can be learned from these passages too, suffering with Christ here is the only possible path into the reward of being glorified together with Him over there. This does not mean working to earn salvation, for salvation cannot be gained by any degree of human suffering. It is rather that effort for which the glorious crown and reward will be given to the faithful because of their copartnership with Christ. Such a truth is brought out by the following passage: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5–11).

Here it is implied, as the Apostle continues, that the believer should allow the mind of Christ to be reproduced in him by the power of God (Phil. 2:13), for the seven successive steps in the path of Christ from His native place in the glory to the felon's death on the cross were doubtless reviewed by Paul in order that such steps may be admitted in the Christian's life, as one who is to be "as his Lord" even in this world. It is also implied that, simply because of close relation to Jesus in suffering, there will be an identity with Him in all His glory. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be

compared with the glory which shall be revealed in us” (Rom. 8:16–18). “It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us” (2 Tim. 2:11–12).

Suffering was the ministry to which Paul was appointed by the Lord through the disciple Ananias, when the Lord commanded him to visit Paul: “Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name’s sake” (Acts 9:15–16).

Hence it may be concluded that, while all the mystery of suffering is not explained and probably cannot be, it is an essential part of the believer’s life and union with Christ in this world and likewise of identification with Him in the glory.

3. The believer may suffer because of having to be chastened of the Father. This may be something

a. Preventative (2 Cor. 12:1–10; cf. Rom. 8:34).

b. Corrective (Heb. 12:3–15), having as possible results both holiness and the peaceable fruit of righteousness (cf. also John 15:2; 1 Cor. 11:29–32; 1 John 5:16).

c. Educational. Christians may be enlarged in their spiritual life by suffering (John 15:2). Even though a Son, Christ learned obedience by the things which He suffered (Heb. 5:8).

T

TABERNACLE AND TEMPLE

1. **THE TABERNACLE.** Moses' tabernacle presents the most exhaustive single item of Old Testament typology. Therefore, it figures largely in New Testament interpretation (cf. Heb. 9–10) with special reference to Christ and every feature of it important. Indeed it presents inexhaustible material for study as a type.

2. **THE TEMPLE.** a. No typology of the temple is expounded in the New Testament other than the following intimations or usage:

(1) *Temple*, or as some would translate—*sanctuary*, is used of the temple in Jerusalem (Matt. 23:16, etc.).

(2) *Temple* is also an expression used for the believer's body (1 Cor. 3:16–17; 6:19).

(3) The local church likewise is construed as a temple of God (2 Cor. 6:16).

(4) The true Church too is so reckoned (Eph. 2:21).

b. *Hieron* is distinguished from *naos* as a word for 'temple' as grounds are distinct from a residence built on them (John 2:14–15; cf. vss. 19–21).

c. The following data should also be observed:

(1) The Mosaic tabernacle (translated *temple*, 1 Sam. 1:9; 3:3) lasted around 500 years, right up to the time of the first Jewish temple which it replaced.

(2) Solomon's temple (1 Kings 6:1–38) lasted nearly 400 years and was destroyed finally by Nebuchadnezzar.

(3) Zerubbabel's temple (Ezra 6:15–18) lasted about 500 years and then was destroyed by Antiochus Epiphanes.

(4) Herod's Temple (John 2:19) was forty-six years in building and lasted eighty-five years. It was destroyed by Titus the Roman.

(5) The temple of God (2 Thess. 2:4) is to be built by Jews of the end times and occupied by the "man of sin."

(6) The millennial temple (Ezek. 40–44) is to be set up by the returning Messiah.

(7) The heavenly temple (Rev. 21:3, 22) is nothing but the presence of God in new Jerusalem.

(8) The human body (John 2:19–21; 1 Cor. 3:16–17; 6:19) is accounted a veritable temple.

(9) The living stones (Eph. 2:19–22) which believers are accounted forms a temple.

TEMPTATION

The Greek *πειράζω* means *to test* or *to make trial*, and is used about fifty times in the New Testament. It may signify probing to ascertain character and virtue (Matt. 6:13; Luke 4:2; John 6:6; 2 Cor. 13:5) or to reveal weakness and evil (Gal. 6:1). God cannot be tempted in the way of evil (note the negative compound *apeirastos* of James 1:13). The general classifications of testing in the Bible are:

1. OF MEN. a. Temptations may prove a solicitation to evil (1 Cor. 7:5; 10:13; Gal. 6:1; 1 Thess. 3:5; 1 Tim. 6:9; James 1:14).

b. Testing may also come in the direction of virtue itself (Gen. 22:1; Matt. 6:13; 26:41; Gal. 4:14; Heb. 11:37; James 1:2, 12; 1 Pet. 1:6; 2 Pet. 2:9; Rev. 3:10).

2. OF GOD. Scripture has declared it twenty-seven times that God was put to the test. God is not tempted by solicitation to evil (James 1:13), but He may be tried as happened in Acts 15:10 and as Christ was tested (which it will be shown was not to find evil in Him, but to prove His virtue).

a. God the Father (Matt. 4:7; Acts 15:10).

b. God the Son (Luke 4:1–13; Heb. 2:18; 4:15; cf. John 14:30).

c. God the Spirit (Acts 5:9).

3. OF CHRIST. a. Here it is necessary to distinguish between “able not to sin” and “not able to sin.” Impeccability means the latter. Christ alone among men was not able to sin.

b. Christ was theanthropic, possessing both human and divine natures. The divine nature, to be sure, is neither peccable nor temptable (James 1:13). Some teach accordingly that the impeccability was due to His omnipotence and omniscience, or having infinite power and wisdom to maintain holiness. In other words, He was not able to sin because of the divine nature.

c. His other nature, by reason of being human, was both peccable and temptable, even apart from the influence of a fallen, sin nature which He necessarily did not share with the race (Heb. 4:15); but of course what His human nature might have produced had it been alone and unsupported by the divine is only conjecture. The human element in Christ certainly was never separated from the divine; still, the divine proved ever the dominant factor in His theanthropic being. He was not a man, then, to whom the divine nature had been added. He rather was God, who took upon Him by incarnation the form of a man. He became thereafter an indivisible Person. Whatever either nature did, His whole being did. No other such person ever existed and there will never be another. Because of the presence of His divine nature with manhood, then, He is incomparable. He could not be rendered peccable by the presence of His human nature: instead He was an impeccable, theanthropic Person. Had His humanity sinned, God would have sinned. A wire may be bent when alone, but not after it is welded into an unbendable bar of steel. His humanity could not contradict or dishonor His Deity.

d. If He, nevertheless in virtue of being both divine and human, was at the same time both omnipotent and impotent, omniscient and ignorant, infinite and finite, unlimited and limited, could it not be truthfully said that He was both impeccable and peccable? As human, it may be replied, He could be impotent, ignorant, finite, and limited without compromising Deity in the matter of sin; but He could hardly be peccable without so doing. And actually He did suffer weakness, pain, hunger, thirst, weariness, and even death, but without compromising Deity in sin.

e. An impeccable person can be tempted in the same sense that an unconquerable city may be attacked. Christ was tempted, but through it only proved to everyone His impeccability. Being God, after all, He *could not* sin (cf. John 14:30).

f. If peccable on earth, He would be peccable also in heaven (Heb. 13:8). How well, then, would the

Christian's standing and security be grounded?

THRONE

The word *throne* comes from θρόνος (used fifty times) and from βῆμα (appearing once, Acts 12:21). For the other passages with βῆμα see Matthew 27:19; John 19:13; Acts 18:12, 16–17; 25:6, 10, 17; Romans 14:10; 2 Corinthians 5:10, all of which render it “judgment seat.” Compare κριτήριον in James 2:6 —“tribunal of judgment.”

The various thrones of Scripture to be distinguished are those—

1. **OF GOD** (Matt. 5:34; Acts 7:49; Rev. 4:2). His government is like a mountain eminence (Isa. 2:2). There Christ is seated for the present (Heb. 8:1; Rev. 3:21).
2. **OF DAVID** (2 Sam. 7:16; Ps. 89:36; Luke 1:32). This is the earthly throne to which Christ has fallen heir and on which He will yet be seated (Ps. 2:6). Note its literal, earthly, and eternal character in Scripture. A throne of glory it is for Him (Matt. 19:28; 25:31). The Church will be seated with Christ on His throne (Rev. 3:21).
3. **OF CHRISTIAN APPRAISAL**. This judgment seat of Christ (Rom. 14:10; 1 Cor. 3:9–15; 2 Cor. 5:10) is needed to appraise the service which believers have rendered.
4. **OF FINAL JUDGMENT** (Rev. 20:11–15).
5. **OF SATAN** (Rev. 2:13—‘seat’ renders θρόνος; cf. Matt. 12:26; Col. 1:16). Note that Satan has an earthly throne.
6. **OF THE TWELVE APOSTLES** (Luke 22:30).
7. **OF THE NATIONS** (Luke 1:52).
8. **OF GRACE** (Heb. 4:16).
9. **OF THE CHURCH** (Rev. 4:4).

TITHING

(See STEWARDSHIP)

Tithing, or giving to God a tenth, is one practice antedating the law and still to this day a common usage.

1. **BEFORE MOSES** (Gen. 14:17–20; cf. Heb. 7:1–10).
2. **IN THE LAW**. The tithe became, in the main, God's method of support for the Levites and priests. Tradition added much more to the law of tithing than it required originally (Matt. 23:23; Luke 11:42).
3. **IN CONTRAST TO GRACE**. Under grace, benevolence will function “not of necessity” or because of any law requirement; rather does the Christian make his contribution “as he purposeth in his heart” (2 Cor. 9:7) and “as God hath prospered” (1 Cor. 16:2). Not all giving which avoids the mere tithe, however, is grace giving.

TONGUES

The doctrine of languages or tongues has several divisions, as follows:

1. BABEL. The first, universal language of man was confounded at Babel, from which event human languages sprang (Gen. 11:1–9). As another miraculous demonstration of His presence and power much later, God bestowed the gift of tongues, which appeared in the early church as recorded by the New Testament. The gift of tongues, however, the great Apostle predicted would cease (1 Cor. 13:8; cf. Mark 16:17; Acts 10:44–46; 11:15; 19:6; 1 Cor. 12–14).

2. REGULATIONS FOR GLOSSOLALIA. The divine directions given for the use of tongues are seven:

- a. Tongues must be addressed to God (1 Cor. 14:2, 28).
- b. The utterance must be prayer (1 Cor. 14:14).
- c. The element of thanksgiving must be present (1 Cor. 14:15–17).
- d. Tongues can be understood only by interpretation (1 Cor. 14:2, 5–6).
- e. One must interpret—the complementary gift—if there is to be any use of the tongues gift (1 Cor. 14:28).
- f. Only two at most at one service may exercise the gift (1 Cor. 14:27).
- g. Women are to keep silent in church (1 Cor. 14:34).

During the history of the church there have been sporadic outbursts of a type of movement purporting to speak in tongues. This form of supernatural phenomena has sometimes been employed in order to establish serious error or false doctrine. It is so used by some, doubtless, at the present time.

3. PENTECOST. At Pentecost God had assembled Jews from all countries under heaven, for them to hear the gospel in their own tongue. The implication is that they returned to their own countries, bearing the message heard, thus obviating the long delay which a missionary's experience in learning the language of the people to whom he goes would have caused. It was in the power of God to reverse the experience of Babel, which He evidently did for a time in Jerusalem this day. Tongue gifts appeared in connection with the giving of the gospel to the Jews on Pentecost at Jerusalem (Acts 2:1–21), later at Samaria (Acts 8:14–17), and finally in giving the message to the Gentiles at Cornelius' house (Acts 10:44–48).

4. OF ANGELS. The Apostle speaks of the tongues of angels, of which, naturally, nothing can be known (1 Cor. 13:1).

TRANSFIGURATION

The word for *transfigure*—μεταμορφόομαι—is used both of Christ and Christians.

1. OF CHRIST. Jesus Christ's transfiguration is reported in each Synoptic Gospel (Matt. 17:1–13; Mark 9:2–13; Luke 9:28–36). Related to the prophetic office of Christ as it is, every report of this transfiguring records the command from heaven, "Hear ye him."

2. ITS MEANING. The record of Christ's transfiguration is preceded every time by the words: "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom"

(Matt. 16:28). Note as agreeable to this word Peter's interpretation of the meaning of the transfiguration episode (2 Peter 1:16–18). The elements of the Messianic kingdom were surely present for the transfiguration: (a) a glorified Christ, (b) glorified saints like Moses and Elijah—one having left the earth by death and one by the process of translation earlier, (c) Jews still on the earth but enjoying all the light of the glory—as seen in the three disciples.

3. ITS PURPOSE. As the kingdom preaching was coming to its end because of the rejection and imminent death of the King, it became necessary to encourage the disciples in the expectation that the Messianic kingdom would yet be set up according to covenant promise, later if not at once. The transfiguration bore out this certainty.

4. OF THE SAINTS. The word *transfigure* is used twice as an appeal to believers (Rom. 12:2; 2 Cor. 3:18). How is it to be distinguished from the word “transform”? A thing may be transformed by a light shining on it from without, of course, but a transfiguration is the shining forth of a light from within. The first appeal to believers, then, is for them to let the light of the divine nature shine forth unhindered (see Christology) from within, now that they have become partakers thereof. In the 2 Corinthians passage is revealed the nature of the divinely wrought change being enjoined.

TRIBULATION

The Greek for *tribulation*—*θλίψις*—is used forty-two times in the New Testament. It has been translated by the words *tribulation* (21 times), *affliction* (17 times), *anguish* (1 time), *burden* (1 time), and *trouble* (3 times). There are two common meanings for the term: (1) trial of any kind and (2) the (great) tribulation. The tribulation indeed is one of the major highways of prophecy, which may be traced through Scripture as follows: Deuteronomy 4:29–30; Jeremiah 30:4–7; Daniel 12:1; Matthew 24:9–26; 2 Thessalonians 2:1–12; Revelation 3:10; 6:1–19:6. See also Psalm 2:5; Isaiah 2:10–22; 13:9–16; 24:21–23; 26:20–21; 34:1–17; 43:1–6; 49:15–24; Jeremiah 25:29–38; Ezekiel 30:3; Amos 5:18–20; Obadiah 1:15–21; Zephaniah 1:7–18; Zechariah 12:1–14; 14:1–4; Malachi 4:1–4.

The great tribulation is the period known as Daniel's seventieth week (Dan. 9:24–27), the order of events being the same in Daniel as in Matthew 24 and in 2 Thessalonians 2. The final week or heptad is seven years in duration, which is proved by the fact that it was exactly 69×7 years between the order to rebuild Jerusalem and the cutting off of Messiah. This remaining seventieth “week” of years belongs to Israel's age and will be characterized by the same general conditions as obtained in the past Jewish age. The time is to be shortened a little (Matt. 24:22). It is known as “the time of Jacob's trouble” (Jer. 30:4–7) out of which Israel will be saved.

The great tribulation is the time of God's unavoidable judgments on a Christ-rejecting world (Ps. 2:5). It is characterized by:

1. The removal of the Holy Spirit together with the Church from the earth (2 Thess. 2:7).
2. The casting of Satan into, thus restricting him to, the earth (Rev. 12:9–12).
3. The development of sin which was hitherto restrained (2 Thess. 2:11).
4. The rule of the man of sin (John 5:43).

5. Termination by the second coming of Christ, the battle of Armageddon, and the smiting stone of Daniel 2.

TRINITY

The word *Trinity* is not a Bible term, though unquestionably a Bible truth. As a doctrine it divides thus:

1. IN THE OLD TESTAMENT. The emphasis of the Old Testament is upon divine unity. But even there a divine plurality may be seen in the meaning of *Elohim* (cf. Deut. 6:4), a plurality of persons and unity of essence.

2. IN THE NEW TESTAMENT. The New Testament lays its emphasis upon the individual Persons of the Trinity and their separate responsibilities for the purposes of redemption, yet here too there are occasional references to divine oneness of essence (cf. Matt. 28:19).

TYPES

The word *type* may be defined as “a divinely purposed illustration of some truth” (*Scofield Reference Bible*, p. 4), accordingly a prophetic act, institution, person, thing, or ceremonial. The words for *type* are:

1. τύπος, meaning “a blow, or the imprint thus made which may serve as a pattern.” Note the various translations of this word root:

a. *Ensample* (1 Cor. 10:11; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Pet. 5:3).

b. *Example* (1 Cor. 10:6; 1 Tim. 4:12; Heb. 8:5).

c. *Figure* (Acts 7:43; Rom. 5:14).

d. *Pattern* (Titus 2:7).

e. *Print* (of the nails, John 20:25).

2. υπόδειγμα. This word has the same resultant meaning in general as τύπος (John 13:15; Heb. 4:11; 8:5; 9:23; James 5:10; 2 Pet. 2:6).

3. DOCTRINAL IMPORT. (a) The great field of truth involved in types is full of instruction. (b) There must, however, be careful recognition of what makes something a true type. Only that so treated in the Bible can be received as typical beyond all question. Some things only illustrate truth, but do not foreshadow or serve as a type. Compare all that is mere congruity, analogy, or a parallel of truth.

4. VARIOUS CLASSIFICATIONS. A type may be:

a. A person (Rom. 5:14), as Adam, Melchizedek, Abraham, Sarah, Ishmael, Isaac, Moses, Joshua, David, Solomon.

b. An event (1 Cor. 10:11), as the preservation of Noah and his sons, redemption from Egypt, the Passover memorial, the exodus, the passage through the Red Sea, the finding of manna, securing the water drawn from the rock, lifting up the brazen serpent, and all the sacrifices blessed of God.

c. A thing of some kind (Heb. 10:20), as the tabernacle, the laver, the lamb of sacrifice, Jordan, a city like Babylon, or a nation like Egypt.

d. An institution (Heb. 9:11), as the Sabbath, animal sacrifice, Melchizedek priesthood, David’s kingdom.

e. A ceremonial (1 Cor. 5:7), like all Old Testament appointments for the service of God.

5. IMPORTANT DISTINCTIONS. Careful distinctions must be drawn so as to avoid mere flights of fancy.

a. Types are found in the Old Testament, and there mostly in the Pentateuch, they cover the wide range of truth and subjects named above.

b. Strictly speaking, a type is that which has been so indicated in the Bible. 1 Corinthians 10:11, however, is of great import in this connection.

c. Types are one of three binding factors to link together the two Testaments: (1) types, (2) prophecies, and (3) continuity of truth.

d. Types are predictions because they foreshadow what was future at the time of the Old Testament.

e. Types are as much inspired as any of the Scriptures and are intended of God for either admonition or instruction.

f. Christ is the outstanding antitype in all typology.

W

WILL

Will is that faculty in a rational, conscious being by which he has power to choose a course of action and continue in it. Consideration should be given to two general divisions of the Bible doctrine.

1. OF GOD. The will of God is either what may be called directive or permissive.

a. Directive. This form of the divine will includes within its scope the doctrines of decree, election, predestination, and foreordination.

b. Permissive. In the permissive will of God He is seen allowing man his own choice of that which might be a mere second-best or even of what might be evil ways.

God's will is the standard with which to measure all that is esteemed right in motive, design, and execution. Man's highest end is realized when he conforms to God's will. Even Christ came not to do His own will, but only the will of the Father. There is nothing higher for man than to find and do the will of God. Heaven always has a specific purpose for the bringing of each person into the world, and that purpose comprehends every moment of life.

2. OF MAN. The major distinction between Calvinistic and Arminian systems of theology appears in their diverse understanding of man's will.

a. The will of man is but an instrument created by God and designed by Him for the execution of His own ends. The human will, accordingly, serves the divine purpose rather than hinders it.

b. The will is looked upon at times, on the human side, as sovereign and wholly accountable (John 7:17; cf. 6:44). For the exercise of the human will in the matter of salvation note Revelation 22:11, and for the use of the will in dedication, Romans 6:13. The will then is subject to various influences.

c. On the divine side, man's power to will is looked upon as under superior control, with the saved under the sovereign control of God (Phil. 2:13) and the unsaved under like control of Satan (Eph. 2:2).

3. GENERAL FACTS. Three facts of a general nature ought to be observed. a. There is little reference to the will of angels outside Satan (cf. Jude 1:6, 9).

b. Satan's initial sin is well summarized under five "I will's" (Isa. 14:13-14).

c. There are seven "I will's" of Jehovah in the Abrahamic covenant (Gen. 17:1-8), as elsewhere in the pledges made by God.

WOMAN

The origin of woman is given in Genesis 1:27 and 2:21-22, the reason for her creation in Genesis 2:18.

1. RELATION TO MAN. Woman is included in the doctrine of man in the generic sense, and furthermore both sinned in Adam's fall. She is not to be considered as less important than man, but only as a different form of human creation from him.

2. IN THE OLD TESTAMENT. Israel's women were honored above those of other nations, as may be

learned from the commandment “Honour thy ... mother.” Considerable significance attaches to the great characters and names of Old Testament women like Sarah, Rebekah, Rachel, Miriam, Deborah, Hannah, Esther, Ruth.

3. IN THE NEW TESTAMENT. According to the New Testament the woman’s place in relation to man calls for precise adjustment and recognition. Woman, as her position has been defined by the Scriptures, is in great peril when out of her sphere, which never becomes that of leadership. Some outstanding New Testament women are: Elizabeth, Mary the mother of Christ, the other Marys, Lydia, Priscilla, etc.

WORLD

The English terminology *world* is a translation of four widely differing ideas in the Greek original:

1. Κόσμος, meaning order and arrangement as in contrast to chaos (cf. how creation was perfect once but ere long became chaotic, Isa. 24:1; Jer. 4:23). Though the Septuagint uses κόσμος for each of several Hebrew words, there is nothing strictly equivalent to the Greek term. It seems to be a new conception for world in the apostolic Word, employed with new force. It is conceived of now as separate from God, though orderly by way of arrangement.

a. Use in Peter. The Apostle Peter refers to the world in its past, present, and future, using this terminology: (1) “the world that then was” (2 Pet. 3:5–6) before the flood, (2) “the heavens and the earth, which are now” (2 Pet. 3:7), (3) “new heavens and a new earth” (2 Pet. 3:13; cf. Isa. 64:22; 65:17; Rev. 21:1).

b. General Meaning. At least three general senses attach to this expression. (1) The material earth as a creation of God (Acts 17:24). (2) The inhabitants of the world. These are the ones whom God loved and for whom Christ died (John 3:16). (3) The institutions of men as set up independent of God and headed by Satan, that is, the satanic system organized upon principles of self, greed, armament, and commercialism. This is the world that God does not love and the believer is warned against loving (1 John 2:15–17). The word *kosmos* is used 176 times in all.

2. Οικουμένη, meaning the inhabited world, in contrast to that part of the globe which is uninhabited or barbarian. Here accordingly is the field of prophetic meaning and kingdom preaching (Matt. 24:14). The word is used fifteen times.

3. Αἰών (Matt. 12:32; 13:22, 39–40, 49; 21:19; 24:3; 28:20), meaning an age or period of time. This term originally indicated the span of man’s life on the earth, later on any period of time, and even unbounded time, whether past or future. Its first New Testament connotation is of a definite period designed, adjusted, and executed by God, i.e., a dispensation (Heb. 11:3). God framed the ages (cf. Heb. 1:2). Note also αἰώνιοις as used in the phrases “since the world began” (Rom. 16:25) and “before the world began” (2 Tim. 1:9; Titus 1:2). This third expression for *world* is used about 100 times.

4. Γῆ, meaning earth or land (Matt. 6:10; 9:6; Mark 2:10; Luke 2:14), should also be considered. This term is used many times.

Z

ZION

Zion was the ancient Jebusite stronghold in Jerusalem (see Jerusalem). It has a threefold significance in the Bible, including this original significance.

1. DAVID'S CITY. In the Old Testament the use of the term has reference to Israel and Jerusalem, the city of David (1 Chron. 11:5; Ps. 2:6; Isa. 2:3).

2. HEAVENLY CITY. The New Testament use has reference not only again to Israel (Rom. 11:26–27) but also to the new Jerusalem (Heb. 12:22–24). Into the latter the Church will be received.

3. MILLENNIAL CITY. The word as used in the following Scriptures has reference to the capital of the future kingdom age: Isaiah 1:27; 2:3; 4:1–6; Joel 3:16; Zechariah 1:16–17; 8:3–8; Romans 11:26.

Volume Eight

Biographical Sketch & Index

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Biographical Sketch

Biographical Sketch of the Author

By

C. F. Lincoln, A.M., TH.D.

*Treasurer and Professor of English Bible
Dallas Theological Seminary*

The Reverend Lewis Sperry Chafer, D.D., Litt.D., was born at Rock Creek, Ashtabula County, Ohio, on February 27, 1871. He was reared in a devout Christian home, his immediate ancestors having been faithful ministers of the gospel.

His father, the Reverend Thomas Franklin Chafer, was graduated during the presidency of Jacob Tuckerman from Farmer's College, College Hill, Cincinnati, and from Auburn Theological Seminary with the class of 1864. He was born in the year 1829 and died during the fifty-third year of his life, in 1882, when Dr. Chafer was eleven years of age. William Chafer, the father of Thomas Franklin Chafer, and the paternal grandfather of Dr. Chafer, was born in York, England, and moved to the United States in the year 1837, when his son Thomas was eight years of age. He took up residence in the state of Kentucky and was long dedicated to farming in that section of the country.

Dr. Chafer's mother was Lois Lomira Sperry. She was born at Rock Creek, Ohio, on June 3, 1836, and died in the fall of the year 1915 at the age of seventy-nine when Dr. Chafer was forty-four years of age. Her father, Asa Sperry, was a licensed Welsh Wesleyan preacher, though he was a harness-maker by trade. Ann Sperry, of Irish descent, was the maternal grandmother of Dr. Chafer.

As a boy, Dr. Chafer attended the public schools of Rock Creek until he attained the age of twelve years. After that, from 1885 to 1888, he attended New Lyme Institute of New Lyme, Ohio. There was an orchestra or choral society at that institution and as a young student he was there first introduced to the serious study of music, in which art he became remarkably proficient. Later, when his widowed mother had removed to Oberlin, Ohio, for the education of her three children, as a young man Dr. Chafer attended Oberlin College and Conservatory of Music from 1889 to 1892. It was at Oberlin that Dr. Chafer met Ella Loraine Case, a devoted student of music and a deeply spiritual-minded young lady who later became his beloved wife and faithful lifelong companion and coworker. At this time Dr. Chafer began travelling as a gospel singer with Evangelist Arthur

T. Reed. This ministry continued for a period of about seven years, though during that time he was engaged to direct gospel music for other evangelists also. On April 22, 1896, Dr. Chafer was united in marriage to Miss Case whose home was in Ellington, Chautauqua County, New York. She at once took an active part in the ministry to which her husband was devoted, laboring with him as soloist and accompanist at the piano; in both of these services she was exceptionally gifted and thoroughly trained. In 1897, the year following his marriage, Dr. Chafer began his service as an evangelist, ministering in this work until the year 1914 both by preaching and singing. In the year 1900 Dr. Chafer was ordained to the gospel ministry by a Council of Congregational Ministers in the First Congregational Church of Buffalo. In 1903, due to his having taken up residence in East Northfield, Massachusetts, his ministerial relationship was removed to the Presbytery of Troy, New York. At that time Dr. C. I. Scofield was pastor of the Congregational Church of Northfield, which had been organized by D. L. Moody, and there was cemented between the two men a closeness of fellowship in the gospel that grew into an intimate companionship in the teaching ministry which lasted until Dr. Scofield's death in 1921. When Dr. Chafer moved to East Northfield he began at once his service as music leader, along with Ira Sankey, D. B. Towner, George Stebbins, and others, in the great Moody Summer Bible Conferences. Mrs. Chafer was official organist for the conferences. In the winter Dr. Chafer travelled out of Northfield in an ever widening evangelistic ministry, and his service in the Summer Conferences brought him into close touch with most of the great conservative Bible teachers of that period. In the year 1906 Dr. Chafer moved his ministerial relationship from the Troy Presbytery to that of the Orange Presbytery of North Carolina, and in the year 1916 he himself took up residence in East Orange, New Jersey. Some time after this, after a remarkable spiritual experience in the study of Dr. Scofield in Dallas, Texas, he definitely dedicated his life to an exacting study of the Bible. After an exceedingly fruitful Bible-teaching ministry which took him on repeated occasions to nearly every state in the union, Dr. Chafer removed to Dallas, Texas, in the year 1922, for the principal purpose of establishing the Dallas Theological Seminary. In the year 1924 the school was founded with the cooperation and advice of Dr. A. B. Winchester of Toronto, and Dr. W. H. Griffith Thomas of Philadelphia. Dr. Chafer was President of the Seminary from its beginning until the time of his death.

Dr. Chafer travelled in the ministry of Bible teaching in England, Scotland, Ireland, Belgium, and elsewhere. He always had a great missionary vision and

served on various mission boards and visited mission fields in Europe, Mexico, and all of Central America where his counsel and ministry of Bible teaching and evangelistic service were of wonderful benefit to the missionaries and to the national churches.

Dr. Chafer was the author of many pamphlets and magazine articles and of the following books on Bible themes and doctrines: *Satan*, 1909; *True Evangelism*, 1911; *The Kingdom in History and Prophecy*, 1915; *Salvation*, 1916; *He That Is Spiritual*, 1918; *Grace*, 1922; *Major Bible Themes*, 1926; and *The Ephesian Letter*, 1935. These books have been before the Christian public in all English-speaking lands for many years and are still in constant and almost undiminished demand. Multiplied thousands have been blessed in spirit, instructed in the grace of God, and confirmed in the faith and in the assurance of salvation by the clear and forceful teaching set down by his able pen. A number of his books have been, or are being, translated on mission fields into several languages; thus a fruitful world-wide ministry has resulted.

From 1940 to 1952 Dr. Chafer was editor of *Bibliotheca Sacra*, the oldest theological quarterly in America.

The discipline and training which Dr. Chafer received as a background for the writing of this extensive work on Systematic Theology was that of many years of faithful study. In his early years he was known among Bible teachers as especially given to doctrine and was invited on several occasions to become teacher of Bible doctrine in leading institutes of this country.

When he undertook the professorship of Systematic Theology in the Seminary in Dallas, Texas, he at once gave himself to ceaseless study and reading in that division of ministerial training. He secured and became familiar with an exceedingly large library on Systematic Theology. The exercise of teaching this vast field of truth for many years required him to answer practically every question which students of serious mind could ask.

Dr. Chafer himself said that “the very fact that I did not study a prescribed course in theology made it possible for me to approach the subject with an unprejudiced mind and to be concerned only with what the Bible actually teaches.” This independent research has resulted in this work which is unabridged, Calvinistic, premillennial, and dispensational.

In fulfillment of Ephesians 4:8, 11, God gave a beloved “teacher” unto the Church. We are sure that through this treatise on Theology God’s purpose in such a gift, as expressed in verses 12–16, will be further fulfilled to the people of God for immense blessing in “the body of Christ.”

Dr. Chafer suffered a heart attack in California in the year 1935. Although that stroke was severe, by observing a careful regimen in his convalescence he recovered and gained strength for an active ministry until 1945 when again he was stricken in California. From this attack he did not have a full recovery, but after a period of time he was able to continue his classroom and platform ministry. A third attack in 1948 further weakened him, but he still continued his public work in a limited way until almost the close of his life.

In May, 1952, after his classes were finished at the Seminary he covered the cities in Pennsylvania known as the Harrisburg Circuit of Bible conferences and spoke at commencement and baccalaureate services at Grace Theological Seminary and Columbia Bible College. It seemed to us who were close to him that this pressing schedule with its nighttime train transfers and closely dated speaking engagements overtaxed his scant strength and carried him beyond the point of possible return to his normal ministry.

However, Dr. Chafer had often manifested that he desired to remain active in the Lord's work until the end. In June, 1952, following his custom in the summer, travelling alone he went to California to visit with friends and to minister with alumni of the Seminary. He reached Seattle and there, after an illness of about eight weeks, he died peacefully on August 22 in the home of his very dear friends, Mr. and Mrs. Robert O. Fleming. A long life of service had come to a close and the servant had gone into the presence of his waiting Lord.

Dallas, November 1953

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