

000766

Starting September 1957

As I say, we have a great deal to cover this term. We have much ground to get over. There are some very important subjects involved and so we will have to move steadily along. You will note that though it is a three-credit course, there is an extra lecture mark on this, special, because I'll have to be away about three weeks and consequently I will give more lectures in some weeks and there will be three weeks when you probably will have few or none. I will try very carefully to arrange assignments in such a way that your total work each week should be the nine hours that the three hours of credit will require. That is if we have more time here, the assignments may be due a little later so as to spread on - so that the total needed in any week will not be over nine hours. And then we can make up for it in the time I won't be here. The assignments will be posted by the end of this hour for tomorrow and for Thursday but it will not be due - one assignment for the two days - it will not be due till Friday morning at 10 o'clock. The assignment deals with material which some of you may have had before and touches upon material that all of you have had in Church History - a fair part of it. But it is very vital for this particular part of the course. It is an assignment in Volume I of Hodge. Most of our work is in Volume II of Hodge. But this is a phase which is really a part of the subject we're dealing with in ~~III~~^{II} though he discusses it in I. The particular assignment for next time is from section I Hodge. Now in starting our course Systematic Theology III, I like to mention that the subject that is taken up according to the catalog is Soteriology and it covers about two-thirds of the material of Soteriology. Hodge arranges that under the heading "Soteriology" and goes straight through under that title. But I notice that most theologians, such as Berkhoff for instance, a more recent reform theologian, and most theologians of various groups, divide up when Hodge takes Soteriology, divide up into two sections - Christology and Soteriology. And I think that it is a little easier to master if we do it that way. That is Hodge's section on Soteriology begins with two or three chapters dealing with General Soteriology, then takes up the personal work of Christ and then goes on with Applied Soteriology. Now as you see the personal work of Christ we might call Objective Soteriology. The application of it we might call Subjective Soteriology. Now "subjective" is used in various senses. I don't like it so much. I mean if you use it in

the right sense here it fits. But if you take it in the sense of simply somebody's ideas of course it's not that at all. But there is that distinction between objective ~~XXXX~~ - looking at what He has done in itself and the subjective - looking at what He has done in relation to us. You cannot sharply divide it. But most of the material can be put in one or the other of these two categories. And consequently we will not start with the beginning of Hodge's section on Soteriology. We'll skip his first two or three chapters on to where he starts dealing with the personal work of Christ. And in fact we will take two or three chapters of Volume I that deal with Christ. But we will deal with that as one unit - Christology - which you might call Objective Soteriology and then we'll take a second part - Subjective Soteriology. Now as we start - before we start on Christology I wish briefly to give a little introductory material. Now this introductory material which I'm going to deal with now is very vital. It's introductory to any study of theology. Half of you are just beginning in theology now - Systematic Theology. The other half had Systematics I with Dr. Killen last fall and Systematics IV with me last spring. As I started my section I gave an introduction on Systematic Theology - I gave a fairly full one then. I'm not going to repeat that full introduction but I'm going to repeat a fair portion of it because I think it is sufficiently important that I want to be sure that those who had it last year have it well in mind and I want to give it to those who are just starting Systematic Theology. Therefore there will be a certain amount of repetition in this introduction. But it is very, very important material in my opinion. Now this introductory section - we'll divide the course into three parts - this brief introduction, and then Part I - will be Christology and Part II will be Soteriology. So first this introduction. Under that I'm going to entitle Capital A - Our Objective. What is our objective in the course in Systematic Theology? I'll deal with that negatively and positively. Number 1 - What It Is Not. Our objective in this course is not specifically a study of the dogmas ~~XXXXXXXXXX~~ of the church. Now that word "dogma" may be new to some of you. It simply means teaching - it is the Greek word "teaching". But the word has come to be crystalized into meaning specific authoritative teaching of a church - a dogma. And science has often used the word to mean that which is obscure or unreal, which is simply founded on somebody's say-so - a dogma. And the word dogmatic has come to mean saying something without evidence or saying something with a positiveness which is greater

than is warranted, and in this sense people in every field of thought frequently become dogmatic. Properly a dogma is simply a teaching. But a dogma of a church has in many cases come to be something which seems to have an existence by itself ~~XX~~ apart from the Bible. And that is not our belief nor our purpose in this course - to teach dogmas in that way. Berkhoff in his Systematic Theology in general follows the view which I hold of the meaning of Systematic Theology. But occasionally he makes statements which seem to slip into this other

(7.25) For instance, in his book on "Introductory Volume to Systematic Theology" he mentions that it is quite common in Europe to call the subject "Dogmatic Theology". In the United States it's much more common to call it "Systematic Theology" and he inclines to like the term, "Dogmatic Theology" a little better. And he has a heading here on page 36 where he says, "Dogmas arise out of the necessity of the believing community." And in the second paragraph of that he says, "Dogmas cannot be made to order.~~X~~ They cannot be produced by individual theologians nor by scientific theology in general and then imposed upon the community of believers from without." Now that is something that I personally am very strongly opposed to - is any idea of imposing dogmas upon anybody. I do not believe in dogmas in that sense. I believe in Systematic Theology in the sense of taking what the Bible teaches and arranging it systematically, but not in dogmas in the sense of things which can be taken by themselves apart from the Bible and imposed upon a church or upon a group. It is very easy for views which began as vital views, clearly taught in the Scripture, as time goes on, to be held as something in themselves apart from the Scripture on which they are based and to become dogmas in that sense. Our purpose in this course is not to take up in order the dogmas in any church and see what this church holds and why it is true. That's not our purpose. Our purpose is to see what the Bible teaches and to arrange systematically that which we find in the Scriptures. So it is not the study of the dogmas of a church, of any church, that is our subject of study. ~~THE~~ Cardinal Gibbons, who was cardinal of Baltimore 50 years ago, was very much beloved by many in the United States, by many people who were not Roman Catholics at all, a very attractive, pleasant man who presented his views in a very attractive way and did much for the advancement of Roman Catholicism in the United States. And his book on The Faith of Our Fathers was widely used to win people to Roman Catholicism. But he says in this book, "God never intended the Bible to be the Christian's rule of faith independently of

the living authority of the church." Now that is not a view which is only held in Roman Catholicism, the view that there is a living authority of the church as to what we should believe. My viewpoint in this course, the viewpoint which I believe to be the true viewpoint, is that what we believe should not depend on the authority of any church - Roman Catholic or Protestant - but that we join a church which holds those views which we believe the Bible teaches and we work together with others of similar viewpoints with ourselves as to what the Bible means. And that the source, the old source of infallible faith and doctrine is the Bible. And any church may err, any church may interpret the Bible correctly or falsely for any human being may err. So our purpose, our objective in this course is not a study of the dogmas of a church. That is A. Now b - small b - ~~XXXXX~~ it is not a study of the history of dogmas or of theology. That is not our purpose in this course. There is many a course in Systematic Theology which has that for its purpose. Here is the system which this church believes, ~~XXXXX~~ which this group believes. Here it is, we show it to you. Here is the history of how these beliefs developed. Here it is, we show it to you. Now we're interested in what churches hold and we're interested in what views have been held and how they have developed as people's minds have been active. And that enters in incidentally into our course quite frequently. But the primary purpose of our study is not that. It is not the study of the history of dogma or the history of theology. And then ^{c -} ~~XXX~~ it is not simply a comparison of various viewpoints or systems. Small c. Now I reacted rather violently

(12.) small c, when I was teaching before Faith Seminary was

founded because the view where I was then teaching was very strongly presented that here is the system of doctrine - and as presented there were a thousand points to that system and if you varied on the slightest one of them, you were held to have so departed from the system that logically you must give up the whole system

Now I do not believe that that is true. I believe that all _____ is inter-related. I believe that very definitely. But I do not believe that all _____ is equally clear to us. And I believe that in any systematic proof there are many things which we can say we are absolutely certain of and there are other things which are only _____ situation and we must be ready to change and alter as we study the Bible personally. And so to study inter-relations of truth is vital but to say, "Here is a complete system in which

everything falls into place, is assuming a human omniscience, a human infallibility thinking, which creatures who have been effected by sin, cannot have. And so we are not interested simply in comparing various viewpoints. I must say when I was in seminary there was more of that than I liked in the teaching. Dr. Wisterhart

(13.75) taught the Systematic Theology and he was a very great scholar and had a great deal of interesting material. But there were points at which this emphasis came in in a way that I would . For instance when he would take up the Lutheran view and compare it with the Reform view - I knew nothing about it but I got the impression when he got through that it was such a foolish view that no sensible person would ever hold it - and I didn't think the Lutherans were quite that foolish - so I reacted a little bit against his approach for that reason. Now I believe that all systems have people who follow them who have had times in their desires for logical appearance in their systems, twisted them. And I think we must watch this. And we may find in any particular system ~~IX~~ that certain points are twisted in their interpretation and we must guard against it. But I believe that we must examine each one according to what the Scripture teaches, not according to how it fits into the system

End of Record 1

not simply a comparison of various viewpoints or systems, though we will compare of course, but Number 2 - What It Is. Number 1 - What It Is Not. Number 2 - What Is Our Objective Here? Under that "a" - It Is A Systematic Arrangement of Facts. Dr. Van Tilgh is very, very positive against the object

(1.) facts in everything in part of a system. And I feel very definitely he's wrong on that. I was thinking the other day as I walked down the hall, "I am anxious to see the morning paper to know about things that happened yesterday. Now if the paper has come it should be beside the door of my office." Mr. Elwell brings in the papers in the morning when they come and he distributes them and puts mine at the door of my office. Now is the paper by the door of the office? I can not be certain. It is only relative my knowledge about this. That is to say - did the paper come this morning? Nearly always it does. Once in a long time it doesn't

(1.5) something like that. They might forget to bring it up here and the other~~x~~ people might get the~~irs~~ before I got mine. Mr. Elwell might be away or might be sick and it might not be brought in, it might be left outside. It might be there and somebody might pick it up intending to

But it might happen here. And so there are various reasons why I can think the paper may be there and it may not. It is a relative matter - my knowledge of this. It is relative. But the question of whether the paper is there or not is ~~xxx~~ a question of fact. It either is there or it isn't there. It is a root fact. It is a definite fact. All the world can think one way or the other and it does not effect the fact. We could have a vote ~~xxx~~ ^{of} the people of Philadelphia ~~xxxx~~ as to whether my newspaper is there or not. And they could vote 98% that it isn't there but if the paper was there

The fact is definite, the fact is absolute. It is a fact. But the degree of my knowledge of the fact may be relative. And so as I walked across the campus toward the place, I may think, "What are the probabilities? What are the probabilities it was delivered this morning? What are the probabilities that Mr. Elwell brought it in? What are the probabilities that it has remained there where it belongs? I can make a probability scale - the probability is 9 out of 10. Perhaps I'm too early and the ~~xxxxxx~~ probability is then 3 out of 10. Perhaps I'm very early - I can be almost sure it isn't there, yet they might have brought it early and he may

have gotten up earlier than usual and there might still be a slight prospect. There is a probability there. But once I get to the door and look at the door, it is no longer a relative matter. It is an absolute matter. I can be 100% certain - not 99 and 9/10th but 100% certain that the paper is there or that the paper is not there. And it is that way in theology. ~~X~~ Theology should be a systematic arrangement of facts - and there are many facts which we can know just as definitely as I stand ^{ing} before the door there can know that the paper is there or that it isn't. There are other matters which are just as definitely fact as that is, but which I am not in a position to know as definitely. I'm standing here and I cannot see the door. I look at my watch and I say, "It is time that the paper should be there." But my watch may be wrong. My watch may have gained or it may have lost. Or I may look at it wrong and misread it. Or one of the other things may have happened that I feel may effect the situation. And consequently in life in all our decisions, in all our thinking, in everything we do, we have to base much upon matters of which we do not have sufficient access to the data to know for sure whether it is a fact or not. There is nothing relative about the fact. It is a fact this way or it is a fact it is not. But as far as our access to data is concerned, our sources of knowledge are concerned, we may be uncertain, we may have only a relative probability. And anybody who tells you that they will never act in life upon anything but pure fact, they will never gamble, you can be sure that they simply will never do anything because there are very few situations in which we have access to all the facts. I want to see an important man at the University of Pennsylvania and I figure he's always in his office on Wednesdays so I go down there but don't tell him. I may get down there and find he wasn't there. I may even telephone and something may happen after I telephone and he is not there. But I have to take a chance, take a gamble. That is to say I have to ask without complete knowledge of the facts. The facts are definite but I don't know about them. And so in what I do there is always an element of chance from the human viewpoint because of the incompleteness of my knowledge. And that is true in any subject that you study. There are certain things you can be 100% sure of but there are great many things in which your knowledge is relative though the facts are absolute. Now that is true of every science, of every (5.5) of thought and it is equally true here. And so b - small b - is almost the same thing as a, said in different language different

head. Small b, - Systematic Theology As I Believe It Should Be Taught, As I Believe It Should Be Studied, Is an Inductive Study. I believe the method of study of Systematic Theology is exactly the same as the method of any science. There are many who try to put science in one area, theology in another. The factual world is one area, the world of religion and philosophy is another. It simply is not true. Our access to the data may be different but the facts are the same. That is to say in both areas the facts are definite, they are positive. But our knowledge of the facts (7.5) And in both areas we get truth, not by using our reasoning power but by observing and then using our reasoning power in relation to what we observe. But it is the observed fact that must determine our science in any and must determine our science in theology. The only difference is that our facts are secure, I will not say, but they are secure to some extent. That is to say you do not incline to pure facts this way and in religion this way. But in science you secure some of your facts this way and some this. And in religion you secure some this way and some this. And the proportion is different in religion than in science. I won't elaborate that now because I take it up in a second head. But I will go on to "c" under 2 - What It Is.

Small "c" - It Is an Attempt to Observe Inter-relation of Facts. "a" was It Is A Systematic Arrangement of Facts. "b" was It Is An Inductive Study. "c" is It Is An Attempt To Observe the Inter-relation of Facts. You look at facts and see how they are related. All facts are eventually related but with some the relationship is very far removed. While with others there is a definite relationship and often you can find a very important relationship between two facts that appear unrelated. But in other cases two facts that appear very closely related are utterly unrelated altogether. If fifteen years ago you had heard the statement in Chicago that Charles E. Wilson was in Chicago considering improvements in the carburetors of cars and if you had heard on the same day that Charles E. Wilson was in New York considering new methods of long-distance telephoning and if on the very same day you heard that Charles E. Wilson was in Cincinnati at a conference dealing with the making of big machinery, they would sound like three related facts. Actually they might be utterly unrelated because Charles E. Wilson, who is now Secretary of Defense, was then President of

General Motors, might be in Chicago ~~XXX~~ on business for General Motors and Charles Erwin Wilson, who was then president of General Electric might be in New York on telephone business and Charles Evan Wilson, who was then president of _____ might be some other place dealing with the business of that company and the three facts would be absolutely unrelated. And humanly speaking it is the purest chance that the presidents of these three great corporations were all Charles E. Wilson - only different in the middle name. There are three facts which at first sight appear very closely related and actually have no relationship whatever. I don't suppose it could happen again in a thousand years that we'd have the presidents of three such large corporations

(11.) And then again you will have other cases where at first sight there's no relation whatever and when you study into it you find a very close relation which explains the two facts very definitely. That's true in any science, it's true in history, and it certainly is true in theology. An attempt to observe inter-relation of facts. Theology - all parts of theology are related though in some the relationship is ~~XXXXXXXX~~ distant, in others it is close. And if we properly study ~~IX~~ any section of theology, we touch on a great deal from other sections. There are those who would say, "This is wrong that we are now starting some of you on Theology III." They would say that you should start on Theology I and then take Theology II and then III and then IV. Well even if it were altogether wiser to take them in that order - I, II, III, IV - I simply took the

(12.) under present circumstances, when I have to teach the subject, to take them in a different order so that I would give one course instead of two. I have not spent years in the study of this myself but I have spent many years in the study of the Old Testament. And in Systematic Theology if the arrangement of the material _____ I may be much better qualified to teach Systematic Theology than somebody who has spent 30 years studying _____. But it may take me longer _____ than it would a man who

So I think there would be sufficient excuse for taking them out of order but actually I don't believe there's any harm in taking them out of order. Because actually each part is so related to the other that you can't

~~XXXXXXXX~~ properly understand Theology I without dealing to some extent with parts of III and IV. And in dealing with III, you have no more need of knowing something about I beyond what you already know from the general than you have in I of knowing something about III. They all are inter-related. It doesn't matter so much

In a way I wish we could keep it like it's taught in Holland at the Free University. At the Free University in Holland they appoint a man when the man who's professor dies

(13.5) and he immediately starts with Introduction to Theology, What Is Theology - and he'll take three months. And he will take the subject and he will give everything he can on the subject, do a thorough exhaustive job and as far as he gets this semester - all right, he starts in there then. And it may take him - if he's very thorough he may take thirty years. If he's quite superficial he might get through it in 15. But the students take three years of theology - whatever he happens to be dealing with. And the rest of it they study it from the book and are examined on the whole subject. And there's something to be said for that because it trains them in studying the book and also it gives them a thorough grasp of one particular section

Free
And the man who's now professor at the/University of Amsterdam, each year writes a book
on - about 15 books so far

End of Record 2

your own observation as much as possible, but you have to spend a great deal of your time studying the results of others observations of facts. And in theology there is comparatively little that you can directly observe with your own eyes - comparatively little because theology deals with the whole history of the universe and ~~with~~ we live a very small part of it. We live a very small part of the time involved, we touch a very small part of the material involved, we can only see a very small part of that which is

(3.75) And consequently we have to get the greater part of it by revelation but material secured by revelation may be just as valid as material by direct observation. In fact it may be better. I go and take my automobile and look it all over very carefully. I get direct observation. I get somebody who's an expert in the car to study it and to write me up a report on what is wrong and to tell me and the learning I get from him by revelation is far more than what I get by my direct observation because he is qualified in that area. He may have access to things that I don't have, he may have machinery for testing that I don't have and I wouldn't know how to use it if I did have. And so in the field of theology, most of the facts that are vital are facts that no human being has access to. And therefore we have to get the facts from one who has access to them. We get them from the revelation from the one who knows. But what we get are facts which we are to study and inter-relate and deal with. Just as in direct experimentation we get facts which we then proceed to examine and to study and to deal with. Our method is to search for facts wherever they are to be found. Now we will touch upon various matters connected with human life. We are interested in anything we have observed about human life, anything we have heard about human life, any~~an~~ observation of conditions in human life. But most of the material of theology has to deal with matters which are of tremendous importance but which we do not have access to a sufficient portion of to reach ourselves. We have to have a revelation from one who knows! And so in any science a great part of the material is secured by revelation but in this science, most of it is secured by revelation. But we search for the facts wherever they are to be found. And this is particularly true here in Systematic Theology. It is different from a study of Exegesis. You take up the Book of Isaiah and you're interested to know, "What does Isaiah teach?" But in Systematics you're interested to know what facts can we learn about

God? And we ask ourselves, "What does Isaiah talk about? What does Genesis tell? What does John tell?" We are looking wherever there are facts. And since these books are written by men inspired of the Holy Spirit and kept free from error, ~~XXX~~ any light they give us on the subject is valuable light for our present purposes. That is our

(5.5) Now there is a school of philosophy today which is call Logical Positivism which is becoming quite widespread and in a good many universities it is almost impossible to get a degree in Philosophy unless you accept Logical Positivism. And the Logical Positivist says that such a question as, "Is there a God?" is simply a meaningless question. It means nothing. It's no use studying it because it's meaningless. He says anything that doesn't deal with what you can touch and see and handle is absolutely meaningless. And the Logical Positivists are doing us a service in directing attention to the need of checking everything to be sure you have a source of knowledge. Because there are a great many things that are believed simply on somebody's thinking they have seen them, somebody having an idea without factual evidence. But they are in error in that they fail to note that there is another source of knowledge, the source of revelation from one who knows, and they themselves build their knowledge in various fields of knowledge on the revelations from those who know the facts in this field. How do we know the earth is round? You can easily find out the earth is round. Just travel around it. But there are not many of us who can afford to do so. And if we did have the money to do it, we might not have the time to do it. And so there are very few people who can say from personal knowledge, "The earth is round". We know it from revelation. We know it because other people have told us they have gone around it and we believed them. We know it because of things that other people have stated to us based upon revelation.

No-one can tell us the earth is round because I've seen it. Nobody can see it completely that way. There's no one of us but what could get in an airplane and they could take us round and round in a different way and bring us back where we are and who could tell we'd been around the world or not? We would not know; that is, unless we checked with a map that somebody else had made who'd been around. And if we did that, we're trusting his statement that He's been around.

We're not depending on our own observation. There is a large element of revelation in such things as that. Not that somebody else says the world is round but that somebody says he'd gone here and gone here and from this place to this

(9.) facts which enter in which we put together and we get the results of the conclusion that the earth is round. Then we come

The method of Systematic Theology, if it is true, if it is worth following, must be the same method as the method of science - search for facts wherever they may be found. And this leads us on to Number 2 - It Must Be Primarily A Search In the Bible. Simply because that is the only source where much that is dependable about the nature, meaning, and destiny of the universe can be found. In most any other source it is highly controversial and questionable because those who wrote it did not have access to sufficient to know about this matter. What is man? What is his destiny? No man knows. He does not have access to a sufficiently large portion of the data. It is exactly as if I were to sit here and to try to tell you the paper route followed for a Los Angeles newspaper - to figure how they go, what directions they go, or when they go, and so on. There's no possible way I could do it except to get access to the facts - go there or get the communication from somebody who's been. I would not, even if I lived there, have access to the data unless I spent months studying it and unless I could get to the headquarters ~~XXXXXXXXXX~~ and see the plans that

And so here our one source where there is much that can give us valid evidence, is the Bible and this is a thoroughly dependable source. Anything in the Bible will be dependable because God has and kept the writers from error. But you notice I say it is a search in the Bible. Systematic Theology is not simply a reason. You can simply read the Bible and receive spiritual blessing. You can simply read the Bible and you can learn a good deal. But Systematic Theology is a search in the Bible. It is looking for facts in the Bible wherever you can find them. And a good part of Systematic Theology is getting your eyes open with problems because from one part of the Bible you become aware of the problems. And then you read another part of the Bible that you've read a hundred times before and never noticed that it contained the answer to this problem. But now with the problem in mind you see that the answer is there. And then you must

check it and test it to ~~XXXX~~ be sure you're not (11.75) to be sure it's really there. But Systematic Theology is primarily a search in the Bible, a search for facts. But our method involves more than a search for facts. People sometimes criticize the method of theology or of doctrine and it is a method which can easily become very erroneous because you simply without studying them. And that is (12.) So Number 3 - Our Method Involves Careful Examination

of the Facts. The fact is that this verse contains the words - that is a fact. But exactly what do these words mean. We must test them in the light of the context and we must see exactly what they mean. The second president of the United States died on July 4th 1823. The third president of the United States died on July 4th 1823 - same day. Now there are two facts there. Were they inter-related? Yes. They were inter-related. As ~~one~~ one of those two men died he asked a question whether the other one was still living. I think one died in Boston and the other one in Virginia. But each knew the other was in poor health. The two facts are related. But those two facts are not sufficient to draw a conclusion that all presidents of the United States die on July 4th

You would need far more than two You have to examine the facts and see whether there is a connection. Whether the reason why July 4th

When two out of our first three presidents died. And of course in that case There are facts which seem to be related but which are not actually beyond a superstitious relationship. We must carefully examine - here's a verse, here's a verse, here's a verse - here are ten verses that seem to say something. All right it true - it's said ten times. No, it may be that if we examine them carefully you will find that everyone of them actually examined does not

But unfortunately the way that many students of theology do is to take a verse by itself and draw a conclusion from it. And that they take eight verse which seem to say the opposite and they fling them all away on account of this one verse We must take all the facts and examine them

and if we find nine verses of which eight are somewhat uncertain, and one which seems to contradict these eight which are somewhat uncertain, is absolutely clear and positive, we must stand on the one that is clear and positive against eight which seem to be positive.

End of Record 3

(Al Paashauss - in the recording of this lecture there were certain times when there was a squeak. To cure this squeak during the recording of a lecture it seems to be necessary to lift the recording head and repress it again on the record. Of course this lifting is done by turning the knob upon the righthand side of the Soundscriber to the "listen" position, and then to turn the knob back to the "record" position, and if this is done once or twice, the recording will no longer be a squeaky one. There is an important feature of recording that should be mentioned also - that the Soundscriber should be as level as possible so that the turntable is not made to turn around in a plane that is not level with the ground. This also seems to effect the recording of lectures in a good way. There also appears to be a relationship between the volume of recording and the squeak that is noticeable even at the beginning of this record. The squeak of course shows that something is wrong electrically and no recording of the lecture takes place when the squeak is going on. Unfortunately it seems that the last record S3 and this one - the beginning of S4 had to be recorded at a volume lower than is desirable for transcription onto paper. There may be something wrong with the recording head - I don't know. The Soundscriber now seems to be just about as level as it could possibly be and before I had thought that the matter of the Soundscriber's being level was the chief factor in determining whether a squeak would occur or not or whether a squeak could be prevented. I don't know what the trouble is exactly. We may have to use the other recorder for lecturing purposes. This one seems to be ok for office dictation.)

We were speaking this morning about "b" - Our Method. Under that we noticed 1 - The Search for Facts Wherever They Are to Be Found. 2-This Will Be Primarily a Search in the Bible. 3- We Must Make Careful Examination of the Facts. Then Number 4 - Is Observation of the Inter-relation of These Facts. Each fact should be studied by itself. I said once to a man when he was interpreting something in a part of the Bible and he simply was reading into it from another section, I said, "You should interpret it by itself and see what it says." He said, "I cannot divest myself of truth." He did not like the idea of what I was trying to get him to do. But I think I was right. I was not wanting that he divest himself of truth. I was desiring that he take each fact by itself and study it alone before studying it in relation to other facts. If we study everything together we can easily deceive our-

selves. We ~~XXI~~ can think that we build a conclusion upon them when really we come to it with a preconceived idea. Now everybody has preconceived ideas and everybody allows his prejudices to influence him in ~~this~~ thinking. We are all fallible. But if we are to make progress in any science, and particularly in theology, we must do the very best we can to think objectively and to see facts as they stand by themselves instead of reading into them what we think or what we find elsewhere. That does not mean that you ever find the final interpretation of something by itself. But it does mean that you take one fact and see how many different possible interpretations are there and what are the interpretations of it which are impossible. What are the theories which it very definitely contradicts? You will find that any fact ~~XXXI~~ will definitely contradict certain theories. You may find that it definitely proves certain theories. And you will find quite a number of views with which it fits but which it does not prove. And if you see what the possibilities are in each fact taken by itself then you can fit them together without giving undue weight to any particular problem. You can put them together and see what is the correct interpretation that explains all the data that you have. And so I like to keep number 3 and number 4 separate in my thinking. When we are dealing with fairly simple things we will not always make this clear that we're doing so. But we should actually do it and when we come to anything that is involved or difficult, we should make it very definitely clear to ourselves as we go on. Then we take each one by itself and see all the possibilities we can find and then we fit them together and see what is the interpretation that fits the most. What is the key that unlocks all the doors? And so after careful examination of the facts then we see how the facts inter-relate with other facts. What is the relationship between them and what is that in common between them through which they both work their witness. And one will not prove that another is false, but it may prove that the other interpretation is false. But when you think it does, try the other way also and make sure if two seem to contradict each other - do not simply say, "This is true therefore that must be false." Try each way and see what the other

(8.5) And if that was done more a great many serious errors could have been avoided in theology. And many great splits and divisions and arguments that have sometimes lasted over decades or centuries - if people could learn to examine facts impartially and objectively, instead of letting their

But they said that they found this. When it came to going to the Scripture and seeing what the Scripture really taught, they had learned how to do it and they were able to go into the original Scripture and compare the words and study the context and see what the Scripture actually said and they found all these students at a great disadvantage in comparison with them because they were not learning the way we were

Now since it is a matter of interest, ~~XXXXXXXXXXXXXXX~~ it could be a very interesting thing to take a particular subject and - for instance take an interpretation of verse through 30 commentators and see what they do. Or a view on almost any matter of theology. It is very interesting to note how many, many writers copy from one another. You may find one view that three writers hold and another view that 25 writers hold. And 24 of the 25 may have copied it from one outstanding person. And this outstanding man may be a great genius, a wonderful thinker who had done remarkable work in these areas but who on this particular subject may have been hurried and done something rapidly without careful investigation, reached conclusions which he didn't bother to check fully. And all these others had simply copied what he said on his authority. I've come across that sort of thing some of the best thinkers I know of. Nobody can cover everything. And when a person is writing on a big subject there are aspects of it that he has himself, personally, studied but there are other aspects that he simply takes it over from previous people and comes time they are taken over uncritically. And so there's nothing gained by counting noses on opinions.

End of Record 4

but I'm greatly interested in the reasons which any person advances for his view. And if it is a first-class thinker and he shows that he has made very considerable study of that particular point, that is something but he may not

I would like to know

And so we are interested in comparing views. But we are not going to do what is done in many courses in theology in various places - to put on the board a set of eight or ten men and what they think about this and that and the other - comparing all the details of what each thinks and spending a great deal of time working on that. Those are interesting studies for investigation. But to determine truth the matter is, what does the Scripture say? That's not to say reading other things is not helpful. You can sometimes get suggestions from the very worst sources. You can find people with whom you utterly disagree who will hit upon a brilliant idea upon some point or who will raise a suggestion of something which you can take out of the context of their ideas and you can find great help. Anything is helpful as a suggestion to investigate because you can study a thing through and fail to see the most obvious thing sometimes. But if somebody says it means this, an idea you never heard of, it doesn't mean anything that is (2.) but it does mean a good deal to turn your attention to it and to investigate and see if perhaps the evidence ~~XXXXXXXXXX~~ bears out what he says. And if it doesn't bear out what he says, it may even be that in the investigation of that, you come upon some other thing that perhaps nobody's ever noticed in connection with

So there is real value in the study of various views on matters of theology and of interpretation but it is very secondary to the primary purpose of examining the data and seeing what it says. It is in my opinion just as important to see what the Scripture doesn't teach as what it does teach. for what is

definitely not touched upon. What month was the world created? You could study the Bible, as far as I know, from now until Doomsday and never reach an answer. And it's good to know that we do not have evidence on that and a million other things.

Someone comes along and

but we do not have (3.25) And there are many, many questions about the nature of the deity of Christ, His relation to God, about

the constitution of the universe and man and all sorts of questions that the Scripture does not tell us. It's never said it's this way therefore it must be this way. It is unthinkable that it's this way therefore it's forced to be that way. That doesn't prove anything. And it is good to know that, keep that in mind. A was our objective and B was our method and I'm going to simply mention C because it's so important thought it's really been covered already. C is Our Final Authority - God's Word. Our objective in theology we've noticed - To Arrange the Facts Systematically - to see their inter-relationship, observe how they do constitute a system. Our method is to examine facts - test them, compare them, formulate hypotheses from them. But our authority, our final authority, really our only authority in theology is not what a man feels, it's not the Christian consciousness, not the authority of the church. It's not what seems reasonable to us. It is God's Word. No matter how unreasonable a thing seems to you, if God's Word clearly states it, if God's Word definitely teaches it, you can stand upon it, that (4.75). An illustration I used previously - you may all have heard me do it. In the Middle Ages people said - there were those who said - the world is round. And there were others who said the world cannot possibly be round because if it was, when people got to the other side, they would fall off. And they were entirely logical in that statement. They believed that everything falls down. Nobody has ever seen anything fall in any direction except down. Naturally everybody believed that things fall down. And so if you got under the earth naturally you'd fall. It was reasonable, it was logical. It sounds silly to us because we have adopted a different view. We have adopted the brilliant view that

(5.5) that nothing falls down but that everything is drawn towards something else, that all things are drawn toward each other and the earth being the nearest body of any size, it draws us toward it. And this to them would sound utterly ridiculous in the Middle Ages - that you could be walking upside down underneath and yet you wouldn't fall down because your feet were holding you to the earth, it would sound utterly ridiculous. But we now are used to that theory and the other theory sounds utterly ridiculous. You cannot disprove facts by theory. You can investigate the facts. When you find the earth is round then you can make a theory as to how you fall to fit with the fact that you don't fall off. But you cannot say whether it is round or not by your theory as to

how you fall. That is true in every field. No matter what the Bible says we can accept it as true no matter how much it contradicts our previous ideas. But if we find something that contradicts our previous ideas we must go slow and examine carefully and be sure we're not misinterpreting before we start (6.75) Well we go on now to Part I. This was Introduction. Now the remainder of this semester will be taken up with Part I and Part II. And I've already discussed with you what these two parts are. Part I is The Person and Work of Christ - or more briefly, Christology. And under that - Roman numeral I is The Importance of Christology, and under that Christology Central in Christianity. Here we have a ~~Systematic~~ Theology course I, II, III, and IV and we are starting with III. Isn't that illogical? There's nothing less illogical conceivable than to start with Christ in a course in Systematic Theology because Christ is the very center of Christianity. It is about Christ that Christianity is built. It is Christ that differentiates Christianity from all other religions. Probably just about every teaching of Christianity, aside from those related to Christ, can be found to have a counterpart in some other religion or some other philosophy. But in Christ we have that which is unique in Christianity, that which is fundamental in Christianity, that upon which and around which everything else in Christianity is based. And so as I said you can start with anyone of the four semesters perfectly all right but there certainly is no better place to start than with this because it is the very center of Christianity. It's Christ (9.). There is no other religion that has anything comparable to the person of Christ, to the God-man, comparable to the work of Christ, comparable to the character and personality of Christ. So much then for the centrality of Christology in Christianity. Capital B - Jesus' Place In History. This is under The Importance of Christology. Number 1 under that - His Problems In History. I was a few weeks ago at the University of Munich in Germany. And there was a big display there of books relating to the Orient - near and distant Orient. I was interested in those about the near Orient because of its relation to the Bible. And I saw a book there which interested me. I ordered it and a pile of books just arrived from Germany this morning and I hoped that one was among them because I was going to bring it in and hold it up in front of you. But it didn't come in that shipment so I'll have to imagine I'm holding it up in front of the

class but it probably wouldn't make much difference because most of you probably couldn't read the title. It was in German but the title of it struck me when I saw it. It struck me for two reasons - First, because I was interested in the subject. It is The History of Egypt **During** the Last Five Centuries, and the great days of Egyptian history are much earlier than that but that is a period which has many inter-relations with Biblical history and therefore interests me particularly. And since there's so much less written I was tremendously anxious to get that book - a brief study of the subject by a good scholar who is **unfortunate** that he lives and is connected with the University in that **portion** of Germany which has been turned over to Russia. Therefore he is deep in Germany and his book is published in Germany and that's probably why it didn't get around with the other books (11.) . But that's the first reason I was interested in the book but not the reason I mentioned it to you. The reason that I mention it to you, ~~XXXX~~ the second reason ~~XXX~~ I was much interested was to see this title - I'd never seen one exactly like it. It was in German but the words translated into English would be approximately this - "The History and Culture of Egypt During the **Last** Five Centuries Before the Time Change." Before the **Time** Change - I'd never seen that kind of book before. But evidently there under Communist Control it seemed to this professor a little safer a little more likely that he wouldn't suddenly be seized on suspicion, as a good friend of mine there was not long ago, cast into prison, brought before the court and when he asked "What I'm here for?" they said "For what you've done against Communism!" He said, "What have I done?" They said, "You know what you've done." He said, "I don't know what I've done." Well you go back to prison for a while and think about it if you can't think of something. You go over your life and see if you can't think of what you've done that you deserve to be in prison for." Well he probably thought he'd better play it safe and not publish a book which would magnify (12.) So instead of saying The History of Egypt During the Five Centuries Before Christ he said The Five Centuries Before the Time Change. And yet the very use of the words "The **Time** Change" - that queer expression attested to the fact that all history is dated from Jesus Christ. It is the one date that has become established and has stuck and is used and is so-used that even those who hate God, use it. It's interesting if you'll go down to Dropsie College here - a Jewish College

here in Philadelphia, you will find that when most of the professors there speak of

(13.), they won't say it happened in 725 B.C.. They'll say B.C.E. - Before the Christian era, rather than Before Christ. They will thus avoid giving specific honor to Christ. But even so it is reckoned that it was Christ that changed the era. It is Christ that stands at the center of our history. All dates are related to him. Now this is an incidental thing, a comparatively minor thing you might say, but it is interesting that He is thus prominent in history. You cannot study the history of the world without coming against the fact of people's attitude toward Christ. But Number II - His Place In History - The Uniqueness of Jesus Christ. He is different from any other man who has ever lived. The difference is recognized by most people. You will find that most people will recognize, whenever they may talk about Christianity being useless and superstitious and all that, most of them will speak highly of the character of Christ. I picked up a book by a terrible unbeliever, Wiggam

he used to have articles in the newspapers

he wrote some books of simplified science

And I picked up one of his books and he had a chapter on

. And he said if Jesus were living today he would be president of the International Congress of . In other words he felt that Jesus was so great that actually he would stand

End of Record 5

We want to get back to this brilliant teacher. We want to get back to this great person. We want to get back to Christ. The term, "back to Christ" has been used by many people a term getting away from Christian teaching. But most of us have exalted Christ in this way and

to attack the supernatural

praise his statements and his teachings and all that. There is only one book that I have come across

which takes the opposite attitude on this. This is Harry L. Vaughn, a very prominent professor at Smith College some years ago, wrote a great many books on history, very highly regarded. He wrote a book on "The Twilight of Christianity". In that book he goes through various Christian teachings to show how they are utterly disappearing and Christianity is going to die out. He takes as one chapter - he calls "The Jesus Theory Time" and he takes up the statements that people make about Jesus greatness and all that and he ~~tries~~ to demolish it. But how did he demolish it? Does he go into the Gospel and show weaknesses in the character of Christ? Does he show things that Christ does that he thinks are not as good as what people do today? Does he show that there is something erroneous in His teaching? Nothing of the kind. He takes the teaching of the radical critics regarding the Gospel and tries to take them - after all this is only imagination of Jesus followers and of later times and we don't know anything about Jesus. And that is his attempt to demolish it - is to say what he can

(2.25) But there are many who have said that the figure of Jesus in the Gospel is not only a unique ~~XXIX~~ figure in history - there was no other like Him - but there is no figure in literature that is a perfect thing, free from any fault, free from anything that you can criticize, and yet perfectly natural, perfectly human. One book I was reading on the subject said, "Compare Tennyson's King Arthur, how he tried to represent King Arthur as the very perfection of life and makes it just a group of statues. He is uninteresting - Guinevire and Launcelot and others in Tennyson's Idylls of the King, have a personality that is living but Arthur is unreal." And this writer made the same reference to Daniel de Ronda

(3.5)

The attempt to create in literature a perfect picture. Here we have this picture in the Gospels, this perfect picture which is unequalled anywhere in literature. The uniqueness of the person, of the personality, of the character of Christ. I picked up a book written by a modernist in Cambridge University - G. R. Glover - and here's a book on "The Jesus of History" - ~~X~~^{If}One thing more than another parts modern thought, it is a new insistence on fact. But we turn into this book and we find him stressing the uniqueness of the character of Christ. He says, "Where new value has been found in Jesus Christ, the church has risen in power, in energy, in appeal, in victory." He says, "This one fact stands - the significance of Jesus Christ, a more wonderful thing as we study it." I pick up a little book by Harry Emerson Fosdick called "The Manhood of the Master" and in this book you go through it and you find no mention of the deity of Christ, absolutely none. I read this when I was in college. Many of my friends varied in their loyalty

(4.75) had thought that Fosdick's writings were very excellent. Attack on Fosdick had not begun. Many of these evangelicals didn't realize what he said. I was recommended to read this and I read it - day by day I read it what he brings out about the wonderful character of Christ. But I was stunned when I got about three-fourths through it to see how there was absolutely no stress on the deity. And I mentioned it to him and he said, "Oh well that book's on the man. He'll write another book probably on the deity." He was utterly wrong. But it was interesting that a man with the anti-supernatural views of Fosdick, a man with the opposition to the supernaturalist teaching of the Scriptures, with the deity of Christ, or to the entire truthfulness of the Bible, will write a book in which he will ~~XXX~~ study the details of the picture of the character of Christ presented in the Gospels and will come to the conclusion that there is a perfect balance in His character as presented, not a balance that you take two opposite features and you find that it's dead level inbetween but that you find ~~XXX~~ both sides of the balance given their proper weighting and their proper force and standing together in perfect harmony. He says, "Perhaps no two ideals are more difficult to hold in balance than self-culture and self-denial." Yet he finds in Jesus Christ both of them in perfect balance, in perfect union. He says X "that enthusiastic devotion to a cause is most difficult

a combination with patience and freedom from anxiety. " Yet he finds both of them perfectly portrayed in the character of Christ and no conflict between the two. He says that in life there is a great division between successive generations of men. Mark Twain's "Connecticut Yankee at King Arthurs Court" with the purpose of humor, shows the ridiculous incongruity which would arise when a man of one century imagines himself as living in another. But yet he says that The Master outspans all the changes and more people in the twentieth century take Him for the ideal than had ever heard of Him in the first century or in the tenth. He says that this universal appeal of Jesus has overleaped the deep divisions of one race from another. Kipling says "East is East and West is West, never the twain shall meet" but he says the twain have met. What is there more significantly oriental than Jesus? What is there that's more supremely representative of the virtues of the occident than what we find in the character of Jesus? He says, "We may note still further the way the ideal of character in Jesus overleaps the deep division between manhood and womanhood. Yet we take it for granted that both should find their ideal in Christ. We may note further the appeal of the ~~MAN~~ Master's character to successive stages of any individual's growth from childhood to old age. All centuries, all races, both sexes, all ages find Him a ~~MAN~~ Master, their virtue constant. The white light in Him gathers up all the split and partial colors of our little spectrum. ~~And~~ we consider the significance of this, His work possesses a fresh and persuasive meaning when He says, 'Ye call me teacher and Lord. Ye do well, for so I am.'" From one who accepts all the higher criticism, denies the ~~RELIGIOUS~~ dependability of the Word, gives up the supernatural, it is interesting that he would find the character of Christ as portrayed in the Bible to be so supreme, so unique, so wonderful as he feels that the character of Christ is. I have a portion here in this little book of Fosdick and another portion in a book here by A. T. Pearson of the statement which doubtless all of you have heard part of at least about Christ by Napoleon. It is a remarkable statement and worth reading - I don't have Napoleon's original here - it would be in French anyway but I want to combine the two quotations here because - no, I guess the one by Pearson gives most of it. I believe I'll read it from there. He says that Napoleon said, "You speak of Caesar, Alexander, of their conquests." This is when Napoleon was at St. Helena, the latter part of his life. He said, "You speak of Caesar, Alexander, of their conquests, of the enthusi-

asm they enkindled in the hearts of their soldiers. But can you conceive of a dead man making conquests with an army faithful and entirely devoted to His memory? My army has forgotten me while living. Alexander, Caesar, Charlemagne and myself have founded empires but on what did we rest the creation of our genius? Upon forgeries. Jesus Christ, alone, founded His empire upon love and at this hour millions of men would die for Him. I have so inspired multitudes that they would die for me but after all my presence was necessary, the lightening of my eye, my voice, a word from me. Then the sacred fire was kindled in their hearts. Now that I am at St. Helena alone, chained upon this rock, who fights and wins empires for me? What an abyss between my deep misery and the eternal reign of Christ who is proclaimed, loved, adored and whose reign is extended over all (11.2)." Quite a tribute from Napoleon to the accomplishments of this Galilean peasant who lived and died in an obscure quarter of the Roman Empire 2000 years ago. The uniqueness of the character of Christ is something, is a reason why Christology is very important to study in Christianity. What is the explanation of Could these ignorant peasants imagine a character such as the great writers of all history have never even imagined? Could they have made up such a one. Or if He was real how did He come to be so unique, so perfect

(12.) and yet so completely perfect. Number 3 - The Effect of His Life. I have a quotation here again, quoting one man's quotation from another. I want to read from Vetner "On the Person of Christ" a quotation from Clarence E. McCarthy who died a few months ago. McCarthy used to be a preacher in Philadelphia here and was a very great preacher and wrote many books and had a wonderful style and was a good scholar. And this statement of his is very well put and I want to read it to you. McCarthy says, "Do not be misled or deceived by the panic outburst of animalism and tyranny and human ferocity which curse and shadow our world today. In spite of all that, as compared with that hard pagan world into which the Gospel first came, the world today is a world which has been turned upside down. Is the world's labor done today by slaves? Is one-half the population of the world today slave? Are prisoners when taken in battle put to the sword? Are little children exposed and left to die by their parents on the hillside and in (13.5)? A woman a plaything and chattel of mankind? To ask these questions is to answer them. The power that wrought this great change was the Gospel of Christ. Call up one by one the systems of

darkness and tyranny and superstition which have cursed the earth and which have long since disappeared. Call them out of their graves and ask them, 'Who smote you? What made you pass?' And one by one they answer, 'Christ smote us and we died.' There is great wickedness in the world. There is much sin, there is much brutality in the world but it is easier to study the hard, pagan world into which Christ came and see the lack of consideration for human life and for human beings. Even with all the good and beauty you will find customs that have completely disappeared, at least from our western . You will find tremendous changes as a result of the of the teachings of Christ. The effect upon the world of His Life is something that cannot be paralleled by any other, except as that other has been influenced by Him

End of Record 6

all his sins to be taken away by baptism. And we hear about his valor(?) in this

And there were many weaknesses and there were many weak points in

If you take Constantine, the first Christian Emperor and see the legislation he passed for the improvement of social conditions in the Roman Empire. He did more than any five of the lofty characters, as some of them were, that ruled in the Roman Empire before him, put together, to make life better for the average citizen in Rome. We had a speaker here in chapel a few years ago - J. Leslie Brady. And Brady wrote which appeared in England called, "England Before and After Wesley" He wrote an abbreviated edition for the American Tract Society under the name of "This * which I think went through about 20 different editions. And the English one is better, it's fuller, it's more complete but the two are substantially the same as they tell about the Wesleyan revival in England - but not so much about its religious aspects as its effect on the character of the people. And it shows the social abuses which were in English life before, many of them were done way before and the resultant effect on people's character of the great Wesley. Now the modernists talk a great deal ~~xxxxixixix~~ about social improvement and (2.5) but if you take the great improvements and betterments in the world's history you will find that the overwhelming majority have been by-products of the activity of true Christian fundamentalists as they have

The effect upon them has been tremendous. So the effects of His life are a third reason for His place in history and then C under this I - Importance of Christology is again very brief - the vital question - What Think Ye of Christ? That is the vital question asked of the disciples. It is the vital question of people today. You are not saved according to whether you have a clear understanding of God's sovereignty. You are not saved according to whether you use the right or the wrong method of baptism or of administering the Lord's Supper. You are not saved as to whether you have a clear understanding of a point of orthodoxy or some point of Christian interpretation, or some understanding of the prophecies which are before us. But your eternal destiny depends upon your relation to the Lord. The vital thing - What Think Ye of Christ? So these three heads under Number I - The Importance of Christology. And then Number II under Part 1 - Christology - The Human Nature of Christ. I have found that most books on the subject do not start with the human nature but

I think that is the natural place to start. Christ was a man who lived upon this earth. That is a fact which it is vital for us to understand and to know. I was in - five or six years ago I received a 'phone call from Dr. McIntire and he told me that there was to be a meeting at Princeton Seminary that night at which the Moderator of the Northern Presbyterian Church, the Southern Presbyterian Church - it wasn't Princeton Seminary, it was a church in the seminary - Princeton near ~~Princeton~~ the modern Northern Presbyterian Church, the Southern Presbyterian Church and the United Presbyterian Church would all (4.75) to push the union of the three

And two or three of us drove up there.

And these three spoke on why

And

then they did not throw the meeting open for questions but they said

And of course from their viewpoint that

had the advantage

but on the other hand it meant that they didn't know who wrote the questions and consequently in a way it

Well, two or three questions were read which Dr. McIntire wrote and one of them was, "Why not instead of uniting these three churches into one church, why not unite the three into two churches and have the conservatives form one church and have the form one church." And I'm sure that Dr. McKay, the President of Princeton Seminary didn't know who had written the question but he took it up and read it and answered it. And his answer was one of the most revealing things I ever heard

comes from a very orthodox background, a little sector of Scotland. A small sector will have nothing to do with any other. They think that they're about the only ones that truly are orthodox

He had a long missionary career in South America before that. I read his book I think before Faith Seminary started, "That Other America" and it was a wonderful travelogue and picture of South America but I marvelled that a missionary who'd been 20 years in South America could write a book on South America describing so accurately and so clearly and yet never once suggesting that what it

really needed was Christ/and His Gospel. I found no suggestion anywhere in it. But here Dr. MacKay took up this ~~XXXXXXXXXXXX~~ question in his - he read it and then he said, "Well who are these conservatives and who are these liberals and how is anyone to know who is a conservative and who is a liberal. After all, these theological differences, what difference do they make? The important thing is we follow Christ, we follow the King, we go on as Christ leads us." And I thought if he said that and put the name Christ that the ultra-liberal and the ultra-conservative, they can all unite in following Christ. What does that word "Christ" mean? It's a figure for anything you want. It can mean Communism. It can mean ethical virtue in the vaguest form. ~~XXXXXXXXXX~~ It can mean any kind of ethics or philosophy or idea or anything. It has no tangible, definite meaning as he, and so many of these people, use it. And of course that is a terrible thing but the World Council of Churches slogan is believing in Christ but Christ isn't defined - what is it? If we are to know anything about Christ, there's one ~~XXXX~~^{way} to know and that's to see what the Bible says. What does it say about Christ? And the vital thing to remember about Christ is that He is a man (8.5), and individual who walked on this earth and talked to people here upon this earth and if we are to follow Christ, we must find out who Christ is and what He did. And so we should start with this which is clear and vital about Christ - He was a man, He was an individual. As He walked about ~~XXXX~~ for a long time people didn't take Him for anything but a man. He was a man. He was a human being. I heard Homerick speak and he is very much effected by the Neo-orthodoxy. He said, "That was no Galilean peasant. That was the Lord of Lords." Well, what did he mean? I don't know. But I can't help thinking that it may be in common with the Josephus error of the Gnostics. This is a great divine intervention in life but not a man of real character who did certain things and what He did is right. And it is very important that we stand solidly on that track, that our religion is based upon and related to an individual, a human being, one who had a body such as we have, one who had emotions and feelings such as we do, one who had weaknesses and infirmities, one who needed sleep, one who needed food. It was a real man who lived here upon this earth, who is the founder and the center of our religion. The Humanity of Christ and so "a" is the Evidence For His Humanity. You can pick up most any theology written 15 years ago and it'll say, "Well nobody questions the humanity of Christ. All the questions are

on the deity of Christ." But my estimation is to think that today in the Neo-orthodoxy there is much real avoidance at least of any true belief of the humanity of Christ. He was a real man. And we'll continue there tomorrow morning at 8 o'clock - rather at 11:30.

Roman numeral II is - The Human Nature of Christ. And under this we have ▲ - Evidence for His Humanity. Well as you read the stories of the Gospel you certainly get the impression of His being a man, born as a man, everybody evidently takes Him as a man, considers Him so to be. In John 8:40 He represents Himself as a man. Call it Number 1 - He Represents Himself as a Man - John 8:40. "But now ye seek to kill me, a man that hath told you the truth which I have heard of God; this did not Abraham." Number 2 - His favorite title for Himself was "Son of Man". That is very interesting that we find in the Gospels that He is constantly referring to Himself, particularly in the Synoptic Gospels, as "The Son of Man". "Hereafter ye shall see the Son of Man Coming on the clouds of Heaven." "The Son of Man has not where to lay His head." He uses the term "Son of Man" a great deal. Now that does not simply mean that He is a man, that He is the son of a man. It is very clear from the way that He uses it that He means much more than that. But it does stress the fact that He is a son of humanity, that He is human, He is a man. Now this term does not begin with Christ's useage of it. We find the term "Son of Man" used in the Old Testament in Ezekiel and in Daniel. It is used a fair amount in Ezekiel. It is not used many times in Daniel but the useage in Daniel is more conspicuous than the use of it in Ezekiel. In Ezekiel it is used simply to mean man. One of the race of mankind - God says to Ezekiel, "Son of Man, stand up and I will tell you what to do." It is used as the Lord addresses Ezekiel - quite frequently, "Son of Man". In the Aramaic use "Son of" is often used for an individual from the class. Like in the Hebrew Jesus said Abraham ran to the flock and took a son of the flock and killed it and prepared it as food for the three angelic visitors. The "Son of" is a common term for one of the group. It indicates out of the group but it indicates more perhaps membership in the group. So that would be the natural, original meaning of this phrase, "Son of Man" and that is the way it is used in Ezekiel and in any use of it it certainly must include that phase of meaning. That it is one

End of Record 7

one who is the Son of Man

The Son of Man, Himself - it means much

than this. And that much more that it means comes from Daniel, because in the Book of Daniel we have that very remarkable vision in Daniel 7 where we read in verse 9 of the thrones cast down and the ancient of days did sit but in verse 13, "I saw in the night-visions, and, behold, one like the Son of Man." One like a man, one who as you look at him you say, "This is a human being, one who is born of human stock," "One like the Son of Man came with the clouds of Heaven and came to the ancient of days and they brought him near unto him. And there was given him dominion and glory and a kingdom and all nations and peoples should serve him." This is the great useage in the Old Testament of this term Son of Man where in this great vision, Daniel speaks of the Son of Man coming on the clouds of Heaven and receiving a kingdom to reign over the whol earth. And when Jesus stood before the high priest he said, "Hereafter ye shall see the Son of Man coming on the clouds of Heaven" and the high priest rent his clothes and said, "Why He's having a further testimony of His blasphemy" and it's very clear that he took it that Jesus was saying, "I am the Son of Man. I am the one who is coming on the clouds of Heaven." So this term "Son of Man" has a meaning to it as used, far more than the ordinary humanity. But it does give the idea of real humanity, of being real and true man. And Jesus in using this term is stressing

(2.5) stressing His great outstanding qualities, He is also stressing the unity of it. Some have said that ~~XXXXX~~ the term Jesus uses can apply more than that, that He is that He represents the best in man, He represents our race. Now all that is true but all that is an implication which we can reasonably draw out of it. It is a development. As originally used in Ezekiel, it's just a man. But Jesus frequently refers to Himself as the Son of Man and this, while it is stressing His Messiahship, it is stressing ~~XXXXXXXXXX~~ these other things, it is stressing the fulfillment of Old Testament prophecies, it certainly includes the fact that He is stressing the fact that He is a man. Now Scripture often speaks of Jesus as a man. In John 19:5 we have a reference where Pilate refers to Him and Pilate says "Behold the man!" Of course that does not prove He was a man. But it does prove that Pilate considered Him definitely as a man, as a human being. Now in Acts 2:22 we have the statement where Peter is speaking on the Day of Pentecost and he says, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God

among you, by wonders and signs which God did by Him in the midst of you." He is a man whom God used, a man upon whom God showed His approval. Peter certainly is bringing out this thought clearly. Now he didn't need (mean?) to stress the thought. The Jews there thought of Him as nothing else but a man. But if Peter were to say, "Jesus is God who has come and done certain things" he could easily have said it in other language which would not stress the fact that He is a man. He is God but He is also a man. And the human nature of Christ, humanity of Christ is something which may be neglected and we may fail to put sufficient stress on it to realize that it is a true fact and a vital factor. So it is wise that we have the evidence in mind for it. In I Timothy 2:5 we find the statement "There is one God and one mediator between God and men". Who is this mediator? God? There's one God and one mediator between God and men. God is the second person of the Trinity, that is true. But that's not what Paul says. Paul says there is one God and one mediator between God and men, "the man, Christ Jesus". He was a man and therefore can be a mediator between God and men. And in Matthew and in Luke we have His human descent given. He is recorded as being a son of Abraham and a son of David and the line is traced whereby He descended from them. His genealogy is evidence that He was definitely a man, that He has human nature. Number 4 - Not Only Does the Scripture Represent Him as a Man but it Lays Stress Upon the Fact that He Was in the Flesh - Hebrews 2:17 speaks of the fact that - "In all things it behooved Him to be made like unto His brethren, that he might be made a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of His people." The 15th verse says, "He took not on Him the nature of angels but He took on Him the seed of Abraham. And John tells us in one of his epistles that if any one denies that Jesus Christ is come in the flesh, he is (7.) The denial that He was in the flesh is definitely anti-Christian and dangerous. The Bible lays stress on the fact that He was in the flesh. Number 5 - He Developed and Grew Like Other Human Beings. We find in Luke 2, two specific statements of this fact. In Luke 2:40 we read, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." This child that was born became larger. He grew physically. He grew in spirit. He waxed strong. He became strong in spirit. He was filled with wisdom. And it is more explicit yet when it comes to verse 52. "And Jesus increased in wisdom and

in stature and in favor with God and men." (Mentally, physically, spiritually, socially.)

"He increased in wisdom and stature and in favor with God and man." Now we cannot understand how He who was God could grow and could grow intellectually, could grow spiritually, and could grow socially - we cannot understand that. We cannot understand how He could lie in the manger, crying for His milk and at the same time be the omnipresent Lord of the universe, holding all things together and directing the stars in their orbit. We cannot understand it but it is a fact which we are taught in Scripture - that He who was God, the Second person of the Trinity, had never ceased to be God, never ceased to be in Heaven, never ceased to control all the forces of the universe, that He was at the same time man, a true man, lying in the manger in weakness, learning to talk, learning to speak, growing physically and mentally and spiritually and socially. We cannot understand that but it is what the Scripture teaches - He was truly a man so that He developed and grew like other human beings. We find a statement in Hebrews 2:10 - "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" - to develop, to be effected by the suffering, to grow through the suffering. In chapter 5:8 - "Though He were a Son, yet learned He obedience by the things which He suffered." He developed and grew like other human beings and was effected by the experiences which He had. Number 6 - He Possessed the Essential Elements of Human Nature - A Material Body and a Rational Soul. He possessed these elements. Reference is made to them in various references to Him - what He said and what is said about Him. "My soul is exceedingly sorrowful." He grows in the spirit. "This is my body." "A spirit hath not flesh and bone as you see me have." "Since then the children are sharers in flesh and blood, He Himself in like manner partook of the same." "Every spirit that confesses that Jesus Christ is come in the flesh is of God." I didn't take time to give you all the references on those but there are many others and it would be very easy to see the evidence that He possessed the essential elements of human nature - a material body and a rational soul. And I will assign you, not this week but a little later, Charles Hodge's discussion of this point. It's not at all complex - I won't take further time on it now. We'll go on to Number 7. Number 7 - He Was Subject to Normal Human Emotions and Limitations. He was

subject to fatigue. There are a number of verses which bring out this thought. He, like other human beings was subject to fatigue. I will mention one - John 4:6 - "Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well and it was about the sixth hour." He was weary with His trip. He experienced the need of sleep and He slept as other human beings do. In Matthew 8:24 we read that "Behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but He was asleep. And they came to Him, and awoke Him, saying, "Lord, save us: we perish." The same incident is mentioned in Mark 4:38. He was asleep. And no-one thought it strange that

(14.) All human beings sleep. We don't expect God to. He experienced hunger. We might mention Matthew 4:2 and 21:18. In Matthew 4:2 we read "And when He had fasted forty days and forty nights, He was hungered. And the tempter came and said unto Him, 'If thou be the Son of God, command that these stones be made bread.'" And if He did not suffer hunger, what was the promise of the tempter? Why bother? He was hungry. He had experienced extreme hunger

(14.5) And then in Matthew 21:18

End of Record 8

did not do this of course intentionally. He did it as an example

But it was a real situation

In John 19:28 He called out, "I thirst".

In Mark 10:14 He experienced indignation. In Mark 10:14 He saw this and He was displeased and He spoke to them in His indignation. So also in Mark 3:5 where "He looked around on

them with anger, being grieved with the hardness of their hearts." He experienced sorrow and anxiety - Matthew 26:37 - we read there that "He took with Him Peter and the sons of

Zebedee, and began to be sorrowful and sore troubled." And in John 12:27 - "Now is my soul troubled: and what shall I say? Father, save me from this hour. But for this cause

came I unto this hour." He was sorrowing, He was filled with anxiety. He experienced grief - John 11:35 - "Jesus wept". "He groaned in the spirit" - verse 33 - and He was

troubled when He saw His friend dead. (2.75) So much

for normal human emotions and limitations. Number 8 - He Suffered and Died. Hebrews 2:10 we've already glanced at for another portion of the meaning of it. It brings out the fact

that He suffered. He was made perfect through suffering. Luke 24:46 - "He said to them, Thus it is written, that the Christ should suffer." On the cross He cried out, "My God!

My God! Why hast thou forsaken me?" He is not ignorant. He is not showing that He wants an answer to a problem. He is expressing suffering.

Matthew 27:50 - "He cried with a loud voice and yielded up the ghost". He was a man-God.

John 19:34 - "One of the soldiers pierced His side and there came out blood and water."

Verse 30 before that speaks of His giving up the ghost. He suffered and died as a human

being. Now these evidences which I have given are not all that can be given but they are the greater part of the specific evidences on the point. We take along with us the general

impression which is made in the account and certainly it is clearly taught that Jesus Christ was truly a man. That's something which might seem obvious and yet it has been denied

and I think today

some great emotion, some great ~~XXXXXXXXXXXX~~ ethical standard,

something that is in the air

(5.5) or even perhaps

that we do not connect it with the physical human being who lived and walked and suffered and hungered and thirsted and died in Calvary.

(Student question) Well, I did hesitate about wondering under which one of these heads to mention the fact that He was born. Certainly the fact that He was born

but there are other things about the birth which we will take in another connection. But as far as the human nature is concerned, the birth is one more element in the evidence that He was truly a man, that He was born as other men are born. But as a further implication of the virgin birth that was

particular thing might

(6.5).

(Student question) Well, you can say this. He was a perfect human. He probably grew a little faster than but I don't think it's necessary

(Student question) The picture of Him in the temple is of one with but it is not a picture that He stood up and talked and all the doctors stood by and listened and said, "My, isn't this wonderful this great genius we have here?" It was rather an impression of a young man who

and He said to her, "I must be about my father's business" but there is no indication that it was the Father's will that He at this time should step forward as a teacher sent from God. It's simply as a young boy who has shown great interest.

(Student question) I have heard about that and I don't remember the details. It's a beautiful statement. There are many so-called apocryphal gospels which were written in the next century or so after Christ and which tried to build up the story of His childhood and if you read those it gives a great deal of respect for the simplicity and clearness of the Gospel. It tells how He was playing with the other children and one of them hit Him and He just reached out and touched the fellow and he dropped dead. It tells you how He made little birds with mud and spit on them and touched them with His fingers and they flew off. And it's got all this kind of fantastic thing that a person would imagine what it might be to have God on earth as a child. But altogether different from what it doubtless was. He impressed people as an unusually fine person, but still as a child

Now this particular thing I recall hearing read and it impressed me as very beautiful but where it came from and what it was I don't remember. I think it extremely unlikely somebody's imagination

All I recall, I remember the man who read it. I heard him read it in a sermon, beautifully read

(10.) But I would be interested to look at it again, to look into it - I shouldn't say to look at it again because I've never seen it, I merely heard it. I remember it was very beautiful. I think it was last night. Just wondering what it was. So much then for the fact that He was a human being. He is The Perfection of His Humanity. He was one who gave us an example of how human lives should be lived. He was a perfect human being, not a freak in any way. Not only perfect in the way that He was able to handle things, the way He was able to speak of them, the way He was able to understand them, but perfect in the sense that He was wholly human and entirely natural in His human life. There's considerable evidence that might be given under the section of His humanity which could also be touched on under His uniqueness, His place in history - we dealt with that under that head yesterday. I don't think that we need to say much about the perfection of His humanity now. I might mention a book by a man named Wendling which he calls - the name escapes me. I always think of "The Man Himself" but - "The Man of Galilee" that's it. This book was written within the last fifty years. I don't know anything about Wendling but it's a book taking up the picture of Christ in the Gospels and showing how unique and how

(12.) And of course there have been many, many tributes to Him through the ages, some of which have been very exaggerated in their language but it's interesting to find a man like Renaud, the French sceptic, unbeliever, writing so sympathetically about the marvellous character the most used book ever written and speaking of so many aspects of Christ here as presented in the Gospels - the balance of His character. I read you some material from Fosdick the other day in praise of this aspect of the char-

acter of Christ - the balance of in His character, the perfection of His humanity. It gave us a picture of human life as it ought to be, as it should be lived - of one who learned obedience by His suffering, one who gave an example of human nature, of human life as it ought to be. The only perfect character who ever lived. And that leads naturally to c - His Sinlessness. The picture as we see it in the Scripture presents Him as one who was altogether free from sin. He was truly human but He was without sin. I wonder if many of you have read that novel by C. F. Lewis, "Out of the Silent Planet". It was written I guess fifteen or twenty years ago. It had come out in little paperback editions fairly recently and it is a picture of a man being seized here and carried off to Mars by two other wicked men who think that the people up there want a human sacrifice and they drug him and carry him along for the purpose. And then he escapes. Actually the people up there simply wanted them to bring someone else they could talk to. And he is a linguist and he learns the language of Mars. And it's an interesting story. It ends where he is interpreting for the others to the people of Mars a real world with real creatures - I won't call them human beings because they're different but yet they're so similar but without anything and they look

End of Record 9

and it is an interesting thing because it makes so natural the difference between the natural life and so unnatural a situation we have in this world where we take for granted and we even laugh at it. But it is not admirable, it is not that which should be or which would be man as he was created. The fall is not a fall upward in that we become conscious of our limitations and set out to try to remedy them. Adam had limitations. He had endless potentialities of growth and of development but Adam was without sin until it made life But in Jesus we have something that is altogether unique and unusual - we have a man who lived a life that was without sin. And this fact is stressed in the Scripture in a number of passages and it was stressed by Jesus Christ Himself. I want to call your attention to certain passages which stress it very definitely - the sinlessness of Christ. And we might start with I Peter 2:22 where we find the statement which Peter makes of Christ, "He who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." What does that mean - Jesus reviled not again? He went into the temple and He turned over the tables of the money-changers and He said, "You make my Father's house an house of merchandise." He drove them out. He reviled them - the money-changers in the temple. He called the Scribes and the Pharisees hypocrites. He used very, very strong language in condemning them for their sins. This is not saying that He did not use strong condemnatory language. But it is saying that He did not answer the personal attacks on Himself with reviling. And in this regard He is here given as an example for others - we should stand for the glory of our God and our Savior and we should repel attacks upon Him but we should take the reviling, criticizing, misrepresentation of ourselves, which is bound to come if we stand true to the Word - follow the example of our Savior who when "reviled, reviled not again. When he suffered, He threatened not; but committed Himself to Him that judgeth righteously." This of course is working out a detail of a statement made in the verse before, "He did no sin, neither was guile found in His mouth." There are three verses in Hebrews and it's interesting how Hebrews stresses how He was made perfect through suffering, stresses His humanity so strongly, but it also stresses His sinlessness very strongly. In Hebrews 4:15

"We have not a 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." He is able to sympathize with us because He has been tempted in all points like as we are. But He did not yield to temptation. He is without sin. Hebrew 7:26 - "For such an high priest became us who was holy, guileless, undefiled, separate from sinners" and Hebrews 9:14 - "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without ~~XXXX~~ spot to God" - sinless, without spot. Then in I John 3:5 - "Ye know that He was manifested to take away our sin; and in Him is no sin." He lived without sin. II Corinthians 5:21 gives Paul's statement about it where Paul says, "He hath made Him to be sin for us, who knew no sin." Now it is interesting that we have His own testimony to this. That He tells us in John 8:29 - we have the words of the Lord Jesus Christ Himself where He said, "He that hath sent me is with me; the Father hath not left me alone; for I do always those things that please Him." What a strong statement. And in the same chapter in verse 46 he said, "Which of you convicteth me of sin?" Don't you ever take to yourself this statement of the Lord Jesus Christ. Don't ever challenge people to find some fault in you because they're pretty apt to find a good many that you never suspected. And if you doubt it, I'll tell you a mighty good way to find out. During the next three days take a slip of paper and every time you get irritated at something someone else does, jot down what it was. Every time you feel real indignant at something, really angry at them, mark down what it was they did. And then at the end of the three days take your list and go over it and ask yourself, "How many of these things have I done in the last two weeks that I was so indignant at other people for doing now" and if you don't find that you've done at least three-fourths of them yourself, it will show that your memory's pretty short. Because it is a strange psychological principle that the very thing we're most indignant at others about is almost sure to be the very things we ourself do. They are the things that we criticize most in others. Jesus, though, was willing to say, "Which of you convicts me?" Which of you can bring evidence showing that I have sinned. And in John 14:30 He says "Hereafter I will not talk much with you for the prince of this world cometh and has nothing in me." Satan has nothing in Him. No-one else can say that. There's no human being who Satan does not use at times. There's no

human being who Satan does not mislead, whom Satan does not make his instrument at times. And Jesus' claim to sinlessness and the serenity of His moral and spiritual life are much more impressive than they would be if He came up with certain background. A man likes to live in many backgrounds where he will come up, if there's something wrong with him, he's a pretty good sort of a fellow and you might have to quiz him a little bit to make him admit that he would belittle, that he does have a few rather simple faults in him. But in Jesus' case, He was a Jew trained in the Old Testament with its strong emphasis on the holiness of God and the sinfulness of all man. He was keenly conscious of the prevalence and power of sin and we find Him quick to detect it in others. More than any other teacher He pointed out the spiritual meaning of the laws related to the inner life, motives, and character of man. The most abhorred and strongly condemned of sins to Him was self-righteousness. He criticized it in the Pharisees "for his self-righteousness". And the holiest among the saints of earth have always been those who are most conscious of their own unworthiness and most sensible of their sin. And yet He with all these reasons why you would expect Him to be more alert and alive to the presence and meaning of sin and indication, He was ready to declare that He was without sin and to challenge them to find any wrong in His person. He carried morality to the highest point (10.5) attainment by humanity. So much then on His sinlessness. D - What His Humanity Means to Us. Why is it important we believe in the humanity of Christ? Why not just believe in His deity? Why not simply worship Him who is God and look to Him as God who can do so much for us and not worry about whether He was a man or not. Well of course apologetically there are very definite reasons to be interested. It is vital that He did live and it is a historical fact - the basis of our religion. But I'm speaking of it now not from that viewpoint but from the viewpoint of the relation specifically to us. Why does His humanity matter? Well, for three reasons. First - there could be no atonement for us without His humanity. He is one of us and He represents us on the cross. Man could not pay the penalty of sin. Only God could pay the penalty - but God could not represent man. He could not pay our penalty because He is not one of us. So the Savior who could bear the sin had to be God in order that He could make an infinite sacrifice. He had to be man in order that His sacrifice could do us any good. So the humanity of Christ is absolutely necessary if His atonement

is to be effective on our behalf. And it is vital that we retain and stress and recognize the importance, not only of His deity, but also of His humanity if we are to believe truly and with any sufficient warrant that we are saved. But there is a second reason of great interest for our stress on His humanity. That is His compassion, His intercession for us. He is one of us. He has been tempted in all points like as we are. He knows our infirmities from personal experience. He knows our

(12.75) As Hebrews 4:15

says, "We have not a high priest who cannot be touched with the feeling of our infirmities" - someone who is cold and distant - "but one who was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace." Because He was one of us and can understand us and can have compassion upon us. And here is one of the basic errors of Roman Catholicism. Roman Catholicism doctrinally believes in the God-~~XXX~~man. They believe that Jesus Christ is man as well as God. But they forget His humanity. They pay very little attention to His humanity. They emphasize His majesty and deity to the almost total exclusion of His human qualities. they have come to think of both the Father and the Son as far removed from us. Almost invariably their pictures of Him represent the human Christ either as a helpless babe in the manger or a dead Christ on the cross. And this summer I saw dozens of pictures representing Jesus Christ as a helpless babe in the arms of His mother or as a dead Christ on the cross or being taken down. And I saw, I should say, 30 such pictures for every one that showed Him in Resurrection and probably 80 such for every one that showed Him in His human life, in any phase or activity of His human life as a man. They have neglected that phase of Christ almost entirely - and what is the result? The result is that they lose the realization of the divine human mediator who can act as their true representative, one who is able to intercede effectively with God. And so they have been forced to invent something else and in their groping they have turned to saints to stand between them and God and help them, and also to the idolatrous worship of the Virgin Mary. They have exalted Mary and chosen her as the Queen of Heaven and have made her the real mediator

End of Record 10

capable of feeling sympathy with us and He has compassion for us. It is He who makes intercession for us. She was a wonderful woman but she is not

the Lord Jesus Christ, the man Christ Jesus. (Student question)
in compassion - well, that isn't particularly good working but it gives the idea -
compassion, intercession - this feeling that we can come to Him. It's not merely that He
intercedes with God for us, but that we can come to Him and expect understanding on His
part and with Him because He is truly man. Well we continue
there tomorrow ~~RESUMING~~ at this same hour.

(3.5)

majesty and deity to the almost total exclusion of His human qualities with the result
they've come to think of both the Father and Son as far removed from them. Almost invari-
ably their pictures and images have represented the human Christ either as a helpless
babe in the manger or as the dead Christ on the cross - I did read this yesterday. I re-
member mentioning how this summer I saw so many pictures on the cross - practically none
of Christ in His ministry. They were either the helpless babe or they were the risen one.
(Student question) Page 87 - ~~Boettner's~~ ^{Boettner's} book on THE PERSON OF CHRIST. He is not making a
special offer of this book to our students at this time.

(5.)

and his books have been a real blessing. (Student question) No, no by
that at all but we are to understand His compassion realize that
He was one with us, that He can have perhaps an understanding and appreciation
beyond what they were able to have. Some of them may have had far beyond
that but most of them But we do have a great advantage in this
dispensation that we have a knowledge of the facts of the Gospel which the Old Testament
didn't have. They looked forward and they could have all the
blessings we have but it was hard for them to have as much understanding as we have. And

I think at this point that we can have a very special blessing beyond what was possible for most of them to have. but I think it is easier for us realizing that He was tempted on all points like as we are today, that He does understand our human natures to the full, and can be our elder brother, our companion, our friend. And we have something in our Christian understanding that I think they were entitled to but I think it was harder for them to realize. Thank you for the question and by the way, let me say this - that in this course the major points are points I have thought about for years in studying the Old and New Testaments and am very, very certain as to what I say and what I know. But there are many subsidiary points into which I am working, I am working on with this course, and there are many cases where it is a question which reference is best, which

(7.) And please don't simply take what I say and write down the words and think those words are the answer. If I give a reference you don't think proves a point I'm giving, please call it to my attention. And if I make a statement that you feel you don't understand the implications or you question the implications or that you think doesn't belong here - it is in error - please don't hesitate to raise the point because we can all benefit greatly from the interaction of our minds. We have much material to cover. I'll have to spend a great deal of time simply giving you what I have but that will be far more worthwhile if we're all thinking together. The question was an excellent one and I might never have thought of that particular question if it hadn't been raised but I think it is one worth raising. I think if I ever give this course again I will raise it myself. And so I want you to please participate. We can't stop with any particular point and spend half an hour discussing it unless it's a really vital point. But we can stop for two or three minutes on anything that occurs to you and any point where you feel that I haven't picked the best reference or that it doesn't prove the thing, please raise it. I think we'll all benefit greatly if we do so. Now Boettner goes on to point out how the Virgin Mary has seemed to fill this for the Romanists. Now it's not necessary to do that. It is an error. It is a matter of Roman Catholic practice, not theory because theoretically they hold to humanity in Christ, but they don't stress it. They lay it aside, don't think much about it. That ~~ERASMUS~~ colloquy of Erasmus that I mentioned the point about the shipwreck. There was another section in which the man said, "Which saint are you going to pray

Record 11

to?" And he said, "I'm going to pray to Peter because he's at the gate of Heaven. He's the nearest one. It'll get to him quicker." And the other one said, "Yes, but ~~if~~ while Peter gets in to Jesus to pass on your request to Him, by that time we may be drowned. I'm going to pray to Jesus directly and get it right to Him." It was a good thought. We do not need an intercessor between us and Christ. Not only is Christ touched with the feeling of our infirmities and understanding it as fully as anyone could but He has all power in Heaven and earth, and power such as no saint could ever dream of having and such as His mother certainly does not have or dream of having. The third point under D is His Example. Yes? (Student question) Yes, you're getting there into the problem of the infinite which no man can grasp.

(10) Well, the fact is that God can do all things, that God has all knowledge, He is absolutely infinite. That is ~~XXXXXX~~ true. But it also is true that in order for God to save us He had to have Jesus die for us. And it is true that there is such a thing - theoretically and actually we believe that the infinite God has all knowledge within Himself and needs nothing more. But we also believe it is equally true along with that that that which He experienced, entering into our experiences and being actually man, does contribute in some way. We can say as a matter of faith that the infinite God could understand and enter into all of our experiences if there had never been any Christ. We can say that but we can say as a matter of absolute certainty, ~~XXX~~ with no question whatever, that there having been a Christ, He having not merely known but experienced what it is to be a man, having actually experienced our sufferings, our difficulties, our problems, we can say that it is absolutely certain that He can enter fully into our experiences and difficulties and be to the very fullest the mediator that we need. Now it may be a matter of making it easier for us to apprehend but it is true that He who entered into us, He who is the God-man, can understand in the fullest (11.5)

Now I believe an Old Testament saint could, by faith, enter into this fellowship with God but I doubt if anywhere near as many did in that age as and there's certainly no excuse for us not all But the third is something which the Old Testament saints could not

have. The first is something - the atonement at which the Old Testament saints could have by faith looking forward that Jesus would
The second is something which makes it easy for us to understand how He can fully sympathize with us and intercede for us to the very full

(12.5)

The third is something the Old Testament saints could not have. That is His example. He lived a perfect human life, an example for us. Now there are some people who would say this is modernism to talk about Jesus' way of life ~~XXXXXXXXXXXXXXXXXXXX~~ and oh, I used to hate that so. When I was in college and the modernists came and gave us wonderful talks in which they talked about Jesus' way of life and following His example because that's all they talked about. And it sounded as if that's all that mattered, following Jesus' standards and actually it's so much more important to be saved through Him. The Gospel of Salvation is the vital but the (13.) is a vital thing. The modernists I don't think talk as much about it now as they did then but it is something which simply because they have held to it It is a

I Peter 2:21 - "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously." He has left us an example that we should follow in His steps and it is wrong to

He has shown us how human life ought to be lived.

He has lived a perfect life

End of Record 11

lived a Christian life and we should know what that image is. It is common today to name certain virtues, certain fine qualities, certain ideas. Here is the idea, now let's look to Christ for strength to follow that or let's try to follow that. But after all we don't really learn about Christ from the Bible. We learn about the ethical standards from the Bible and we can't judge the Bible by any ethical standards we get from anywhere else. We must get our ethical standards from the Bible. And we get them above all from Jesus Christ. The modernist talks about believing in a Christ-like God, in a God who is like Jesus Christ and there he has

We believe that Christ is God but we believe that God is like Christ, that Christ shows us what God is and gives us an understanding of the character and the love of God which we could enter into by faith apart from the revelation of Christ. But it's far easier to enter it, having the knowledge of Christ and when the modernist talks about following Christ, it's some ideal in his mind, not something from the work

We follow Christ but what is Christ? He's the one who lived on earth 2000 years ago who is today making intercession for us. But there's very little we can specifically learn about Him aside from what we find taught of what He did when He was on earth. We learn His character, we learn His being, we learn His personality from that. And then we are told

make intercession for us

the one who lived then. And so the Gospels are very important if we are to learn what Christ is, what we mean with our devotion to Christ. It is a devotion to one who lives today but one from whom we learn through knowing what He did then and how He lived and what an example He set for us then. And so we have in our knowledge of the human life of Christ something the Old Testament saint~~s~~ didn't have. He could look forward to

(2.5) to the blessings God would bring. We can look back to the specific knowledge of God we have received through the life of Christ and the example we have of how human life should be lived. And there is much that I believe Jesus did for this very reason to set us an example. Why didn't He just stretch His finger and say, "Satan be away from me. Satan get out. That's all there is to it." Why did He go through the temptation. He showed how He, the God-man, could withstand temptation and showed us how we should do it - through the Word of God. It was the Word of God which he quoted to Satan, "He will strengthen of the spirit. The spirit rested upon Him

without measure. Why did He need the spirit? He was the second person of the Godhead. He had all power. Why did He need the spirit? He showed us what a man, a real man, in the power of the spirit, can ~~XXX~~ live and how we should live in the power of the spirit. Jesus Christ as the man, Jesus communes with His Heavenly Father, prays to Him, lives in fellowship with His Father - "the spirit resteth upon Him, and led Him, and empowered Him" and He showed us how, to a lesser degree, at the same time we can have the spirit, enabling us to live a life as He wants us to

(4.) And so His example is a vital part of Christian teaching. And preaching on the Gospels and studying the Gospels and thinking of the Gospels is not to be neglected. Oh yes, it's easy to turn always to the epistles where we have our Christian teaching more fully expressed and to spend all your time on the epistles

I say if you took only one epistles of the Gospel. Yes, because the Christian truth is explained in a way it couldn't be explained before the atonement had actually taken place in the epistles. And from the epistles we get of our clear, positive statements of our fully developed and well-articulated Christian truth than we do from the Gospels. But the epistles without the Gospels are incomplete. The Gospels give us the understanding of who Jesus was and what He did and ~~what~~ His character was and what His example was and are a very vital part of our Christian truth and we should study them much - not just to find proof of the deity of Christ but also to come to know Christ as He actually was, and to know His example which we should follow. And some statement like this one in Peter about His example, "who when He was reviled, reviled not again" when he suffered are wonderful for us to learn. But we should find

actually worked out and much more
So much then on What His Humanity Means To Us. Now - Denial of His Humanity. (5.5) We find the humanity of Jesus Christ denied, not so much as His deity has been denied. It is more apt to be forgotten and neglected than denied. But we do find those who have denied it. We find that in the fairly early days of the Christian Church that there arose the error which we speak of as Docetism - from the Greek word , meaning "to seem". Meaning "to seem" because they held that Christ was God who made people think they saw a man. He took the form, the appearance of a man. There was what looked like a man but that was no

man, that was God. I can't help wondering whether that was what meant when he said when I heard him speak at a Lenten service, "That was no Galilean peasant. That was the Lord of Lords." He was a Galilean but He was also the Lord of Lords. He was not only a Galilean, He was the Lord of Lords. But He was a Galilean and the Docetists held that God simply let people see the form, the appearance of a man. Or He even took a physical body some might say but it was not a human personality. It was not a human being. It was God. And that is not the Christian view. This Docetic heresy became characteristic of many groups of the Gnostics in the second century. Some of them held that Christ, the God, took hold of ~~a~~ ^{the} human person, Jesus, and used Him for His purposes but that Christ is God, not a man. Others held that there was no actual body, or that if there was a body it was not a body with a human personality. It was God making this body walk around, God making things look like a body. God could have done that - there were theoptimists in the Old Testament - three men appeared to Abraham and one of them stood and talked with him and was revealed as being Jehovah, the God of the universe, was talking with Abraham - but He was not a God-man. He was God taking a human form. That was a theoptimist. But Jesus was altogether different from a theoptimist. It was an incarnation. Jesus actually became a man. He did not merely look like a man. Now the Mohammedans hold to a certain bit of what might be called Docetism. They believe that Jesus worked great miracles, that He was a wonderful prophet, that He was a very great man, but that when He was seized by the Romans, He was snatched away and someone was put in His place, or something in appearance was put in His place so that they say Jesus was not actually crucified. He was not actually crucified, He was snatched away to Heaven. He did not die. The Bible says He did actually die. We say God died because it was the God-man who died but actually God can't die. It was the man who died. It was the human man which died and was raised again from the dead. And so this Docetism is a very harmful heresy of the early days, very characteristic of Gnosticism and was very important for two or three centuries. It had a strong emphasis on the deity of Christ - some of the Docetists did - but the idea was simply of a supernatural being appearing to be a man. That's not what the Scripture teaches us. John 1:14 says, "The Word became flesh and dwelt among us". Hebrews 2:14 says, "Since then the children are sharers in flesh and blood, He also Himself in like

manner partook of the same." Most any book written 30 or 40 years ago about the person of Christ will tell you the Docetist heresy was prominent in the early church but nowadays our struggle is entirely against those who deny the deity of Christ. I'm not at all sure that the Neo-Orthodox believe in a true (10.5). I'm sure that to many of them, there was a man who walked, a Galilean peasant. But what they're really interested in is not in that man - it is in the other side which breaks through our side. They do not believe in a true ~~incarnation~~ incarnation in which the other side merely breaks through into our side but actually came into it and remained in it for 30 years and became a man and there is today a man in the glory, the man Christ Jesus who is also the second person of the Trinity. And so the denial of the ~~deity~~ ^{humanity} of Christ are today greater, more widespread than they were forty years ago, I believe. It was sort of taken for granted then and today there is more in that direction than there was then. But the humanity of Christ is a very vital part of the teaching of the Bible and of our Christian experience, our Christian life without which there could be no true atonement. If He were not God He could not atone for our sins. His sacrifice would be insufficient. If He were not man, He could not truly take

Roman numeral II - no I was Importance of Christology, II was The Human Nature of Christ so let us make this one III - The Deity of Christ. A - Importance of the Gospel. We can lose ~~lose~~ the humanity of Christ, the understanding but still keep the humanity essential to Christian belief but we ~~lose~~ ^{lose} much that is very vital. But we loose the deity of Christ we have lost Christianity altogether. The deity of Christ is essential, it is fundamental, it is vital. "What think ye of Christ?" That is the vital, essential question. And the fact that this man who lived and walked about in Palestine 2000 years ago was actually the creator of the universe and was God, Himself, is the unique thing about Christianity, utterly unique and utterly , and utterly vital, hated by Satan perhaps more than any other doctrine except the atonement itself. And it is that which Satan has tried over and over through the ages and it looked 30 or 40 years ago as if it was about gone. Because practically all of the seminaries 40 years ago had given it up, given up the deity of Christ altogether. When I went to Berlin there was a graduate in another Presbyterian

seminary - we were both ordained ministers in the Presbyterian Church. He was a ~~grand~~dandy fellow, came from a wonderful Presbytery. But in a good Presbyterian college he'd had a third of his faith taken away and in a Presbyterian seminary he'd had the remaining two-thirds taken away and he wanted to do good and he loved the church. He wanted to help the church but he had no belief in any vital Christian doctrine. One morning he prayed in the church and - I was preaching in the church one day and he'd take up the collection and then he'd preach and I'd take up the collection. And when I preached I ~~XXXXX~~ I saw his face writhing in agony as I preached on the deity of Christ and the resurrection and salvation how painful it was to him to hear these old-fashioned ideas. And I don't know whether my face showed the same when he preached or not but he preached on the glory of the common man and explained how Jacob believed in

But one morning I heard him say that in his prayer he used the word Christ - he was praying to Christ. And then he went on and said things which he would only say about God. And that night as we were having a cup of chocolate together I said to him, "I can't understand it. You sounded as if you believe in the deity of Christ." "No", he said, "I have no belief in the deity of Christ." I said, "What do you mean by deity?"

End of Record 12

pastor of the largest Presbyterian church. He has a wonderful, pious
a love But the deity of
Christ he certainly did not.

many of them have been denying ~~XXXXXXXXXXXX~~ the fact
that Jesus is actually God, the Creator and it looked forty years ago as if this would
just be pushed out and lost altogether Today the Neo-Orthodox
~~XXXX~~ use terminology which is just like our terminology mean
what we mean is hard to say and probably varies from individual to individual. But today
there are many more who would give lip service to deity than there were forty years ago.
And I believe that in the last forty years there has been a great increase in the number
of trained younger people who believe in Christian doctrine than there was forty years
ago. Then we had a larger number of older men believing They've
been dying off in these last forty years. But then the younger generation is nearly all
But this doctrine, the
deity of Christ, is central to Christianity. So let us look at B - A Survey of Biblical
Evidences For the Deity of Christ. And that at which we would naturally look first
would be number 1 - Definite Scriptural Statements of His Deity. Now there are not a great
many of these but there are quite a substantial number of definite Scriptural statements
of His deity. We do not find many in the Gospels. The Gospels told how He came and
give us the experiences that people at the time had gradually coming to learn more and
more until it dawned on three or four what He really was. That is particularly of the
first three Gospels. They give us the story of His life, not simply a theological state-
ment. What we do have in John's Gospel is the very first verse, we have the specific
statement, "In the beginning was the Word and the Word was with God and the Word was God."
The Word, the Logos, the One of whom we are to read in the Gospel of John, He was God.
A very specific statement. Now in Hebrews 1:8 the statement is perhaps not quite as
explicit as this - there is a break in it which is not an exact quotation from the Old
Testament - which makes it equally explicit. "But unto the Son He saith, 'Thy throne,
O God, is forever and ever.'" When you get that verse in the Old Testament, 'Thy

throne, O God, is forever and ever' - it is perhaps not quite so certain who He's talking to. But Hebrews makes it absolutely clear who He's talking to. He is talking to His Son. "And unto the Son He says, 'Thy throne, O God, is forever and ever'". That certainly is specifically calling Jesus Christ, God, in the Scripture. Then in John 1:18 we have again an explicit statement of it - "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." Now this phrase "only begotten" we should look into at another time. I think for the moment we might simply say that the "only begotten" is highly questionable whether it's translated quite that way. The one Son would be an equally valid translation. The unique one, the Son in a sense in which no other is a son. We can truly be sons of God but not sons of God in the sense in which He was. He is the one (5.5) Son of God. The matter of His being the is a different problem we'll go into later. There never was a time when He was not but He was always the Son of God. John 1:18 then is ascribing absolute deity to Christ. John 20:28 is a case where a human being ascribes deity to Him. What does that prove? A person, an individual thought that He was God. Well in the Scripture we are told what this individual said and Jesus did not rebuke Him in any way for saying it. "Thomas answered and said unto Him, 'My Lord and my God'". "And Jesus saith unto him, 'Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.'".
 explicitly
 Jesus ~~XXXXXXXXXX~~ puts the seal of His approval upon what Thomas has said. Someone said this is not an expression of amazement but a confession of faith. That would be a clever way to get around it, wouldn't it? That he was so struck with the fact that Jesus was actually living that he said, "My God!" as an expression of amazement. But I don't think in the context we need to take that interpretation. That is similar to the clever theory that some are advancing now to account for the resurrection - that Mary came into the sepulchre and there was a new tomb just dug there and she was feeling so bad she was all confused and she thought that was the tomb. She stepped up and she saw this empty tomb there and she thought it was the one He'd been in and she turned to the garden and said, "Sir, tell me where you've laid Him. Where is He?" And he said, "He's not here

He's above," pointing to another tomb up the hillside and she took the word "above" to mean He's risen which He's not

here, He's above and so this half-crazed woman misunderstood what He said and went and told the disciples, and from that came the whole idea that Jesus was risen.

It's entirely possible that could have happened that a woman half-crazed with grief should completely misunderstand a thing like that. But that it should have led all the disciples into belief, is of course fantastic. It never could have given all of them a belief in the resurrection. (8.5)

And here, you can try to get out of things but if you read the context, it's quite clear that Thomas was expressing his belief, "My Lord and my God". Jesus said, "You have seen and you have believed. Blessed are they that have not seen, and yet have believed." Then we have a definite statement in Romans 9:5, which if I recall correctly, I think the Revised Standard Version explains away. Am I right in that? In Romans 9:5 Paul speaks of the Israelites, "Whose are the fathers and of whom as concerning the ~~XXXXXX~~ flesh, ~~XX~~ Christ came, who is over all ~~X~~ God's blessed forever." Christ is over all God's blessed forever. He is God Paul says. But if I recall correctly the Revised Standard Version - I may be wrong but it was my impression they say, "Who is over all. May God be blessed forever." Making it just a little wish instead of a statement. Well if that were the only statement of the deity of Christ in the Scripture, we would be justified ~~XX~~ and right in trying to find some way of ~~XXXXXXXXXXXXXXXXXXXX~~ explaining it away because ~~XXXXXX~~ we would not rest a doctrine ~~XX~~ like this on just one statement. But when we have it clearly taught elsewhere and clearly taught aside from the specific statement, in many other ways, it certainly is proper to take it in the natural way - that He is Godblessed forever. Now in Titus 2:13 you have the case where the Revised Standard Version strangely brings out the deity of Christ a little more clearly than the King James Version does. In Titus 2:13 we read, "Looking for that blessed hope and that glorious appearing of the great God and our Saviour, Jesus Christ." Now I don't remember the exact words of the Revised Standard Version but it's my impression that instead of saying "of the great God and our Savior, Jesus Christ" that they say, "of our great God and Savior". It's something like that that they say. It brings out

very clearly that ~~XXXX~~ it is Jesus who He is calling "our great God and Savior" and I like that particular rendering - the Greek can be equally well rendered either way here. But if you render it as the King James has it, it still taught the deity of Christ. "The great God and our Savior". Who is the great God and our Savior - Jesus Christ/ But if you put the "our" in before then of course there's no question that it's one person and not two, of whom you are speaking. In I John 5:20 you have again a definite statement that He is God. "And we know that the Son of God is come and hath given us an understanding that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." Jesus Christ is the true God and through Him we secure eternal life, through Him alone. So these are a number of passages which quite explicitly teach that Jesus Christ is God. But we do not rest our belief in it simply on these definite passages. At this point I should mention the parallel to our second point under The Evidence of the Humanity of Christ - He is called the Son of God. Now this is perhaps not quite as strong a point as the previous one or as the following one because the question may be raised as to what the Son of God means and whether it should not be used in a sense in which it would (12.75) of all of us. But the context shows clearly that that is not true. The references to the Son of God examine clearly, show positively, that that is what it means. Matthew 26:61-63 certainly makes that very clear. Verse 63 - "Jesus held His peace. And the high priest answered and said unto Him, 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.' Jesus saith unto him, 'Thou has said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of Power, and coming in the clouds of Heaven.'" The high priest used the phrase "the Son of God". Jesus used the phrase "the Son of Man" but both of them pointed to Him as the promised one in the future to set up His kingdom, the deity. "And the high priest rent his clothes saying, 'He has spoken blasphemy: what further need have we of witnesses.'" The high priest equated the terms Son of God and Son of man and considered it blasphemy for Him to use it. Anybody could be a Son of God - there certainly wouldn't be any blasphemy for Him to use it. In fact even if He thought - if He were such a deluded fellow, He thought He was going to come some time on the clouds of Heaven, that

Record 13

would hardly be blasphemy - that might be insanity, but hardly blasphemy. But to make Himself God, that was blasphemy. And if He had done it wrongly, without it being true, the high priest

End of Record 13

this statement, declares that Jesus was actually about 47 or 48 years of age - that the idea that He was in His thirties is false - he says that's what the Synoptic Gospels say and when the Synoptics and John differ, he says you're safer to follow John. And he says John says that they said to Him, "Thou art not yet 50 years old". He says they wouldn't say that unless He was nearly 50. And then ^{Olmstead} ~~Onset~~ goes on to gather that 50 was the established age for permission to preach. You had to be that old in order to have the right ~~to~~ and authority to preach. And they objected to Jesus' teaching. They said, "You aren't yet 50 years old." Well now he says that would be ridiculous if He were only thirty - so that it's plain that He was nearly 50 and we must follow John rather than the Synoptics where ~~there~~ there's a difference. A man with a great reputation as a historian who wrote a book on Jesus in the light of history in which he says that no real historian has ever studied the life of Jesus before and now he has and now at long last ~~XXXXXXXXXXXX~~ Jesus appears in the full light of history. And the book is very interesting because he brings many evidences of dependability of statements in the Gospel of John. And he claims that the principal facts about the life of Jesus are clearly historical. But there are certain points like this where he goes completely haywire as to say, "He must have been nearly 50 because they said, 'You aren't yet 50'". (Student question - what's the author's name?) Olmstead - O-L-M-S-T-E-A-D - I believe his position was called Professor of Ancient History. He was at the University of Chicago, he died a few years ago. He's written a history of Assyria, a history of Palestine and Syria, many articles on historic subjects. He was very highly regarded as a historian - of ancient history - and he wrote this book, one of the last books he wrote on Jesus - I forget the exact title, something like JESUS IN THE LIGHT OF HISTORY. But it's interesting to read

(2.5) And he made very strong arguments for the essential dependability of the Gospel, particularly of John. Of course he says, "The discourses of John, that's different but the historic statements of narration

(3.) And occasionally though to see a man of his reputation get into such a logical absurdity as this as to say that because they said, "Thou art not yet fifty years old," He must have been nearly - you have to look at the context. What are they talking about? They're not talking about His right to preach.

They're talking about whether He's older than Abraham. "Why Abraham is hundreds and hundreds of years ago - why you're not even fifty years old yet." Now do you see how it may have happened? They might have said, "You're not a hundred years old yet." That wouldn't prove he was 97. But it is a tremendous claim which the Lord makes here, the claim of pre-existence. "Before Abraham was, I am." and we read that as soon as He said it "then took they up stones to cast at Him." His claim of continuous existence, even before the time of Abraham - a tremendous claim and a claim which greatly irritated those who heard it, who did not believe it ~~XXXXXXXX~~ to be true - as they should be irritated if it were false. In John 17:5 He claims pre-existence. He says, "And now, O Father, glorify ~~XXXX~~ me with thine own self with the glory which I had with thee before the world was." He claims pre-existence. "The glory which I had with thee before the world was." Philippians 2:6 we read that He being in the form of God "counted not a thing to be grasped to be equal with God but made Himself of no reputation and took on Him the form of a servant and was made in the likeness of man." Here Paul represents Jesus as existing before His incarnation and making a personal choice about the matter - a tremendous claim which he made. And then in Colossians 1:16-17 we read - especially in this connection verse 17, "He is before all things and in Him all things consist." His pre-existence is claimed in the New Testament - something which no ordinary human being could claim. I don't know that most of these passages, the specific part of them I read, would definitely prove deity. Perhaps the nearest would be "the glory that I had with thee before the world was." They do though, very definitely prove the pre-existence which is an essential quality of deity and something which no human being could claim. Then He is represented in the New Testament as having a quality of deity which no human being certainly could claim. We find in Hebrews 13:8 that the statement is made, "Jesus Christ, the same yesterday and today and forever". That's immutability. Calvin says that "The incarnation of Christ was not an incarceration." A very interesting statement. His incarnation was not an incarceration; that is, He was not imprisoned in human flesh. He remained the second person of the Godhead. He remained the controlling force in the universe but He was incarnate in human flesh. As a man He was restricted to the spot where that body was. As God He occupied all the universe -

then immutability. He is the creator - something which can be said of deity,

giving life even to those who have died. In John 6:39 we read, "And this the Father's will that 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 everyone which seeth the Son and believeth on Him, may have everlasting life; and I will raise Him up at the last day. In verse 54 He repeats this claim - "Who so eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. John 11:25 we find that He said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." There were others who raised the dead occasionally in the Scriptures but they did it by a delegated power, Christ by His own power. John 10:17-18 - "Therefore doth my father love me because I lay down my life that I might take it again. No man taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it again." He has the power to raise the dead, He has raised the dead, He is going to raise the dead at the end of the age. We have a case where Elijah brought back to life one who had died. We have two or three cases like that in the Scripture but none of them claim to raise the dead by their own power. Nor did anyone claim to have any such power in the general resurrection of all men, except Jesus Christ. F - He Can Forgive Sin. Not merely does He state that sins are forgiven, He forgives sin. Mark 2:5-10. Some people say that the Synoptic Gospels present Jesus as the human teacher, that it is John that has all this supernatural paraphernalia. But in Mark

End of Record 14

say that here is what would be the simple, ~~rich~~ great Gospel, just giving the story of this ~~simple~~ simple teacher, which was elaborated and enlarged by Matthew, Luke and that John added all this but in Mark we have just the simple Gospel story of a simple human teacher. What Mark tells us how He said, "Son, thy sins are forgiven thee," and these people said, "Who can forgive sins but God only?" And Jesus, perceiving in His spirit that they so reasoned within themselves - he knew what they were thinking without any outward effort. "He saith unto them, 'Why reason ye these things in your hearts whether it is easier to say to the sick of the palsy, Thy sins be forgiven; or to say, Arise, and take up they bed and walk? But that ye may know that the Son of Man hath power'" (certainly the Son of Man is not here just a human being. He is the One who is The human being. The one who enjoins in himself all the essential qualities of man but is one particular man with very special standing.) "on earth to forgive sins. He saith to the sick of the palsy, I say unto thee, arise, take up they bed and go they way unto thy house." And immediately he arose, took up his bed and went forth. So He gave this as a proof that what He said was true, that He did something that everybody would think was utterly impossible, to give proof that the thing that they couldn't prove was wrong - He actually was speaking "Son, thy sins be forgiven thee." In Luke 7:48 we have Him speaking to a woman saying "Thy sins are forgiven." He is definitely claiming the power to forgive sins. No man has the right to do this. God alone can do this. The Pharisees' charge of blasphemy was entirely justifiable if He was not God. He does not merely declare sins forgiven. He actually forgives them. In Luke 7 we have the story of the two debtors which is dealing with this woman and it is in connection with that that He says that the sins were committed against Him and consequently that He is able to forgive them. Well there's much more evidence on this point but this will be sufficient for our present purposes. We'll move on to "G" - and G, H, and I - I will mention what are often considered as the three specific divine attributes - Omnipotence, omniscience and omnipresence. G - Omnipotence - the possession of all power. Matthew ~~28:18~~ ^{28:18} He makes the statement, "All power is committed unto me." 28:18 - "Jesus came and spake to them saying, 'All power is given unto me in heaven and in earth.'" Revelation 1:8 - "I am Alpha and Omega (beginning and the end) saith the Lord who is and was and is to come, the Almighty." The one possessing omnipotence, the

(5.), the Almighty. It's highly questionable whether in the Old Testament is a direct translation of "el shaddai" (?) which our English version translates Almighty, but here in Revelation 1:8 it is a specific Greek word, the " ", the Almighty One. In John 17:2 He says, "As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." In Ephesians 1:20-22 - He speaks of the mighty power which He wrought in Christ, verse 22, "He hath put all things under His feet." He has power on earth, power over disease. Luke 4:38-41 - power over death. John 11 where He raises Lazarus. Power over nature - He turned water into wine, John 2. In Matthew 8 we read of the storm where He said, "Peace, be still" and they said, "What manner of man is this that even the winds and the waves obey Him?" A demonstration of His omnipotence, His almighty power. He had power over demons - Luke 4:35-41. He had power over evil angels - Ephesians 6 - "Be strong in the Lord and in the power of His might." It is in Him that we can meet the forces of evil. He has all power in Heaven. He has power over all things. He is omnipotent. H - He is Omniscient. We find this brought out in John 16:30 where the disciples say to Him, "Lo, now speakest thou plainly and speakest no proverb. Now are we sure that thou knowest all things and needest not that any man should ask thee; by this we believe that thou camest forth from God." They knew that He knows all things. John 2:24-25 - "Jesus did not commit Himself to them because He knew all men and needed not that any should testify of man: for He knew what was in man." Remember in the first chapter that Nathaniel said to Him, "Whence knowest thou me?" Jesus answered, "Before Philip called thee when thou wast under the figtree, I saw thee." Nathaniel answered and said to Him, "Rabbi, thou art the Son of God. Thou art the king of Israel." This does not mean then that there was a big crowd around and in the midst of the crowd, Jesus picked Nathaniel out under the figtree. Such things as that happen. I was in the mountains in the Sierras in California and came to a place where they were having a campground. And a man was speaking, a Professor from the University of California was giving a talk on the geology of the region and I sat down and listened - there were people listening. The next morning I continued my way on down the canyon and I noticed - I came to a place where there

were about six little children sitting around eating and there was a man serving them with them and I recognized him as the man I had heard speaking. There was nothing at all strange in my recognizing him - I had watched him speaking for maybe half an hour. But I said, "Good morning" and he spoke to me and then he mentioned that he had seen me at the camp the night before. Well out of 50 people he had noticed and he recalled. He had a good memory. It was something more than that - a good memory and a good sense of observation. If Jesus saw Nathaniel under the figtree - maybe there were a thousand people there but he happened to pick him out for some reason or other. It would show good memory, good observation but it would be no reason for Nathaniel to say, "Rabbi, thou art the Son of God." It is quite evident that when he was under the figtree was not when Jesus was anywhere in the neighborhood. He was in a place distant from there where Philip came to Him and told him to come and see Jesus. And when he came to Jesus and Jesus spoke highly of his character, said, "Behold an Israelite in whom there is no guile." Nathaniel said, "Whence knoweth thou me?" Jesus mentioned facts about him which He would have no way to know, "Before Philip called thee when thou wast under the figtree, I saw thee." Nathaniel said, "Rabbi, thou art the Son of God. Thou art the King of Israel." He had a knowledge which a human being would not normally have, would not naturally have. There are many illustrations of this in the Scripture. He always leaves the impression that He knows all things in detail both past and future. He speaks not as the scribe who must bring evidence of what they say, not as we have to do because we have to gather careful evidence or we're apt to say that which is completely wrong, but He speaks as one who knows, with authority. It has been said that His prophetic discourses in Matthew 24 and Luke 21 show a different attitude from the utterances of the prophets - where they give pictures of the future which God revealed to them and they see (12.) through a glass darkly and they reveal it but Jesus speaks with authority, gives the impression of one who is not merely passing on what he sees but who has a complete understanding and knowledge of all this which He is describing. The only thing in the Scripture that casts doubt upon the fact ~~of~~ Jesus' complete knowledge is Mark 13:32 where He says, "of that day and hour knoweth no man, not even the angels in heaven, nor the Son, but the Father" has kept it in His own heart. So we know there was one thing that Jesus did not know - the time of His return. That was one thing which He

did not know. But that is not to say that Jesus was not omniscient, that He did not know all things because there was one ~~XXXXXXXXXX~~ matter which God told Him should be kept from the man Jesus, that that should be shut out of His mind while He was here upon earth so that He did not know the time of His coming but He knew everything else about it. He speaks of everything about it with authority - the conditions, the situation, things leading up to it, the things that do not lead up to it - He knows all things except this one specific point, the time which the Father has kept in His own heart. People have taken this and built a great deal upon it, on the limitations of Christ's knowledge. If He did not know the time of His coming, they say He emptied Himself when He came to earth. He was only a man, had only human knowledge. Now

(13.5) evidences that He claims to have far more

, that He claims to know all things, that He claims to understand every character, to know every situation but this one to be kept in the Father's heart

His knowledge was limited to that which He heard people say or had gathered as we gather knowledge. It's taking an unnecessary inference from one point ~~XXXX~~ as an evidence to overthrow much clear evidence on other things. If He said when He was coming back and He had not come at the time He said, that would be an that He was mistaken. But for Him simply not to say the time and to explicitly say that the time is kept in the Father's heart, so that even the Son does not know the time, does not offset the other clear evidence that He knew all things. Those who have tried to hold to the deity of Christ and yet(?) to hold to the higher criticism of the Old Testament, have made a great deal of this point. We'll look at it later on - the theory of

but it's insufficient ground on which

did not know who wrote the Pentateuch, just took what people said. The third of these attributes - which I am here calling I - He Is Omnipresent.

End of Record 15

He ascended to Heaven in a body. He is in the body and consequently as a man is still in one place. And yet He stated in Matthew 18 that "Where two or three are gathered together in my name, there am I in the midst of them!" What an impression it must have made on the disciples as He was walking with them and talking with them, that He would make such a statement. "Where two or three are gathered together in my name, there am I in the midst of them," and after His resurrection He said in Matthew 28:20, "Lo, I am with you always, even unto the end of the world," - though you go to the most distant point of the world, I am there with you. Christians in every place pray to him. I Corinthians 1:2 when Paul writes to the church in Corinth, "with all that in every place call upon the name of our Lord Jesus Christ, their Lord and ours." He is everywhere. And prayer would be a mockery if we were not assured that Christ is everywhere present to hear. He fills all things in every place - Ephesians 1:23 brings this thought out - "the fulness of Him that filleth all in all". What a strong statement of omnipresence. He is everywhere. He fills all in all. Such a claim ~~sh~~^ould only be made of deity. It is not so of Satan. Satan is not everywhere. Satan is a spirit who can rapidly pass from one place to another - has a very great range of knowledge and access but he is not everywhere as God is. (Student question) As God He was everywhere, as man He was in one place. (Student question) I would say He emptied Himself of some of His glory. I wouldn't say He emptied Himself of any of His power. We'll take up that under the second subject. (Student question) That of course is a very difficult thing to understand how He who claims to know all things could say that even the Son does not know the time when He is coming. There was one specific thing which was explicitly kept in the power of the Father. I would think that He would have access to that power but that He, as the God-man, had certain things in His mind at certain particular times. He could see all history in a flash but He would ordinarily direct His attention to the particular situation with which He was dealing and to those matters which bore upon it. And I would think it is not a matter that He cannot know but that He chooses not to know, that He chooses to shut this specific time out from His consciousness but that He has access to it. It is the Father's will that it be kept from His own knowledge and He very willingly acquiesces. But He was not restricted that He had to.

(Student question) I think that is a bit different because to say that He cannot lie is simply to say that He is Holy, that He is free from sin. It is a positive statement that He is holy and consequently anything that He does will be in line with His character. Of course there's a distinction between a physical act and a description of a moral attribute like to lie. We perform the physical act - you can say any word that you know the language of. You can. But if you are a Christian you will not knowingly say words which you believe to be false. ^{Now to say that} You cannot lie in a purely physical sense ~~mean~~^{would} mean to say that you don't have the power to say those words. And that would be nonsense. But what it means is that you do have to confine yourself in your words to that which expresses fact. So that I don't think that it's quite parallel. He says, "knoweth no man, nor the Son but the Father hath kept it in His own power." I would say that in this case He has deliberately chosen to exclude from His consciousness that particular fact so that when His mind brings before itself all the facts about His return and the details of it which He gives in such an authoritative, clear fashion, He is seeing all the facts but He is deliberately excluding from it this one fact which He is leaving in the power of the Father. I wouldn't say that He couldn't say but that He chooses to keep this in the power of the Father. (Student question) We have no evidence. We have nothing upon which to base it. But we have abundant statement that He knows all things. We have one statement made at a specific time when He said there to those men, "Of that day and hour knoweth no man, no not the Son." It seems to me that He would mean that at that time right then and there, He chose as God to exclude from the consciousness of Himself as the God-man. Now whether - it would seem to me there is no evidence there on which to base the idea that it was a continuous and lasting exclusion. But there's no evidence. It's purely a matter of theory. (Student question.) To some extent you could say. But I think we have to go beyond that. I think we have to say He, as the God-man. Because He, as a man wouldn't know whether Nicodemus was under a figtree or under an apple tree. It is His divine knowledge

(8.5) that when He says it here, I think it goes beyond His human nature. I think it means that He, as the incarnate Son of God, at this time, chooses not to know. Otherwise it'd be too much. As a man He wouldn't know except as God revealed it to Him. Well He is Omnipotent, Omniscient, and Omnipresent.

The statement is specifically made - we'll make that "J" - a sort of a summary statement - He Possesses All the Fulness of the Godhead - a tremendous statement. In Colossians 2:9 - "For in Him dwelleth all the fulness of the Godhead bodily." All that is true of God is true of Him - He is God. Now number 3 - this was 2 - did I say Biblical evidence. It is that but it is of course specifically New Testament evidence. A Survey of Biblical Evidence as to the Deity of Christ - since He's only spoken of by name in the New Testament, I think that title is all right but number 3 is The Old Testament Prediction. (Student question) Yes, the Roman numeral III - but under that A is The Importance of His Doctrines, B is A Survey of Biblical Evidence and under the Survey of Biblical Evidence, Number 1 was Definite Scriptural Statements of Christ's Deity, Number 2 was He Is Called the Son of God, Number 3 is He Is Represented as Claiming to Possess the Powers and Attributes of God and you are very correct that this should be number 4 instead of number 3 - an arabic not a Roman numeral. Arabic 4 - The Old Testament Prediction - once in a while I get my mathematics mixed and I'm glad if you straighten me out. Number 4 - The Old Testament Predictions Clearly Suggest That He Will Be More Than a Man. Now that is - I'd say a weasel statement. I do not say The Old Testament Teaches the Deity of Christ. I think you can say that but that's not the statement I'm making here. I'm guarding it more than that. I'm saying the Old Testament predictions clearly suggest that He will be more than a man. And we look first at one of those in Micah - Micah 5:2 where we have the prediction of His birth in Bethlehem and we have the statement made, "But thou, Bethlehem Ephrathah, which art 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." What a strange statement to make in predicting the coming ~~XXXXX~~ king of the Jews. "His goings forth have been from of old, from everlasting" - "goings forth" - a poor form of the infinitive. The RV says "whose pedigree is from ancient days" but this is no way to say pedigree. The word is never used to represent pedigree in the Scripture anywhere. There is something far more than that in His goings forth from of old, from everlasting. In its natural interpretation the phrase refers to the coming forth of Jesus Christ to create the world, His coming forth to talk with Ephraim, His coming forth to call Moses, His coming forth to do the many things of which we are told in the Old Testament that the Angel of

the Lord did them. And we read about the Angel of the Lord and we hear Him called The Lord and Jesus is Jehovah. He is God. He is the Angel of the Lord but He is the Lord. He is the one who is sent but He is God Himself. And so these many references to the Angel of the Lord in the Old Testament with the attribution of deity to Him are clearly referred to in this statement in Micah. He is one whose goings forth have been from of old, from everlasting. Now somebody may say His goings forth differs by one letter - make it singular - His going forth and His goings forth can refer to His pedigree and His coming that He is a descendant of David and therefore you don't want to prove the deity of Christ by this one statement. And I'm not doing that but I am saying that it clearly suggests that He will be more than a man. And since we have other factors fitting in with it, we are justified in concluding that that is what it means and the RSV is not justified in changing it in such a way as to get rid of the strong suggestion of the deity of the one who is to come.

End of Record 15

morning at the evidences of the deity of Christ and B - A Survey of Biblical Evidence and under that, we were on Number 4 - The Old Testament Predictions Clearly Suggest That He Will Be More Than a Man. There we looked at Micah 5:2 and saw its clear teaching of His pre-existence, of His activities prior to His birth - something which surely must have puzzled many of the listeners and readers. Then in Psalm 45:6 we have a very peculiar statement. We find there that it is a song in honor of the king - you can't tell at first sight whether He is talking about Solomon, whether he is talking about the king who reigned in Judah, or whether he is talking about one who is to come. The Modernists say that this psalm is a song for the wedding of Solomon. It says in verse 12 "the daughter of Tyre shall be there with a gift;.....the king's daughter is all glorious within" - she's brought to the king in raiment of needlework. They say it is a wedding song. But whether the song is to be taken as an address to a king living at the time or to be taken as a predictive song, looking forward to the Messianic King - you have a very strange verse in verse 5 - "Thy throne, O God, is for ever and ever; a sceptre of thy kingdom is a right sceptre." Some insist that this ~~XXXXXXXX~~ should be, "Thy throne, like God" - that the KAPH is dropped out - the KISSE KAPH - thy throne and then ELOHIM that it should be "Thy throne" with another KAPH - "like God is forever and ever". Others try to make it (5.) "thy throne of God - they divine throne". But you do not have after nouns that have personal suffixes like that. As it has come down to us it is simply as we have it in our English version - that is what the Hebrew said, "Thy throne, God. There's nothing to connect it with "like God" or "of God". "Thy throne, God, is for ever and ever." It is of course utterly inconceivable that any human king in those days should be addressed as God - utterly inconceivable. If it be a Messianic psalm looking forward to the coming king, it certainly suggests strongly that the coming king is Himself to be deity - "thy throne, O God". Again it is a suggestion in the Old Testament upon which one would not wish to hang a doctrine by itself but it is a very, very interesting suggestion that we have this in Psalm 45:6. We have another similar suggestion in the 110th Psalm, the first verse - "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies they footstool." Now of course the critics today say this is a man in David's kingdom,

telling what the Lord is going to do for David and so "the Lord said to my Lord". But it is in our psalter as a Psalm of David. And David is pictured here as saying this. And our Lord Jesus Christ took it that way. He took it that it was David speaking and he spoke to the Pharisees who evidently understood it the same way too and He asked them a question, "What do you do with this statement? How do you understand this?" They had asked Him questions in Matthew 22. And after He had answered their questions then He turned to them in verse 41 - "While the Pharisees were gathered together Jesus asked them saying, 'What think ye of Christ? What do you think about the Messiah? Whose son is he?'" They said unto Him, 'The Son of David'. He said unto them, 'How then doth David in Spirit call Him Lord, saying, The Lord said unto my Lord, sit thou on my right hand.'" If David calls Him Lord, how is He his son? "And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." They had tried to catch Him with tough questions, to get Him confused, to get Him to give an answer that would turn one group against Him or that would turn another group against Him. And there will be many cases in your life where that question is asked you which no matter how you answer them they will turn some group against you. And if it is a matter of standing for the truth, and it is necessary to turn people against you by standing for the truth, you should not hesitate. But there certainly are many cases in life where people bring up extraneous matter which is not necessary to take a stand on, it is not necessary that you alienate people by taking one side or the other. And in such a case it is perfectly reasonable to refuse to answer, refuse to get inveigled into matters which are not essential to your work and which would simply unnecessarily turn people against you. But they tried to catch Jesus and they failed. And then when they had failed, then He turned to them with this question. And the question presented to them, a statement in a passage which they simply could not understand. The only way you can understand it is to recognize that it holds that the Messiah is actually David's Lord, that He, though He's a son of David, is superior to David because He is actually God. He is not merely a man, not merely a descendant, but is God. He is the Lord of His great ancestor, David. (Student question) Yes - and he calls His Son, My Lord. The Pharisees could have answered very easily if they

thought it would be proper for David to call his son, Solomon, MY Lord. But that is one of the many ways they attempt to get around these ideas. Naturally they have to get around them in some way. You take them as they stand, they teach that the Messiah is God and of course it is the primary teaching of Judaism that there is one God - one God, therefore how can a man be God. That is their primary teaching and so they either have to get around these or to accept the doctrine of the Trinity. So this is a very interesting passage, Psalm 110:1 and its quotation by Christ in Matthew 22:41. Now another interesting passage in the Old Testament, one perhaps not so well known but equally clear I think. It's perhaps even clearer - Isaiah 48:16. In Isaiah 48 we have the servant of the Lord speaking. And this servant of the Lord is mentioned in various sections here in the book of Isaiah. But here we come to Isaiah 48:12, "Hearken to me, O Jacob, and Israel my called: I am He; I am the first, I also am the last. " Who was talking? Clearly, the Lord God - who else could it be? 13 - "My hand hath laid the foundation of the earth" - who can it be? It must be the Lord God. And you get down to 15 - "I, even I, have spoken; yea, I have called him; I have brought him," - that is, Cyrus to deliver the Jews from Babylon - "and he shall make his way prosperous." Surely it is the Lord who has brought him. It could not be Judaism. It could not be Isaiah the prophet. It is the Lord who is speaking in verse 15. Now does verse 16 change the person who is speaking? Is it still the Lord? Or does Isaiah stop giving what the Lord says and start speaking Himself? "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I" - a declaration that He has always been there, that He is all of existence, surely that is God below. But He goes on to say, "And now the Lord God, His Spirit hath sent me." Now how can the Lord God say now, "The Lord God has sent me." It is an insoluble mystery (12.) a queer sentence from which it is impossible to get any sense. One way out of it is to try to say it's Isaiah who says it. But Isaiah can't say "from the time that was, there am I". In the context of it clearly the Lord God was speaking and yet He says, "The Lord God has sent me". And it's interesting that in this verse you have the , you have the Lord God, you have the Holy Spirit, you have Christ. "The Lord God and His Spirit have sent me." Or "The Lord God hath sent me and His Spirit" - either translation is quite all right. So Isaiah 48:16 is

a verse which you just can't make sense out of on any other ground than to find in it a reference ~~XXXXXXXXXXXXXXXXXX~~ to the Trinity, not a full explanation, not a detailed account but a reference to the Trinity. Another verse in the Old Testament which suggests clearly that the coming Messiah is more than a man - a verse which is utterly baffling if you do not believe in the deity of Christ, is Isaiah 9:6. In Isaiah 9:6 the Lord is predicting what is going to happen. He says, "Unto us a child is born, unto us a son is given;" Now of course that can be simply Hebrew parallelism. A poetic way of saying the same thing in two forms. That is often done. On the other hand there is a possibility that there are two different things suggested - a child is born and a son is given. The child born with a human nature, the son given the divine nature. It does not explicitly give it. You could not build a doctrine on it but you could see how it fits in with the doctrine as clearly taught in the New Testament. "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" - we have that word PELE used in the story of - I think - was it the prediction of Samson's coming to ~~YIMM~~ his parents, where the angel of the Lord said, "Why do you ask for my name, seeing it is wonderful!" It is PELE - used by the angel of the Lord, the same term

(15.) "His name shall be Wonderful, Counsellor" - a counselling one. Well anybody could conceivably be called wonderful though it is a term that is more apt to God - and Counsellor. One could be called Counsellor but that "His name shall be called Wonderful, Counsellor, Mighty God" - how could you call a human being "Mighty God"? "His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Some translate it "The Father of Eternity can also mean , in other words it has the same form. But it certainly doesn't fit the context at all. The Everlasting Father, the Father of Eternity. His name shall be the mighty God, the Everlasting Father and the next verse speaks about his government upon the throne of David. It is clearly the Messiah who is being spoken of, the coming king and He is called the Mighty God, the Everlasting Father. How can a king, a human being, who is to reign, who is to be a son of David, be the Mighty God, the Everlasting Father? It is something that the Trinity makes clear. It teaches us how it can be. Apart from this New Testament doctrine which the

disciples only very gradually came to know. And when Peter said, "Thou art the Christ, the Son of God". Jesus said, "Flesh and blood have not revealed it unto thee but my Father which is in Heaven." It is something striking, tremendous, impossible to grasp without divine help. Here if you take that teaching, this verse is perfectly understandable. If you don't it's just an insoluble mystery. The Jewish version says, "And His name shall be called" " it just translates the Hebrew into English letters, just this combination of sounds that is His name. That's one way to try to get around it. "His name shall be

End of Record 17

The Jewish version which says, "That is the Mighty God, the Everlasting Father, The Prince of Peace, His Counseling a wonderful thing." That way it gets the name out of it which does not say anything about the one who because it's God who's doing it. God is doing it. But we don't have any instance in the Old Testament anywhere of a name in which the subject has about five synonyms like that as one name. A long sentence - like - we had short sentences something on that order. But nothing of a long sentence like that with such a long-drawn out subject ~~XX~~ - certainly very unnatural, very unusual. It's a more natural interpretation that these are different parallels he is describing. And if you take it in the natural sense it is a suggestion in the Old Testament of the fact that when the Messiah comes He will be deity. So much for number 4. I have my next indicated as number 4 but thanks to the ones who told me that this 3 should be made 4, I'll make the 4 into a 5. Now arabic 5 - Conclusion Regarding the Biblical Evidence. The Biblical evidence is clear and unquestionable to anyone who will accept the New Testament as it stands - that it presents Jesus not simply as a great teacher, giving us moral insight into life - it does that. But it even more than that stresses that He is an object of worship. Harry Emerson Fosdick preached a great sermon about 1925 - thirty years ago - he preached a great sermon which was printed and circulated all over on "The Peril of Worshipping Jesus" - the old-fashioned Modernists

(5.) a few years ago before Neo-orthodoxy came in, constantly stressed that Jesus is the greatest man that ever lived, the most wonderful teacher - we must follow his grand ethical standards, but that He came to tell us things, He is a teacher - He is not an object of worship. But the New Testament clearly presents Him as an object of worship, as worthy of our personal worship and adoration. Now before we note the evidences in addition to what we've already seen - the New Testament does that, we want to note that this is not any ordinary thing. It is a great evil in the Bible to worship a man. In Acts 12:20-25 we have a very interesting story of a great and famous king. And we read about this king in verse 21 that "Upon a set day Herod arrayed himself in royal apparel, sat on the throne, and made an oration unto them. And the people gave a shout, saying, 'It is the voice of a God and not of a man.' And immediately the angel

of the Lord smote him because he gave not God the glory: and he was eaten of worms, and gave up the ghost." And when we read that the high priest said, "This is blasphemy" - that Jesus represented Himself as a God - it is true, it is blasphemy if it is not a correct statement. If He is not God, the Bible representative has uttered blasphemy to claim or receive worship for oneself. When Jesus Christ was tempted of the devil and the devil showed Him all the kingdoms of the world and said, "All these things will I give thee if thou wilt fall down and worship thee." Matthew 4:10 - "Jesus said unto him, 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve.'" He quotes from Deuteronomy and sets the seal of His approval on it in the Gospel. The divine order that only the Lord God is to be worshipped. In Revelations 22:8-9 we find there that John faced a mighty angel who had revealed to him wonderful things. "And I, John, saw these things and heard them and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things." And you might say can you imagine John worshipping an angel? Surely John would worship no-one but God. Was ~~XXX~~ John falling at the feet of the angel but worshipping God? Or was he actually worshipping the angel? Whichever it be it would look like worship of the angel. And we read that the angel said to him, "SEE thou do it not: I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." He is commanded not to worship an angel, not even to worship God, kneeling at the foot of an angel which might look as if he were worshipping an angel - but to worship God alone. Worship God - that is the strong emphasis of Old and New Testament that only God is to be worshipped and so it is no wonder that when the American Revised Version came out in 1901 and it tells in it of the man whom Jesus healed, who bowed before Jesus and worshipped Him, when they put a footnote in that said "This Greek word worship means adoration whether extended to the creator or to the creature as here." Dr. Alf, whose assistant I was for a time, this was before I wrote a long article in the Princeton Theological Review and wrote to the Nelson Company and made quite a fuss about it - that this note was a unitarian concept, a note which denied that He is Christ because it said that worship was to the creature as here when it was a matter of worshipping Jesus. And it

gave other

(9.75) all of which were worshipping Jesus.

No record of the word being used of worshipping a man and receiving approbation

but not of one with God's approval worshipping a man other than the man Christ Jesus who is God. And so it is represented in the Bible as a wicked thing, a wrong thing, a blasphemous thing, a terrible thing to worship anyone except God Himself. And it is a condemnation of many of the practices of the Roman Catholic Church in which men bow down and kneel before other men and address these other men as if they were themselves holy - and bow before saints and images and shrines and all of that which is strictly contrary to the monotheistic teaching of the Old and the New Testament. But despite this strong emphasis on the wrong of worshipping anyone except God, we find that the Lord Jesus Christ accepted worship. In Matthew 14:33 - "They that were in the ship came and worshipped Him, saying, of a truth thou art the Son of God" after He stilled the waves. There's not a suggestion that He says, "No, don't worship me. Give God the glory. Don't worship me. I'm a man." Nothing of the kind. In Philippians 2:10 we are told "that every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Every knee is to bow before Him and to worship Him. And in Hebrews 1:5 we have a verse from the Old Testament taken by the author of Hebrews explicitly applied to Christ where it says, "For unto which of the angels said He at any time, 'Thou art my Son, This day have I begotten thee?' and again, 'I will be to Him a Father and He shall be to me a Son?' And when He again bringeth the first begotten into the world He saith, 'And let all the angels of God worship Him.'" A quotation from the Psalm, attributed here to being when He brings the first begotten into the world, He says, "Let all the angels of God worship Him." So it is the teaching of the New Testament that it is right for men to worship Christ, that all men will eventually have to bow to Him, and that the angels of God are commanded to worship Him. And so the Biblical evidence presents Jesus Christ as not merely the wonderful teacher which He is and we must never forget that He is nor must we neglect to study the wonderful teachings, but that more important than that is the object of our worship because He is indeed God, the second person of the Trinity. So much for B. Then a capital C - Survey of Erroneous Views Regarding the Deity of Christ. I hesitated a little about how to head this section because when I say Survey of Erroneous Views, you naturally expect that 1, 2, 3, 4 are go-

ing to be various erroneous views and that's not what I've done. I have sketched various views which either might be utterly wrong or partially wrong or I have mentioned incidents along the way of the development of the views. There are some that I mention here that are even right in this survey. It is a survey of the thought with special emphasis on erroneous views. So don't let the heading that I gave you mislead you. If I'd had one more day preparing for this lecture I might have thought of a much better heading here. But I think you get the idea. Under C I have given 8 heads which as I say are not parallel but they are

(14.25). Number 1 is The ^{Ebionites} ~~Ebionites~~ and this is definitely an erroneous view. The ^{Ebionites} ~~Ebionites~~ were a Jewish group in the very earliest days who were greatly attached to the ~~XXX~~ wonderful teachings of Christ and ~~XXXX~~ to much of the Christian teaching but who denied that He actually was God. And before long they were definitely separated out from the church, recognized by the church as not being within the sphere of Christianity with their views. Because true Christianity requires the belief in Jesus Christ as God. Now lets

the attitude of the Gnostics. Now this is not parallel with the Ebionites because the Gnostics have a much more involved view. And a view which in certain of its expressions would perhaps deny the deity of Christ but in others it might not. ^{2.} The Gnostics - a view to which so many Christians turned in the second century, that it looked as if all Christianity would come to be Gnostical, then it completely disappeared. The Gnostics held there was a series of emanations from the finer being of different orders of ranks - and Christ was one of the very highest of these emanations. And being so high in the cycle of emanations they could say he was consubstantial with God, was divine, was creator of the world, was a distinct person, and had ~~XXXXXX~~ at least an apparent or Docetic union with humanity. That is the error of the Gnostics was more apt to be Docesive-denial of the humanity of Christ than denial of His deity. And yet actually it boils down to denial of deity also because they reduce Him to the category of dependent being - exalted above others but inferior to God, Himself.

3 - The Platonites. Plato was a Greek philosopher who presented some very spiritual teachings. But the Platonic system was modified by Philo and applied by him to a philosophical explanation of the theology of the Old Testament. And it had more influence on the early fathers than the Gnostics had which they were quite able in most cases to recog-

nize as being contrary to Christian teaching. But it was a great temptation to take the Platonic philosophy and try to fit Christianity into a philosophic mold. I think it's a great lesson for us to learn - that philosophic viewpoints change from age to age and from period to period. And a philosophic system which everybody in a certain decade thinks is just perfect, common sense, it's obvious that this is the philosophic situation, there's no question about it. Thirty years later they look back at it and can't see how anybody could be quite so stupid as to have such an idea

End of Record 18

And then when the philosophy becomes out of date, people think Christianity has become out of date. I think it is perfectly reasonable to show that in line with current thought, with current ideas about the universe, that certain great teachings of the Bible may fit with these. That there's nothing in current ideas which would disprove the Biblical presentation. But to make the Biblical presentation in any way subordinate to any philosophic system, even those which claim to be Christian philosophic systems is a dangerous thing. Because any philosophic system represents human thinking and all human thinking is fallible. And when a cleverer person comes along or when people in general just become tired of ~~XX~~ a certain viewpoint, another one is apt to supercede it. And so here we have the Platonic philosophy influencing many people among the early Christian leaders and tending to think of Jesus as the divine Logos and interpreting the Logos

(4.) with philosophy and making Him the wisdom of God rather than the second person of the Trinity. Making Him the Spirit of the Universe or some such thing. There are some books which Platonists have written within the last forty years which in line with the prevailing material until thirty years ago, seem very refreshing. And it was very refreshing to read them and to see ~~XXXX~~ the amount of Christian terminology they used and the way they flatly contradicted some of the materialistic views that were so widespread. But that doesn't mean that this is any more correct actually than the material

(4.75) Just a different attempt to explain the universe in human And they come and go but the Bible teaches that Jesus Christ is actually God. The Platonists held that God Himself was but God in nature was the Logos. But the Bible teaches that Jesus Christ is the second person of the Trinity. He is God and He is also man. Number 4 - The Monarchians - this is a term which came to be used rather widely in the period before the second and third centuries A. D. The Monarchians were those who put great stress on perhaps on the deity of Christ but they would put such stress on the deity that some of them would forget the man Christ altogether. The Monarchian view sometimes has been called the patripassian view because stressing the unity of Christ ~~XXXXXXXXXX~~

~~XXXX~~ (5.) Godhead, it made out that the Father actually suffered on the cross. Now God the Father did suffer through seeing the suffering of His son but it was God the Son who died on the

cross. And they have sometimes been called Unitarians - and we must say that the Unitarianism of New England 150 years ago represented a deviation from historic Christianity which was very, very slight compared to the great deviation of the Modernists of today. But the Unitarian movement starting in with this deviation which slightly denied the full deity of Christ, went on from that point until present-day Unitarianism is in many quarters very remote from Christianity altogether. Even wishes to put the Bible aside from consideration - simply as an ethical system. It's gone very far from the early Unitarians. But the term Unitarian, Monarchian, Patripassian - sometimes used for these people of the early centuries - many of them are named after Sibellius. The name Sibellian came to be very

(7.) Sibellius lived about 250 A.D. and was a very prominent man.

He travelled a great deal and the name came to be used a great deal. But Sibellianism, and the others to some extent believe in a ~~modalism~~ ~~XXXXX~~ that is, one God without distinction, one person who is at the same time Father, Son, and Holy Spirit. These terms simply represent a different ways in which He reveals Himself in the world and the church. There is a great danger when we try to explain the Trinity by analogy, that we give analogies which suggest modalism. Actually it is not merely a different mode of revelation to the world, it is a different person. God the Father, God the Son, God the Holy Spirit - three persons but only one God. So we mention Sibellianism here in this connection but we go on to mention number V - The Views of Origen. And Origen on the main points was certainly thoroughly orthodox. In opposition to the Monarchians or Unitarians, he insisted on the distinct personality of the Son. He held the view of the Logos in a much more Christian way than the Platonic way at all. He held that Jesus was fully God. In the main essentials Origen was certainly orthodox. But Origen took that term "only begotten" and tried to make out of it a relation in which God the Father beget the Son but made the begetting something which was eternally going on and had been going on from all eternity. Now that's a philosophic idea ~~XXXX~~ ^{for} which we have no warrant in the Scripture. Father and Son represent a relationship, not that the Son is made out of the Father, not that the Father gives life to the Son, not that He gives existence to the Son because the Son has always existed - God is eternal in three persons - Father, Son, and Holy Ghost. And so this theory of the eternal begetting of the Son can be expressed in such a way as not to be harmful but there is great danger be-

cause it is clear in the Scripture that He has always been. The Son is co-existent and co-eternal with the Father, and ^{that} His life comes from the Father through eternity there is no evidence. The phrases that sound like that represent the relation of the man Christ Jesus to God, not the eternal relationship of the Son to the Father. Well then number 6 - Arianism. And this, as you know from the Church History, is a view which rent the church for practically a century between when Arianism began ~~in~~ in about 315 A. D. and when it ended as far as the citizens of the Roman empire were concerned in 381 A. D. It continued among the barbarians for another two centuries - two or three centuries and then died off among them. But they were not thinkers at that time. They were people - these barbarians - had been converted by Arian missionaries and they held to the belief which had been given to them. But they were not at that time thinkers, interpreters - they were simply holding a formula that made a sharp division between them and the inhabitants of the Roman Empire who had given up the views. But the Arians view from 315 to 381 A. D. assumed so great force that it looked for a time as if it would completely vanquish the orthodox view of the person of Christ. And Arianism, as you know, held that Jesus was the very greatest of all God's creatures, that He had created the world, that He existed before any other teacher, but held that God created Him and that there was a time when He was not. His pre-eminence exists in the fact that He alone was created immediately by God, whereas all other creatures were created by the Son. He was not God of Himself but was made God, but having been made God, he is entitled to divine worship. As you see the difference between Arianism and the Orthodox view in some ways is so close that the average Christian might not be able to tell the difference. And you will hear it commonly said that John Milton was an Arianist but if that be so, it is a fact that great portions of His poetry present Biblical teachings about Christ in a most beautiful way. So if there is some of it which has ~~been~~ ^{to be} rejected there is much of it which is a very great blessing to us. But the Arian view aroused tremendous discussion and division of the Roman Empire during this century. (Student question) Origen held that Jesus was pre-determined, He had always been. He held that He was always being begotten, He was eternally begotten but He had been being begotten from the very beginning. It's a philosophical idea which I'm not sure whether there's any sense to it at all. But at least it's an idea which seemed to him a way to get around the use of the term. But certainly did not feel that there was a time when He was not which the Arians He did not hold that He was created.

He held He was begotten. The Arians say He was created. He was created - He was the first of all created beings. Well the Arian view denies the deity of Christ. And as you know when the Council of Nicea met, the reason for the Council was to remedy this confusion and to state the Scriptural doctrine in clear language. And at this time there were quite a number of important theological works which had not become definitely specialized to specific meaning and consequently you read the prophets before this time and you will often find words used in senses, which if they were used after this time they would be definitely heretical. But they use the words in a different sense. In the struggle then a definite terminology was worked out and adopted to express the teachings which are contained in the Scriptures, the teachings which the great mass of Christians accepted from the Scripture but which hadn't been thought true in their implications and in their relationship. And so the Arians in the Council were completely defeated and it seemed in the end when it was evident how the people took the Orthodox view, the number of Arians who would admit they were Arians, were hardly any at the end of the Council. But in the next few years they came back and worked their way to the front and soon became very powerful and then there came another party - the Semi-Arians which tried to make a compromise between the two - but a compromise which still held the basic error of the Arian view. And the statement of the Nicene Creed, which denies both Arianism and Semi-Arianism, reads in part, "We believe in one God, the Father Almighty, the Maker of all things, visible and invisible and in one Lord Jesus Christ, the Son of God, only begotten, begotten of the Father that is of the essence of the Father. God of God, Light of Light, Very God of Very God, Begotten and not made, consubstantial with the Father" - that means of the same substance as the Father, not similar but the same - "by whom all things were made whether in Heaven or on earth, who for us men and our salvation came down from Heaven and was incarnate and became man and suffered and rose again on the third day", etc. But those who say that there was a time when He the Son was not, that He was not before He was made, was made out of nothing or of another or different essence or substance, or that He was a creature, mutable or susceptible to change, the Holy Catholic Church anathematizes. That was the conclusion of the Council of Nicea, signed by practically all the members, but almost forgotten within twenty years afterward - as nearly the whole world went over at least to the Semi-Arian viewpoint. Then it was in 381 - number 7 - The

Nicene Creed. In 381 at the Council of Constantinople, the Second Ecumenical Council, the Nicene view was established within the Roman Empire. And the end which had been preparing for Arianism, through constant arguments and attacks and criticism of Athanasius who stood alone for a time against the world, and of *Basil* the Great, and the other ~~of the~~ *Caradocian* ~~(P)~~ Fathers - Gregory of *Nazianzen* and Gregory of *Nyssa* - the victory which they had been winning over the course of years was made official and clear through the action of the Council of ~~Constantinople~~ Constantinople. But we will call number 8 The Athanasian Creed because the so-called Athanasian Creed

End of Record 19

~~It~~ of the Council of Nicea and came to be generally adopted, at least among the western churches. And this so-called Athanasian Creed has nothing to do with Athanasias but it presents what they thought Athanasius believed. He was dead twenty years before. But it was that for which He had stood - they thought they were expressing it and so they called it the Athanasian Creed. They said "that whosoever would be saved must first of all take care that he hold~~x~~ the Catholic faith, which except a man preserve whole and inviolate, he shall without doubt perish eternally. But this is the Catholic faith that we worship one God in Trinity and Trinity in Unity, neither confounding the persons nor dividing the substance, for the person of the Father is One, of the Son another, of the Holy Spirit another but the divinity of the Father, of the Son, and of the Holy Spirit is one - the glory equal, the majesty equal. Such is the Father, such also is the Son, such is the Holy Spirit. The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. The Father is eternal, the Son is eternal, the Holy Spirit is eternal and yet there are not three eternal beings but one eternal being. And also there are not three uncreated beings or three infinite beings but one uncreated and one infinite being. In like manner the Father is omnipotent, the Son is omnipotent and the Holy Spirit is omnipotent and yet there are not three omnipotent beings, but one omnipotent being. Thus the Father is God, the Son God, and the Holy Spirit God and yet there are not three Gods but one God only. The Father is Lord, the Son Lord, and the Holy Spirit Lord yet there are not three Lords but one Lord only. For as we are compelled by Christian truth to confess each person distinctively to be both God and Lord, we are prohibited by the Catholic religion to say that there are three Gods or three Lords. The Father is made by none, not created nor begotten. The Son is from the Father alone, not made, not created, but begotten. The Holy Spirit is not created by the Father and the Son nor begotten but proceeds. Therefore there is one Father, not three Fathers, one Son, not three Sons, one Holy Spirit, not three Holy Spirits. And in this Trinity there is nothing prior or posterior, nothing greater or less but all three persons are co-eternal and co-equal to themselves. So that through all that was said above, both unity ~~and~~ ^{and} Trinity and Trinity in unity, is to be adored. Whoever would be saved let him thus think concerning the Trinity." Now we

don't know when this Athanasian Creed was written. It may have been a century or two after the Council of Constantinople but it expresses in very clear language, fully developed, the conclusion of the group that God the Father, God the Son, and God the Holy Spirit are one in substance, numerically one. There is only one God but that God the Son is a distinct person from God the Father though one being, one essence. Now that is an attempt to put in human language what is clearly taught in Scripture. It is not an attempt to explain, but an attempt to state what is there. We can't explain it. We can't understand it. We can't understand the ^{basic things} ~~XXXX~~ of life but we can see what they are and we can accept them. I think of God in my head, in my fingers

(6.5) We can feel on the way certain chemical things that happen. We can see certain parts of it but the whole, how it happens, ~~XXXXXXXXXX~~ what the relationship is, we just don't know. And we may never know. At least the whole universe is full of mysteries which we cannot understand but which we can observe, see, and we can know what they are and we have to stand upon them. And so the Athanasian Creed is a very good statement, a very good picture of the facts about this as contained in the Bible. Now the assignment for today, tomorrow, and the next day I'll put all in one assignment - one paper - and it's a very interesting subject and I think that the amount of time that it should take, you could easily put into it much more but in the amount of time for the three assignments you should be able to do a very interesting study on the subject. I believe it was out on the bulletin board about 12:00 so it should have been there for some time now and it will fit right into this subject. So we continue there then tomorrow.

God, that there is no imperfection in either His humanity or His deity. It is one thing to understand these technical points, to see the exact teaching of the Scripture - that He is fully man and fully God, it is another to realize their implications. You realize the implications for our own soul - that Jesus Christ is the incarnate Son of God, that He is deity, that He who came to earth for us, that He who loves us, that He who sympathizes with us has all the power of the universe at His disposal. The incarnation is one of the great central themes of Christianity and something which is utterly

unique in Christianity. There is nothing like it in any other religion. There are things that are superficially similar as when in the pagan religions the gods took human form for a time. But that is altogether different from a true incarnation. There are those who give so much stress to the incarnation that they forget

(9.75) We must never do that. The atonement is the center of Christianity. The atonement is the vital point in our salvation. Everything relates to the atonement. But the incarnation is essential to the atonement and has great meaning for us even apart from its specific relation to the atonement. The great leaders of true Christianity through the ages have been filled with love of Christ. Christ has been central in their thoughts, in their attitude. The love of Christ is so vital that we can have all the ~~other~~ ^{under} standing of the theological technicalities and if we do not have the true love to Christ, it is absolutely worthless to us. It is possible for one to have a true love of Jesus Christ, the God-man, and have very poor understanding of the precise points about Him. Far better to be so - far better to have a poor understanding and have a correct relation with Him than to have the finest understanding and not have the true relation. But it is vital for those who are leaders of God that they have the true relation, that they have the love of Christ. But that is absolutely essential and it is also vital that they have a true understanding. Otherwise time and again we will have people who seem to be such fine Christians, doing a fine work, but yet who are getting off in the direction of some heresy which perhaps does not up to the point effect their life, effect their attitude. It seems to be absolutely harmless as far as its immediate effect is concerned. But we can know that if they continue in that line it will eventually become very harmful and will do great harm to the church and Christ. And if we have a clear understanding on these points very often we can show them their errors and correct their misunderstandings, their ignorance, before any harm is done by it. But if they persist in it, if it's impossible for us to help them, then it is very vital that we be able to understand and to see the error and to see when it may become necessary for us to part company with them - from even people who have been greatly used of God in the past because we know that the direction they are going is one which is bound to result in harm and danger to the Christian church. I brought with me a book of poetry, religious

poetry because of the section in it on the poems about Jesus which bring out I think so very clearly the attitude of the true Christian toward Christ. Here is one by a man who is connected with a movement which had much that was tremendously harmful in the movement. But I think that he personally - Francis Xavier - must have had a real love of Christ as Saviour from this poem which he has written which expresses the attitude which every true Christian must have toward Christ. He says "Jesus I love thee, not because I hope for Heaven thereby, Nor yet because if I loved not I must forever die. I love thee Saviour dear and still I ever will love thee solely because my God thou art who first hast loved me. For me to lowest depths of woe thou didst thyself abate. For me didst bear the cross in shame and manifold disgrace. For me didst suffer pain unknown, blood, sweat, and agony - yea, death itself - all, all for me who was thine enemy. Then why, o blessed Saviour mine, should I not love thee well? Not for the sake of winning heaven nor of escaping Hell. Not with the hope of gaining aught nor seeking a reward. But freely, fully as thyself hast loved me, O Lord. Even so I love thee and will love and in thy praise will sing. Solely because thou art my God and my eternal king." There are two much better known poems which were written by St. Bernard - that great Christian of the Middle Ages. St. Bernard, many of whose means of working are different from those which we use today but one of whom we have absolutely no doubt that he was a true Christian in the fullest sense of the word. And St. Bernard in these hymns has shown the very central, main theme of his life was his love of Christ. "Jesus the very thought of thee with sweetness fills the breast. But sweeter far thy face to see and in thy presence rest. Nor voice can sing, nor heart can frame, Nor can the memory find a sweeter sound than Thy blest name, O Saviour of mankind! O Hope of every contrite heart, O Joy of all the meek, To those who ask how kind Thou art! How good to those who seek! But what to those who find? Ah! this Nor tongue nor pen can show, The love of Jesus, what it is None but His loved ones know." Jesus, our only Joy be thee. Thou In thee be all our ~~XXXXXXXX~~ glory now and ^{through} ~~XXXX~~ eternity." And this other one by Bernard - "Jesus thou joy of loving hearts, thou light, thou light of men. From the best bliss that earth imparts we turn unfilled to thee again. Thy truth unchanged hath ever stood. Thou savest

those that on thee call. To them that seek thee thou art good. To them that find thee -
 all in all. We taste thee, O thou living bread and long to feast upon thee still. We
 drink of thee the fountainhead and thirst our souls on thee to fill. Our restless
 spirits yearn for thee where e'er our ~~XXXXXXXXXX~~ (15.75)

Glad when thy gracious smile we see, Blest when our faith can hold thee fast. O Jesus,
 ever with us stay. Make all our moments calm and bright. Chase the dark night of sin
 away. Shed o'er the world thy holy light." These poems of Bernard and this one of
 Francis, it seems to me express the attitude which we must have for Jesus, the God-man,
 if our faith is to be worth anything at all. If it is merely a matter of words, a matter
 of-correct understanding it is useless and worthless. There is no value in dead ortho-
 doxy. Now of course dead orthodoxy is better than living heterodoxy (?) because living
 heterodoxy may do a great deal of harm. Dead orthodoxy may not do any harm but it's not
 apt to do much good either. It must be a living orthodoxy. Then we go on to Roman
 numeral IV - The Person of the God-man. Number III was The Deity of Christ - we have
 looked at His humanity, we have looked at His deity. Now we look at His person and
 actually the verses we have looked at in connection with these two themes give us the
 material that is necessary for us to know. But the vital point which we have not
 stressed hitherto is that He is one person and of course that is very important - The
 Person of the God-man. I'm going to take up this particular theme in a way I do not
 usually do - usually I go to the Scripture and see what the evidence is. But we have
 seen Scriptural evidence under the two previous heads which are the background

End of Record 20

the discussion. And so ~~XXXXXXXXXXXXXXXXXXXX~~ Capital A will be The History of the doctrine. We have already looked at the errors of the doctrine denying the humanity of Christ. We have already looked at the errors denying the deity of Christ - seeing the arguments, some of these which it is a little hard to tell which side they're on because they get a Jesus that is not really either God or man. But here we look at the history of the doctrine and note one that we have not looked at before because it deals very specifically with this point - that is Apollinarianism ~~XXXXXXXXXXXX~~. We don't need to take much time on it here because all of you have had Pre-Reformation Church History and there of course we looked at it more fully but it is a very easy matter to forget, to become confused on and rather vital to have a clear idea. So we will have just a brief review of the matter of Apollinarianism ~~XXXXXXXXXXXX~~. You remember that Apollinarius was a godly man who stood with Athanasius and who stood for the full deity of Christ when Arianism was sweeping the world. Apollinarius in the days of Julian the apostate. When Julian gave orders that there should be no classics taught by Christians because he said if man won't believe in the gods of Greece and Rome, how can they teach the writings about them? A very reasonable statement in a way - but we don't teach them for their pagan teaching but for the great literature which is involved and for the many thoughts which are (4.5) unrelated And Apollinarius in view of this began to try to write new classics for the Christians to develop did not have the ability ^{to} do this in a satisfactory way didn't but two or three days of the year so But at least the thought shows something of the character of the man. He was a godly man, anxious to stand for true Christianity and to maintain the full deity of Christ. But he faced this problem - how can Jesus be fully God and fully man and yet be one person? And therefore Apollinarianism advanced a very interesting theory that taking the Platonic idea ~~XXXX~~ of man as made up of three parts - body, soul, and spirit - the second person of the Godhead, Jesus Christ, is a spirit and He takes the place of the spirit in Jesus. And therefore there is a human body and a human soul but a divine spirit takes the place of the human spirit. And the result is that you don't have a real man. You have a body moving around but it's not a man. You have a human soul but it's not a man because there is no human spirit. It is a deficient (5.5) It is only an apparent man, a seeming man. As if I put on the clothes of a lion and come in

roaring and try to make you think it's a lion. It's not a lion, it's just appearing as one. This makes something that appears as a man but isn't a man because it does not have full human nature. Apollinarianism did not come to be at all widely discussed. I believe that if it were not for the other things that came later, we would have thought of it as one of many adherencies, many small defections from the true teaching of the Scripture that is a theory somebody's raised and hasn't gained much support and it's forgotten. But in view of what followed it becomes the first in the series in the christological controversy and this one's importance in relation to the others and in relation to the whole matter. And of course it is important to us to stand on the fact that Jesus Christ is wholly man as well as wholly God. And at the Council of Constantinople, the first Council of Constantinople - the second Ecumenical Council - the great purpose of the Council was to deal with Arianism and to put an end to Arianism - to restate belief in the Nicene Creed - that was the great purpose of the Council. Along with that there was a subsidiary purpose to make a little clearer some of the articles that had not previously been brought out such as the Holy Spirit. The Holy Spirit had not been under discussion particularly at the Council, it was the deity of Christ. And so the Holy Spirit and one or two other matters like that were made clearer in the declarations of the Council of Constantinople. But the Council faced this teaching of Apollinarius which a few people were following and felt that thought the leaders of the Council hated to say something that was critical of Apollinarius - for he was a true Christian and a true

(7.5) of Christ - they very properly felt that it was necessary and right for the protection of the Christian church on an error to clearly state their opposition. And so the Council went on record that this Apollinarian interpretation was not in line with the Scriptures. It was a theory advanced which denied the true deity of Christ and is wrong. And so far as I know it's never been advanced again by any substantial group of people. But it wouldn't be at all surprising that in any group of Christians you might be in contact with that somebody facing this problem ~~WIKI~~ would preach the wonderful theory to explain it all that was exactly the theory that Apollinarius (8.5) And it is good to be aware of the possibility of the fact that this does not suggest

And so Number 1 (Capital A?) - Apollinarianism was the theory that there was a divine spirit - the second person of the Trinity taking the place of the human spirit in Christ -

and actually it is a denial of the humanity of Christ and was rejected by the Council of Constantinople. Number 2 is Nestorianism and when we get into Nestorianism - as to the historical matter of what Nestorius actually believed, we are in a rather tough problem. If we take the matter of what was condemned by the Council we must agree that a real service was done by the Council in condemning a very dangerous error. And we must agree that this error is harmful that we must avoid it, it is vital, a service was done to the Christian church by the condemnation of this error. But the condemnation of the man, Nestorius, is something on which our historic evidence is such that we want to spend a great deal of time and consideration to decide whether Nestorius really was a Nestorian in the sense in which Nestorianism was condemned by the Council at Ephesus. And it is not necessary that we do so. God will judge Nestorius. God will judge these errors and the individuals as to whether the individuals deserve His praise or His condemnation. What we are interested in is knowing that which we must avoid and which we must hold (10.25)

And Nestorius ever taught it or not, the error which is condemned is the error of making Jesus Christ two persons. And that of course is a very harmful error. Jesus Christ laid in the manger crying for His mother and at the same time He was controlling the stars in their orbits and directing all the processes of the universe. But He was one person. He was not two persons. He was one person. He began at Bethlehem and He existed before the very foundations of the world. As long as God was, Jesus Christ was the second person of the Trinity. There never was a time when He was not. But He is not two persons. He is one person - two natures since the incarnation, one nature before that. Two natures since but one person. Jesus Christ was a person before the incarnation. He was the second person of the Godhead. This person has taken unto Himself human nature. He is now the God-man but He is still one person. And so the Nestorian error is a very harmful error, one which we must avoid. But whether Nestorius himself was actually guilty of this error we must leave God to decide because we do not have the time to examine all the evidences fully and if we did I am not sure we are in a position to get - there were all sorts of personal matters that entered into the opposition to Nestorius. And the Council of Ephesus which made the decision is considered by many as (12.) in many ways. Certainly it was made up of groups which were calling one another names, shouting one another down - in many

ways it was not exactly

(12.25)

But in this one phase of its action it contributed to the advance in our understanding of the facts which were realized from Christians right from the beginning, but now made explicit - that Jesus Christ is definitely one person, not two persons - not a divine person and a human person but one person. And this one person took unto Himself human nature. When we say He took to Himself human flesh, we don't mean He assumed a human body. We don't mean He made Himself appear to be a man. We mean that He was a real man, that He became a real man, that He was incarnate in human flesh. And so Nestorianism which was condemned at the Third Ecumenical Council, the Council of Ephesus, the condemnation is a - in 431 A.D. I believe it was - the condemnation is a real step forward in our understanding of this vital problem and in our seeing divergencies which can go to a point where they are very harmful. But in the case of Nestorius, there were those who felt he was a great martyr, had been wrongly treated, and followed him. Though it was excluded from the Roman Empire they became very strong in Persia and their missionary work extended as far as China. And they did a great missionary work for the Lord. Whether the fact that it entirely died out in China several hundred years ago, and there are only a few monuments left there to record it now, is partly due to error that was involved in it - we don't know. But at least there was much that was good in the movement and it may be that Nestorius and many of his followers were misunderstood and misrepresented. But a service was rendered in getting an understanding of the error which is called Nestorianism - whether we attribute it completely to the Nestorians and to Nestorius himself, or not. Number 3 - Uticianism. And Uticus, as you know, was the abbot of a monastery at Constantinople but most of the leaders in this error were in Egypt which had been the center of the great opposition to Nestorius. And Uticianism holds to the one person of Christ but combines the two natures in such a way that you have only one nature and He's neither God nor man but a mixture which is neither one. He loses the points of His deity and loses the points of His humanity. The other name for Uticianism is Mono-

(15.) - "one nature". The Bible clearly teaches that Jesus Christ has two natures. He is fully God and He is fully man. And so Uticianism gained the support of the greater part of the Christians of Egypt and made great opposition to the leadership in Constantinople which was opposing it and the controversy involved in this led to the Council

of Chalcedon. I'm giving that a separate head here in the history of the doctrine because this Fourth Ecumenical Council is probably second only to the first in its importance - The Council of Chalcedon. And as you know at the - Pope Leo wanted the Emperor to call a council at Rome at which he would have presided and the Emperor refused. And then he said, "Well don't have a council." And the Emperor said, "Yes, we must have a council to settle this matter." And the Emperor called a council at Chalcedon in Asia Minor and Leo was not even present at the council. I've mentioned to you before and it's worth mentioning again. The copy of OUR SUNDAY VISITOR that someone sent me in Wilmington which had on the front page, "Answers to Protestant questions". And one question was about the Ecumenical Council and the answer to it was that it should be realized that ~~XX~~ every ecumenical council was called by a Pope, at every one a Pope presided, every one became effective because a Pope declared its decision to be right and that was the explicit statement of that SUNDAY VISITOR but to refute it you only have to turn to the Catholic Encyclopedia or to any scholarly Roman Catholic publication and find there that at no one of the first four councils - no one of the first four councils was called by a Pope and at no one of them was a Pope present. They were called by the Emperor and their authority they never dreamed required Papal sanction. But it is interesting that Leo though he was completely defeated in his desire that there should not be a council, or if there was that it be at Rome and he preside, he was defeated in that but he was a good theologian and he wrote a discussion of this matter of the person of Christ which simply took

End of Record 21

Now a large part of the Christians in Egypt and Palestine refused to accept the decision and there was a ~~big~~ loud controversy and long discussion which continued. And after nearly two centuries of controversy, the eastern Emperor Heraclius(?) endeavored to get a reconciliation by saying, "Let's agree. Let's make a compromise. There are two natures in Christ but there's only one will. That way we'll satisfy everybody and we'll get a compromise and quite a portion of the Monothicites(?) agreed to this modification of the Council of Chalcedon's decree-- There are two natures but only one operation, one will, one energy. Well this was adopted - even the Bishop of Rome gave his acquiescence though they probably deny that now. They will say his words can be otherwise interpreted. But they were so understood and for a long time it was understood that this one Bishop of Rome had made a great error in agreeing to this suggestion. Because you don't have human nature without a will - the will is a vital portion of humanity. So we'll call this Number 6 - Monothellism - the Attempt to Resolve the Controversy Over Whether Christ Has Two Natures or One Nature - by saying He has two natures but only one will. The greater part of the Monothicites refused to accede to this. But there was a group which agreed that He had two natures but only one will, but it was speedily seen that this does not fit the Scriptural requirements - that He is completely human. You don't have a human being without a will. The human nature includes the will. And so Monthellism as we saw in Church History last year was an attempt to compromise, which did not work - which detached a sizeable group from the Monothicites and some of them doubtless went along in the end with the orthodox formula. But there was established a group of the Meonite Church, persecuted and driven eastward but maintaining their identity as a separate church, holding that Christ had two natures but only one will. The Sixth General Council, which was accepted by Protestantism as true and as part of the standards of the faith, the Sixth General Council held at Constantinople in 681 A.D. declared its belief that in the one person of Christ there are two distinct natures, human and divine and therefore of necessity two intelligences and two wills - one fallible and finite, the other immutable and infinite. Otherwise there is no point in saying, "He was tempted like as we are, yet without sin." You couldn't tempt the divine will. It was the human will which was tempted but which never succumbed. The human will followed the divine will. The human will resisted temptation. He was without sin but He was tempted.

And it has been the view of the whole Protestant Church, as of the whole Latin Church, and of the Eastern Orthodox Church that Jesus Christ has two complete natures - not mixed, not confused but also not separated because they were united ~~by~~ the person of the one person who had divinity. Yes? (Student question) Of course that is the old theological problem. Can you say that Christ was able not to sin or that He was unable to sin? And I think that He was tempted in all points like as we are and we must admit that theoretically

(11.) I would not say that it was impossible for Him to sin but that it was possible for Him to refuse to sin. It was possible for Him to and the human will followed the divine will. But I would not say - His humanity is not just an appearance, just a pretense. He was a real human being. He was really tired. God the Creator of the Universe controls all things - how can He be tired? But Jesus ~~was~~, the God-man was tired. He went to sleep. He was hungry. He said, "I thirst". He was really tired and yet He had all the power of the universe (11.75) He never sinned but there was the theoretical possibility of sin. The human will could have sinned but the human will followed the divine will. He was able to resist the devil and to live a perfect sinless life. Well, that is Number 6 - Monothellism. Number 7 - Brief Conclusion on the History of the Doctrines. The thing that strikes me is - you take the simple Biblical statement, "Jesus is God. Jesus is a man. Jesus is tempted in all points like as we are. Jesus is the Creator of the Universe. Jesus was born in Bethlehem." You take the simple statements and what do you get? One person, two natures. Both natures

(12.5) The two natures not mixed and yet not separate. How can it be? We can't understand it. But we can't understand the simplest things in life actually. We merely see what is there. And we see that this platform here supports me. I see that. I put my foot down and I have no fear that I will sink through the floor, none whatever. And yet I know that scientists have discovered that this is made up of atoms each one of which is at least 99 and 99/100ths % air or space. Someone said an atom is as if you had a center which would be like a size of a football - a little larger than that I guess maybe - the size of this blackboard here - in Philadelphia and then it has an electron which comparing the size would be like say there was a basketball in Kansas City going around the blackboard here.

And all inbetween is emptiness. And with all that emotiness why don't I just sink right through? Because I'm made up of things like that and the platform is made up of things like that and yet I don't sink. It holds. Why? We don't know. We don't understand. We don't understand the simplest things in life but we see what is, we stand upon what is. Life acts like a series of particles shot out from a gun. It acts just like it in some ways. And yet a series of particles like that would never bend from (14.5)

It acts just like waves which would bend But how can it be both and particles at the same time? It can't be but it has similarities to one, similarities to the other and what it is actually nobody knows. But we know certain things about how it acts. How it is that I have a gun in my hand and my hand moves. We can't know - but we do. The central basic things of the universe God has established and we don't understand and when we get into a vital thing like the character of Christ we can't understand it but we can see certain facts about it and we can stand on the facts as revealed in the Scripture. And the fact is that He is one person but that He is fully God and fully man. I cannot see how the Council added anything to our knowledge. The facts are in the Scripture and devout Christians believed them right from the time of Christ. But perhaps they weren't able to express them ~~XXXX~~ clearly because they hadn't thought through some of these particular problems. Seventy years ago many people were arguing about the divinity of Christ. Books were written on the divinity of Christ. It was a credal doctrine - the divinity of Christ. Today nobody talks about the divinity of Christ. Because people came along and said certainly Christ is divine. I'm divine. We're all divine. There's a spark of the divine in all of us and the Christians simply stopped talking about the divinity of Christ but everybody talked about it up to that time.

but since they're using it in that sense, we'll take a new word so they took the word deity. Far as I know there was never a book written, an article written, or anything up to 70 or 80 years ago - this book of the deity of Christ. They always spoke of it as divinity. But today we never talk of His divinity. We talk of His deity because a new distinction has come to it - the distinction between His being like God and His being God. People didn't

think of that before. And these councils made people think of the distinction and many people who hadn't thought of those distinctions before said things which in the light of
are erroneous. But it didn't mean they had an erroneous understanding
But in view of the distinctions as it worked out
to avoid saying
It isn't necessary that we
give everybody a clear understanding of all these distinctions but that we speak in such a
way as to avoid
And so
these councils did not add anything to our knowledge. Our faith is not based upon the
councils. It is based upon the Word of God. What they did bring out was the clear
meaning of what the teaching of the Word of God meant. Arius(?) said, "Jesus Christ
is not fully God". The Council of Nicea said, "Yes, He is". Apollinarius said in effect,
"He's not fully man". The Council of

End of Record 21

Utician said, "He is a mixture. He's a nature that is not a divine nature nor a human nature." And you can't have such a thing - it wouldn't be God and it wouldn't be man. It would be neither. And so simple Christians reading the Bible find a clear answer to this problem. But the controversies raised the problems and clarified the ideas. So we go on to capital B - Implications of the Chalcedon Formula. A was History of the Doctrine. Under B number 1 is That Christ is One Person. This is very vital to have in mind. I don't think anyone would have thought of questioning it if it hadn't been raised. But now that we see and place stress on the deity and on the humanity it is easy to think of Him as a divided personality. But it is not so. The Scripture reveals a Father, Son, and Spirit as distinct persons in the Godhead. The Father says "thou" to the Son, the Son says "thou" to the Father. The Father says to the Son "I will give thee". The Son says, "Lo, I come to ~~XXX~~ do thy will". The Father loves and sends the Son. The Son loves and obeys the Father. And the same is true of the spirit. But there's nothing analogous ~~XXXXXX~~ in the case of Christ. The one nature is never distinguished from the other as a distinct person. The Son of God never addresses the Son of Man as a different person from Himself. The Scriptures reveal but one Christ. He says "I, me, mine" addressed to "thou, thee, thine" and is always spoken of as "He, His" - it is the same person of whom it was said, "Thou art not yet 50 years old". To whom it was said, "Thou, Lord, in the beginning hast laid the foundations of the earth and heavens are the works of thy hand." He is one person but two natures. Number 2 - This Person Has Two Complete Natures. He is truly God and also truly man. We looked at this on the deity of Christ to see that He was truly God, on the humanity that He was truly man. But now we're interested in it in relation to His person - the one person has two complete natures. We have already seen the evidence but I think it would be worth while to look at a very interesting passage in which the two are more or less brought together - Romans 1:2-5. There we speak of the one person but he refers to the two natures - Romans 1:2-5 and also Romans 9:5. In Romans 1:3-5 we read, "Concerning His Son, Jesus Christ our Lord, who was made of the seed of David according to the flesh" (His human nature - He was of the seed of David) "and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." According to the flesh He was the Son of David. According to the spirit of holiness He was the Son of God with power. "By whom we received grace

and apostleship, unto obedience of the faith among all nations for His name's sake." Chapter 9:5 also puts the two together. He's speaking of the Israelites "whose are the fathers, and of whom as concerning the flesh, Christ came" - as concerning the flesh He was an Israelite - "Christ came who is over all, God blessed forever." He is, as concerning the flesh, an Israelite but He is God blessed forever. Charles Hodge gives a very interesting analysis. He ~~XXXX~~ points out clearly that no analogy is complete, no analogy is exact in all regards but an analogy can make it easier for us to understand something that is foreign to our immediate experience. And he gives the analogy of the union between our soul and body. It is a personal union. You are not your body. You are not your soul. Your person has both a body and a soul. Both belong to your person. It is a personal union. Soul and body constitute one individual man. There's but one consciousness - it is the man or person who is conscious of sensations and of thoughts and of affections of the body and acts of the mind. It's a union without mixture or confusion. The soul remains spirit and the body remains matter. You take copper and zinc and you put them together and you make brass. The constituent elements lose their distinctive characteristics and produce a third substance. There's no such mixture in the union of soul and body - the two remain distinct. Neither is there any transfer of any of the properties of the one to the other. No property of the mind is transferred to the body. No property of the body is transferred to the mind. But nevertheless the union is not a mere habitation, a union of contact, or in space. The soul doesn't dwell in the body as a man dwells in a house or in his garments. The body is part of himself and it is necessary to his completeness as a man. As a consequence of this union of soul and body there is a communion of attributes - the person is the possessor of the attributes both of the soul and of the body. We may predicate of the man whatever may be predicated of his body or of his soul. He's tall or short, he's sick or well, he's handsome or deformed but he also is judicious, wise, good, benevolent, or learned. Whatever's true of either element of his constitution is true of the man. But what is true of one is not true of the other. When the body is wounded or burnt the soul is not wounded or burnt. When the soul is penitent or believing or enlightened or informed, we don't say the body is penitent or believing or enlightened or informed. Each - the body and the soul - has its properties and changes but the person or the man is the subject of them all. Therefore inconsist-

tent or apparently contradictory affirmations may be made of the same person. We may say that he is weak, that he is strong. He may have a weak body and be strong-minded. We say he's mortal and immortal because his soul is immortal but his body will die. His body is mortal - so we speak of mortal man and we speak of the immortality of man - both are true. We say that a man is a spirit that will live forever and we say that he's dust and ashes. Both are true. We have a personal union of the body and the soul. A consequence of this is the exaltation of the body. The body of a man in his life is immeasurably exalted above those of a brute because its in personal union with the rational and immortal soul. But at the same time the soul is not degraded by its union with the body, though it may become so - but it is not naturally. And so we have this personal union of body and soul which we can't understand but we know as a fact. We see it as a fact. We experience it as a fact. It is a mystery. Our body effects our soul and our soul effects our body but the two are distinct and yet they are not separated. At death we become in an unnatural state where the body is separated from the soul. And the body ceases to be a body, it becomes simply a corpse. Now Christ is one person but there are two complete natures, just as each of us is one person but has a soul and body. I shouldn't say "just as" because the analogy is not complete but there are enough elements of similarity in it to make it easier for us I think, to understand. The fact that the Bible teaches that Jesus is one person but two complete natures - truly God and truly man. We'll continue there in the morning.

End of Record 23

~~Record 24~~ (This record is entirely blank but the sides of the next one are again numbered 23 and 24.)

Record 23(2) (October 3rd)

We were looking last time at the ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ person of the God-man.

B - The Implications of the Chalcedon formula and under that head we looked at Number 1 - that Christ is One Person. Number 2 - This Person Has Two Complete Natures. He is truly God and also truly man. And we looked at the analogy - we looked at the evidence in Romans 1 and 5 - and we looked at the analogy which (3.5) gives of the body and the soul which are united in one person and which effect each other but which are definitely separate. The soul knows, the body doesn't know. The body thirsts, the soul doesn't thirst. They each have their own attributes, yet they are united in one person. Number 3 - The Two Natures Are United But Not Mingled or Confused. This was in opposition to the Monothicite view which was rejected by the church so definitely and in the Chalcedonian statement which was adopted then and which has been adopted I believe by all Protestant churches and also by the Roman Catholics and the Greek Orthodox. It is stated that He is one and the same Christ, Lord, only begotten, existing in two natures without mixture, without change, without division, without separation. The diversity of the two natures not being at all destroyed by their union in the one person but rather the peculiar property of each nature being preserved and concurring to one person and one subsistence. That was the formula which was worked out ~~III~~ at the Council of Chalcedon which has satisfied most of the Church of Christ since as to the situation taught in Scriptures that Jesus Christ is fully God and fully man. The natures are not separate, they are not mingled, they are not confused. There is not a new - many churches today - that is neither divine nor human but there is a divine nature and there is a human nature. Now Hodge goes on to draw another corollary from that which I am not going to draw because it is going a little beyond the statement. But I'm going to mention it to you and say that it seems to me quite logically to follow the statement. That is that there is no transfer of the attributes of one nature to the other. That is still under 3. Hodge takes it as a separate head. Since number 3 is so very clearly taught at the Council of Chalcedon and accepted by all churches, I'm making it a head - number 3. I'm not making this a fourth head but I am mentioning it and saying that it does seem to me to quite logically follow - that there is no transfer of the attributes from one

thing to the other. The natures are not mingled, they are not confused though they are united in Christ. Hodge has a very good statement where he says ~~THE~~ "humanity in Christ is not deified nor is the divinity reduced to the limitations of humanity." I believe that all orthodox churches would agree on that statement - that humanity in Christ is not deified nor is the divinity reduced to the limitations of humanity". But whether all would go so far as to say there is no transfer of the attributes of one nature to the other - some of the statements some make could not fit with that, though it seems to me that that is logically required in the statement that they are not mingled or confused but that they are united in Christ. I don't know as I'll go further into discussion of that at this point. Hodge has quite a discussion of it in which he dwells a good bit on analogies and the analogies make clearer what is meant but I don't think they prove anything. It does seem to me that it rather logically follows the statement that the two natures are not mingled or confused. The actions of one it seems to me would not be transferred to the other. We'll have a little more to say about that a little later when we look at one particular view which is widely held. Yes? (Student question) No, I don't. I don't know of any verses that prove that the attributes of either nature are transferred to the other. I don't know of any to prove they are. And it would seem rather logical that they would not be unless we had definite proof they are. And in fact is you had definite proof they are then it would make a problem

(8.25) in the view which is so definitely held by the church-that there are the two definite distinct natures and yet the one person. It would make a difficulty if you had a verse which proved that they were transferred. You're meaning about the transfer aren't you? You're not meaning about the number 3 statement that the two natures are united but not mingled or confused. You're not meaning that - you're meaning that there's no transfer of attributes. It would seem to me that the burden of proof would be on those who say there is a transfer of attributes rather than - Now if there was a clear statement that said that the man of Galilee existed before the foundation of the world - that might make a definite problem. If you say "Christ existed before" it doesn't seem to me it does, because you are speaking of the God-man. You're not speaking specifically of His human nature. That is the view that has been held by the church is that Jesus existed as a divine person from all eternity. He

has a divine nature - the same divine nature as the Father - not another one identical with it, but the very same one. There is only one God - Father, Son, and Holy Spirit. But that He took on Him human flesh in the incarnation. He took to Himself a human nature and consequently that He had from then on throughout eternity the human nature in addition to the divine nature. And therefore as God He can say that He fills all space and that He controls the stars in their orbits but as man He can say that He is thirsty, that He is hungry, that He is tired, that He needs sleep. That is pretty definitely the impression one gets from the Scripture and I know^{of} nothing that contradicts that impression. Yes? (Student question - I was just wondering - you're talking about the transfer of attributes mainly from the God to the man. I was wondering about what we discussed yesterday about God the Son not knowing the hour - if that would be considered as an attribute of limitation that might have been transferred in that case to the God. That might be one problem.) There is a big problem on that matter - His not knowing the time. It would seem to me that it is the man who didn't know, that His human nature does not know - that His divine nature surely could make available that fact if it chose. But He chooses not to direct His attention to it - that the man could not know it unless it was told Him, that the divine nature could know it if he chooses to pass His attention to it but that He has deliberately chosen to leave that in the power of the Father and not to call it to His consciousness. That would be my interpretation. (Student question - but it says, "not even the Son" - that would certainly point to His deity there.) The Father has placed it in His own power where not even the Son knows - surely that is the God-man, the person - He does not know. But I would think that His divine nature would have the possibility of knowing. No one of us has in his mind before his consciousness everything that he knows at all times. You ask me something and I have to call it to my consciousness - something that I know - I have to call it to my consciousness to have it available to you. Now yesterday I was walking over there on Serpentine ~~AVANNA~~ Lane and ~~HEPPE~~ a man came along with a truck and asked me where is the 7900 block on Serpentine. And I had never noticed any number 7900 on the street anywhere. And I immediately said to him, "Well now the street ends here I believe so I think it must be that way. I'm not sure what the name of that street is. You go down there a little ways - I don't think it's Serpentine but it could be." After I left him I thought, "It would

have been better if I had mentioned to him that Serpentine down at the foot of the hill joins Rock Lane but after a half a block it leaves Rock Lane, goes up the hill and continues for a mile. Maybe it's over there and that would be a good place to look. Now I knew that perfectly but I didn't think of it then. I didn't draw it to my consciousness. Now I would think that Jesus' human nature would not know the time of His return except as the divine nature revealed it. I would think that the divine nature had it available and by a simple act of will could bring it to His attention but that He deliberately willed not to bring it into consciousness, that He willed to leave that strictly in the Father. That would be my interpretation. I don't know whether my illustration added any light to it or not. It illustrates a point that is true of the human mind that not all you know is before your consciousness. Now in this case I tried to bring that into consciousness but it didn't come till two or three minutes later. I think the Lord could bring anything into consciousness but I would say that He deliberately chooses not to bring it into consciousness, to leave it out because it is definitely felt best that it be kept in the Father's power - the precise time. But everything else about it He knows fully because He makes reference to other aspects of it. Well now this matter of their being united but not mingled or confused we cannot understand it but we can't understand the constitution of the universe or of ourselves. We can't understand them but the fact seems to be fairly clear in the Scripture and I think we can accept the fact and attempt to twist it a little this way or that to make it seem more reasonable, in most cases get us into confusion and difficulties rather than clearing it. And I think that's the great lesson of the Christological controversy - that men try to explain these mysteries by going beyond the facts of Scripture in this direction or that direction or the other direction (14.5) and in so doing they came into that which soon proved to be contrary to the clear teaching of Scripture and so was rejected by the Council of Chalcedon. Number 4 - The Union is A Personal Union. That of course we have been saying in connection with these others. These points cannot be absolutely separated. But it is vital to have it explicitly stated. The union of the human nature and the divine nature is a personal union that is often called a hypostatic union. Hypostasis simply ~~being~~ being the Greek word which we translate "person" - the hypostatic union or the personal union. But it is important to realize

that it is not a mere indwelling of the divine nature such as the Spirit of God indwells in people. The Holy Spirit dwells in each of us, the Christians, but we are not divine. He is dwelling in us but we are human persons with a human nature, indwelt by the Divine Spirit. It was altogether different in Christ's case. Jesus Christ was a person from all eternity but this person who had a divine nature assumed humanity. He did not assume a human person. He did not enter into a human person. He did not take upon Himself a human person. He took upon Himself a human nature. And so He first becomes a God-man, a person with two natures instead of as previously, a person with one nature. Yes? (Student question) God can assume the physical form as Christ did in the He assumed the physical form for a temporary time but there is certainly no body in

purely a temporary assumption when He chooses to do that. Whereas in this nature He assumed human nature to include the body.

And so there is a human body that is united with the spirit of Christ for all eternity. But there is also a human spirit - a human body and a human soul which united were the divine

End of Record 23 (2)

(Student question) Between person and nature. Yes. We cannot fully understand the distinction but we can state that a person is one whom we call human. I as a person speak to you as a person. A nature does not speak to another nature and call it "you". Nature is not human. But the person has a nature. The nature in the human being includes the material body and an (3.5) soul or spirit. That is included in the human nature individuality. The nature of course does not live And there is one divine nature. There are not three - there is one, one God. But there are three persons in the Godhead. And then the one of these three persons has taken to Himself also a human nature though He is a God. He has a nature similar to ours. A nature identical with ours - except without sin - but it is not our nature. It's a different nature. He has a nature which is not merely similar to God, the Father but it is the same nature. There is one divine nature. Now that is the terminology which all (4.5) hold. But to actually understand it - well we can't understand the basic things of life - but that is the way it is expressed. Yes? (Student question) Well, it's pretty difficult to say anything could not be but I don't know of anything where X - (Student question) You say without a human body? Oh no, I thought - now there you're getting away from Scriptural truths into the matter of (5.25) human philosophy. I'll give you my philosophy. My personal belief is that human nature includes a soul and a body but that the body which is a part of the inherited human nature is not a set of chemical elements but that it is something which organized into a certain form, into a certain structure. And therefore when people say, "Well now suppose a man is shipwrecked and ~~XXX~~ he drowns and he's eaten by sharks and these sharks die and other fish eat them and then those fish are caught and human beings eat them. How can his body be raised from the dead? I do not consider the body from which the spirit has gone as a body. I consider it as mere decaying physical matter. But that the body is a principle which will be re-established at the resurrection but it doesn't have to have a single one of those same elements, but it will have a similarity. There is a form, there is an appearance, there are qualities which are ~~XXXXXXX~~ distinctive of the body, which are not tied to a certain bit of matter. It can be entirely different matter but be the same body. Now that's getting

into philosophizing of course and the fact of the matter is definitely that a dead body is not a part of a person, anymore than if your arm is cut off. If your arm is cut off that's not a part of you any more - that's just some chemical element. It's not a part of you at all - it was a part of you. Your spirit is part of you but there is connected with your spirit in some way the potentiality of organizing the physical into a body - and that is what we have. That physical body is a definite part of us - it effects us. The soul effects the body, the body effects the soul. But the soul isn't thirsty, the soul isn't hungry, the soul doesn't need sleep. The body is hungry, the body is thirsty, the body needs sleep. But if the body is injured it can effect the soul and if the soul gets disturbed it can effect the body. But they are distinct. The attributes of neither one are taken over by the other. And Paul says that when we die and go to be with Christ, we are "unclothed" - we are in unnatural state. It is wonderful to be with Christ but we are not in the natural state. Human nature properly requires a body and it isn't of course this particular bit of chemical element, but this put into this form. The body is more the form in which the chemical elements are ^{placed} ~~XXXX~~ and any other elements, any other group of elements

(8.) So that there can be human nature without a

body but it's not completely human nature - its potentiality as a body has not been exercised. (Student question) Yes. Definitely. He had the soul ~~XXXX~~ the mind. That is, He had the one mind which grew. He developed, He advanced in stature and in wisdom the Scripture says. He gained in wisdom, He gained in knowledge. His human soul grew and developed. His divine soul is eternal and infinite and unchanging in His (9.)
His divine soul could not grow because it was already complete. His human soul

(Student question) I would think so. I would think so. That is

with respect to human nature But I do not personally believe
that He transferred to the body omnipotence, omniscience, omnipresence or any of the other attributes which are specifically the attributes of His soul.

He gave to His human body the power to walk on water. I don't think His human body per se had the power to walk on water. But His divine nature enabled Him to walk on the water when He chose to do so. ~~XXXXXX~~ Ordinarily if He stepped in the water He would sink. If

He walked into the edge of the water when He went down into the water and was baptized by John. He stood in the water - He didn't stand on top of the water. The human body would naturally sink into the water if His divine spirit did not chose to hold it up. Yes?

(Student question)- Is your philosophy based on Trichodomy or Dichodomy? Personally I believe in what you might call Polychodomy. I personally don't believe that you can dissect the human nature into two divisions or three or six any more than you can take a chicken and say the chicken is made up of softness and whiteness and the quality of running around and cackling. You can't dissect them - they all belong together. You can make certain divisions for purposes of thought but you can't draw them sharply. And that is my personal theory on this whole long argument about Dichodomy and Trichodomy. I do think there is a way in which the body is distinguished from the rest of the personality - more than any other (11.). But yet I don't think the body can exist as a body

apart from the rest (11.) Yes? (Student question) His body that died on the cross was raised from the dead and walked about for 40 days and ascended into Heaven and still exists in the Heavens. He is eternal with a human body.

(Student question) Definitely - He has a human nature, a human soul, a human will, a human mind, a human being, a human body. And therefore He can enter into our lives and sympathize with us and partake of our feelings and be indeed our companion and our friend in a way that would not be possible for one who was of an entirely different nature from ourselves.

Yes? (Student question) Yes. I think it was then within three days. But I think He could have been raised from the dead just as well if it'd been ten years later and that had all been destroyed. I think He could have. I think in that case it most probably was

(12.5), perhaps not entirely. There is one interesting thing that He said, "Flesh and blood cannot inherit the kingdom of God" but after He was raised when they thought they saw a ghost He said, "This isn't a ghost or a spirit. A spirit does not have flesh and bone as you see that I have." Well now some have thought that flesh and blood would describe the unresurrected body and flesh and bone the resurrected body - that there was a different principle of life that the blood. Now that's purely speculation. It may be so, it may not be so. (Student question) Yes. His resurrected body had certain powers which the ordinary body does not have. My personal guess is that our resurrection

bodies will have similar powers. That's my guess. I don't think it's so stated specifically in Scripture. It is my guess that our resurrection bodies, which will be free from decay, free from weaknesses, will have certain powers beyond what we have now. But I don't believe it will be omnipresence. I don't believe it will be everywhere. ~~XXXXX~~ and I don't believe that His resurrection body was everywhere. I believe that resurrection body was at that particular place though He and His divine nature filled all the universe - fills all in all, always has and always will. Yet I believe that resurrection body, though it had the power to move from one place to another in a way that no ordinary body could do, yet was limited to the particular place where it was. (Student question) Yes, glorified body is another name for it. I would say that Christ had the glorified or resurrection body when He was raised from the dead and that we will receive at our own resurrection, that is, if we are dead and are raised up at His coming, that we will receive the glorified body. If we are living when He comes back we will be changed, as Paul said. We will not all die but we will all be changed. We will then be given a glorified body free from infirmities. (Student question) In Revelation, John, in his ecstasy, saw very little of a clear picture of Christ. He uses very strange figures to describe Him - the great grandeur for one thing

(15.25) And I would have thought the disciples would have felt the same way when they met on the mountain and Christ appeared to them. They saw it was He all right but the gloryX

On the other hand when they walked with Him out to Clivet when He was raised, He must have very similar. And on the road to Amais they just thought this was a stranger coming along. Nothing occurred to them that it was different from an ordinary person. They didn't look closely at Him. And then they asked Him to stop and eat with them and while He was eating all of a sudden He disappeared. So that He had the potentiality but I doubt if there's a change which they saw there.. Though God would see the glory

(Student question) He had His physical body and there were holes in the hands and a hole in His side. (Student question) What will make them up?

reffect body. It had probably certain changes, probably certainly blemishes

and it had the power again to walk. I've heard the statement made by ^{one}scientistx that in matter the electrons are so arranged that we collide with another bit of matter, we can't pass through it.

But he says that it would be possible to have a whole world with them arranged in a different proportion such that he says that right where we are, within this world, there could be another world occupying the same space with people in it with hills, with mountains, with valleys, with everything - all of which we would not see and we would not feel-but occupying the same space since the electrons would be arranged in a different proportion. Now I've heard that in theses ~~whethei~~ it's true, I don't know. There is so much in this whole field of science that no man could know. But to see those potentialities, to know that matter is not the solid thing we used to think it was, but that it is an arrangement - there can be other things. And there can be some arrangement of the chemistry or physics of this body which would be different and yet similar

(4.5). We are told we will be

changed - just how

There are endless possibilities

If you had told anybody 50 years ago that President Eisenhower would talk in Washington and you would see and hear him - he would lift his hand there and they would see the hand lifting here and they would be able to recognize his voice, to recognize the expression

(5.)

And yet today it's a common thing. And for the discoveries that we have made, for every one of the discoveries that we have made, I'd say there are 10,000 other facts that we don't know. But it would seem to me that one thing we can say definitely is that the reusrection body is not tied to the particular bit of matter which we use now. You take yourself now. I don't know that this is true but I've heard it said that in seven years every bit of matter in our body changes. Certainly it is true that there is a great deal of matter in my body now that ~~a month~~ ^{a month grow now} won't be in it. There is a great change constantly taking place in the physical and chemical elements of my body. And in the course of many years it might be utterly changed and yet there is a union, there is a continuance. What makes that continuance? I would think that whatever it is that makes that continuance, that unity, would be a part of essential human nature and that it could take to itself entirely different physical and chemical

and yet

be the same body.

We get here into areas where there's much we don't know but it's good to know what we do know specifically, to know what the possibilities are that we do know and not to be dogmatic about it. But the Scripture does teach that Jesus was a fully man like as we are, tempted at all points like as we are, yet without sin and describes Him with all the attributes of a man, of a physical human being, with weakness as we have it and yet without sin. And he does on the other hand describe Him as the Lord of Glory who is all things, not who held things together but who pulled things together by the

(7.) And all the elements of the universe instead of flying apart in all directions remain in a systematized relation because He is holding them together. And He is causing everything to consist - in the inner structure of the atom and in the relationship of all the universe - He is causing it so to continue and so to be. And He didn't quit doing that when He came to earth. He did it before, He's done it since, He doubtless did it at the same time. And so His divine nature was active during that time. But He took to Himself a human nature and walked about in Palestine and and was nobody's but was a real man. He didn't take on the appearance of man, He took on true human nature

It is a great mystery. We can't understand it but we can't understand the simplest things which (8.) We can't understand it but we can see what there is that we can say that is definitely this way. And what there is where people have made speculation which have brought into confusion. Well, is there a further question on this point? If not, we go on to - Number 4 was that The Union Is a Personal Union. Number 5 - The Attributes and Acts of Each Nature Are Properly Attributed to the Person. We can say ourselves, "I am hungry, I am thirsty." I can say I think this and feel this. I can say I have a relationship to the Lord. I can speak of my body. I can speak of my soul but it's all me, all related to the person. And so it is true of Jesus Christ to say that He is pre-existent. He was from all eternity and it is also true of Him to say He was born in Bethlehem. And to say that He was tired, to say that He was sleepy, to say that He was hungry - both are true. The attributes of either nature may be properly attributed to the person. Now it has been quite common in the church to attribute - to use terminology properly attributed to one

nature and apply it to the other. Personally I think there is a certain danger in that. We say that God died on the cross. Well Jesus was the God-man. Jesus died on the cross. But it certainly was His human nature that died. It certainly wasn't His divine nature that died. ~~XXXXXXXXXXXX~~ Nestorius was criticized because he objected to calling the Virgin Mary, "The Mother of God". Well she was the mother of the God-man. And so it may not be wrong to call her the mother of God. But it certainly is not the usual

(10.5) She was the mother of the man, Christ Jesus. She was the mother of the God-man but God, the second person of the Trinity, existed long before the Virgin Mary did. So the attributes and acts of each nature may be properly attributed to the person and there are cases where a term which probably applies only to one nature, is used as a subject and the predicate, something that is an act or attribute of the other nature - but these are not so common. Many are suggested so it can be questioned seriously whether they really are in that category. Well now let's go on to C - Modern Attitudes. And there I want to mention number 1 - the Lutheran Views. Because at this point there is more difference between the Lutheran view than the views of other Christians than at any other point in theology. But it finds its origin in the matter of the Lord's supper. Martin Luther strongly opposed the Roman Catholic idea which he had formerly believed that the bread and the wine in the communion, when blessed by the priest, can become actually the body and blood of Christ and though they look like bread and look like wine, have all the appearance of bread and wine, they are actually the body and blood of Christ - the view of transubstantiation which the Roman Catholics hold, he strongly opposed and denied and so do all Protestants. But he met with Zwingly, the Swiss reformer, who said that the ~~XXXXXXXXXX~~ bread and wine in communion is a symbol of the body of Christ. He met with him at Marborough, when Philip of Hesse was trying to get the Swiss and the German reformers together to defend themselves against the attacks being made, attempts to destroy them, and they met and on - I believe it was 16 points of theology - they agreed on all but half a one - and that related to the Lord's Supper. They found no difference in their expression except on that one. And that was that Zwingly said that the bread and wine were just a symbol of the body and blood of Christ. And Martin Luther wrote on the table - "this is my body." He said that Jesus said, "It is my body." And therefore it can't be just a

symbol. And Luther refused to give him the right hand of fellowship because of the difference on that point. And Luther took a strong opposition to Zwingly over that point. And when Zwingly was killed, when the Roman Catholic canton in Switzerland attacked the Protestants and they had a battle and Zwingly was captain there and Zwingly was killed, Luther said it served him right for his wickedness on this point. And Luther took a very hostile attitude toward Zwingly. And at the very end of his life Luther was battling against the Sacramentarians - those who deny that when you eat of the bread and wine you actually chew the body and blood of Christ. Luther was very indignant about that and he took this very strong attitude of condemnation of it and questioned

(14.5) eat of the body and blood of Christ ~~XXXXXXXXXXXX~~ if ~~XXXXXXXXXXXX~~ bread and wine are not changed into the body and blood of Christ. So the body and blood of Christ are in with and under the elements. You actually eat of bread and drink of wine but the body and blood of Christ are in with and under the elements. And the question was asked how can it be in with and under the elements and the answer that was given is that the body of Christ assumed the (15.) of His divine nature. And therefore that the body of Christ is everywhere and so is He everywhere in the communion - you actually chew the body and blood of Christ. Not that the bread and wine are changed into - not a transubstantiation - but a consubstantiation, an existing there

We are on a discussion of the person of Christ but this entered into our understanding of the person of Christ and this is the point at which the Lutherans have officially taken the position that the body of Christ received the divine attributes and consequently that the human body of Christ is omnipresent. Now others than Lutherans do not feel that there is any Scriptural evidence ~~XXX~~ or warrant

End of Record 25

and the thing that always impressed me was that Luther wrote on the table - two things impressed me on that - one is that Luther wrote on the table "This is my body" but in the Greek I don't believe there's any Greek at all. It's just, "this, my body" but the Latin translation not having that form of noun and predicate next to each other

so commonly does, the Greek does occasionally, inserts the is and Luther says "This is my body". We must stand upon when he says is. Well now he doesn't say it becomes the body of Christ - the body of Christ is everywhere so it is there. Yes? (Student question) Yes, according to that theory I would think so. I would quite agree. If it's everywhere when you eat anything you would be chewing it. I would thoroughly agree with you. It doesn't seem to me that it is an expedient which keeps that and then it seems to me that if you take when Christ actually said it and Christ sat at the table when He said those words - He said to the disciples, "This is my body. This is my blood." Did those disciples think that He meant that body which was sitting there in front of them talking to them was actually the bread and wine He was giving them. Suppose you say, "How did that football game go last week?" You take a piece of bread and say, "Look, here's the fullback. Here's the halfback. This is the quarterback." And you put this down and you make a representation of them. Nobody would think you meant that actually was the fullback or the halfback. When He was actually sitting there before them and they saw His physical body, that when He said "This is my body" that He meant He'd actually be (4.5), it would seem to me to be a very unnatural interpretation on their part. You take the phrase out of context and you say at the Lord's Supper Jesus said, "This is my body." It's easy to think, "Does He mean that this is His actual body." But when He is sitting there talking to them it seems utterly unnatural to take it that way, much more natural to take it this way. Calvin said we actually partake of the body and blood of Christ but not physically but spiritually. We spiritually feed on Him and when Luther heard what Calvin said, he said, "If they had talked that way in the first place maybe we could have avoided a great deal of this discussion and argument." Yes? (Student question) They have adopted in their credal statement - now here is a contradiction it seems to us. They have adopted the Council of Chalcedon statement. They declare that the two natures are not mingled or confused, that there are two distinct natures. They accept the Council of Chalcedon statement exactly

but they go on to say that the attributes of the divine nature, the omniscience, omnipresence, and omnipotence are transferred to the human nature so that the human nature also assumes these attributes. (Student question) Well, to us it would seem to be a danger of that but they would deny it - they say there is not. But to us there would seem to be a danger. Well we have to stop here and continue next session.

(7.25)

and this is a subject on which we could very easily spend two or three years - Modern Attitudes - because many men have written on the subject of Christology. Many have thought about it, many have made suggestions. We have the simple (7.5). We have something that is entirely fallible and that has itself, except insofar

as it is reproducing what is in the word of God. This is particularly in this present subject because it is dealing with a psychology of the Lord God. And you can't understand the psychology of human beings. We could say we've learned a good deal about it but there's much we don't know. There are a great many facts we know that are very valuable but as to the interpretation of these facts, there are new theories which have been developed in the last 50 years which are fighting against each other, which are attempts to explain the facts on the basis of theory. Some of them have elements of truth doubtless but they'll all be stated differently 50 years from now - there's no doubt of that. And when you try to explain the person of the Son of God and compare Him with your understanding of persons as we know them today, you're getting into a field you could spend years of study on and when you get through it will all be swept away as 50 years from now they'll have entirely different ideas of the inner nature of human personality. But the first of these modern attitudes that we began to look at last time was a subject which is not related to the matter of present psychology or of unbelievers' attitudes because it is very definitely a matter of the attitudes of - starting with men at least - men who are very (9.) leaders and who hold to the Chalcedonian formula

that was number 1 - The Lutheran View. And I mentioned to you last time that to those of us who are not Lutherans, it impresses us that the Lutheran views on this matter, where they diverge from the Chalcedonian formula - and they don't in the main because Luther held rigidly to the Chalcedonian formula and he would insist upon every part of the Chalcedonian formula

and so would all Orthodox Lutherans - they would insist that Christ is very God and that He is very man, that He has two distinct natures - human and divine and that the latter is consubstantial with the former, consubstantial with men. They insist He's one person, one Christ and not two, they would insist that the two natures are intimately united but without confusion or change. These are the points which seem to be clearly taught in the Scripture which the Chalcedonian formula presents and which the Orthodox Greek Church, the Roman Catholic Church, and all Orthodox Protestant Churches have held - they feel that in the providence of God this formula was worked out and stated what the Scripture teaches and not going beyond it. But the Lutherans have added to it and we feel that the addition which they have added is an addition which is related to their peculiar view of the Lord's Supper. And this peculiar view of the Lord's Supper is one which no non-Lutheran really can understand because they deny just as strongly as we do the Roman Catholic claim that the bread and wine are changed into the body and blood of Christ. That they feel as we do, is a superstition, an addition to Scriptural teaching, something which is without warrant in Scripture and which is harmful in its effect - they hold that every bit as prominent as we do. But Luther could not get away, shall I say from his early upbringing, from the emotional

(11.5), the relation to the Lord's Supper - or shall I say as He would have said, "You can't get away from the words of the Scripture, 'This is my body'". That is what he bases his argument on and he was very much against Zwingly, very, very bitter against Zwingly because they said bread and wine are symbols of the body and blood. And when Calvin said, "No, we do feed upon Christ dynamically and spiritually - we actually do feed upon the body and blood of Christ." But Luther said, "If they had talked this way, much discussion could have been avoided, much unnecessary confusion could have been avoided." And it sounded when he spoke that way as if perhaps he would have been read to accept Calvin's formula. But he never got that far. In his latter days he was very much stirred up about many things and counted

(12.75) and his closest friend, the man in whom Luther had more confidence than any other human being was also a close friend of Calvin. And sometimes when Calvin would write him a letter, he would write back and say, "I don't dare show the letter to the master because he is just in such a fever today - it would excite him unnecessarily and I don't care to show it to him."

But after Luther's death, Philip Melancthon, who Luther had considered - he had more confidence in him than in any other human being, his very best friend and he was ready to put utmost confidence in him - ~~XXXXXXXXXX~~ - people began to call Melancthon a "cryptal Calvinist", a secret Calvinist. And ^{the} people who followed Melancthon they called the Philinists and there were other people who were strongly against them and there were various disputes on various lines and the Lutheran groups got so divided up that the Jesuits said that every Lutheran church was a different denomination. And they said it was getting to be a lot of different religions and they didn't think it could last long because there was such diversity and then a group of Lutherans decided to weld a unity and they organized together, they worked out a compromise among themselves which they called the Formula of Concord. ~~XXXXXXXXXX~~ Now we go into this in Church History later. We're only touching on it for

But this Formula of Concord took a strong stand against what they called Cryptal Calvinism. It rejected certain Calvinistic views which we feel that Luther himself strongly held. But the main point of rejection was on this point of the Lord's Supper. And on this point they took a very strong position and it is interesting that in the Formula of Concord, Section 7, Article 7 is on the Lord's Supper. And Article 8 is on the person of Christ. And so if we make a statement that Luther and the (15.25)

most of that group had been Lutherans since the time

that they have moulded their view of

the person of Christ to fit their view of the Lord's Supper. We certainly have rather definite evidence for this in the way they have placed it in the Formula of Concord in which the Lord's Supper is Article 7 and The Person of Christ is Article 8. And a large part of both of them is given to inveighing against those who deny their views on this point. So in Article 7 under the Lord's Supper they ~~XXXX~~ start right out with the matter of which they attack in the very beginning. It is their strong thing that they are opposing in the Formula of Concord. They take their stand on the Lord's Supper - "We believe that in the Lord's Supper the body and blood of Christ are truly and substantially present and they are truly distributed and taken together with the bread and the wine." And they continue in this Article 7 dealing with this point. They definitely reject the Roman Catholic view of transubstantiation, but they insist that when you take of the bread and wine, you do take of the body

End of Record 26

you actually take them. And of course to some of us who don't accent that view, we don't quite see how this answers the basic starting point. Because their starting point is, "This is ~~XX~~ my body" and they don't say the bread and wine are the body of Christ. They don't say that. But they say that when you eat of that you also eat truly of the body and blood of Christ which is in with and under~~x~~ the bread and the wine. Yes? (Student question) It never became the body. That's the Roman Catholic view which they definitely deny. And that to us is the logical inference (3.5) that it is based upon the statement, "This is my body". But they don't say that it becomes a body. They say it is still bread and it is still wine but when you partake of them you at the same time truly are partaking of the body and blood of Christ which is in with and under the bread and the wine. (Student question) Well that - we can't understand their reasoning because what they say is that the body and blood of Christ is everywhere. And if it's everywhere, why

I don't say I can't follow the logic because I can. But that's not our present subject. Our present subject is the person of Christ. Yes? (Student question)

Roman Catholic (4.75)

he does not explicitly wish that what the priest is trying to do shall not happen. If he does that The Roman Catholics for any benefit from their ceremonies requires a passive sort of a faith. They do not require an active faith. There is a desire to receive what the church gives. And there is no desire to not receive what the church gives. Of course both the Roman Catholic and the Lutheran agree to the words of Paul that if anyone partaketh he receives damnation. They both recognize that. But the Roman Catholic would say, "If he comes to get what the church has to give, and has no desire to interfere with They'd say that they agree with us that we are saved by faith but they say their difference is that we add to it - we say you're saved by faith alone. The Roman Catholics say it's faith plus. You have to have the faith, but they thin the faith down sort of. It's not very explicit in relation to Christ. But the Lutherans - there are those who have said as you partake of the bread and wine, if you don't believe, it's just nothing - you don't get anything from it. And the Lutheran denies that - in the Formula of Concord they very explicitly say that it is wrong to say that the unbeliever does not also eat - everyone eats

of the body and blood of Christ who partakes - but that those who unworthily and unbelievingly receive it, they receive condemnation rather than justification for themselves. But this belief of the Lutherans, in order to hold it, we think it is, they add to the doctrine of Christ, the theory that His divine attributes are communicated to His human nature. The human nature and the divine nature are distinct they would say. They follow the Chalcedon Formula but they say the attributes of the divine nature are extended to the human nature and therefore the human nature of Christ is now omnipresent, it is everywhere and that includes His body. So His body is everywhere. They say, "Now the foundations on which we rest in this controversy with the Sacramentarians, are the following: The first foundation is an article of our Christian faith, to wit: Jesus Christ is true, essential, natural, perfect God and man in unity of person inseparable and undivided. Secondly, that the right hand of God is everywhere, and that Christ in respect to ~~His~~ humanity is truly and in verity seated thereafter and therefore at present governs and has in His hand and under His feet, as the Scripture says, "All things which are in Heaven and on earth." At this right hand of God, no other man or even any angel, but the Son of Mary alone is seated. (8.5) He is able to effect those things which we have said." That is, He is the right hand of God and the right hand of God is everywhere and therefore He is everywhere and everywhere means His body as well as His soul. But they nowhere say that the bread becomes the body or that it is the body. The body and blood are in with and under the bread. The thing that I can't see is then why you don't eat of the body of Christ at an ordinary meal. I don't see what there is of specific to this. I don't see how "This is my body."

(9.) But it is based upon Article 7 I believe, that Article 8 comes. And Article 8 is that the attributes of the divine nature have been - are attributed to the human nature. Now in some of Luther's first statements there were statements which seemed to say that the divine is communicated to the human and the human is communicated to the divine, as the two are combined together. But this was very soon given up. And the Lutheran view as held is that the human nature received the communication of the divine attributes but the divine nature received nothing from the human nature. And the human nature of ~~Christ~~ therefore is almighty, omniscient, and everywhere present both as to soul and body. And this was true from His incarnation. Well now that's pretty hard to read the Bible and to think that His

body was everywhere when He was walking about in Galilee. Nothing would suggest it.

But that is the view (10.5) and

at this particular point, we who are not Lutherans, feel that in order to defend a certain view of the Lord's Supper, they have gone beyond the Scripture and gotten into that which we cannot feel is logical and which seems to us to contradict actually the teaching of the Chalcedon Formula though they don't believe it does because they hold to the Chalcedon Formula just and clearly and definitely as we do. Well, we could take weeks on this Lutheran view but I think for our purpose in this class we will have to confine ourselves to having as clear an idea as we can of what the main points of their view are and to go on - there are books where you can study it at length if you find it necessary some time. Once in a while you'll come across these men who are very much stirred over these things, who feel that it must become a basic thing. My personal feeling is if I meet a fine Lutheran who stands on the Chalcedonian formula as they do, stands for the Word of God, I'd rather work with him for the salvation of souls and not get into argument with him on whether the body of Christ is omnipresent. I'd rather do that and I'd rather keep out of what you will find young men who are on the point of becoming proselytes - and in some cases the proselyte becomes the strongest supporter of a view - and in such cases it will be necessary in your ministry perhaps, it will for some of you, to be able to deal with an individual and to

(12.25) and from my viewpoint it is ~~XXXXXX~~ necessary to have an idea of what the view is, to have at least an idea of what we think are the main difficulties with it, and an idea of where you can go to get further material when it's necessary. If we were to go into it fully here, we wouldn't have the time. At least we will see the different views that different groups have held and have tried to present it logically and we would see the contradictions among themselves and we would see to how great an extent our criticisms are valid and where be reasonably attacked. But I don't think that for our particular purposes that is necessary. And I do think it's necessary that we get to much more material, where we're dealing more definitely with what the Scripture says. The big objection seems to me - if the Bible said anywhere that the body of Christ is omnipresent, though it would be hard for me to understand, I would accept it. I would certainly accept it if it were clearly stated. But I know of no place where a statement is made which seems

to me to be a valid basis on which to build such a conclusion. It seems to me that it's based solely on that statement, "This is my body" and that statement does not seem to me to be satisfied by the statement that we truly eat the body and blood of Christ when we eat of the Communion, if we insist that they are not changed into it, they simply are in with it. This bread, that which is in with and under it, is my body is just as far removed from saying, "This is my body" as to say "This bread is a symbol of Christ". Neither one of them is exactly what He said but we always (14.) and as Christ was sitting there at

the time, I cannot imagine that anyone ~~beside him~~ beside him thought that He meant that this bread that He held in His hand was actually was His body. Well, I think if the main point is clear I think that is all we had better take time for now. And go on to number 2 .

Number 2 is of much less importance than number 1 because number 1 is dealing with the view of a large number of people including many very earnest Christians through the ages including a very large group of very earnest Orthodox people today - the Missouri Lutheran Synod - which names most of its schools Concordance after the (15.)

and which holds tenaciously to orthodox Lutheranism to so great an extent that its ministers will not cooperate in any religious service with anyone who does not accept these views of the Lord's Supper. They have no religious cooperation with those who do not accept those views. But they are a group which is putting its big emphasis on the great basic things of the Scripture. Myer was not altogether at one with them in quite their exclusive stand and he died about ten years ago I believe - but before that he had a nationwide broadcast which was thoroughly evangelical and very, very , spoke very highly of our work but many of the others do not have as friendly an attitude toward those who are not Lutherans as he did. I was told three years ago by one of our graduates, a Concordiant Lutheran minister was trying to get He said you to to our seminary a year or two and then become one of our ministers. He said, "We had ten years ago three quarters of a million people and today we have a million and a half. " They are growing, going forward, and it's based mainly on their strong evangelical beliefs - also some very good ideas of organization which they have for building churches and so on. But unfortunately they hold very strictly to this one point which we do not find in the Scripture and on which Now we will a little later look at

Kenosis and Kenosis grew out of it originally because as you read the Scripture you said, "How can Jesus Christ walking there and talking with the disciples, being hungry and thirsty and needing sleep, how could His body there be omnipresent, be everywhere and be omniscient, know everything, and be omnipotent" And their answer had to be, "Well, He emptied Himself." And so the divine nature also didn't have these things on earth and so there was a big division between those Lutherans who said that while on earth He did not possess these attributes and those others who said He possessed them but He did not use them while on earth. But that's getting on to Kenosis - we'll look at it a little later. Now Number 2 is Isaac Watts' Peculiar Views and this is a view, so far as I know held by only one man but he is a man whose name is

End of Record 27

the second isn't actually of any comparable importance to Number 1 because it's held by so much fewer. But we should say this about Isaac Watts. He was an Englishman - a very, very fine person, a very fine Christian - there is no Christian hymnbook I believe in existence which does not have some hymn by Isaac Watts. And his hymns are very excellent - filled with sound Christian theology. YOU get real Christian emotion in Isaac Watts hymns and you also get real Christian thinking. They are among our very finest hymns. He wrote hundreds of them and many of them

Any hymnal will have some of them in it. And

Watts wrote a dissertation on the Christian doctrine of the Trinity in which he presents the orthodox view very, very excellently. (3.75) says, "In this dissertation the common church doctrine ~~XXXXXXXXXX~~ is presented in the usual form and sustained by the common argument with singular perpetuity and force." But Watts also had a peculiar view which he brought into three discourses which he wrote in which he maintained that the human nature of Christ, the human soul of Christ was pre-existent - not merely Jesus Christ as a divine Logos but the humanity of Christ, the human soul of Christ was pre-existent. I don't personally feel that there is any Scriptural evidence for such a view. I'm not sure that very great harm is done by it but I must say that most ~~XXXXXXXX~~ of what Watts wrote is so very excellent that it certainly do very much harm to him but it did lead some people to think of him as the

(5.) or as having a wrong idea of the person of Christ. In some way he

had departed from the faith of the church - so far as I know - the only point in which Isaac Watts differed from the standard orthodox interpretation of the Bible - this idea of his that the human nature of Christ was pre-existent as well as Jesus Christ, the second person of the trinity. Hodge has half a page of the more obvious objections to this theory - first, it is contrary to the common faith of the church; second, ~~XXXXXXXX~~ the passages cited in Scripture for it he thinks are insufficient to teach it. He says if Christ could say, "I thirst" without implying that his divine nature was subject to the wants of the material body, so He could say "all power is given unto me in Heaven and earth" without teaching that the power vests in His humanity. And then the idea that Christ's human soul is the first and most exalted of created spirits, Hodge says, raises Him as a man beyond the reach of human sympathy, makes Him farther removed from us than the Angel Gabriel. Now the Bible teaches that we have one true God who is nevertheless a man like unto His brothers whom we can embrace in the arms of

our faith and love. Well, we won't even spend much time on Watts. Nobody believes it today as far as I know but since he was a very great Christian and a figure you come in contact with, it is good to know just one slight deviation in his attitude. Yes? (Student question) A very good question. It's a question I'm glad you raised because I think it gives a good occasion to give a word of observation of my own experience. I find that in life you will constantly come against people who have something they think is tremendously important and they're heaped on it - and it may be very trivial, it may be of no importance. It may be something which is a bad admiration or it may be something which is a very kind admiration. But somebody strikes what he thinks is a clever idea that explains something in a new way and most of us feel that he has (7.5) and

we don't think his explanation is any good on this particular point but he's just heaped on it, he's got to keep talking about it and then try to get other people to hold it. Now Watts was not that bad on this point - I don't think he was - but he did write three discourses on it. And those three discourses led a good many people to think that he didn't hold the orthodox view of Christ because he talked about the human soul of Christ being the first created of all God's creatures. Well the Arians say Jesus Christ was the first created of all God's creatures. But he held that Jesus Christ, the divine Lord, is God for all eternity. He held the orthodox view but His human soul was the first thing created. Well we have no Scripture statement that He was (8.5) We

don't have any statement that He wasn't. I personally don't see any great harm if somebody wants to speculate it might have been. But it does not fit with the strong emphasis of the Scripture that He was man as we are, tempted in all points like as we are, but without sin. The genuineness of His humanity of Israel, born of the seed of David, is so stressed that if there were a great deal of teaching on this I would think that some of it might get into ~~XXXXXXXXXX~~emphasis. As far as I know nobody

(9.) Yes? (Student question ~~XXXXXXXXXXXXXXXXXXXX~~ Pre-existence does not preclude creation does it?) Oh, he holds it was created. He holds that all human beings have been created. God alone is uncreated. And Jesus Christ, the second person of the Trinity, is God and he wasn't created. He is from all eternity - but that the ~~very~~ very first thing that God created was the human soul of Jesus. That's what he thinks. The

Arians hold that God the Father created God the Son at the very first - which is altogether different - that is a very harmful view while this is an aberrance that has dangers but is not in itself particularly important. And I wouldn't even mention it except that Watts is a figure we're going to come against. It's good to know of his many excellencies but of this one rather minor

(9.75) ~~XXXXXXXXXX~~ on such a

(Student question) That may have. But of course in those cases He seemed just to have taken the appearance temporarily. But you will find as you go on in life you will have people who are so stirred and enthused about the answer they've got to some particular point of theology or of economics or of life in general and they're so stirred about it they can't think about anything else. I don't think Watts was that bad but with many of them I feel like saying, "Well, why is that so important? Let's take the great things the Lord has given us and let's work forward on them." I met two Roman Catholic priests at two different times and I was interested at the contrast between them. I was on the boat coming back from Berlin after my first year of study there and I ran on to a Roman Catholic priest who had just been in Rome to study. And as I talked with him, he was tremendously interested in what I had been studying and he had been studying about the higher criticism and about the evidence against it. And he was greatly interested in the defense of the great doctrines - in the facts of the Bible, the facts of Christ's deity and so on. And as we talked we found that we had a background which ^{was,} on the points we discussed together, ~~XXXX~~ very similar. We found a great sympathy with each other in this even though recognizing that there were differences between us. But we didn't get into those. And I preached on that boat coming back that time and I met him afterward. And he said, "You know I was very much tempted to come in and hear you. Unfortunately I had my priestly garb on. If I hadn't had it I would have come. With it on - there are a lot of Irish people on the boat - and if they had seen me go in, they would have thought it was all right for them to go in too. I couldn't mislead them that way." But you know I met another one - three months later I was going back to Germany and on the boat I ran on to a Roman Catholic priest, belonged to some order, going over there to study - and began to talk with him. And immediately he began talking about transubstantiation, their particular views, and how terrible it was not to believe these things, and so on. And he had that feeling that these things were so tre-

mendously important. There was no real fellowship between us whatever. Now of course I believe ~~in~~ salvation by faith alone is tremendously important - and that is the great error of the Roman Catholic Church. But I do think that we can find some real fellowship in the defense of the Scriptures with others who are interested. But I was interested in the difference between the attitude of these two people - of the one on ~~this~~ specific point but this tremendous emphasis, the other was putting the emphasis on those things which we had in common. You will find - you say, "What's the difference? Why is it so important?". Well man after man will think something is so very important - but I don't think Watts was that way. He wrote three essays and I don't think it's the harm these did as the harm they did to his reputation through people who misunderstood them and thought they were much greater aberrances than they were. Well now let's go on to number 3 - Kenosis. Kenosis is a subject on which again we could take a year if we wanted in looking at the many views and the many different varieties of these views and the attitudes which have been taken. The main reason it's not necessary for us to take a week or two on it is that nearly any book you read on theology today, on referring to Kenosis will say that these views are of little importance in theology today - that nobody holds them today. It has become a matter of history; namely, this matter of Kenosis. But 50 years ago it was tremendously vital and it may come back - could easily come back. But I don't think the chances of it are enough that I'd want to put aside other things that are today of tremendous importance for the sake of taking a long time on it. But I do feel that it is wiser that you be oriented. This Kenosis is based upon a statement in Philipians which our English Bible translates "emptied Himself" and the Greek word there, the noun derived from empty is Kenosis - the emptying. Now this idea of Kenosis begins in the Lutheran Church and up until 1850 it was hardly held to any extent anywhere else except in the Lutheran Church. It was a matter of great importance in Germany up till about 1850 - that is, during the years shortly before this. But it was of little importance elsewhere. After 1850 it became of much greater importance in certain other areas. Now the Kenosis finds its origin in the matter of the problem, if Jesus Christ from His incarnation was possessed of a human nature which was omnipresent, omnipotent, and omniscient, how does it come that He acted like a man who was limited and who became hungry and so on - how does that happen? And so they

thought the answer was found in this statement "~~He emptied~~ Himself". I'd better read the precise passage. It is not given where Paul is setting out to explain doctrine to them. He is in Philippians 2 setting out to give them an example. He's not giving a discourse on the person of Christ, or what Christ is, but he's giving an argument that we should show humility. He says "let nothing be done through strife or vainglory but in lowliness of mind, each esteem others better than himself. Let this mind be in you which is also in Christ Jesus, being in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant

End of Record 28

and was made in the likeness of man and being found in the fashion of a man

and became obedient unto death even the death of the cross

Paul didn't start out to explain a doctrine here but to give us an example and in the course of the example he said that Jesus humbled Himself, emptied Himself. He did not think that being on an equality with God was something that must be grasped. And so some said He gave up His omniscience, omnipresence, His omnipotence when He was on earth here and took them back when He was raised from the dead. Others said, "No, He did not give them up. He always possessed them but He simply abstained from using them at this time." There was quite a difference about it. It was not greatly stressed in Lutheran theology until the 19th century. And during the 19th century there were a number who had tendencies, which I would call definitely modernistic, tendencies away from the clear teaching of the Scripture, who took this phrase and emphasized it and Hodge in his second volume deals with a number of these German scholars who took these views - either that the incarnate Christ did not possess the faculties or that He did not use them. Hodge shows the error and the weakness in the views of some of these men. There's an article in the Herzog (4.5) Encyclopedia on Christology. There's one on Kenosis has some interesting material but the one on Christology perhaps is even better. In dealing with the matter of Kenosis it points out that it is pretty hard to hold that He changed Himself, He gave up that which was essential to His being, He emptied Himself in that way, without asserting with the Kenosisists ~~that~~ the growth of the divine Logos who is unchangeable in His nature. God is unchangeable. Man is changeable. Man develops. God doesn't. Well, you just about have to hold that Jesus Christ has the two natures and while they were not separated they were not mixed - or else you get into utter

(5.5) in this form. The view was not stressed much in Germany after about 1850 ~~XXXXXXXXXXXXXXXX~~ but it becomes of much greater importance to us after that because about that time it spread to England and America. And in England and America the Kenotic view came to be quite widely held by some very prominent British scholars and writers and some leading American writers too in the last half of the last century. And their holding of the view was not similar to the holding of it of these theologians. In

the case of many of them we have to feel a real sympathy with them in it because England in the last half of the last century was faced with the spread ~~XXXX~~ of the Darwinian theory of evolution and many highly (5.75) scientists who were attacking the supernatural views of the church and being met by many very orthodox divines who had been rather shifting along lazily and not really working. In the last half of the last century there was this sharp conflict in which the Darwinians succeeded in persuading the mass of the English scholarly world that their views were correct and the same is true of the higher criticism. And so there were good men who believed in the Biblical teaching of salvation through Christ and the great doctrines of the Bible, who became convinced that the Bible actually had come into existence through a higher critical process. Moses hadn't written the Pentateuch - it was a series of writings of different periods which had come together by this natural process and they believed the higher criticism and yet they believed in the deity of Christ and they tried to recognize that. And what could they do? And they found in Kenosis a means of holding the Christian doctrine without giving up the Bible. And so there were some godly Englishmen - Bishop Gore, one of the outstanding. Some godly Englishmen who desired to hold to Christian doctrine but felt they could not hold to the dependability of the Bible. And therefore how could Jesus be God and say Moses wrote the Pentateuch if Moses didn't? Well, He had emptied Himself, He didn't know. How could ~~XXXXXXXXXXXXXXXX~~ Jesus say these things and still be God - well He'd emptied Himself, He didn't know the difference. And so they tried to save the deity of Christ by adopting this Kenosis theory. Well, it doesn't work. But I think even more interesting than ~~it~~ the fact that it doesn't work, it exegetically does not work, the doctrine does not work, if we don't have the Bible we have nothing - I think the historical development is even more interesting that their whole effort to hold to the doctrine without the Bible was swept aside in the progress (9.0) and today is no longer. But it can easily come again as you find others who believe Christian doctrines and then become convinced of the higher criticism and want to keep the doctrine. They can try to find a refuge in Kenosis. Now I have much more respect and regard for somebody who tries to find a refuge here than somebody who's using it as a means of tearing down faith. You see you can approach it from both sides. It is incorrect, it's wrong, it's not what

the Scripture teaches. The Scripture teaches He gave up His

(9.5) but God. It doesn't mean He gave up His powers. It means He gave up His glory.

He gave up His standing. He submitted Himself to limitations of human life. He humbled

Himself is a good translation rather than He emptied Himself - He emptied Himself of

this standing and assumed the humiliation

But it is

a refuge which is a false refuge and today in our life we may find good Christians

trying to use this for a refuge. In such a case we should have sympathy with them and

try to help them but try to show them it is not a satisfactory refuge. Well we'll con-

tinue at 2:30.

We were speaking about Kenosis and I did not give you the names of the various men who

held the view in Germany in the first half of the last century nor did I give you the

names of some of the outstanding scholars in England who held it in the latter part of

the century. But I did mention to you that there were those who took it as a refuge

and I think that is the thing to note about Kenosis and to a certain extent it can be

said also about some types of Neo-orthodoxy. It was a refuge for them and at the same

time there were others who went into it as a step toward unbelief. It could work both

ways. It can be for some an attempt to hold ~~XXX~~ to the doctrine of Christianity when

they feel that the foundation in the Word is gone. The Bible's gone, they can't believe

in it any more because it's just a result of a critical process, various myths and

(13.) that have come together, but they've been trained in these doctrines and

they've been saved through Christ the Savior and they must be saved even if you can't de-

pend on the Gospel, you must be saved and they want to hold. I remember how when I was

in seminary how amused I was to read the introduction to the book IN THE DAYS OF HIS FLESH -

one of the required books there on the life of Christ - a very beautiful presentation of

many facts of Christ's life. But the author in the front of the book takes the position

practically that as a result of the Kenotic theory and the lateness of John, we can't be

sure about the statements in the Bible. They may be so, they may not be so, they may be

true, they may not be - we don't know. He says, "What can we stand on? Well, when we

read the discourses in the Gospel of John something in our spirit says this must be

Christ's doctrine so we can believe the discourses in John even though we don't know

whether any (14.) here in John are correct. Well of course that's a position of utter shifting sand - nothing to stand on, whatever. And it's a man who has come to a belief and he wants to cling to it and the evidence is gone. Well, Kenosis was held by some very godly people who intellectually had lost their belief and were trying to cling to their emotions and you must feel a sympathy for them. But it does not last - it's not a refuge which can abide. And by the beginning of this century it was pretty well disappearing. I would like to read to you a little bit from Warfield's references to it. There are quite a few thoughts that I could take and arrange 1, 2, 3, a, b, and c, but I'm not going to do that. I'm just going to read you these two pages here and you will note some rather important things in it. This is Warfield's CHRISTOLOGY AND CRITICISM - page 375 to 376. It is the article called "The Twentieth Century Christ" - an article which he wrote for the

(15.) Journal in 1914. I mention the date because when he speaks of "present views" he means 1914. Now here's what he says: "The present great extension of purely humanitarian conceptions of the person of Christ has its source ~~in~~ obtained without a gradual development in the process of which there has been enunciated a variety of compromising views seeking to mediate between the doctrine of the true nature and the gross humanitarianism. The most interesting of these is that wonderful construction which has been known under the name of Kenoticism from its vain attempt to impress ~~XXXXXXX~~ itself in the declaration of Paul- Philippians 2:8 - that Jesus being by nature in the form of God, "emptied Himself" - as our Revised Version unfortunately mistranslates the Greek verb from which the term Kenosis is derived - "and so became man". The idea is that the Son of God in becoming man, abandoned His deity, extinguished it so to speak, by immersing it in the stream of human life. This curious view bears somewhat the same relation to the ~~XXXXXX~~ tendency to think of Christ in terms of pure humanity, that the Lutheran Christology bears to the opposite tendency to think of Him in terms of pure deity. And that was an attempt to secure a purely divine though not theoretically denying His human nature. So this was an attempt to secure a purely human Christ without theoretically denying His divine nature. In effect it gives us a Christ of one nature and that nature purely human though it theoretically

explains this human nature as really just shrunken deity." Then I'll skip a few lines that refer to other things and take a little explanation if we stop over them but continuing on the next page he says, "Kenoticism takes away our very God. For what kind of God is this that is God and not God alternately as He chooses and lays off and on at will these specific qualities which make God the kind of being we call God.

End of Record 29

Of course this is all, as Mitchell aptly describes it, pure mythology and the only wonder is that it enjoyed considerable vogue for a while and indeed has not yet fully passed out of sight on the outskirts of theological civilization. ~~XXXX~~ ^{?(3.)} seems to raise his eyebrows a little as he remarks that it has gradually died out in ~~XXXXXXXX~~ ^{Germany} but has seemed to find supporters in England. In Sweden too he adds with meticulous conscientiousness it was constantly defended as late as 1903 by Oscar Benson. The English writers to whom he (3.25) are men of brilliant parts such as D. W. Forrest, W. L. Walker, P. D. Forsythe and latest of all H. R. MacIntire. But even writers of brilliant parts will not be able to fan the ~~XXXX~~ dead embers of this burnt-out speculation to life again. Humanitarian theorizers are in ~~XXXXXXXX~~ search of a true man in Jesus, not a shriveled God and no Christian heart will be satisfied with a Christ in whom we quote again "there was no Godhead at all while He was on earth and in whom there may be no manhood at all now that He's gone to Heaven. It really ought to be clear by now that there cannot be a half-way house erected between the doctrine that Christ is both God and man and that Christ is merely man." The next paragraph he starts with the words, "On the sinking of the Kenotic sun beneath the horizon there has been left, however, a certain afterglow hanging behind it." So you see how in 1914 he felt that this Kenoticism, which had been such a strong movement was pretty well dying out and disappearing. The reason is that those who had believed in the divine Christ but were becoming convinced that in the light of the evidence we must believe in a purely human life, were trying theoretically to hold to the divine Christ. You give up the Bible, you give up the deity of Christ - the rest of your doctrine's gone - inevitably though perhaps not immediately. And if the Christian doctrines go, in the next step the Christian ethics go. Those are very important things to realize. Now we won't take longer now on Kenosis but we'll go on to mention quite briefly four men who are very important in modern thought movements and I just want very briefly to mention them in their relation to the person of Christ. And the first of these - I'll mention the belief here rather than the man - Number 4 - Socinianism. Socinus was a man who lived - an Italian - who was born in Italy in 1539 and who went to Poland and spent the greater part of his life in Poland where he died in 1604. Socinus is often

thought of as the founder of Unitarianism. And Unitarians are often called Socinians. But as Hodge points out on pages 418 to 420 in his chapter on the person of Christ, Socinus actually held views and taught views which were far more exalted views of Christ than are held by those who in Great Britain and America are called Socinians - by whom Christ is regarded as an ordinary man. Socinus held to the great exaltation of the authority of Christ, held that all men owe their salvation to Christ, that no-one could be called a Christian who was not really a worshipper of Jesus, that he denied the pre-existence of Jesus. He believed that He was a man who was given divine attributes and who, since His resurrection, had all power committed to Him on account of this exaltation and authority, may be properly called God and is to be worshipped. Socinianism, like the Unitarianism of New England of 150 years ago, would be considered by the average modernist of today almost fundamentalist. But from it, as from the New England Unitarianism, developed a type of religion which eventually resulted in the churches being emptied and in the people giving up all belief in the supernatural altogether. It is an attempt to hold the Christian ethics and to much of Christian doctrine while giving up the main basic teaching that Jesus Christ is God and has always been God and that He is one person but fully God and fully man.

Number 5 - Swedenborginists. Swedenborg was the son of a Swedish fisherman born in January 1689 and died in 1772. A man of high education and of very great scientific attainments, an outstanding thinker, an outstanding scientist - but when you read some of his visions of future Heaven and Hell and conditions - you really wonder whether he was in delirium tremens or something. Some of them are very, very strange indeed. But he was a man of great brilliancy and a very attractive personality and if you question whether Swedenborg is still a factor of any importance at all when it is now nearly three hundred years after his birth, get in a car and drive about ten miles ~~XXXX~~ north of here to Bryn-Athyn and see there that beautiful great cathedral which has been built within the last fifty years by the followers of Swedenborg, where they hold their services, and dedicated to the teachings and beliefs of Swedenborg. Swedenborginism is not a comparatively large group but it is very widespread and there are a good many people who are very

(9.5) Yes? (Student question)

It's a tremendous cathedral - must be hundreds of thousands, perhaps millions

But Swedenborg taught that God was not only essence but form and that form was human so God is the eternal God-man. There's one divine essence and can only be one divine person he believed. He taught that man was created in the image of God but the image of God is a man's image right from the start. Men are sinful, born with a evil but they've not lost their ability to do good. Christ, he holds, is Jehovah the only living and true God. He denies the Trinity. He teaches that Christ's redemptive work does not consist in bearing our sins on the tree or making satisfactory ~~to~~^{to} the justice of God. He rejects all such ideas, salvation is entirely subjective. Pardon granted on repentance. It won't be necessary for us to attempt to refute these ideas. The positive material we've looked at in the Bible shows that this is not what the Bible teaches but it is good for us to know a little bit about this book. Number 6 - Schleiermacher. For anyone who is interested in theological developments of the last 200 years, the name of Schleiermacher is one of the outstanding names. He lived from 1768 to 1834. He was brought up among the Moravians and he secured from the Moravians - Hodge says he imbibed something of their spirit and especially of their reverence for Christ. When Hodge was in Berlin as a student he often attended Schleiermacher's church. I did the same. But when I attended, he had not been there for over a hundred years. When Hodge attended, he was actually preaching there - so he would know more about Schleiermacher than I would. And Hodge says, "The hymns to be sung were printed on slips of paper and distributed at the door. They were always evangelical and spiritual in eminent degree, filled with praise and gratitude to our Redeemer." Tolleff said that Schleiermacher when sitting in the evening with his family would often say, "Hush, children. Let us sing a hymn of praise to Christ." Hodge goes on, "Can we doubt that he is singing these praises now. To whomsoever Christ is God, St. John assures us Christ is a Savior." Now this is interesting as an indication of how Hodge was impressed by the character and the preaching of a man whose theology was about as different from Hodge's own theology as it could possibly be. But he was impressed with the fact that Schleiermacher as a young man had received this spirit of adoration of Christ and love for Christ which characterized so much of his contacts with people and is so vital in his attempted activity. But the work of Schleiermacher would not result in raising up people who would have this same attitude toward

Christ which Schleiermacher had because his theories were very different from the orthodox teaching of the Scripture and his belief in Christ was very different from the Biblical Christology. He believed in the historical existence of a new, sinless, and absolutely perfect man by a new creative act. That man was Christ - a new creative effort. He held that Christ is the ideal man in whom the idea of humanity is fully realized. He is divine or God in fashion as a man because man is the type of existence of God on the earth. He held that in ordinary men, even in Adam, God was imperfectly developed but that in Christ, without struggle or opposition, that God's consciousness or God within controlled ~~his~~ ~~his~~ whole inward and upward and upward light. As you read these presentations that Hodge gives of what Schleiermacher actually thought, you wonder if Hodge read these views taught by somebody he only knew through books instead of through hearing him preaching, whether he would speak of them as he does here of Schleiermacher where he says, "Can we doubt that he is singing these praises now. To whomsoever Christ is God, St. John assures us Christ is a Savior." In theory Christ was not God to Schleiermacher in the teaching which he presented. That's shown very clearly by what I read. But he had a love of Christ, an emotional relation to Christ - theoretically he was trying to explain away. And whether he, himself, actually was saved or not - I would not follow Hodge in saying we can be sure he is saved but neither would I ~~any~~ follow certain friends of mine, some who have been on the faculty of this seminary in past days, who have insisted that if they found in a man's statement something which sounded to them clearly denying the definite teaching about Christ, that man must be lost. I do not think we can judge an individual's salvation as definitely as that - it's our heart attitude toward Christ. And I would think it very likely that Schleiermacher, as a young man, had a true heart attitude toward Christ, of real devotion to Him and he may have been truly saved. I don't know. But the result of his teaching has been to lead many, many to perdition - I've no doubt of that. I remember people asking me, "Don't you think so great a man as Fosdick, such a wonderful teacher, is surely saved?" I said, "I don't know. I believe Fosdick as a young man was out on the street preaching Christ, having stones thrown at him and rotten apples, and going ahead preaching in spite of it. And he was fearless in his proclamation of the Gospel. Later he gave up his beliefs in the Gospel and his life became one of the great forces

Record 30

to tear down things in the Gosnel. Was he actually a Christian in his younger days and consequently truly saved and is saved now but will regret the terrible harm done by the latter years of his life?

End of Record 30

But whether Schleiermacher was truly saved or not, I don't know. I wouldn't say as Hodge would say, that he was. I wouldn't say as some others would say that he couldn't have been. But I would say this that his teaching is definitely (3.). That no-one can say his teaching Many have been led away, humanly speaking, through the teaching of Schleiermacher. He was one of the great theologians of the last 200 years and his influence went on but it's a purely rationalistic system. Hodge says the first objection to Schleiermacher's theory is that it is not and does not pretend to be, Biblical. (Student question) I wouldn't say that because many people misunderstand people's teaching. No, what I say is that the general result of his teaching has been to ~~XXXXXX~~ lead many people away from that through which they could be saved. I don't think anybody who understood what he said would be saved. I can definitely say that. But I remember a conference I attended in Los Angeles where they tried to get religion, education, and science together. And in the First Congregational Church there they had great scientists, great religionists - they had men who were outstanding in different fields, speak at this conference (4.5) ~~XXXXXX~~ true religious understanding. And those men would stand up there and say, "Jesus never knew anything but what He learned at school. When He died it meant no more to the world than anybody else's death. When He was buried that was the end. He never raised from the dead." They would say those things - the strongest denials of Christian doctrine but they would say it in the most beautiful pious way. And there were a couple of old ladies sitting in front of me and every time (4.75)

And they were so impressed with the pious presentation. And ~~XXXXXX~~ I'm sure as you heard Schleiermacher talking about Christ there was something in the tone of voice and in many of his statements which a person might - perhaps the Lord might use to bring him to the Lord - we'll know at the salvation. But I don't think if a person were really alert and understood what he was ~~XXXX~~ giving, I think it would have quite the opposite effect. And to his students it did terrific harm. We must distinguish between the man himself and the effect of his teaching. Sometimes they are rather divergent. I remember one time in Los Angeles when there was a man in the Bible Institute went down the street and preached a great sermon on salvation through Christ. And a man coming

along there stepped forward and accepted Christ and was saved out of a life of sin. And this student the next day was found to have been guilty of stealing quite a sizeable sum of money and he ran off just ahead of the law and disappeared. I'm sure nobody thought

(6.25)

But the man who was saved through his preaching was turned from a life of sin and became an ardent worker for Christ and in the course of the next ~~XXX~~^{twenty} years led dozens, perhaps hundreds to the ~~XXXXXX~~ arms of Christ. ~~XXX~~ God used his work even though the human instrument was weak and wicked. It works both ways, either way. But Schleiermacher is a great figure in philosophy and in theology, but his teaching is not Christian. Whether he was in his personal relations with Christ, I don't know. Number 7 - Next to Schleiermacher, carrying on the work of Schleiermacher, was a man of great note in the next generation - 50 years later. Ritschl. Albright (Albrecht?) Ritschl lived from 1822 to 1889. MacIntosh - we just read a reference from MacIntosh - says, "The work begun by Schleiermacher was taken up 50 years later by Albrecht Ritschl who strove even more persistently to vindicate for the historic Christ, the central place in his religion." But Ritschl turned aside from metaphysics and from physical ideas - was Jesus God or wasn't He? We really don't know these things he said. What we know is that the ethical character of Christ reaches us and effects us. And if we know God as Father it's because we know Him through the Son. He turned aside even further than Schleiermacher from the Bible as a source of truth saying about many of these facts we just can't know, we don't know. We know Christ by faith, a unique and unapproachable relationship to His people though beyond this and interpreted by ideas like the absolute of the Logos is defined but clear in terms of the obscure. He says we have no concern with the pre-existent one who exists for God only. Our faith is asked for the historic life that began at Bethlehem. In some ways Ritschl is the founder of the modernist school of the last century - a man whose influence was very great until comparatively recently. But the end of whose work was to develop people whose whole stress is on the ethical and the ideal and not on the fact of salvation or the belief in Christ as true God and true man. Number 8 - Modernism. There I'm simply speaking of the general attitude which is characteristic of

the overwhelming bulk of the ministers, and certainly of the theological professors, thirty years ago in the great bulk of our seminaries and of our religious colleges. The modernism that then seemed on the way to become absolutely supreme, made much of Jesus - the historical Jesus and His human life but considered Him only as a man - a man who showed God to us, a man who became God-like or a man whom many would say, "I believe in a god like Jesus" but they were giving up all belief in God as taught in the Bible and that the Bible as a source of knowledge ~~is~~ became purely a matter of ethics, purely a matter of social improvement and living life in a better way

(10.5) That was the old-fashioned modernism, as we call it now. I remember when I was in college a professor of philosophy - he gave a definition of God which was some high-sounding words. I didn't think it made any sense so I took one of those words and said, "How would you define that?" And he gave me a long sentence defining that. I took one of the words in that and said, "How would you define that?" I did that about five times and then I strung them all together. And I said, "Well then you would say God is"- and I gave about 200 words one after the other ~~which~~ when you got through said absolutely nothing. "Well" he said "you could say it that way." This man later went on to become professor at the University of Chicago Divinity School and I visited him there about ten years ago and he said to me, "Oh, there's been a great change since I came here. When I came here I would mention God in class and the students would speak right up and say, 'God? What are you talking about? There isn't any God.' None of them believed in God. But I changed all that. They all believe in God now." But what he meant by God was exactly what he said about Him. That's what these men believed but they didn't use the word "God". It was just a vague something - and personal. there was nothing real and active/~~XXXXXXXXXX~~ But what he thought he had changed - he'd made a change in their terminology which made them more dangerous

(12.) An able man, his father had been a devout, ardent Christian and he used all his devotion to the tearing down of faith

But the old-fashioned modernism when I was in seminary looked as if it was on the way to take over the religious life of America. But of course the thing I used to notice then was how young men who were brought up like Schleiermacher, in an orthodox, evangelical Christian background, would lose their belief and they would adopt

these vague modernistic ideas of goodness and high ethics and all that and the people they reached to just lost interest and their churches were getting empty, unless they were brilliant orators like Fosdick - a few men like that but most of their churches were becoming empty and their work was not succeeding except for the case of a few great exceptions. And the church was more or less gradually dying out. And then there came the new movement we call Neo-Orthodoxy so Number 9 is Neo-orthodoxy. And what is the attitude of Neo-orthodoxy? Well - when I was in the University of Berlin you would go to a class and hear a man talking about various theories of the Synoptic Gospels and whether this verse came from Mark or whether this verse was part of the original (13.5)

or not and it was all very dull and very dry and you'd hear some of these men giving beautiful ethics with nothing to support it. And then you'd get into a class where a man would come in who was following the Neo-orthodox theory and he'd walk into that room, the figure of enthusiasm - he'd strut up to the front and start talking before he almost got into that pulpit. Oh, he was just full of ~~XXX~~ enthusiasm, energy. You could just feel the difference. The modernism was a new movement - anything really to stand on. But the Neo-orthodoxy in comparison with the modernism was very appealing because it had a (14.5) and something to stand

on. It was born largely out of Paul Bath's experience when he was trained in the higher criticism - no belief in the Bible no belief in supernatural facts. Then he was pastor in a church there during the First World War and there were the people with their husbands and brothers dying in the trenches and you could feel the tragedy, the misery, the reality of life. And he would look at those people and say, "What shall I give to this despairing people? And he had the feeling he must find something with some reality. And instead of going back and seeing the folly of the unbelief ~~XXX~~ he'd been trained in, he tried to hold that but to bypass and to step past it to something else. And so there developed the Neo-orthodox approach which is very Neo, but certainly not orthodox. But it is a new sort of an attitude - its Schopenhauer and Ritschl gone a little further. It takes an attitude that separates the knowledge of supernatural from the knowledge of this life to such an extent that you cannot tell anything, you can't know anything about that side of it. You can't know anything about it and

anything you say is just a poor attempt to say something that produces some kind of an analogy, to give you some understanding but you really can't know it, anything you say about it is not the fact about it. You just can't know anything about it. And so it reduces all facts about God to just unknown. But it holds to the belief that there is something, there is something in the supra-historical and that something there is far more important than anything here and what it is we don't know. And that supra-historical breaks through into this-in some way - into this world. And it is to it when we're reading the Bible. Now why it should happen when we're reading the Bible instead of when we're reading the Sunday newspaper - I don't know as they have any real reason to say. But it is that's when it happens - when you're reading the Bible. And that portion of the Bible which you are reading when this happens becomes the Word of God to you. And so they say the Bible is not God's Word until it becomes the Word of God to you. And that doesn't mean that until it becomes vivid to you and real and you stand on it, that would be a truth. The Word of God is God's Word. Even if we all denied it; it's true. But it doesn't do us much good until we study it and make it a part of ourselves.

End of Record 31

and so they can say anything at all and it is only a picture of something in the supra-
historical theory (period?) So the old-
fashioned modernists. We believe that Jesus was spiritual. We don't believe that

The needle just won't stay still on the first part of this record

(5.5)

to give us some apprehension of what is beyond the

and we need to get it to stand solidly

This is God's Word

and it is from this that all the great

(Student question) (6.25) They say it's not. It's not a source. Well to them

into what the Bible definitely teaches us about the work of (7.5)
 so I'm not going to take more time now but go on to Number V. Roman ~~XXXXXX~~ numeral V

(8.5)
 Question 23 - what offices does Christ execute as our Redeemer? Christ as our Redeemer executed the offices of a prophet, of a priest, and of a king - both in his estate of humiliation and exultation. The offices of a prophet, a priest, and a king. I'm not sure whether Calvin ~~XXXX~~ ^{was} the first to use that specific phrase - but it is used by people of all denominations to some extent though not universally so but in all denominations there are those who use it - that these are the three offices. And I don't know of any Scriptural ~~XXXX(XXXX)~~ place where the three are put together in one statement but it does seem together about the three - the great bulk of Scriptural teaching about the work of Christ. And the three of them were three offices in the Old Testament - three very important offices in the Old Testament. And all three of them - we are told in the New Testament - Christ performed. And so we take the first of them - His prophetic office - under that "A" introductory - The Three Offices of Christ - that's what I just was speaking of - read you this question from the Westminster Confession which summarizes it. There are those who become disturbed about referring to the three offices because they say that we must remember that the three are closely related in the Christ and we can't understand one altogether apart from the other. Now that is true to some extent but I don't think we need to worry too much about it because they were pretty much distinct in the Old Testament. And of each of them it is prophesized that Christ will fulfill them. And so we will take up this one specifically as "B" - What A Prophet Is. Christ performs the office of prophet. Well, what is a prophet? Number 1 - In the Narrowest Sense - a prophet is a mouthpiece for God. I thought of saying a spokesman but I think a spokesman may be somebody who uses his own words to give somebody else's ideas. A prophet is more than that - he is a mouthpiece, he is a specific one through whom God speaks.

The proof of that is found in the second occurrence of it in the Bible. You know the law of second occurrence. The first occurrence of the word "prophet" in the Bible tells us nothing about the meaning of prophet. It simply where God says - is it to Abimlech or

(11.) - I think it's Abimlech - God says about Abraham that he is a prophet and he will pray for him. And that doesn't tell us anything except that Abraham knows God and his prayers . It doesn't tell us what "prophet" means. But the second use of it - the law of second occurrence - which we find in Exodus 7:1 makes it very clear although this a figurative use - very interesting. It is a figurative use ~~x~~ - "And the Lord said to Moses, 'See I have made thee a God to Pharaoh'". Well now that certainly is figurative - Moses wasn't a god. Moses was not a god in any sense of the word. But God made Moses a god to Pharaoh. Well we go on - this is figurative - continues - "and Aaron thy brother shall be thy prophet." What is a prophet? A prophet is one who has a relationship to a God. And what is that relationship? It is the relationship that Aaron would have to Moses here. Aaron isn't here a prophet. Moses isn't here a God but the relationship of Aaron and Moses is the relationship which a prophet has to a god. And here we don't have to speculate because we have an exact parallel in Exodus 4:15-16 where God speaks about Aaron to Moses He says, "Thou shalt speak unto him and put words in his mouthand he shall be thy spokesman unto the people, and he shall be to thee instead of a mouth and thou shalt be to him instead of God." In other words, as God speaks through a mouth, through a prophet, so Moses must speak through Aaron and declare his will. And so we have here the ~~XX~~ definite evidence that in the narrower sense a prophet is simply one that passes on the message that God gives directly to him. He is a direct spokesman for God - in that sense no-one today is a prophet. But then there is Number 2 - In the Broader Sense. In the broader sense a prophet is one who brings truth and light. A prophet is not specifically as used in either Old or New Testament a one who predicts the future. A prophet is one who gives the message God gives him, one who brings truth and light. Now that truth may be about the future and no-one except a prophet can predict the future because nobody except God knows it. And so the word "prophet" in common parlance has come to mean one who predicts the future. But it's only a small part of what a prophet is. A prophet is one who

brings truth and light. And Jesus Christ has as one of his three offices, the office of prophet. So we move on to "C" - Old Testament Predictions of Christ As Prophet. The first of those is Deuteronomy 18:15-18. And I'm sure that many people might read this and never dream of its being a prediction of Christ. But it was so taken and I believe it right to take it. "The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in His mouth and He shall speak unto them all that I shall command Him." Now if you go on to verse 20, it says "But the prophet that speaks a word in my name, which I have not commanded, shall die" - how will they know who is the true prophet? - "When a prophet speaks in the name of the Lord, if the thing follow not, nor come to pass, that is the things the Lord hath not spoken: the prophet hath spoken presumptuously, thou shalt not be afraid of him." The passage in the context could be interpreted as simply saying, "Moses, when you're gone (15.5) raise up other prophets. I will raise up a prophet like you and the people will listen to him and get the truth." And so it is certainly a prediction of a long succession of prophets. It is a prediction of those whom God will send as His messengers through whom the people will receive God's message. But it came to be understood by them as not simply a declaration of a succession of prophets but a declaration of a succession of prophets which would lead to one supreme prophet. And that supreme prophet was the specific individual here predicted - even though He is predicted I believe, not merely one individual but the line reaching its climax in this one individual. And we find in John 1 when they ^{said} to John the Baptist, "Art thou that prophet?" What prophet? The one that's spoken of in Deuteronomy. "Are you the prophet God said He would raise up?" They were expecting God to send that particular prophet. It is a prediction of the Lord Jesus Christ. Number 2 - Isaiah 2 and Micah 4. In Isaiah 2 and Micah 4 we have two parallel passages which are almost identical. So I mention them both under one head. But here there is a declaration of a wonderful thing which is to happen in the future - that the time will come when the people will all go up to Jerusalem to learn the will of God and the Word of the Lord. Out of Zion will go forth the law and the Word of the Lord from Jerusalem. Now this

End of Record 32

a new understanding of God's purpose. So it is a prediction of prophetic activity. A prediction of the outgoing of light and the outgoing of truth. Number 3 - Isaiah 42:4 is telling about the servant of the Lord and we read there, "He will not fail or be discouraged, till He have set justice in the earth; and the isles shall wait for His law." His explanation of God's command - "the isles shall wait for His law". Verse 6 -I will give thee for a covenant of the people, and for a light of the Gentiles." Jesus comes to give us salvation but He also comes to give us light. He comes to be a light to the Gentiles, bringing of truth, the bringing of light. (3.5) of Christ is predicted here in the prediction of the servant of the Lord. We'll continue there tomorrow.

We were speaking yesterday - "A" was Introductory, "B" was What a Prophet Is, "C" - Old Testament Predictions of Christ As Prophet. And we do not have a great many of these Old Testament Predictions of Christ As Prophet. We looked at number 1 - Deuteronomy 18 and saw that it would be possible to interpret it as a succession of prophets but people very early seem to have come to interpreting it as pointing to one who was the great prophet - a prophet like unto Moses. And number 2 - we looked at Isaiah 2 and Micah 4 with the prediction of the law going forth from Jerusalem - the prediction of the understanding of God's will would be made clear in a day to come. Third - we looked at Isaiah 42:4 and saw that the servant of the Lord was to bring light to the Gentiles. And number 4 - we look at Isaiah 49:6 - there we find the servant of the Lord speaking and saying that the Lord has sent to him - the last part of the verse - "I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. How do you bring salvation? One way is through light. He does not say the light is a complete one or that it is a sufficient light - "I will make thee a light to the Gentiles that thou mayest bring my salvation to the world. The world does not prove that light is necessary. And then in the case of the servant of the Lord, a part of His work, His saving work, is to bring light. That is the work of a prophet. So much for C - Old Testament Predictions of Christ as Prophet. Now, was Christ a prophet? We look at D - New Testament Evidence of His Prophetic Work. We look in the New Testament to see whether Christ was a prophet. What is a prophet? In the narrowest sense - one through whom God speaks, one who takes God's message and passes it on, one who is God's spokesman or God's

mouthpiece. Look at Hebrews 1:2 - I'll begin with 1:1 - "God, who ~~at~~ various times and in various ways, spoke in time past to the fathers by the prophetshath in these last days spoken to us by His Son." The exact parallel. He formerly spoke by the prophets, now He speaks by the Son. The Son performed the function of a prophet. So we are told at the very beginning of the Book of Hebrews. We look at the book of Acts at the beginning of the Apostles' ministry and we see what they said about Christ - and we find that Peter says in his great speech in Acts 3, he says in verse 22, "Moses truly said to the fathers 'A prophet shall the Lord your God raise up unto ~~XXX XX~~ you from among your brethren, like unto me. Him shall ye hear in all things whatsoever He shall say unto you.'"^{Why} He says this is a prediction of Christ. And so he says that Christ is the fulfillment of that prediction that a prophet would be raised up like unto Moses. Well we do not find a specific statement about Christ being a prophet very frequently in the Epistles, though we find references to certain phases of His prophetic work. But we do find in the Gospels, references to Him as a prophet. I will not call your attention to all of them but to some of them. Matthew 21:11 - "The multitude said, 'This is Jesus, the prophet of Nazareth of Galilee'". ~~When~~ did they say that? That was when they were following Him as He went into Jerusalem in His triumphal entry. Why didn't they say, "This is Jesus the King"? "Tell ye the daughter of Zion, Behold ~~thy~~ King cometh" Jesus said "therefore He will sit on an ass and ride in" . But the people said, "This is Jesus the prophet of Nazareth." They were both speaking truth. He was coming in there as king but He also was a prophet and they recognized Him as a prophet. In verse 46 of the same chapter we read, "And when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet." That was the people - what they considered Him to be - a prophet. And they were not wrong to so consider Him. He was a prophet. In the Book of Mark we have at the very beginning of the book - in Mark 1:22 - There are a good many other references in Matthew might be put under this - but in Mark 1:22 we read that the people in Capernaum "were astonished at His ~~XXXXXXXX~~ doctrine; for He taught them as one that had authority, and not as the scribes." He did not teach as the scribes who say, "Well, here's the evidence, here's the truth, here's what the Word says - it could mean this, but this is what we must conclude is what it does mean." That's the way we have to interpret the Word. But He was not simply interpreting the Word. He was presenting God's message

directly. He spoke as one having authority. He was a prophet, not simply an interpreter of the Word. Mark 6:15 - they spoke of who this was and some said Elijah. "And others said 'He is a prophet, even as one of the prophets.'" In Mark 8:28 Jesus asked the disciples "Whom do men say that I am? And they told Him, saying 'John the Baptist; and others, Elijah; others, one of the prophets.'" Well John the Baptist was a prophet and Elijah was a prophet. So all three answers were that they considered Him as a prophet. Let's turn over to Luke. Luke 7:16 - "There came a fear on all and they glorified God, saying that a great prophet is risen up among us." That was when He raised this young man from the dead. They said a great prophet is raised up from among us. In Luke 13:33 Jesus Himself says, "I must walk today and tomorrow and the day following: for it cannot be that a prophet perish out of Jerusalem." Somebody might say that the other references we've been looking at are what the people thought, maybe the people were mistaken. But Jesus Himself said, "I must go to Jerusalem because it cannot be that a prophet will perish out of Jerusalem." Well if He weren't a prophet that would have no relevance would it? It would mean nothing

(12.25) the fact that He said, "I must go there because a prophet cannot perish out of Jerusalem" - He must go there to die is evidence that He is a prophet and therefore puts Himself in this category. Then in Luke 24: we find Jesus on the road to Emmaus, drawing near the two people who are walking. And ~~XXXX~~ Jesus says to them, "What is it you're talking about as you walk - you look so sad?" They say, "Are you only a stranger in Jerusalem and don't know what's happened?" He says, "What?" They said, "Concerning Jesus of Nazareth which was a prophet, mighty in deed and word before God and all people". That was the way they described Him after His death. He was a prophet. Now the Gospel of John is the book which shows the deity of Christ. It's a book which stresses His Godhead. ~~XXXX~~ ^{Would} a book which has that aspect of His character to stress, say anything about His being a prophet? Well John 1:9 says that "He was the true light which lighteth every man coming into the world." Not merely that He's a ruler, not merely that He's a redeemer, but He's a light, He's one that brings knowledge. In other words He fulfills the function of a prophet. In John 1:18 John says, "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, He hath declared Him." He has performed the function of a prophet. He has made God known to us. In John 3:2 Nicodemus came to Jesus and said,

"Rabbi, we know thou art a teacher come from God; for no-one can do these miracles thou doest except God be with Him." ~~THEY~~ He recognized Him as one whom God had sent to teach. And Jesus did not deny it but went on to show other things (14.5) In John 4:19 He talked to the woman at the well and she said to Him, "Sir, I perceive that thou art a prophet" and she proceeded to ask Him a question for light and information such as only one who could speak directly from God could answer. And He gave an answer which did not choose either of the alternatives she gave but gave a different answer. He spoke to her as a prophet. In John 6:14 they saw Him perform the miracle of the loaves and the fishes and when they saw this they said, "This is of a truth that prophet that cometh into the world." They recognized Him as a prophet, not merely as a prophet but as the predicted prophet, as the prophet whom the Old Testament said would come. Then in John 7:40 many of the people said, "Of a truth this is the prophet. Others said, 'This is the Christ'". They did not think of the prophet and the Messiah as being necessarily the same individual. Some said He was one, some said He was the other. In reading the Old Testament you would not find it told you there that the Messiah is going to be the prophet. There is a prophet predicted and there is a Messiah predicted. Jesus fulfills both predictions. Then in John 9:17 we have the blind man. "And they said to him, 'What sayest thou of Him, in that He opened your eyes?' And He said, 'He is a prophet'". So we have all the Gospels testifying the fact that Jesus was a prophet - Peter declaring it in his second great sermon and Hebrews beginning with a reference to it. Abundant New Testament evidence of the fact that He was a prophet. That was "D" - I'll make "E" - The Nature of His Prophetic Works. What do we mean - what does He do? I will divide it into certain categories according to when He does it. Number 1 - Before His incarnation. Was Jesus a prophet before His incarnation? Well I Peter 1:11

End of Record 33

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 He ~~XXXXXXXX~~ testified beforehand." The Spirit of Christ which was in them did signify. Now that we'll say is the Holy Spirit which spoke through the prophet but the Holy Spirit is here called the Spirit of Christ so the activity of Christ in connection with the giving of knowledge to the prophets in the Old Testament and directing them is testified to by Peter in I Peter 1:11 (Student question) Then in the Old Testament you have a number of times when

(The needle is refusing to stop sliding again)

(4.75)

the Son sent by the Father rather than sent by Himself

and it wouldn't necessarily prove this 100% but you certainly

You have the suggestion there

He had gone forth from everlasting

And then the next reference I'm going to give

I would not feel that we have

a specific statement anywhere in the Scripture - the Angel of the Lord is the Lord Jesus. So I would not put it in a category like that on which we could be absolutely dogmatic. But I would say that the evidences point rather strongly. And this next instance I give of it is also evidence regarding that. (Student question) Yes, it would be a temporary form and appearance. You remember the Angel of the Lord appeared to Samson's father and talked with the people and they had to bring a sacrifice and then he just touched it and it lit and then he ascended into Heaven in the flame. Well that wasn't an ordinary man

(6.5) When it says the messenger of the Lord came, it could have been a prophet rather than a divine messenger but when He ascended to Heaven in the flame, that quite clearly was God Himself.

I ~~XXXXXX~~ would say we don't know the precise moment

but He looked like a man. We have the three men who came to Abraham - they are described as men and the three men he prepared a meal for and then he walked with them on their way and then it said Abraham stood before the Lord (7.) Now it's not differentiating the persons of the Godhead - He's the Lord - but the form would have seemed to have been that of a man but I don't think it was Jesus. That would be more like the Docetists - a body temporarily assumed while of course the Trinity, the incarnation is the permanent assumption of a body which He was born and grew and is now a permanent part of His being. (Student question) I would say definitely it's not the glorified body of Jesus. Whether it looked like the body, whether it appeared similar or whether it appeared different, I don't know.

(8.) That contradicts something somebody else has said somewhere - don't quote me too readily contradicting somebody else because very often apparent contradiction, if you take the exact words to explain, fits together. And then again a person very often speaking makes an offhand remark about some aspect of it which he hasn't thought through so clearly as the main

But I personally try to be very careful to avoid these dogmatic from the Scripture and I very much appreciate any question very much like Mr. Rapp's question. "How do you know that, Sir". I like to distinguish from that of which we can say, "Thus saith the Scripture" and that of which we can say, "It appears a reasonable conclusion". How do we know that Jesus was active as a prophet before His incarnation? Peter says "the spirit of Christ which was in them did signify" actually that He was active in some way. That which wasn't proved so we can't say He was active as a prophet in ~~the~~ Old Testament times. Now was a part of His activities the part of the Angel of the Lord? I think it is extremely likely. I would not be dogmatic on that as I would on the main fact that He did perform prophetic works. But that He was the Angel of the Lord, I think extremely likely but I would not be dogmatic about it. Now the next reference I want to give here is in Isaiah 48:16 we have a prophet speaking and this prophet says - in verse 15, "I, even I, have spoken" - he's a prophet but what has he done? He has called Cyrus, he has brought ~~him~~ Cyrus and Cyrus is going to be prosperous and successful because of his bringing - well that's not

Isaiah. It's Isaiah presenting the words of the (10.) And these words
 Isaiah is speaking - because Isaiah couldn't bring Cyrus or make Cyrus prosperous - this
 says, "Come ye near unto me, hear ye this: I have not spoken in secret from the
 beginning; from the time that it was, there am I." That certainly is a ~~XX~~ ~~XXI~~ claim to
 eternity. From the time anything existed, there was I - or from the time these things began,
 I was there - well, that's not Isaiah talking but it is a prophet, one who makes revelations,
 one who brings God's truth, is speaking. And he says, "From the time that it was, there am I:
 and now the Lord God and his Spirit hath sent me." This one who has pre-existence, this
 one who has attributes of deity is one whom the Lord God hath sent. So that certainly could
 be a member of the Godhead who has been sent by God and he mentions also in the same verse,
 "and his Spirit sent me" but the syntax is not clear there whether he means the father and
 the Spirit sent the Son or the Father sent the Son and the Spirit. It could be taken either
 way. In fact I think one version takes it one way and one the other because the Hebrew
 doesn't prove which of the two is meant. But at any rate it does present a ^(prophet?) ~~problem~~ in Old
 Testament times - who was God and who was sent by God? And I would think that this is
 rather definite evidence that Jesus actually did a prophetic work before His incarnation
 and also I would think that it is evidence that would fit in with the evidence that the
 Angel of the Lord was the Lord, ^{Jesus in the various cases.} ~~XXXXX~~ But as to whether the Angel of the Lord assumed
 a form like that form which was born to the Virgin Mary, which grew and developed as a
 human being and is the permanent body of the human nature of the Lord Jesus Christ, as to
 whether it was identical, similar or entirely different, I just don't think we know, that
 we have any way of knowing one way or the other. And for that matter, of course, we have
 no idea of what the Lord Jesus looked like. We just don't know. There's no picture pre-
 served of Him, there's no eye-witness description preserved of Him, there was nobody on
 hand to make movies. Painters in the Middle Ages have tried to conceive of an appear-
 ance which would carry their idea of the character of Christ and it is purely their imagi-
 nation. And some of these ideas, some of these pictures convey an idea of a character
 which seems to fit with the Scriptural presentation and therefore I think can be helpful,
 can be a means of blessing. But we should always remember that it may not look the least
 bit like what

(13.) Well now so much for His prophetic

work before His incarnation. Number 2 - In His Earthly Life. That of course is the principal thing to us - His prophetic activity in His earthly life. We know far more about His earthly life than we do about His activity at any other time - His specific activity at any other time. And in His earthly life He was a prophet or He performed the work of a prophet in various ways and at various times and I'm going to subsume it under 5-A - His Prophetic Activity in His Earthly Life - I mean not what He said but what He did, what He was. Perhaps you might say His Life and Example. It's more than that, it's not just His example. Because what we mean by this is that He was a prophet in the sense that He revealed God to us, gave us light and information about God, not merely through what He said but also through His character, through what He was He showed us what God is. And we have a way of knowing the character of God by knowing what Jesus Christ was. So that is a prophetic activity. It is a revelation of God to us, a revelation of the sort of being that God is and a revelation of the sort of life that God desires. And there is stress in the New Testament on the fact that we are to follow His example. First, before I mention following the example, the verse we read in Hebrews said that He was - "God spoke through the Son" - now does He just mean the words of the Son? He says "the Son" - verse 3 - "who being the brightness of His glory and the express image of His person" - the Son who reveals God to show us what God is and what God is like and also of course showing us how God wants us to live, through His example. We have not so many stresses on the example in the New Testament but it is definitely stressed. Jesus Christ said in John ~~13:15~~ 13:15 - "For I have given you an example, that ye should do as I have done to you." What had He done? He had just washed the disciples' feet. And so once a year in Rome the Cardinals get down on their knees with a pail of water and wash the feet of a dirty beggar in order to follow the example of Christ. And they literally follow His example. There is one group - not one of the largest groups but a fairly sizeable group of Christians, broken into a number of different sections now, some of which are quite orthodox and some of which have a great deal of modernism in them - but which hold that it is an ordinance Christ was giving to wash one another's feet and therefore that it is necessary and part of our religious service that we should wash each other's feet. Now there is - I do not find in the context any evidence that Jesus meant

that He wants us to perform menial tasks for one another. He wants us to help one another and of course there are those who go around criticizing one another so that everybody else hates them

But most of us aren't that way and we'd say isn't that a shame that he does that but I wouldn't mention it if He would be displeased with me if I were to say anything critical of Him so I will keep quiet when I am in his presence - of course behind his back I might point it out to other people and very appropriately in placing a responsibility

which can be remedied with a little thought on their part, to risk their dislike and risk their disliking us by trying to find a tactful way, when they're alone and not embarrassing them of pointing it out. You'll even find that most people will immediately Christian humbly thanks you for it

I taught public speaking and Homiletics

When you point out any fault he's almost sure to immediately begin defending himself - that's not what he meant to say at all and you misunderstood. And your criticism is entirely groundless he's entirely convinced and he's so anxious to defend himself and he doesn't bother to see whether he (5.) And your hope is that the other people in the class

but if we can learn to let others wash our feet

That is the main thing about the Dale Carnegie system of course - he never criticizes, never criticizes. But when somebody does something rather poorly, he praises the next one for their excellence in that regard. That way he tries to avoid That's his basic point and often very effective. But we're speaking now not about the precise matter of what Jesus' washing the feet means for us. We are speaking of the fact that Jesus said, "I have done this for an example to you." I have given you an example that you should do as I have done to you and I don't think we have to confine the work to the one matter of washing the feet. I think we can say that He wants us to learn much from His example and to take Him - one way in which He is a prophet is by His example. Now in Philippians 2:5 we have the passage we looked at

yesterday in connection with Kenosis and we noticed there that Paul was using it not to explain a theological doctrine, though we are justified in drawing from anything Paul says, any valid evidence about a theological doctrine, but his purpose in giving it is to present Jesus Christ to us as an example. "Let this mind be in you which was in Christ Jesus." And it's a little hard for me to see how it would be an example if Jesus laid aside His omniscience, omnipotence, and omnipresence - even assuming that He could. How would that be an example to us - we couldn't do such a thing anyway. But He's an example to us in laying aside His glory and His ^(prominence?) omniscience and taking upon Himself the appearance of being a mere Galilean peasant, taking the form of a servant. But certainly he uses Jesus as an example - to that extent He was a prophet. Then there is another verse which brings it out even more clearly than this in I Peter 2:22. In I Peter 2:22 we find that - well it should be 21, I Peter 2:21. Peter says "For even hereunto were ye called because Christ also suffered for us, leaving us an example" - that's the prophetic part - "leaving us an example" - "that ye should follow in His steps". It goes on "who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again." What an example for us. He is talking about both His preaching work and His prophetic works in this verse. But there's considerable evidence on the prophetic work. When I was in college, the modernists were always coming around giving beautiful talks on Jesus' way of life and following Jesus' example, with nothing of his Saviorhood, until you got so disgusted with it you just never wanted to hear them preach again. I don't think they do that so much now.

(8.5) But the fact is that it is an over-emphasis of one part of His work, or let us say and emphasis without emphasizing others, should not lead us to fail to see its proper emphasis - that His prophetic work of His life as our example is a vital part of His ministry to us. (Student question) An example. Simply the example. I'm giving as the first way in which He gave us this prophetic work as "a" - His Life and Example. That is that there are two aspects to that - I really should have 1 and 2 under it. Number 1 - He Showed Us What God Is Like - that was being a mouthpiece for God and a revelation of God to show us what God is like - that was a prophetic work. Number 2 - He Showed How We Should Live - that is a prophetic work. He showed what God is like and He showed how we should live and if you spent all your life thinking of the wonder of having a God like Jesus

was and trying to live a life like Jesus did, you'll get nowhere. Because there's not power in us but it is - you need the other things but you need this too. You need the knowledge of God. This was a vital part of His prophetic work. Number 2 - His Teachings. The old-fashioned modernists tended to talk about the wonderful teaching of Jesus as if that's all there was. Professor Dettter of Crozier Seminary wrote a book on ~~X~~Jesus, the Jewish Teacher~~X~~ and called THE CHRISTIAN RABBI and his claim is that Jesus was a wonderful teacher in beautiful, ethical things and along came Paul with his supernatural

ideas - and took this one who was simply a teacher and made of Him an object of worship. Well his idea - ^(Vetter?) Dettter's idea is utterly wrong but the first part of his idea is not, in itself, wrong. The first part ~~is~~ true - Jesus was a teacher and a wonderful teacher, but He was much more than that. We must not overlook His teaching. I was in a very interesting group a year and a half ago where we were discussing the possibilities of making some revisions and improvements in the Scofield Bible in order to bring out an edition that would be even more helpful to the Christian world than this one has been. And as we discussed it, one of the men there, Dr. Wilbur Smith, spoke out very strongly. He said, "I was brought up in as fine a Christian background as you would ever find in the Moody Church. ~~XXXXXXXXXX~~It was as wonderful a background, as wonderful a Christian emphasis as you could ever find. You know they all were preaching on the Epistles and they never took the Gospels. The words of our Lord and the teachings of our Lord were just laid aside and forgotten. Everything was about these wonderful, fine teachings in the Epistles but there was this neglect." And he was very critical of the neglect which he had experienced as a child and evidently in recent years had come to the feeling that this was an unfortunate and wrong neglect. The teachings of Jesus - some of them (12.5) study them in great detail. Some of them study them in such a way as to explain them away. But there are those who study them in such a way as to hunt for wonderful, ethical meanings in them and applications to our life and that is good and we should do that ourselves. It's not the main thing but it is a vital thing. God didn't give us these four long books in the Gospel just for the part in them which presents the wonderful teaching about That is right but there is much else that is tremendously important and it is the work of Jesus as - His teachings. Now this is of course a

subject we could discuss at great length. It probably would be good if we had subheads under here about the authority of His teaching, about the manner of His teaching, about the clarity of His teaching, about the way in which He got to the very center of an idea instead of staying around on the perimeter, about the way in which He sometimes used perimeter statements of what seemed like little (13.5) but He used them to take people's attention away from minor things. He always used them for that and to get to the main point. What a silly quibble it sounds like when somebody comes and says, "Do you pay taxes to Caesar?" Let's see you pay them certain Scripture. They said, "Caesar". Well He said give to Caesar what is Caesar's and give to God what is God's. What a silly quibble it sounds like at first. There's Caesar's name on it, there's Caesar's picture. But do you give it to Caesar because Caesar's picture is on it? If I get a newspaper that's got Eisenhower's picture on it do I give it to Eisenhower? It sounds like a silly quibble. But it is, you might say, a peripheral argument turning on a phase of speech which is used to direct their attention to the main central fact that it isn't purely accidental that Caesar's name and Caesar's picture are on the coin. But it is indicating the fact that Caesar is establishing and maintaining order which make it possible to carry on economical and industrial life and to live and to have many advantages you wouldn't have otherwise. And therefore it is only proper that you should pay your share in that great (15.) which Caesar performs. "Give unto Caesar that which is Caesar's" and it gives Him the excuse to bring in the even more important "and unto God that which is God's." There are these little quibbling things in His teaching but they are always directed to direct your thoughts to the main point - never to direct it away from the main point, as they do in ordinary human beings so very often. There is so much that we can say about His teaching and I hope you will study it and present it and make it a vital part of your ministry but of course if it's all there is to your ministry, your ministry is nothing. So I said for "b" - His Teaching. Number c - His Predictions. Now of course Number c could be part of b. His predictions - the ordinary idea of a prophet is that he's a man who predicts the future and we know that a prophet is much more. A prophet is one who gives us God's ideas, who presents what God wants us to have and there may be no prediction of the future whatever involved in it. But since God knows the future, there may be. And so even in the ordinary, common sense of prophet, a man who predicts the future,

Jesus was a very great prophet. Look at Matthew 24 and 25. Look at the predictions which He made about the future of the age, about events which would occur. Look at what He told us in Luke - how Jerusalem would be trodden down of the Gentiles until the times of the Gentiles were over - a prediction which the Emperor Julian with all the power of the Roman Empire tried to destroy and failed. Jesus made predictions of the future which have come to pass. Mohammed played safe - he never predicted a thing. He told you a little about the very end of the age - said they could expect a rope(?) across in Jerusalem, across the Valley there, from the temple across to the other side and everybody'd have to walk across it. And the Mohammedans could walk across it easily and the unbelievers would fall over and down to Gehenna and be burned up - and Christians have Jesus as a supporter and a helper, some of them would make it across, but the people who did not

End of Record 35

across Africa and up through Europe and that there was ~~XX~~
any specific thing about the future prior to the very end of the world in many instances. And
the Lord of course predicted many things in His earthly life that came to pass in a compara-
tively short time thereafter. He showed a knowledge of the future which only a prophet could
have. D - His Miracles. A part of the work of the Old Testament prophets was to perform mir-
acles. And these miracles were performed ~~XXXXXX~~ to authenticate ^{their messages} / and Jesus said that

(3.5) If you won't take my word, see what I've done, see the
healing that I have done. The miracles are a part of this prophetic work and

and then E - His Post-Resurrection Teaching because in each of the
four Gospels at the end of the Gospel, we have an account of His being with His people and
talking to them and explaining things that previously they could not understand, giving them
light. And when Acts begins we find that Jesus, "through the Holy Ghost, gave commandments ~~(XXX)~~
to His Apostles ~~XX~~ whom He had chosen, to whom He also ^{showed Himself alive} after His passion by many infallible
proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of
God"- Acts 1:3. ~~Forty~~ days Jesus explained the things pertaining to the Kingdom of God to
His disciples. Luke 24 brings this out - how He spoke to them "and beginning at Moses and the
prophets, He expounded in the Old Testament the things relating to Himself." / ~~XXXXXXXXXXXXXXXXXXXX~~ There were 40
days of prophetic ministry after His Resurrection. So much for Number 2 in His earthly life
which is certainly the main portion of His prophetic activity but it is not all. Number 3 I
will call His Prophetic Ministry Between His Departure and His Return. Now this word "De-
parture is a rather

(5.5) - His death, it might mean His ascension
and I have intentionally made it for this reason: that His teaching after
His resurrection is certainly part of His earthly life even though He hadn't glorified

Yes? (Student question) His prophetic ministry

His post-resurrection teaching I've put under the previous head but here
I have an "a" which I entitle "The Question" because here is a point on which we cannot be
dogmatic - the question of His descent into Hades. I have made this here simply a question -
the question of His descent into Hades. We read in the Apostolic Confession that He de-
scended into Hell and some say He descended into Hades. When I was in seminary I was rather

shocked simply from the (6.5) situation when the professor of theology said, "When it says, 'He descended into Hell' it means He went to Heaven." And it seemed to me as if it were, at least, quite a sharp contradiction. But it was actually the word which we say "Hell" here in the early forms of that was "Hades" and Hades means the place of the departed - and it does not mean "Hell", it does not mean the place of eternal suffering at all. Nobody when they say ^{in the confession} "He descended into Hell" means He was tortured or suffered ~~in~~ in Hell. But the phrase simply means He went to the abode of departed spirits as can easily be shown by checking the use of it in Old and New Testaments. But there is also I Peter 3:18 to 19 which says that Christ was "put to death in the flesh, but made alive in the spirit; in which He also went and preached unto the spirits in prison". And there are various interpretations suggested for this. Some say that He went to those who have been saved by Him previous to this and transferred the place of their abode to a different abode. Went and announced to them the fulfillment of His works. Some even say that they were those who now heard and had an opportunity to accept Him though most Christians would certainly reject that because there's no Scriptural evidence that anyone has another

(9.5) after they've gotten . A good many interpreters explain these phrases, not as referring to the time after Jesus' death at all - but that when He went and preached to the spirits in prison it refers to His preaching when He was on earth here. Some say that it means that through the spirit Jesus Christ preached through Noah to the disobedient who lived before the flood, poor spirits imprisoned when Peter wrote. There are various interpretations of it and I don't think it's wise at this point for us to try to determine what the correct one is. I merely want to say here that if there was a work of presenting truth to those who had already died or an announcement to those who had died and were saved, fulfilling His work, or anything of that kind, this would be a part of His prophetic work

(10.5) Now there are so many who feel that it's nothing of the kind - that these phrases are to be explained as belonging to some other part of His activity - that I simply list it as a question - ~~A~~ - The Question of His Descent to Hades. And small "b" is His Work Through the Holy Spirit - which we'll look at next time

Mr. Steele has asked me whether the Bible anywhere says Jesus is the last prophet because ~~XXX~~ of the Mohammedan belief that there's a series of prophets, each greater than the other, that Jesus was the greatest prophet up to that date but that Mohammed was a greater one because he came later. Dr. Zwingerle was once asked by a Mohammedan, "Is there any reference in the New Testament to Mohammed? Any prediction about Him? Any prediction about a prophet after Jesus?" And he quoted a verse that said false prophets would come. I don't think there's anything to suggest the coming of another prophet after that prophet "who is the one like unto Him". But a specific statement - the last, the final one, or anything like that - there may be but I don't recall it. Now we were speaking just at the end of the hour about the period between the departure and the return. Under that we looked at small "a" - The Question of His Descent Into Hades. And I was asked further question about that after class - whether we couldn't go into that a little further and I think perhaps a little bit more would be of ~~value~~ value but I would say this that general questions about what it means - His Descent Into Hades - would perhaps be better dealt with a little later when we speak of the humiliation of Christ and perhaps we can take a little time on it at that point. But I think just a word more on this point would be good because our present suggestion is The Prophetic Work of Christ - Was There a prophetic work at that time? Was there or was there not? Well, as far as the statement, "descended into Hades" is concerned that ~~is~~ ^{would} not in itself at all certainly say that there was a prophetic work. But there is one verse which does suggest it rather strongly. Possibly one or two others which might be suggested but I don't think there's any that's very strong though except well-I Peter 4:~~XX6~~ - ~~X~~"For unto this end was the Gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I don't think there's much in the immediate context to necessarily tie that up with this period. That one certainly could be taken in a more general sense quite readily. But I Peter 3:18-19 is the passage which is difficult. It says there that Jesus "being put to death in the flesh, but made alive in the spirit; in which He also went and preached unto the spirits in Heaven". What does that mean "the spirit in which He also went and preached unto the spirits in Heaven"? Does that mean that there was a preaching of Christ at this time to the dead between His death and His Resurrection. Charles Hodge has quite a lengthy discussion of this passage under

the subject of The Humiliation of Christ which we will come to a little later. It is in Volume II on page 618-19. We will look at that under that later head but just under this present question - Was There a Prophetic Work Done At That Time? Well one thing that Hodge points out is that wherever Christ is spoken of as preaching, it refers to the proclamation of the Gospel, wherever this verb "Qarusen" (?) is used. And he says "Therefore if this means that Christ after His death and before His Resurrection, preached to spirits in prison, it would seem to mean that He preached the Gospel to them. And according to the faith of the whole church - whether Roman Catholic, Lutheran, or Reform - according to the view held by all branches of the professing Christian Church - that is except for a few peculiar sects perhaps or something like that - but the large groups have always held that the offer of salvation though the Gospel is confined to the present life." And he feels that it would be a very strong objection to the interpretation of one passage to make it teach a doctrine taught nowhere else in the Scriptures. Well of course there are many who think that this means that Jesus preached to the spirits in prison but don't think it means that He preached to them of the Gospel, that He gave them a chance for salvation. And of course it could be a prophetic work even if it wasn't a preaching of the Gospels. So if it was that would come under our head. Bret Snyder in 1828 - a German theologian - said, "AS God once through Noah exhorted men to repentance and threatened to bring upon them the flood as a punishment, now Jesus preached redemption

End of Record 36

simply as possible. And in this respect let us follow the godly teaching of Dr. Luther, who in his discourse held at Torgow(?) in the year 1533, unfolded this article in a most godly wise, cutting short all curious questions, exhorting all Christians to a pious simplicity with this: ~~XXXXXXXXXX~~ For it ought to be enough for us to know that Christ descended into Hell, that He destroyed Hell for all believers, and that we, through Him, have been snatched from the power of death and Satan, from eternal damnation, even from the jaws of death. But in what way these things have been brought to pass, let us not curiously inquire but let us reserve the knowledge of this thing to another world, where not only this mystery but many others in this life, have been simply believed by us, shall be revealed, things which exceed the reach of our blind reason." ~~XXXXXXXXXX~~ Next is Article 10 on Ecclesiastic service. That's a very interesting statement isn't it? An attempt to point out that this is not a vital matter of the faith and let's not dispute about it, let's not make

(4.5) But it does recognize an area of a difference of opinion among earnest Christians. Now Hodge says in this passage to which I was referring you - he says that according to the Lutherans "Christ, after His death, descended to the abode of evil spirits not to preach the Gospel but to triumph over Satan and despoil him of his power." I think the sentence Hodge makes would be pretty well substantiated by what I read to you just now. They hold that this teaches a destruction of death as far as believers are concerned, a triumph over Satan. But as to how it happened and the details - they say let's not dispute about it and let's not go into that. The Westminster longer catechism has a statement in which it says, "Christ's humiliation after His death consisted in His being buried and continuing in the state of the dead and under the power of death till the third day which has been otherwise expressed in these words, 'He descended into Hell'". Of course if you take Hell in the sense that it is Hades - which was the original Greek, it's translated "Hell" there - and Hades in the New Testament is the same as Sheol in the Old - what it means is simply that he went to the abode of departed spirits. This seems not to have been in the original form of the Apostles' Creed but to have been inserted in the Creed later. Hodge says it was introduced in the fourth century and then not as a separate or distinct article but as merely explanatory. He was dead and buried; that is, He descended into Hell. This we will look at a little further on this subject - The Humiliation of Christ - later.

But there is enough in this I Peter passage and in one or two other expressions which might be pointed to - like where He led the captivity captive - Ephesians - which suggest that it may be that some could be justified in finding a reference to something which was done by Christ right after His death in relation to departed spirits. If so, I question whether we have evidence to really know. It might be that if we study these passages very carefully the Lord would give light to someone to have a little further evidence on what He did if there is a reference to anything done at that time, if they're not to be taken as many scholars take it, as a reference to other phases of His work and not to something at that time at all. But if He did, it would be a part of His prophetic work. He did not make atonement for ~~XX~~ special individuals and He did not so a priestly work. It would hardly be simply a kingly work, hardly an exercise of His powers, His royal authority - it would be a prophetic work. So I put it here as a question - The Question of His Descent Into Hades - meaning that those who think that He made some particular announcement to departed souls at this time, it would fit at this point into His prophetic work. Those who don't, "a" would simply be a reference to those who do. And we'll look a little further at the matter under The Humiliation of Christ later. Now we go on to "B" - His Work Through the Holy Spirit. Is Jesus now active as a prophet? Let's look at Acts I. See if it throws any light on it. Acts 1:1 - there we have a statement made that "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." "Began both to do and to teach" - doesn't that imply that He is continuing now? He certainly is continuing His intercessory work. Is He continuing His prophetic work. Is He through the Holy Spirit giving us light today? Well in John 16 Jesus tells us that the Holy Spirit will come and there He says in John 16:12-14 - "I have yet many things to say unto you, but ye cannot bear them now. However, 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 show you things to come. He shall glorify me for he shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore saith I that he shall take of mine and shall show it unto you." The Holy Spirit is Christ's representative, it is His instrumentality. While it is the Holy Spirit which led the men of God in writing the New Testament, and which brought proof of it, and who guides the people who guide the people of God today - He is acting as Christ's representative.

We cannot distinguish always among the three persons. Christ is in us, Christ is active in us. The Holy Spirit. God the Father. But there is a true sense in which Jesus Christ was performing prophetic work with the Apostles in giving them new truth in addition to what they'd been able to absorb and what He could give us while on this earth or even after His Resurrection, that goes into Paul's Epistles and Peter's writings. I think we can say there is a sense in which there is a continuation of the prophetic work of Christ. He brought light to them, further light, and now the prophetic work is mostly in the Bible. We get our truth from the Bible. But there is some extent in which God leads individual Christians certainly, in which he leads them, brings light which illumines their minds as they study the Bible and this, while it is done in the main by the Holy Spirit, must be extended to some extent with the prophetic work of Christ. Yes? (Student question) Well, I don't want to be dogmatic at that point. His prophetic work on earth here was a very vital part of His ministry. His prophetic work after the Resurrection is a very, very vital part of His ministry. As to how great an extent the prophetic work continued, there is not much on which to base a strong statement on it. "He began" suggests a continuation. It does not (12.). The Holy Spirit is His representative and so He is working through the Holy Spirit but it is the Holy Spirit who is working. The Holy Spirit is God. I would not stress this particularly but I just feel that in the outline it should be noticed. And also one other verse - Acts 2:32 where Peter says in his first sermon on the day of Pentecost, "This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted and having been received of the Father the promise of the Holy Spirit, He hath shed forth this which ye now see and hear." The Holy Spirit hath been sent by Jesus Christ. He's been sent by God, He's been sent by Jesus Christ. There's only one God. There aren't three Gods. We cannot sharply differentiate the three persons of the Trinity. We do not believe in three Gods. We believe in one God. But we believe in three persons in the Godhead. And the emphasis on the work, the prophetic work of this age is the Holy Spirit. It is the Holy Spirit who applies Christ's (13.5).

I do not feel particularly agreed if someone said, "We weaken our whole discussion by mentioning prophetic works of Christ at all On the other hand I do think that these are sufficient to justify consideration at least of

what would appear to be a part of the prophetic work. The great emphasis of the prophetic work is certainly And then Number 4 - His Future Prophetic Ministry. There are certain suggestions again. The main emphasis of His prophetic ministry is in His earthly life. But there are certain suggestions - we've already looked at Micah 4 and Isaiah 2 where it speaks of the fact that ~~HE~~ His law will go forth from Zion that they will come up there to worship His law. He as king, in the millennium, will be primarily king but surely also He will be giving us light. He will be explaining things to us. He will be presenting understanding of things. He will to that extent be doing a prophetic work. And then there are three references I would just mention - John 16:25. In John 16:25 we find that

End of Record 37

"These things have I spoken unto you in parables: the hour cometh when I shall no more speak unto you in parables but shall tell you plainly of the Father." When is the time that is coming? Does that refer to immediately after His Resurrection or does it also refer to eventual light we will receive from Him. John 17:26 - "And I have declared unto them thy name and will declare it." He says this right before His death - "I will declare it". Is His prophetic work to be continued to some extent as a part of His work on through the millennium to eternity. Revelation 21:23 - "The city hath no need of the sun, neither of the moon to shine on it for the glory of God did lighten it and the Lamb is the light thereof." Light is certainly a function of the prophetic - bring light. "The Lamb is the light thereof". I don't think that's a literal expression. I don't think he means that we don't need the sun and the moon because light goes out from Him - I think it is picturing His function as bringing us light, truth, and understanding. He is the light thereof. Well these other phases are certainly not the main thing. His prophetic work as in His earthly ministry is considerably stressed and is extremely important. So we go on to "F" - The Importance of the Prophetic Work of Christ. I thought of saying the degree of importance but I think "The Importance is all right. There are two subheads under it which give both sides. Number 1 - It is Necessary and Vital. The simplest person can understand that simply through faith in Christ they can be saved and can know nothing else about Christ and can be saved. There are those who have a very minimum knowledge of Him. ~~XXX~~ Such a person after they are saved can hardly go out and present Him in a way that is apt to lead many others to Him and if they do, they're apt to lead them into confusion and twisting of ideas that in the end brings great harm to these people

(3.) It is necessary to know something of truth, to know something of facts and God has given them in His Word. And a great part, a very vital function which Jesus performed is His teaching, His example, His understanding of truth which He gives to us. It is a very vital and necessary thing. If you put all of your stress on it, that is wrong. But we should not go to the other extreme and put no stress on it. It is important to recognize and to properly stress the prophetic work of Christ. But number 2 - It Is Not Sufficient By Itself. There were those in the Old Greek days who thought that if they could decide what goodness is, they could understand really how people ought to ~~live~~ live. That was what was needed. That was all. Well that is something that is needed.

It is very important to have a correct understanding of evidence, a correct understanding of what we ought to do. It is very, very important. But that in itself cannot solve the problems of the world. Dr. Machen's illustration is very good~~X~~ - of a man going up to somebody on the street and saying, "I've got some good news for you." "What is it?" "Keep the commandments." The commandments are very helpful to show us how we should live. But it is not good news that we have a duty to obey them. The good news is something else. But we need the understanding too. We need the (4.5). We need it very much. It is very vital but it is insufficient. When I graduated from college there was a young woman in the class who came to New York to study at the New York School of Social Service. I don't know whether that was a somewhat communistic organization or not. That was quite a while ago and maybe Communists had very little hold in this country. But I know this - it was an organization which taught that if you could get people to having the right attitude and the right approach that that's all that was necessary. And they taught all this about social brotherhood and fellowship and all this. Probably it wasn't Communist because they put great stress on force and this, so far as I know, wasn't like that. But she was there for a while and then one time when I was at Princeton Seminary, we had a reunion, some of us who'd been together in Occidental College and we met at Princeton and went for a little walk there and we got out into the country and came to quite a nice estate - it was open to the public. We walked in and there we saw a little pond. And on the pond maybe - big as half of this room - on this pond there were three beautiful ~~swans~~ swans right near us - very, very pretty, swimming, a very beautiful scene. And as we watched one duck came waddling in way over there - as far as the back of the room - and when the duck got into the pond one of the swans picked up and went across - half swimming and half flying it looked like to me. I never saw a swan move like that before - headed back toward the back of that pond just as fast as it could go and got to where that one lone duck was and began biting it in the neck and persecuting it until it drove the duck out of the pond. They didn't want any duck in their pond. So those three swans had that pond that was big enough for 200 swans to themselves. They wouldn't allow any duck in their pond. And the girl - I'll never forget - her eyes got as big as saucers as she looked and she said, "Why, that's unsociable." It was just a shock to her to find that in the animal creation there was such suffering and such lack of social good qualities - that

those swans would drive a duck out that way. And I have told it in talks over and over and over many times because I was so impressed with that as an illustration of the incompleteness of the attitude which says that if you know what is right, that's enough. It is important to know what is right but something more is needed. And Jesus' work as prophet was very, very vital and very important but if that was all there was, we would be yet in our sins and we would simply have to spare (?) at His wonderful teaching instead of glorying in what else he does and then the further benefit we get from His teaching in the light of the further aspects of His life. And so we go on now to Roman Numeral VI - The Second of Christ's Three Offices - That of Priest. You notice He has three offices - prophet, priest, and King. And now we look at the second of His three offices, that of Priest. And under that - "a" is Definition. Under that Number 1 is The Distinction of Priest From Prophet. We just looked at the Prophet - now what is the basic difference between priest and prophet? In Burkhoff's Theology I found a very nice little statement on this - the distinction between a priest and a prophet. He has a nice expression for certain things which I thought would be good to mention to you as he says them. "The prophet ^{was} ~~is~~ appointed to be God's representative with the people, to be His messenger and interpret His will." He's primarily a religious teacher. "The priest, on the other hand is man's representative with God." You would think the prophet was greater, wouldn't you? And of course the modernists today constantly speak about the conflict between the priests and the prophets in the Old Testament. And Dr. Alwyn(?) I remember how disgusted he was with the writing of one of the modernists about Ezekiel - you know Ezekiel came from a priestly background - and this modernist began his book on Ezekiel with the words, "When the priest or the prophet with a priestly mind stumbles into making a wonderful statement, the statement is usually not nearly as wonderful as it seems." That was his judgment of Ezekiel

(10.) Ezekiel all over these prophets here, this group that was standing by their vested interests and getting these sacrifices and having this domination over the people and holding old-fashioned superstitious ideas as against the prophets with their social consciousness who were bringing these great ideas of truth and progress. Well of course, no true Bible believer holds that attitude at all though the attitude is correct as far as individuals are concerned (10.) There's no question ~~about~~ ^{that} individual priests, and of course of individual prophets also, fell into

wickedness and selfishness. But it was easier for a priest to do it than a prophet because the priest had an established position with a steady income. And the prophets were not an established, steady order in Israel. God raised up a prophet here and He raised up one here, raised up one here and He might use this man a while and use this man awhile. But the priests are inducted into office and they hold the office and they perform it. But as Burkower (Burkhoff?) says here, "The prophet represents God with the people. The priest is man's representative with God." He has the special privilege of approach to God and speaking and acting in behalf of the people. It's true that priests were also teachers. But their teaching's different from that of the prophet. The latter emphasize the moral and spiritual duties, responsibilities and privileges but the priests in their teaching functions stress the ritual ~~XX~~ observances involved in the proper approach to God. So the priest, as a priest, was man's representative before God, while the prophet is God's representative for man. Yes? (Student Question) Oh, this that I was just referring to - Berkhoff's SYSTEMATIC THEOLOGY, page 369. Now so much then on the brief statement, simply of the distinction of priest and prophet. That doesn't tell you much about a priest but it does tell you something- that the prophet is God's representative with man, the priest is man's representative with God. But both are appointed by God - because man can't simply organize himself to go and storm his way into the presence of God. His approach to God must be directed and controlled by God and so that gives you an interesting phase but not the totality by any means. We'll look at number 2 - Old Testament Uses. And it is interesting in connection with this matter of priests, as with various other matters that the Bible does not start out to give us a definition and a clear explanation and then logically to deal with it. We have to attempt to do that with all subjects. But the Bible comes to men lost in sin and gradually brings them knowledge. There is a progress of doctrine in that God comes to us and opens things up to us and brings ideas to us that lead us away from ~~XX~~ the sin, from the pain, from the background - and in the Bible we have all the truth we need in our religious life. But it is presented in the way in which He gave it - step by step to people. And He gave nothing that was false but He gave more complete as He went on. And so we look at the word "priest" and its useages in the Old Testament. And there is only one word which is used for a godly priest - and that is the word "kohen". There is a word "kemar" for a heathen priest which is used in just one case, but we wont need to

bother with that. "Kohen" is used many, many times and "Kohen" is not just used for a godly priest - it is the ordinary word for "priest". And so we look at the concordance to see how this word "Kohen" is used and we find that the first useage of it in the Old Testament is Genesis 14:18. It does not occur until that instande. And there where we have the word, it speaks of Melchizedek and says he was the priest of the Most High God. And Abraham gave him power. But that doesn't tell us much of the meaning of the word priest. It's very interesting that it's the first use. Now the next useages are in chapters 41, 46, and 47 - and they are referring to heathen priests, everyone of them. Joseph married the daughter of Poti-pherah, priest of On. When he bought all the land of Egypt for Pharaoh, he did not buy the land of the priests but the priests had a portion assigned to them of food they were kept alive. Anyway they didn't have to sell their land like the other s did. So of all the 8 or 9 references to "priest" in Genesis, only one refers to a godly priest and he was not an Israelite. All the

End of Record 38

Exodus 2:16 refers to a priest but it's a priest of Midian. And this priest of Midian had seven daughters and one of them married Moses. So he's referred to as the father-in-law of Moses in two references also. So the first three uses in Exodus refer to priests of Midian. And then all of a sudden in chapter 19, we have three references to Israelite priests. In Exodus 19, ~~XX~~ the chapter which tells of the making of the covenant between God and the people and the giving of the Ten Commandments which actually is given in 20 but led up to in 19, God gives the Israelites the promise "Now therefore, if ye will obey my voice indeed and keep my covenant" (Was it not rash of them to say they would obey His voice?) "then ye shall be a peculiar treasure unto me above all people for all the earth is mine and ye shall be unto me a kingdom of priests and a holy nation." So if they would keep this covenant they would become to Him a kingdom of priests. Well surely that's a rather figurative use of the word. They'd be a kingdom of priests - he doesn't mean every one of them would be a priest but He means that they would be a people who could come to Him as man's representative, a kingdom of priests, a kingdom of people who would be characterized by this ability to make intercession (2.) to the Holy God. Certainly a wonderful promise which he made and they would have been very foolish not to have done everything they possibly could to avail themselves of it. But it doesn't tell us a great deal about the meaning of the word "priest". But in the 22nd verse of this chapter we read, "And the Lord said unto Moses, 'Go down, charge the people, lest they break through unto the Lord to gaze and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves lest the Lord break forth upon them.'" We've had no mention up to this point of the establishment of priests. But here we have the Israelite priests referred to - here and again in verse 24, the same way - "Let not the priests and the people break through." So there must have been priests among the Israelites in Egypt and these priests would seem to be doing the work which God later organizes it, establishes the priesthood - it's to be the family of Aaron - they must have been doing a similar work. And after all that work had been done by Abraham. He offered sacrifices and so did Isaac though the word "priest" is not used otherwise in Genesis. So we find there was the establishment of an office of priest and then God appointed Aaron and said the priests should be of the family of Aaron but the duties of the priests, as brought out in the Old Testament, are to be man's representative in coming before God.

They are to make sacrifices, they are to present the prayers, they are to do what is necessary in making intercession for the people and representing them before the Lord. We get a little more specific light on this in the book of Hebrews. We shall take as number 3 --- 1 was Distinction of Priests from Prophets, 2 Old Testament Usage, 3 Definition in Hebrews. And here we have three verses in Hebrews which throw rather definite light on what is meant by a priest. Hebrews 5:1, "For every high priest taken from among men, is ordained for man in things relating to God, that he may offer both gifts and sacrifices for sins." Here is a man, he is ordained of God to be a priest, so it's divine appointment. He is ordained of God. He is a man, but ordained of God to offer gifts and sacrifices for sins. Verse 4 stresses this idea that he's appointed of God. "No man taketh this honor to himself but he that is called of God, as was Aaron. God must appoint one as a priest or he cannot ~~do~~ do the work, he can't be an effective priest. And then Hebrews 7:25 - 24 speaks of Jesus that He continues as an unchangeable priesthood "Whereby He is able to save also them to the utmost, ~~XXXXXXXXXX~~ that come unto God by Him, seeing He ever lived to make intercession for them." So we have the priest's work including representing men before God - coming before Him as their representative to bring gifts, to offer sacrifices, and to make intercession. That is the work of the priest - he is man's representative before God to do that which is necessary if man is to be received before God. That was ~~XXXXXXXXXXXX~~ number 3 - Definition.

Number 4 - (6.25) of the Meaning of Sacrifice. What's the point of all this sacrifice anyway? Why are they come to offer sacrifice? Well, there have been various scholars have offered various interpretations. Why do they have these priests so early? We find them among heathen countries. We find them in Egypt. We find them in Babylon. But we find them among the Israelites even before they came out of Egypt and ~~we~~ we find God appointing priests there for this work of offering sacrifices. What is the purpose of the sacrifice? Well there are five theories which have been advanced. The first of these is the gift theory. The sacrifices were originally presents to the deity in order to establish good relations and secure favors. The idea ~~is~~ that sacrifices are a gift to the deity to establish good relations and secure favors. Well this certainly is insufficient to explain it. It's based on an extremely low conception of God, certainly not in harmony with the Scriptural representation. And it does not explain why the gift should be brought always in

the form of a slain animal. And when the Bible speaks of offering gifts to God, they always seem to be referred to as an expression of gratitude, not for the purpose of courting God's favor. Sacrifices do that but we have no suggestion that simply ~~XXX~~ a gift would do it. So this interpretation is not satisfactory. B - The Sacramental Communion Theory. This has been advanced by some modern scholars based on the totemistic idea of reverencing an animal which was supposed to share in the divine nature. On ~~XX~~ a solemn occasion to slay an animal to furnish a meal for a man who would thus literally eat his god and assimilate the divine qualities. We don't find anything in Genesis or anything in the Old Testament to fit in with this idea. Some pagans may have held this view but it certainly doesn't fit with the Biblical interpretation of why they performed sacrifices. The Sacramental Communion Theory - the idea that there was the animal - the totemistic idea - they revered the animal that has something of the divine in it and they eat the animal and thus have communion with God as manifested through this animal. Well it's a modern theory. You certainly would never find anything in the Bible on which to build it in the first place and very, very little that would fit with it and much that would look in a very different direction. A third theory - the Homage Theory - that man felt dependent and desired to render homage to God. It was to show man's ~~XXXXXX~~ feeling of dependency, his desire to show his submission to God. Well we do show our relation to God, our dependence but certainly that is not what is stressed in the Bible and why should this be in the form of slaying an animal. There's nothing in the Bible to explain that. Then 4th - the Symbol Theory - this regards the offerings as symbols of restored communion with God. The blood is the symbol of life brought upon the altar, signifying communion of life with God. Well it's pretty hard to see how this would fit with the idea of Abraham in placing Isaac on the altar at all. And the sacrifices - there's nothing to suggest in the Bible this is the reason. It is a modern theory based upon interpretation of primitive religions and not a matter which we get from the Bible. The fifth theory is the theory that the sacrifices were made as expiation - the Theory of Expiation, the theory that the slaying of the animal was a vicarious atonement for the sins of the (11.25) And this is certainly suggested by many statements ~~XXXXXXXXXX~~ in - nothing in Genesis would suggest it unless it be Genesis 8:21 where we read about Noah's burnt offering, "The Lord smelled the

sweet savor and the Lord said in His heart, 'I will not again curse the ground any more for man's sake'" The Lord recognized the offering as an expiation for man's sin or as representing man's sin. I don't care

It would fit. But as you look at the Old Testament presentations, certainly they fit far better with this idea of expiation than they do with the other theories . And it is interesting that among heathen nations generally the sacrifice is seen quite commonly to have been regarded as expiatory.

End of Record 39

appointed by God and the third passage we noticed was Hebrews 7:25 where it speaks of Him as making intercession for us - "Wherefore He is able also to save them to the uttermost since He ever liveth to make intercession for them." Then we took up Number 4 - Theory of Meaning of Sacrifice. And we noticed that various modern scholars have suggested various interpretations - and among the interpretations which are at present considered of the meaning of sacrifice, there were five at which we looked. We mentioned the first four of these to show that they were not sufficient. The gift theory - a gift brought to establish good relations and secure favors - not completely wrong but certainly far, far short of the full meaning. Second - the sacramental communion theory - the idea of having fellowship with the god represented by the animal which is slain to furnish meals to the man - certain things in this which represent certain aspects (1.75) but leaves out the mainfeature. Then the homage theory according to which they simply were expressions of homage and dependence - certainly far short of the facts. And then the symbol theory - that they are symbols of restored communion with God, symbols of man's sin and man's need of help. Certainly there's much more in (2.25) The fifth - the theory; in other words, that they represent expiation. That the sacrifice is brought as a means of propitiating the ~~deity~~ deity and a means of bringing a recompense and a means of offering a substitute, having it go through the death that the person himself deserves. There is a certain element to the other theories but certainly the overwhelming great portion of the truth is with this theory, so much so that instead of discussing it under this head, I'm going to give it a separate head by itself. Number 4 was various theories. I'm going to call number 5 - Truth (Proof) that Sacrifice in the Bible is Primarily for the Purpose of Expiation. Now under that a small "a" - We Must Admit that Before the Mosaic System is Established, We do Not Have a Clear Statement of the Purpose of Sacrifice. We have it there but we do not have a clear statement of where it came from or why it is there. But it is there, people are doing it. We have, however one book which is dealing with events either outside of Israel or before Israel. There is no clear proof when Job was written. But in Job we have an account of a godly man in a relationship with the true God but evidently not connected with the Mosaic system. There is no reference to the Mosaic system, the Mosaic establishments, to the Mosaic laws in the Book of Job. And in this Book it surely would show the divine attitude toward sacrifice, apart from the Mosaic system. We find in verse 5 of the 1st chapter that "When the days of their feast-

ing were gone about, Job sent and sanctified them (his sons and daughters) and rose up early in the morning and offered burnt-offerings according to the number of them all: for Job said, "It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually." Certainly as far as Job is concerned, expiation is in this verse, clearly the purpose of the sacrifice. Burnt offerings for his sons in case these sons have sinned and cursed God in their hearts. Now we do not have much clear statement of the purpose of sacrifice prior to Moses. But we have evidence that it was carried on and that it was considered important. And we have evidence in Genesis 4 that the kind of sacrifice was important because there in the very first reference to sacrifice we read in verse 3 that "in the process of time it came to pass, that Cain brought an offering of the fruit of the ground to the Lord. And Abel brought the firstlings of his flock and of the fat thereof. And the Lord had respect to Abel and to his offering: but to Cain and his offering He had not respect. And Cain was very wroth and his countenance fell. And the Lord said unto Cain, 'Why art thou wroth and why is thy countenance fallen? If thou doest well, shalt thou not be accepted and if thou doest not well, sin lies at the door.'" The word there translated "sin" can just as well be translated "sin offering". "A sin-offering lies at the door" - there is need of a sin-offering. Now it is not certain that that is the correct translation there - it is a rather difficult verse in any event.

Yes? (Student question) Yes, we are in a difficult position because we have so little given. If you take Genesis 4 by itself, all that you have is the statement that God was pleased with one and not pleased with the other. And then you have the statement that God said to Cain, "If you don't do well there is sin" - or a sin-offering - "lying at the door". Well now this second verse may show the purpose of sacrifice as an expiation which would require the shedding of blood. On the other hand, we can't be dogmatic. As far as the first is concerned, we are not told anything up to this point about Cain's character, we're not told anything about his attitude, we're not told anything about any command as to type of sacrifice. All we're told is Abel brought a certain sacrifice and the Lord had respect to it. Cain brought a certain sacrifice and the Lord didn't have respect to it. That's all we're told. And consequently, as I said, it is not clearly stated before the Mosaic system what the meaning of sacrifice was. But we are faced with a problem here. Why is it - and as far as the chapter itself is concerned, there is no evidence before that on the difference in

the character of the two men. And as far as the later part of the chapter is concerned, we do find Cain going on in his self-righteous way and becoming a murderer. We have nothing told about Abel except that later in the Bible he's referred to as righteous Abel, but nothing here in this chapter about his character. And so the theory can be advanced, the sacrifice had nothing to do with it. It was simply the attitude of the two men but you have no proof on the attitude, it is pure conjecture. But it is a possible conjecture. And therefore I am not building a conclusion on evidence here, on that. On the other hand you don't have any evidence that the nature of the sacrifice was the determining fact. But you do have the fact that when the Mosaic system is introduced, it is definitely said that without shedding of blood, there is no remission of sin. You have the thing definitely established which already was existing to some extent among the people before. Now had God revealed to Adam that this was the type of sacrifice necessary, had He done this, I think we are justified in guessing that He had. We find in the previous chapter that God made mad clothes of skins for them instead of the fig leaves. He made that for which it is necessary that an animal die in order to provide for them. The evidence as to the meaning is contained almost entirely after the Mosaic sacrifice is instituted. And as far as Biblical evidence is concerned, the only solid thing I know of, previous to Mosaic, is the statement in Job - and even that may not

(10.) So that - now Hodge and Burkhoff both give extensive arguments ~~XXXX~~ and evidence based on Noah which I don't think is complete, though it may be so, and extensive arguments based on the attitude of other nations around - what evidence we have - that it is unlikely this idea of expiation was just started in somebody's imagination and so on. All of that may be ~~XXXX~~ worthwhile, but it's a speculative type

(10.5) As far as the Bible is concerned I feel that it is better for us to say, it is not clearly stated before what the meaning is but there are evidences which at least look somewhat in that direction, which do not contradict the evidence later on, which are a little hard to explain without the evidence later on and therefore I think we're justified in carrying it back and saying that God has revealed to Adam that this is the kind of sacrifice that was needed that

(11.5)

As far as this chapter alone is concerned, it is probable that it was the attitude of the two men and certainly when you get back to it and certainly if God had commanded an animal

and Cain said, "I don't care what He said. When I've got food I'm going to bring it." His attitude was certainly a very vital fact. But also it would in that case involve that there was the matter of his not performing the function which God had said was to be done. Otherwise there's nothing here said about Cain's attitude at all. Why did he bother bringing a sacrifice at all? The Lord was not pleased with his sacrifice and Cain was angry that He wasn't. He certainly gives the impression of thinking, "Well, if I'm going to give Him a present, He should be happy about it. I don't have to be (12.)

But there is a lot that we have to assume because our evidence is later on. And I personally think it's better to admit the fact. Nothing against expiation being the purpose previous to the Mosaic system. Job 1:5 may be before that time and if so it's definite evidence. But of course it may be later. Noah when he came out of the ark made sacrifice. Most of your orthodox theologians assume that in the context you can see that it was expiatory sacrifice. But I do not feel myself that it is convincing that it was. There's no evidence it wasn't, but there's no convincing evidence in the context that it was. And this particular case of Cain, it seems to me that it is reasonably explained (13.) but there's no

proof. but we can explain it in the light of later evidence. So I would feel that we must say it is not clearly stated ~~in~~ before the Mosaic System is established but there is abundant reason to think that that which is the idea afterward, definitely was at the earliest times. But then we go on to "b" - we find that it is clearly stated in connection with the Mosaic System. It is clearly and repeatedly stated in connection with the Mosaic System that sacrifice is primarily for the purpose of expiation, ~~that~~ that it is primarily for the purpose of representing the means of a substitute to receive the punishment judgment of God.

Now this evidence - there is abundant evidence - after the establishment of the Mosaic System. It's a question of how much of this we need to take time to look at. Particularly in Leviticus is the evidence very (14.5) In Leviticus we find that - in the first chapter. He says that a man if he makes a burnt sacrifice, he offers it of his own voluntary will at the door of the tabernacle of the congregation for the Lord

sacrifice as a means of substitution to Him, to wash away his sin, to receive the wrath of God which would otherwise come upon him. In chapter 4 this is very clearly stated in verses 29, 31, and 35. "He shall lay his hand on the head of the sin-offering^{and slay the sin-offering}/in the place of the burnt-offering." He lays his hand on it as representing himself. Verse 31, the last part - "And the priest shall make atonement for him and it shall be forgiven him. And the end of verse 35 - "and the priest shall make an atonement for his sin that he hath committed and it shall be forgiven him." A expiation, propitiation of God, release from the guilt of sin as a result of the performance of these sacrifices. Chapter 5, verse 10 - "He shall offer the second for a burnt-offering, according to the manner; and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him." Similar statements in Leviticus 16:7 and 17:11. It is brought out particularly clearly in Leviticus 16 in the account of the Day of Atonement. There in the Day of Atonement in chapter 16, we find in verse 21 - "Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins: putting them upon the head of the goat and shall send him away by the hand of a fit man, into the wilderness: and the goat shall bear upon him all their iniquities unto a land uninhabited: and he shall let go of the goat in the wilderness." And then it continues how the other goat is there destroyed, is burnt, and verse 30 - " on that day shalt the priest make an atonement for you, to cleanse you that ye may be clean from all your sins before the Lord." In Deuteronomy 21 we have a very interesting incident, or rather a rule to apply to certain instances. "If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him; then thy elders and thy judges shall come forth and they shall measure unto the cities which are round about him that is slain: and it shall be, that the city which is nearest unto the slain man, even the elders of that city shall take a heifer of the herd, which has never been worked with, and which hath not drawn in the yoke: and the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown and shall strike off the heifer's neck there in the valley. And the priests of the sons of Levi shall come near: for them the Lord thy God hath chosen to minister unto him, to bless in the name of the Lord:..... And all the leders of that city who are next to the slain man, shall wash their hands over the heifer that is beheaded in

the valley; and they shall answer and say, 'Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed and ~~XXXXXXXXXX~~ lay not innocent blood unto thy people of Israel's charge.' And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord." These people had not killed the man but they had guilt upon them because it had happened in their land, near their town. Perhaps they could have prevented it, perhaps they could in some way have seen that it would not happen. At any rate, there was innocent blood upon them. It had been shed, there was responsibility, there was guilt. And they make this sacrifice and they wash their hands over it and there is an exiation, a movement of the guilt which is upon them. And it's very interesting to note how the prophets when they are ~~XXXXXXXXXX~~ prophesying the exile, the people of God, the godly people know they are part of the nation and implicated in the sin of the nation - the guilt is upon them. Here the guilt is upon the people for the fact of this murder among them. There is no possibility of indifference to sin round about - in the Scriptures. But clearly the expiatory aspect is here stressed. Now if you turn over to the prophets - you look at Micah 6:7 where you have an interesting statement in which the prophet says "Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" The idea of expiation is certainly very clearly brought out in this (6.5) of the prophet to the , showing that that was a personal meaning in sacrifice in the Mosaic System. There's no question of that - that in the Mosaic System it was expiatory, it was propitiatory, it was a removal of guilt and of sin. Now number 6 - Summary of Our Definition of Priest. We should say that the priest is one quite different from the

(7.) He is man's representative before God but he is a representative whom God, Himself has appointed. His primary purpose is to offer sacrifices. He also is to make intercession. These sacrifices which he offers are definitely related to the sin of the people. They are related to the needs of the people, of having it become possible that a just God, that a righteous God should look with favor, rather than with detestation upon them. There's a statement by Wm. G. Moorhead in the International Standard Bible Encyclopedia which I'd like to read to you. It is - mine is the first edition of the Encyclopedia. I don't know

whether the later editions have the same page numbers or not but it's in the article on "Priesthood" - the last paragraph. Moorhead says, "Priesthood springs out of the deepest need of the human soul. Men universally feel that somehow they have offended the power to whom they are responsible, to whom they must give account of their deeds. They long to appease their offended Lord and they believe that one who is authorized and qualified to act in their behalf may secure for them the abrogation of penalties and the pardon they seek. Hence, priesthood connects itself most closely with sin, with guilt and its removal. The

(8.75) the intervention and intercession on their behalf of one who has liberty of access to God and whose ministry is accepted. In short, the priest is the representative of the sinner in things pertaining to God. He is the mediator whose office it is to meet and ~~XXXX~~ satisfy the claims of God upon those for whom he acts and who secures the pardon and the favor that the offender must have if he is (9.25) And this, and more than this, we have in our great high priest~~X~~, the Lord Jesus Christ."

So much then for A - Definition~~x~~ of Priest - one of our Lord's three offices. Then we go on to B - Yes? (Student question) Depends on your definition of the words "established order". There is a vital difference between a priest and a prophet. It is understood that the priest must be God's appointed man. And the priesthood is an order which is established in a hereditary line, goes down normally from father to son, may be changed if the Lord chooses, but which is established - everybody knows who the priest is that God has appointed to whom He comes for representing Him before God in the Old Testament. The prophet in the Old Testament is one who speaks for God and it would have been possible for God to have said, "I will appoint the family of so-an-so, the father and the son, they are the men ~~XXX~~ through whom I will speak." God could have done that. But God did not do that. The prophets do not come from a hereditary line. They don't come from any particular class. Some of them are kings, some of them are shepherds, some of them are very poor people, they come from various circumstances. A priest could have his ups and his downs, his changes, as all men do. He could be a very good man, anxious to serve the Lord, he could fall into sin; he could be carried away with his pride, but still he could perform the office. And unless his attitude got too bad, he might continue in the office because it was the thing God had commanded him should be done in carrying out God's will. But a prophet had a task very different

because he had to take the message directly from God and give it to the people and if the prophet falls into sin or is lifted up by his own pride, he is very apt to give his own words instead of God words. He has a task in which he can't simply go to a book and see what it says and act on it, even if his mind is filled up with other things. He has to be given over to the Lord and therefore we find that the Lord has never established an order of prophets which goes on in a continued succession. But the Lord touches a man here, touches a man there, and the Lord uses a man as a prophet and then ceases to use ~~XX~~ him. And we have men whom God has really used who turned away from God or whom God ceased to use and God is using someone else. Now the only reference that we have to established groups of prophets are the one when Ahab called in the prophets. And they all came and did what they were told. And then it was quite obvious they were giving what they were told to do. And the king's (13.) said, "Isn't there another man who's a prophet? We can find out what he says." And he says, "Yes, there is another one but I hate him 'cause he gives what I don't like." And they bring him in he's the one, , that God is using at that particular situation. Well the same is true of Elijah and Elias. Elijah comes out of the wilderness - who's ever heard of Elijah? God touches him like God raised up Amos as he stood caring for the sheep and fixing the sycamore tree. God said, "Amos go prophesy to the people." God said to Elijah, "Leave the desert and come in and give a message for me to the king." Nobody'd ever heard of Elijah before but Elijah gave the message and they thought this was some old fool, making crazy predictions. But when it didn't rain for three years, they saw he really had spoken from the Lord. And then we have the school of the prophets mentioned. But these schools for the prophets say, "Do something" and Elijah pays no attention to it. And when Elijah disappears the sons of the prophets say to Elias, "Let us go hunt. Maybe the spirit of God lifted him up and cast him down in some valley." Elias says, "Don't do it. Don't do it." ~~X~~ They would seem to be people who were genuinely moved with a desire to be tied up with prophetic works but there's no evidence that God used them as an organization. Now there were the followers of individual true prophets and from among them God might raise one up. When Elijah was going up into Heaven, Elias said "I'd like to be your successor." Elijah said, "You've asked

(14.5) God will have to give you if you're to be my successor." I think the evidence is very clear. It's true there are many, many

instances that could be given that if ~~it~~ it's a matter of the Spirit of God taking hold of a man and speaking to him. And He might continue speaking to him off and on for a long time or he might cease. But the priest is an established order. A man is ordained to be a priest. A man is anointed, he is set apart, he has the ceremony, he's established as a priest. But a prophet - God said to Elijah

Elijah came running after him. Elijah said, "What do you have to do with me?" As far as actual is concerned there is no evidence

End of Record 41

Elijah doesn't say, "Yes, I've

annointed you. You're the one in line. You're to follow." Elijah says, "You've asked a very hard thing but if

So that the difference between the prophets and the priests, at this point, is rather clear in the Old Testament. But let's get back to the problem (prophets?). It's not extremely vital for the relations of Christ.

It is vital Now B then is The Old Testament Predictions of the Coming Priest. And we have noticed in the Old Testament a very clear prediction of

the coming prophet. We have many predictions of the coming king. But the predictions of a coming priest. We must say Number 1 - These Are Not Nearly As Numerous as Those of the

Coming Priest. We find in Jeremiah 33:17 - "Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel: neither shall the priests the Levites

want a man before me to offer burnt-offerings, and to kindle meat-offerings, and do sacrifice continually." He said said there is a continuation of the office of the Priest. But

it isn't even given in the singular here that there will be one great priest. There is perhaps a better reference for our purpose in Zechariah ~~XXX~~ 6:11 - the Lord said - now this

is very interesting because of the emphasis it gives to the priest. The Lord says, "Take silver and gold of them, and make crowns and set them on the head of Joshua, the son of Jeho-

zacak, the high priest; and speak unto him saying, 'Thus saith the Lord of hosts, Behold the man whose name is the Branch: and He shall grow up out of His place and He shall build the

temple of the Lord: and He shall bear the glory, and shall sit and rule upon His throne;" (that doesn't necessarily mean He'd be king. It might mean that He would sit on the priest's

seat and would administer the matters connected with the priesthood) "He shall be a priest upon His throne; and the counsel of peace shall be between them both." "Between them both -

maybe "He shall sit upon His throne" refers not to Him but to the man who led the people back - the ruler. We won't take time to go into the precise question of interpretation here

but we do see that Joshua is told that He is to be a priest upon His throne. There is a coming priest. I don't think anybody thinks Joshua was the one. He's merely taken here as

a symbol, a sign looking forward to the coming One. Now we have a rather interesting prediction of a coming priest which is rather strange because it doesn't fit with the various

mentions about the Aaronic priesthood, the priesthood of the Levites - it's Psalm 110. And there we read, "The Lord hath sworn and will not repent: Thou art a priest forever after the

have two big volumes upstairs, APOCRYPHA and PSEUD-EPIGRAPH of the Old Testament edited by Professor R. H. Charles - I think he's Cambridge. No, he's Oxford. They're edited in conjunction with many scholars by R. H. Charles. They're published in 1913 - Charles devoted many years to the study of this apocryphal and pseud-epigraphical material. And here I have the testament of Judah, Chapter 24. See these are the testaments of the twelve patriarchs. Somebody imagined that God had spoken to the twelve sons of Jacob and given them each a prophesy(?) about the future - one for each of the twelve. They were written by some pious Jew in the time of Christ or within the three centuries before, probably some time before. They are preserved in Greek, not in Hebrew. But here we read, "And after these things shall ~~XXXXX~~ a star arise to you ~~XXXXXXXXXXXX~~ from Jacob the beast(?) and a man shall arise like the Son of Righteousness, walking with the sons of men in meekness and righteousness and no sin shall be found in Him and the Heavens shall be opened unto Him to pour off the spirit, even the blessing of the Holy God, and shall pour out the spirit of grace upon you and ye shall be unto Him sons in truth and ye shall walk in His commandment first and last." And the footnote says - Charles says - "Chapter 24, two Messianic fragments, verses 1 to 3, speak of a Messiah, probably from Levi." And students of these testaments of the 12 patriarchs have for many years felt that there was predicted in them, in the original form (which they think has had Christian interpolations put in here and there) a coming priest and a coming king. And the coming priest was the Messiah from Levi and the coming king was the Messiah from Judah. And the coming priest they consider as greater than the coming king. Professor ~~XXX~~ Allegro had given radio messages in England in which he has declared that all of our Christian ideas about Christ are derived from the ideas of the ~~XXXXXX~~ ^{Qumran} sect. He says they expected their own teacher, the Teacher of Righteousness - they thought of him as persecuted and crucified and expected to rise again as a priestly Messiah, not a kingly Messiah. Now Allegro just inserts this little word "priestly" there so's to be a little nearer his sources and without stressing it. Because he is trying to make out that the ~~XX~~ Qumran texts are very similar to Christian teaching. But the testament of the twelfth patriarch, many scholars have held that in its original form it teaches two Messiahs - a Messiah of Levi who is a priest, a Messiah of Judah who is a king - and the priest is greater than the king. But it's interesting how

(12.5) the Qumran material. It is interesting

to find, as Shubert brought out and as has been noted by others, that in the Qumran material you have this same idea. Now if any of you don't know that word - Q-U-M-R-A-N - small b. Small a was The Testament of the Twelve Patriarchs. Now I imagine most of you know the word Qumran(?) by this time. But in case there's anyone who isn't quite familiar with it, I think every Christian worker today should be familiar with the word. Fifteen years ago very few people had ever heard of it. But today it is a word of considerable importance. As you know these Dead Sea Scrolls have been discovered in various places. But the greatest number of them by far has been discovered near an old ruin which has been for many years called The Ruin of Qumran. And there have been many caves found near. The first one was right there. And there've been many others that have a great deal of written material. And it is thought that the people who lived in this place of Qumran, when the Romans overran the land to destroy Jerusalem in 87 (A.D. 7 or 70?) , that they hastily hid their manuscripts in these caves. And now they have been found. And Professor Allegro says that they thought their great founder had been persecuted and crucified. That's purely imagination on Allegro's part - there's nothing of a crucifixion in this Qumran material anyway - and it doesn't even say their leader had died, much less that he was crucified - though we know it ^(must be?) wasn't Christ (14.25) leader many years before - and expected to rise again as priestly Messiah. This material is much that is very vague. But it is very clearly said that the Qumran people expected the coming of two great leaders. They thought the end of the world was just ahead - the end of the age. And these figures were coming very soon. And there's no evidence that they thought their Teacher of Righteousness was one of the two figures. That's ~~Allegro's~~ ^{Allegro's} imagination. And Wilson up in New York who wrote the best seller, it's his imagination too. There's no proof in the manuscripts. But it is clear that they expected two Messiahs. Now you know the word "Messiah" simply means anointed. They expected two anointed figures. And one of these was a priest and the other was a king (or a Prince, as they call it) and the king was inferior to the priest. And they expected these figures to come quite soon. Well now that shows that the passages in the Old Testament, though they are comparatively few, nevertheless

End of Record 42

We're looking at the second of Christ's three offices - the office of priest and at B - Old Testament Predictions of the Coming Priest. And we notice that under 1- that these are not nearly so numerous as those of the coming king. In fact I've only come across four that would be at all clear - I'm not sure that the first of those would even be called a priest today. But the New Testament explicitly tells us He is a priest, He has the office of priest. And in addition I think it's very interesting to notice Number 2- That the Idea of A Great Coming Priest Seems Forcibly to Have Caught the Imagination of the Jews. Now the first of those evidences for that is not so extremely clear - the evidence alone from the testaments of the twelve patriarchs - because most scholars think that this material which was written by Jews has a Christian edition (addition?) - the only edition that's been preserved, that it has Christian interpolations. And yet most scholars are agreed, and have been for a long time, that in this testament of the twelve patriarchs you find tradition of two great Messianic figures - a priest and a king - and the priest perhaps greater than the king. And then b - The Qumran Material. I expect all of you know a little bit about the story of the discovery of the Dead Sea Scrolls - how they found them in this cave by accident and how much more material has since been found - till today practically every scholar in the world is convinced they come from the time of Christ or the two centuries before, and show us actual copies of the Bible as it was written at that time, and of the literature of this Jewish sect which made the copies. The one outstanding scholar in the world who does not accept this today is Professor Zeitlin down here at the Dropsie College who argued for an hour and a half at Munich this summer before a large group, that these are a late medieval writing of no value at all, nothing about ancient times, absolutely worthless practically. But hardly anybody follows

(2.5) Professor Rauley of England, who introduced him, said, "I don't know why I should have been selected to introduce Professor Zeitlin. The only reason I can think of is that he and I hold such diametrically opposite views about the Dead Sea Scrolls." And when he finished, he said in his discussion, after his long tirade on how worthless they are, "They call it Hebrew. I've studied Hebrew all my life and I can't understand it." And another Jewish professor in the Jewish Theological Seminary in New York, from the back of the room yelled, "If you can't understand it why don't you keep still about it? Let other people talk about it that can understand it." But the attitude of

the unbelieving scholarly world when the Dead Sea Scrolls were discovered and gave such wonderful proof of the copying of the Old Testament manuscripts, was to say, "It's a fraud and it's late(?). But nearly all have given that up - men of any standing - except Professor Zeitlin and he's taken the position so strongly that he'll probably stand to it for the rest of his life. Even though, as another Jewish scholar said to me, "I pity him when I think of the time coming when no-one will go to hear him any more." But last year he gave big lectures in New York and Philadelphia and had crowds out to hear about the Dead Sea Scrolls. What he says about them is that there just isn't any such thing - they're just worthless. But nobody else (4.) today. And among the unbelieving

scholars-today they believe they are genuine but instead of seeing the wonderful evidence they give of the fact the Bible is dependable, they look at them as the source from which Christianity has come. Some of these men say - this book by Wilson which appeared first in the New Yorker and then was a best seller, claimed that Christianity is just a taking over of the ideas of this Jewish sect. And a great English archaeologist said in an article in the Times of England, that there's very little we can be sure of that is actually connected with the life of Jesus. But here at Qumran you can walk through the very halls through which He walked, sit at the tables at which He sat, as He studied there at Qumran - and that's pure imagination. There's not the slightest evidence to Christ up with the Qumran group in any way, shape, or form. But the Qumran group had a great teacher who started the group - and nobody knows when he lived - some time within a period of 200 years and we know practically nothing about him. They just call him Teacher of Righteousness and they had great admiration for him as the one who started their sect and presented their views. And they referred to him as the teacher of righteousness and they referred to the wicked priest who persecuted the Teacher of Righteousness. And Louis(Lewis) and Allegro and a few others are quite convinced that this figure was, as one French professor ~~NAME~~ DuPont Sumiere says, "We see the Man of Galilee was an astonishing re-incarnation of the Teacher of Righteousness." Actually there's nothing astonishing about it because they had a leader they had great regard for who was persecuted. That's the only similarity. They say he was crucified. There's no evidence for it in the world. They say they expected him to be raised from the dead. There's no evidence for it in the world. It's absolutely clear nobody thought he was raised

from the dead and nobody thought of his life ~~XXXXXXXXXX~~as sacrificial or vicarious or anything of the kind. But it is evident, when you read these scrolls to see what they teach, instead of reading them to try to find an alleged origin for Christianity, that while this was an eschatological sect, expecting the end of the age right soon, and looking for it, and looking for the Messiah - they weren't looking for one Messiah, they were ~~XXX~~ looking for two Messiahs - they were looking for the great anointed priest, Messiah of the tribe of Levi. And they were looking for the descendant of David, the Messiah of Judah, who would be secondary to the priest of the tribe of Levi. And there's nothing at all in their doctrine to show that they thought the teacher of righteousness would be raised to be one of these two, nothing whatever. But of course some of their men say they believed he would be raised from the dead and be the priestly Messiah. When they say that "priestly Messiah" the average person hears the address over the radio otherwise doesn't realize that priestly Messiah is any different from what we believe Christ to be. Actually the Qumran doctrine is altogether different - two Messiahs, not just one Messiah and there's no evidence they thought the Teacher of Righteousness would be that one either. But it does give a witness to the fact that certain of the Jews at least who were tremendously interested in the Scripture, copying it carefully, dozens of copies of almost every book of the Old Testament, tremendously interested in Scripture, believed it was God's Word, believed that a great priest was to come, an anointed one whom God would send. And in view of the slight amount of evidence there is of such a thing in the Old Testament, it is very interesting that it would have such a great hold on the imagination of at least this much of a section of Judaeism. Well, we do not have then such a great deal in the Old Testament about looking for a priest. And we find that among Jews there was the expectation of a priest, even though there's no reference in the Gospels to this expectation. As Jesus walked about among men some thought He was a prophet. Some thought that He was the promised Messiah, the Son of David, the King. We have no evidence that anybody said, "He is the priest that would come." But as we look back at His work, that is to us perhaps the most outstanding part of His work in His earthly ministry, His activity as priest. That is what made it possible for Him to be our Saviour. And so we are very glad that we have the Book of Hebrews which ~~XXX~~ lays its stress on this which is not stressed in any other part of the New Testament - on Him as priest. Yes?

(Student question) Differentiate? I'm not differentiating. I'm merely saying that these are two distinct evidences pointing to the same thing. (Student question) That is a difficult question to answer categorically for this reason - that the material in the testaments of the twelve patriarchs is to some extent rather vague and the Qumran material is extremely vague. But what I'm saying is that most scholars who have carefully studied the testaments of the twelve patriarchs, are convinced that it predicts two Messiahs, the greater one to be the priest and the lesser one the king. And many scholars who have carefully studied the Qumran material are convinced that it predicts two Messiahs; that is, they were looking forward - there's no prediction, it's not prophesized. The twelve patriarchs claim to be prophets. This is simply the rules of the life of this sect that lived in this sort of a monastery and some of it is their commentaries on various (10.) But in the course of their comments you see that they were looking forward to the coming of the great priest and also the coming of the Prince who would stand by and support the priest. (Student question) Where did they get it? Now that question again should not be answered in just one word. I would say that those people who wrote these twelve patriarchs and these who wrote the Qumran material were people who were in the stresses of difficult situations and who studied and thought and guessed and imagined a great deal. And you do find that they have a great many ideas in these books that are without any foundation whatever. But this one which they stress, ~~XXXXXX~~ would seem to me, in view of their great interest in the Old Testament, it would seem to me to be inevitable that they understood the Old Testament that way. I think they could get ideas from other sources

(11.25) You can trace it - they get an idea from here, an idea from there, an idea from another place, and some out of their head. But I do believe that they are an evidence that - if there was nothing like it in the Old Testament, I'd say it was fantastic. But we have these few references in the Old Testament which are sufficient for our purpose. But what I'm saying is that these few were interpreted that way by at least some Jews who looked forward to the coming priest. Of course I don't think they saw the real implication that he was after the order of Melchizedek and therefore wasn't from the tribe of Levi. The order of Melchizedek doesn't say He's going to be of the tribe of Judah.

(12.) Somebody'll read that "the order of Melchizedek" and they won't

think it true. But when Jesus explained it to them, He said, "How do you say 'He's going to be a Levite?' This says 'after the order of Melchizedek'". That suggests other or it's in Hebrew. Any further question on this? If not then we go on to c. b was Old Testament Predictions of the Coming Priest and we were interested to see that though in Christ's earthly life, of His three offices, that of priest is the largest. You take most any book of theology. You take Hodge here. Take Berghoff. You take other books of theology. Some of them don't bother about it but most of them talk about His three offices - prophet, priest, and king. And it'll have two or three pages on his activity as prophet. They'll maybe have three or four on his activity as king and they'll have fifty or sixty on his activity as priest. The tendency of theological books is to give the overwhelming mass of attention to it - and not wrongly because in His earthly life that was what was most vital about Jesus' earthly life - His activity as priest. That was the vital thing which He did. But yet as He was walking about among men, what they noticed was His prophetic activity rather than His priestly activity. And some would realize He was going to be the king. They would see His kingly activity, either shown to some extent or pre-figured and promised. But His priestly activity they did not understand when He was with them. It was only looking back on it that they understood it. And then when they realized about His death and His meaning - more and more they saw how that was the big vital thing about Him, about His first coming - His priestly activity. But they didn't realize it at first. And so we do not have in the Gospels any place I recall, any reference to Him as a priest. The explicit statement that He's a priest I believe occurs only in Hebrews. But it is a very outstanding part of His work and yet His activity as priest has nothing like the stress or importance that His activity has as the offering which the priest made - and of course that's where He differs from all other priests. As the Book of Hebrews tells us - they made an offering of an animal or something. He offered Himself. And so the most vital thing about Him is not the activity as the offerer, as the priest, but the activity as the offering which the priest makes

End of Record 43

in the New Testament because the big stress is on Him as the offering, rather than as the offerer. But He was the offerer who made the offering - no other like him. So His priestly activity is tremendously important but the most important thing about it is what He offered - and what He offered was Himself. So I believe the study of Christ - there's no question that the study of Christ as the offerer properly comes under this heading - His Office As Priest. But it is quite different from the activity of the ordinary priest who is offering something other than himself. And so we take up c - Prefigurations and Predictions of the Coming Sacrifice. You might say that b was predictions of the priests to come. c is predictions of the work the priest is to do - and that's the most important thing, the work. I've entitled this Prefigurations and Predictions of the Coming Sacrifice and under it number 1 is The Old Testament Sacrificial System. People did not understand altogether, when the Old Testament Sacrificial System was in progress, that the system was simply a prefiguration. I said prefiguration first rather than prediction first because we're dealing first with the prefiguration. The whole sacrificial system was a type(?) and I believe that as people saw it and thought about it they would come to realize this - that it is a type, that it is a figure, that it is something simply ~~XXXXX~~ looking forward to it rather than being the thing itself. But I'm sure there were many who didn't realize this - who thought you offer a sacrifice and it's atoned for, you're forgiven. Well of course it is true - you offer a sacrifice and it's atoned for but it's not atoned for because of the value in your sacrifice but because of the value in the sacrifice which your sacrifice typifies or prefigures and looks forward to. And so the whole Old Testament sacrificial system is a pre-figuration of the sacrificial activity of Christ and we will rapidly mention a few heads under it. Number 1 would be Old Testament Sacrificial System. Just running over it rapidly - we've already looked at it a little under the heading of the question of it being expiatory. a - The Institution of Sacrifice After the Promise of a Coming Delivery. This is somewhat conjectural so it is not a matter to be dogmatic about. It is something that fits in with the evidence we get from elsewhere - not to build the structure upon but to see (3.75) how it fits in this instance. Genesis 3:15 the Lord says, "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." The promise of a coming deliverer and the first sacrifice we find mentioned is in Chapter 4:3-4.

Now it is a conjecture, but I think a rather reasonable one, that God explained to them what kind of sacrifices were to be made. And did He explain that this prefigured the real sacrifice or were they to gather that from thinking about it? We're not told. But ~~God~~ He did institute the sacrifice evidently right after He gave the promise of the coming deliverer. Now it's good in our Bible study to distinguish between two things - one, the clear Scriptural evidence upon which we can build a doctrine; two, the further Scriptural indications and illustrations which we can use in clarifying in our own minds and making it vivid and effective in our life and in the lives of others. This is definitely in the latter half rather than the former half. b- I barely mentioned here - Sacrifice From Adam to Moses. We spoke already of the fact that we don't know much about the sacrifice during this time. To how great an extent did these people realize that it was nothing in itself, that it pictured what God would provide. We don't know. But then c - The Promise of Sacrifice In the Tabernacle. The Tabernacle was the building erected in Exodus as an illustration, a type, a picture of God's dwelling with His people. And in this Tabernacle, where was the (6.) glory, the glory of the presence of God dwelling with His people, in this tabernacle the first thing you came to as you entered was the brazen altar - the altar of atonement, the altar where the burnt offerings were made, the altar of the sacrifice - the entrance, the means that God had provided by His order that the brazen altar be put there and by His regulations for the establishment of priests who performed the sacrifices which were brought - to win people entrance to the tabernacle with the other things typified in the prayer, the study of the Word, progress in the Christian life - all of them conditioned upon entering by the way of the sacrifice which God provided - it's promise in the tabernacle. d- The Day of Atonement. We look at this Leviticus 16 under the other head and saw how clearly Leviticus 16 is brought out. The fact that once a year it was necessary that they go through this ceremony, getting rid of their sins, and they put their sins on a scapegoat, a goat which was cast out into the wilderness, bearing their sins with it. Well, nobody with any sense would think that a goat could carry their sins away. How could a goat do that? Perfectly obvious that it is a figure, it is something to drive home a teaching to their heart - a teaching that God is providing a way to get rid of the sins - that that way involves their being borne by another, their being taken from them by Himself.

Then e - The Continual Sacrifices. There were the sacrifices in the tabernacle and in the temple every day, the steady regular sacrifice, stressing the fact that everything in their life was based upon and related to the priestly work, the clearing up of the obstacles between them and God, winning the favor of God, winning the propitiation, expiating their sins - the provision God would make for making it possible for them to be His people. And then small f - The Special Sacrifice - the sacrifices which they brought at particular occasions, the sacrifices which they brought in relation to particular sins - which remembered the fact that time after time in their lives it was necessary to look to God for cleansing from their sins. And then in the development there comes ~~XXX~~ - small g - Restriction of Sacrifice to One Place. And this would be an interesting element in the teaching function of the sacrifice. You would think, "Well, you make all these sacrifices. You make them anywhere and it's far better to make them anywhere than to make them nowhere." But the time comes when God regulates it and says, "All the sacrificing is to be done in the one place which the Lord will choose. The Lord will command. Here is this one place where the sacrifices are made ~~XXXXX~~ for the whole nation." And bringing home further to their thoughts still further the idea that it is something God provides, something God regulates, something God directs and something which has a unity to it - one thing to which they look forward with a certainty. Deuteronomy 12 stresses this. Of course the critics say Deuteronomy cannot have been written until ~~XXXXX~~ long after the time of Samuel because Samuel goes about ~~XXX~~ ^{and} sacrifices in many places. But the primary command was to sacrifice and an important thing about it was that sacrifice was to be performed at the one place - best to do the sacrifice right where God commanded, but better to have the sacrifice than not to have any at all. I saw a tract once "Jews Search for the Blood" or something like that - I forget the exact name but it was a tract which purported to be written by a Jewish Christian who told how as a boy he had heard in his Orthodox Jewish family that reading of the law - the five books of Moses are read over and over in every Orthodox Jewish family, many of the children know them by heart - and great stress is laid on them and then other portions are read in connection with them but the great stress is on these - and Leviticus - over and over the blood of the sacrifice, without shedding of blood is no remission of sin. Over and over and yet Judaism today has

mercy and justice, and all this foolishness of sacrifices and trappings is absolutely worthless. And that is the critical idea of the conflict between the priest and the prophet. But it is an idea that is false to history and to the Bible because the very prophets that talk this way about sacrifices, themselves predicted the continuation of the sacrifice and lay great stress on their importance. They are not criticizing sacrifice. They are criticizing sacrifice as something in itself. Sacrifice as a prefigurement of that which the Lord will do, received with a heart that is humble before God and looking for ~~what~~ God will provide, is an absolute necessity. That is

but sacrifice as a form is absolutely worthless. It has no ^{point} ~~value~~ whatever. I heard a most wonder^{ful} talk on the radio one morning

End of Record 44

lifted up the serpent, "even so must the Son of man be lifted up". Now did the people connect it with sacrifice? We don't know. We have no way to know. Jesus did because His two verses - that's John 3:14 and two verses later He gives them John 3:16. Did they or did they not. But it suggests one aspect of it, takes one point of it. It is a prefiguration in the Old Testament which they think about and ponder about what to do. And it is an example, not only for Nicodemus and the people of Jesus' day and before, but for us too when we are in trouble, discouragements, difficulties - to look to that which God has provided. Turn your eyes to Him and find your peace and your comfort and your solution in what He provides

(4.5) though this in itself has nothing ~~XXXX~~ that would suggest

(Student question) I'm sure a great many did not but I think that there is sufficient evidence ~~XXXX~~ and that as time went on, more and more of them would realize that explain it to them. But it is true that others would simply take the thing in the barest and there will be misunderstandings as there are in everything. (Student question) I think on the brazen serpent they certainly would have because in itself, it's so silly. Take a statue and put it up and you look at it and you get cured from a snake-bite. I mean in itself it's so silly that it ~~XX~~ takes a very primitive mind to accept it as simply a fact in itself. I think that many people might so accept it but most people realize that it's what God has ordered, it's what God has provided - ~~XXXXXXXXXXXXXXXX~~ it is God who cures, not that bit of copper up there on a pole. But God wants to do it this way for some reason - to impress everyone. I'm sure many of them would come to realize that and in connection with the sacrifices, many would not. But the big argument in Hebrews is the blood of bulls and goats can't take away sin. These things must represent something and can. Anybody who thinks about it Hebrews says

(6.5) themselves, they couldn't possibly. (Student question) No, I'm not saying that. I'm not sure how much understanding is necessary. But I am saying that an attitude of looking to God for the salvation of these promises through the means which He provides would lead to salvation. And someone who had that attitude could have very little understanding. And someone who did not have that attitude could have a very wonderful understanding of what it meant and what it was looking forward to and all that and go through the sacrifice just as a mere form. It's the same way today - you have neo-

ple today who have the simplest, most rudimentary understanding of any theology whatever but who have a simple heartfelt realization that God has provided a means for their salvation and that they look to Him in simple faith and take what He's provided. And that's about all they know. Their understanding is the most fragmentary. Some people who are saved have the finest of saving faith. And there are other people who understand all the theological subtleties, who can explain all the points exactly fully, and never look with a heart devotion to Christ for salvation - and are lost. It is not necessary to know very much for salvation. But it is necessary to know a great deal if one is to be an effective servant of the Lord

(8.25) and it is God's desire that those who are saved shall go on to understand more, to have a better comprehension, in order that they may grow as Christians. And if we have the opportunity to go on and ~~XXXXXXXXXX~~ don't, I'm sure the Lord is very disappointed. But there are those who don't have the opportunity, some of whom would be among the finest saints in Heaven. And it's the same thing today

A person thinking about it, they'd realize that taking a pigeon and killing it, isn't going to accomplish anything in itself - but it's doing what God commands and in some way it represents real progress. (Student question) Oh nobody was saved except through being an Israelite. (Student question) Well, all we know is that ~~XXXXX~~ Peter said to Cornelius in Acts 10 in which when Peter thought that he was a Jew and God saved the Jews - they were His people and somebody else wants to be saved, let them come and become a Jew and then he could get God's salvation. But when God led Peter to go to Cornelius and Peter saw that God had led Cornelius to send for Him, Peter under the leading of the Holy Spirit said in Acts 10:34,

"Of a truth, I perceive that God is no respecter of persons but in every nation he that feareth him, and worketh righteousness, is accepted with Him." That's what Peter said. We

have no right to say that a person has to be a Jew to be saved. We have no right to say that. And we have no ground on which to say how much knowledge is necessary. But we can say this - that the people who apart from the direct presentation of the Gospel and of the teaching, with the direct presentation here where we have it, the number who truly accept it from their hearts, is small. The number who reject it is great. And it's (10.75)

case here. People without the opportunity

There are few indeed who

will seek righteousness and follow after and desire to find the true God, to find His revela-

tion. But I can say this that if a person is born in the heart of Africa or China or the South Sea Islands and he truly in his heart seeks after the Lord, I believe the Lord

(11.25) and I believe He always would. It wasn't being an Israelite could ~~XX~~ save them but it was an awful lot easier for an Israelite to have it impressed upon his mind - the need of salvation and the importance of it. That is getting a little off the subject but not a good deal - it's pretty close to the main thing. ~~XXX~~ (Student question) No, He said "In the blood is the life" and that may be an anticipation of modern scientific knowledge because prior to 300 years ago; even 200 years ago, ~~XXXXXXXX~~ when someone was sick they'd bleed him - take some blood out of him. They didn't realize the importance of the blood and the circulation of the blood was only known during the last 300 years. But yet we have a definite thought here in the Bible that the life is in the blood. And it is definitely thought that without shedding of blood there is no remission of sins. It isn't the fact of this chemical material that is blood - it is the life which is impossible without the blood. It is the giving of life and it represents the life that we have

(13.5)(Student question) Yes. When a person put His hand on his head, he's identifying so my life
is given the idea of putting the
guilt upon that one which bears And it's an idea which hardly
would have occurred to them.

But as with all other ideas, you have to gradually get it, gradually more and more understand it as God reveals it this way and that way and the other way and gets the idea

End of Record 45

but with God dealing with humanity, He gradually brought our minds to the realization. Number 2 then was The Brazen Serpent and number 3 is Predictions. These have both been Prefigurations. Now number 3 is Predictions and this is Predictions of the Coming Vicarious ^{Sufferer} Supper. And in the Old Testament we've seen how little we have of specific predictions of the coming priest but we have two passages which are so mysterious and so strange that they constitute a series of words that just mean absolutely nothing until you get this concept of Vicarious ^{Sufferer} Supper - and then that's the key that opens up and makes everything click into place and you see how meaningful they are. And those two passages are that 22nd Psalm and the 53rd chapter of Isaiah. And there are two passages in the Old Testament in which there is a prediction, a description of One who is to come who is to suffer and through His suffering is to bring salvation. It is a picture of the sacrifice made personal in the person of a Son. And all other attempts to explain these passages, they just don't satisfy, they don't reach any conclusion, they contradict one another, they have to divide it up into sections because as they stand, this is what they describe and they don't fit anything else. But in that 22nd Psalm you have verses 1 to 21 which describe the ~~supper~~ ^{suffering} and verses 22 to 31, which describe the result of His suffering. And how amazing it is that one has suffered like this and because He has suffered like this, the meek will even be satisfied - "All the ends of the earth shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee.....all that eat fat on earth shall sit, eat, and worship: all they that go down to the dust shall bow before Him, none can keep alive his own soul. A seed shall serve Him and it shall be accounted to the Lord for a generation." What a picture of the results of the suffering described in the early part of the chapter. What sense does it make? People must have pondered over ~~XXX~~ what it did mean, ~~tried~~ to understand, tried (3.5), and then Christ comes and it fits exactly as it describes the work that He did, the suffering that He went through, and its result in the carrying out of the priestly work of sacrifice for His people. And then in Isaiah 53 you have the same thing looked at from a more external view. Psalm 22 looks at it from the internal view, from this whole feeling and experience. Isaiah 53 - which really begins at 52:12 looks at it from the external view. "My servant shall deal prudently, He shall be exalted and extolled and shall be very high." How will He be so great? How is He going

to accomplish this work? Why by humiliation - what a queer thing to say. He's is going to be - "His visage so marred more than any man, and His form more than the sons of men" and as a result of this humiliation "so shall He sprinkle many nations". What a strange thing to say. And Peter says that that's exactly what He did. Because in I Peter he refers back to this. He addresses himself to many nations - "Pontus, Galatia, Cappadocia, Asia, and Bithynia: elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus." All these nations have been sprinkled by the One who died to free them from sin, to cleanse them, to make them able to take a place in Heaven with Him. And so you have this marvelous statement which makes no sense in any other way whatever than as a prediction of vicarious suffering through which people will be saved. And then we go on and have the description of His suffering here in 53. And then after the description of His suffering, we read, "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when His soul shall make an offering for sin"(or "when thou shalt make His soul") - it's whether you think of Him as the offering or as the one offering - He is both. "He shall see His seed, He shall prolong His days and the pleasure of the Lord shall prosper in His hand." Verse 8 said "Who shall declare His generation. He's cut off from the land of the living." No posterity, no continuation. This says He'll see His seed, He'll see His generation, "He shall see of the travail of His soul and be satisfiedand He shall bear their iniquities." The prediction of the work accomplished through suffering. The prediction of the vicarious sacrifice carried out through an individual. And a person can make no sense of 53 or 22 except on this interpretation. And when you find (6.25) it gives perfect sense to the sacrifice. So someone without any New Testament at all, if he makes any sense out of Psalm 22 and Isaiah 53 ought to find a full and satisfying interpretation of the facts - but how can he? Even the disciples didn't understand it until Christ explained **it** to them. Well, we continue there tomorrow. Prefigurations and Predictions of the Coming Sacrifice. And there we looked first at the Old Testament sacrificial system which people must have come gradually to realize could not in itself provide salvation, that it was a figure, that this represented the fact that something objectively must be done if one is to be saved. God provides the means, the very animal they ~~they~~ bring, grew as a

result of God's power, God's grace, and God's direction. It represented the Man and represented His death and animals could not be a real substitute. There must be something more. But those who realized that God would provide and they were representing what God would do for them and had simple faith that God would provide, would be in exactly the same position as those who today realize that God has provided. They were not saved as a result of performing a sacrifice any more than we are saved as a result of going to a Communion Service. But the sacrifice typified what God was going to do and the Communion Service typifies what God has done. And so the study of the Old Testament sacrificial system in great detail, in order to see the exact relevance of many of its points - as taking things about Christ and suggesting them and driving them home to people's minds, is not of great importance to us to understand the words of Christ because we have the reality and this is the shadow. And we can know far more about it than the Old Testament people could ever know because we have the reality, we can see what it was, we have the understanding, we have the explanation in the Epistles - and for our understanding it is far more important for us to understand what Christ did and what it means than to understand how it was typified in advance. But for Homiletical purposes, for illustration, for study, for making it clear to people - from that viewpoint, it is very interesting and valuable to study different aspects of the sacrificial system to see how this represented this, and this this, and how they typified and represented and drove home to people's minds that which was most vital of what Christ was going to do. Well that was number 1 - The Old Testament Sacrificial System and then we looked at number 2 - The Brazen Serpent. Number 2 was very brief in comparison with number 1. It was very brief because there's only a few verses on it, but it is a very interesting pre-figuration and one which must have impressed the people's minds and hearts very greatly. And we know, as a matter of fact, that the brazen serpent was kept. They put it up there in the wilderness but they kept on looking at it and remembering the story for hundreds of years. ~~AND~~ Can anybody say how we know that? Raise your hand if you know how we know that the brazen serpent was kept for hundreds of years. Mr. Sutton? (Student answer unintelligible on record) Yes, thank you Mr. Sutton. We are not told through all these years anything about the brazen serpent - you'd think the thing disappeared. But as Mr. Sutton points out

in the days of Hezekiah we read that God caused them to destroy the brazen serpent because people were worshipping it. Well they couldn't destroy it if they didn't have it. And they couldn't have started to worship it if it hadn't been there for them. And the chances are individuals had worshipped it off and on through the period inbetween. There was a wrong use of it on the part of some. But my guess is that for everyone that used it wrongly there were a hundred that simply looked at it as an interesting historical memento - at least till shortly before it was destroyed - an interesting historical memento of what had happened in the wilderness but as they looked at that, they remembered the incident and they remembered the fact that God had done this thing - what does it mean? It prefigures what God is yet going to do. And of course Jesus Christ said that it was definitely so. He said that as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him might not perish. Just as they lifted up the serpent in the wilderness that whoever looked at it might not perish. Looking at a bit of copper wouldn't keep them from perishing. It was the look toward God and that which was representative of what God was going to be doing. So it prefigures the priestly work of Christ even though it's quite out of the line of the ordinary direction of the religious work of Israel. Number 3 - Predictions of the Coming Vicarious Suffer~~ing~~er. I am not prepared to say there are not more than two, but only two have occurred to me and those are the two I've mentioned - and those two may be the only ones. And don't ever build an important teaching on one verse of Scripture. And go slow about building an important teaching on two passages of Scripture. But we are not dealing with two verses here. We are dealing with two lengthy passages which bring out the matter in considerable detail and present something which if you take the rest of the Old Testament and read it and think what~~is~~ is here presented? You may find suggestions, hints and so on, of this. But the thought of these two strikes you as something with little direct teaching elsewhere, little clear presentation, little of a sharp parallel for it elsewhere. And if there's only one of them, you might throw up your hands and say, "What is he talking about?" But when you find two of them saying the same thing so clearly, you then are justified in saying, "Here is something definitely taught. Let's look elsewhere in the Old Testament and see the various things that point in this direction and then look to see what it really means - as the New Testament

brings it out. And of course that is the problem which the Jews have today. They have the problem of sacrifice - they don't have it. Perform all the laws, go through the forms and ceremonies, follow as clearly as you can - but if you read the law (and they read it in their synagogues) clear through you read all these passages about sacrifice and they just are omitted, neglected as far as any fulfillment is concerned. They ~~just~~ aren't done. You read in Leviticus, "Without shedding of blood is no remission of sin." And then you go on - follow the law, try to observe its precepts and its teachings. Every child is brought before the full synagogue and is made a child of the law, a son or daughter of the law. But they're not carrying out the law. They're just neglecting it. And if that is true of the law of the sacrificial system, it is equally true of these two passages. They try to explain them away. They try to give other possible interpretations. None of them fit. Nothing works. They fit perfectly as predictions of the Coming Sufferer who will perform the great piece of work

End of Record 46

Psalm 22 which we looked at rather fully last year in our course in Poets and we glanced rather briefly at Isaiah 53 in which we have exactly the same teaching as Psalm 22 but presented from the objective rather than the subjective viewpoint - but the same teaching exactly. Isaiah 53, as you know runs from Isaiah 52:13 to 53:12. And it is so clear, the presentation of this chapter. What a problem for anyone who wants to accept the Old Testament and will not accept this. And it's so interesting that in the great section of Isaiah running from Chapters 40 to 55, in which the people are promised they're going to be given a deliverance from exile, and not only deliverance from exile but deliverance from sin which has caused the exile and which if not dealt with will cause another exile - in this there appears this cryptic figure of the Servant of the Lord. And as you read the description of Him you find He's to be a prophet, He's to be a light to the Gentiles, and so on - you have a little about Him and more and more as you go through those chapters. But then you find the great climax of the teaching of the Servant of the Lord is this 53rd chapter. And the phrase, "Servant of the Lord" is used over and over and over in these passages and then now you quit and after 53 you never record it as Servant of the Lord. You record it as Servant of the Lord, the

(2.) Servant of the Lord. But that phrase which is so stressed

and built up to, it stops - here is the climax of this section of (2.25)

You might say it's the climax of the book also One who's going to make intercession for the transgressors, the One who's going to justify many because He will bear their iniquities, of the One on whom the Lord has laid the iniquity of us all, of the One with whose stripes we are healed, of the One of whom it is said the chastisement of our peace is laid upon Him. Phrase after phrase in this 53rd chapter brings out clearly the teaching that One is coming who is going to bear the sins, not just to be a sufferer, not just to be a wonderful patient sufferer, but to bear the sin, to make intercession, to justify the specific (3.25) very clearly.

This chapter alone should make it impossible for anybody to deny the close connection of the New Testament and the Old Testament and the fact that the same central theme runs through both. Well if this were a course in prophetic books we could take two or three hours

AS it is we have noticed its primary relevance and we don't want to overlap with the prophetic course so we will go on to d - Jesus'

Activity as Priest. It's very interesting how we have in the Old Testament the picture of the Coming Ones - the coming prophet, the coming priest, the coming king. We have these three offices of Christ. Each of them is separate in the Old Testament. Rarely was a king a prophet - oh, occasionally. Extremely rarely was a king a priest - only once that I know of. A prophet was not ordinarily a priest nor a priest ordinarily a prophet. They are three distinct offices in the Old Testament. But in connection with each of them we learn that One is coming who will fulfill it. And although there was a sect of the Jews who looked for the coming of the great priestly Messiah, the coming great high priest out of Levites to whom the Son of David would be subordinate, this was hardly likely the belief of the mass

(5.) They were interested in looking for the great

king who would deliver them from the Romans and they were interested in the prophet who would give them new light and new understanding. But we have no reference in the Gospels to their looking for the coming of another priest. Of course in the New Testament days the priesthood had fallen to a very low ebb. The priests were Saducees and the religious people, the devoted people in Israel, many of them had little use for the high priests because they realized the corruption of the secular-minded Saducee high priests of the day. Their interest was in getting through the prophetic aspects - of course they performed the sacrifices, they did the rites and ceremonies properly. But no-one seems to have suggested that Jesus was going to displace this high priest. He was a great prophet, He was going to be king, He was going to be the ruler - some feared He was a threat to Caesar, some feared He was a threat to Herod. Herod tried to kill all of the people who might possibly be of the right age to be this One, in order to get rid of Him - of the coming king. But this aspect of the priesthood, the coming priest, we find not mentioned in the Gospels or in any book of the New Testament except the Book of Hebrews. And we find that the prophet is mentioned so much and the king is mentioned so much that it's almost you would think that this was not fulfilled practically. But then you come to the Book of Hebrews and in the Book of Hebrews you would find seventeen (17) different places where it specifically uses the word "priest", and repeatedly says that Jesus Christ is our high priest. And if you take the teaching of Christian people and of Christian theologians and of orthodox Christians in general, through the nearly two thousand years since the time of Christ, it is that which

connects up with His priestly activity which has taken the overwhelming bulk of the attention - hardly mentioned except in one book - Hebrews. And yet it is the thing that is distinctive of Christianity because it is the vital (7.5) The others are important, the others are vital ~~XXX~~ - the prophetic works and the king. But the priestly work is the thing which makes the difference between a Christian and a non-Christian. You can believe all the truth the prophets gave but if you don't have the power, if you're not redeemed, it doesn't mean a thing. And you can look forward to the coming of a great king who will set the world right but your're not one of His men. You can't belong to Him if you don't know Him as priest, if His priestly work is not satisfactory for you. It is for this age at least, the outstanding. And when they in Revelation 5, when they look for someone to open the book and solve the mystery of life, they ask for who can do this and they find that the one who is able to do it is the Lion of the tribe of Judah. So you look for a great king. John looks about and he sees a lamb, as it had been slain. It is the priest who solves the mystery of the universe. The prophet explains it, shows the need of it, shows the sin, shows the weakness. The king works out its results, establishes the righteousness which has been won in principle by the priest's activity, does the work which is made possible because of what the priest has done, but it is the priestly work of Christ which is the center of Christianity. And yet He is not referred to specifically anywhere except in the Book of Hebrews. There's plenty that fits in with it elsewhere but a specific statement is not found to my knowledge anywhere except in the Book of Hebrews. But in the Book of Hebrews we have this godly man - half of the great Christian scholars have been thoroughly convinced it must be the Apostle Paul who wrote Hebrews and an equally great half, equally prominent, equally godly, equally scholarly ~~XXX~~ ^{have been} absolutely convinced that it could not possibly be Paul who wrote this book. And the opinion is amazing to find who's on one side and who's on the other but there seems to be no rule or reason - some are impressed with the arguments that it must be Paul, some are impressed with the arguments that it couldn't possibly be Paul. But whether it be Paul or not, all orthodox Christians accept the Book of Hebrews as a part of (10.) It was the Holy Spirit - whether it was Paul He led or some unknown - it was the Holy Spirit who led. And this Book of Hebrews does not once in some rare verse make a reference on which we are going to build a doctrine

but seventeen times it speaks of it and it discusses it at great length because Hebrews is bridging the gap between the Jews with their knowledge of and love ~~XX~~ for the Old Testament - and they can't quite see how the New Testament can really be true, they don't understand it - it is bridging the gap. You might say it is a later filling up of the problem. God deals with us as children, as we are, leads us on in our ideas. And He sent Jesus to do this work and in the course of doing it, He gradually makes clear (11.)

But we don't fully understand it until after His death when the Holy Spirit leads Paul to see the significance of His priestly work. And then the full realization of it we do not see until we get to Hebrews. And then Hebrews doesn't give us anything new. It simply takes the Old Testament and makes it clear - not only makes it clear but sets the seal of divine certainty upon ~~XX~~ the fact that it is the correct interpretation which fits together in this way the Old Testament. Well now of course the rest of the New Testament has considerable stress on the sacrifice that Jesus made. On Him was the perfect sacrifice, Him as the Lamb of God. And after all it is the sacrifice that saved us. It is Jesus Christ's offertory. It is the sacrifice that saved us and so the stress is very rightly on the sacrifice and His fitness for sacrifice. But you can't have a sacrifice without a (12.25). And so it is very proper to include the sacrifice under His priestly work, to see Him as a vital part of His priestly work. He was not just somebody who stepped up there and who was told what to do and did it. He as priest offered the sacrifice and that is very vital - He gave himself to die on the cross. He tells us in John 10 that He was going to give Himself. We find the statement there in John 10:18 where our Lord said (17) "Therefore doth the Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." He is the one who lays down His life for the sheep. He makes the sacrifice. The sacrifice which He makes is that which saves us but we can't have the sacrifice which He makes without Him making the sacrifice and Him providing the sacrifice. And so while the sacrifice is much more prominent in the New Testament, aside from the Book of Hebrews, than the sacrificer, yet they both belong together. And we do call it the priestly **work** of Christ and it is vital to see how - even though people saw Him as a prophet and some gradually came to realize He was the king - He was the Christ, the anointed king - they come eventually to realize that His

key work of all was the work as priest. And then we can look back and see how He fulfilled this work of priest. I'm not going to take time to look at all the references in Hebrews. You can make a thorough study of it after the assignments are given. I trust that you have gathered a great deal of value from it. In this matter you can go on and you can study a great deal in the future because there is so much to get that is so vital in it. But we want to look now in addition to the things that we find in Hebrews at the aspects of His life and see how He fulfilled the work of the priest

End of Record 47

the fact that He is proper ~~XXXXXX~~ for the sacrifice, that He is the perfect sacrifice, is a vital matter. But less vital, and yet very vital, is that He is properly a priest, fulfilling the priest's work, not only in preparing the sacrifice, but in being fitted to present the sacrifice. And so we find that He fulfills the command of the Old Testament as to a priest. He performs the work, He fulfills the command, some of them not literally though all of them actually. And of course one He does not fulfill to be of the family of Aaron. But as Hebrews points out, He belongs to a different order, the order of Melchizedek; that is to say, He is a king

He is one who is not of this which was established to put order among the people, to have the priests be of a continuous line. He is not from that line. You can't have Him from the male line of two distinct families - the king and the priest

king, but He does fulfill the specific command. If a man were to be a proper priest what does He have to do? Well, he has to be circumcised. Every proper Israelite had to be circumcised. And we read in Luke 2:21 that when eight days were accomplished for the circumcision of the child, His name was called Jesus. We find in Leviticus that the proper Jew, the one who is carrying out the commands of the Lord, is to be presented in the temple when he is forty days old. We find this in Leviticus 12:4 and Luke 2:22. "When the days of her purification, according to the law of Moses, were accomplished, they brought Him to Jerusalem to present Him to the Lord." Then there was a custom among the Jews that a child of the law, a true Israelite, was to be brought between the ages of twelve and thirteen to Jerusalem to the annual feast of the Passover in order that he might be confirmed and made a son of the law. And Luke ~~XX~~ 2:42 tells us that "When He was twelve years old, they went up to Jerusalem after the custom of the feast." And they brought Him up there and He was confirmed in the temple as a son of the law - not merely did He go through a form of confirmation there. He went beyond that. We find that He stayed and talked with the doctors at the temple, asking them questions. He said to His mother, "Whist ye not that I must be about my Father's business?" And so He showed His fulfillment of this in reality, not just in a form, though definitely. And then a priest had to be consecrated and we find in the Old Testament that the work of a priest began when he reached the age of 30. That was the age at which a priest could enter upon his position, upon his office. And we find that Jesus, at the age of approximately 30½ began His activity before Israel. Before that

we have no evidence of His doing any miraculous work, preaching any sermons, presenting any teaching - we have no evidence of His undertaking specific religious work. Doubtless He did what an ordinary good person would do. But his taking on leadership, starting out, calling His disciples, beginning the active work, was done during those three and a half years after He ~~XXXXXXXX~~ was thirty. Now at that time a priest would ordinarily be consecrated. We read in Exodus 29:4-7 that the command was given to Moses, "Aaron and his sons thou shalt bring to the door of the tabernacle of the congregation and shall wash them with water. And thou shalt take the garments and shall put upon Aaron the coat and the robe of the ephod: Then shalt thou take the anointing oil and pour it upon his head and anoint him." And so He was washed before the door of the tabernacle of the congregation and He had the anointing oil poured upon His head as He began His ministry. Now they did not take Jesus before Herod and install Him as king in a way that would have immediately started a great strong and immediately turned Him upright against Him on Herod's part. That was not the Lord's

(6.25) And he did not bring Him up to the temple in such a way here as to immediately arouse great opposition from the Saducees against Him. But the reality of it would seem to have been carried out in the light of the Lord. We find that in the third chapter of Matthew here it is told that He came to John and John the Baptist said of Him either shortly before or shortly after this, "Behold the Lamb of God which taketh away the sin of the world." That would be putting the stress on the sacrifice rather than on the sacrificer. We'll look at that under our next head. But it shows that John was cognizant of His priestly work at this time. John didn't look to Him just as a great prophet, not even as a coming great deliverer or king who would establish power. He looked to Him as a priest, the one who was going to carry out that ~~WORK~~ to which all the Old Testament sacrifices pointed - the Lamb of God that takes away the sin of the world. But we read in verse 13 here of Matthew 3 that "Jesus came from Galilee to the Jordan unto John to be baptized of him. But John forbade Him, saying, 'I have need to be baptized of thee. Comest thou to me?' And Jesus answering said unto Him, 'Suffer it to be so now, for thus it becometh us to fulfill all righteousness.'" In the Scofield Bible at that point there ~~XXX~~ is a footnote which says, "Why one who needeth no repentance should insist upon receiving a ~~XXXX~~ rite which signifies confession and repentance, is nowhere directly explained. It may be sug-

gested (10) that Jesus was now to receive His anointing with the Holy Spirit unto His threefold office of prophet, priest, and king. In the Levitical order (Exodus 29:4-7) the priest was first washed, then anointed. While Christ's priestly work did not begin until He offered Himself without spot to God, and His full manifestation as the king-priest after the order of Melchizedek awaits the kingdom, yet He was then anointed once for all. " And then when Jesus came from being washed we read that "Jesus, when He was baptized, went up straightway from the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him: and lo, a voice from heavens, saying, 'This is my beloved Son, in whom I am well pleased.'" And so it would seem reasonable to interpret the baptism of Christ here as His consecration as a priest, as the carrying out of that which was done to Aaron, where he was washed before the door of the tabernacle of the congregation and then anointed and whether the washing of John ~~WASH~~ represents to some extent the anointing also as well as the washing, is hard to say, but certainly what the anointing signified - the coming of the Holy Spirit - for certain was fulfilled here in a most remarkable way because at this point the Holy Spirit descended in the form of a dove, and imbued Him for service which He, though He was the Son of God, performed in the power of the Holy Spirit. And His ministry begins about this time - He immediately went into the wilderness to meet Satan, stand the temptation, and then began calling His disciples and undertaking His work. Then we have Him in His work performing principally the activity of a prophet but also preparing the way for the carrying out of the activity of the priest. We have the long nights when with His prayers to His Father, making intercession for His disciples. WE have His many declarations such as this in John 10:18 that He was laying down His life Himself, offering it - it wasn't taken from Him at all - "No man taketh it from me" as He said. We find that in Matthew 26:28, just before He made His actual sacrifice - at the Last Supper we find that He took the cup and gave thanks and said, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for remission of sins." Now I don't think that anybody there sitting at the table would have said that that means that this wine that we drink now is actually His blood. I don't think that God ever implied it. But I think they all understood that He was using this symbolic action as a means of impressing on their minds and giving them to understand that He was performing

Now there is a matter which I have not examined
it say, "Touch me not

in the ~~EEEE~~ case. Does

There are those who say that when she came to Him then He said something He wouldn't say
later there was a definite situation, "Touch
me not for I am not yet ascended to my Father". But there is this other that there she was
almost in a disturbed state of mind situation and her

~~HEHEHE~~ Actually of course
we speak of His ascension at the end of the fourth day - and that is the only verse in which
I can teaches that there was something that hap-
pened after the beginning, that hadn't happened previously. I would question it, I would
think it's too little So I would question whether right at that
point is the point where this would fit in that He - is there only one reference in Hebrews
where that particular statement is made? "Within the veil"? I think it is - in 6:19 -
"which hope we have as an anchor of the soul, both sure and stedfast and which entereth
into that within the veil: wherein the forerunner is for us entered, even Jesus." I would
incline to think that it represents the high priest going into the very presence of God
into the holy of holies - and Jesus did that when He made His sacrifice and He continues(d?)
and we are I doubt

(2.5)

(Student question)

But I would think that it would be most likely that the

body, the general appearance of which was similar to what
we have. But if it wasn't Of course we don't
know a great deal about precisely what clothes they wore

(Student question) Well by "the
glorified body" we mean the body that is free from the danger of decay as a permanent con-
dition and has the possibility of going through ordinary matter - as suddenly He'd go
through doors and - He certainly did that during the forty days. And I don't think there
would be any question that during the forty days He had a glorified body. So I don't see

any reason to question that

(Student question)

and we shall all be raised and we shall be changed. We shall not all die but we'll all be changed into the likeness of His glory. It would seem to me the evidence is quite definite. This really is a matter of general eschatology - the nature of the resurrection rather than

It

would seem to me that the evidence is pretty definite that He assumed then those changes in the body which we will assume when we are raised. Yes? (Student question) My guess is that He will but those are

(5.75) My guess would be that-we

don't know about this at all - thinking about ordinary human beings. But my guess would be that a person who had undergone something for the Lord, so that He had suffered for the Lord in some way that left something that would be like a disfigurement on him but which really would be a badge of rejoicing and of glory because it was borne for Christ, that to some extent something like that might be left in the glorified body on one of us as an indication of what we had born for Him. But that if we have undergone miseries in this life unrelated to that or if something of that type is such as would be a cause of humiliation rather than glory, that it would be entirely removed. Now that's purely a guess but I think it's a reasonable one. Yes? (Student question) Well the probabilities are there would not be a great deal of that sort of thing. But there might very well be some of it. We don't know. I think it's very likely there would be some but it might be a bare minimum. I do think that His nailprints and His side would remain. I do think that. Whether that is carried on to people - the Lord will do what is best. There might perhaps be something like

(7.5) It's just like - what will we look like? Will we be

young people or elderly people? What will it be? The Lord knows and he'll work it out the best way. Yes? (Student question) There are those who think they did. Personally I think that it may be that in some cases it was different. I know it was different from our present body which is

(8.) But my guess would be, even though it's

different from our present body, that it would be far inferior to His glorified body and to the glorified body that we will have. My guess would be that while Adam was innocent and he was perfect and he could not die - yes, my guess is that there was a great possibility for developing, for growth, for improving and for eventual glorification - if he had stood

steadfast. Yes? (Student question) Well, that is jumping of course - making speculation. It is possible - now I heard a man talk once, a Bible teacher, who maintained that Adam and Eve before the fall had a sort of a glorious ~~XXXXXXXX~~ lightening in which they were clothed (9.25) but they did not wear clothes in the sense in which we wear them - and that that garment of light was removed at the fall. It may be so - we don't know. But this we do know, that in their state of innocence there was nothing wrong with the sight of anything that was natural because it was (9.5) in no sense subject to sin or to But that after the fall came and wickedness came into the heart, that which would be perfectly normal and right, would become that which could be dangerous and could be My guess would be very definitely that Christ did not appear to them simply with a covering of light in this case because the men on the road to Emmaus took Him to be just an ordinary person. But He certainly had some clothes on. Well now I don't think the Lord bothered a great deal about having to get these precise clothes. The Lord could provide clothes but I think that He certainly didn't want to (10.25). The Lord provided clothes that looked somewhat similar to what they were accustomed to. That would not become a startling feature of the resurrection. The attention would be on what He certainly did not look utterly different from the ordinary. Now we haven't gotten started on it yet, have we? Yes? (Student question) Twelve years seems to be the custom. I don't know whether there is. There's not a command. Whether there is a reference to custom I don't know. But it is a custom which was observed by the Jews at the time of Christ and which they have today. But I don't recall any command for that purpose. Well we'll continue there tomorrow.

End of Record 49

and we have Him consecrated as priest though it is not specifically stated

performing this and the anointing of the Holy Spirit comes upon Him and then ~~XX~~ after the three years of His prophetic activity, in which He is also showing Himself as the sacrifice without blemish - and that is why He says, "Which of you convicts me of sin." It is made apparent He is the Holy Lamb of God, that He is the One without blemish and without spot. That is being demonstrated through His prophetic activity. Then we have Him at the night of the Last Supper saying that "this is my blood which is kept for forgiveness of sins" bringing out very, very clearly the priestly aspects of His work - though the stress is on the sacrifice rather than on the priestly activity per se. Because actually a priest does not ~~XXX~~ save - it is the sacrifice which saves but the priest presents the sacrifice. And so Jesus in His priestly activity is tremendously important but it is Himself as the sacrifice, rather than the one that offers the sacrifice, though both are necessary. You can't have the sacrifice without it being offered. And so I've divided His activity as priest really into two parts: D - His Activity As Priest and E - The Perfect Sacrifice. And this is very important for the understanding of the doctrine, to realize that it is not explained really till you get to Hebrews and that the great stress is laid on the sacrifice rather than on the priest~~XX~~hood - though what you get from Hebrews the priesthood is also stressed. The facts are there - His activity as prophet, His activity as priest. But the stress is on the sacrifice and as we think of what the sacrifice did, it is not explained in clear outline until we get on quite a distance. We find though that at the very beginning of His ministry it is brought out very clearly in John's Gospel. John there in the first chapter tells us how Jesus began His ministry and in verse 29 we read, "The next day John seeth Jesus coming to him, and saith 'Behold the Lamb of God~~X~~which taketh away the sin of the world'". There is the clear statement. He is the sacrifice. He is the sacrifice, He is the one who offers Himself so He is the priest but the figure of the Lamb is used because the sacrifice is far more important than the fallible men, the priests in the Old Testament who offer the sacrifice and who were a very imperfect type of the perfect one that Christ would be. The Lamb had to be without blemish. The priest did not. The priest was a man who was set apart for the work to keep it in an organized fashion. He came from a hereditary line and his character

did not effect the efficacy of his work. But the sacrifice which they presented had to be without blemish. And Jesus of course is the perfect priest but He is the Holy and spotless sacrifice. And so John said, "Behold the Lamb of God which taketh away the sin of the world". And then in the same chapter we read in verse 35 and 36 - "Again the next day after John stood and two of his disciples; and looking upon Jesus as He walked, he said, 'Behold the Lamb of God'." Here he doesn't explain it. You'd wonder what does that mean - Lamb of God? If we didn't have our Christian background we would wonder. What would it mean to be the Lamb of God any more than to be the ~~XXXX~~ guinea pig of God or the cow of God or something else? Why should you say The Lamb of God? But of course they, probably with their Jewish background would think of the Passover lamb and certainly those who heard Him speak in verse 29 would have known; "The Lamb of God which taketh away the sin of the world." And it is very interesting to note the figure that is used here - "the Lamb of God" - there were all sorts of sacrifices that were made - for sin, for individual disobedience, for individual wrongs. There were all sorts of regular sacrifices - any kind of clean beast might be sacrificed. But the lamb specifically suggest to you the Passover. And the Passover sacrifice is a sacrifice which is made not merely for sin of an individual but it is a sacrifice which is made in connection with the guilt of the nation as a whole. The Passover occurs at one time at which one specified time this lamb is offered by each family but a lamb for a household. Not a lamb for each individual but a lamb for a household. And all the lambs slain at the same time throughout all of the land and (6.5) they remember the first time it was done when God punished the sin of the Egyptians and passed over the sin of the Israelites who had slain the lamb and who had the blood on the doorposts and immediately after which, God led the people out from Egypt and delivered them from that oppression and led them out into their wilderness journey. And so while it is true that all of the sacrifices represent the sacrifice of Christ and the emphasis of all of them is tied up with it and there are points in all of them which are useful and helpful for us in our understanding of what He means to us, yet it is striking that the one that is picked for the special emphasis by John, and the one which is taken and used in Revelations where He is (7.25) the Lamb, the one that is particularly applied the one that is taken in Isaiah 3 where so he wort

The one who is taken and singled out for this earthly temptation is one which summarizes all the work of the sacrifices in a presentation which is not merely here to sin we make a sacrifice, not merely here in the great point in life at which we particularly need to be assured of God's cleansing, of God's presence - but here is the great event in history of God's people when He delivered them from oppression, when He brought them out into the wilderness, when He caused that the sins of the Egyptians which was punished with the slaying of the first-born of every house, was not visited upon them because He

(8.5) God made a provision for their deliverance.

And so when we say "Behold the Lamb of God" we are not simply thinking of sacrifices in general, though all sacrifice is related to the work of Christ, but we are thinking of the inference, the beginning of the Christian life, the exit from ^Egypt, the escape from the oppression, the beginning of the wilderness journey in which God goes with the people, leading them, directing them, helping them, blessing them, punishing them for their errors, and guiding them to

that this Lamb was

(9.) We think of the special thing

remembering this great event

and it stresses the thought that Jesus is not being sacrificed over and over ~~XXXXXXXXXXXXXXXX~~ but that there is one great sacrifice which He makes which is the essential thing in our emphasis upon our Christian And so John at the beginning of the ministry of Christ gives this keynote to us, calling Him twice by this name.- that's John the Baptist. Now the Gospel of John goes on through the book giving evidence that Jesus is God, giving evidence of Jesus' remarkable character. It does not say a great deal, except an occasional passage here and there, about the aspect of the sacrifice and his priestly work until He gets near the end. But at the very beginning He lays down this

(10.) and connected with that is the fact that over in John 19:36 where we have at the end of the book the actual crucifixion, we read that "These things were done that the Scriptures should be fulfilled, a bone of Him shall not be broken." And where do we find that? We find that in the statement of the Passover - that the lamb which is sacrificed for the Passover, not a bone of it is to be broken. It is not found specifically in reference to other sacrifices and it is never given ~~II~~ in a passage which we would say,

"Here is a prediction of Christ" if we did not have the New Testament. It is simply a law of the ~~Passover~~ Passover. And this law of the Passover John said was particularly typical of Christ, fulfilled in Him in that none of His bones were broken. He is the Passover Lamb. So we start John with the Passover Lamb and we end it with the Passover Lamb and inbetween we have the Lamb displayed to prove that it is without blemish and without spot. In I Peter 1:19 the same figure is used and made quite explicit where Peter says that "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain manner of behaviour received by prediction from your fathers; but with the precious blood of Jesus Christ as of a lamb without blemish and without spot which verily was foreordained before the foundation of the world but was manifested these last times for you." Peter says we have left our background, our vain received by prediction from our fathers- we have entered into a new life, not because a payment has been made for us, not because it has been purchased for us with material things, but we have been redeemed by the blood of Christ, the Lamb without blemish and without spot - again a very clear allusion to the going out of Egypt and the starting of the wilderness journey, to the deliverance from the Egyptian bondage, all the representation of the oppression and misery the Israelites went through and the entry upon this wilderness journey. Now I received a letter about ten years ago from the Inter-Varsity Fellowship in England and they told me that they were preparing a commentary on the whole Bible and they said that they had begun it before the war and a number of parts had been written though a number had not yet, but that they were anxious to get it out in a hurry and now they found that the section on Numbers - I forget whether the man who wrote it whether it wasn't satisfactory or whether the man who was supposed to write it had died in the meantime or found he couldn't do it or something - anyway here they were with this particular spot which they needed so, and would I fill it, would I take the Book of Numbers and prepare them a commentary Well, I was very glad to help out but my

End of Record 50

and so they asked me to write on Numbers and I said I would be glad to do it and I set to work looking through it. And my first impression was that the book is very, very poorly named. It should not be called numbers at all. Genesis should be called "Beginning" - it fits it exactly but you say it in Greek so people won't know what you mean. And Exodus should be called "The Going Out From Egypt" - everybody would know what they were talking about. But we say "Exodus" and some people don't know what even the Greek name. And Leviticus - if we'd say "The Book of the Levites" they'd know what we're talking about

And we say Deuteronomy saying the Greek. If we would translate the Greek into English and say "The Second Giving of the Law" or "The Second Presentation of the Law" people would know what we are talking about. But when we come to the fourth book, we take the Greek name "Arithmalde" and we translate it - it's the only one we translate of the ~~XXXXXX~~fiveXX. And the other four all have names which exactly describe the book in the group and this one, the Greek through some queer average, gave a name which does not describe the book at all - it's a very, very poor name and it scares people away from it. And instead of leaving it in the Greek so they won't be bothered by it, they think it's just a name we translated into English to scare people away. And of course Numbers starts with a numbering of the people. And then you go on for a while and you've got another chapter and another numbering. But if you leave those two chapters out there's no reason in the world to call it Numbers. And why should

(2.) The Hebrew Bible, which often gives just the first word of the book for its name, and doesn't as the Greek for the books - and therefore we were very wise to name the others

- in this case calls it "In the Wilderness" and that describes it. It is the picture of the wilderness. And the more I study the book, the more I come to feel, and the expression

(2.5) that here above all is the book for ~~XXXXXXXX~~Christians. Some Christians are always going back over their past sins, and are always regretting their miseries of the past and wishing they could find relief from them. God has brought us out of Egypt. XXXXXXXXX We praise Him for what He has done but if we believe on Christ, our sins are laid on Him. We receive much guidance, yes, much value from Exodus (?) and they're wonderful for evangelistic purposes. But the Christian has come out of Egypt

and Exodus is an interesting picture of what God has already done for him and you must not be going back (3.5)

But there ~~are~~ then there are other Christians who think they're in the promised land already. And they believe they're already perfect. And they get pretty disgusted when they find errors and blemishes in others. They say, "What's the matter with this character? Isn't he a Christian? What's he got blemishes for?" And I've even heard people say, "Why, a bunch of fundamentalists! They do things the people of the world would never do. You wouldn't find such people in the world." Well, they don't know people in the world of Satan because the depth of wickedness that you find in those who haven't touched on Christ, far exceeds anything you find among true Christians, even though some of them have (4.) But the fact is that we have not

yet and before we get there we have and there's lesson after lesson in Numbers for us to having come out of Egypt but looking forward to with God's presence with them, God's purposes for our life

And so the great, vital transition~~ix~~ in our lives, which comes when we become Christ's, is represented particularly by the and the figure of the Lamb of God ties us right up to that - and Peter here ties us up to it, "Ye are redeemed from your conversation received by you have a long ways to go

But your justification is complete and the Passover Lamb reminds us of the whole Passover Service and now we've noticed that John brings this out very clearly, John the Baptist the Gospel of John. We've noticed that Peter brings it out - well, maybe Paul didn't agree with him, maybe he had a different opinion. But let's look at I Corinthians 5:7 - "Purge out therefore the old leaven that ye may be a new leavened lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us." And so Paul (5.75) explicitly ties up the sacrifice of Christ to the Passover, explicitly ties it to that. And in Hebrews in 9:11-1⁵ we have a very wonderful stress on this sacrifice Christ made, not the specific reference to the Passover there. The author of Hebrews says, "But Christ, being

come and high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building, neither by the blood of goats and calves, but by his own blood, He entered into once into the holy place, having obtained eternal redemption for us. For if the blood of goats and of bulls and the ashes of an heifer sprinkling the unseen, sanctified unto 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 good works to serve the living God?" The love of Christ, who through the eternal spirit, offered Himself without spot, against(?) the unblemished sacrifice - Himself, without spot to God. "And for this cause ~~XXXXXXXXXXXXXXXXXXXX~~ He is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first covenant, they which are called may receive the promise of the eternal inheritance." And then when we get to Revelation we find that in these great visions of the very consummation of the ages, we find that it is the Lamb, as it had been slain, that answers the problem of (8.) and that is able to open the seal of the books and to solve the problem of our understanding and the future of our

And in verse 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 hath redeemed us to God with thy blood out of every kin and tongue and people and nation and hath made us unto our God kings and priests:'" And so we are made kings and priests through Him who is our great high priest. But we are all priests if we are saved through Him. We are all priests but we are figures, He is reality - He is the real priest. He is the one who made the offering. And this offering is not merely the passover offering but the sacrifices entered into every phase of the light of the Israelites. All of His important events in His life were represented by sacrifice. There is the continual sacrifice which is carried on at regular times. There are the special sacrifices on special occasions. There are the extra sacrifices for sin, sacrifices for intentional sin, sacrifices for unintentional sin, sacrifices for accidental error - there's all this in the Old Testament and all this is summed up in the death of Christ. And so while the emphasis is on Him as the Passover Lamb, yet He is the sacrifice that fills all our needs and at every point in our Christian life, the priesthood of Christ is continued because He makes the sacrifice that brings us into the

Christian life, that atones for our sin as we go through the Christian life, that should signalize our conduct at each point of the Christian life, that should be central in our attitude at every step of the way, in what He has done by virtue

(10.) And it's interesting to me how the atonement of Christ, how the Lamb, the sacrifice, is stressed right from the beginning to the end of Revelations. There is a thought that I wish I could get across that I have not succeeded so far. That is to say, I know fine men who believe the most orthodox teaching of the Gospel of Christ, and I've heard them give sermons in which they bring out the

(10.5) so clearly and so plainly that nobody could possibly have any misunderstanding of it. But I'll hear them give a sermon on some other point and it's very interesting, very helpful, very fine - but there's no mention of the atonement. And I believe that it is vital that the priestly work of Christ conditions every single aspect of our life and I don't care what the sermon is I am preaching if I do not have an audience of which I have great reason to believe that every single one there is a Christian, if there's even the possibility there that one isn't I feel that somewhere in the sermon, as a servant of Christ, I should bring out clearly

(11.25) And I feel that no matter what subject you deal with, your conclusion can very well point people to Christ; to the Lamb of God, who gives meaning to all the others. Now that's not done in the Gospel because the teaching is gradually being given. You're gradually coming to the apprehension of it. But all through the Old Testament there's the stress on the subject, and all through Epistles and all through Revelations there is the stress on

And sometimes I feel that putting faith in Christ doesn't just mean I'm ready to sign a creed and say you can't be saved except through Christ. But it means I feel it's so important that I'm constantly stressing it and constantly presenting it. And it fits in with every subject

All the (12.) of the tabernacle were sprinkled with blood, every single one of them. And every single subject ~~in~~ in the Christian life is sprinkled with the blood of Jesus

And so I am greatly disappointed at hearing some godly messages by some wonderful people, who have given so much but just failed to bring in the

to tie it up to the very simple pattern of the Gospel. And everything is
after the Resurrection. It's implicit, it's in the background (13.)
but it's not brought out by the And there are many references
in the Prophets too even though there it is not always quite as Now
let's go on to number VII. Roman numeral VI was Christ's Work As Priest. You would
think that Number VII would be Christ's work as king but we are going, instead of having a
lot of subheads under number VI, to give some other heads which really are part of the
section of Christ's office - the office of priest. And we will eventually come to a number
which will be His office of king. I thought that was better than to have one big head and
then to have to get down to Alpha and perhaps to Alla as subhead than to give a lot - simply
to give some more (13.75) . So number VII I'm going to
call Erroneous or Incomplete Theories of the Atonement. Now as I give that title, those of
you - many of you have already started on the assignment - and all of you when you get to
it - will think that I am

End of Record 51

try to use terms in a clear sense so that people know exactly what you mean. It is important but we cannot expect that we can tie down terms so that it will stay permanently the way

Terms change as people change. There is no such thing as one set language. There's been a big argument in the last generation about correct English - what is correct? What is correct in any language? Who says what is correct? Some people will tell you that the best German is the German of Hanover. Others will say that's because the king of England came from Hanover

Well, they'll tell you the correct English is the way they speak in Oxford and Cambridge. There isn't one Englishman in fifty will talk that way. It may be correct but it's not the way it's done.

But a language is something that is in process process of changing. That's the way languages are. I believe that in language we should follow the advice that has been given about fashions and about habits - "Don't be the last one to adopt the new customs and don't be the first one to do it." That is, on these different matters. Try to be somewhere in the middle

And in languages - I hear people say things today that make me writhe, because the words we use ~~XXXXXXXXXXXXXXXXXXXX~~ today are different from when I was a boy.

I try to force myself to use them in a sentence or people won't understand what I'm talking about because Well, technical terms we try to hold but we can't hold them permanently - in any science there is a steady change - as something is adopted and liked better. It's very interesting in the field of archaeology - how if you'll take up any book written about the study of ancient Babylon - 40 years ago you'll find they're talking about "Assyriology" and the "Assyrian" language. Today nobody uses the terms any more because there's no Assyrian, there's only one dialect of the language. Today they've gone back to the earlier stage of it and there will be cities called (3.) and

now they call it Akkadian and nobody knows what you mean anymore That is the new term and if you say Assyrian today you mean the study of a particular dialect. But if you're using a book from forty years ago, when it says Assyrian you understand it means the whole language. That's to that there is a change. Now

I think ~~XXXX~~ Hodges arguments about the word "atonement" are correct. He says the word is ambiguous.

It is not nearly as good a word for this as certain others because it is ambiguous. And yet he says it's not sufficiently comprehensive. He says the atonement is only Christ's suffering through death but his saving work includes his whole life as well. And he says ~~XXXXXX~~ ^{it is} a deviation from the established ~~use~~ ^{usage} of the church of the reformation. And he'd rather we would speak of the "satisfaction" of Christ than of the "atonement" of Christ, because that's the term that was used in the time of the (4.). But since Hodge wrote 100 years ago, Christian useage has moved on to where the atonement today as used among Christians doesn't mean simply . It means His whole work.

And that is what the word "atonement" has come to be used for now. While the word "satisfaction" has come to have certain useages in our common speech which perhaps can somewhat

(4.5). It's one difficulty - of using a word in a science that's often used in a common terminology. Like a student said to me once, "How can anybody question evolution? Everybody can see the evolution - of the evidence of a child into a man." Well, as a result of that, I try to keep from using the word "evolution" in any sense but the technical word sense that it is the development from one simple cell of everything, all the complexities of life, by a natural process - that's what the word "evolution" technically means. But when we talk about the evolution of our system of education or the evolution of the methods of teaching at Faith Seminary or something like that. All we're speaking of is development, change, progress - a constant feature ~~XXXX~~ of life. But if we come to use the term "evolution" a great deal in these senses it would just completely confuse people in . And it is a very difficult thing to use such terms that are not used in other senses - I think that's probably the real reason that the term "atonement" has replaced "satisfaction" "Satisfaction" in ordinary life means something entirely different. Atonement has only one meaning actually - the theological meaning. We don't use it. That is, we might - I might say "I want to make atonement for what I did yesterday

(6.) We might say that but we're not apt to. It's not common to use it in any but the theological sense. And so it's a good word now for that reason. But whether it's good or bad the fact is that it has won acceptance and it is today the regular word which people use for the saving work of Christ. Well the saving work of Christ included in one sense all His work as prophet, as priest, as king, but in a specific

sense, the saving work of Christ is His priestly work, because that is specifically that which saves. The prophetic work gives us knowledge. The kingly work works out that which is won by His saving. But the priestly work is specifically that which saves. And so atonement today, as used by most orthodox priests, simply means the saving work of Christ. And so if we understand that that is the sense we use it in, we can lay aside Hodge's objections to the word, ~~and~~ as being objections to the word in the sense it had in his day, but not in the sense we use it today. And so I'm using the word "atonement" now in a general sense, as most books today do, for the saving work of Christ. And I'm taking up Erroneous or Incomplete Theories of the Atonement first now instead of trying to take up understanding of the correct interpretation of it. I think that this opens our minds a bit to various possibilities and prepares us in a way for the understanding of the correct explanation as we come to it. Of these - first - we will call "a" The Theory^{ies} of the Early Church. And almost any book that you will read on the history of doctrine or the history of the doctrine of atonement or something like that, will tell you that in the early church, the common theory of the atonement was - what I'll call number 1 - The Ransom to Satan Theory. Now I don't think that is really quite an accurate statement of that as the theory of the early church. Hodge points out a very interesting fact - that in the early church the stress in argument was upon the matter of the person of Christ. That was the big problem that for many, many years was argued over and discussed and finally they got a clear understanding of just what the Scripture teaches. And then the question of sin and grace - the grace of God in relation to our sin was the question in connection with the Augustinian-Philatian controversy that took up the great part of the attention of that time. But the ~~XXXXXXXX~~ explanation of why is it that Christ saves us and what does His death mean, does not seem to have been in general a big matter of discussion. They took the words of the Scripture "That He gave His only begotten Son that whosoever believeth on Him shall not perish". "Behold the Lamb of God that taketh away the sin of the world." Jesus died for our sins - they took that, they believed it, but they didn't spend so much time trying to think it through. And therefore a clearly thought out statement of what the Bible teaches on this matter, did not come till much later. But that doesn't mean that people didn't believe the truth of it. Surely most of the Christian leaders believed the truth on this matter but they didn't

worse than many a theory that you hear today. You'll find propounded ~~XXXXXXXXXXXX~~ today even among godly people on different aspects of Christian work. When we try to look at them closely we see these imperfections

aspect of it - it's that way with any false theory. You bring out its weakness - it makes us gasp to see how weak it is. But often they are presented so cleverly that even godly people are led astray by them. And in this case we must recognize that there is a big aspect of truth in that which is in back of this theory. Because we read in I John 3:8 - "For this purpose was the Son of God manifested, that He might destroy the works of the devil."

End of Record 52

and that's how we're saved.

purpose, the Son of God

It is an important part of

but it is not the

central

feature of it. Then in Hebrews 2:14-15 - "For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy ~~HIM~~ him that had the power of death, that is, the devil : and deliver them, who through fear of death were all their lifetime subject to bondage." Now these two passages we looked at show us that these men weren't making up things out of their imagination. They have some good Scriptural grounds on which to build the theory that our salvation is the result of Jesus destroying the power of Satan. But it should leave us a warning to recognize that one or two verses are never a sufficient number for the building of a doctrine. Any verse in the Scripture is true and we must not explain it away but we must interpret it in relation to other parts of the Scripture. And when we look at other passages of Scripture, we find no warrant in these to say that Satan, though he is a terrible opponent, a great person, an able antagonist, so great that we can not overcome him our own selves - that he is not

that God has

subject to Satan

(2.5)

and that God had to do something to overcome Satan. God could overcome Satan

if He choose to do so. So Satan has won a power over us and Satan

is a great force in our lives and he comes and tries to lead us astray constantly. And Satan has an authority in this world. He has it only because God chooses to permit it. And God, by His sovereign will could

(3.) And so it

was not necessary that Jesus die in order to destroy the works of Satan. There were other reasons why it was necessary but one thing accomplished by it is the destruction of the work of Satan. It is one thing accomplished by it. It is an important thing that we can say that by virtue of what Christ has done, we can

and

we can resist him in the power of Christ. We have the power to destroy his work, not in anything we have but in what Christ

We must know

that Satan is a real person, a real antagonist, a terror - and that the power to defeat him resides in the blood of Christ and nowhere else - we must not overlook that. And so the fathers had their fingers on the real fact, a real true matter - that our

, our victory over sin is the result of his dying. But it is not

It is not the necessity, it is not that God couldn't overcome Satan in any other way. There must be some other reason why it was necessary for Christ to die. It simply is not reasonable that He would have to die in order to satisfy anything which Satan (4.5). Well we'll continue there next Tuesday.

In class last time somebody mentioned that I had last time not given as many subheads as usual but had rather dealt with the matter in a more general way and thought that it might clarify a bit if I followed my usual practice of giving plenty of subheads. And so I thought that I would take the material that I dealt with under **A** - The Theories of the Early Church, Number 1 - The Theory of a Ransom to Satan and would give the subheads under it. I believe we had already discussed these so it probably won't take much time and yet if there's any point in it that isn't clear as I give it, please speak up because it is possible that I have expressed it a little differently here than I did or at least differently than you thought it was. So under The Theory Of A Ransom to Satan I made a small "a" - Elements of Truth in the Theory. And under that number 1 in parentheses - (1) The Bible Calls Satan The Prince of This World And Attributes To Him Supernatural Power To Injure Mankind And To Lead Mankind Into Slavery To Sin. Those facts are stressed in this theory and we are grateful to have them stressed because they are Scriptural facts and we should be familiar with them. We could give a fund of references under it but I haven't done it at this particular point. Number (2) The Bible States That Jesus Was Manifested To Destroy the Works of Satan. And under that I gave you two references - first John 3:8 and Hebrews 2:14-15. That was under small "a" - Elements of Truth in the Theory. Then small "b" - Errors in the View. Number (1) Destruction of the Works of Satan Is An Important Secondary Purpose of the Work of Christ, But Would Never By Itself Make the Atonement Necessary. Now instead of giving two subpoints under that, I'm giving them as two additional co-ordinate points - they could be put as subheads. Number (2) The Theory Attributes to Satan a Right Over Mankind Which God Had to Buy Off. Actually Satan is Himself a Rebel Against God and Has No Right That God Must Respect. Number (3) Satan's Very Continuance Is Only Because God Chooses, For His Own Holy Purposes to Allow Him to Continue for a Time. Number (4) It Is Because Man Has Broken God's Law That He Is Subject,

Record 53

To Some Extent, To Satan, To Free Him~~SELF~~, the Essential Requirement Is In Some Way to Meet the Demands of God's Law. Number (5) The Idea of a Ransom To An Enemy Implies Two More or Less Equal Forces. The Bible Teaches That God Alone is Sovereign.

End of Record 53

man has fallen into Satan's power. God wants to get him out of Satan's power so God has to give Satan a ransom. Well that's exactly what they found in Europe in ~~XXX~~ war all the time. King Francis of France in the 16th century was captured by the Spaniards. They held him a prisoner in Madrid for two or three years while the French were arranging what ransom they would pay. I read the Memoirs of the Prince of Wales in some magazine and he told how in 1914 when England went to war and he immediately went to his regiment. And he marched and practiced and shot guns and did all kinds of things for a period of six months and then the orders came, they proceeded to the boat and went over to France - but the order was he stayed in England. So they put him in another regiment and he helped in training them and then they shipped them off and he stayed in England. He got quite upset about it and he went to see the Prime Minister. He said to the Prime Minister, "I want to go to France and fight. I want to take my part the same as the rest. Suppose I should get shot. I've got two or three brothers, they could carry on - heirs to the throne just as well as I can. There's no reason I shouldn't go and take a risk of ~~XXXX~~ being shot as well as these other young fellows who are going to France." The Prime Minister said, "Of course you're entirely right on that. If you would guarantee to me that you would be shot over there, we wouldn't stand for a minute in the way of your going. But there's no guarantee that you would be shot. You might be taken prisoner. If the Germans had you as a prisoner, the ransom they could demand for you would do an awful lot more harm to the British nation than your being shot would and just substituting one of your brothers." And it shows this principle of ransom which was an active principle in that situation and could easily become so. And it has been all through the history of war. Ransoms are often a factor. But for a ransom you have to have two forces which are more or less equal. They had a big strike in San Francisco a few years ago. And the strikers tied up everything and no trucks were allowed to move from San Francisco - nothing at all at the time. One day - about the second day it was on - the leader of the strikers came over to the Presidium and he asked to see the general in command of the Presidial of the military headquarters in San Francisco - the United States government had headquarters there - and he said to him, "Now we have this big strike on in San Francisco and there are no trucks moving. We don't want the army to be in any way interfered with by this. I've brought over here some orders signed by me to permit the

army trucks to pass at liberty through the city - so that the strikers won't overturn them or upset them or cause any difficulty to them like they would to any ordinary truck that passes. I brought these so you can give them to your drivers so that they won't have any difficulty." And the story I heard was that the general ordered him off the place. Told him that the United States Army didn't take orders from any group of strikers. Their trucks would travel when they wanted to. And I think we would all agree that he was right in that attitude. They were not an equal enemy who could give a right to him. They could do this toward people with whom they were on terms of equality. When somebody kidnaps a person, holds them for ransom, we do not feel that it's the right thing to pay ransom. And if the ransom is paid, if the government gets ahold of the person, they are severely punished for it because it requires a force, a ransom does, which of an enemy that you can't destroy, therefore you have to pay a ransom as the next best thing. Well now the idea that God has to pay a ransom to Satan puts God and Satan on terms of equality. And you cannot put a righteous God on terms of equality with a wicked enemy - if you do you have Persian duality, you don't have Christianity. ~~XXXXXX~~ It is true that the Son of God was manifested to destroy the works of the devil. It is true that we have fallen into Satan's power and that ~~XX~~ God wants to rescue us from ~~XX~~ Satan's power. But the reason we're in Satan's power is ~~XXXXXX~~ not because Satan has any right over us that God must recognize. The reason we're in Satan's power is because we have sinned and we have fallen from God in that means and therefore, God chooses, as a reasonable (5.5) to permit us to be punished. So that this fifth point I think is very important. Number (6) I don't think we'll need to more than mention. Number (6) is The Idea that God Deceived Satan, Which Is Involved In Most Forms of the Theory, Is Without Scriptural Foundation. I've already read you Hodge's summary of the views which some advance - how could it be that Satan would accept Jesus Christ as ransom. He knows he couldn't keep Christ. Well, he didn't realize it was He. God fooled him, made him think that this great miracle-working one here was worth all these people he had in subjection and He'd give Him to him and then he found he couldn't hold Him. Of course that's ridiculous. God does not deceive Satan. And that is a great weakness in the theory - that the theory was unable to work out a way in which it could be explained that God would owe a ransom to Satan and Satan would accept the ransom and yet Satan would be destroyed as a result, wouldn't have the ransom permanently. It didn't work.

But right there a word of caution I think should be given - and that is this: That the idea in it that Satan might be confused, that Satan might be deceived is not so wrong. The idea that God deceived Satan is wrong. But Satan is not omniscient - he is not like God. God tells us in the Scripture about those who reject the truth that he gives them over that they might believe a lie. God does not deceive us and make us believe a lie but when we reject the truth, the inevitable result is we believe lies. And if you want to see one of the most comical things, if it weren't so tragic, that I know of. It is this: You will find people who don't want any of this superstition about a god coming down from the sky, living as a man, having God dying on the cross, and all this. They believe in everything straight common sense - you know the attitude - everything is common sense, clear, logical reasoning and all this supernaturalistic paraphernalia is all - they don't want anything like that. Now the interesting thing is that you take the people who assume that attitude toward the Gospel and it is amazing in how many instances you find them eventually falling into the craziest superstitions - going and consulting astrologists, ~~XXXX~~ consulting spiritualist mediums, or using superstitious things (it happened on a certain day of the week or a certain number) and their lucky charm things, and they'll fall into the grossest and craziest superstitions these people who claim to be so very, very clear in their thinking that they cannot accept any superstitions like our Biblical story. The thing that impresses me over and over is that there is a mystical element in the universe and you can't get away from it. And the clear, reasonable, mystical element presented in the Scripture is a lot easier to believe than the things that most people swallow, who deny this

(9.25) God gives them over to believe a lie. And so there is no doubt of it that Satan is deceived. I don't mean in the atonement. I don't mean that he accepts a ransom - no ransom is offered. But Satan is deceived at point after point. Satan really thought that he could lead Jesus into temptation. He really did. Now he could ponder over it. He could say, "I know this is the second person of the Trinity. I know He's God. I know that He can't fall into temptation." And yet there was Jesus, a man, tempted as we are, living among human beings, a real man - and Satan actually tried to lead Him astray and offered Him all the kingdoms of the world if He would fall down and worship him. "You don't need to go through any suffering on the cross, you don't need to have this misery.

Just - you can have all the kingdoms of the world - just worship me." Now of course if Satan really thought about it he realized how silly he was - that the God of the universe could be tempted. And yet he really thought it was possible and really undertook it. And Jesus stood the test and it wasn't just that God intervened and made it simple - Jesus in His human nature, did it and stood it in the power of the spirit and by quoting the Scripture as the answer to Satan's tempting. But Satan is deceived, he is confused, as we are. Everyone is confused except God and we get into the most confused, crazy ideas. And I think what I ended with in the Chapel this morning - if we think clearly we see how silly it is for scoffers to say, "All things continue as they've been." And yet we're the very ones who in our lives - it's easy to see how an unbeliever can be so interested in these little pleasures of life that he fritters away half his time. But that a man who really believes the issues of eternity are at stake, can fritter away his time, the way so many of us fritter so much of our time, simply shows how little clear, sensible thinking most of us do. You had a question? (Student question) Well, now there's that word "know". I think he does know but I think he refuses to admit it. (Student question) He realizes he is fighting it but he hopes against hope that he'll be ~~able to~~ He hopes against hope that he'll be able to. He really thinks at times he will. And at other times he doesn't. I mean it's just what many a man has done. Look at Hitler. Hitler started out - he thought he was going to conquer the world. And I'm sure that for a long time he thought he would. But the time came when it became absolutely clear that he couldn't and yet he kept on. And he kept on for quite a while just looking for a lucky break of some kind. And I'm sure Satan knows what is predicted and he knows what his ultimate end must be. He knew what it probably would be when he started on his course of disobedience and yet he just keeps hoping for a lucky break, wishing for it. I mean it's exactly the way he would reason - and the way even Christian people - many points they make, they fall into error, they fall into sin, they know God is going to punish them, they know the result will inevitably come - but they do it (13.) They are deceived. The Scripture says, "Be not deceived." God isn't

Well number 2 - The Recapitulation Theory of Iraneus. Now that's a crazy name - I'm wondering how far back that name's been given because it's a name you hear in science, in evolution a great deal, and it has nothing in the world to do with that. But this

theory is found particularly in Irenaeus. In Irenaeus the theory that Christ recapitulates in himself all the stages of human life including those which belong to our state of sinning. By ~~III~~ His incarnation in human life he reverts to the course on which Adam by his sins, started humanity and thus becomes a new leaven in the life of mankind. He communicates immortality to those who are united to Him by faith and effects an ethical transformation in their lives by His obedience con (14.5) with the disobedience of Adam." Now this is not a widespread theory in the early church but Irenaeus was a very prolific writer and man of considerable influence.

End of Record 54

Systematic Theologies

don't even refer to it at all - it's just

. I will, however,

give three points about it. Small a - This View Is Largely Speculative And Is Not Supported By Scripture. I'm not saying "denied", I'm saying "not supported"; that is to say, there's a lot of . And how many books there are on the character of Christ and on the atonement and on the meaning of life that are written, just spinning theories out of people's heads. People try to explain things by spinning theories. And a good bit of this is that way. Parts of the theories may be right. We can't say they are if we don't have Scriptural evidence. b - Jesus Is, Indeed, Called the Second Adam. But The Major Emphasis In the Scripture Is On His Earning Life For Us - not of His recapitulating the whole life of the first man. c - The View Has No Relationship To the Frequent Biblical References To Christ As A Sacrifice. You could think of the sacrifice as typifying a ransom but it hardly typifies this. Now as I'm bringing out then, there are some elements of truth in this theory - there definitely are. Jesus is a second Adam but the theory goes much too far and it is not stressing the principle points - the principle matters about the atonement. That leads us on to number 3 - an observation, a very important observation - It Is Important To Note That These Theories Do Not Fully Represent The Attitude of the Early Church. Now this is an extremely important point. It's the same point which we had in connection with Christology. The time comes when in the course of controversy a statement is hammered out which represents the Scriptural teaching in a reasonable form and which the Christian Church in its entirety accepts. But that does not mean that people didn't believe it before. It means they did not express it so clearly. The person of Christ as taught in the Formula of Chalcedon is clearly contained in the Bible and was believed by the early Church Fathers but they didn't any of them express it then. And one would try to explain one phase of it and in emphasizing this ~~phase~~ he would get off into a disproportion of statement which would confuse some other phase. But we must say that Christians as a whole had an apprehension of the character of Christ even though not a clear statement. They knew He was God, they knew He was man. They knew the natures weren't mixed, they knew that they weren't separate. They knew that which the Chalcedon theory teaches but they hadn't put it into definite, clear formulation. And so when we find a theory which is incomplete or is erroneous, it does not mean that even the maker

of the theory, necessarily was in error actually in the basic things of the person of Christ. And the same is true about the atonement. These men, these early fathers, tried to explain by stressing this idea of a ransom to Satan and that was stressed for perhaps a thousand years. But that doesn't mean that they did not also have very considerable apprehension of true Christian teaching about the atonement. But there had not been hammered out a clear statement ~~XXXX~~ of it or a clear understanding of some of its vital points. Though they apprehended it, they did not comprehend it all together. And as evidence of that, it is interesting that Irenaeus, who ~~expresses~~^{expresses} this recapitulation theory - in fact gives great prominence to it - also expresses the idea that the death of Christ satisfied the justice of God and thus liberated man. Now that's quite different isn't it from the recapitulation theory - that it satisfies the justice of God and thus liberated man. That's what the Scripture teaches, Irenaeus read it but he did not formulate it clearly and did not stress it, but in trying to explain ~~these theories~~^{these theories}, he more or less forgot it. But he does mention it elsewhere very clearly - that the death of Christ satisfied the justice of God and thus liberated man. Now that's quite different isn't it from the recapitulation - that it satisfied the justice of God and thus liberated man. That's what the Scripture teaches. Irenaeus read it, he said it, but he did not formulate it clearly - he perhaps did not stress it but in trying to explain the theories, he more or less forgot it. But he does mention it ~~XXXX~~ elsewhere very clearly - that the death of Christ satisfied the justice of God and thus liberated man. Now we find the same thing in relation to the theory of the ransom to Satan - that even some of the Fathers who put great stress on this and say much about it elsewhere in their writings will clearly bring out the principal points of the true Scriptural teaching on this matter. Thus Hodge says on page 566, "Even Origen, so unrestrained in his thinking and so disposed to explain Christian truths philosophically, teaches the true Scriptural doctrine with perfect distinctness." That is Origen will give this about ransom to Satan, and so on. You ask him to explain the death of Christ - he may use these very words and yet you'll find that in discussing the Scripture he will bring out some ~~xxxx~~ where the clear statement. As Hodge quotes his comment on Roman 3:25-26 - he says there - "When He had said that in behalf of the whole human race He had given Himself a redemption, now He adds something more sublime because "God sent Him forth to be a propi-

tiation through faith in His blood, by which it is evident by the offering of His body He might make God propitious to men and by this He might show His righteousness: for God is just and the just one was not able to justify the unjust one.' For that reason He wished to be a coming between of a propitiator in order that through His faith they might be justified who by their own works were not able to be justified.'" There in discussing Romans 3:25-26 Origen brings out clearly the essential features of the atonement in discussing these verses. But then when he discusses the atonement separately he doesn't think to go to these verses which he has already clearly explained in the true sense but brings in this material about ransom to Satan. And some of you may not be able to read the Latin very easily on page 566 so I gave you the English. Then the other quotation that he gives, I don't think is quite as important. He said that Origen also says in his comments on Leviticus, "Therefore He placed also His hand upon the head of the _____; namely, He put upon His head the sins of the human race." Now that's the same idea but it's not nearly as clearly expressed as in the first one which is his commentary on Romans 3:25-26. So that is the important thing to realize, not only about the early fathers but about ourselves also. We can have an apprehension of Christian truth without being able to explain it clearly and express it clearly and when asked to explain a certain phase, we may develop some theory that may not be very good when actually in going through the Scripture we have seen and understood the very true answer to the problem. I think it's vital that we all think through what we believe and what we understand the Scripture. And it's a great service that theology does to us, and that councils and creeds have done for us, to take some of these things that are clearly taught in the Scriptures and put them in clear, crisp language so that we can get to the meat of it. I don't mean that any of these are new discoveries but they are new expressions of that which people had apprehended and understood from the Scripture all along. So much then for this point number 3 and that finished A - the discussion of these two theories of the early Fathers of the early church. We take up B - The Satisfaction Theory of ^{Anselm} ~~Augustine~~ (1033-1109) That's when Anselm lived and he was an Archbishop of Canterbury. And when you mention Canterbury you immediately think of England. And when you think of England and you realize that Anselm lived from 1033 to 1109 - to how many of you would those dates immediately suggest something of great interest? I was just

interested in how many would immediately think of anything. Would you raise your hand - just for interest. About half or a third - of course if a person hasn't had much of medieval history they might not be familiar with that but it is one of the ~~vial~~ dates in the history of English-speaking people - it's 1066 - because that's the date of the Norman conquest of England. And very soon after the Norman conquest, Anselm was head of the English church. And we think of those days as semi-barbarism in England. But there in Canterbury was an archbishop who was one of the great scholars of the history of the church. And Anselm wrote a work called, " *CUR DEUS HOMO* " (12.25) which means "Why Is God Become Man?"^x It is interesting that in Strong's Theology he quotes Crippens History of Christian Doctrine about Anselm's treatise in which he says, "Although many theologians have recognized a relation of atonement to God, none before Anselm had given any clear account of the nature of this relation. Anselm's acute, brief, and beautiful treatise entitled " *CUR DEUS HOMO* " constitutes the greatest single contribution to the discussion of this doctrine." Now that's a strong statement - "the greatest single contribution" in all history probably to the discussion of the atonement is Anselm's work, " *CUR DEUS HOMO* ". Because while I am listing this among erroneous or incomplete theories, and it is to some extent erroneous, and to a very considerable extent incomplete, yet it marks a great step forward, you can almost say a greater step forward than has been made since. And this writing was a very, very important writing in the history of theology - "constitutes the greatest single contribution to the discussion of this doctrine." Anselm showed that ~~xxx~~ whatever man owes, he owes to God, not to the devil. Anselm's writing brought an end to the idea of the ransom to Satan. He showed that whatever man owed, he owed to God, not to the devil. He brought an end to the theory of a ransom to Satan. Anselm showed that the true line of the understanding of the atonement, that it is the reconciling of God's attribute

End of Record 55

phases
 could be practically stated as a conflict between two ~~parts~~ of God's character - now that wouldn't be a true statement. That'd be a crass statement. But the fact is - it is in the divine nature that we must look for the explanation of the atonement. Now Anselm was carried by the attitudes of the day into an erroneous interpretation on this but the error that he made is far less than the advance that he made. His theory is sometimes called "the commercial theory". I'm not sure it's a very good term for it but it is applied to it. He grounds the atonement in the very nature of God. He says that sin consists in the creatures withholding from God the honor which is due Him. God was robbed of His honor by the sin of man and it is necessary that this be vindicated. And this could be done in one of two ways - by punishment or by satisfaction to the honor of God. And so the mercy of God prompted Him to seek it in the way of satisfaction, and more particularly through the gift of His son which was the only way, since an infinite satisfaction was required. So Christ rendered obedience to the law but Anselm says this was nothing more than His duty as a man, so did not constitute merit on His part. In addition to that, however, He also suffered and died in the performance of His duty, and since He as a sinless being was under no obligation to suffer and die, He thus brought infinite glory to God. This was a work of super-arrogation on the part of Christ which merited and also brought a reward. But since Christ, Son of God, needed nothing for Himself, the reward was passed on to sinners in the form of ~~the~~ forgiveness of sins and a future blessedness for all those who live according to the command of the Gospels. He was the first to work out a rather complete doctrine of the atonement and it marked a tremendous step forward over any statement that had been made before. But there were certain incompletenesses in it and certain errors in it. And so we will mention certain subheads under our discussion of the Satisfaction Theory of Anselm.

Number 1 - This View is a Great Advance Over the Ransom to Satan View, Because it Recognizes That the Effect of the Atonement Relates Primarily to God Rather than to Satan. That is a very important thing. But how can God bring a sacrifice to God? How can God propitiate God? That leads us to the second point. Number 2 - It Marks an Advance In Thought By Its Recognition of the Grounding of the Atonement In the Relationship of Two of God's Attributes. Anselm says that God's honor was injured. His honor must be upheld. But he also says that His mercy desires that man shall not suffer for it and consequently that He tries to find

a way of satisfying His honor but at the same time, making His love and His mercy effective. (Student question - Dr. MacRae, going back a little way, would you spell that Latin -) Yes, CUR DEUS HOMO. This second point is a very important one. It's one which would not easily have occurred to a person. Now we do find it suggested in Irenaeus. We find it suggested in Origen, but not in their discussions of the atonement - rather in their discussions of certain Scriptural verses. It is a thing which people apprehended but they didn't explain, they didn't state, they didn't truly understand it. And Anselm made a great step forward at this point. ¶ This thought of Number 2 is brought out very clearly in one verse of the Scripture - a very important verse in the whole subject of the atonement - Romans 3:26 - "to declare, I say, at this time, His righteousness: that He might be just and the justifier of him which hath faith in Jesus" - the two attributes. God will be just, God's honor to be vindicated and at the same time, God to be the justifier of those who deserve eternal punishment for their sins. The thinking there is already in Paul but it had not been fully comprehended. And Anselm saw the point and brought it out in that great treatise of his CUR DEUS HOMO. So it marks a great advance in thought in this way. Number 3 - It Is An Objective View Holding to a Real Atonement. That is a vital thing about it. Now that's a difference from a ransom to Satan and was a means, you might say, of deceiving Satan or you wonder what right did Satan have over man. And this right was only a matter of theory. But here we have something - that man deserved this penalty and it must be paid. God paid it. It's an objective view - some call it commercial since a certain amount is paid for that. Well, it's a poor comparison but actually there is an element

(8.5). Yes? (Student question) No - that God might remain just. If God simply pays no attention when His honor is destroyed, He no longer is just. So there's one attribute of God - His justice-which is maintained. But if God is just, men who have sinned must be destroyed. God's love desires that men shall not be destroyed but His justice must be vindicated. Consequently His love pays the penalty. Thus His justice is vindicated and also His love finds expression. Well, now Anselm was very, very close to it. But he called it "the honor of God" rather than "the justice of God". That was a statement which fit with the thought patterns of the day which thought of the king and his honor, and so on - a thought pattern we don't have today - which I think led him into that error. Because

actually while there's an element of truth in that, it is the justice of God rather than the honor that is the real point at issue. And so that we find is point Number 4-It Errs In Grounding the Necessity of the Atonement In the Honor of God Instead of In His Justice. The thinking was not so clear ~~at~~ that point and you can see what the cause was of confusion. But it was a great step forward in our understanding of the atonement. Well I guess we'll have to stop here for now - we do not meet this afternoon. This afternoon I meet the elective in Isaiah at 2:30 instead as has already been announced to them. So our next meeting is tomorrow at 11:30.

End of Record 56

Satisfaction Theory of Anselm and we mentioned the great importance of his work *SUM DEUS HOMO*. That work of his brought out very clearly the relationship of the two natures of Christ to the atonement - that only an infinite sacrifice could make a satisfaction to pay for the injury that had been done to God's honor. That therefore, it was only God who could make the sacrifice. On the other hand it is man who must pay the sacrifice and therefore God became man, in order that God could be able to pay it and that man could be able to receive the benefit - God must become man. What was the exact point I was on the last time? What number was it? Number 4 - It Erred in Grounding the Necessity of the Atonement in the Honor of God Instead of In His Justice. It is very easy to see how in the day of Anselm, such an error could have been made because at that day it was customary to have the lords and kings and dukes be considered as so very superior to the ordinary person that their honor, their prestige was tremendously important and an injury to the honor of the king or the leader was just about the worst crime that one could commit. To us in America that seems rather fantastic. We have no such feeling but I understand that in the Orient it is very common of almost everybody. I've been told for instance, that in China - I don't know how it is now, but ten years ago, twenty years ago in China - everybody's honor was so very vital to them that for a man to lose face was considered the very worst thing that could happen to him. I heard of a man, for instance, who had a servant in China who was cheating from him. He was taking a deduction for himself from what he paid for what he was purchasing for the home for this missionary. I understand that all who did marketing would simply charge more than was paid and that was considered to be their proportion of the graft that all the servants took. But this man was taking a very considerable amount and the man instead of criticizing him, accusing him of it - which would have made him lose face and would have put him in a position where it would be hard for him to work for him - he simply spoke to him about the fact that others were getting things so much more cheaply and therefore he must be being cheated in the market. They must be charging him too much - made him feel that he was losing face by bringing things at too high a price and therefore he reduced immediately very substantially the amount that he was collecting out of what he brought. That thing was constant in all dealings in China - the thought of a person losing face. Some would even commit suicide if they felt they had lost face. We don't have that concept here so much

either. And yet I'm sure that if you will examine your own experience and your own thought, you will find that very, very often ~~XXX~~ you do things because of the thought of what people will think of you, where it really doesn't matter or really shouldn't matter. I remember when I was in college and I would want to find somebody, I would go and hunt and do all kinds of things to try to find a certain address but to go up to people on the street and ask them where it was - I had a cringing from their not courteously helping me, their feeling that I was interfering with them, that I was disturbing them. I held back from them - a certain sensitiveness there - which is the same thing exactly - the feeling that they would think less of you, that you were bothering them. And yet I found that when a visitor came, when a cousin came from the east, an elderly cousin and she wanted to look up a relative some place and I wanted to find that relative - that feeling was entirely gone. I was doing something for somebody else and I would go up to anybody without the least hesitation and ask for help in the situation; whereas, just doing it for myself, I had that great hesitation about it. And I think it's the same characteristic, something that we want to get over, we want to do what is right, what is best and not worry too much what people think of us. But this thing developed naturally in the Middle Ages into this great feeling of the honor of the king or of the official and naturally God's honor would be the greatest of all - His honor and His majesty. And so it was very natural for Anselm, the Archbishop of Canterbury, the head of the English Church, and seeing William the Conqueror the ruler in England, the one whose honor was so vital as the head of ~~XXXXXXXXXX~~ England over the Normans - it was very natural for him to think of how the honor of God was injured by Adam having disobeyed God and the great affront and injury to God's majesty by this. Now we go too far in the opposite direction in overlooking this aspect altogether. But I do think that we are right in pointing it out as a major weakness of his theory - that he put the honor of God as the central thing instead of the justice and the holiness of God. It is God's justice, it is God's holiness, which is injured by man's sin and which must be propitiated, which must see the penalty enacted. And so it is an error in Anselm's view; but compared to the great goodness the view did, it is a very minor error - but it is a definite improvement in the view to understand that it is God's justice, God's holiness rather than His honor. But as his view stands, it is the honor of God which is impugned by man's sin and satisfaction must be given to the

honor of God. To this extent, the view is not satisfactory today. Anselm, of course, deserves great credit for his bringing out clearly the objective nature of the satisfaction of Christ - and that it's not a satisfaction to Satan but a satisfaction to God. And it is a satisfaction to one of God's attributes. But he did not make clear what the attribute was and gave very strongly the impression in some of his statements that it was God's honor rather than His justice. Number 5 grows out of this quite directly - It Consequently Fails to Stress Properly the Fact that Christ by Suffering Endured the Penalty of Sin. That Jesus Christ ~~was~~ was actually bearing a penalty was not brought out clearly in Anselm's view. It is the recompense for the injury done to God's honor, or the affront to His majesty. It is the satisfaction of this rather than a penalty for sin that is specifically brought out. And so this is a weakness in the view - this Number 5 - a very minor weakness compared to its very great excellence. Number 6 is a point which is stressed by some theology but which I think is not worthy of the stressing which they give it, of criticism of Anselm's views. Number 6 - It Provides Some Slight Foundation For the Roman Catholic Error of Works of Superarrogation. ~~It~~ It is as Anselm expressed it - Jesus as a man owed God the living of a sinless life. But as a sinless man He did not deserve death and therefore his dying was making a satisfaction, giving something extra which he did not need to give - and so this is a work of superarrogation which merits and brings a reward. Now that is a basic feature in Roman Catholic theology - that there is such a thing as superarrogatory merit in which the saints have done more righteous works than they need to so they have a superarrogatory merit, and the Pope has possession of this treasure of the merits of the saints and he can use it to give indulgences to other people. There's absolutely no Scriptural warrant for the idea that anyone of us can do anything which is beyond what we owe to God to such an extent that it can compensate for the demerits of others. But while I do feel that this word superarrogation can be in a way applied to Christ, I do not feel that even if so applied, it makes a proper foundation for the idea that there is superarrogatory merit of saints or anything of the kind. So that to me this is a very minor criticism of Anselm's views. However, since a number of theologies do stress it a bit, I've mentioned it - that it provided some slight foundation for the Roman Catholic ~~error~~ error of works of superarrogation. Professor Berkhoff in his theology

stresses this point, I think, wrongly. He says, "The death of Christ according to this view, is merely a tribute offered voluntarily for the honor of the Father. It constitutes a super-arrogatory merit compensating for the demerits of others. X This is really the Roman Catholic doctrine of penance applied to the work of Christ." I think he's quite wrong. I think it supplies a slight foundation but I don't think it's a proper foundation because in the proper sense the word superarrogatory - Jesus work surely was surely superarrogatory; that is to say, Jesus did not have to die. He had to die if we were to be saved but He did not have to save us. There was no necessity upon Him to ~~XXXX~~ save us. Man had sinned against God and man deserved the penalty and man could have borne the penalty and God would be perfectly just and right in consigning us all to eternal destruction. There was no reason why Jesus had to suffer in our behalf. It was His love that chose to suffer in our behalf. It was His wonderful grace that led Him to make a sacrifice for us. It is purely undeserved merit, undeserved goodness - which is what grace is - undeserved goodness of God on our part to do this and that in a sense might be called superarrogatory. The fact that there is no such thing as the superarrogatory merit of a man is altogether different from the fact that Jesus Christ did what He did not have to do in securing for us salvation. So I don't feel that Berkhoff, and most other theologies - I don't say most, Hodge was not one who made this statement but most of them do - I do not feel that they are right in giving the Roman Catholic doctrine of penance applied to the work of Christ. I don't think anything of the kind. I think it is something which can be erroneously used by analogy to that

(13.5) And certainly that doctrine did not begin from Anselm's teaching either. That had its roots long before Anselm. It is not the foundation. So I said simply "It Provides Some Slight Foundation" - I even hesitated about using this point at all. I think it's good to give it though so's to ~~XXXX~~ have the chance at least to say how weak it is rather than how strong. Number 7 - It Is Too External Without Sufficient Emphasis on the Unity of Christ and His Teaching. Now I'll read you again what Berkhoff says on that. "In Anselm's representation there is merely and external transfer of the merits of Christ to man. It contains no indication of the way in which the work of Christ for man is communicated to man. There is no hint of the mystical union of Christ and believer nor of faith as accepting the righteousness of Christ. Since the whole transaction appears to be

rather commercial, the theory is often called, "The Commercial Theory". I think Berkhoff again is too strong in his criticism of Anselm on this point. I think we should note that Anselm, in this very writing of his CUR DEUS HOMO, stressed the fact that if Christ was to die in our stead, He must be man. He must be man and thereby is associated with us. I think also that it is true that we must lay great stress on faith as the means of appropriation of Christ's death. But that's not the atonement. That's the application of the atonement to ourselves

End of Record 57

this one thing, the atonement, and make it clear - its nature and its importance. It made it possible for God to be just and still to be adjustable." It is too He might have said, "It made it possible for God to maintain His honor I don't know whether he would have expressed it that way. Paul expresses it in a way which, if Anselm happened to think of that particular verse, I don't think they had concordances available in those days, he would have seen in it that it is better to make it specifically "justice and holiness" rather than "honor". But that is within the divine being and that it is the relationship of God's attributes, was a very great contribution to the understanding of the atonement - something which Paul has already expressed but which people had not ~~stressed~~ stressed. And so this criticism of Anselm's then is a criticism which really is a criticism of his taking this one specific thing of the atonement and dealing with it by itself rather than a criticism of his view as a whole - it is not the atonement, it is the application. And the mystical union of Christ and believers - I think there is a great advantage in putting more stress on it than Anselm did. But that doesn't mean there's error at this point in Anselm's view. I think the one serious point where it errs is in stressing the honor rather than the justice. Yes? (Student question) Yes, the sentence I stated was that it is too external, without sufficient emphasis on the unity of Christ and His teaching. You notice I don't say it denies the emphasis or that it does not give it at all - I say "without sufficient emphasis". This is a slight criticism of the view. Now ^{of} Anselm's ~~whole~~ whole theology there may be a very great criticism but the criticism is of not having clearly brought out the Scriptural teaching of justification by faith. It is not a criticism of the view of the atonement. On the view of the atonement he did not give us a complete and altogether satisfactory view but certainly far superior to most other views, and made a real contribution to our understanding of it. And number 8 - It Fails to Give Proper Place to the Active Obedience of Christ. That is to say, he said Jesus as a man owed it to God to live a sinless life. His death is something extra He did not owe. Now the satisfaction which Christ gave includes not only His death but also His sinless life. But that is a matter which I believe we should take up under our positive study of the Scriptural teaching about the atonement rather than our looking at these various theories. And so I merely want to state ~~it~~ this point here - I want to state it and it is a vital

point but I'd rather not go into it here. We'll go into it rather under the head of our positive considerations. Here I'm comparing it with the fully correct understanding and pointing out a shortcoming. But we'll deal with the shortcoming later. For the moment we will move on to "C". Capital C is The Moral Influence Theory. Now there are in many various theologies there are various arrangements of these views. Many of them will arrange them by starting with the worst views and getting to better and better and better views until they get to Anselm's, which is not complete~~ly~~ but is excellent so far as it goes except for certain deficiencies and this one rather serious thing of putting the stress on the honor rather than on the holiness~~of~~ God. But I have thought that perhaps it would be more illuminating to arrange them in the order in which they came to the front - and for that reason I have placed first the early Fathers, then the view which had such great interest in the Middle Ages and laid such a foundation for our further study, then I'm going to mention a view which came into prominence right in the time of Anselm but which has come into greater prominence in more recent years. That is, I'm arranging them in more of a historical way than a logical one. That isn't to say this is better than the other. I think that in order to understand them properly you should arrange them in both orders. But this is the order we're following at this time. And so that explains why C is a theory of altogether different type than B. C is The Moral Influence Theory. You will even find theologies that say Origen held the moral influence theory. Well, I read to you yesterday that Origen was mighty close to the substitutionary interpretation in relation to the holiness of Christ. But what he says on that is ~~his~~^{found} in his commentary, a more detailed description. Origen has a presentation of the matter of the ransom to Satan discussed under that head. Origen writes voluminously. He wrote hundreds and hundreds of things. ~~xxxxxxxx~~ He was always talking and had half a dozen shorthand writers taking down everything he said. He had a voluminous mind - quick of perception - but he covered so much ground that naturally, on things that he was not directly working in, you can't expect him to be altogether consistent. On his main central things he was very consistent. I'm putting him here after Anselm because the first man who prominently presented this and who presented it with such emphasis that it can be considered his view, rather than something that might be simply extraculated from something he said, is Abelard. Abelard lived from 1079 to 1142. Now I

would not expect any of you to remember the date of Anselm though I hope you have them in your notes so you could compare them if you desire. But I would think that every one of you would remember that we mentioned yesterday that 1066 the conquest of England by the Normans occurred midway in Anselm's life and after that he was the Archbishop of Canterbury. Now with Abelard you notice 1079 is 13 years after the conquest of England that he was born. Actually he has no connection with England. He lived in France, he was one of the schoolmen who had in some ways ~~his~~^a very romantic life, and many people like to look back to him as a precursor of a great many features of modern thought. He had a life - there was much that was interesting and much that was evil in it - it was greatly over-romanticized by some. But he was a brilliant thinker and he advanced the Moral Influence Theory. The theory has been held in many different ways by different writers, particularly in more recent years. But the fundamental idea of it is the opposite of Anselm's - that there is no principle of the divine nature that necessarily calls for satisfaction on the part of the sinner - you see the direct opposite of Anselm - that the death of Christ should not be regarded as an expiation for sin but as simply a manifestation of the love of God. Some people call this, therefore, The Love of God Theory. I don't think that's a very good term for it because any view of the atonement traces back to the love of God. But this is a view which traces it back merely to the Love of God and finds no tension between the love of God and the holiness of God at this point. It is merely a manifestation of the love of God, suffering in and with His sinful creatures and taking upon Himself their woes and griefs. This suffering did not serve to satisfy divine justice but to reveal the divine love and therefore to soften human hearts and lead them to repent. It assures sinners that there is no obstacle on the part of God which would prevent Him from pardoning their sins. Not only can He do this without receiving satisfaction but He's eager to do it. The only requirement is that sinners come to Him with penitent hearts. So the Moral Influence Theory of the atonement is that Jesus died on the cross and when people see what he did on the cross, it softens their hearts and makes them tender and makes them turn penitently to Him and seek His forgiveness. And that is the Moral Influence Theory of the atonement which has had tremendous influence, particularly in the last century. Yes? (Student question) No, I think

(10.)

Now there may be some point where - like with Origen - maybe some place where he seems to be presenting something similar, but his basic point would be the governmental, which we will call "E" rather than (10.5). The love of God then causes the sinner to repent when he sees that love in what Jesus did. Now Abelard was the first one who ardently presented this view and there are various ones who have. But the most outstanding perhaps is Horace Bushnell, so that the view is even called by some "The Bushnelian Theory". Horace Bushnell lived in ~~WATERBURY~~ Connecticut - he was a pastor in Hartford for many years. His dates are 1802 to 1876. ^{About} ~~in~~ 1856 he spent a couple of years in California for his health. Some of his important writings were done while he was out there in California for his health at that time. Horace Bushnell wrote many very influential books and some have regarded him as one of the most outstanding American theologians of the last century. Bushnell very strongly advanced the Moral Influence Theory of the atonement. He did this in a work which he published in 1866. It is called Vicarious Sacrifice Grounded In Principles of Universal Obligation. They all used long titles in those days. Nowadays people usually refer to it as Vicarious Sacrifice. And Bushnell says in this book, "His work terminates not in the release of penalties by due compensation but in the transformation of character and the rescue in that manner of guilty men from the retributive causations provoked by their sins." Coleridge gives the same view in his Age to Reflection. Coleridge gives an illustration of the Moral Influence Theory of the atonement. Coleridge says, "Imagine a woman who has a prodigal son who deserts her and leaves her destitute. That son has a friend who takes his place and performs all filial duties to the unhappy mother. The prodigal, won by the exhibition of goodness on the part of his friend, returns to his home penitent and reformed. How unreasonable and revolting it would be to say that the friend has made expiation or rendered a satisfaction to justice for the sake of the prodigal." I don't think the illustration is such a good one but it does give Coleridge's view - it presents his view.

End of Record 58

presented in various forms but essentially it is as we have presented it. Hodge gives various forms of it which have been found. Well now we have a few considerations about this and I would like to look at the positive first and so number 2 is positive. Number 2 - This Theory Points Out An Important Result of the Atonement Which Should, However, Be Distinguished From the Atonement Itself. I John 4:19 - "We love Him because He first loved us." I remember hearing a man who was a graduate of Princeton Seminary fifty years ago. He went over to Arabia as a missionary and he became known as a great linguist there, a great student of Arabic and he did a tremendous work among the Arabs. But he came back to Princeton and he spoke in Princeton, gave a series of ~~XXXXXXXX~~ missionary lectures there when I was a student. I remember Dr. Robert Dick Wilson had been looking forward so to the coming back of this man who had studied a lot with him and been so interested in the linguistic things that Dr. Wilson was outstanding in and he looked forward to his coming. And how he felt when Vaness gave his lectures and in his lectures took quite a generally modernistic tone. And I remember those lectures-they were brilliant - they showed the need among the **Arabs** of medical work, of care for their bodies and all this story of their suffering that just wrung your heart as you saw the conditions, just longed to help them. But there was no **gospel**. There was no idea of a person being lost and needing a saviour - anything like that. I remember one time how he was telling in the course of one of them about his telling about Christ and describing the character of Christ and he said as he presented the character of Christ, when he got to where he told how **Christ** died on the cross, how this man just broke into weeping and his soul was touched by it. ~~And~~ And I thought if he could only realize the centrality of the cross in the story of Christ. To him it was all a character, a beautiful character, a noble life, and all that - but the centrality of the cross in all Christian work is something that the old-fashioned modernist tended to overlook and not to realize. But it is right here that the work of Christianity ~~XXXXXXXXXX~~ has had its greatest effect - the moral influence of what Christ did for us, the moral influence of the atonement is a very real factor, and a real fact, and something that we should not fail to utilize and stress. But it is not the atonement, it is the result of the atonement. And so I believe we should notice that. My point here is not altogether positive - it is partly negative. The theory points to an important result of the atonement and we must stress it,

we must know that it is vital. But it is not the atonement itself. It should be distinguished from the atonement itself. And number 3 - The Theory Denies Any Real Objectivity To The Atonement. That is the vital thing about it. It is exact opposite from Anselm. Some will say Anselm's is commercial, it's too external. Well, this is the exact opposite. What did Christ's death do? It makes us see how much God loves us. But did it actually do something in the world? Did it actually make a change in God? Did it actually pay a penalty? No, they say, nothing of the kind. The Moral Influence Theory denies its real objectivity to the atonement. And that leads naturally to what to me has always seemed to me to be one of the most important matters in connection with this Moral Influence Theory. Number 4 - It Fails to Realize That If There Is No Objective Reason for the Atonement, Its Moral Influence Inevitably Must Cease. ~~XXXXXXXX~~ Just look at how much I love you. Here you are in a desperate situation and I cling here with one hand to the roof here and the other hand down and I'm holding you and keeping you from falling until somebody can come and rescue you. And I do that in terrible pain and anguish and misery. Aren't you going to have a tremendous feeling of gratitude for me for doing that for you? Won't that make a tremendous difference in your attitude toward me if I do that for you? Surely it will. It will have a great moral influence on you that I do that for you. But now look here - I want to show you how much I love you. But you're out there in that situation. You're not in any particular danger. You're standing there out in the street. Now just look how much I love you. I'm going to hang here - one hand up here and the other down - in a very, uncomfortable awkward position - and I will hang there until I'm just pretty nearly ready to go to pieces with the strain of it in order to show you how much I love you. Well, you'd say, "The Crazy fool," wouldn't you? What does it mean? If Jesus Christ did not accomplish anything by his death except to show us how much He loves us, how would it show us how much He loves us? If it only has moral influence, it has no moral influence. If it does not have an objective reality, if it does not do something in God's economy, if it does not accomplish something

(7.5) how does it make me love Him - to ~~XXXXXXXXXX~~

have Him show me how much He loves me by going through that terrible agony of the cross. Well, what's the sense of it. What's the need of it? Why do it? He could just as well

have gone on teaching another ten years. He could have given us more of His wonderful teaching and He could have died like Socrates did with his disciples around him, giving them beautiful philosophical theories and explaining the mysteries of the universe. How much finer that would be than for Him to die the death of a malefactor in cruel anguish on the cross, unless something was accomplished by His death on the cross. If there's an objective reality to it then it can have a tremendous moral influence on me, that He would do so much for me. But if He didn't do anything for me ~~XXX~~ except to have a moral influence on ~~my~~me, then it has no moral influence. Yes? (Student question) Yes, if we had sufficient goodness that all we need to be saved is for us (8.75).

(Student question) Well, they did not - they did not have any real sense of depravity. If there is real depravity of man such that it requires a divine act to change him, why there's no reason why the atonement should change him. But if man simply needs to be awakened to the good that is in him and stirred up to turn and take a different attitude, why then something that will have a moral influence, would give a wonderful example, might do that. But how would His death then have moral influence if His death didn't accomplish something specific in God's (9.5) There have been very

good people who have been taken and cruelly treated and we feel very sorry for them. We feel angry at those who treated them that way but it does not lead us to a feeling of gratitude or love for these people specifically or the feeling that we must do something to them if they simply were victims of circumstances. And if He wasn't a victim of circumstances, as if He had the power to lay down His life, well how did it show His love to me that He laid down His life unless in so doing He actually paid ~~XXXXXXXXXX~~ a penalty for me of some sort, unless He in some way made things different for me by the way that He acted instead of (10.5)

You're entirely right - the Moral Influence Theory of Atonement cannot stand alone if it only has moral influence - why you must also have a different view of sin, a different view of man's life, a different view of what is necessary, than the orthodox. It brings with it a whole host of ideas. But I'm dealing with specific points of the the atonement being a moral influence - if it's only a moral influence, it's not. If it's something else, then it can have tremendous value. So let us stress the moral influence of the atonement. Let us hope, let us utilize, let us make it as effective as we can in our

preaching but let us realize and stress also that there's much more to it than just moral influence. In fact I don't think it's right to state the atonement is moral influence. The atonement has moral influence. The atonement leads to moral influence. But it's a distinct thing from it. And these people have done a good service by calling attention to that but they've done a very bad service by their negative attitude toward there being any reason or objective (11.5). And it is very interesting at this point to see that as Hodge points out, Horace Bushnell raised in a conservative, orthodox Congregational background in New England and moving away from it, and denying one doctrine after another, not completely but taking a step this way that really laid the foundation for modernism right down the line on many points, yet is very much under the influence of his background and his love for the church and his love for the Bible. And all this of course makes his negative influence all the more effective. But Park says toward the end of his book, which denies that there's any such thing as Christ bearing people's penalty, but that His work is a transformation of character. Toward the end of it he says that there is a very great necessity of our putting stress on certain things that the Bible presents about the atonement. Bushnell says in this book, "We want to use these alter terms - He's my sacrifice, I count Him my offering, I come to God by Him and enter into the holiness by His love - we want to use these alter(ar?) terms just as freely as they are used by those who accept the formula of expiation or traditional satisfaction for sin. In just their manner too when they're using them most practically. We can't afford to lose these sacred forms of the altar. They fill an office which nothing else can fill and serve a use which cannot be served any other way." Well Hodge says he denies everything he says by these and other things we quote here at the end of this book. Bushnell says, "Plainly there's a walk here. How ~~XXXX~~ shall we come to God by help of this martyr? How shall we turn ourselves unto it so's to be justified ~~XXXXXX~~ and set at peace with God? Plainly there's a want here. And this want is met by giving a thought form to the fact which is not in the facts themselves. They are put directly into the molds of the altar and we are called to accept the crucified God-man as our sacrifice and offering or oblation for our propitiation so's to be sprinkled from our evil conscience, washed, urged, purified, cleansed from our sins."

Well how are we, if it's mere form? We can't be. There must be an objective reality ~~XX~~ to it or you can't have moral influence. And Strong and Heath deals with this, which he calls a Bushnellian theory. He has a section where he speaks about Bushnell on his deathbed. And I don't think that what he says would prove the point quite as fully as the full quotation that Hodge gives. But taken in connection with Hodge's statement, what he quotes about Bushnell's deathbed, can be very interesting as showing how the moral influence is certainly insufficient, is certainly not enough to really have the influence that they tried to put to it by itself. He says that, Strong says that L. W. Munhalser - so I don't know how true this is. I think Hodge's is better evidence but at least it's interesting. He says that Munhalser says that Horace Bushnell in his dying moments said, "I fear what I have written and said upon the moral idea of the atonement is misleading and will do great harm." And as he

(1.75) further he cried, "O Lord Jesus, I trust the mercy only in the shed blood that thou didst offer on Calvary." Well, now did Bushnell say that on his deathbed? Whether he did or not he says practically that in what Hodge quotes from the very book, at the end of the book. He says we must use this terminology. But what does the terminology mean if it doesn't mean that that blood of Christ shed did something for us merely than simply to move us to a moral

. And Schleiermacher denies any satisfaction to God by substitution. He said, "Consider the idea of reparation, compensation, satisfaction, substitution as wholly Jewish,

(2.5) only to a narrow-minded people." He says he hates in religion that kind of historic relation and desire to replace external and historic Christianity by a Christianity that is internal and subjective. And yet according to Strong, Schleiermacher on his deathbed had assembled his family and a few friends and himself administered the Lord's Supper, and after praying and blessing the bread and pronouncing the words, "This is my body, broken for you", he added, "This is our foundation." As he started to bless the cup, he cried, "Quick, quick, bring the cup. I am so happy." And then he sank back and was no more. And Richel, the father of Richelism, which was carrying forward the work of Schleiermacher and was so effective until the neo-orthodoxy of recent days - it was perhaps the strongest element in the modern trend - Richel wrote very strongly against any objective atonement, holding to simply the moral influence view. But Strong says that Richel in his History of

tism (4.) ~~XXXX~~ severely criticises Paul Gerhard's "O Sacred

Head Now Wounded - in grief and shame , "etc. He severely criticized this as describing physical suffering. But when he came to die he begged his son to repeat the two last verses with him, "O Sacred Head Now Wounded". And Strong concludes the mention of these deathbed stories with a statement, "In general the convicted sinner finds peace most quickly and surely when he is pointed to the Redeemer who died on the cross and endured the penalty of sin in his stead." I don't think that they necessarily prove a great deal, these deathbed stories of these men, because the men had been brought up with a background which impressed these ideas on their minds when they were young and on their deathbed they came back to their thought and they stressed them and after a lifetime of denying them and attacking them, I'm not sure whether - it may prove that they were real Christians who'd been deceived of Satan and injuring the work of God through their life and came back on their death - it may not. I don't know. But this, it does seem to me to prove - that their idea of a moral influence ~~XXXXX~~ in the atonement actually rests back on the idea that the atonement does something, that it doesn't merely have moral influence. To me it denies the moral influence theory, the fact that when they come to explain it, when they come to stress it, they have go back to putting stress on the actual objective fact that Christ's death, Christ's blood, Christ's suffering is our only hope. Not just that I can change because of how much he loves me but that in some way it is

(6.) Well, as you know I've had some extra

classes in this course which have given us some lectures ahead and we've not given assignments for those classes. We will give assignments for the regular meeting time, whether we meet at those times or not. I probably will not be able to meet for about two weeks after this class in this course in Systematic Theology but we are a little bit ahead and so that we won't be quite as much behind in the end as we might be otherwise. But I will post the assignments.

Simply a matter of moral influence then - it is good to have moral influence on some people even if you don't get it at other periods. But ~~XXX~~ if there is any real objectivity, if this moral influence results in saving people, then there's no ground whatever on which they would be saved before the actual life of Christ. Now we go on to Capital D - The Example Theory.(Socinian) Socinius was an Italian at the time of the Reformation who became very active in Poland. Socinius was the founder of modern Unitarianism and his views had many

points at which they differ from our orthodox Christian views although much less so than present-day Unitarianism does. In fact Socinianism as held in his day, would seem like a comparatively mild type of modernism today. But the view of Socinius was that Christ revealed to us the way of faith and obedience and the way of eternal life by giving an example of true obedience, both in His life and in His death, and thus inspiring us to lead a similar life. The word "example" covers the theory pretty well - that the important thing about the life of Christ is the example which He gives to us. And therefore we are saved by following His example. Comment number 1 - This View Actually Gives Up All Idea of a Real Atonement. It gives up all idea of a real atonement because it simply is an example to lead us to a better life. Number 2 - The Socinian View is Bound Up With Various Unscriptural and Heretical Doctrines. Actually you cannot consider the Socinian Theory of atonement without considering the whole Socinian viewpoint about Christ which revives Pelagianism with its denial of human depravity and its assertion of the natural ability of man to save himself, which holds to the idea that the man Christ was adopted to be the Messianic Son of God, thus denying the deity of Christ - it's tied up with various heretical views. And so the Socinian view cannot be considered simply as a view of the atonement in itself - it's part of a complete view which is very different from the Scriptural teaching about the work of Christ. Number 3 - It Is Not Based On Scripture Which Nowhere Represents Christ As An Example for Unbelieving Sinners, But Only for Christians. Now there are two very fine references about Christ as our example and we should not fail to give Christ His proper place as our example. But to whom is he presented as an example? I Peter 2:21 - "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps." We should follow in Christ's steps verse 21 says. Who should follow in Christ's steps? Well let's read on and see what Peter tells us about the example. "Who did no sin, neither was guile found in His mouth." Very important for the Christian to follow the example of Christ to turn away from all who have sinned to avoid all (12.5) continuing - "who, when He was reviled; reviled not again" - a very important feature of the example of Christ for the Christian - "who, when He was reviled; reviled not again: when He suffered threatened not: but committed Himself to Him that judgeth righteously". But look at verse 24 - surely the example ends with verse 23 because verse 24 tells us something about Christ which would never

be an example to us - "who His own self bare our sins in His body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed." He can't be our example in bearing our sins. We can't bear somebody else's sins. But He makes it possible that we should follow His example because He has saved us from sin. He has borne our sins, He has been our substitute, He has taken our place, He has caused that we could become dead to sin and could live unto righteousness and that we could be healed by His stripes. So this wonderful passage in I Peter 2:21 following, on the example of Christ, presents Him as an example to the believer and shows a great importance that the believer should follow Christ. But it does show that it is foolish to even think of being able to follow Christ except as we have had the objective atonement, except as we have had our sins borne by Him on the cross, been healed by His stripes, been made dead to sin through what He did, and enabled to live to righteousness through what He did. So that this verse does not present a being saved by following His example but it presents those who are saved by his death, proceeding to follow His example

End of Record 60

says "He abideth in Him by himself also was even as He was". Who should walk like Christ? The one who wants to be saved can be saved by walking like Christ? No. The one that says that he already has been saved says that Jesus is abiding in him, he should follow Jesus' example and walk as Jesus walked. And thereby he is evidence to the world that he is speaking the truth and not a hypocrisy when he says that he has been saved by Christ. Scripture nowhere presents Christ as an example for the ungodly sinners, but presents Him as an example for the Christian as to how he should live. We find in Philippians 2:5 a strong exhortation to be like Christ, "Let this mind be in ye which was in Christ Jesus". Let this mind be in you which is in Christ Jesus but to you who are exhorted to have the mind in you which is like the mind that is in Christ Jesus, are those who are described as those for whom He died, those who have been saved through His death and who are now following on to live as He wants them to live. Number 4 - Like the Moral Influence Theory, the Example Theory Gives No Ground On Which Old Testament Believers Could be Saved, Since They Could Not Possibly Benefit by Christ As An Example. As you notice then both of these theories we have just looked at are theories which abandon the priestly work of Christ (2.75) They are turning their attention more to the prophetic work of Christ than the priestly work of Christ. They are making out that they are saved by the prophetic work, they are abandoning the priestly work. There is no tie-up between the Old Testament sacrifices and what Christ did, in their method ~~is~~ of thinking. (Student question) Anyone who lived before Christ's time couldn't know about Him as an example. If that's what His atonement was, it would not save Old Testament believers. But of course that again could be (3.5) under point 1 - that this view actually gives up all idea of a real atonement. Now a step forward, in a way, is made by E - The Mystical Theory - a step forward, but not a true step forward unfortunately. The Mystical Theory is like the Moral Influence Theory that thinks of the atonement exclusively as exercising influence on man to bring about a change in him. But it differs from it in that it does not think of it in the conscious, but in the mystical area - the sub-conscious area of thought. It holds the view that Christ ~~when~~ He became a man entered into humanity and by the incarnation became a part of the race in such a way that His life came into the race and the race is changed through the incarnation. And thereby humanity becomes changed because of the incarnation, because of Christ becoming a part of us, and thus our pollution is removed and

we are changed because he becomes a part of us (5.) going with us and consequently we are improved and changed and cleansed from pollution. Now that is the Mystical Theory which was in the last century and a half it was held, though with differences of details by such men as Schleiermacher, the great founder of modern theology in Germany; by Edward Irving; and various others who held different views of this and you will find some books written from time to time. When I was a student there were some rather prominent ones which advanced (5.75) ~~XXX~~ it isn't the atonement that's vital, it's the incarnation. There's a real incarnation - God became man and thereby we are saved - that His divine life enters into humanity and humanity is raised to His level. And we don't need any pain of penalty, death or shame, nothing like that - but that the life of humanity is raised and cleansed because the Son of God came and entered into humanity and raised it. And some very beautiful books were written on this which have led some people into using very vague language which they have felt is the Gospel - and it is not just ordinary modernism

(6.5) mystical expression. But it very fortunate to notice about this theory - Number 1 - It Is Purely Speculative and Not In Any Sense a Summary of Scriptural Teaching. Some of these theologies that will give a series of discussions of the view of the atonement and will present this argument and that argument and this view and that view and then along in the last one maybe they'll tack a word on - "It should also be noticed there's no Scriptural foundation." It seems to me ~~XXXXX~~ they are turning the thing all around and looking at it from an utterly un Christian view, even though they're written by very orthodox Christian men. The basic question regarding any theory is, "Is it taught in Scripture? Is it based on Scripture? Is it what Scripture presents?" And when someone talks very (7.5) about Christ being God incarnate in human life and us thereby being saved because we share in his mystical life - what does the Scripture say? Where does it say it? It's a huge speculative field. It is not what the Scripture teaches. Number 2 - This Theory is Wrong in Thinking of Sin Simply As Pollution, And Ignoring the Fact of Guilt. The Bible teaches that sin brings death, that the soul of sin deserves and will receive punishment, that there is guilt attached to sin, not merely

(8.5) And the Theory, the Moral Influence Theory forget the pollution recognizing that sin is real pollution

of the race, not merely something that we should avoid in the future, but something that has injured us in the past. But it is wrong in failing to note the even more important fact of guilt back of guilt connected with sin. Number 3 - It Has No Answer To the Question of How Those Who Lived Before the Incarnation Can Share in the Redemption of Jesus Christ. It has no answer to that question. If Jesus Christ performed a priestly work and offered up a sacrifice in giving the real carrying out of that which was typified and foreshadowed in the sacrifices of the Old Testament. It is easy to see how He can do this work for those who look forward to it and who performed sacrifices representing it. And He has fulfilled that upon which they based their (9.5) wherein their faith was laid. But in the theory like this - the Mystical Theory - by entering into human life, raised the level of the race, there's no way how that could be retroactive certainly. And therefore it has no answer to this question - how those who lived before the incarnation can share in the redemption of Jesus Christ. Then F - I don't want to take long on F because it is not widely held but it is another example of the same sort of thing as E; i.e., someone who thinks about the atonement, the fact that we are saved through Christ and then works out a theory to account for it instead of going to the Scripture to see what the Scripture teaches and trying to summarize the teaching of the Scripture. And this F is The Theory of Vicarious Repentance - a theory advanced by a man named ~~MELIAND~~ MacCloud Campbell. He presented this view that the way that Jesus saved us is because He repented on our behalf - that a perfect repentance would avail as a sufficient atonement for sin and Christ offered to God in behalf of humanity the record of repentance and by so doing fulfilled the conditions of the Scripture. His work really consisted of vicarious confession of sin on behalf of man. Now regarding this we will mention certain points. Number 1 - This Theory is Somewhat Better than the Last Mentioned, In That It Recognized the Retributive Justice of God and the Demerit of Sin, But It Also Lacks Any Proper Scriptural Foundation. You recall that Jesus wept before God with bitter tears at Gethsemane. Was He repenting for the sin of mankind, beseeching forgiveness for us? He said, "Father, if it be thy will, I would that this cup pass from me. But not my will, but thine" - altogether different. It is not the picture of Christ contained in the Scripture. And it is not the explanation of the atonement contained in the Epistles. It is what comes when people turn aside from the Word of God but try to hold to some of the doctrines and give speculative explanations

which they think satisfy their own minds but which miss those vital aspects of Scriptural truth and do not satisfy others. Because our knowledge in these things must be gained by seeing what the Bible says, not what impresses us as reasonable. So it lacks any proper Scriptural foundation. Number 2 - The Bible Presents a Sinless Christ; Therefore He Could Hardly Repent for Sin

(Student question) He could not be repenting for any sins that are known - that's our second point. Now the questions Mr. Mitchell has raised are very excellent questions and we'll deal with them

Number 3 - While the Bible Declares that Christ Shares Our Humanity, And Is Able to Sympathize With Our Afflictions and Temptations, This Sympathy Is Certainly Not Represented As Being the Whole, Or Even the Most Important Part of His Redemptive Work, Number 4 - This Theory Has Too Low A View of the Demerit of Sin, In Thinking That Any

Sort of Repentance Could By Itself ^{Be A} ~~STAND~~ Sufficient Atonement. That great hymn, "Rock of Ages" brings this out very clearly. "Could my tears forever flow. All for sin could not atone. Thou must save and thou alone." Number 5 deals with the question Mr. Mitchell raised.

Number 5 - While One May Bear Another's Penalty, It Is Hardly Reasonable to Think That One Could Perform Another's Repentance. Repentance is subjective and vicarious repentance is a contradiction in terms. For one who ~~XXX~~ is himself a sinner and implicated in sin and has led others into sin to repent for the sin of the group in which he has a large factor of blame and is perhaps to quite an extent responsible for having led others into it, could be recognized in asking for a lessening of a punishment of the others implicated with the one who was the ringleader. That would be quite reasonable. But the one who himself was sinless and could not be blamed with having the sin himself, or having led others into it, to repent for others, is hard to reason. He could conceivably bear their penalty. The sinless ~~XXXX~~ bearing the penalty of the sinners. But to recant for ~~them~~ is a subjective matter. It's like my enjoying your dinner. I can't enjoy your dinner for you. I can be happy whether you are or not. But I can't enjoy your dinner for you. I can sympathize with the sorrow of someone else who has had a loss. I can sympathize with that sorrow but I don't feel their sorrow the way they do. It's subjective. I may pay the loss of an object but I can not bear the sorrow for them. It's a subjective thing (6.5)

that is different altogether from ~~XXX~~ an objective thing

Yes? (Student question) He can ask for forgiveness for others, yes. But for Him to repent for others. You see - someone has done a terrible thing toward you. Someone has treated you meanly - and you see that person is very, very sorry for what they've done and you feel like forgiving them for it because you see how sorry they are that they did it. But for someone else to feel sorry for their having done it while they don't feel sorry at all that

they did it, would hardly take the place of it. Somebody says, "Look here. My brother stole this thing from you. Now I want to make it up for him. Don't do anything to him, don't hold it against him. I'm going to pay for it. I'm going to make up the loss to you. You can accept the penalty being taken on the other person. But somebody says, "Now my brother stole this from you. I want to repent on him. I'm going to be very, very sorry that he did it. I want to repent." A man can be very, very sorry that he sent the brother ^{to steal;} He can repent that the brother was his representative in doing it. He sent him and he shouldn't have and he's sorry. He's repenting for his own sin. But he's repenting because the brother stole it while the brother feels just the same as he did before - it just doesn't click. It doesn't take the place of it. It's subjective rather than objective. And so a vicarious repentance is quite different from a vicarious

(8.5) Well we go on to G.

G - the Governmental Theory. Now in the theories thus far I have dealt with them pretty much in chronological order. We started with the Ransom to Satan Theory and we took Anselm's Theory of Satisfaction and then we looked at these various modern theories which have been advanced, more or less in the order in which they have arisen. But I skipped the Governmental Theory which would normally have come, as far as the order in which it was advanced, before the Mystical Theory - between the Example Theory and the Mystical Theory. I skipped because I felt that the Mystical Theory had so much in common with the two before it - much more than with the Governmental Theory. The Governmental Theory is quite a different type of theory so I left it until last, though it actually was in the 17th century that it came to the front, ^{9.5} After the Example Theory which came in the 16th century but before the Mystical Theory which came in the 19th century. But I left it until here because it is such a different type of theory - the Governmental Theory which I'm calling G, quite appropriately. Now the Governmental Theory is a theory which has had many who have supported it at various periods and it was advanced just before the time when the Pilgrim Fathers came to America. It was advanced by a legal scholar, a theologian who was a lawyer named Grotius. Grotius in the Netherlands advanced this theory about 1610. And this theory was a theory that the atonement was necessary for the preservation of the divine government - that in order that God the moral ruler of the universe can maintain His moral government, it is necessary for Him to display to all the world the fact of His hatred of sin, the terrible nature of sin, and therefore, He does

this not by collecting the penalty, not by executing the penalty, but by causing Christ to suffer in order to demonstrate to the world the inviolable nature of the law and God's holy displeasure against sin. Thus the Governmental Theory is that this is the vital thing about the atonement. God in order to preserve the integrity of the divine government of the universe, must make a display to the world of the inviolable nature of His law, of the terrible-ness of sin, of the necessity of carrying out justice, and therefore He causes Christ to die. But Christ did not bear your penalty or my penalty - He did not substitute for us. He did not take our place. The penalty due to us did not come to Him. But ~~XXX~~ a general penalty was performed that way and that having been done, the name of God's justice has been vindicated and now God can proceed to give mercy to all who repent. That is the Governmental Theory. (Student question) It was not a specific bearing of your penalty or my penalty at all. But it was a general representation to the world of how terrible sin was that God must execute a penalty against it by causing His own perfect and divine Son to suffer. Number 1 - This Theory Is Far Superior To The Other Just Examples, In That It Recognizes God's Place As the Moral Ruler of the ~~XXXX~~ Universe. I think that is apparent from what we've already said about it. So we can go on to Number 2 - It Falls Far Short However In That It Makes God's Punishment of Sin Merely Arbitrary, Instead of a Necessary Revelation of His Righteousness, As Is Taught in Scripture.

End of Record 62

There's an arbitrary ~~XXX~~ thing - why should your sin and my sin be punished by Christ's dying? if He doesn't substitute for us? He doesn't represent us. It's an arbitrary thing of - you might say it's like the German's capturing a city in the Netherlands, holding this city in Holland and there are things done to their troops and they grab fifty prominent citizens and they say, "Now if these things don't cease, we're going to kill these citizens. We're going to hang these fifty men as a punishment upon this city for these injuries against our soldiers, unless they cease." Well, it's an arbitrary punishment. These fifty men - some of them may have been implicated in it, most of them may not. Many of them may have had nothing in the world to do with that which was done. But to hang up those fifty prominent men impresses everyone as unjust. It is not paying to the sinner the penalty that he deserves. There is no way in which these fifty men properly represent the particular men who have done this thing. It impresses the punishment of the hostages - it impresses everyone as unjust and arbitrary rather than as a proper punishment. It did not have a specific and definite relation to the penalty that is due nor a substitution relationship showing why it is reasonable that this one should bear the penalty for this other. It falls far short in that it makes God's punishment of sin merely arbitrary, instead of a necessary revelation of His righteousness, as is taught in the Scripture. The Bible says that it was necessary that Christ suffer if God was to be just and the justified of Him that believeth in Jesus. Number 3 - Like the Moral Influence Theory, It Fails to Explain How the Old Testament Saints Were Saved. Number 4 - Like the Moral Influence Theory, It Fails to Accomplish Its Purpose. A real execution of the penalty might make a profound impression on the sinner, but a mere arbitrary infliction is only a sham. X (Student question) Because He didn't deserve the penalty and there's no relation between the amount of the penalty and the amount of the sin - it's just arbitrary. H - Summary and Conclusion Regarding Erroneous and Incomplete Theories of the Atonement. I've been in a little bit of a problem in this particular subject of the atonement because either way that you go about it, you wish you'd gone the other. That is to say, to take first the matter of what does the Scripture teach - it's the logical way. What X is the correct view and what are the erroneous ones? But there is great advantage in taking up the correct view in having your mind somewhat open to the various ways people have interpreted it, and seeing the various approaches that have

been made in order that you can see ~~XXXXX~~ to how great or little an extent the Scripture fits them. So there is a great advantage in taking up the erroneous views first. On the other hand the answer to the erroneous views is seeing how the evidence fits the correct view and you don't want to go through all the evidence twice - once in connection with the erroneous views and once with the correct views. And so the clearest way would be if you can take up the erroneous views very briefly, opening up certain features, ~~XXXX~~ then go into the other views, and then go into the erroneous views again - but that wouldn't be a very logical outline. So I took up the erroneous views first and I think it's very helpful looking at the view of The ^{Ransom} ~~Penalty~~ To Satan, looking at Anselm's view of Satisfaction, looking at the Governmental, and looking at the Moral Influence view, to have the idea of those four different approaches well in mind as we look at the Scripture and see what light the Scriptures throw on it. It's very, very helpful and so from that extent I think it was an excellent thing to take them up first. But when we get into the detail of these various views, ~~XXXXX~~ there is a lot first that would, in a way, be better afterward. Well now the one thing that we notice in all these views is that the vital question is to how great an extent does it fit with the Scripture? That is the vital question. And that of course does away with half of these things right away. A third of them are views which are purely speculative. They are ~~People's~~ attempts to explain the atonement. They are a human effort and from the Christian viewpoint the question is what does the Scripture teach us? And in relation to that general question - what does the Scripture teach? - we have this general proposition that the Scripture teaches ~~XXX~~ the priestly work of Christ, that He's the fulfillment of the Old Testament sacrifices. And regarding a number of these the question is what relation do they have to the sacrifices? How (8.) priestly work at all. That does away with quite a number of these. Now the early Fathers I believe had a true understanding of the Scriptural teaching. But among them there came out - they did not express it in ABC form - and among them there came up this idea of The Ransom to Satan. And we've noticed the Ransom to Satan represents a real Scriptural matter - that Satan has power over us. And so it is a vital thing - but it certainly was looking at a side issue rather than the main issue. Anselm's view of Satisfaction is very near to a satisfactory summary of what the Scripture teaches - but it falls short in that it does not recognize that it is the

justice of God that is at stake. It makes (8.5). Otherwise it's mighty close. The Moral Influence theory emphasizes a very vital factor but it is a side thing. The Governmental theory emphasizes a very vital factor that has not been so clearly expressed perhaps before the Governmental theory was expressed. And I think it's helpful to have it expressed but we must not stop with it, we must go on. And the Governmental aspect is much clearer when we see the full detail. Well we'd better say a little more on that than we could say today very well, so we'll continue here tomorrow.

Last time we began to look at H - Summary and Conclusion Regarding Erroneous and Incomplete Theories of the Atonement. By the way, this is our last meeting of this class this week. We have a meeting in Church History tomorrow morning at 8 o'clock - but no other meeting of any class that I will conduct until next week when I hope to hold all classes as scheduled. Now, we have mentioned seven different theories of the atonement and as we look at these seven theories of the atonement which we mentioned, we notice that the first of them was theories held by some of the early Fathers - and the outstanding one of those was the theory of A Ransom to Satan. This would be an objective theory, wouldn't it? Man was Satan's possession, Satan's prisoner - and God had to pay a ransom to Satan in order that man could be free. Now we do not believe this today. But the reason we don't believe it is because we don't believe Satan has any power except what God permits him to have. It is not that we don't believe that man is in Satan's power. Satan has power over man and man must be freed from Satan's power - and this is accomplished by the Lord. It is not that the idea of freedom from Satan through the atonement is wrong, but that it is not the principal feature of the atonement - it is a side issue, it is a by-product. God could free man from Satan without an atonement. But if He did, man would speedily fall into Satan's power again if there was not an atonement. It is an objective theory then but a theory which has a wrong understanding of the atonement as to who it is to. Now our second was the Satisfaction theory of Anselm - and this is a theory which is so near the Biblical teaching that some people think that it is the very theory that the Reformers taught. But the Reformers' teaching differs from Anselm's on one or two vital points. So this is not the correct theory but it is very, very near to it. We notice that this Satisfaction theory of Anselm's

is an objective theory. God's majesty has been damaged by the sin of man and there must be satisfaction to the majesty of God. And it is necessary that the atonement make this satisfaction.~~XX~~ It is an objective theory. Our criticism of the theory is that it makes God's majesty rather than His justice that to which satisfaction must be given. But it is an objective theory and that is a very vital part - the atonement is a real atonement according to Anselm's views. Then we called ~~XXX~~ C The Moral Influence Theory and that we notice is very different from the two previous theories because it is not an objective atonement. It is a subjective atonement. The purpose of the atonement is not to do something to God but to do something to man. The purpose of the atonement is to touch man's heart and lead him to turn to God according to this theory. And as we noticed, according to this theory, there's no atonement at all. The word "atonement" is an utterly false word of the Moral Influence Theory. There is a moral influence from the atonement. It is a vital thing, it is something we stress in our preaching. It is something that is vital in our Christian work but it is not the atonement - it is a by-product of the atonement. The atonement is an objective thing and if it is not an objective thing, there is no moral influence from it. For Jesus Christ to undergo terrible suffering simply to lead us to see how much God loves us, but nothing was accomplished by the suffering, is silly. It wouldn't lead us to see how much God loves us. It would lead us to have no confidence, no respect for the intelligence of God at all. I want my little boy to see how much I love him so I go and I hold my hand in the fire and get it burned. And it hurts terribly and I say, "Look how much I love you." Well he says, "How do you show how much you love me by burning your hand in the fire? What good does that do me? You'd love me a lot more to keep your hand in good condition so you could do something for me instead of burning it in the fire."

End of Record 63

in a burning building in terrible danger of being killed by the fire and I were to come in and rescue him, and in the course of rescuing him were to get myself badly burned, I would expect him to love me greatly for what I had done to save his life and to see the scars of the burning upon me and to have his love and his tenderness toward me aroused in subsequent times as he would see those. There would be a great moral influence upon him because they really did something for him. The atonement isn't an atonement at all unless it be an objective atonement. And so the theory 1 and 2 - A and B - were objective theories. Now C is a subjective theory of the atonement. It's a way to explain away the atonement and say there isn't any ~~XXXX~~ atonement, say we don't need an atonement, to say that we need something else. I had an experience about five years ago when I was out in California - I met a man who was a leader in the Christian Businessmen's Association. I'd met this man earlier and this man had told me how he had joined a church of the Presbyterian Church in the U.S.A. in his neighborhood in San Francisco where there was a minister who was very true to the Word of God. Therefore this man went and joined that church. And he said, "I feel that I can help to keep that church true for quite a time with my influence and my activity and the amount I can give. I can hold it ~~true~~ even after this minister's gone." Well, the minister died and this man got in touch with different ones for advice on the man to get in his place and they thought they had it in an Englishman, a man whom they considered a very, very orthodox man. And so I was in San Francisco and I thought I would go out and visit this church and I'll see this businessman whom I think so highly of and I will hear this man preach whom I had met before and with whose orthodox testimony I had been well impressed. But I got to the church and found the businessman was away and so was the minister. And the minister in order to be sure of his standing with the Presbytery and sure of his continuance there had gotten an assistant pastor who would be quite satisfactory to the Presbytery. And so I heard the assistant pastor preach and I'll never forget his sermon. He was a returned missionary and in his sermon, which was on The Prodigal Son, he told us that the sermon of the Prodigal Son showed the condition of people in life. The Prodigal's father loved him and wanted him to come back and all that's necessary is that the prodigal

turn around and come back - and that's all that is necessary that we turn around and go back. And how wicked was the elder brother who stood in his way and didn't rejoice at his coming. And the thing for us to do is not to put obstacles in people's way but to tell them all that God loves them thoroughly, God loves them and wants them to follow Him - and all that is necessary is that they realize they are sons, they are Sons of God and we want to lead them to realize their sins. I saw the business man a few days later and told^{3.5} him what sort of a sermon I'd heard and he was just as shocked as I had been. But it showed the inevitable result of a compromising relationship with which he tried to carry on that which is true and that which is sound in combination with that which is unsound

(3.75) you inevitably get into that sort of situation. But it was very effectively presented - all man needs is to realize his sonship and turn back to God. He needs nothing more. Well that's the Moral Influence theory of atonement. All you need is to see how much God loves you and turn to Him. But if that's the case you don't need the atonement at all. It's not a theory of atonement, it's an explaining away of the atonement. And the same is true of D - The Example Theory. It is an explaining away of the atonement. There is no atonement if you hold the Socinian or Example Theory. Now of course E - the Mystical Theory is an objective theory. According to this a change is made but the change is made in us. The change is not made in God, it is made in us. And the change is made in that Christ has entered into human life and has changed human life in some way by being part of it through His incarnation. There is no real atonement, but there is a definite objective change that has been made in us according to this theory. Then F - the Theory of Vicarious Repentance - as there's no Scriptural warrant that that's how the atonement was accomplished. But it is a theory which believes that it is necessary that something be done to meet the justice of God, to meet the demands of sin. But what is done is not what the Scripture requires, according to this theory. And then G - the Governmental Theory is a theory which holds that there is an objective atonement but the atonement does not meet the penalty of sin but simply gives a demonstration to the world ~~XXX~~ of the fact that God so hated sin that He will have a penance, that He will punish His Son for sin generally but there is not a specific carrying out of the penalty of the sin against God. So it is an objective theory but we have seen its weaknesses. Now in looking at these we have seen

what is necessary in a real atonement, what the things are, the conditions are which it must meet. And those of course are met in the Biblical (6.) about the atonement and so we go on to Roman numeral VIII. VII was Erroneous and Incomplete View of the Atonement. VIII - Biblical Teaching Regarding the Nature of the Atonement. As I told you, it was a problem which to take first. What the Scripture teaches is what matters so in a way this should come first. But I thought taking the false theories first or the incomplete theories, would open our eyes to the problem perhaps in a way that would make us more ready to see the clear teaching of the Scripture then simply going into it without having the problems more clearly before us. Neither way is satisfactory but I thought I'd do it this way this time. So we're taking Roman numeral VIII next - Biblical Teaching Regarding the Nature of the Atonement - which really would be a part of Christ's priestly work under that head but I'm making a separate Roman numeral for it. Under this "a" - It Is Objective. That is very important. We have noticed it in connection with these others. It is so important that we will deal further with it. Objective number 1 - This Is Indicated By the Analogy of the Sacrifice. The priestly work of Christ is performing a sacrifice. And we have the Old Testament sacrifices which are the type for the analogy which is fulfilled by the death of Christ and this is very very clearly taught in the Scriptures. The sacrifices are an objective thing. They are not performed in order to touch people's hearts. They are performed in order to have a relationship to God, in order to do something as far as God is concerned. It is an objective thing, the performance of these sacrifices. We find in Hebrews 9:22 the clear statement made "without shedding of blood is no remission". It is necessary to do this if remission of sins can occur. Something specifically happens, not merely in us, but in God. There is a change made in God's relation to us. There is an objective atonement through these sacrifices. This is the definite teaching of the Old Testament about the sacrifices - that they are necessary to do something as far as God is concerned. And of course the New Testament makes clear the blood of bulls and goats can't take away his sin but something must take it away. They represent that which can perform it. It must be an objective. Ephesians 5:2 refers to Christ as a sacrifice - Christ has given Himself for us "an offering and a sacrifice to God for a sweet-smelling savor." Christ had shown His love by giving Himself and offering for us to God. Giving

Himself as that which should make a change in God in His relation to us. The sacrifice is an objective thing. Romans 8:3 states, "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." He performed the justice of God against sinful flesh through that which Jesus Christ did - the carrying out of the sacrifice is an objective thing. I John 1:2 and 1:7 brings this out very clearly that an objective thing was accomplished by the death of Christ. "We have seen that eternal life which was with the Father and was manifested unto us" - something specific has been done. God has performed a definite thing in relation to us. 1:7 says, "the blood of Jesus Christ, His Son, cleanseth us from all sin." There is a definite thing done to us through His death. I John 3:5 says, "Ye know that He was manifested to take away our sins". It is an objective thing done to us by God, not merely a change in us, not merely a subjective, but there is an objective atonement. Hebrews 9:28 - "Christ was once offered to bear the sins of many". Verse 26 speaks of the sacrifice of Himself. There is an objective thing done, a change made in God because of a sacrifice to him. So much then for 1 - It Is Indicated By the Analogy of the Sacrifices. Number 2 - It Is Definitely Taught in the Bible That It Is An Objective Thing - the atonement. I think the verses we've already looked at bring that out rather forcibly. We might look further though - Romans 1:18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Something must be done and change that wrath to an objective thing. Romans 2:3 the same thought - the necessity of something to be done to change, to move, to satisfy, the justice of God. Romans 5:9 - "Being now justified by His blood, shall we be saved from wrath through Him." An objective thing done - effecting our relation to God, effecting our justice in the sight of God through what He did. Verses 18 to 19 brings out its objective nature very clearly - "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." There is an objective thing done. By the obedience of one, shall many be made righteous. Galatians 3:10 - "As many as are of the works of the law are under the curse" - The objective nature of the relation to God - something must be done to remove the curse, to change the attitude of God toward the sinner. Ephesians brings it out very clearly - 2:3 - "That we were

by nature the children of wrath" but verse 5 - that God hath (14.5) us together with Christ. The Scripture clearly teaches that it is an objective thing, that the atonement not merely effects our hearts and changes our attitude, but it does something to us, it does something to God's attitude toward us

End of Record 64

to mean the very opposite of what they originally meant.
and consequently the word atonement is often

But if there is an atonement at all, it must be an objective atonement. And the Scripture teaches that the priestly work of Christ is an objective work, that we are different not merely in ^{that} our feelings are affected, not merely we are

but there is a change in us and in God's relationship to us because of what Jesus did on the cross. B - The Scripture Teaches that the Atonement Is a Satisfaction to the Justice of God. Anselm's explanation that it is a satisfaction was a very great step forward in our understanding of _____ and that it was a satisfaction to the nature of God. There is no-one higher than God who can lay down a law that God must obey. But God is not just arbitrary will able to just take a whim and do a thing this way, that way, and the other, as He might take a notion to do. I find in the administration of the seminary the great task to do is to lay down certain principles and to carry out those principles. Someone comes to me and says, "Well now I would like to be excused from writing this paper. I'd like to be excused from taking this course. I'd like to be excused from doing this or that." He's a nice fellow and a pleasant chap. He's very busy with other things, good things. I'd like to say, "Well, certainly. I'm glad to give you any privilege you want - do anything in the world I can do for you." That is my whole desire - to give him anything that he wants. You might say that was my love, that was my desire, my feeling toward him. But on the other hand, I have to think there are certain principles which must be maintained. I must show love not merely toward him but toward others. If I permit someone to get a degree without doing any work, the value of the degree for everybody else that has done some work, is lowered. And it is doing an injury to everybody else who has _____ that He's earned and somebody gets it without earning. So you have to set a standard and you have to try to maintain that standard. And you have to think, "Is this just? Is this just to give this person a certain relief from this thing when you are not giving it to everybody else?" You have to lay a certain standard on which anyone that meets this particular condition, can qualify. And

so every case has to be brought up, not as an individual case but as a matter of a relationship to a principle. Such that nobody else can say, "Well, you gave that person a privilege. You didn't give it to me. That isn't fair." Such not merely that no-one else can accuse you of unfairness because you granted someone else permission and didn't grant theirs. It must be such that no-one else can, in later years, or could in later years, accuse you of unfairness by saying, "You gave that person that permission and I would have asked for a similar permission if I had known that that was what you were doing. But I didn't know it and I went ahead and did it." You have to have a standard which is worked out and made known to everybody in a reasonable way. And that's not an easy thing to do. But it takes

a great deal of thought

(4.25) to do it in a

thoroughly just and proper way, so that the degree means something definitely and so that it means approximately the same thing in all cases. We had a man when I was in Princeton Seminary who ^{was} ~~XXXXXXXX~~ Australia - he was a blind man ~~XXXXXXXXXXXX~~ and he went to school to study for the ministry and in the school he got all kinds of modernistic teaching and he completely lost his faith. And having completely lost his faith, in his second year of seminary, he quit the seminary and he gave up his faith completely. And then he went and he helped other blind people. And there among those others, the simple faith of some of them, brought him back to his faith in the Word of God. But he didn't know what to do with all these problems. He had been convinced that there's nothing to the atonement, there's nothing to the word of God - it's full of mistakes - and you can't believe in the person of God in the sense in which Christianity is held. Now this simple faith of others brought him to feel that ~~XXXXXXXXXXXXXXXXXXXX~~ these things must be right. And he heard about Princeton Seminary which in those days was giving a scholarly defense of the Word of God and standing for the absolute dependability of the Christian religion. And so this fellow there in Australia hunted around and got friends to help him and raise money and made the long trip - which was very difficult in his blind condition - all the way from Australia to Princeton. And he got to Princeton and he gave us a testimony in chapel of what it meant to him to get to Princeton where he could get good sound teaching of the truth of the Word of God and of the dependability of the Christian teaching - and go out and make his life count for God. And three days later I looked around and I didn't see him anywhere

and I said, "What's happened to this fellow? I hope he's not sick." "Oh, yes", I was told, "The long trip and all the strain and everything put him in such a nervous condition that he just couldn't stand it." And so he decided there's no use of standing anymore and he picked up and left. And I said, "Well, my! He came all this distance in order to finish his seminary course. What a shame. He could have stayed here and rested a little and then finished the course." "Oh", they said, "According to the rule of the school where he was there in Australia, he made a real effort to finish his course. He made all this trip here and now his nervousness and his sickness have prevented it. So they'll give him the degree anyway." So he would get his degree though he had learned nothing by the long trip, the arduous efforts he'd gone through, the misery he'd gone through, and the amount of money that had been expended. Well now that made it sound like a very pitiful thing - to give a man a degree because sickness prevented him from finishing his work. But it is not a just thing. It is not a proper thing. That man was no better fitted to serve the Lord than if he hadn't made that long trip. He had not learned the things he had come to learn. He had not done the studying he needed to do. He would take a degree and go out into the world with the degree upon him, which was supposed to mean he had done a certain amount of work and he hadn't done it - he'd taken sick and been prevented. And so it was an immoral thing.

(7.5) It was a thing which made the degree have an unequal meaning as applied to different people and which led that man to go to all that effort and expense and then encouraged him not to stay and get the value that he came for. Well, now this is of course ~~II~~ a far more important matter than (7.75) which I've been using as simile, but the justice of God must be applied. And God must maintain His justice and must maintain His moral law and must perform that which is necessary in order that God be justice. The justice of God does not have to be a greater God standing over God saying, "Here are rules which you must apoly." It does not have to be something in the universe to which God has to submit himself. It is an attribute of God. But it is an attribute of God which if God is God, must be applied. And so there are two subheads I'd like to look at under this heading B - That It Is A Satisfaction of the Justice of God and Number 1 is that Justice Is A Vital Attribute of God. There are certain verses we have just looked at which I think point rather definitely in this direction. We read in Romans 2:12 that "As many as

have sinned without law should perish without law and as many as have sinned in the law shall be judged by the law." Justice is an attribute, a vital attribute, of God. God must be true to His character. We attribute intelligence, knowledge, power, holiness, goodness, and truth to God. The Bible nowhere says, "These are the attributes of God." But we find in the Bible evidence on all. We have (9.75) in our interpretation of the Bible when we note that these perfections belong to our own nature, that is to say we have something of everyone of these in our own nature and we see that to a proper personality they are necessary, and we naturally suggest that it would be strange indeed if they were not in Him in whose image we are created. We find His attributes manifest in His works and we find all of them revealed in the work. And if this is true of these other attributes, it is certainly equally true of His justice. We consider that a man who is a good man must be a just man. He is one who must follow justice in his dealings and we certainly expect God to be as true as a man in this regard. We consider that we would be surprised indeed if He was not just to the most wicked man, The man who is the most determined in his denial of Christ and his denial of Christianity will be found at times criticizing things as not being just and showing his expectation here that it is right and proper that there should be justice. Justice should be carried out. Man may accuse God of being unjust but they show that their expectation is that God, if He is a true God, will be a just God. Justice is a vital attribute which man expects to find in God and which we do find in God's dealing with the world. We find in His works of providence, as interpreted in the Bible, that He sent punishment upon city, upon nation. He worked out His justice and it was an attribute which required to be worked out. And Number 2 - God Cannot Fail To Carry Out The Demands Of His Justice. In Romans 3 we have a great passage on the atonement in which this principle is brought out very clearly. Romans 3:26 - "to declare His righteousness that He might be just and the justifier of him that believeth in Jesus." God must be just. He cannot be a justifier without being just. He cannot simply say, "Well, forget it. You've sinned. You've broken the justice of God. YOU've broken His holy law but just forget it - do what is right from now on." God's justice must be satisfied. That is the great teaching of course of Romans 1 and 2 - that the whole world is guilty before God, that God's justice requires punishment for all those who have failed to live in line with the perfect holiness which God requires. And he takes up the

various types of people - the Apostle does in Romans 1- 2, the Gentiles in 3, the Jews. And he shows that though they may have very beautiful ideas, their lives do not compare with them - that they deserve death, that they deserve eternal punishment, that they deserve the outworking of God's justice against them. We read in Romans 3:19 "We know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, that all the world may ~~XXXXXXXXXX~~ become guilty before God." Now we'll take C - The Atonement Is Necessary If Man's Sin Is To Be Forgiven. There are theological discussions as to the necessity of the atonement

End of Record 65

but it is a necessity that there be an atonement if ~~the~~ man's sin is to be forgiven. Under this - Number 1 - The Bible Teaches the Terrible Nature of the Pollution of Sin. When people deny the necessity of the atonement it is quite certain that they fail to realize the Biblical teaching about the pollution of sin. Not only the Biblical teaching but the fact of it which is apparent to every person if he will think about it. I was much impressed with an article in the Reader's Digest once by a psychologist who told about getting convicts together in the Trenton State Penitentiary in New Jersey and having these men get together to discuss why they were there - because he said that it was very interesting that if you discussed with any one of them why he was in the penitentiary, he'd always been framed. He's always there because somebody else was mean and did something and he doesn't deserve to be there and of course you point out that he did steal a car, he did kill a person - well, but look how much worse is this other person and they're walking around free - they're not here. There were plenty of reasons why he shouldn't be there in every case. But it was most interesting to get the group of them together and to let them say these things in front of one another. And once a rather friendly attitude was established, in which the men were interested in talking rather freely and expressing themselves, well while everyone was perfectly willing to defend himself right down the line, yet once a man started to do it the others were perfectly ready to tear him down and show how ridiculous his self-justification was. And it was very easy to convict each one of them of his crime and his wickedness, and to show that he deserved to be there, by the attitude that the others took toward him. And it shows that each one though he is completely blinded where he, himself, is concerned, and excuses himself from all wickedness that is in him, he has a pretty acute sense for it in other people, and a pretty acute sense for seeing the ridiculousness of the pretenses and the shams and the defenses that others put up, even though he puts them up just as badly himself, not realizing that he does at all. If we realize the pollution of sin, if we realize how bad a thing sin is, we realize that it is utterly impossible that God can simply say, "Well, let's forget it. Just realize you sin, let bygones be bygones, and it's perfectly all right." I put this under two heads - Number 1 - The Pollution of Sin or The

(3.25) of Sin. It is a doctrine - the total depravity of man - which we hear about a good bit but which we don't have to have Scripture to prove. It's very easy to

prove it if you will have much contact with most any human (3.75). There is in their character that fundamental corruption of the moral nature and bias for evil which effects every part of their nature. When we say that a person has total depravity, that a person is corrupt in every , we don't mean that the depravity ~~is~~ of any person is as bad as it could possibly become. Of course not. Man was made in the image of God and much of the image of God remains. There is much evidence of goodness that remains in man - in the most wicked man. But every part of man's nature is effected by sin to such extent that every sinner is totally destitute of that love to God which is the fundamental requirement of the law - that every sinner is supremely given to a preference for himself toward God; that every sinner has an aversion to God which on occasion becomes active enmity; that every faculty is disordered and corrupted by sin; that a sinner has no thought, feeling, or deed of which God can fully approve. This is a fact which is very easy to observe in other people and some unChristian thinkers have been very strong in their presentation of the depravity of mankind in general. In fact it is amazing how widespread it is to get people talking about other people - to find how ready they are to recognize the depravity, the pollution, the sin within them. If one realizes the terrible nature of the pollution of sin, one realizes that one could never ~~XXXXX~~ ^{simply} say, "Well, let bygones be bygones. Just forget it." God's justice must deal with the matter. And Number 2 - The Bible Teaches the Terrible Nature of the Guilt and Necessary Penalty of Sin. God said, "In the day that ye eat of it, ye shall surely die." We read in the Scripture that the soul ~~is~~ that sinneth must die. We have very clearly stated in Scripture that God must punish sin, that there is guilt as a result of sin for which the penalty must be met. The ~~denial~~ denial of the necessity of the atonement ~~is~~ inevitably involves a failure to realize the terrible nature of sin as taught in the Scripture, and the terrible nature of the penalty of sin which must inevitably be meted out to us if God is to be a just God. Number 3 - Only An Unscriptural Idea of the Results of Sin Can Support the Thought That Man Could Be Forgiven Without Satisfaction Being Made. Romans 1, 2, and 3 is of course the very best evidence on this, though there is an abundance of statements in the Scripture about it. The Gentile moralist makes the most beautiful pictures of how man ought to live in this world. And when he gets through making the picture he falls into the vilest of sin as Paul points out here. And if you want proof of it today, go to any of our universities. And it

is most remarkable to see the beautiful teaching that you find as to how life can be made beautiful and how wonderful man's nature can be and then see right along side of it the immoral practices and attitudes which are so widely held and are advanced and considered to be normal things among the people who are the most educated, the most highly trained in our civilization today. The corruption and the inevitable guilt and penalty of sin - obviously human-like and so clearly taught in the Scripture. I think it is an aspect which we ought to stress because the general attitude today is to overlook it. I am assuming that everybody who could, looking up to the life he has, a just God, a good God is never going to injure any of His people - but we need to see the terrible nature of the sin in the world - in our own world and in the world of (9.75). We need to take some of the outstanding instances that are before us ~~III~~ of the wickedness of man. We need to drive them home to our people. We need to drive them home to our own thoughts. We need to realize the terrible nature of sin. Take a man like Hitler, sending millions of people to the gas chamber and causing the terrible torture and - his life ending simply with a shot from a gun, an instant's misery at most - anyone must recognize that justice requires that there be a proper retribution, a proper penalty for the sin of a monster like Hitler or like Stalin, someone of that type. And you can see how it is the same in kind only perhaps a little greater in amount than the sin of the wickedness that you find in every human being. The necessity of an atonement if man is to be saved is something that needs to be preached much more. The law is a pedagogue to bring us to Christ. The law is a guide for us in our sanctification but ~~the~~ law needs to be preached in order to show us our insufficiency, to show us our wickedness, to show us how an objective atonement is a necessity if eternal death is not to be our fate.

End of Record 66

VIII

At our last meeting we had begun Number 8 - Biblical Teaching Regarding the Nature of the Atonement. And we looked at A - It Is Objective - which is, I believe, very important. We looked at B - It Is A Satisfaction to the Justice of God. We looked at C - It Is Necessary If Man's Sin Is to Be Forgiven. Under that we saw 1 - The Bible Teaches The Terrible Nature of The Pollution of Sin. 2-The Bible Teaches The Terrible Nature of the Guilt and Necessary Penalty of Sin. 3-Only An Unscriptural Idea of the Results of Sin Can Support the Thought That Man Could Be Forgiven Without Satisfaction Being Made. We were right there at the end of the hour. I would like to call your attention in addition on this point to three verses that I did not mention last time. Habakkuk 1:13 - "Thou art of purer eyes than to behold evil, and canst not look on iniquity." The heinousness of sin, its pollution and its guilt, is something that is not realized by most of us today. It is therefore necessary that we stress this point - that God must deal in justice with sin. Psalm 5:4-6 is another of many verses that bring out this fact - "For thou art not a God that hath pleasure in wickedness, neither doth evil dwell with thee." I was interested once crossing the Atlantic Ocean to be placed in a room with a young Episcopal minister who had been a missionary in Alaska. And he was very straightforward in his ethical standards in his life. He was very devoted to his work and very strict in carrying it out. But I was interested that he told me that there was a man whom he knew in New York who - a rather wealthy young fellow who used to have drinking parties and who thought it was rather an interesting thing to have present at them a man who didn't drink - and so he used to invite him to these parties. And he got quite a kick out of being present at these parties and seeing these other people engaged in all sorts of things that he personally would have been horrified to have any participation in himself - and yet to just be sort of on the edge of it gave him quite a kick. And I think that this verse here describes the Lord - "Thou art not a God that hath pleasure in wickedness." It is necessary we know something about wickedness. It is necessary that we are able to warn people against it. It is necessary that we know its reality. It is necessary that we see the situation in our age and that we stand strongly upon these matters. But it is easy for us to find ourselves - even though we would never think of participating in it - deriving a certain pleasure from being on the edge of it. I know when Dr. McCartney was here he would preach on the sins of Philadelphia and he would put on his clerical suit and take

an elder and go and visit the haunts of vice and iniquity, the night clubs - simply to see what was there and to use it for sermon material. But he went so dressed that it was perfectly apparent that he was in no sense participating and he took with him an elder also. I've heard of other ministers who have gone, in gathering material for sermons, and have succumbed. And people have felt that while that was their ostensible motive, perhaps their conscious motive, that subconsciously they were allowing themselves to be dragged into taking pleasure in iniquity even though they felt that they were abstaining completely from participating. It is very easy for a person to hear of some clever dishonest dodge that has been pulled and to enjoy seeing the cleverness of it. And even though one would never think of doing it oneself, to have a sensation, to take a pleasure in it. And of course, on the other hand I don't think the Lord wants us to be in such an attitude that people think we just have no participation in life. You have to go out of the world altogether if you're going to have no contact with anything that is wicked. We should live normal lives, participate in the wholesome pleasures of life, but there is a line there between taking a pleasure in iniquity, which the Christian needs to watch. And I think this verse is helpful for us personally and it is good for us to remind us of the character of God, that He is not a god that has pleasure in wickedness. He is filled with pain, with sorrow, with misery at seeing the wickedness of mankind, at seeing believers fall into any sort of wickedness. ~~XXXXX(XXXX)~~ He cannot look upon us with equanimity. "Neither shalt evil dwell with thee. The foolish shall not stand in thy sight. Thou hatest all workers of iniquity. Thou shalt destroy them that speak ~~XXXXX~~glissing. The Lord will abhor the bloody and deceitful man." And there are many other verses in the Old Testament of course which bring out this ~~XXXX~~^{thought} very fully but in the New Testament, as we've already mentioned, the great section for it is the first three chapters of Romans. And particularly is this specific thought brought out in Romans 1:18-20 and in verse 32 - "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The wrath of God, the anger of God, the hatred of God - God hates sin. He must if He is a just God. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

of the church, which had been given for another purpose altogether, might be highly questionable as to whether it was the bishop's right to do this, as to whether it was proper at all for him to do. You take a man who is President of the United States and somebody writes a letter in the paper in which he criticizes the musical attainments of the man's daughter. And the man might show a wonderful forgiving spirit and say, "I won't call the man any names, I won't say anything against him. I will just completely forgive him for what he has done against me." That's one thing. But if the man is not a private individual - he is President of the United States and it is proved that people have stolen the defense secrets and have given them to another nation and have placed the safety of all the citizens of the United States in ~~jeopardy~~ jeopardy by what they have done, and he simply pardons them, says, "Oh, it's all right. Go your way and don't be punished." - he would be worthy of impeachment. Such an action would be false to his trust, to his position - he would not be acting as a private individual but acting as a man who had responsibility, had taken on himself laws which he had promised to enforce. He is in a different situation altogether from a private individual. And we simply cannot compare God to a private individual because God is far more than a private individual and far different from any ordinary human being. So to develop this thought a little further we take (b) God is the Judge of All the Earth - His Justice Requires Equal Treatment for All. This is very different from the situation of an ordinary individual.

End of Record 67

Traffic court is one example. Here's a man in traffic court - this man is a very, very lovely kindly person and he has a friend who has broken the traffic laws - driven at 70 miles an hour in a 35 mile area. He says, "That's all right. I'll just tear up your ticket. You're a good friend of mine." It shows a wonderful spirit of love. But he would not be considered to be doing his duty as the judge in the Traffic court. If it is important for the safety of people that that law be enforced, it must be enforced equally. It must be done in a fashion which is equal justice for all. You must either say it is not necessary that people (1.) or we must restrict all

Now judge in this traffic court and he's gotten a lot of people there who are accused of breaking the traffic law, a law which is felt necessary for the safety of the citizens and the judge says, "Well now there's no necessity of these people all paying the penalty. I'll just pick out two or three as examples and I'll give them a very heavy penalty. The rest I will just let go free." He might feel that he was maintaining the dignity and majesty of the law and upholding the standard of justice but most people would not feel that way, particularly those upon whom the penalty was placed. They would feel that it was utterly unfair, utterly unjust to put the penalty upon them and let the others go free. And people in general would say, "Well if I break this law the chances are I'll be one of those let go and not one of the very few he punishes." What I mean is this is the Governmental Theory of the Atonement - the theory that you show the majesty of the law by one infliction and then expect that everyone will obey the law as a result and maintain the standards of justice. The only way the standards of justice can be maintained is by an equal justice to all. Our President of the United States, he has a position of great importance and we desire to do everything possible to make him comfortable(?). But the people of the United States were infuriated, and rightly so, if the story was true which was told - the story that when soldiers were wanting to go home for the furlough period - the little time at home that was possible during that time - that a soldier, a common soldier, was bumped out of the line because a (3.5) that the President of the United State's son, who was an officer in the army, was sent Now whether the story is true or not, if the story is true, people were properly angered, and rightly so. And people who wanted to hurt the President, were glad to repeat such a story because they

knew that if it was true, people would be rightly aggrieved about it. It was not maintaining a standard of justice, a standard of equality. The standard must be carried out or you have

(4.) and justice is necessary. And we must ground our justice in the character of God. God must have justice or he cannot be God. You had a question? (Student question) Yes, now of course that gets a little further. We're dealing now with a matter that God, if He is a just God, must deal equally. Now we get on to the fact that in this life people are not dealt equally. That is a fact. I heard this famous British preacher in England preach in Union Seminary and he preached there on the subject in Genesis where Abraham says to God, "Shall not the Judge of all the earth do right?" And Dean Inge said, "Shall not the Judge of all the earth be right? Well, we look at life and we see inequalities. Some people who do a lot of wickedness and who have a happy life, nothing goes wrong with them. Other people who aren't happy (5.5) or who have some affliction in life. You see inequality." He took up all the different interpretations of it and then he said, "Well there are some people who say there's inequality in this life, that righteousness isn't worked out in this life, but there's a life beyond the grave in which equality is worked out. Well, we can't know anything about that so there's no use " So his final conclusion was, "Shall not the Judge of all the earth do right? We don't know but we don't see any evidence ." Well, the fact is that just from human observation

(6.) But we have the teaching in the Bible that God is a just God. And all of our human establishments are grounded upon the belief that there is such a thing as justice which a just God has established. And consequently we believe by faith that God will perform justice but the justice will be brought about after this life rather than in this one. So that when we find God punishing ~~XXX~~ A (6.25) and punishing Annanias and Sapphira in a world of sin, in a situation such as we have here where is God's justice is to be immediately displayed, every human being must be we can only say that God will in the end work complete justice, but that at present He is doing that which will accomplish certain necessary things along the way. And so He shows us the nature of wickedness and that fate which must come to all of us eventually by what

(XVII.) And He doesn't say, "I've done this." The majesty of my law is maintained.

Now the rest of you are forgiven." But He says, "This which has been done to them is a sample of what will be done to you unless atonement can be made." It's a good question

(Student question) No, I wouldn't say for that purpose. I

would say for the maintenance of the principle of justice. For the satisfaction of His attribute of justice, that it is necessary. (Student question). Yes, because of what

His nature is, what His character is, He must maintain justice. Now He is not maintaining justice now in the world. The world is under the dominion of sin and there is injustice

and wickedness. But we believe that God being what He is, will eventually bring justice to all - and it is taught in the Scriptures that He will. (Student question) All earthly

illustrations are incomplete and in this one, God is certainly not precisely comparable ~~to~~ to the judge in the traffic court because the judge in the traffic court is carrying out

man-made law which we made by trial and error to see what will accomplish the purpose desired.

Whereas the laws of God are the fundamental laws of morality and justice which are inherently right and must be carried out. It's a different situation. There is also civil law which

God makes but our traffic law is specifically a human device and a person does not become morally wrong because he drives over 60 miles an hour in one state and over 55 miles an

hour in another state and another state over 50. His moral attitude does not vary with the law of the state. But it is a human attempt to do something that is necessary. So

that it is an illustration which shows the fact that the judge as a judge is altogether different from the judge as a private individual. And that the idea ~~is~~ that the judge, if he's

going to be a good man and just forgive everybody freely, it just doesn't work. And if it doesn't with him, how much less can it with God. It is to illustrate the necessity of justice,

of equality in justice. And it is also to illustrate the fact that God is even less like a private individual than a judge in the traffic court. It cannot exactly equivocate but

neither can anything. But I think it brings out certain points rather well. Then of course if this is true in the traffic court it is even more true in other courts - that there must

be some sort of a standard of equality if justice is going to be maintained. You can't say, "We'll show how we will keep people from murder. We will show how terrible murder is. We

will cause one ~~murderer to~~ ^{murderer to} be executed and the rest of them we'll give two weeks in jail." I met a young German 20 years ago, 25 years ago, who had made a trip to the United States and

he told me that ~~XXXX~~ when he came here he went to the immigration officials at Ellis Island. He was here on tour and he said that they took the various Germans on this boat - this was about 1930 before any of the tension had built up - and they put them all together there and a minor United States immigration official came into the room and he said that one of these men, ~~the~~ the most prominent of the group, was a man who was outstanding in some particular line of work, had a great deal of money and was highly thought of in Germany - his name was Schmitt. And this American official stepped up and said, "~~du~~ ^{Bist} du Schmitt?" which is using not the polite form but the form you'd use speaking to a dog or a little child. Of course it might be that you didn't know much German and didn't realize it but to the rest of them it sounded very, very harsh to address him this way, "Are you Smith?" And the fellow said, "Yes". Then, "What are you coming to the United States for?" Well he was coming here on business. Well, was it legitimate business? And so on - who was he going to see here - and the way he went after that fellow - who was coming over here on an important business deal with prominent connections in the United States. This young fellow was just coming as a tourist and he didn't have any legitimate reason for coming. He was just coming to look around and see the country and he thought, "My, if he goes after Schmitt that way, what'll he do to me?" But after the official had talked with Schmitt and dealt with him that way for about 10 or 15 minutes, then he took up the other 25 or 30 there and asked them about 2 questions each and stamped their passports and shipped them on through and paid no attention to them. Well the effect on those people, if it was necessary to examine everybody very, very carefully to be sure that no-one was getting into this country falsely or here for some wicked purpose - why to deal equally with everyone might convince those people of the majesty of the United States and the necessity of being very, very careful who's admitted to this country. But when you single one fellow out and deal with him that way and then let others go by with a stamp on their passport, you simply give an impression that's arbitrary and unfair. And the only conclusion you can reach, which I think is the correct conclusion, is that this minor immigration officer wanted to show his importance and wanted to browbeat somebody who ordinarily he wouldn't be in a position to even talk to. He wanted to browbeat him and show his importance and when his importance was satisfied he let the rest go through. Man inherently reacts against that sort of thing:

We expect justice. We expect equality. We expect fairness. We expect that people be dealt with personally to our need and not that we will simply be dealt with arbitrarily. It is a very fine thing for an individual to forgive anybody else who does anything against him. But God is not in that situation and it is God's justice which must be satisfied and which must deal fairly with all in proportion to their deserts. Now we noticed the story of the situation of a judge or a traffic court or another court. (2) Note the Story of Eli. Eli was a good man. Eli was a righteous man. Eli was a man who was devoted to the Lord. We find that in I Samuel 3 we have a wonderful picture of Eli. We read in verse 8 - "The Lord called Samuel again the third time

End of Record 69

such an attitude would not be loving at all in comparison with the ^(lot?) law which sent His own Son to die, which went through all the _____ which performed all this not simply as just a display thinking that would win people or a display to show the importance of the law - but as an actual meeting of that which was necessary if man was to be saved. He provided an objective atonement even though it meant misery and suffering and death for His Son. It was the greatest imaginative display of _____ far greater than the law that those who imagine it say that this makes God inferior to a man who is just easy-going and loves everybody. It is a far greater manifestation of love than the action of any man could be in disregarding justice or in failing to return evil for evil. Now those were under point number (4) - Consideration of an Objection to the Necessity of the Atonement - That This Makes God Inferior to Good Men Who Love and Freely Forgive Those Who Do Them Wrong. We have another objection to look at and this is perhaps even more important than number (4). Number (5) - Consideration of a Second Objection to the Necessity of the Atonement - That It Makes a Schism in the Trinity. There are those who say that ~~XX~~ the penal theory of satisfaction places a goat(?) (2.) between God and Christ - representing God as the stern judge who insists on the execution of justice and Christ as the pitiful Savior who interposed and satisfied his legal demand and appeased His righteous wrath. And that is the attitude of many people. God the righteous, stern, cruel judge - Jesus Christ the loving Savior. The Roman Catholics have carried that a step further - they think of Jesus as the stern judge and so they had to have Mary as the loving, sympathetic one who comes in as the intercessor. But it is not a true objection to the atonement - this objection that it makes the character of God the Father and the character of Christ so different and leaves us to praise Christ and forget God the Father - because ~~(a) This Objection Rests On A Misunderstanding of the Nature of the Triune God.~~ And we need to discuss that and other points here and we have much ground to cover and I had to miss several classes two weeks ago and some last week and we'll have to another week later so I wish I could meet with you this afternoon but it will be impossible. But we'll try in succeeding weeks to make up these lecture hours as we have very important ground to get over.

God, who has carried out the work of salvation, not simply the second person of the Trinity. Our most familiar Gospel verse is John 3:16 and that begins with the words, "For God so loved the world, that He gave His only begotten Son". The love of God, not simply the love of Christ is clearly taught in the Bible. I John 1:9-10 brings this out very clearly - "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is God the Father, it is God the Triune God who is delivering us from sin. II Corinthians 1:3-4 - "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation." The love of God the Father is here stressed. Ephesians 1:3-5 - "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." It is the love of God the Father as well as the love of Jesus Christ the Son, which is stressed in the Scripture, in the entire Word of God. Ephesians 2:4-6 - "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." He does not mean the second person of the Trinity when He says "God". He either means God the Father or he means the Triune God. In either case the love of God the Father is stressed here in the New Testament and of course the love of God is frequently stressed in the Old Testament. So (c) was The Love of God the Father is Clearly Taught In the Bible As Well As His Justice, and small (d) is The Justice of God the Son is clearly taught in the Bible as Well as His Love. Look at what our Lord Jesus Christ said in Matthew 5:17-30. There are those who consider that Jesus is simply the loving Saviour, the One who would not for the world do anything to hurt us. He is simply the kind friend - all this is true - He is all these things. But He is also the righteous judge. Matthew 5:17 - "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Verse 19 - "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteous-

ness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He says in verse 29 -"And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." What a harsh thing, what cruelty, what an attitude of anger that He would cast our whole body into hell and that the danger of that is so great that we would be wise to take our eye out, pluck it out and cast it from us, rather than to have Him do that. "And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Jesus in this passage stresses the law of God and its binding force. This justice of God is pronounced by God the Son as well as by God the Father. In Matthew 11:21-24 we find that Jesus said, "Woe unto thee, Chorazine! 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. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." What a strict attitude toward the law of God. Sodom we think of as the very representation of iniquity, wickedness, of violence. There was nothing in Capernaum to compare with Sodom. Capernaum compared with Sodom was a place of righteousness and peace and gentleness and holiness. But Jesus says Capernaum had an opportunity which Sodom did not have and it did not take full advantage of its opportunity. And He says "it shall be more tolerable for the land of Sodom in the day of judgment than for thee." And in Matthew 25 Jesus describes Himself as coming and sitting on a throne and having people come before Him and saying to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "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." Jesus Christ

pronounces the justice of God, pronounces the condemnation of sin, that sin is so terrible that it would take eternal punishment to properly ~~FACTOR~~ (13.) those who continue in sin against God. The justice of God is clearly taught in the Bible as God the Son, as well as His Father as well as His justice. And (e) - The Difference In Attitudes Toward Sinners Is Not Between Two Persons of the Godhead But Between Two Attributes of the Triune God. Now it is true that the average person in the Middle Ages ~~XXXXXXXX~~ got an idea of God as the cruel, tyrannical judge who would punish the least infraction of the law with extreme penalties and Jesus Christ as the loving one who had intervened. Or they went beyond that and thought of Jesus Christ as the cruel, arbitrary judge and the Virgin Mary or some of the saints

End of Record 70

In his poem which he wrote the light of the Middle Ages, gives a picture
in it, in his Golden Legend, of a Miracle Play as typical of the sort of plays which were pre-
sented then in order to give people an understanding of Christian teachings. And it's very
interesting how Longfellow brings this out. Now of course this is not an original statement
from the Middle Ages. It is Longfellow's understanding. Longfellow is trying to give an idea
of these Miracle Plays as they were presented then and understanding. And Long-
fellow was God. He was a man who knew a number of different languages
had read extensively in them, who studied the history of the Middle Ages for his writings very
extensively and it is interesting to see how he pictured this view - which he pictured as being
presented in the Middle Ages in this Miracle Play to bring to simple, uneducated people an un-
derstanding of Christian truths. Now this selection here I wanted to read has been read on more
than one occasion at our reception but I feel that it is worth reading again with the thought
not simply of the presentation but of
seeing the thought as he brings it out and seeing what he considers to be the thought of the
Middle Ages on this point. He has the Miracle Play beginning with a picture of heaven and
there Mercy, at the feet of God, saying, "Have pity, Lord! Be not afraid to save mankind,
whom thou hast made nor let the souls that were betrayed perish eternally!" And of course
when we say "mercy" we're not thinking there is a person who actually is called Mercy, we're
thinking of the quality of mercy and you think of this quality as a quality of God. It is
really the quality ~~XXXXXXXXXX~~ of God which is being presented here even though it is the
form of one who bears the name of mercy. Mercy says, "Be not afraid to save mankind, whom
thou hast made nor let the souls that were betrayed perish eternally!" But Justice said,
"It cannot be, it must not be! When in the garden placed by thee, the fruit of the forbidden
tree he ate, and he must die!" and Mercy says, "Have pity, Lord! Let penitence atone for
disobedience, nor let the fruit of man's offence be endless misery!" Justice says, "What
penitence proportionate can e'er be felt for sin so great? Of the forbidden fruit he ate and
damned must he be!" God says, "He shall be saved if that within the bounds of earth one
free from sin be found, who for his kith and kin will suffer martyrdom." And then the Four
Virtues say, "Lord, we have searched the world around from centre to the utmost bound, but
no such mortal can be found; despairing, back we come." Wisdom says, "No mortal, but a God-

made man, can ever carry out this plan, achieving what none other can, Salvation unto all!" And then God says, "Go, then, O my beloved Son! It can by thee alone be done; By thee the victory shall be won o'er Satan and the Fall!" You see how the teaching of it being the justice and the love of God, not God the Father and God the Son. (4.25)

God the Father has a part which He performs in the work of redemption. ~~XXXXXXXXXX~~ God the Son has a part which He performs in the work of redemption. God the Father has a part He performs in the judgment. God the Son has a part He performs in the judgment. But the Triune God, God the Father and God the Son must and will carry out the demands for justice. The holiness of the Triune God must be exerted but God the Father and the Son show the love of God in working out the way in which justice can be satisfied and at the same time man can be saved. Now though this is written by Longfellow only a hundred years ago, he writes it to present the thought of the Middle Ages. And we want to move on a little to a hundred years after the beginning of the Reformation. And there we find a great English writer and thinker and poet, John Milton. And John Milton in his great poem, "Paradise Lost" presents a picture of a council at which this problem is dealt with. And it is interesting to see how John Milton ~~in~~ his presentation of it, depicts exactly the same situation, depicts not that God the Father is a righteous judge and that God the Son is the loving one who steps in and intervenes, but presents the righteous God, the Triune God, as considering the problem how can God be just and at the same time justify human beings who have sinned and who are implicated with the sin of Adam? And so Milton presents the God as a loving God but a God who must perform justice. I wish we had time to read the whole of the third book. But that would take too long. Milton is not read as much today as he used to be because he has these long flowing sentences. And we're used to little short jazzy ones. And so you look at Milton

(7.) but when you break them up and see where the breaks are, you get the wonderful flow of this, one of the very great of English poets(poems?). I will begin here in Book III at about line 203 where we read, "Man disobeying, disloyal, breaks his fealty, and sins against the high supremacy of Heaven, Affecting godhead, and so losing all, to expiate his treason hath nought left but to destruction sacred and devote. He with his whole posterity must die. Die he or justice must; unless for him some other able and as willing, pay the rigid satisfaction - death for death. Say, heavenly powers, where

shall we find such love? Which of ye will be mortal to redeem man's mortal crime, and just the unjust to save? Dwells in all Heaven charity so dear! He asked; but all the heavenly quire stood mute and silence was in Heaven: on man's behalf patron or intercessor none appeared, much less that durst upon his own head draw the deadly forfeiture and ransom set. And now without redemption all mankind must have been lost, adjudged to death and Hell by doom severe, had not the Son of God, in whom the fulness dwells of love divine, His dearest mediation thus renewed: Father, Thy word is past, man shall find grace; And shall grace not find means, that finds her way, The speediest of thy winged messengers to visit all thy creatures and to all comes unprevented, unimplored, unsought? Happy for man so coming; he her aid can never seek, once dead in sins and lost; atonement for himself or offering meet, indebted and undone, hath none to bring: Behold me then; me for him, life for life I offer; on me let thine anger fall: Account me man: I for his sake will leave thy bosom and this glory next to thee freely put off and for him lastly die well please: On me let Death wreak all his rage: under his gloomy power I shall not long lie vanquished; thou hast given me to possess life in myself forever; by thee I live, though now to Death I yield and am his due all that of me can die: "It is not Jesus God who dies, it is Jesus the God-man - "all/^{that}of me can die" "Yet that debt paid, thou wilt not leave me in the loathsome grave, his prey, nor suffer my unspotted soul for ever with corruption there to dwell; But I shall rise victorious and subdue my vanquisher, spoiled of his vaunted spoil; Death his death's wound shall then receive and stoop inglorious, of his mortal sting disarmed. I through the ample air in triumph high shall lead Hell captive, maugre Hell, and show the powers of darkness bound. Thou at the sight please, out of Heaven shall look down and smile, while by thee raised I ruin all my foes, Death last, and with his carcass glut the grave: Then with the multitude of my redeemed shall enter Heaven, long absent, and return, Father, to see thy face, wherein no cloud of anger shall remain, but peace assured and reconciliation: wrath shall be no more thenceforth, but in thy presence joy entire." And then let's skip three or four lines - "But soon the Almighty thus replied: O thou, in Heaven and earth the only peace found out for mankind under wrath. O thou my soul complacence! Well thou know'st how dear to me are all my works, nor man the least, though last created; that for him I spare thee from my bosom and right hand, to save, by

losing thee awhile, the whole race lost. Thou therefore, whom thou only canst redeem, Their nature also to thy nature join; and be thyself man among men on earth, made flesh, when time shall be, of virgin seed, by wondrous birth: be thou in Adam's room the head of all mankind, though Adam's son. As in him perish all men, so in thee, as from a second root, shall be restored as many as are restored, without thee none. His crime makes guilty all his sons; thy merit, imputed shall absolve them who renounce their own both righteous and unrighteous deeds and live in thee transplanted, and from thee receive new life. So man, as is most just, shall satisfy for man, be judged and die. "~~XXXXXXXXXXXX~~ Milton brings out some of these thoughts as you see, very clearly. But it is the justice of God but it is God, the Triune God who plans the grace, works out the atonement, who shows His love in that God gives His only begotten Son to die that we might live. There is no schism in the life of the Trinity in this teaching of the ~~XXXXXX~~ substitutionary atonement. There is no division within the Godhead. It is a looking at various attributes of God and seeing how one attribute must be satisfied if man is to be saved. And how the other attributes can be placed in the state of man. (VI?)

Number 6 - Conclusion Regarding the Necessity of the Atonement, If Man Is To Be Saved. We've been looking at small (e) under ~~5~~ 5 - now number 6. We have seen the evidence that the nature of sin is such that man must suffer eternally. There can be no salvation unless there is atonement. Now there has been much discussion - is the atonement a necessity? To understand that rightly one must interpret what do we mean by a necessity? Each time I have referred to it I have said "a necessity if man is to be saved". God is not bound to make atonement. God has no obligation to make atonement. God has created man and man has sinned and turned away from God. And God's justice must be satisfied. And man must suffer eternally unless the penalty of sin can be borne in some other way. So that the atonement is not a necessity to God but it is a necessity if man is to be saved. There is no other way. There is much discussion among theologians, particularly in the Middle Ages - did God arbitrarily say, "This is the way that I will save man." Some said, "God could have said anything. This is what He chose to do." Others said, "No, He couldn't possibly be saved any other way. It was absolutely necessary." I think we must say this. We have no possibility of saying that there is absolutely no other possible way in which God could have done it. We can't say that. But we can't say that there is certainly no other way that would

Record 71

be an easy way. We can certainly say that. God does not simply choose to make a display of His love by going . God took a way which would make it possible to execute the , to perform the judgment

End of Record 71

we certainly can see it could not have been done any easier way because certainly God would have done it the easier way if it could be done in an easier way. If you have a child in a burning building and you want to rescue that child, you may rush in and grab the child, and carry the child out and in so doing you may get rather badly burnt. But you're not going to stop on the way and let yourself get burned twice as badly just to show your love. Your burns mean much if they are necessary to save the child. If they are just the plain result of carelessness - you didn't have sense enough to do it in a sensible way - and as a result you have all sorts of injuries which were entirely unnecessary, that does not increase the child's love for you in any real way. It is that they were necessary that make them . And you can't say, I think it's ridiculous to say that there is no possibility of any other way by which man could be saved. I think we can say there is no possibility of any easier way by which man could be saved and we have no evidence that there is any more difficult way which might, which could have. It was necessary that this be done and the fact that the Son of God should find it necessary to go through all that He went through shows how serious our sin was and how necessary it was

(2.25) if we were to be saved. Did you

have a question? (Student question) I don't think He could demonstrate it very easily if He created another race and showed His love to them. Well that wouldn't be man. Man would have to suffer first. God's love doesn't mean that wherever there's any way that anything could be made more comfortable for man, God has to do it. It doesn't mean that. It means that we find evidence of how wonderful the love of God is and God does but there's no necessity of God's doing it. God chose to do it. There is necessity that God punish us. We chose to sin. God did not force us to sin. We chose to sin. Man deliberately fell into sin and each one of us deliberately has gone further. We haven't made the choice - God is required by His love, by His justice, to perform the punishment. Then God can choose in His good pleasure to redeem us and in redeeming us He shows His love. The justice is required to be shown because the situation is such as to force it. You might say, "If God is really loving He won't let Satan suffer eternally. He certainly will save Satan."

(4.5) God has no obligation whatever to save Satan. Satan has deliberately turned against God, has brought terrible misery into the universe God has created. God's justice obligates Him to punish ~~him~~ Satan. His love does not obligate Him to save ~~him~~ Satan.

And He has not chosen to save Satan. There is no evidence that He has chosen to save Satan. But God so loved those whom He has redeemed that He has chosen to go through this terrible suffering in order that His justice may be met. See, the choice of sin is our choice, not God's. The choice of salvation is God's choice, not our choice. But the sin having been chosen by man, justice must require that a penalty be paid. God must display his justice toward sin once sin has been committed. Now suppose God had never created man - there would be no sin and therefore His justice would not need to be exerted. If it were there, He would be just but He would not be exerting penalties because there would be nothing which would require them. Now love does not require that it be shown toward any particular person. They often say that an attribute of a human being (6.)

the person who goes through life and does not have children, has a lack - there's something missing, there's a craving, there's a parental instinct there. But that instinct is satisfied in most cases with two or three children, satisfied quite completely with two or three children. There is many a person who rather than have six children much prefers to get a

(6.25). That is to say they're longing for children, their love of children is satisfied with one or two. You might say that it would be grand to have 500 children. If you really love one, think if you had 500 you loved as much as you do the one. But there's no necessity. We cannot exert all our instincts all the time, all our energies(?) all the time. We exert them when there is a situation which calls for them. Now God's love leads Him to seek means of showing His love but He is not obligated of necessity to show it in any particular direction. The love of God could be satisfied with the relation of the persons of the Godhead. It is exhibited for us because He chooses to do it. And it is wonderful that He chooses it but it is entirely of His grace and not a necessity on His part. (Student question) I think Mr. Ennard's point was that if you went through the Scripture you'd find more emphasis on holiness than on love. Now an emphasis which just emphasizes ~~holiness~~ love and leaves holiness out altogether does not really show the love because the way in which His love is shown - the greatest way is in finding a way in which He can still be holy and yet can save us. And so it's a matter of the purpose of the (8.5). The holiness of God does show His love because it shows how great the love is that finds a way to meet the demands of the holiness. And as talks about the love of God and gives the impression that

God is like an over-indulgent parent who lets his children get away with anything at all because he thinks that's showing love

(8.75) And these attributes - they're not like forces within something that are pushing out and they've got to be equalized or neutralized. It's not like that. But it is the character of God that sin must be punished and justice must be done. And then it is the character of God that He shows how wonderful is the love that He has by finding a means to save men from the results of their sin. There's no obligation on Him to save anyone. (Student question) Well now that is really a question that belongs in Systematics II rather than III. I mean we can touch upon it here but we can't take a great deal of time because next semester we will have to take a good bit of time on that. But I believe that it's not only a matter of Calvin's teaching but I think it is a matter of observation of life - that every child that is born into the world very soon manifests tendencies and attitudes which certainly lead to overt sin. Now the question might be debated as to whether these attitudes are in themselves sinful or not. But there's no question that that to which they lead and every result to that which is deliberate and voluntary, it is a fact of life that we find that all men are sinful. And the Calvinistic teaching holds that the Bible teaches that the inherent sin which we inherit is already sufficient to bring God's wrath and punishment on us. But I don't think in connection with the atonement that it is necessary to prove that point. Nor do I think that today it is particularly necessary in dealing with people to stress that point because it is a clear fact of observation that there is sufficient sin in each one of us to deserve God's wrath altogether apart from the fact of our relation to (11.) . So I feel that simply as a matter of the effective way of presenting it today, that to put the stress on our deliberate personal sin which we all have committed in due time, is absolutely unanswerable. And the other we can get into philosophic argument - it's good for us to get clear understanding but it is not necessary for the understanding of the atonement - our deliberate, voluntary saving of each one. It is a fact - where does it come from - that's an interesting thing to learn if the Bible gives us evidence. But aside from that altogether, it is a fact that it is He. And it is a fact that each of us has sinned so against the holiness of God, against the justice of God, against our fellow-men, that we deserve terrible punishment. I think Jesus Christ (12.) in Matthew where He points out

he who looketh upon a woman to lust after her has already committed sin in his heart and he that is angry with his brother without a cause has already committed murder in his heart.

Well the human court has to deal with the matter of what actually happened. You take a man who hasn't got a good position, he's not well-known, there's not a lot to (12.5)

to try to maintain his reputation. And he gets in a situation where somebody does something that irritates him. And he reaches out his hand and he kills that person when another person in a different situation would feel just as much of (13.0)

but who would be restrained by thoughts of of what would happen. Now the second person is just as much a murderer and there is no one of us who has not at times been so angry at other people, and often over the smallest things. I remember one time twenty-five years ago when I was going up a trail. And here was just a bunch of youngsters going up this trail in Yosemite Valley, California. And I started walking a little faster. I wanted to be the first and I was getting along and getting ahead of the others and I got a little tired and I stopped for a rest for a second. And a small boy came around the corner and shot ahead me and then on that narrow trail he stuck his arms out and walked this way in such a way that when I got up you just couldn't possibly get past him. And he went a lot slower than I wanted to go. I don't think he could have gotten to the top as soon as I could but he stuck his arms out and stood there and there was absolutely no way without physical violence to get past him. And of course if you've never been with mountain-climbing groups you don't realize what a tremendous pride they get out of being the first up a mountain, tremendous. And I've never put so much interest in that phase of it myself but I was with a group that attached tremendous importance to it - "Who was the first up? Who made the first climb? And here he was just sticking his arms out and holding me back there and I'll tell you I just felt like grabbing that fellow and tossing him over the cliff there. And I just held myself to keep from - and the biggest thing keeping me from it was the thought of what it would mean to me, the thought of what people would do to me, the thought of what people would think of me and all that. It was a tremendous deterring force

End of Record 72

I don't think there are many times in our lives when the nature of the sinful impulse is quite as clear to our conscience as it was to . But there are other times when it is just as real I often thought of somebody else who's in a situation where there's some particular crime that's very simple for him to do - he'll think nobody'll ever know about it and he gets great benefit from it and he jumps in and does it and I may have just as much urge or twice as much urge as he to do it but I have more to lose. And there's more to keep ~~myself~~ from doing it. But that doesn't make me any (1.25). I'm just as guilty - as Jesus said the one that is angry with his brother without cause is just as guilty of murder as the one who is perhaps half as angry but more skillful in planning a way to do it so he won't get caught, or perhaps has reason to think that he won't get caught. Man cannot judge, we have to go by results. There's nothing else we can do. But it would be unjust for God to go by results. God has to go by the real attitude, which is the sin, rather than by what the external evidence is. And so the Biblical teaching is that the wickedness of our heart which comes out with each of us, the wickedness of our desires, which with all of us shows itself in some cases, but with most of us it's held back for motives of personal selfishness rather than for love of God or desire not to do that which is wrong (2.25)

But God shows His love in that He makes it such that no-one needs to suffer this

Well, when we get into the divine things, into the real understanding of the universe, there's much that we cannot fully understand - we can't fully explain it ourselves. We can see what the Scripture teaches and that is what God

And we can fit together as far as we can see

but there will be many a point that we

And we can hope and turn to God

But in any

science there are many things that we just don't understand

(Student question) Yes, that is a very important

. That is a part of not

this present question but the second part of the atonement - if man is to be saved, but the question of and that

And I appreciate your raising it and if I don't deal with it fully satisfactory, please raise it again. But I think it will be better for us to take it in order a little later. So let's go on then to D - ~~III~~ The Moving Cause of the Atonement. And I think we can say this - I think we have to say this - that the Bible teaches that the atonement is a result of the good pleasure of God. That is to say, God chooses to do it. That is why the atonement occurred - not because God by some force in His nature was compelled to but that God chose to reveal His wonderful love by performing the atonement. We read in Colossians 1:19-20 - "For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself" It pleased the Father to do this. The word "Father" is inserted - used to say "It pleased God" but it is the good pleasure of God. Galatians 1:3-4 - "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 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. And in Isaiah 53:10 we have a prophecy of the work of Christ. We read that "He shall prolong His days and the pleasure of the Lord shall prosper in His hand." He will accomplish that which it is God's good pleasure to perform. The reason for the atonement, the moving powers of the atonement, is not that God is in any way compelled to do it but that it is His good pleasure to save from the result of man's sin. Now number 2 is a word of caution about this you might say. Number 2 - The Atonement Is Not a Result of Mere Arbitrary Will on God's Part, When you say the good pleasure of God some will think that you mean that it is just arbitrary will. Somebody says I just want to do it this way and that's the way that it has gotten to be done. Now that is a character of Calvin. But there are Calvinists who state things that lend themselves to the misinterpretation of that is what they mean - that God is simply blind will, arbitrarily choosing to do things a certain way and that is the way they are done. You can read Romans 9 where Paul speaks about God's fore-ordination and you can interpret it that way. But in the light of the chapter as a whole, in the light of the rest of the Scripture, it is not so that God simply is arbitrary will and does whatever a mere whim would lead Him to do. That is not the cause of the atonement - it is the good pleasure of God but it is the good pleasure of a wise and loving God, not mere arbitrary will. I think this is very important to avoid ^{mis}~~mis~~interpretation at this point which can lead to a character and to accepting a

character which can, I think, do harm (8.5) or for rejecting it and of a view as a result of a character. It is not the result of mere arbitrary will on God's part. Number 3 - It Results From the Wisdom of God in Displaying Both His Love and His Justice. It is the wisdom of God which leads it to be His good pleasure to display His love while at the same time carrying out the necessary demands of His justice. Romans 3:23-26 combines these ideas where it says that "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." It results from the wisdom of God in displaying both His love and His justice and it is God's good pleasure to do it - that is the moving power of it. Now E - The Bible Teaches a Substitutionary Atonement - though we won't start that today.

Now most books dealing with the substitutionary atonement will use the word "vicarious" and then they have to explain what they mean by "vicarious" and they mean substitutionary. So I think it's better to use "substitutionary" in the first place. Vicarious of course is the common term for it - a vicar is one who represents someone else. It was that in the atonement Christ represented us, that He was doing it as our representative. A few years ago when I was a member of the Presbyterian Church in the U.S.A., there was a statement passed by the General Assembly which was passed on two or three different occasions and this statement was because people were able to use the machinery of the church in such a way as to get people ordained who didn't hold to certain fundamental doctrines and there was no way known to handle the matter, to get rid of them. People tried and they got stultified in the machinery. And these people who didn't believe these doctrines were ordained or there were cases taken in which it seemed as if the modernist approach of denying truth, of (13.) certain essential truths were being lost. And so the General Assembly made a pronouncement, made it several times in different years. But in 1923 was the last time when they voted to make this pronouncement (you don't need to take this down. I'm just dealing with one of them now but I want to give you the background.) ~~It~~ (1) It is an essential doctrine of the Word

of God and our standards, that the Holy Spirit did so inspire, guide, and move the writers of the Holy Scripture as to keep them from error. (2) It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary. (3) It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God. Now that's the one we're interested in now because that fits with our immediate subject of discussion. (4) It is an essential doctrine of the Word of God and our standards concerning our Lord Jesus Christ that on the third day He arose again from the dead in the same body with which He suffered and with which He also ascended into Heaven and there sitteth at the right hand of His Father making intercession. (5) It is an essential doctrine of the Word of God and a supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature but superior to it. Now those five statements were made by the General Assembly and there were some people who were very dissatisfied with them. I've seen various publications by some friends of mine at Westminster Seminary in which they have dealt with

End of Record 73

and these five points they don't so often repeat and the reason for that is that and the reason for that is that the folks with the Westminster seminary emphasis, that these five points are points which are essential to general Christianity and not specifically reform. And they feel that the issue of our day is the reform faith and it is vital that we have the reform faith. I think the reform faith is proof while I think that the essential is the great doctrines which are common to all orthodox Christians. But this enactment by the General Assembly here, was an enactment which might conceivably have been made by ~~any~~ any church body because it deals with great central teachings of the Word of God - that Jesus Christ worked miracles; that Jesus Christ was raised from the dead with the same body with which He suffered; that He was born of the Virgin Mary; that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error. Now a year later the document known as the Auburn Affirmation was issued and signed by over a thousand ministers of the Presbyterian Church in the U.S.A. And this Auburn Affirmation is an attack upon this statement about these five

(1.75). And first it denies the first of them - that the Bible is free from error. 1100, I believe, ministers say in this Affirmation - "We hold that the General Assembly of 1923 in asserting that the Holy Spirit did so inspire, guide, and move the writers of Holy Scripture as to keep them from error; spoke without warrant of the Scriptures or of the Confession of Faith." Thus they deny the verbal inspiration of the Bible. They explicitly deny that the Bible is free from error. But then the Auburn affirmation after dealing thus with the first of these specifically to deny it, take up the other four matters and on the other four matters they say, "Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines." Get the point - "some of us regard the particular theories" which I read to you "as satisfactory explanations of these facts and doctrines but we are united in believing that these are not the only theories allowed by the Scripture and ~~our~~^{one} standards of explanations of these facts and doctrines of our religion. And that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship." Now what are the facts and doctrines which people hold to while denying the theory that Jesus Christ showed His power and love by working mighty miracles? What are the facts and doctrines they hold to if they deny that theory? Is not that the very doctrine which the Scripture teaches - that He worked miracles?

Now of course the one on the Resurrection - "He rose again from the dead with the same body with which He suffered and in which He also ascendeth to Heaven and there sitteth on the right hand of His Father, making intercession" - that most Christians would think was a fact and a doctrine, not a theory. They say, "We hold the fact but we don't think it necessary to hold this theory." Well, what other theory is there but what does away with any Resurrection altogether. "The Lord was born of the Virgin Mary" - maybe you may hold the fact that He was born but deny the theory that it was from the Virgin Mary. But I think most Christians would hold that the Christian doctrine, the Christian fact is, His Virgin birth. Well now the one of those that we're now dealing with is of course this statement that "Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God." Is that simply one of various theories of the atonement or is that the fact, the doctrine which is contained in the Scripture? I've looked into quite a number of books of theology on this matter of the substitutionary atonement and I find that most of them immediately say, "Well, now it is substitutionary for the following reasons" and then they start in - or they say it isn't for the following reasons and then they start in and they give very philosophical arguments. And they give discussions of how it fits with other theories. And they give (5.) and then about point 5 or 6 they get on to saying that either the Bible does teach it or the Bible doesn't teach it. And personally I think that is an absolutely wrong emphasis. I feel that if we hold the first of these matters here, which the Auburn Affirmation attacks; that the Bible is free from error, that it is our way of getting truth in spiritual things, then that the first question to us is - what does the Bible teach? Does it teach that Jesus Christ offered Himself up ~~in~~ a sacrifice to satisfy divine justice and to reconcile us to God, or does it not? That is far more important than whether it seems reasonable to us. It's far more important than whether it seems to us to fit with other doctrines. It's far more important than whether it seems to us to be reasonable. If something seems unreasonable to us, we should examine very, very carefully before we say it's what the Scripture teaches. If something appears reasonable to us we may be quickly convinced of what the Scripture teaches. But if it appears unreasonable to us, we're not going to take somebody's say-so. The Scripture teaches it, we must examine it very, very carefully for ourselves but if we find it's what the Scripture teaches, that's what settles things. And so in this point about the atonement, that it is substitutionary,

I am going to start with the Scripture. What does the Scripture teach on it? And I'm going to start on it with the Old Testament evidence first. The New Testament evidence is perhaps more direct but simply as a matter of temporal convenience we'll start with the Old Testament.

Number 1 - Its Substitutionary Nature Is Indicated By the Fact That It Is Presented As A Fulfillment of Old Testament Sacrifices. What was the nature of the Old Testament sacrifice?

This is the priestly work of Christ we're interested in now - the work of offering up a sacrifice (7.5) and of course it was Himself that was the sacrifice which was offered. And it is clearly taught in the Scripture in the New Testament that the New Testament writers considered that Jesus Christ was the fulfillment of the Old Testament sacrifice. "Behold the Lamb of God which taketh away the sin of the world" is the way John introduced Jesus in the first chapter of John. He is the fulfillment of the Old Testament sacrifice. Well, what were these Old Testament sacrifices? The Old Testament sacrifices were a bringing of something on behalf of the sacrificer to be presented as a substitute for the penalty of his sin. They were a payment of the penalty of the sin in order to make a reconciliation between the sacrificer and God. In Leviticus 1:4 it taught that there is to be a mark of personal identification between the sacrificer and the sacrifice - "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." He personally identifies himself with the sacrifice which is made. It is his substitute. In Leviticus 16:20-22 we have an important section in the description of the great service of the day of atonement. And on that day of atonement there are two goats which are taken and one of those goats is made a sacrifice and is killed for the people, his blood is brought within the veil and sprinkled upon the mercy seat. The other goat we read in verse 20 - "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Thus on the day of atonement you have two different representations, but the one thought. The one is taking a goat to represent the people and kill him as sacrifice before the Lord. The

other is taking a goat as representing the sin-bearer, that which takes their sins, and sending it off into the wilderness so that it is lost, it is gone. Thus by two various pictures there is displayed that God accepts something else as our substitute to take our penalty, to carry away from us the result of our sin. (Student questions) Yes, the first aspect was that the one goat was killed as a sacrifice bearing our penalty in the sense of being killed and offered up. While the other goat in order to show the fact that our penalty for our sins is taken away, the other goat is driven out into the wilderness after there has first been a confession over the head of this goat of the sin of the people. Now of course the goat can't take their sins and carry them away-it is purely a picture. But it is purely a picture of that which God can do - that God can accept a substitute for us as our representative and lay our sins upon it. In Leviticus 17:11 there is the statement made "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 sacrificial animal in its death, takes the place of the death due to the offerer. It is forfeit for forfeit. And all these sacrifices, as the Book of Hebrews explains to us, all of these sacrifices are pre-figurations of the one great sacrifice, Jesus Christ - brought out in John's statement, "He is the Lamb of God that taketh away the sin of the world, brought out in the many statements about Him in Hebrews, brought out in other statements in the New Testament which refer back to the whole Old Testament sacrificial system which pre-figured Him. Number 2 - The Substitutionary Character of the Death of Christ Is Clearly Taught In the Great Old Testament Prediction of His Work In Isaiah 52:12 to the End of 52 - the last verses of 52 and all of 53 is one passage. Well this picture here in Isaiah 52

End of Record 74

how His servant is going to deal with our sin and as a result to sprinkle many nations as a result of what He does. And this is specifically referred to in ~~XXXX~~ I Peter, verses 1 and 2 where he is echoing the phraseology of Isaiah and saying that it is fulfilled in Christ where he says, "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." He is referring back to the specific prediction of Isaiah and saying it is fulfilled in Christ. Now what does Isaiah say that Christ is going to do? He says in verse 5, "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." Just look at the personal pronouns in this verse and the next one - "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace" - the chastisement ~~XXX~~, the punishment that ~~XXXXXXXXXX~~ would give us peace, is laid on Him "And with His stripes we are healed". The next verse - "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." The substitution of Him for us in bearing our penalty. We skip down now for the moment to verse 11 - "He shall see of the travail of His soul and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." Whose iniquities? The iniquities of the many whom He shall justify, whom He shall save from their sin, whom He shall cause to have a standing before God in which they are regarded as justified because their penalty has been paid and they no longer are responsible to pay the penalty. They are justified before God. And the 12th verse brings it out again - "because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, " - He bare the sin, He carried ~~the~~ sin of many. Now of course that doesn't mean He became sinful. It doesn't mean He became wicked but it means that He carried the guilt of many - that He took it away, that He took it upon Himself. And so Isaiah 53 is rather unique in the Old Testament. There is not much else that is similar in a prediction of this aspect of Christ's work. There is of course the whole sacrificial system which presents this aspect. But as to specific predictions about it, there are ~~XXXX~~ not a great many in the Old Testament. But this one chapter is certainly a

(4.) and extremely definite in what it presents about the priestly work of

the Lord Jesus Christ. Well now we go on to the New Testament. Number 3 - The New Testament Teaches That Jesus Died In Our Place. Galatians 2:16 and 20 - I'm just going to mention these two verses right here on the general theme and then I'm going to take some specific headings under this. Galatians 2:16 - Paul says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." How are we going to be free from the penalty of our sin? How are we going to be placed in a position where God can look upon us and see us as those who are not guilty ~~XXX~~ ^{before} Him, deserving condemnation, to see us as those who are justified? He will see us that way if we fulfill the works and the law our whole lives and never put any sin upon us. But as he said no flesh can do that, not since Adam's sin. We have not the power to do that. And so he says we can "be justified by the faith of Christ" instead of by ourselves fulfilling the demands of the law - verse 20 he says, "I am crucified with Christ" - I am associated with Christ in His crucifixion. It is as if it was I who died there on the cross. Now this teaching of course is brought out at many points in the New Testament, in all parts of the New Testament, but we will take up a small (a) under this, dealing with one specific aspect of it. (a) There Are Many Verses In The New Testament That State That Jesus Christ Died For Sinners. Now we will discuss these verses in detail but first to simply look at a number of them. Matthew 20:28 - "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." He died for sinners. He made His life a ransom for many. Mark 10:45 - "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransome for many." Luke 22:~~19~~ 20 - "This cup is the new testament in my blood, which is shed for you." John 6:51 - "and the bread that I will give is my flesh, which I will give for the life of the world." John 10:11 - "I am the good shepherd: the good shepherd giveth his life for the sheep." Now I'm only giving this that Jesus died for sinners at this point. I'm not saying, of course, that the good shepherd, that the shepherd died - well, the shepherd does die because the sheep would die if he didn't, doesn't he? The shepherd gives his life for the sheep. He gives his life to keep the sheep from dying. So that in a way it is a substitute, even if the shepherd dies for his sheep. He dies for sinners. Verse 15 of the same chapter - "I lay down my life for the sheep."

Verse 18 - "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 15:12-13 - "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." Surely that is a substitutional death. He laid down His life in order to keep His friends from having to lay down their lives. Suppose I say, "I want to show you how much I love you. Look here, I'm going over here and kill myself then you'll know how much I love you." You wouldn't think that proved I love you. You'd say, "~~XXXXXXXXXX~~ What a fool you are. You could do us a lot more good to keep living and give us a few lectures than you could by going off and killing yourself. What good does that do us?" But if by my dying, it prevented you from dying, that would be a different situation. That would be giving my life for you. Romans ~~II~~ 5:6-8 - "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." He died for sinners. 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?" He spared not His own son but delivered Him up for us all. II Corinthians 5:14 - "If one died for all, then were all dead." There's substitution isn't it? "He died for all that they which lived should not henceforth live unto themselves but unto Him who died for them, and rose again." All we're looking at at the moment is that He died for sinners. But here certainly we have the substitutionary element in the thought of the verse very definitely - one died for all, then all died. They surely didn't die-if He tries to find out what causes this Asian Flu and He's afraid a great many people will be killed from it so He gets busy experimenting and He takes some of the germs and He injects them into His body and ~~the~~ result is that He dies but that the scientists in studying how it works out in Him, learn how to save other people. He might give His life for the benefit of others to save them from the disease which He ~~XXXXXX~~ made us learn how to cure through His death. But we would not then say that if one died for all, then all died. That statement implies that it is more than for the benefit of all, that it is in their place. If one died for all then all died. Surely it is as if they had died. He is representing, He is substituting for them. He is not merely doing it for their benefit. Now I'm not saying that all these verses we're

looking at contain within themselves the idea of substitution or the idea of specific taking the place of us. I'm saying that some of them do as we're noticing. But they all show that it is for the benefit of sinners that He died. II Corinthians 5:21 - "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." That certainly speaks of substitution there. He died for us - the benefit for us is there shown. But more than that, there is an equivalent presented - He takes our sin upon Him, He who knew no sin is made to be the sinbearer for us, "that we might be made the righteousness of God in Him" - there is the substitution very clearly. Galatians 3:20 I read to you a couple of minutes ago. Galatians 3:13 - "Christ hath redeemed us from the curse of the law, being made a curse for us." "Christ has loved us and given Himself for us, an offering and a sacrifice to God ~~XXXXXXXXXXXXXX~~ for a sweet-smelling savour" - Ephesians 5:2

End of Record 75

I Thessalonians 5:9-10 - "For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ, who died for us." I 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." That is substitution - a ransom, gave Himself a ransom for all. Titus 2:14 - "Our Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity." Hebrews 2:9 - "We see Jesus, ~~WHOSE DEATH WAS A RANSOM FOR ALL~~ who was made a little lower than the angels for the suffering of death, crowned with glory and honour: that He by the grace of God should taste death for every man." I Peter 3:18 - "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." I John 3:16 - "Hereby perceive we the love of God, because He laid down His life for us." Now we've noticed looking at these verses, and there are others that might be selected because it's a very prominent thought in the New Testament - looking at these we notice that they all bring out the idea that we secured benefit through His death. He died for us in the sense that we secured benefit. But some of them bring out the idea quite clearly that He died in our place, He died in our stead, He died as our representative or as our substitute. I want to develop that point in (b) The Substitutionary Nature of His Death Is Particularly Clear In Certain Verses In Which The Preposition ~~which~~ ^{"Anti"} Is Used. I'd like to call your attention thus to Matthew 20:28 - "The Son of Man Is Come Not To Be Ministered Unto But to minister and to give His life a ransom for many." And this word ANTI which properly means the setting of one thing over against another is generally employed to signify commutation or substitution, is used in this verse in Matthew 20:28 and in the parallel in Mark 10:45. Now we have developed that idea of ANTI into being against something which is quite the opposite of being for it, to be against it - we speak of the Anti-tuberculosis League - those who are against tuberculosis. But originally one of the commonest meanings of the word was over against, substituting for, instead of, in place of. And the fact that this is ~~the~~ ^{the} common meaning of the word is brought out very clearly in its use in other passages which are not connected with the matter of the death of Christ. For instance in the Septuagint, which of course is not inspired. It simply is a translation of the Old Testament and so we do not wish to establish any doctrine by the Septuagint

time in Egypt the Egyptians were very anxious to get Nephertiti back. Nephertiti was the ~~WIFE~~ daughter-in-law of Tut-A , the great Pharaoh of Egypt who believed in the one god. This Pharaoh's wife was Nephertiti and the Egyptians before and after his time make their art very stylized so that one Pharaoh can take over an image representing another and just put his name to it. But at this time they tried to make art realistic and this statue of Nephertiti is one of the outstanding examples of ancient Egyptian art. And it is in the museum - at least it was then - in the museum in Berlin. And the Egyptians were very anxious to get Nephertiti back. She was the wife of a great Pharaoh of Egypt, was one of the greatest examples of Egyptian art. And they were so anxious to get her back to Egypt - and then one day it came out in the newspapers in Berlin - "The Museum Folks Are Agreeing to Send Nephertiti Back to Egypt And The Berlin Museum Will Lose One of Its Greatest Treasures! How Terrible This Is! And there was all this raving in the newspapers and the museum had to bow to the public feeling and say, "No, we won't give Nephertiti back. We're going to keep her in Berlin." Well I was talking with the folks in the museum and they were very much upset. They said, "What's the sense of all this silly jingoistic stuff in the paper which makes it impossible for us to send Nephertiti back? Nephertiti is a very great work of art but we have other works of art from that period in our museum. It is fully represented as far as that period is concerned." But they said the directors of the museum in Cairo had agreed in exchange for Nephertiti to give us a straight Egyptian statue from 300 years before her time and another from 600 years before her time. We were getting five different statues in return for this one of Nephertiti and they fill in gaps in our museum, in our understanding of Egyptian art, where we don't have anything. So we were benefiting by it - and now on account of this jingoistic talk in the papers and everything, we just had to call off the deal and we don't get anything. Well now you see the Egyptians wanted Nephertiti and they were giving a ransom for Nephertiti. They were giving other works of art, which to the mind of the people in the museum in Berlin were worth more than Nephertiti was - but to the mind of the Egyptians to get back the statue of the great wife of Pharaoh they were willing to give a ransom. And of course to the rank and file of people in Berlin - they didn't know anything about these other statues - but here's this great treasure of the museum, Nephertiti, were giving it up and they were offended. There was a time about a year or two ago when a

man in Switzerland died and when he died immediately the director of the museum in that town in Switzerland rushed over to his home and saw the heirs of this man who had died and bought from them a little spoon, knife, and fork and a couple of very plain dishes and for these dishes he paid a couple of thousand dollars - which the heirs were very tickled to get. He had tried to buy them from the man himself but had been refused - he had a sentimental interest in them and insisted on keeping them. But as the museum director left the house he saw two representatives of the Soviet Embassy coming to the house and they would like to have bought these things but they failed to buy them. Lenin's knife, fork, spoon, soup dish, and plate which he had used when he was a refugee in Switzerland back about 1910 when he lived as a boarder in this person's house. The Russians wanted to get them and now the museum in this city had these things - I forget whether it was Basle or Zurich. And so the museum director in Switzerland secured from the museum in Moscow some very valuable pieces of art which might be worth perhaps \$200,000., if they could be purchased, but they couldn't be purchased anyway because they were such rare works of art, and he secured these for his museum in exchange for a couple of common little dishes and a knife, fork, and spoon. The Russians were willing to pay a heavy ransom to get these things for their museum because they were connected with Lenin, their great leader. And so as a substitute these statues were given, as a substitute these dishes were given - both are examples of ransom in our day. In our day when we consider kidnapping as a crime we do not commonly have such a thing as ransom for a person because we consider it wrong to hold persons for ransom. But in the Middle Ages it was a common thing. And of course the Fathers, many of them, thought Christ died as a ransom to the devil for us. That is wrong. The devil cannot claim a ransom. But the figure of a ransom is one used in the New Testament and a good figure because He died as our substitute. He gave His life for our lives, He paid the penalty in place of us.

(Al Paasha - THE CHRISTIAN BEACON of January 31, 1957, page 2, carries the five points of the 1923 General Assembly and also a story on the Auburn Affirmation as written by J. Gresham Machen.)

End of Record 76

We started (1) The Bible Teaches the Substitutionary Atonement. We noticed under that (1) Its Substitutionary Nature Is Indicated By the Fact That It Is Presented As A Fulfillment of the Old Testament Sacrifices. And we noticed how the Old Testament sacrifices were identified with the person who brought them and represented him. (2) The Substitutionary Character of the Death of Christ Is Clearly Taught in the Great Old Testament Predictions of His Birth - Isaiah 52:12 to the end of 53. And we noticed there particularly those verses where it spoke of His specifically representing us, bearing our sins, taking our penalty upon Himself - our guilt laid upon Him. (3) The New Testament Teaches That Jesus Died In Our Place. Under that we glanced first at Galatians 2:16 and 20 - good general verses on the subject. Then we took up small (a) There Are Many Verses That State That Jesus Died For Sinners - and I read quite a large number. Then (b) The Substitutionary Nature of His Death Is Particularly Clear In Certain Verses in Which the Preposition ANTI is used. And these verses were where He was a ransom in our stead. And so we discussed a little of what that matter of a ransom is. We saw that it is not a ransom to Satan. It is a ransom to the justice of God. But we saw that it is an idea which is very specifically substitutionary. And that this substitutionary idea is represented there by this preposition ANTI which indicates "in place of" like when Archelaus ruled ANTI his father, Herod - in place of his father, Herod. The preposition ANTI is very clear presentation of this idea of "in place of" or "instead of".

(c) Certain Other Passages Which Do Not Use the Preposition ANTI Bring Out the Idea of Substitution Particularly Clearly. And here I want to call attention to three passages in particular. The first of these is II Corinthians 5:14-15 - "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." Now particularly that phrase "if one died for all, then were all dead". If you say that one man gave a present or say that one man won a prize which he gave to us, you wouldn't say we all won the prize unless he represented us in winning the prize. That is to say to do something as a benefit for us, to do something for a help for us, would not mean that we did it. You say that the plumber came and he turned on the faucets so we can all get water. Well then if the plumber turned on the faucets for all of us, that doesn't mean that we all turned on the faucets. We got the benefit of it but it does not mean

that we all did it. ~~XXXXXXXXXX~~ This is very important - that if one died for all, then were all dead. That very definitely is substitution - or else in logic it doesn't follow whatever, there's no sense to it if it clearly ~~wasn't~~ ^{one did} something for our benefit. One died for all then we all received the benefit of His death - that's simple. But one died for all then we're all dead - that is not simple if He merely did something for our benefit. It is sensible only if He did it in our place as representing us. So this II Corinthians 5:14-15, which does not use the preposition ANTI, brings out the substitution idea very, very clearly. And then Galatians 3:13 - another passage in which the preposition ANTI is not used but in which this substitutionary idea is also brought out very clearly - "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'". How did Christ redeem us from the curse of the law - that the curse was transferred to Him, that He represented us in bearing the curse, that He became our substitute, He was made a curse for us - thus He redeemed us from the curse of the law. Unless there is definite substitution in this, there's no sense in atonement. He redeemed us from the curse by being made a curse for us. But that is the second passage here which does not use the preposition ANTI and which brings us the idea of substitution very, very clearly. Now a third passage is I 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." Now this ANTI is not the preposition used here but this is a case where the meaning of the verse is very, very clearly substitution - that He suffered for our sins, the just One who didn't deserve to suffer for sins, suffered for the unjust ones who did deserve to suffer for sins. (Student question) Yes, we'll look at that in just a ~~minute~~ ^{little} but right at the moment I'm merely pointing out ~~XXXXXXXX~~ (8.5) of contrast (context?) very clearly. That is, we do not from the preposition, as in the case of ANTI - the meaning of the preposition shows you that it's substitution. In this case, we're not paying attention for the moment to the preposition. We are saying that the context shows clearly that the preposition must indicate substitution regardless of what other meaning it may have had.

(4) relates directly to the question Mr. Bixler just asked - An Objection Has Been Raised. Based On the Fact That the Most Common Preposition Used In Statements That Jesus Died For Sinners, Is Not ANTI but SUPAR. We have noticed how many various statements there are that

Jesus died for sinners. Well now there are a very few of them that use the preposition ANTI which specifically conveys the idea of "in place of" or "instead of" - very few. Most of them use this preposition ~~ANTI~~ ^{HUPAR}. And so the question has been raised does the Bible teach that He takes the place of sinners or simply that He does something from which sinners benefit - simply that He does something and that He came to earth as led that He should come to earth to die, but He is not specifically representing us in bearing the penalty. Well what I've just said I was going to call (a) The Most Common Meaning of This Preposition Is Not "In the Place of" but "For the Benefit of". (b) However ^HUPAR also may be used to mean "in the place of". However, ^HUPAR also may be used to mean "in the place of". It's nothing strange that one preposition should have various shades of meaning. What does the English preposition "for" mean? What does the English preposition "by" mean? In fact most any preposition in any language has various possible meanings. He lived by the side of the road, he came by Christmas, he did it by hook or by crook - we have various meanings for prepositions. Now ^HUPAR has as its most common meaning "for the benefit of" but it also may be used to mean "in the place of" (1) ^HUPAR Is Often Used in the Greek Classics to Signify Dying Instead of a Person. This very excellent book on the atonement - THE DOCTRINE OF THE ATONEMENT by Crawford is the best treatment of the subject that I've come across yet. This book has Appendix A in it which gives references from the classics of some of the numerous instances in which the phrase means "dying instead of a person". The classics naturally throw much light on the meaning of words. The Bible shows us what the teaching is. The classics tell us nothing of what's truth except as someone who wrote these classics tells us what he observed. They tell nothing of spiritual truth but they are of tremendous value toward knowing the meaning of words in the language in which the New Testament is written. (2) It Is Used In This Sense In Other Contexts In The New Testament. What I mean by that is that the word HUPAR, not speaking about the death of Christ, is used in such a way as to make it evident that it does mean "in the place of" in certain places in the New Testament.

End of Record 77

the 13th verse in the last chapter of Philipians. There we find the English translation Paul says about Onesimus, ~~XXXXXXXX~~ whom he is sending back to Philemon/^{this runaway slave} and asks Philemon to receive him kindly but he says of him, "whom I would have retained with me that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing." Therefore he sends him back - he says otherwise he would have kept him "that in thy stead he might have ministered unto me in the bonds of the gospel" Now this "in thy stead" is our English translation of the preposition HUPAR - the preposition used in most of these cases where it says Jesus died for sinners. Now very clearly this isn't that he might have ministered for the benefit of Philemon to him because it was for Paul's benefit ~~XXXX~~ that he would have ministered, not for Philemon's benefit. It is as Philemon's representative as doing that which Philemon might otherwise have done - in Philemon's place. So here where ANTI would have expressed the idea exactly CUPAR is used to express exactly that same idea. Another instance is II Corinthians 5:20 - "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." And this, which our English translates "we pray you in Christ's stead, be ye reconciled to God" is in the Greek HUPAR - we pray you on behalf of Christ, we pray you as Christ's representative, we pray you as His substitute, we pray you as taking His place, we pray you in His stead. It's not simply "we pray you for the benefit of Christ" - certainly not, it is as Christ's representative, it is in his stead. So there are these two cases where the English rightly translate HUPAR as "in the stead of" or "in the place of" where it is not speaking about the atonement at all, that is, not directly - which are evidences that this word HUPAR can mean "in the place of". Though it can also mean - its more common meaning is "for the benefit of".

Now (c) In Some Passages Where HUPAR is Used The Context Very Clearly Brings Out the Idea of Substitution. Now you see the difference in the approach of this point from our previous point. Under 3-(c) I said that certain other passages, which do not use the preposition ANTI, bring out the idea of substitution particularly clearly. That was an evidence that this was the New Testament teaching - a definite, clear evidence not only that there are passages using ANTI, which clearly present the substitution idea with their picture of a ransom and so on, but that these three passages which I named there - II Corinthians 5:14-15, Galatians 3:13, and I Peter 3:8 - apart from any question of (5.), they clearly bring out this

idea of substitution. Now on this point - 4-(c) I'm pointing out as against the objection that in the majority of cases its not ANTI but HUPAR that is used, I'm pointing out that in these three passages the context very clearly teaches us the substitutionary nature of the atonement and uses the preposition HUPAR rather than ANTI which is an evidence that anywhere that HUPAR is used that may be what the author has in mind. Neither Peter nor Paul will say, "Now I'm going to bring out substitution - I've got to use ANTI" because in the three cases they very definitely teach substitution and they use HUPAR. We've seen elsewhere that HUPAR can mean substitution. Now we are noting that in these ~~two cases~~ two cases - Paul and in one case Peter - use HUPAR specifically to show substitution as the context indicates. Therefore it is possible at least that ⁱⁿ many other cases where it says that Christ died for sinners, the idea of a substitute is in the mind of the writer. But these three it is very definitely there and

(6.25) Then (d) The Reason That HUPAR Is Used More Frequently Than ANTI in

This Connection, Is That It Brings Out Both Ideas of That of Benefit and That of Substitution.

You see ANTI is simply substitution, not necessarily any benefit at all. This man was fired and another man was put in his place - that would be ANTI but it could not be HUPAR. He's put in his place but it is a case of not benefit but the very opposite - but it is substitution. But in the atonement we have substitution for sinners. And so there are three cases in which simply the substitution idea is given. But in most cases the benefit idea is naturally also stressed. So in three we have noticed the context very clearly brings out that the substitution idea

(8.) but in the many ^{other} cases that I've read to you where it says Christ died for sinners it uses a preposition which indicates not merely substitution but which also indicates benefit and it is for our benefit as a substitute - He did it for us in our place and resulting in our good. Thus when Paul says that he would gladly have had Onesimus stay there in Philemon's place to serve him, the benefit comes to Paul but it is in a way a benefit to Philemon because it is making possible for Philemon to show his gratitude to Paul for having brought his message of salvation by making this man available to him. Paul says, "You owe your very life to me. It would be a very little thing for you to be doing things to help me and I would have thought of keeping him to serve me in your stead - not for your benefit, to my benefit, but there is an element of your benefit. "In your stead" is the main idea of it but the benefit idea is also there in some respect. And when we say "in 9.

Christ's stead be ye reconciled to God, the benefit is to the people we say it's to. We're offering them the benefit of being saved. We are presenting them the messages for their benefit, not for Christ's benefit, for their benefit. We're doing it in Christ's stead. But there is a way in which it is Christ's benefit because it is extending His activity by using us as His instrument. And so though in that case, the primary idea is substitution, there is also a certain idea of benefit. Now in all these other cases where it's specific - He died for sinners, the just for the unjust, He died in our place, it is our benefit. And it is our benefit by the fact that He takes our penalty upon Himself. Now I've put (1) in parentheses under D here - The Primary Idea Is Benefit But the Substitution Is the Method by Which the Benefit Comes. (2) He Takes Our Sins On Himself, Thus He Benefits Us By Dying In Our Stead. And here in this connection I'd like to mention II Corinthians 5:21 - "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." Here again is the

(12.). Here is the benefit. We receive this benefit. It is done for us - "that He made Him to be sin". Now that doesn't mean He made Christ ~~XX~~ a sinner. Christ was not a sinner. Christ was free from sin, entirely free from sin. But it means that He place upon Christ the penalty of our sin. It means that He laid on Him that penalty which belonged to us and thus made Him take the result of our sins upon Himself. He became sin for us that we might be made the righteousness of God in Him - there is the substitution in two ways - our sin laid upon Him, His life laid upon us. Our sin imputed to Him, His life imputed to us. Our sin borne by Him, His righteousness bestowed upon us. So II Corinthians 5:21 is a

(13.) as a further instance of the evidence that it brings out both ideas-that of benefit and that of substitution. Now that was (2) under D - that of substitution - under ~~XXXXXXXXXXXXXXXXXXXX~~ 4. Now we take 5 - The New Testament Clearly Teaches That Christ Died to Pay the Penalty of Our Sins. This is a further evidence of the substitutionary nature of the atonement - is to pay the penalty of our sins. Small a - This Was Clearly Predicted In Isaiah 53:5 and 8. We notice that Isaiah 53

End of Record 78

penalty of our sins

In verse 5 - "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" - substitution very clearly, His _____, our penalty. And then verse 8 - "For the transgression of my people was he stricken". The people transgressed, He represented them in bearing the penalty. And then small b - It Is Clearly Taught In Romans 4:25 - "Who was delivered for our offences". It is our offences on account of which He was punished.

~~Small c~~ Small c - Also In I Corinthians 15:3 - "For I delivered unto you first of all that which I also received, how that Christ died for our sins" that He died for us. Here _____ that He took our penalty upon Him. That which was due to us, came to Him. He died for our sins according to the Scripture. Also in ^Q II Corinthians 5:21 (that we just looked at under another head) - "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." Also in ^E Galatians 1:4 - "Who gave Himself for our sins". He gave Himself on account of our sins - the punishment due to us, He took upon Himself that He might deliver us from the present evil world, gave Himself for our sins that He might deliver us from the present evil world. He died to pay the penalty of our sins. ~~And f~~ - Also in I Peter 3:18 - we looked at that with the specific thought of substitution. Now we're looking at it from the specific thought of a penalty which we're taking ^{still} under the theme of (3.5) ⁴ I Peter 3:18 - "For Christ also hath once suffered for sins, the just for the unjust" - we looked at the words "just for the unjust" - representing us, the just suffered for the unjust. Now we're saying the just suffered bearing the penalty of the unjust, suffered for sins the just for the unjust and this suffering was in order that He might bring us to God. So much for number 5 - The Bible Teaches a Substitutionary Atonement. Number 6 - An Objection Has Been Raised, Questioning the Possibility That One Should Bear the Penalty of Another. Now in answer to that, the first matter that we note is that ~~XXXX~~ whether a thing seems reasonable to us or not, if the Scripture teaches it as a fact, it must be reasonable. So under that ~~a~~ - The Fact Is Clearly Taught In the Scripture As We Have Seen It. God gave us our reason in order that we should use it to determine our steps - to determine what we should do. But our reason is an instrument which takes the facts that are known to us and compares them and studies them. Our reason does not in itself have the possibility of giving final answers to anyone. Our reason takes the evidence we have and compares it and studies it. And we must use our reason. But

we cannot take our reason as final. God's Word is final. Someone said 300 or 400 years ago, I guess it was 500 years ago, somebody said, "I would like to take - the earth is not flat but it is round. I'm going to take a boat and go around the earth." And somebody else said, "How perfectly unreasonable. How utterly ridiculous. The earth of course isn't round. Anybody can look and see that it's flat. But suppose the earth was round. When you got to the other side you would fall off. It's the unreasonable thing that you could go around it." Well that was perfectly reasonable and logical because it fit in with their experience. It fit in with their experience - they had never known anything else. And eventually somebody did go around the world in ~~XX~~ a boat and there was the fact - they had gone around. Therefore the world must be round even if reason says, "It can't be, because you'd fall off as soon as you got to the other side." Then Sir Isaac Newton took up the question, "Why don't you fall when you get to the other side.~~X~~ Here is the fact, you don't. Why don't you?" And he suggested the theory that you don't fall down, which everybody knew perfectly, but he suggested that the testimony of our senses was wrong - that we don't fall down, but we are attracted to a body and that this earth is the nearest large body and attracts us to it. Therefore it will draw us to it from whatever side we happen to be on. Now if it was today - that's common knowledge. But reason says it is impossible until we found it was a fact and then our reason worked up an explanation to account for the fact. That is, fact must come ahead of reason. Whenever your reason tells you something is unreasonable, you are wise to stop and go slow and be sure that you're not simply accepting a fact on somebody's say-so without clear evidence. But when you get facts, your reason must then explain the fact - it cannot explain the fact away. I was in Switzerland one time, thirty years ago, and I was at a table and they were discussing different matters and I happened to recall reading in the paper about Amanullah, the King of Afghanistan, who had just been fired, and he had rented a house in Switzerland and he forgot his key. And he came to the house and he couldn't get in so he climbed up the side, climbed up through the window, and somebody saw him. And they reported to the police and they took Amanullah to the police station and he said, "Why I'm the King of Afghanistan and this is my house." And they said, "Well, you look like an ordinary burglar to us. We saw you climbing up to get in." He said, "Well, I forgot and left my key inside when I went to town. I had to get in so I climbed up and went through the window." It took him four hours to establish that he really

was the King of Afghanistan and that was the house that he'd rented. I told this at the table and when I finished it, a young woman from Zurich looked up and she said, "Say, that story isn't reasonable. Couldn't be." I said, "Well, I read it in the paper." She said, "Yes, but the paper is sometimes wrong. It just isn't reasonable." I said, "Why not?" She said, "Well, he went out of the house and locked the door. He couldn't have left the key inside or he couldn't have locked the door, so the fact that he had locked the door proves that his statement was wrong that he left the key inside." I said, "Well, that's reasonable but over in our country we have a certain kind of lock which you can just shut the door and it locks itself, but you need a key to unlock it." Immediately one person spoke up and said, "Ya, ein Yale." They had heard of these Yale locks and so immediately it was reasonable. They had read there were such things in America. They had forgotten about it and they hadn't realized there were such things in Switzerland. But having forgotten about it, the thing was unreasonable. Now here was the fact and the fact indicated that it was reasonable. And so the Scripture teaches that the penalty is transferred, therefore, we can't say that it is unreasonable to transfer it - if it is a fact that makes it reasonable. However, when we find a fact in the universe somewhere, in God's Word, or in science, or somewhere else when we find a fact which appears to us unreasonable, if it's clearly established as a fact that it is reasonable, but we will usually find that if we examine a little further we'll find in our reason itself there is something already in experience we've had, which can throw some light on it though it perhaps couldn't have settled the matter. That is to say, reason usually - usually there's enough similarity between facts that there is something similar somewhere. And so we note that while the fact is clearly taught in the Scripture as we've seen it - I think I should say that b - Also Human Analogies Truth. Will not Necessarily Determine Divine ~~XXXXXXXXXXXX~~ Because after all there's much in the Truth of God for which we don't have enough to give a full and satisfactory explanation.

End of Record 79

6 - Objection Has Been Raised Questioning the Possibility That One Should Bear the Penalty of Another. Under this a - The Fact Is Clearly Taught in the Scripture As We Have Seen. And that is a basic thing in anything is the fact determined rather than theory. But if facts seem to contradict theories, then we must test the facts very carefully and be sure they are facts before altering our theories. b - Human Analogy Will Not Necessarily ~~XXXXXXXXXXXXXXXXXXXX~~ Determine Divine Truth. Reasoning, as a matter of fact, consists of the application of analogies. We become used to something ~~XXX~~ in one sphere and then we see how it applies to another. There was a man who was an assistant pastor nearby, who had taken some graduate work in various things, who thought he'd like to learn a little Babylonian. And he came in and took the course in Babylonian. And when we were about on our fifth class - I forget the principle now - but a certain principle of Babylonian grammar came up, some particular usage. And he couldn't see it. He said, "I can't see how the Babylonians could do such a thing. Why we don't use words that way." He started giving English analogies. "It just didn't fit at all", he said. "Words couldn't mean it like that," he said. And I thought, "How can I try to make it clear to him. That's the way the Babylonians talked. That's what they did in this particular thing." And I started in trying to explain and he couldn't see it - it just didn't make sense to him. Then I happened to recall that two years before he had taken a course from someone else in Arabic and done very good work in it. And I remembered that the same principle which was in the Babylonian was also in the Arabic. So I said, "Oh, but you remember in Arabic there's such and such." "Oh, yes of course", he said and that just settled it. All his questions disappeared. I'm sure when he took it in Arabic he was learning a language and he just got the language - this is the way they do and he got it and thought nothing of it. Now he was taking up the Babylonian, he was a little older, had a little more time - he took up this principle and it didn't sound sensible to him. Once I showed him the same thing was in Arabic, it just solved it for him. And that's the way that our reasoning is as a rule - it is a matter of analogy. You could tell somebody that when you take any liquid and you cool it off so it becomes a solid, it becomes smaller. And 95% at least ~~XXXXX~~ of things in life are that way. So a man would readily accept your statement. Then if you came along with one particular thing which didn't do it, he'd say, "That's utterly unreasonable". But you'd immediately say, "Yes, but look at water when you make it a solid - it enlarges instead of contracting like practically

everything else." That would immediately convince him. We think by analogies as a rule. I remember once in Berlin when I was studying there, I used to go to the American Church there. And I remember an English family used to come to the church and there was a girl there in the family who one evening was remarking about something. And they mentioned somebody was going to come and speak, who lived in a certain section of Berlin. "Why", she said, "only very common people live in that section of Berlin." She couldn't imagine that such a person could come from this section of Berlin. That was her idea. Now you'd ~~discover~~ meet two or three people from this section and find they were very nice people. Your attitude is changed. That's the way that reasoning is. It is a matter of comparing analogies because we do not have the mind of God to know all facts. We have to compare analogies. We have to think that way. We do that - it's part of our life. But we must realize its limitations and we must realize that when we get facts, our analogies must be changed or enlarged to fit the facts or the other way. Even in such a thing as different aspects of human life. We try to understand light and we explain it as being similar the motion of little particles that would be shot out - and it's very helpful. But then you find that there are aspects of life which don't fit that at all. So then we say, "Well then it's like waves" and that explains that. But the two are inconsistent. We don't know what light is. We can't understand it. But we can get analogies of periods of certain distance and of others of a certain other distance. And so if this is true of earthly things, it's especially true when we get into divine things, that human analogy does not necessarily determine divine truth. And I think as a vital word of caution there I'll put as number 1 underneath it - Supernatural Matter May Entail Factors not Present in Earthly Counterparts. It's not that there's anything unreasonable in God, in theology, in the universe as God has made it, but that there are new factors not present in earthly counterparts. A hundred years ago - well, I guess you'd have to go further - say 120 years ago if you'd tell anybody that in Washington, D.C. people heard that President Polk had been nominated for the Presidency of the United States five minutes after it happened in Baltimore, 40 miles away, and they'd say, "You're completely crazy". Nobody could ever get a message like that to a distance of 40 miles in five minutes. Absolutely impossible. But if I recall correctly, the first message sent over the telephone was the message to tell of President Polk's nomination for the Presidency. 40 miles - and inside of a few seconds it was there. That became a commonplace. Now 40 years

ago people began to talk about sending messages without wires and they were told that's utterly unreasonable. You can send a message on a wire of course, but to send a message without a wire is utter nonsense. It's impossible. Today that's a commonplace. Every time we turn on our radio, television - it's perfectly commonplace today. Even in ordinary things of life there are all sorts of new facts. They don't change reason but they enlarge it by giving us new facts. And supernatural matters are not in any sense unreasonable. But they may entail factors not present in earthly counterparts. So much for b, now c - This Is Particularly True In the Question of Justice, Since Earthly Courts, In the Nature of Things, Cannot Fully Administer Justice. We have to recognize that as a fact that it is necessary that our courts have an idea of justice. If we do not, we speedily fall into a terrible situation. Our courts must have an ideal of justice. It is very common for our courts to show a picture of the blind goddess holding the balance in front of her. She can't see - there's no subjective thing enters in, it's purely a matter of pure justice we're trying to apply. We must have the ideal. But we cannot apply the ideal in human life for a number of reasons. (1) Human Judges Cannot See The Heart. Pure, true justice must take into account the attitude of the heart, not simply the actions. A man can make a mistake, a simple mistake, which can work terrible devastation. A man can have a most terrible, wicked attitude of heart and be afraid to do anything about it. Or he can try and simply fail in his endeavor. The human being cannot judge the heart but it is the heart that would determine justice, certainly, rather than the results. So that we can't have real justice because we can't see the heart. (2) Human Judges Must Look At Results Rather Than Attitudes. ^{Christ} ~~Jesus~~ in the Sermon on the Mount makes it very, very clear how culpable our attitudes are and how terrible. And how the attitudes that everyone of us has shown at times are as bad as any attitudes ever shown by the worst murderers. But the human judge cannot deal with the attitude, he must deal with the results simply because we cannot see the heart. You will read it in the paper most any time about someone who has been attacked and seriously injured. And the man who attacked is being held in jail, waiting to see whether the other person lives, because if the other person dies, then he can be punished as a murderer. If the other person doesn't die, the penalties are far less. And yet what makes the difference may be the skill of the physician, not in any sense a comparative ~~is~~ greater or lesser crime on the part of the man who performed the act. And that is true in so many different aspects in human life. It is utterly silly to have the skill of the physician determine how severely a man is punished.

It's not just but it is necessary in human life. We cannot come near to the application of true justice than that. Number (3) Human Judges, Being Limited In Knowledge, Cannot Deal In Absolute Justice. I spoke of their not seeing the heart, their having to go by results rather than attitude. Now the human judge doesn't know the full background. We try to learn something of it. It makes a big difference - something is being done along these lines. It used to be a hundred years ago that a person who's committed a crime might be treated as a murderer even though he was really not responsible for what he was doing. Today we go to the other extreme and they make a plea that a man was "temporarily insane" during the few minutes when he performed the crime. And sometimes they get away with it. Of course there are doubtless cases where it is true - where a man is really out of his mind and it's not just to treat him like a man who in cold blood set about to injure someone else. (4) Human Judges Are Hampered By the Universality of Sin. If everyone were punished for his real acts, everyone would be in prison. The judge has to deal with the events as they come before him, with the particular charge that is made. And he has sin within himself also which makes it impossible for us to let judges play God. I was so impressed once when I went to municipal court in Wilmington and I saw this man up there with his black robe on and the way that he played God was really very inspiring to watch. There was somebody brought before him who had made a disturbance in a taproom. And the question was why had he made the disturbance. And he tried to get into the real cause of it and show the family situation involved and how about the people who apprehended - what their personal morals were. And he tried to deal with it like a Solomon in giving perfect justice to the different people in it. And really I admired the way the man stood up there and took case after case in this municipal court in Wilmington and handled it in such a way that the

End of Record 80

get into the merits of the cases to see what the real situations are and deal so fairly with all of these people. I really admired the man. You can imagine how shocked I was six months later to read in the paper that this judge, who was also a lawyer, had been convicted of embezzling funds from a widow who had put her money in his hands to take care of, and he had so juggled accounts that it'd all gotten into his hands so that none of it remained for her and as a result he was fired from his judgeship, was put into the workhouse and Delaware was one of the two or three states left in the union which still had the whipping post. And the question which was under discussion in the editorial of the paper was whether for so heinous a thing as the way this man had treated this poor woman - robbing her of her money - whether it would not be a proper thing in this case to have the whipping post administered to him. And here was this man who was a judge, who had stood up there and played God, and yet in his heart there was that sin such as there is in everybody, and in his case he found opportunity of expressing it to his own advantage in this way. The judges are all sinners and they cannot administer justice. And so we have to work out systems of trying to use our courts in order to get along for the welfare of all of us in a condition of sin - altogether different from what it would be with not a man playing God but with God actually ruling, or what it would be in a situation where there was not sin in the judges as well as in the people. And so we say number (5) Human Judges Must Quite Generally Think of the Welfare of the Body of Citizens As An End In Itself Rather Than Of the Principles of True Justice. An interesting illustration of this is the development of our laws in relation to debt. 150 years ago in England, I guess in this country too, if a man went and borrowed money from somebody else when he had no means of repaying it, he was able to fool the other person and make them think that he could get the money back of them, so they lent him money and he took that money and he spent it and enjoyed the results of it and there was no way to pay it back, the courts quite properly considered him in exactly the same situation as if he had stolen the money, as if he had broken into the other man's house and had taken it without his knowledge. It amounts to the same thing - instead of using physical force, he had used lying words to make the other man think that he had the ability to return it or that he had the desire to return it. And consequently the other man would go to the court and say, "This man has borrowed money from me and he is not paying it back" and the courts would very justly put the man into prison as a proper penalty and result for stealing money in

this way - of persuading somebody voluntarily to give it to you under false pretences instead of actually going and knocking him over the head and taking it away from him. The moral situation is exactly the same whether I hit you over the head and take something out of your pocket and run off with it or whether I come up to you with lying words, leading you to think that I'll give it back to you next month when I have no intention in the world of doing so. The moral principles are exactly the same. And so it was very common for people to be imprisoned for debt. But it was found that there were so many cases in which a man was unable to pay his debts, not because of his own intentional robbing somebody else, but because things hadn't worked out the way he had expected, when he really had thought he would be able to repay it. And it was also felt that the man who lent him the money should have been a little more careful and investigated first as to whether he could return it before he lent it to him, that it became a principle of our law that there is no such thing anymore as imprisonment for debt. Now logically and morally there's just as much reason to put a man in prison for lying to you about his intention to repay the money that he persuaded you to lend, as for putting the man in for stealing into your house and taking it off when you're not looking. But for the welfare of the body politic, for the welfare of the citizens as a whole, it was adopted as a principle that for debts all that you can do is to seize his property. And if he doesn't have any property there's nothing you can do about it. Here's a rich man comes along in a car and he's a little bit careless and his car hits yours and does you some damage and he has to pay you, or his insurance company has to pay you. But here's a man that has no money at all and he's got an old run-down car, in which, however, he's able to go pretty fast and he pays no attention to anybody else and tears down the street ignoring the danger to others, and his car jams into yours and knocks it over and does you tremendous damage and the fellow simply has no insurance and has no property and there's nothing you can do about it. You're just out your car and you can't get a cent for it. Morally ~~the~~ pure justice would demand that the man's attitude of heart be punished. But we have adopted the principle that imprisonment for debt is not allowed anymore in our country. If you lend somebody some money it's up to you to make the judgement that they'll be able to pay it back because if they can't pay it back there's nothing you'll ever be able to do about it - your're just out your money. And that's not moral, it's not just, but in a world of sin it is the best expedient we've been able to work

out for getting along and keeping the body as a whole running fairly smoothly. And that quite naturally leads to principle number (6) That Principles of Human Justice Are Constantly Changing. The matter I just gave of the matter of jaib for debts is a good instance, of course, of that. A man was telling me one time how he worked for a collecting agency. And he said, "If you would go into a house and say 'I'd like to see so-and-so about a debt that he owes that he hasn't paid' why that man could bring proceedings against you and could have you put in jail or fined ~~XX~~ for having advertised the man's debt." He said that he couldn't leave a note on the table where other people in the house could see it asking the man when he would pay his debt because that would be illegally advertising the man's debt. So he said what he was going to do was to get a car~~l~~ and just put on it an advertisement for himself saying, "I collect bad debts". That way he wouldn't be accusing anybody else of not paying their debts but he said if he stopped the car in front of a house and left it there while he was inside for awhile, they probably would^{a.} pay rather quickly (9.). He would be free from any injury. He hadn't said the man owed him anything. He was just advertising his own business. Well, it shows the nature of the little technicalities which are necessary if the administration of human justice but which don't enter in to real justice. And so these various points I've mentioned here under c, this is particularly true ~~XXXX~~ in the question of justice since earthly courts, in the nature of things, cannot fully administer justice. Nevertheless we go on to d - Yet Human Courts Do Have, To A Limited Degree the Idea of a Penalty Being Paid By Someone Else. Under that number (1) Four Types of Punishment Are Found In Human Courts. These four are ~~A - Fines~~, B - Deprivation of Liberty, C - Infliction of Pain, D - Death. These are the four types of punishment of which we naturally think when we think of punishment and (11.5) of justice. We find in the Old Testament specific commands involving this third type - infliction of pain - an eye for an eye, a tooth for a tooth. There are circumstances under which pure justice, true justice would demand that sort of treatment. A man who maliciously puts out the eyes of another, true justice would mean that he would lose his own eye for it. And 400 years ago this type of punishment was extremely common in all of our courts - infliction of pain. I don't know how it is today, but 10 years ago Delaware was one of the very few states ~~XXX~~ of the union which still had the whipping post. And I was at a meeting one time at which there was a debate over the question: Should Delaware maintain the whipping post or should it be discarded? And one man

made a big argument for its maintenance. He said there are types of crime to which nothing else will serve as a deterrent. He said Delaware has never had a major case of kidnapping and he claimed the reason was the kidnapers knew that in other states that while there was a certain danger of the death penalty, I don't know whether they yet had it at that time, yet if there was not actual killing that that was extremely unlikely, and otherwise it was a matter of being in jail for a certain time and getting out, but that they were afraid of whipping and that they did not have (13.) and that he thought they were other things. He thought that it was a good thing to maintain. It is the general attitude of our whole ~~USA~~ feeling in modern times is against it and our courts have done away pretty generally with the infliction of pain or bodily injury as punishment for any sort of crime. Certainly not any principles of pure justice - there are many crimes for which nothing else would seem to be a reasonable retribution if man were (13.75) But the question is whether man is sufficiently capable in a world of sin, for it to be a desirable thing for man to attempt to use. So it has pretty largely disappeared

End of Record 81

So that today, the crimes for which death is the penalty, are very, very few. So that that leaves that most of our crimes are treated in one of two ways - either with fines or with deprivation of liberty. And so I make number (2) Only The First Two of These Are At All Common Today. That is most of the penalties, which are given in our courts today, consist either of fines or of deprivation of liberty. Number (3) The First of These (Two Main Types of Punishment That Still Exists Today To Any Great Extent In Our Courts) Is Regularly Admissible To Payment By A Third Party, Even Though Often It Is To Some Extent Interchangeable With the Second, Which Is Not Thus Transferrable. That is, that is our attitude today toward this. Very often - I remember when I was in college, prices were much lower than they are today, but I remember one of our faculty members went 10 miles over the speed limit in a certain section of Los Angeles and the penalty given him was \$10.00 or 10 days. And at that time that was quite common - so many dollars or so many days/in the county jail. Today there are many, many things for which the penalty is an alternative. You can pay a certain fine or you can spend a certain amount of time in the jail. So many dollars or so many days. Well I suppose what we consider as the more heinous crimes are not payable in fines but require imprisonment or death rarely. But imprisonment is the usual thing. Yet probably the greatest number of inflictions in our courts today consist of fines. And I remember when I was in college and just the week I graduated, the ~~XXXXXXXXXX~~ police came down and they stuck in a little ball right in the middle of the corner just two blocks from the college, where you left our little side street and turned up on a somewhat more main street as you went out toward town. And they stuck this thing right in the middle of the intersection. I don't know how it is now in Los Angeles but at that time there were a great many of these in different parts of town. But there'd never been one there before and the law there was that in turning any corner to the left you had to go around the center of the intersection. So here was this. So I came out from the college and I didn't even notice it, and I turned the corner as I usually did. I suppose I went around the middle of the intersection, maybe I didn't - I didn't notice. But when I got half a block down the street a policeman stepped out from the corner of a building where he was hiding and stopped me and looked at my operator's license and gave me a summons to appear in court. So they got about 30 of us that morning that way and I think 25 of the 30 had friends who were connected with the court so only about 5 of us showed up. The rest didn't have any. But I went down to the court the next week and I got to the court and I

waited and they called the name of one of the other students. He stepped up and they said, "You are charged with not going around the corner of the intersection. Are you guilty or not guilty?" He said, "Guilty." So they said, "Fine - \$15.00." And then they called his name again and he said, "I just paid". "Well", they said, "but you didn't have your operator's license with you at the time." He said, "No, it was in my other suit. I had just changed." "Fine - another \$5.00" So he said, "I've only got \$3.00 on me". "Well, go up to jail then - over here." So he went over and sat next to some thieves and criminals there waiting to be taken off to jail. He sat there waiting. Then there was a girl in the senior class who got up there and she stood very prettily and faced the judge and when she said, "Guilty or not guilty?" she said "Guilty of failing to go around the button but not guilty of failing to go around the intersection." So the judge asked her wasn't the button in the center of the intersection but she insisted they'd put it too far on the side. And the judge didn't feel like taking the time to go and make a thorough investigation so he said, "Suspended sentence". So then immediately they called my name. He said I was charged with not going around the center of the intersection and "Guilty or not guilty?" I said my case is exactly the same ~~IX~~ as that of Miss Savitts. So there was nothing he could do/^{but let me go too} - he didn't even give me a suspended sentence. So I could walk out of the court a free man but the other fellow was sitting over here with the hardened criminals waiting to be taken over to jail. But I had had warning of what kind of fines they were apt to give in that court so I had come prepared as he didn't. So I stepped up to the bailiff of the court and I handed him \$20.00 in cash and they let the other fellow go. I am glad to say he repaid me a week later for it. But they didn't necessarily know anything about that and they didn't care. I stepped up, I paid his fine, he was free. And that is the common accepted procedure in our courts. Fine a man - that is the penalty for the crime. The man is responsible for the theft - if he doesn't pay the fine he will be put in jail. He may be punished severely if he doesn't pay the fine. But anybody can pay the fine - they don't care who pays the fine so long as the fine is paid. That is the principle of the possibility of the transferring of a penalty is admitted in our courts and regularly used as far as the penalty consists of a payment of money, but not as to other means of punishment. That is, in our courts, in our situation, as it is today, it is a standard accepted. And so our point here was that human courts to a limited degree have the idea of a penalty being paid by someone else and that the fine,

the first of these, is regularly admissible to payment by a third party, even though often it is to some extent interchangeable with the second which is not thus transferred. Well now of course somebody may say, "What's the justice in that?" And of course the answer is that there is no such thing as true justice in human relations. Because, as a matter of fact, you take a fine - and how can it be equal? Here is a man that you find \$15.00 and he's got to go to a lot of work and effort and struggle to get that \$15.00. It puts him in a tough situation to get it. There's another man to whom the \$15.00 doesn't mean more than 15¢ would. There is an inequality there. Well, then should we do away with fines altogether? It seems to be a good expedient to use fines. And we do it. But other types of punishment are ^{no} less unequal. I was reading about a penitentiary where a man was released and they got a telegram, "Please save my cell for me - be back next week!" Wanted his same cell back. He found living much more comfortable there in the penitentiary than he did anywhere else. They say that there are a number of people in our penitentiaries who stay there right along because to them it is a more pleasant life than they are capable of - or perhaps not "capable", perhaps they haven't had the training or the background to know how to win for themselves a place in life that will be more satisfactory than that to which they have been accustomed. But you'll find that every winter in our cities that there are men who perform some minor misdemeanor in order to be put in where it's warm and where they have regular meals provided for them. It's no punishment for those men. It's no calamity for them. While there are other people to whom a day or a week is a terrible penalty. It varies tremendously with the individual. It varies with the type of the punishment. You take the way some of our people are treated in prison now - they're put on a farm somewhere where they have everything you might say that could be pleasant for them and hardly a guard in evidence there. They're really almost treated better than the average person who's outside. The object is rehabilitation and if it works it's good because our purpose is not true justice - we cannot do it under human circumstances. But there is inequality of all sorts. But it has seemed to be a reasonable thing in the development of our (11.) to have fines such that this phase of the penalty can be transferred, can be applied by a different person. It is simply a recognition of the fact that there is such a thing as penalty which inheres upon a sin, that must be paid but that there are certain things under which the penalty can reasonable be applied by another person. Now of course for us to make all penalties inter-

changeable would probably not work in human circumstances on account of the sin that is in us and the inequalities. We've worked out a system which works fairly well but it is far from satisfactory but it is perhaps better than any other/that man under present conditions is capable of developing. However, we should go on to ~~XXX~~ (4) - This is a little different but I think it should be mentioned here for the sake of completeness. (4) Also Our Courts Recognize To Some Extent A Liability of a Parent for a Child's Misdemeanors I don't know to just how great an extent that is carried out but I do know that the principle is operative to some extent - that the court recognizes the responsibility of a (13.) under certain circumstances. Then small (e) - still under (6) The Objections to One Bearing the Penalty of Another - (e) It Is Vital, However, To Note That the Atonement of Christ is In Some Regard Very Different From Any Earthly Situation. Under that number 1 - God Knows All of That and Is Able To Mete Out True Justice. That is different than the situation with any earthly judge. You can think of a penalty as a definite tangible thing which can be to some extent separated from the sin that is the cause of the penalty. With God, who knows all the facts and understands them in a way that you can't expect of a human judge who has to look at the results rather than simply at the attitude - yes? (Student question)

End of Record 82

the judgments upon this earth, that into them would enter to quite an extent some of the same principles that must enter into human justice today. That is to say that prevention and general effect have to be very largely

and consequently you find cases in the Old Testament where ~~there~~ there are severe judgments meted out in order to try to stop a thing before it got started, judgments which are not at all ~~extreme~~ extreme in view of the attitude which is back of the act, but which would be very ~~extreme~~ extreme sometime if

you think only of the actions. From the human viewpoint they would seem unjust because we couldn't possibly apply them wherever that same act occurred. But God sees the attitude - they are not too severe in line with the attitude but He does not mete out similarly to everyone that has that attitude. But to some at the beginning of (1.5) in order to

warn us of the nature of the punishment which we will all receive in eternity if we are guilty. Yes? (Student question) A judgment like that performed by human beings is because we are not able to mete out justice. But a judgment like that performed by the Lord is certainly not harsh for the attitude which is involved. It would not be harsh judgment if He destroyed everyone because we all for our sins, for our disregard of His laws, deserve far worse than that. In fact our punishment in eternity, if we remain in our sin, is so great that ~~in~~ in comparison the mere fact of being killed on this earth, is nothing. But into His judgments in the Old Testament there enters to a very large extent, His preparation of the way for the maintaining of the truth of God ~~is~~ intact in one piece and keeping it from

(3.). So that there was an objective in mind which was served by it. And from the viewpoint of absolute justice, if this life was all, it would be unjust because similar is not meted out to all of us. You might say for that matter God punished the Israelites for their sins, sending them off into captivity. The people who took them into captivity were a hundred times worse than they were. The moral life of the Israelites was way superior to that of the Babylonians and the Assyrians but God was judging them in line with the opportunities they had. And He was punishing them for their attitude, not for their

(3.75). It's a very good question, very vital. Well the atonement of Christ then is different from any earthly situation because number 1 - God Knows All the Facts and He Is Able to Mete Out True Justice. Number 2 - Man's Sin Against God Deserves Eternal Suffering. Number 3 - God, the Righteous Governor of the Universe, Agrees to Permit the Transfer of the

Penalty/In This Case. That is to say, we are not saying that there is a principle that any penalty can be transferred, not at all. But we are saying that in the case of the atonement, God, the righteous governor of the universe, for reasons sufficient to Himself, has agreed to permit the transfer of the penalty and in any system of justice there is someone who has an authority to do what seems right to him. We have it in our state - a governor can pardon a criminal. Now it is not understood, it's not expected that the governor will just arbitrarily pardon criminals but it is our feeling that there are cases which require special activity in which there are special alleviating circumstances and there should be a power resident in some responsible person of making a special arrangement where he thinks wise. And consequently we permit a governor to pardon a criminal. I remember fifteen years ago - they had a big case here with officials from the federal government coming in to try many leading citizens of Chester, Pa., on charge of conspiracy to break the Volstead Act and the ~~amendment~~ amendment against liquor. And they had a case which went on for weeks which involved very prominent politicians in Pennsylvania and they proved their case that these people had conspired to sell liquor freely and to break the Volstead Act and they convicted them. And then when they had been convicted, just then the prohibition law was repealed. And immediately it was said, "Well now, this law that these people have been convicted under is no longer in existence. Therefore these people should go free." And the thousands of dollars that have been spent and the days and days of active work that had been spent in proving that these men had conspired together for their own financial advantage to go against the laws of this nation, were simply forgotten and they were released and there was no penalty against any of them. I thought at the time it was utterly unjust. After all they had conspired to break the law whether the law had changed now or not. But it is an accepted principle of human jurisprudence that somewhere in the body politic there is a supreme authority which can set aside penalties for reasons which he thinks wise. Now this is altogether different from that. It destroys the justice of the universe if God can simply set aside penalties. But God, as the supreme governor of the universe, can agree to permit the transfer of a penalty when He thinks wise. Well, we will continue there tomorrow.

A question has been raised questioning the possibility that one should bear the penalty of another and under that we looked at A - The Fact Is Clearly Taught In the Scripture as we have

seen. B - Human Analogies Will Not Necessarily Determine Divine Truth. C - This Is Particularly True in the Question of Justice Since Earthly Courts in the Nature of Things Cannot Fully Administer Justice. D - Yet Human Courts Do Have to a Limited Degree the Idea of a Penalty Being Paid By Someone Else. And we notice there that fines, which are the commonest penalties in human courts, though not the strongest by any means, can regularly and readily be paid by anyone. And then E - It Is Vital, However to Note That the Atonement of Christ Is In Some Regard Very Different From Any Earthly Situation. Under that we notice 1 - God Knows All the Facts and Is Able to Mete Out True Justice. 2 - Man's Sin Against God Deserves Eternal Suffering. 3 - God, the Righteous Governor of the Universe Agrees to Permit the Transfer of the Penalty in This Case. And we noted that there must always be with any law a supreme authority which can determine how it can be done in absolute fairness. And we have certainly not laid down a regular principle that any penalty can be borne by anyone. But we are noticing the fact here that this is a matter which God, the righteous governor of the universe, permits - which He considers to be fair and

(11.). Now we have of course, the same thing that our government permits the transfer of a fine, no question is ever raised on it. We do not permit the transfer ~~the~~ of time in jail. The deprivation of a man's time is something which can't be transferred but the deprivation of a man's money can be. And yet for many things we have the alternative - so many days or so much fine. And to some people ~~time~~ ^{one} is much more important and to some the other. Actually to some people the deprivation of liberty is no penalty at all while to other people it would be a very terrible thing. And the same exactly is true about the fine. But we arbitrarily permit it in the one case and do not permit it in the other. I don't say it's altogether just or reasonable the way we do it but it is the best we've been able to work out yet. Now God, with His infinite wisdom feels that it is just to permit this particular transfer of sentence. ~~XXXXXXXXXXXX~~ (Student question)

Well now history is a very big field. My guess is there have been but I do not know the facts. In our present arrangement it is not permitted. In our present arrangement in this country at least, in our western civilization. But I am sure there have been cases - there is an old story, maybe some of you are familiar with it, from Greece - I don't know whether it's history or legend. I think it's history - of Damon and Pythias who were supposed to be two very close friends. And one of them had been seized by the ruler of a certain area in Greece and was ac-

cused of a certain crime. I think as a matter of fact perhaps he was not guilty but he was considered to be guilty and he was sentenced to be killed. And the sentence was to be executed after three weeks and he begged that he might be permitted to go home which was outside of the territory of the ruler and see his parents and promised to come back. And the ruler said that he could not permit that he was sure he wouldn't come back ~~XXXX~~ if he did. And then his friend interposed and said, "Put me in prison in his place and if he doesn't come back you can kill me in his place." And the king readily agreed to that and put the friend in prison in his stead and let him go. And he went home and something happened at home that delayed him. And then he started back and ran into a flood or something that held him back so that he was quite late in coming. And of course they had no telegraph in those days. The king and the people naturally thought that he'd just run off and let his friend take his penalty and so they brought the friend out and they were all ready to execute him when this man came running up. He'd been rushing the last part of his trip just as fast as he possibly could in order to get back and save his friend's life. According to the story the king was so struck with his love for his friend, that he would insist on coming back when the friend was ready to bear the penalty for him, that he forgave him and released him altogether. Now it's years since I read the story and I may have some of the facts ~~XXXX~~ erroneously in my memory. But it would show that there was a case where it was considered to be permissible by this particular ruler

End of Record 83

(Student question) I know that in the United States it was considered up until I don't know how recently, but at least within the last hundred years it was permitted. Because in the Civil War there was a draft in which men's names were drawn by lot, at least they were in the early part, and these men were drafted and a man had to either go or give a substitute that was acceptable and it is my impression that when Grover Cleveland ran for President of the United States that the opposing party in the (1.25) said that he had been drawn to fight in the Civil War and that he had hired a substitute and that the substitute had gone in his place and had been killed and that therefore he should be considered as having given his life for his country and not as available now to be elected president. But that was considered perfectly all right at that time to hire a substitute. Now of course I know it is not now because we had a case in - I guess in both wars wasn't it - Grover Cleveland Bergdoll - I think he was named after Grover Cleveland. He was a very wealthy man who was drafted and who fled this country I think, went to Germany, who escaped being in the army and then he came back secretly after the war and hid here for a long time before (2.). He wanted to be in this country, he wanted to be a citizen of this country but he wanted to avoid service. He was a very wealthy man - I think eventually he went to jail - in the last ten years didn't he? Served at a prison fort for it. But he of course would have gladly paid a large sum of money to be excused from it. But he was not permitted to pay a sum of money. He was sent to prison. If he had broken a traffic law he would have been fined the same amount that I would be fined. He would simply pay the money and never even notice the difference. But to some others of us the payment of a fine might be a much heavier loss to us than a certain amount of time deprived of liberty. It is a matter on which custom varies but the essential principle that there are conditions under which a penalty can be transferred is one which is recognized to some extent in all countries (3.25). And of course it is something which has to be regulated and the atonement does not rest upon a general principle by any means, that any penalty can be transferred, not at all. But the penalty can be thought of as distinct from the attitude of mind, of sin, or the human quality that produced the crime - we do that in all of our courts, in all of our jurisprudence. It is a distinct thing and the penalty can under

certain circumstances, in certain cases it is possible for it to be transferred - that is recognized in all jurisprudence. And we are noticing now as number ~~E/X~~ ^{that} The Atonement of Christ is in some regards very different from any earthly situation. There are circumstances about it which make it very different from simply a matter of my doing something wrong and somebody else paying the penalty in an earthly court. There are some very definite unusual features of it - first, that God knows all things and is able to mete out true justice; second, that man's sin against God deserves eternal suffering; third, that God, the righteous governor of the universe agrees to permit the transfer in this case; fourth, that Christ's bearing of the penalty is entirely voluntary. And this is a matter which should be definitely borne in mind in this connection. Christ's bearing of the penalty is entirely voluntary. People will object to the substitutionary atonement on the ground that it is unjust. It is wrong when someone has committed a crime, to punish someone else for it. We readily agree that when one has committed a crime, to single out another and punish him for it would be wrong, would be ~~just~~ unjust, would accomplish no proper purpose. That is the thing which is often done in war when an army is holding a territory and the people in the territory injure the soldier. Hostages are seized and often executed. Probably all armies in the world have done this but the opponents have always objected that it was unjust and wrong to take individuals and to punish them for the misdeeds of others. ~~But~~ But this is a selection by the law of the bishops and forcing upon them a penalty for something they have not done but others have done. The atonement is altogether different. It is a voluntary act on Christ's part, taking upon Himself the penalty - not an infliction upon Christ of a penalty which He does not deserve but a taking upon Himself by Him of the penalty which others deserve. It's a very different thing. That is extremely important - the voluntary nature of the bearing of the penalty on the part of Christ. He says, "I lay down my life. No man taketh it from me. I lay it down of myself." He did not owe a debt to the universe as we do - we who are children of Adam upon whom death has come for our sins and all of whom will die if our Lord does not return first. We owe death for ourselves - we cannot give our lives for anyone else - we owe the debt of death for ourselves. Christ did not owe - he had the power to lay down His life and the power to take it up. He laid it down voluntarily on our behalf. Then number 5 is a very important matter in this connection. Christ

the Value of the Suffering Is Infinite. This is brought out in Revelations 1:5-6 where the prayer is made unto "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." He is a divine person and consequently the value of His suffering is infinite. We read in Hebrews 9:28 that "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews has a long section dealing with the efficacy of the sacrifice of Christ. It says in 7:25 "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And 7:27 - "~~XXXX~~ 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." He is a divine person and consequently the value of His sacrifice is infinite. Number 7 - It Is Readily Admitted That Human Justice Cannot Permit a Transfer of Penalty Where It Is Felt That This Would Result In An Attitude of Indifference Or Hostility To Law

End of Record 84

But we should note that Christ's atonement wins for us, not merely freedom from the penalty of sin, but also a new nature, growth in grace, and eventual perfection in holiness. That's a very important point about this matter of the possibility of transfer of penalties. Now look at the statement - the first part of it said that human justice cannot permit the transfer where it is felt that this would result in an attitude of indifference or hostility to law. Surely that is the reason why, in human justice the transfer of the deprivation of liberty is not permitted. A person has committed a crime - he must, himself, serve the time. But if it's a matter of a fine, somebody else can pay the fine, Now why if somebody else can pay a fine, can't somebody else take your place in prison. Certainly because it is felt that this would result in an attitude of indifference or hostility to the law - if a wealthy person could simply hire somebody else to represent them. And therefore it is this the person must do himself. Now of course, as a matter of fact that is just as apt to come in some cases from a matter of a fine and there are individuals in whom it would be exactly

(3.75) to whom the deprivation of liberty is no penalty at all/but

to whom the money would be much more of a penalty. But that is the reason surely why we do not permit it. But in the case of Christ the Scripture never presents the idea that we can pay the penalty and that ^{if} somebody else pays the penalty, we can go ahead and sin as before.

There's no such thing. Christ's atonement does not win for us merely

(4.25).

We are told that he died that whoso believeth on him might not perish-but it doesn't stop there - but might have eternal life. All those who receive from him the relaxation of the penalty also receive from Him a new nature. They receive sanctification, they receive growth in grace, they receive the assurance of eventual perfection in holiness. The atonement does not merely win for us the removal of penalty. That is a vital part, a necessary part, the first and primary part without which nothing else can come. But all of the things we have in the Christian life are the result of the atonement. All of them are won(one!) for the truth of the Word of God. In the one you cannot take part without taking the other. It all comes together and consequently this reason why we would not readily permit the transfer of certain types of penalties from one individual to another, this reason does not apply here at all. (Student question) Now that is a very, very interesting question. That's more of a question of inspiration isn't it rather than of atonement? (Further student question)

No, I don't quite think so. I think that as I Peter says that they to whom was revealed, that the prophets predicted the sufferings of Christ and the glory that should follow and they were searching into what or what kind of man or time the spirit of Christ which was in them did signify. I think that they understood a great deal. They probably understood a great deal more than we realize. And one thing - they had the background of the sacrifices. They had the whole extensive sacrificial system which the Lord had introduced and which they had had for years whereby the guilt was transferred to the sacrificial animal. And the animal was killed for their sins. And so there are a great many of these concepts which were doubtless familiar to them directly or indirectly; that is, either consciously or to some extent. Some concepts would be more familiar to them than to us because that had not been continued in this dispensation. And so we learn the thing directly in reading about Christ where they had the concepts drummed into their consciousness week after week. And then Isaiah fit in with that. Probably the chances are that Isaiah understood a good deal more of what his prediction meant than the people understood to whom he gave it. But it's hardly likely he understood all of it. He understood a good bit and the Lord enabled him to go beyond what he actually understood but probably some of them understood a great deal and probably all of them understood some. I don't think that it's simply a matter - now the Lord - conceivably for instance the Lord could give me a formula for an atom bomb which he could reveal to me and I could write it down with a lot of mathematical and chemical symbols and I'd have no idea what any of them meant. I could write it down and I could go and take it to a scientist and he could proceed to make it and I would just be a telegram, a messenger in the way, knowing nothing of what it was. Well now the Lord could do that but I don't think that He did it. I think that in His messages in the prophets all through the Scriptures they understood a great deal but I do think that He gave them material beyond what they understood so that there are added things and added understanding that later ages can get. But the basic essentials of these I think they did understand. (Student question) Yes, that is an omission which I'm not sure any of us can fully understand. It is a point which has been recognized by the Christian Church right from the beginning - I think by all parts of the Christian Church - that the sufferings of Christ have a meaning and a significance far beyond what any suffering by any ordinary human being could mean. You might say, "What does

this mean, one man being crucified? Why there were thousands of people who were crucified. Many, many have been crucified. But Christians from the very beginning have recognized that in the crucifixion of Christ there's something different, there's something beyond the meaning of any human being being crucified. And the reason for that is that He was God - He was God, He was sinless, He did not deserve to die for Himself. There was an infinite value in His sacrifice far beyond anything that could be imagined for the sacrifice of (10.)

It is a mystery - in the atonement there is an element of mystery as there is in all of God's dealings - but particularly perhaps at this point in the infinite value of the sacrifice.

Well that point 7 then was a rather long one and I think we have considerable evidence on it in various Scriptural statements. Look at Romans 8:2-4 where we find that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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."

In other words - He did not come simply that we might be released from the penalty of sin and left exactly as we were. But He came that the righteousness of the law might be fulfilled in us. He came that we might be not only released from penalty but that we might be given a new life, that we might be enabled to walk in the spirit and not simply in the flesh. ~~THE~~ Our sanctification is a result of the atonement. It is secured by the atonement. II Cor. 5:15 - "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." He did not die that we should simply be released from the penalty of sin and let to go and sin over. He did not die that we should simply be made like Adam was - innocent but subject to probation. He died that we should live unto Him. We read in Ephesians 5:25-27 - "Christ also loved the church and gave Himself for it" - why did He give 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." Our sanctification is included in the atonement, not merely our justification. It is a result of the atonement. It is won by the sacrifice of Christ. Col. 1:21-22 - "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

unreproveable in His sight." Not merely to present you unblameable but to present you holy and unblameable and unreproveable in His sight. ¶In the body of His flesh He hath won for you not only justification but also sanctification. 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." And Hebrews 9:14 - "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?" The blood of Jesus purged our conscience from dead works to serve the living God.

End of Record 85

who, His own self, shall bear our sins in His own body on the tree" does not continue that we should be free from the penalty - that is true in the vital part but he continues "that we being dead through sin, might live unto righteousness." Our sanctification, our living unto righteousness is a part of the result of the atonement won for us by the death of Christ on the cross. And then a sub-point under this number ~~6~~ - a small (a) It Should Also Be Noted That Reception of ~~XXXXXXXXXXXX~~ the Benefits of Christ's Death Is Inseparable From True Repentance on Our Part. Here of course we are in the divine sphere, the sphere of God's mysterious dealings. But it is necessary that one ~~XXXX~~ truly repent of the sins for him to be a recipient of the benefits of the atonement of Christ. And of course that is - I'm sure that many an earthly judge feel justified in remitting a penalty on assurance of true repentance. I'm sure that many would if there were some way and I'm sure there is many a case in human justice where a parent has done much for an erring child and where the judge has felt it proper in view of what the parent has done to make certain concessions or certain lightening of the penalty with the understanding that the child also is repentant. Now repentance is not the cause of our forgiveness, not at all, but it is always there ~~is~~ in those who benefit by the death of Christ. Now that concludes the discussion of number 6 under E. That is it concludes my present discussion of this particular objection - The Possibility That One Should Bear the Penalty of Another. The atonement, like everything else in the universe, is a divine mystery. There is much that we don't understand. But there are in it also certain factors ~~XXXX~~ in which we can at least find analogies to human experience and certain definite differences from human experiences which we can observe and ~~XXXX~~ thus see that while it is not something which reason could have worked out and predicted, yet it is something which we can understand to quite an extent. And then we take up as number 7 - this is still under E - the fact that the atonement is substitutionary - number 7 - Consideration of the Objection That To Allow Our Penalty To Be Borne By Another Is Bound To Result In Disregard of God's Law. There are those who say that the atonement is injurious in its practical tendencies, that you cannot have holy or righteous or godly or law-abiding people if they believe that all their sins - past, present and future - have been borne by Christ, that He suffered for them and we have therefore no penalty to fear, no reason to think that there is danger for ourselves in it because He bore it for us. This objection then is a very common objection to the substitutionary atonement - that it is injurious in its practical tendency because it will result in disregard

for God's law. And it must be admitted that as a matter of theory it sometimes does result in such a disregard. There are those who, talking about faith in God, will speak as if they had no interest in God's law because Christ has redeemed them from the law, He has saved them from it and you can get the impression from what they say that they think "We can go out and live any way we want. Christ has saved us. There's no penalty on us anymore." But actually true believers in the substitutionary atonement of Christ do not mean that even though their words may sometimes give that impression. So point a under this is - As A Matter Of Fact It Has Not Had This Result. The idea that Christ substituted for us, that on the cross He died in our stead, that He bore our penalty, has not had this result of leading to disregard for God's law. As I said, you will find people who will give you that impression the way they talk but that is not what they mean. It is a misunderstanding. And, as a matter of fact, it's not had this result. A very interesting thing - if you take northern Europe - 100 years ago in northern Europe everywhere that was the picture of the substitutionary atonement, that Jesus bore our sins on the cross, we are free from the penalty - we live in Him and not trying to follow the law and avoid infractions of it which would send us to Hell if we make them. Whereas in southern Europe there has been for the last 300 years an almost complete control of that form of doctrine, which makes salvation not simply a matter of salvation by faith but faith and works combined. Christ has borne a part of our sin on the cross but whether we are saved depends on how we live now. I've seen magazines put out by Roman Catholics, widely distributed in this country, with big headlines "Salvation Not By Faith Alone" and of course that is one of their big arguments that this is immoral, this Protestant doctrine that Jesus paid it all, "all to Him I owe - nothing depends on how I (8.5) my salvation. It all depends on what He did on the cross." But the fact of the matter is that you find a standard of morality in the Protestant nations that is way ahead of that in Romanist nations. Now that is still true but it was far more true 50 years ago than today when there was far less modernism in the Protestant nations and the teaching of the substitutionary atonement was much more widespread than it is today. There is plenty of sin in Protestant nations but there is an attitude of regard for law far beyond that which you find in the Roman Catholic nations. You can see the difference when you go into Holland or into Switzerland - I was reading a couple of years ago - I was on my way over to Europe and the fellow next to me had a book, "Practical

Guide to Europe" or something like that, written by some American who had travelled around - and not giving just technical information but giving information which he thought would be helpful to travellers who wanted to go over and have a good time the way he did. ~~XXXXXXXXXX~~ It was a rather low-tone book - he was telling where you'd find all the fine nightclubs and all that sort of thing in different countries in Europe. And this fellow next to me happened to be reading this thing and I sat next to him in the plane and I read some of it. And I read this, "There are some countries in Europe like Holland and Denmark where the people are so disgustingly moral that if you were to leave a fifty dollar gold piece on the pavement and go off, you could come back five years later and find it lying. No-one would have done anything about it except that the government might perhaps have stationed a soldier there to watch it lest some foreigner might take it." Now of course that is exaggerated. Nevertheless it is true that ~~XXXXX~~ you can feel in those countries, you can feel comparatively safe about your personal belongings. While fifteen years ago they used to say about Italy that if you were in a compartment in the train it was wise to have your window of the compartment open only a little, not clear down because if you were looking the other way, people had ways of reaching something in and taking hold of your suitcase and pulling it out through the window and taking it off. And all visitors to Italy were warned fifteen years ago not to leave your things ~~XXXXX~~ ^{lying} around and look away even for an instant because they were told that someone might take them up and run off with them. Well now Italy is somewhat better in that regard than it was before, today. And the northern countries are much less safe than they used to be. But still by and large there is a distinction that there is much less law-breaking in the Protestant countries and a much higher level of morality on the whole than there is in Romanist countries. As a matter of practical effect it has not worked out that way - that the doctrine that you must watch how you live because you will be judged by your works and whether you go to heaven or not depends on what you do tomorrow or the next day - has not produced as high a level of practical decent living as the doctrine that all our sins, past, present and future, of those who believe on Christ were laid on Him and have been borne by Him. Well of course the practical doesn't prove it - it's merely an interesting point. It is a very interesting point. I was much interested, speaking to a Roman Catholic bishop, when he told me - he was from Ireland, very nice fellow and I just happened to run on to him - I think I swept snow off his front walk or something like that and he

was rather grateful to me for having done it. And I happened to run on to him and we stopped and chatted - I needed some exercise is why I did it - but I happened to see him and we stopped and had a chat. It was very interesting and we talked and he told me how he'd been a student in Rome years ago - he came from Ireland. And I told him about my student days in Germany. And he said, "When I was a student in Rome on our vacations we used to make a trip up to Germany. How green and beautiful everything was. How well kept and how clean!" He said, "I almost felt like I was going back to a desert when I went back to Italy." And I thought, as a matter of fact Italy is every bit as beautiful a country as Germany in every way. But the difference is that there has been a standard in Germany which is different from the standard which has been in Italy or in France - a very different standard. And the standard is purely of the Protestants. Well we go on from there tomorrow.

End of Record 86
(11/20/57)

Consideration of the Objection That ~~THE~~ The Substitutionary Atonement Is Bound To Result In Disregard For God's Law. We noticed last time small a - As A Matter of Fact It Has Not Had This Result. And I think we perhaps spent sufficient time on that. And then we might take up b- Paul Answers This Objections in Romans 6. So under b I'll mention 1 - The Death of Christ Delivers Us Not Only From the Penalty of Sin But Also From Its Power. Paul begins Romans 6 with the words, "What shall we say then? Shall we continue in sin, that grace may abound?"

The English "God forbid." is not a translation but I don't know how to translate it so I just gave the Hebrew . "How ridiculous! Nothing of the kind!" I don't know how to give it - it's an idiom, not literal certainly. "Let it not be so" certainly doesn't give any meaning to it at all. "God forbid" doesn't mean we're asking the Lord to make a special commandment regarding this matter - nothing at all. It's an exclamation. "How ridiculous! Of course not! There's nothing to such a thing~~XXX~~ that we should continue in sin that grace may abound. This is an utter misunderstanding," Paul says. One who truly believes in Christ, and believes that He bore his penalty, would even think of such a thing as continuing in sin. The death of Christ delivers us not only from the penalty of sin but also from its power. Verse 7 - "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." Verse 11 - "Likewise reckon ye also yourselves to be dead indeed unto sin" - not only dead with the penalty of sin but also dead to the power of sin - "but alive unto God through Jesus Christ our Lord." Number 2 - God Promises Victory Over Sin to Those Who Are Saved Through Christ. Paul says in verse 14 "For sin shall not have dominion over you: for ye are not under the law, but under grace." You're not in a situation where here is God's law and you must try to keep this law. You do your best but you can't help it, you stumble, you fall. Let's hope you can work hard enough to succeed. Let's hope that some time you can work up to the standard that God can accept. That is not your situation. **X** You are not under law in the sense in which no believer in the Word is ever expected to be under the law. You are not under law in that sense. You are under grace. Christ has borne your penalty but He has not merely given you salvation from the penalty of sin. He is also giving it from the power of sin. You are directing yourself to be dead unto sin and you are to know that it is His will that sin shall not have dominion over you but that He is going to give

you the victory over it because you are dependent not on your effort to keep the law but on His grace. So this was point 2 under b - Paul answers this objection in Romans 6 and then point c - The Fact That Christ Bore Our Penalty Does Not Lower God's Standard of Righteousness, Rather It Exalts His Justice and His Righteousness. We have people say, "Well now you ~~XXXXXX~~ don't have to worry about being good. Jesus has carried the penalty - that's that. Why worry about it?" You're not to worry about it but you are to recognize that the standard of God's righteousness is something that He does not do away with. He bears the penalty for you. He does not push it aside and forget it at all. He does not lower the standard, He exalts it. Point b was Romans 6 but in this statement we should read again Romans 6:1 and 2. "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? We certainly, if we truly understand that it was necessary that He bear such terrible penalty for us, will not think that the law is ~~XXXXXXXX~~ shown to be something light and that doesn't matter, but something that by God's grace we will carry out to the best of our ability. Romans 3:25-26 - "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." In other words He is just, He maintains the standard, He exalts the standard - He does not lower it in any way. And of course Jesus Christ, who bore the penalty for us, shows Himself, in His sermon on the mount, what the standard is in His words about a man who looks at a woman to lust after her, a man who has hatred toward his brother in his heart, how guilty he is. How terrible it is that a man were better to tear off his right hand than to go with his whole body into Hell. He shows that the standard is exalted by the fact that such a terrible penalty was necessary which we could not possibly pay. We could suffer eternally, as we deserve to, but that would not meet the penalty. But it was necessary that Jesus, God Himself, should die to bear our penalty. Then d - The Atonement Does Not Free Us From Obligation To Keep God's Law, But Rather Assures Our Ultimate Success In Reaching God's Standard of Holiness Through His Grace. We are not striving to keep the law in order that we shall keep from going to Hell - He has borne the penalty - but in bearing the penalty, He has made it possible for us to grow in grace so that we can eventually. Not that we are safe because we (9.). We are saved purely be-

cause of what He has done. Romans 5:21 - "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Even so might grace reign through righteousness - the righteousness of Christ is displayed and it will be displayed in us as He enables us to reach God's (9.5). This is utterly different from the Roman Catholic view which holds that Christ infuses righteousness into us and then that He sees the righteousness infused into us and justifies us on the ground of that righteousness which we perform which He has infused into us. He does not save us on the ground of anything we do, even what He does through us. He saves us on the ground of what Christ did. But as a result of what Christ did, He does give us His righteousness and cause us to go on from glory to glory as we grow in grace and to know that we will eventually reach the perfect state of holiness which is His will for us and His desire for us. Then e - The Atonement Provides the Very Strongest Motive For Righteousness - Gratitude and Love To Him Who Has Borne the Penalty That We Deserve! As far as the substitutionary atonement lowering the standards of righteousness, actually the person who is struggling in order to try to save himself, and he can't possibly do it, does not have near as ~~NEARLY~~ effective a motive for seeking to exalt God's righteousness, as the one who knows how much Christ did to bear his penalty for him, knows that God Himself suffered and died for us in our stead that we might be saved. He, if he really understands what Christ has done for him, has a motive for gratitude and love for God and desire to do God's will that will produce a standard of righteousness larger than what any desire to avoid the penalty could possibly produce in us. There are two passages that I would call attention to in this respect. First from I 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. That is, He has paid this tremendous - "ye are bought with a price" - and therefore if we really belong to Him we will be a glory to Him with our bodies to the very utmost. And then II Corinthians 5:14-15 - "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." As far as the penalty is concerned, we are dead. We died with Him. As far as our trying to succeed in showing a standard of righteousness that deserves

salvation, we couldn't possibly do it and there's no use trying and there's no need of trying because He has paid the penalty and provided the grace. But the love of Christ constrains us that we should live for Him - not for ourselves alone but for Him who died for us and rose again. I think that those five points - a,b,c,d, and e - pretty well cover this objection

End of Record 87

Then we go on to f. We have been on e under the nature of the atonement, that it is substitutionary. Now point f - another thing about the nature of the atonement is one to which we have already referred as a subpoint in connection with an objection under e and yet it seemed more logical to deal with e first instead of with this. So I anticipated to this extent that I simply used it as a subpoint under this objection. But it is a vital point in connection with the nature of the atonement, a very vital point, and consequently it deserves a separate main head under f - The Atonement Brings Us Not Only Relief From the Penalty of Sin, But Also a New Nature, Growth In Grace, and Eventual Perfection In Holiness. And for evidence under that, number 1 - God Gave His ~~XXX~~ Son, Not Merely For the Negative Purpose of Delivering Us From the Guilt, But To Win Eternal Life For Us. The negative purpose is very important. You couldn't have the positive without the negative. But the atonement provides both and this is clearly stated in many passages. It 's rather important so I want to call your attention to quite a number of passages which deal with it. One of the best known of course is John 3:16 - "He gave His only begotten Son", not merely "that whosoever believeth in Him should not perish", not merely that we should be freed from the penalty of sin and not perish, important as that is, but in addition that we should receive the positive blessing "but have eternal life." And then in John 5:24 - "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 it doesn't stop with condemnation - "but is passed from death unto life." In John 6:40 - in fact three verses in John 6 bring out this thought very clearly - 40, 47, and 51. John 6:40 - "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." 6:47 - "He that believeth on me hath everlasting life." 6:51 - (ties it right up with the atonement specifically) - "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." This of course is figurative language. It does not mean that a priest can change a wafer into the actual flesh of Christ and we can eat it and therefrom receive eternal life. But what it does mean is that He ~~XX~~ gives His flesh on the cross, that He pours out His soul unto death, that He renders the atonement and from it - as a result of it we receive everlasting life. Then John 10: 27-28 - "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." Romans 5:21 we looked at recently for another subject-~~XXX~~for the matter of the righteousness of Christ - but it also brings out the eternal life.X 5:20-21 - "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Through the atonement as a result of what He did we receive not merely remission of the penalty but eternal life. Romans 6:23 - "For the wages of sin is death; but the gift of God is" - not simply remission of the penalty, remission of the death, but - "eternal life through Jesus Christ our Lord." And Titus 3:5-7 is I think very much in point here where he says, "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; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Through Jesus Christ our Saviour - as a result of His taking our place, we are saved not merely from the penalty of sin but also to (through?) the hope of eternal life. That's number 1 under f - now number 2 - All the Activities of the Holy Spirit In Us Are the Result of What Christ Has Done. We have many verses about the blessings of the Holy Spirit - regenerating us, sanctifying us, illuminating our minds, leading us forward in the work of God. There's much that the Holy Spirit does for us but all of it has been purchased through the atonement of Christ, through His death on our behalf. Galatians 3:13-14 - "Christ hath redeemed us from the curse of the law" - here we have the negative, the penalty borneX - "being made a curse for us" - substituting for us, taking our curse on Him -"..... that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." He became a curse for us, He bore our sins on the cross that we might receive the promise of the Spirit through faith. All the activities of the Holy Spirit are the result of what Christ has done - the activities in us that is. Number 3 - Christ's Death Secured Our Sanctification as Well As Our Release From Penalty. II Corinthians 5:15 - "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." His death was in order, not merely that we should be released from the penalty of sin which He bore, but that we should live unto HimX- in other words, our sanctification. And this is spoken of not of individuals but of the group of individuals, all

those for whom He died in Ephesians 5:25-27 - "Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it" - not merely release it from the penalty of its sins - "with the washing of water by the word, and 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." And then Colossians 1:21-22 - "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" - that is both our justification and our sanctification. And then Titus 2:14 - here we have the two aspects, both stressed as the reasons ~~HE~~ why he gave Himself for us - "Who gave Himself for us ~~XXXX~~ that He might redeem us from all iniquity" - pay the penalty of sin - "and purify unto Himself a peculiar people, zealous of good works"- that He should redeem us from the penalty but also He should provide our sanctification. Hebrews 9:14 speaks of the ~~sanctification~~ very clearly - "The blood of Christ, who through the eternal Spirit offered Himself without spot to God, shall purge your conscience from dead works to serve the living God." Then I Peter 2:24 refers to His sacrificial work and to its results, not merely in ~~releas~~ from penalty but also in positive sanctification - "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness". He bore our sins to redeem us from the penalty

(14.) that we being dead to sins, should live unto righteousness.

He provides sanctification. You cannot have justification without sanctification - the atonement of Christ has provided you both or it has provided neither. Number 4 is just a sort of a summary - We Are Not Saved Because We Live Righteously - We Live Righteously Because We Are Saved.

End of Record 88

Now we'll go on to g - f took us much less time than e did. G - The Atonement (That Is The Priestly Work of Christ) Includes Not Only His Passive Obedience But Also His Active Obedience.

This was one of the themes on which the late Dr. J. Gresham Machen was meditating in the last days of his life as he lay sick (1.) He meditated on this and he sent a telegram to a friend in which he said, "Thank God for the active obedience of Christ. There was no hope without it." I think that Dr. Machen had not meditated much on this particular theme until within the last few weeks before that and it impressed him with great power. He meditated on it on his deathbed. The atonement includes not only His passive obedience but also His active obedience. Now under that - number 1 - As We Have Seen, Christ Came Not Only To Deliver Us From the Penalty of Sin But Also ^{Give Us Eternal Life And} ~~To~~ Bestow His Own Righteousness Upon Us.

The atonement is very different from the action of a man who goes to a prison and says to a convict there, "We will forgive you for this crime you have committed. You were sentenced here for 30 years but we will celebrate the birthday of the king or something else with a general amnesty and we'll let you go. Here's a new suit of clothes and \$10.00 and get out." It's very different from that. He does not merely give us release from the penalty but He provides us a new life. He does not put us in a position where we will immediately fall again. That is a terrible misunderstanding that has been common in history. Constantine, the Emperor, though he presided at Christian Councils and ~~he~~ took a great part in forwarding the Christian Church, postponed his baptism until the day before his death because he thought when he actually gives evidence he has become a Christian, he receives the atonement of Christ and all His sins are forgiven and if he does it too soon, maybe he'll fall into sin again. And he was afraid of that and thought he was playing safe by postponing publicly becoming a Christian until the very end of his life. That of course is an utter misunderstanding. Christ bears our sins - past, present, and future - He pays the penalty of all. But it isn't just that He pays the penalty - it's that He gives us new life, bestows His righteousness upon us.

Number 2 - The First Adam Brought Death Upon the Race By His Sin; The Second Adam Brought Life By His Righteousness. I Corinthians 15:22 makes the comparison - "For as in Adam even so in Christ shall all be made alive." And verse 45 says, "And so it is written first man Adam was made a living soul; the last Adam was made a quickening spirit." Adam as our representative brought death upon us and we have all sinned and we deser

own sin, that which has come upon us through the sin of Adam. But Christ not only bears the penalty but He stands the probation which Adam failed. He obeyed God perfectly. He performed the perfect life and He gave His perfect life for our sins - and so He brings life(light?) by His righteousness. Number 3 - Our Righteousness Is Rooted In His Righteousness; His Entire Work Is Involved In Our Salvation Though It Centers In His Death. His death paid the penalty. His death won us freedom from sin. His death won us deliverance from the power of Satan. But His life and His righteousness with it, provide for us the new life and the righteousness that is ours by virtue of what He's done. ~~XXXXXXXX~~ His death is the center but it is not something that stands alone. His whole life - God gave His son and you might say the climax is His death. But the act of (actual) righteousness of Christ is the vital part. Number 4 - Actually the Active and Passive Obedience of Christ Cannot Be Separated, For Both Are Involved In All That He Did. This is seen with a little thought that His dying on the cross, though it's His passive obedience, was a part of His active obedience because He subjected Himself voluntarily to suffering and death. He said, "No man taketh my life from me. I lay it down of myself." On the other hand it was part of His passive obedience that He emptied Himself of His divine glory, came down to earth, and lived among the limitations of human life. His moving about in the form of a servant constituted an important element of His suffering. And so His active and passive obedience should be regarded as complementary parts of an organic whole. "God gave His only begotten Son" - it includes His active righteousness as well as His passive suffering. It is all involved in His work for us and Anselm in His theory of satisfaction, put the stress on the passive obedience and neglected the active altogether. But he would seem at that point in his theory to have been at fault - it's not a fault so much at that point as it is incomplete. The active obedience is

(10.) because He didn't merely deliver us from sin and then leave us to get along the best we could but He won for us eternal life. He won for us sanctification. He won for us eventual perfection and holiness. So much then for g - The Priestly Work of Christ Includes Not Only His Passive Obedience But Also His Active Obedience. Then h - The Work of Christ Not Only Puts Us In a Salvable Position - (Student question) Well - let's change it. Thank you. It isn't very clear. ~~XXXXX~~ That particular phrase is used in many books but it's become old-fashioned now. I think it would make it clearer today to say

The Work of Christ Not Only Makes Our Salvation Possible, It Actually Saves Us. That is h, and the many verses we have looked at I think make this abundantly clear that He came into the world - it doesn't say He came into the world to make it possible that sinners should receive salvation. He came into the world to save sinners - that's I Timothy 1:15. Matthew 1:21 - "And thou shalt call His name Jesus for He shall save His people from their sins." He saved us from the penalty of sin. He saved us from the power of sin. He did not merely put us in a position where we can become saved, He actually saved us. John 10:28 - "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." All of the phrases ~~XXXXXXXXXXXXXX~~, and there are many, are positive as to what He has done. He has reconciled us to God by the death of His Son. We are now justified by His blood. Christ has redeemed us from the curse of the law. In Him we have redemption through His blood, forgiveness of sins according to the richness of His grace. These phrases do not indicate that obstacles have been removed that stand in the way of making it possible to save us. They indicate that we actually are saved through what He did. Now of course this is logically a

(13.75) of the substitutionary atonement. Did He die in order to save us?

His death is not in vain, it's not wasted, it's not thrown away. It is not an exhibition to the world of how much He hates sin. It is an actual bearing of the penalty, and the penalty being borne, we are saved. And His righteousness actually wins for us the eternal life for which He came

End of Record 89

discussed to some extent - in connection with looking at the governmental theory of the atonement and we might look at further references on it, but I think perhaps it is sufficient to bring out this point about the nature of the atonement - that it not only makes salvation possible, it actually saves us. All the phrases used of it speak in that way - that He has done it, that it is complete, it is accomplished through Him. He has saved us and given us eternal life through what He did. Then we go on to J under the nature of the atonement still. J - The Extent of the Atonement. This is a matter of which there has been a great deal of discussion, great deal beyond what I think is a necessity. Before Faith Seminary was founded - the year before in the school where I was teaching one of the students said to me, "No student is here two weeks but what he has taken a definite position on the matter of the limited atonement. That is the big feature of discussion here as soon as a man becomes a student. Do you believe in the limited atonement? That is the vital question. Within two weeks a fellow either believes in the limited atonement or he has all the students jumping on him so hard that he's pretty unhappy there until he comes to a definite feeling on it. Well personally I do not like that phrase "limited atonement" at all because I think it gives an utterly false impression. There is nothing limited about the atonement. But the phrase as used "the limited atonement" what it means is simply that the atonement is a definite substitutionary atonement and is effective for the purpose for which it was given. That's what the term means and I think that much misunderstanding has come ^{through} ~~the~~ the use of the term that gives an utterly false impression. Personally I don't see the need of the use of the term. If we have a substitutionary atonement - Jesus died in the place of those who are saved through Him. He died in our place. He bore the penalty of our sins - the penalty is borne of those for whom He died. There's nothing limited about it but it is definite in the mind of God for whom Christ died. "He gave Himself a ransom for many." Through Him are many made alive. The death of Christ, the atonement of Christ is sufficient for all because He is a divine being. It is sufficient for all but it is effective for those whom the Father has given

(4.). Those for whom He died are saved through the atonement. They will be saved. It is enough for us. On the other hand, we do not know who they are. We know that as a result of the atonement He provides salvation for them and part of the way He provides it is to send us as messengers to bring the message and to show them how they can be saved but

their salvation is assured because He died for them. So the extent of the atonement is sufficient for all but it is efficient for those who believe in Christ. It is efficient for those whose place He took. It is efficient for those He loves. Yes? (Student question) No, I would say the entire atonement, active and passive, is sufficient for all. But I would say that it is efficient for those of whom He says, "All that the Father hath given me

(5.) No man can come unto me except the Father . . . We know the Father has given Him a definite number but we don't know who they are. They know that anyone who will come, can. We know that. But we know that God knows who they are that will and that everyone who will, ~~his~~ his sins were borne by Christ on the cross and His righteousness is provided by His righteousness. Well, it's twenty after and maybe we can discuss this a little further next Tuesday

We began J - The Extent of the Atonement. And under that number 1 - ~~THE~~ Discussion of the phrase "Limited atonement" which I discussed right at the end of the hour last time and stated my feeling that it is not a good phrase because it gives a false impression altogether. I don't like the phrase and I don't like the way in which some people make a sort of a shibboleth. I think there are those who go to a great extreme on this phrase but I think that most of those who use it mean by it simply what the Scripture teaches. I think that the phrase gives a misunderstanding. And so number 2 - As We Have Seen, The Work of Christ Secured Justification, Sanctification, and Eternal Life For His People. And we have seen the work of Christ secure justification, sanctification, and eternal life for His people. Under this small (a) It Is Never Stated That It Merely Makes These Blessings Possible; It Actually Secures Them. We've looked at references on this and we have noticed that the Bible never says that God died in order that we may be put in a position where it would be possible that we should be saved. It says He died that we might be saved. It says the Lord gave His only begotten son that we might not perish. I'm going to give two references now under this head - Romans 5:10 and 19. Romans 5:10 - "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. ~~XXXXXXXXXX~~ (9.) brings up the same idea. We are justified by his ^{bleed} life."

We are saved from wrath through Him. We are reconciled by the death of His son. We shall be saved by His life. Four different statements there in verses 9 and 10 of this fact. And then

in verse 19 - "For as by one man's disobedience many were made sinners" - and as a result of Adam's sin we are all sinners. Everyone is a sinner - there is no exception. Everyone received this through Adam - "so by the obedience of one shall many be made righteous." All those for whom Christ died received the blessings which His death provides for them. And then Galatians 1:4 - "Who gave Himself for our sins, that He might deliver us from this present evil world." He didn't give Himself ~~DELIVER~~ to make it possible that we might find deliverance from our sins but actually to deliver us from them. And then small (b) If He Died As My Substitute, His Death Effectually Provides for My Salvation. Isaiah 53 we will note two verses. Verse 5 - "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." Not "with His stripes it is made possible that we might become saved" - His stripes save us. And verse 11 - the last half - "by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." Their iniquities are laid upon Him. He bears them. They can't be asked to bear them again - He has borne them. The penalty is paid. The atonement is made. The salvation is secure. He died as my substitute. His death effectually provides for my salvation. Number 3 - There Are Many Passages Which Clearly Point Out The Specific and Definite Purposes of the Work of Christ. John 17:9 - "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Jesus prayed for those given Him. Put down John 17:9 where ~~THE~~ those for whom He died are called those given Him. We have already noticed many verse where it says "for many" but here it says those given Him. Let's look at John 10: And after the references John 10:11, 14-15 - write the words "His Sheep". He died for those given Him. He died for His sheep. John 10:11 - "I am the good shepherd: the good shepherd giveth His life for the sheep." Verse 14-15 - "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." Verse 16 continues "An other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." He gave Himself for His sheep. Acts 20:28 - His church - "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God

which He hath purchased with His own blood." It's His church, the church of God which He has purchased with His own blood. And then Ephesians 5:25-27 put ditto marks under "His church" - "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." So He died in order to sanctify and cleanse the church, to make it holy. This is what He does through His death - He does it for His church.

Matthew 1:21 - Mary is told that "she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins." His people - those whom He will save, those for whom the atonement is. Then Romans 8:32-34 - "He that spared not His own Son, but delivered Him up for us all" - what is the "us all"? Does "us all" mean all men? Does it mean all people who live? "He delivered Him up for us all, how shall He not with Him also freely give us all things? - those for whom He delivered Him up then He will also freely give all things. But who are they - it continues - "Who shall lay any thing to the charge of God's elect?" He gave Himself for His elect. Now in the English version the punctuation is very unfortunate here. At the end of verse 33 there's a period where there should not be, but a comma or a semi-colon. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, He rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." For whom? For God's elect. No-one can lay anything to their charge because Christ has borne their penalty on the cross and they are, therefore free from the penalty of sin. Now that was number 3 - There Are Many Passages Which Clearly Point Out the Specific and Definite Purposes of the Work of Christ. And we looked at 2 before that seeing how this is a natural and inevitable corollary from the fact that He actually bore the penalty - His death actually saves. It doesn't merely make salvation possible. And the fact that it is a substitutionary atonement - that He actually bears our penalty - of those who are given Him of the Father, those who are His sheep, who are His church, those who are His people, those who are His alone. Now a problem arises so we take number 4 - Passages Which Use Terms Which Seem All-Inclusive, Must Be Interpreted In the Light of These Passages With More Specific Terminology. Under this small a - Some Passages Use the Word "All". There are some passages which say that Christ

died for "all" men. Look at Romans 5:18 - "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." So we note number (1) under a - If This Meant That He Provided Salvation for Every Individual Then All Would Be Saved. This the Bible does not teach. ~~THINKING~~ There are clear teachings in the Bible that there are those who are eventually lost. The fate of them is described. It is made clear that some go one way and some go the other way. And so we cannot take this in the sense that He saves all. And then number (2) - Sometimes "all" Means "all who are in Christ" as in Romans 5:18 and I Corinthians 15:22. Now I Corinthians 15:22 is a parallel of this which we just looked at - Romans 5:18. All people are Adam's people since we are physically descended from Adam. All those whom God has given to Christ are Christ's, represented by Him in (9.25). I Corinthians 15:22 is a parallel to this - "For as in Adam all die, even so in Christ shall all be made alive." You can take these phrases and say that He died for the church, that He died for His elect, that He died for those whom the Father has given Him, but not for the world. You can take these and you can take these others that say that all ~~ALL~~ men are alive with Him and you can find a contradiction. But you have to fit them together, fit them into the teaching of the Scripture as a whole and see that there's no contradiction. Yes? (Student question) There are those who take it that way in this particular case - in Romans 5. But in this case there are those who take it that way though there are many who take it the other way. Now of course if it were taken that way then it would not be an argument at all for the atonement referring to all. But if you took it the other way then (11.) I think it's difficult to know on that because we made alive here - it's pretty hard to consider the resurrection Is he not here discussing actually the resurrection, the glorified body which they are given. The lost are resurrected and I would think that while it is true that they for their judgment, I question whether that would be being made alive through Christ as if as a result of His death they would receive this resurrection unto judgment. I think we could spend a long time on the precise meaning of the particular verse. I incline to think that here in this verse it refers to the blessings which Christians have rather than something that comes to all. But certainly if it refers to Christians

it means all who are (12.) And if it refers to all then it doesn't affect our present question of a definite nature. Yes? (Student question) He provided salvation for those who are saved. Those for whom He provides salvation are saved. He did not provide it for those who (Student question) I would say that those for whom He provides salvation will receive it - those whom He represented on the cross, those in whose stead He died are not put in a position where if they will accept, they will be saved - but they are saved. They are saved through what He did and He gives them the gift of faith in order that they may approach Him that which (13.75) There's no where it says they are simply out in a savable position but it says they are saved. He died to wash those whom the Father has given ~~XXXX~~ Him (Student question) that they would be saved if His death provided salvation for it. You mean that conceivably everybody might simply have rejected Him and nobody would be saved though He bore the penalty on the cross.

End of Record 91

His death provides salvation, that He bore the penalty on the cross and the penalty is paid. And it cannot be paid twice. It is paid. He secured for ~~us~~^{them} salvation from the penalty, freedom from the penalty and secures for them justification. And all the blessings we have - the gift of the Holy Spirit - was secured for us by His death on the cross. He provides them for us through His death on the cross. It is paid

Yes? (Student question) Yes, it is the Lord's desire that

But He has provided for those for whom Christ died. And He is not slack concerning His promise. He will give them time to come to it. And there may be some who don't come to it till the last day of their life, who seem to be incorrigible. But if they are those for whom He died, they will come to it. (Student question) That is sort of like the question is it possible for God to make a stone so big, He can't lift it? It is possible for Him to make it but it is possible for Him to lift it. God has given us salvation through what Christ did but Christ gives the salvation. (2.5) It is He that gives it. And

He has borne the penalty. Our sins were laid upon Him. He won't ask us to bear them over again. If they're laid on Him, they're laid. They are taken. Yes? (Student question) You mean that it's entirely dependent on me whether that person is saved or not? But you mean in all cases

(3.25) So the poor fellow's lost where if you'd been more obedient he'd be saved. And God was this purpose? (Student question). There are two facts in the universe we can't deny. There is the fact that God controls all things. God has established, ordained, and controls all things and we can't get away from it. There is the other fact that our responsibility is not imagined. It is real. Our sin is our own fault and we deserve penalties for it and when we do what is wrong it brings harm that lasts through all eternity. Both are true. Now exactly how they fit together, we will probably be able to see when we are where we can have a wider vision. But in the condition of human life, we see these phases, we don't see the whole picture. But both phases of the picture are clearly taught in the Scripture. It is clearly taught that He gives Jesus Christ certain ones and those Jesus Christ saves - that's clearly taught. It is also clearly taught in Scripture that everyone has a responsibility to repent and to come to the

Lord and that no-one can say, "Well, I can't repent because He doesn't

(5.)

If one has responsibility, has opportunity, and he works through men and expects us to get

(Student question) No, we must study the Scriptures through and reach a conclusion as to what we find. And I have taken quite a bit of time dealing with what will be number 2 here and I thought I presented sufficient evidence to show - now it is true, not everyone accepts it. It is ~~XXX~~ true not everyone does and we could spend a semester. But I presented evidence which seems to me sufficient to establish a here under 2 - It is Never Stated that Christ's Death Makes These Blessings Possible But That It Actually Secures Them. b - It is Clearly Taught In the Scripture That He Died As My Substitute. My sins were laid upon Him. Well if we accept those two - that my sins were laid on Him specifically and that His death secured, doesn't make a potential thing which may or may not be taken, but which pays the penalty for those sins which are laid upon Him, that it provides that the active and passive obedience of Christ together, the work of Christ, provides His , provides sanctification , it provides glorification and all is what He has earned for us and nothing ~~XX~~ for which we deserve credit because it's something we've done. If that is the case then those for whom He died inevitably receive the result of the death. The debt is paid. They can't be asked to pay it again. Number 2 you see is based upon material which I took quite a while going into and it is true we could spend a semester on it. There are those who don't accept it, there are many who do. And I thought we gave enough evidence to prove it but I just don't know how much further it's worth taking our time to go - if that evidence doesn't suit. On the other hand that evidence may be in your notes and not fresh in the minds of some of you. And it's just a question whether we should go back to those points now and take more time on them or whether we should ask you to look them over in your notes and possibly have a discussion on it sometime later. But if those are proven - now as to this particular point we're at now - the point you raised wasn't a point on whether these are proven but as to the logic of our present situation. And our present situation is that our second point here is an induction from material at which we have looked at the evidence quite considerably. Now our third point was to point out that there are a number of passages which fit right in with

this deduction. There is that which fits right with this - "He died for many", "many are made righteous", "His work was for those given Him", "for His sheep", "for the cleansing of His church", "to save His people" "to bring (9.). There were those. Well then I noticed in number 4 that there are also certain passages in which it says He died for "all men" or "for the world" and my question was - do these passages contradict the passages in three but do they show that the logic in two is not right. It is two that establishes rather than three or four. Two, I feel establishes. Three, I feel is a number of passages which fit in with it. And four, is a number of passages which seem at first sight to some, not to fit in but which I think we have to examine and see whether actually they need to refer to it in such a way as to contradict that which two, seemed to me to prove. That, as I understood Mr. Bixler's question was a question as to the logic at this point. I'm saying well now here's 3 - these are a number of statements which say He died for the church, He died for His elect. Now in 4 we've got some passages which say He died for all men, He died for the world. Well are we going to stand on 3 and explain away 4 or are we going to stand on 4 and explain away 3? But I don't think we should explain either one. I think we should take what we noticed under 2, which we've already examined with, I think, proof and say that in the light of that the statements in 3, most of which simply speak of the church and don't speak of the other. One of them does - He says, "I pray not for the world but for those I was given." But most of the rest, they don't say, "He died for His church, He didn't die for the rest of the people." It doesn't say that. It says He died for His church. If it said, "He died for His church. He didn't die for the rest of the people," why that would prove it clearly. But He doesn't say that. But He says He died for His church. There's the one statement, "I pray not for the world but for those I was given." But it's only one - the rest of them are a statement of specific individuals. And there are a number of these. Well, those statements are not exclusive so on those alone I wouldn't build it. But I say they fit in to the argument which I think the second makes clear based upon the (11.)

And then the fourth is that there are statements which might be interpreted in a different way. Well if you accept that it is taught in Scripture, that His death saves, not merely that it makes it possible to be saved - then if He died for all it means all are saved. And that would contradict which teaches that there are those

It would contradict that. And that in each case where (11.5) in the context there is another reason to I thoroughly agree with you that we must be very careful not to select certain statements in the Scripture, build something on it and then explain everything else away in line with it. I don't think we should do that. It is true there are many people who say, "We take some words from the Scripture—here is what this is. Now explain everything else away." Others say, "We take something here and now explain everything else away." I think we must be very, very careful not to do this. And I would feel very bad if I thought I had done it. But I don't think I have. (Student question) Well, now that is a very good question. That is a question relating to election and I think we should take it up under that head. But our present head is not the matter of on what basis (12.5) but the matter of certain ~~BOOKS~~

He has selected certain ones and for them Christ died. Now does He select them because in His own good pleasure, for reasons sufficient to Himself which He has not fully revealed to us, He selects them? Or does He select them because He sees some merit in them on the grounds of which He selects them? Now that's a question important and vital but a question I'd rather not go into at this point. But at this point what I'm trying to say is that He has selected certain ones and that He died for many. He died for His church. He died for those whom God had given Him. There are definite individuals whose sins were laid upon Him. (Student question) There are individuals whose sins are not laid upon Him. There are many such. But no-one can say, "My sins were not laid upon Him. I cannot accept Him and be saved." Anyone who accepts Him and is saved—that is proof that their sins were It is not an excuse for anybody nor an excuse for any of us not to give the Word to anybody, nor an excuse for any of us to stop giving the Word. Because we may give the Word repeatedly over and over to somebody and then maybe just like a stone wall and we get nowhere with them for twenty years. And then finally the light dawns and they see the truth and they accept the Lord and they are gloriously saved - but God knew that from the very beginning. Their sins were laid upon Christ and their salvation was certain. But we don't know who they are And on the other hand there are people who seemxso (14.5) that it looks to us as though all we had to do was go and give them the message and they will accept it.

Record 92

And they're very, very responsive up to a point but they never actually accept God and they are lost. And we can't tell who they are. But that I was

(Student question)

End of Record 92

(Student question) No, that is to say wants sufficient
that it could have - well, it certainly is sufficient that it could atone for anyone

and whose sanctification is secure (Student question) "Whosoever
will" is saved - that's clearly taught in the Scripture. But God knows whosoever will - in
fact He gives them the power to do it. (Student question) Yes, it is a possible blessing
to everyone who believes but it is a definite blessing to those for whom Christ died. And
as a result of His death they The Holy Spirit is given

(Student question) It doesn't merely make them possible, it makes
them actual - it saves. He doesn't die so that if they will do something, they will be
saved. He died so that they were saved - the whole world of believers is saved. (Student
question) Exactly, exactly. We are to take all the facts given in the Scripture and be-
lieve them even though we don't see how they fit together. Just like somebody 500 years ago
might read that they threw Jezebel out the window and she fell down. So he says anybody who
comes out of a window, they fall down. And on the other hand he might say, "The Scripture
nowhere says the earth is flat. The statements fit in with its being round. I believe it
is round. Well, I believe the world is round and the underneath people fall down. It's
round and somebody's on the other side and they fall down

(3.5) He couldn't see how
they could possibly fit together. He thinks they would fall off if they were on the bottom
side as you certainly will be if instead of standing on top of an airplane you stand on the
bottom of it - you'd fall off. But Sir Isaac Newton discovered the principle of gravitation.
And once we have the principle of gravitation, these two apparent contradictions are seen to
us not to contradict each other at all. And we do not have available to us the full principles
or full data to see how everything fits together. But when we find something clearly taught
in the Scripture we should say well if it's clearly taught, if it's definitely there, we'll
accept it and stand by it. And we will believe - of course if we see two things that seem to
contradict we won't just take them immediately. We'll look closely to be sure we're right
in taking them. But if we're sure they're both right, we will then say there is a principle
which will explain how these can both be true with no contradiction. The fact that I don't

know it today doesn't mean that somebody might not conceivably find it in the Word some time next week. But we can be quite sure God will reveal it to us in eternity in any event. But they're both taught in the Scripture. We stand on them. We believe in them. (Student question) All right we'll change that. Thank you. Passages Which Use Terms Which Seem All-Inclusive May Be Interpreted In the Light of These Passages With More Specific Terminology - number 4. The statement as I made it is susceptible of misinterpretation. I am very glad Mr. McGill called attention to that. You take a statement in the Scripture and it says something. You take another and it seems to say the opposite. Now I mustn't say, "This is said. This must be interpreted to fit that." No, I might just as well say, "That is said. This must be interpreted to fit that." I mustn't do that. But I must take all the statements, see exactly what they are and see the possibilities. And then if I find two contradictory facts taught in the Scripture clearly taught, I will say they're both true - ~~XXXXXXXX~~ there's a principle by which they can both be true. I don't know what it is. But what I'm saying here is that the fact of man's responsibility is clearly taught in Scripture. The fact that every man has the opportunity of believing and that we reject Him - we reject Him and we deserve condemnation for rejecting Him - that is clearly taught in the Scriptures. But it is also clearly taught that He died for those whom His Father gave Him. And His death took their sins upon Him and bore them - that is clearly taught. Well then when I find a verse which seems to deny this and say He didn't simply die for those who were saved by it, but He died to bring salvation to everybody, I'd say let's examine those facts and see whether it is possible entirely fairly to interpret them in such a way that there's no contradiction. And I shouldn't have said "must" here - I should have said "may" because what I mean by it is not, "I'm going to proceed to make these fit but what I mean is I'm giving a conclusion from an examination." That on examining these ~~XXXX~~ phrases I find that when it says as in "In Adam all died, in Christ shall all be made alive" that it is not at all unreasonable to say that means all who are in Christ, not just all who were everywhere. There are reasonable ways of interpreting which

(7.5) So I think the "may" makes ~~XX~~ a definite improvement and I am very glad you called attention to a possible misinterpretation of my statement, perhaps an almost inevitable ~~XXXXXXXXXXXX~~ misinterpretation of it which I think is avoided by making it "may" instead of "must". And someone else here had a point they

wanted to raise and I think we could have one more before we quit for today. If we don't, I'll give the next point. Number 2 was that Sometimes the "all" Means "all who are in Christ" - as in Romans 5:18 and I Corinthians 15:20 and (3rd) is, Sometimes the "all" Means "all classes of men" as in Titus 2:11. This is a very important teaching that I think the Lord wants to stress. The fact that all classes of men can be saved - "For the grace of God that bringeth salvation hath appeared to all men." Well now we know it's not all men who have heard the doctrine gospel. We know that not all men receive the grace of God. But all kinds of men - "He so loved the world that whosoever believeth on Him" - He didn't just love the rich people, He didn't just love the poor people, He didn't just love the kings, He didn't just love the beggars, He didn't just love the intelligent, He didn't just love the unintelligent, He didn't just love the red, He didn't just love the yellow - there is no particular difference of type, of class, of racial background, of national characteristics, of language - there is nothing like that which has anything to do with this question of whether one is one of those for whom Christ died. All types of men can receive the Gospel and He died for all types of men. He died for all men - not just for Jews, not just for Greeks - but from all these classes He died for those individuals whom the Father gave Him. Well we continue there this afternoon.

We were looking at number (4) Passages Which Use Terms Which Seem All-inclusive May Be Interpreted In the Light of These Passages With More Specific Terminology. Now we had quite a discussion of the logical relationship of these points and I think our discussion was

(10.75) because I believe that it is extremely vital that we do not get a hobby - take an idea out of a few verses of Scripture and twist all Scripture into conformity. Now of course it is true that in a class like this it is impossible that we look at all the Scripture. We just haven't got time. ~~HA~~ I wish we could go through theology the way they do in the Netherlands where they start in at the beginning and they take everything on the subject that they are familiar with. At that rate, instead of our spending a month on the atonement, we would have spent two or three years on it. And if you happened to be here during those two or three years you really understand the atonement. That is, you'd understand it a lot better than I understand it now because I put no three years' study on it. We'd all understand it much better but the rest of theology you get from reading a textbook and taking your examination on it. And we would not discuss it in class. We can't do that. We have to cover the

whole field in class. And consequently I have to try to select the evidences that I think are most vital and I have to summarize material so often and I cannot go wholly into any subject that we take up. And I have gone much more fully into this than we will be able to go into most subjects because it is very vital and very important. But we must never twist or interpret any passage to fit our idea of another. When two seem to contradict each other in any way we must find out whether we have here a real contradiction that is apparent to us, which means there's another principle we don't know that explains how they're both true, or whether it is necessary for us to interpret some passages in such a way as to fit with that which seems to be taught in others. And of course that is very, very often the case. It's true in anything that you deal with - that you find statements which taken by themselves would reverse everything else. But you take those statements and you study them in the light of ~~XXXXXXXXXX~~ context and see what they're presenting and you find they have a very real purpose and ~~XXXXXX~~ are very important in the light of context but that you can't take them out of their context and draw conclusions from them that contradict everything that's different. And so what I meant to say in this fourth one is that there are passages which speak of the Lord giving His life for the world and the Lord bringing about, through what Christ did, the salvation of all men. And these passages we must see whether they contradict the strong evidence that we looked at that the atonement saves only part of mankind rather than all of mankind. And if so, how are these passages interpreted. And so we notice that some passages use the word "all" and (1) If This Meant to Provide Salvation for Every Individual Then All Would Be Saved And This The Bible Does Not Mean (2) Sometimes the "all" Means All Who Are In Christ as in Romans 5:18 and probably also in I Corinthians 15:22 and (3) Sometimes the "all" Means "all classes of men" as in Titus 2:11. Now we could spend more discussion on the few passages that speak of "all men" in connection with the atonement but I think it would be better that we go on to the larger class of passages which uses the word "world". There are comparatively few that speak of "all men" but there are quite a number that speak of the World. And so we will look at these passages - that's b - Some Passages Use the Word "World". And I want to give you these passages. John 1:29. Supposing I just dictate the references and you write them down and then I'll read them. Write the references first if you would. You might write them in columns so that you could

Those passages which use the word "world" and there are some things that we should note about this. Number 1 - The Word "World" Has A Variety of Meanings And When Used Of Men Does Not Always Include All Men. We take the Scripture here, we believe this Word is true, this Word is absolutely free from error, whatever is taught there we can believe. But that does not mean we can take any three words or any three verses and we can say, "Listen to these words, take these words by themselves in the most literal fashion and that is God's truth." Words are instruments to express ideas. God has kept these words free from error which means that these words, reasonably interpreted, are free from error. It does not mean that these words are magical words which have a potentiality which no words have in any language of being taken just absolutely by themselves without interpretation and necessarily giving God's (2.)

When we find a word in Scripture we must see how is the word used in the Scripture and this word "world" we is used in the Scripture in a variety of ways but if someone says it says "world" and that means every living human being - well, the question is, is that the way the Scripture uses the word "world"? Luke 2:1 - "It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." The Scripture says "all the world should be taxed" but what they mean is all the Roman world because anybody with any education would know that there were barbarians to the north whom Caesar Augustus never dreamed of taxing. He had no approach to them to tax them. He had armies up there to hold them back from overrunning his empire. And everybody knew that to the east there was a great Parthian Empire which the Romans had tried to conquer and had failed. And there were even those in the Roman Empire who said, "Rome is a great land of riches but the Parthians are the people of strength. They are the powerful soldiers." Well actually I don't think they were nearly as powerful as the Romans but they were a long ways from Rome and when Rome tried to overcome them Rome failed and Rome never did conquer the Parthians. It was a large - not as large as the Roman Empire - but a large, highly civilized empire covering most of the area which had formerly been held by the Persians and also a portion of India. Educated Romans, Roman officials were well aware of the existence of the Parthians. They had a long line of fortifications extending many hundreds of miles which was watched for any attempt of the Parthians to attack their region. And they never, except on one or two occasions when they were driven back with terrific loss, crossed over that in order to try to conquer the Parthians.

They well knew that the Roman Empire was not the whole world. But the Scripture says that the decree went out that "all the world should be taxed". It uses the word "world" in that sense - for the world as known to these people who were in the Roman Empire. The word is used in John 1:10 where we have a very interesting statement about Christ - "He was in the world ~~XXXXXXXXXXXX~~ - well certainly you can make the world there be Bethlehem or Palestine or Asia or this whole globe or all the planets and stars there are because He was in this area however big you wanted to make it - "He was in the world, and the world was made by Him" - there you could make it all this universe - "and the world knew Him not." Well, the world didn't know Him but there certainly were individuals that knew Him. When He was a little babe they took Him to the temple and a man and a woman, each of them came and praised God for permitting them to see Him, permitting them to live to that wonderful day when they would see Him. There were individuals, a fairly sizable number of individuals who knew Him but it is a true statement that "the world knew Him not". It does not mean every single individual in the world did not know Him. Acts 11:28 - "There stood up one of them named Agabus and signified by the spirit that there should be great dearth throughout all the world" which is doubtless the Roman Empire. Whether it was in America at that time we don't know. I don't think the Scripture means to say. In ~~XXXXXXXXXXXX~~ Acts 19:27 they said "the great goddess Diana, whom all Asia and the world worshippeth." Now of course this is (6.) honors of Diana so we don't need to be too much concerned with the fact that they said the whole world. It was an exaggeration on their part but in 24:5 they said about Paul that he was "a pestilent fellow, and a mover of sedition among all the Jews throughout the world" and Paul's missionary work was very fine but that certainly was an exaggeration. There again it's unbelievers talking, just quoted. ~~XXXXXXXXXXXX~~ But Romans 1:8 is Paul himself speaking. That is not the word quoted from some unbeliever. This is what Paul says and Paul is writing to Romans and he says first, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." What does Paul mean when he says at this early time that the faith of the Romans is spoken of throughout the whole world? I'm sure many of the Roman Catholic leaders would be happy today to say the faith of Rome is known throughout the whole world. But I'm sure that's not what Paul meant. Paul meant here in Rome there was a little group of Christians which was very widely known. There were certainly many,

many who had never heard of them in the Roman Empire, had no idea there were Christians in Rome. And there were many who had no idea there were Christians anywhere. Probably the greater part of the individuals in the world had no idea that Christianity existed then - it's spoken of throughout the whole world. And there were many, many sections of the Roman Empire where there was no Christianity at all. And there were doubtless many Christians who no idea there was a church in Rome. But Paul says, "your faith is spoken of throughout the whole world" and he means there are many, many places in the world to which the word of the constancy of these Roman Christians has penetrated. Then in Colossians 1:6. There Paul says, "It is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you". He says the Gospel is come forth as it is in all the world. There are some who say Christ can't come back until we get the Gospel to all the world and therefore if you want to bring Christ back ~~FOR~~ the important thing is to find out some nation that doesn't now have the Gospel preached and if we get it to that nation, maybe then every nation will have it and He will come back. I think a better way to say it is that when the total number of those whom God has elected to salvation have been saved, then He will come back. But no human being knows what that number is or who those individuals are. Where God has commanded us to preach the Gospel we'll be preaching but I don't think we can hasten the day when the Lord will come back. But this says that it is in all the world that the Gospel has come, right in the day of Paul. Now some say, "No, that's an error. It means it's destined to come to all the world." Well if it is destined to come to all the world it does not mean surely that every individual in the world is going to accept the Gospel or even that he's going to hear the ~~g~~ospel. Because there's never been a generation yet in which half the individuals have actually heard a reasonable presentation of the meaning of the Gospel. I doubt if a fourth of those living in the world today have heard it. "It is come unto you as it is in all the world." Now when this term is used of men exclusively, it doesn't always include all men. I have a number of references here some of which it very clearly can't denote all men. Let me just give you these references without reading them: John 7:4, John 12:19, John 14:22, John 18:20, Romans 11:12 and 15. I think the evidences of this will show that the word "world" doesn't necessarily mean every individual in the world. But I want to go on to number(2) here under B - If It Did~~NOT~~ Mean All Men In the ~~WORLD~~ Most Literal Sense, Then All Would Be Saved And This The Bible Does Not Teach. And we look there

because I find that most of the good ideas that I come across somebody had thought of them before and (14.) but very often I have not myself come across them. But I think this 5 is worth mentioning - That Sometimes It May Be Used To Point Forward To A Time When All Living On Earth Will ~~XXXXXXXXXX~~ Belong To Christ. It is His will that all the world shall be saved. Does it in some cases point forward to that wonderful day which is coming when no man will say to his neighbor God desires to redeem

End of Record 94

point forward to a time when all living on earth will belong to Christ. You notice I have not in this question gone into the matter of whether that time will be reached by the preaching of the Gospel, so that every individual will accept it, and the whole world will be Christian, or whether it will be reached in some other way. I have very definite ideas on that question. But I would say this: that such a time is to be and that when it is, it will be definitely a result of the atonement - something that is won through the work of Christ. Number 6 - It Should Also Be Noticed That Even Unbelievers Benefit By the Better Conditions Which the Atonement Produced In This World. That should be noticed - that even unbelievers benefit by the better conditions which the atonement produces; that is, by the injury done to Satan, by the decrease of Satan's power, and by bringing into existence throughout the world individuals who have a standard which they have learned to (1.75) in their relations to each other and in their relation to , to outsiders. And if you want to see evidence of that just compare the countries in which the Gospel has been widely proclaimed and those countries in which it has not and see the different situations. Of course I have given the illustration several times about the countries of northern Europe - the Protestant countries, how much safer one is leaving things around and how much less there is of sneak thievery and that sort of thing or at least used to be until comparatively recently when things started changing. I think three days ago I might have said that you could make a definite statement that the countries where the Gospel is preached, widely preached, things are much safer than elsewhere. But I have read a story in the last few days that ⁱⁿ Communist China you can leave your belongings anywhere and no one will touch them. And so we have I think a condition, if that is true, a condition where there is a safety in some regards superior to what we find in most countries. But I'm sure that that is so as far as the happiness of the people is concerned. It is far more than overbalanced by the danger which every (3.25) has from the arbitrary ~~XXXXXXXXXX~~ attitude of the tyrannical masters of . And if that tyranny is so strong that it can drive people to the point where they do not dare indulge in sneak thievery, it is not comparable actually with the sort of safety that you get from having Christian people. And this is something that the whole world benefits by. Well let's take ~~XXXX~~ V - An Objection To The Particularity of the Atonement Has Been Drawn From Romans 14:15 and the parallel passage in I Corinthians 8:11.

They seem to say that one for whom Christ died might be lost. Now in Romans 14:15 we read, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." And I Corinthians 8:11 - "And through thy knowledge shall the weak brother perish, for whom Christ died?" Speaking about the same thing as in Romans 14:15 - the eating of meat offered to others. That would suggest at first sight that Christ might die for a man and yet I might set that man a bad example which would upset him to such an extent that he would perish even though God gave His son in order that He might live. But (a) However, These Are Better Explained As Showing A Tendency Rather Than A Possible Result. I don't know whether that makes it clear - a tendency rather than a possible result but I think what I'm trying to say by that is demonstrated in this 14th chapter of Romans in verse 4 where Paul says at the beginning of the chapter, "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. 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." Did you get that? "Yea, he shall be holden up: for God is able to make him stand." And then he goes on a little bit here and says ~~in~~ (verse 15), "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." It does not mean that you can destroy him, the one for whom Christ died. Surely not, but he is using strong language to show that our conduct tends in the direction of destruction and of injury of these, the brothers, the ones for whom Christ died. We should do everything to uplift the brother and to help him rather than to injure him. That is our duty before the Lord. But if he really is of us, if he really is one for whom Christ died, as Paul says here, "Yea, he shall be holden up: for God is able to make him stand." We can (8.5) but it is God's desire that we should help him rather than interfere with him and do that which might tend to make him perish. (Student question) I would say he is speaking here of those who are saved, "one for whom Christ died". He did say Christ died for him - he says, "do not destroy him for whom Christ died". Well, we can't destroy him but he means to do that which is in the direction of destroying, to do that which is injurious, that which requires more of God's power to uphold than if we

help him and are instruments for the furtherance of God's purpose instead of against it. And it's very easy for us to do. It's easy for us even when we are with those who are strong, those to whom we look up. It is very easy for us to sort of let down the bars and say, "Well in the presence of this strong Christian I don't need to worry about being a good influence on him," and perhaps to not think of trying to help our stronger brother. I've had the experience of that and then later on have the man that I thought was so strong, fall away to the extent that I question whether he ever was saved. And I have looked back and regretted the fact that when I was with him I did not utilize the opportunity to say and do that which might strengthen him in the faith. I had an opportunity to and I never thought of it because I thought of him as one who was stronger than I was. And actually I found out later he wasn't. I think the Lord wants us to never do that - I don't think I did anything that destroyed him but I think I lost the opportunity to help and strengthen him when I might have. And the Lord says do not destroy your brother "for whom Christ died". Well, we can't destroy him but we do that which tends to destroy him rather than helps to build him up. (Student question)

Small (a) These Are Better Explained As Showing A Tendency Rather Than a Possible Result.

A tendency rather than a result that is actually (10.75), rather than a result that is actually . Then number VI. This was number V. Number

VI - The Particularity of the Atonement Gives Us Comfort And Encouragement In Our Christian Life, For We Know That Those For Whom Christ Died Can Never Perish But Are Bound To Reach

Their Destined Goal of Perfect Wholeness(Holiness?) There is many a wonderful saint who has been plunged into gloom and depression as they have felt that they have committed the unpardonable sin. They have felt that they have fallen away. They have felt that they have done that which meant that Christ could never save them. And this is absolutely unnecessary because those for whom Christ died are not saved because they are such good people that He loves them, not because they are such sensible people that they have sense enough to select Him and choose Him and decide to follow Him, not because they are people of such strong faith that nothing can shake their faith, but because they are people for whom He died and whose salvation is won by Him, not by anything that they have done. And it is wonderful that if one of us ever tends to doubt - have I accepted the Lord, am I His truly - we do not need to go back and get out our old journals and consult the people who heard us give testimony and try to find evidence

as to whether we were truly saved or converted or not. We don't need to even worry about it. All we need to do is to say, "Lord if I have never accepted you I want to right now. I want right now to depart from all repentance on anything I ever have done, on any choice I've ever made, on any good sense I've ever shown, on any strength of faith I've ever had, and simply to rest upon the finished work of Christ and that alone. And on His grace alone is all that we need and the only thing that It is upon that that we stand and we can trust and can know that we are saved through all eternity. And so this doctrine is a precious source of confidence and trust in Him. It is a help in our

And so I stress that as number VI but I go on to number VII - When Properly Understood, The Particularity of The Atonement Can Never Leave

End of Record 95

the students when they came there was, "Do you believe in the limited atonement?" And that was the big thing they must decide about. It seemed to be the most important thing in life and the professors in that seminary in recent years have repeatedly said the issue to them is the reform faith. That is the issue in the religious world today - it is the reform faith. And that is the most vital thing - ~~his~~ making the reform faith known and standing upon that and standing apart from (1.). And I think that is an utterly false view of separation. I think those who make particular points like this, the line of separation, inevitably come to obscure the more vital line of separation from those who deny the great fundamental doctrines of the Scripture. It is ~~the~~ not the issue - the reform faith is not the issue but the reform faith is, I believe, the Biblical teaching and it is a source of strength, a source of , a source of , a blessing for us to turn to to others. But I said that when properly understood it does not lead to slackness. A friend of mine who is active in work among college students spoke a few years ago at this seminary to which I referred. He spoke to a student meeting in the evening and he told me that after he finished, among the students the question raised was, "What right have you got to go simply to groups of students and present Christ and ask them to believe on Him?" Should not that be done by the organized church? Is it not wrong to accent through the offices of your ?" Now certainly that is not the teaching of the Lord is it? ~~XXXX~~ Our zeal for the Lamb should be very, very great and we should seek, after people are converted, to bring them under right direction. But we should not hold back because of fear that we personally are not

(2.5) But properly understood it can't lead to any slackening of zeal in evangelism or personal work. Under that small (a) The Atonement Is Sufficient For All Though Efficient Only For the Elect. No one can say there is not enough power in the atonement to provide for . The atonement is sufficient for all. (b) We Have No Way of Knowing Who Is Chosen Before the Foundation of the World. God has chosen those who are to be saved before the foundation of the world but we have no way of knowing who they are. Under this number (1) We May Work For Years With No Apparent Success And Then Suddenly God May Give It To Us. No matter how many times you have

spoken to someone about the Lord and they have rejected Him, they have seemed utterly uninterested, they have turned against it, they have opposed you violently for what you are doing. You do not have the knowledge on which to say, "That man is a reprobate. He is one whom the Lord has destined to never be saved." You do not know. He may be one of God's own elected who after many, many years you will see come to the Lord. And of course the opposite is true. (2) We Cannot Know That We Will Succeed With Any Particular One Except In Two Cases. You can pick someone as ~~the~~ the one who is most hopeful. You are most sure you will reach them with the Gospel. They seem most interested. And yet at the very last point they may refuse. They may reject it. They may bring up the most silly objection and yet see it so firmly that you cannot move them. It's just an excuse perhaps. It's an irrationalization. Their heart is determined not to accept it. The (5.) of this world has blinded their eyes that they should not see the glorious light of the Gospel and be saved. You cannot ^{say} ~~say~~ of anyone that he is one who is/ ^{elected.} You cannot say of anyone that He is one who is not elected. But God can choose to do everything possible to win everyone He can and to know that in the end, those for whom Christ died, will be saved. I said "Except in two cases" and perhaps I should simply mention those two although that's not our present subject. Since the two exceptions have to be made I will just mention them here. I will call them Under (2) Al ~~EPH~~ - the Prayer of Faith. There is such a thing as a prayer of faith. And your prayer may avail more to win the individual than your effort. We do not know. But the prayer of faith God has promised will prove very, very effective. Well now the prayer of faith is in the end a prayer where God gives us the faith to know that it's going to be answered. And so there are doubtless cases where God enables us to know that this one is going to be saved. But that does not mean that we can change God's plan. That one was ordained before the foundation of the world to be saved. But God uses our prayers as an instrument (6.5) and He enables us to know that we have the prayer of faith in that case. And then second - BETH Children of the Covenant. I do not believe that God wishes us to bring children into the world in utter ignorance as to whether these children are ever going to be saved or not. Simply bringing them into the world as little heathen in the hope that sometime they may be reached with the Gospel but not I believe that God gives us the possibility of knowing that our children

may be saved. I believe that if we are true believers we can stand in a covenant relationship to the Lord in which we can know that if we endeavor to the best of our abilities to do our part, that He will savethem in His _____ and that we can _____ (7.5).

I have a little poem here that my wife just received in a letter this noon and I thought I would read it to you. It'll only take a minute or two. It's called The Mother's Trust. It has at the beginning of it the verse from Exodus 12:3,11, 13. "They shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

(8.) The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you."

Beneath the blood-stained lintel, I with my children stand,
 A messenger of evil is passing through the land.
 There is no other refuge from the destroyer's face,
 Beneath the blood-stained lintel shall be our hiding place.
 The Lamb of God has suffered, our sins and griefs He bore,
 By faith the blood is sprinkled above our dwelling's door.
 The foe who seeks to enter doth fear that sacred sign,
 Tonight the blood-stained lintel shall shelter me and mine.
 My Saviour for my dear ones I claim thy promise true,
 The Lamb is for the household, the children's Saviour too.
 On earth the little children once felt by touch divine,
 Beneath the blood-stained lintel they blessing give to mine.
 Oh thou who gave them, guard them, those wayward little feet
 The wilderness before them, the ills of life to meet.
 My mother-love is helpless, I trust them to thy care
 Beneath the blood-stained lintel, oh keep me ever there.
 I faith I rest upon thee thou wilt not disappoint
 With wisdom, Lord, to train them my shrinking heart annoint
 Without my children, Father, I cannot see thy face
 I bleed, the blood-stained lintel, thy covenant of grace.

Oh wonderful Redeemer who suffered for our sake,
 When o'er the guilty nations the judgment storm shall break,
 With joy from that safe shelter may we then meet thine eye
 Beneath the blood-stained lintel ~~my~~children all and I

I believe that in the case of our children we can know that if we do our part that - it doesn't mean we have to be worried, "Did I make a mistake here? Did I put this right? Did I say it in such a way ~~that~~ they'll understand? Did I set a proper example before them? Perhaps I failed in some direction and this child will be lost forever." I don't believe so. I believe we can put our trust in God that they are the children of the covenant and that if we endeavor to do our part that God will bless our endeavors, weak and poor as they are and will cause that our children in His own time will come to the knowledge of salvation. I think this is like the other matter we've been looking at - a wonderful matter of hope and encouragement for the Christian. And I think that it is ~~is~~ a blessing ~~XXXXXXXXXXXXXXX~~ which every true Christian can have whether he applies the sign of the covenant to the children or whether he doesn't. I think he can have the blessing of the covenant and can know that his children are under the covenant. Well that was (b) - then (c) God Calls On All To Repent And Offers the Water of Life Freely. He declares that He is not willing that any should perish but that all should come to knowledge of His (11.) He says: "These are written that ye might believe that Jesus is the Christ and that believing ye might have light through His name." This is His commandment that we should believe on the name of His son Jesus Christ - "Him that cometh unto me I will in no wise cast out." God offers salvation freely to all. And then (d) Our Part Is Not To Seek To Understand The Secret Will Of God, But To Bring The Knowledge of Salvation To As Many As Possible. The correct understanding of these things is a blessing to us it is a help to us. It is something that God wants us to have but if we're content with understanding, if we take it as something to argue about and to try to bring people to our particular understanding of it and make that our life's purpose, our lives are wasted and are nothing of value in His sight. What He wants is that we bring the message to all, knowing that we can't tell who are the elect. We cannot tell who are those for whom Christ died. We have no reason to say with any particular person that that may not be one who will accept the Lord as His Saviour.

But when we find that the person who seemed so ~~AMAZINGLY~~ intelligent and so bright in so many ways simply does not come and there seems to be no sense to it - they just won't accept, they just can't seem to see, we can know that it is a fact that there are those who are not included in ~~THESE~~ those whom God has called. And we need not feel that the fault is necessarily ours, that we aren't expressing things clearly enough, but that there simply is a fact that those whom He has selected for eternal life are not always. But we don't know who they are and we must endeavor to reach all possible with the Gospel. Well that finished "j" - the next is "k". We won't be able to look at "k" on this until tomorrow morning. I was sort of hoping we'd finish the atonement today but

End of Record 96

part of their full meaning. And I am titling this that Jesus Is Now Making Intercession For Us and under that we look at - I'll call your attention to a number of verses rather rapidly perhaps - Romans 8:34 - "Who is He that condemneth?" Now this is bad in our verse division. I don't know why they made such a terrible verse division here. You read 33 - "Who shall lay anything to the charge of God's elect? It is God that justifieth." 34- "Who is He that condemneth? It is Christ that died, yea rather, that is risen again". It gives an utterly misleading impression. I do wish the verse division were different. "Who shall lay anything to the charge of God's elect" should be a verse. And then - "It is God that justifies. Who is He that condemneth?" And then parallel with ~~XXX~~ it - "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." How can anyone lay anything to the charge of God's elect because God is justified and Christ is making intercession. So here is a specific statement of the intercessory work of Christ - Romans 8:34. Then we turn to Hebrews 7:25. No let's look at a number of verses in Hebrews - that's just the most important one. Let's take them in their order in Hebrews. Let's look at Hebrews 2:18 - "For in that He Himself, hath suffered being tempted, He is able to succour them that are tempted." That's not a specific statement that He's making intercession but it certainly states that He is doing something for us now. And what He's doing, the verse before says is the work of "a merciful and faithful high priest.....to make reconciliation for the sins of the people." Of course Jesus has done His great work as high priest in presenting Himself as the perfect sacrifice, but He"suffered being tempted"so"He is able to succour them that are tempted"~~XXXXXXXXXXXX~~ That certainly has at least a reference to His intercessory work today. Hebrews 4:1⁴ is similar - "Seeing then that we have a great high priest, that is passed into the heavens, ~~XXXXX~~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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." This here is not specifically referring to our original salvation but to our constant growth in the Christian life and to our constant meeting of difficulties - that we come boldly to the throne of grace because we have a high priest who was in all points tempted like as we are. It is a reference to His intercessory work though not a specific statement about it. That's why I had these two references from Hebrews at the end of my list

of references but I decided this instant that instead I would mention it to you in the order in which they occur. But the next one in Hebrews is a clear mention of it. Hebrews 7:25. First I'll start with verse 24 - But this man, because He continueth ever, Hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." You see why this is under the priestly work of Christ and is specifically so designated here in Hebrews in this passage. But more than that, it is specifically connected up with His sacrifice - He made His sacrifice but He ever lived to make intercession. So that here is a very important reference to the intercessory work of Christ. And then in Hebrews 9:24 - "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:" He is making intercession for us. And then I John 2:1 - "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 this word here translated "advocate" is the very same word which ~~XXX~~ in I believe every other case ~~XV~~ where it occurs in the New Testament is translated "comforter". Comforter is a very poor translation. Counsellor might be much better - counsellor, an advocate - one who goes along beside, one who represents us. And Jesus said, "I will send you another comforter" - another counsellor, another advocate. He was an advocate when He was here on earth. He was our counsellor, our comforter. But now that He is gone to heaven we have another advocate with us here on earth. But He is our advocate in Heaven. And Jesus Christ is our advocate with the Father, a very specific reference to His intercessory work. Then Revelation 12:10 is not so clear of a reference but perhaps related to it - "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Perhaps there is a suggestion of Christ's work as our advocate, our intercessor answering the attack of Satan but I don't think that the verse alone would at all prove it. But it fits in with these other verses and adds further light to them. We can say then that Jesus Christ as our advocate pleads our cause with the Father against Satan the accuser. While the Holy Spirit not only pleads the cause of believers against the world but also pleads the cause of Christ with believers and ~~XXXXXXXXXX~~ (10.5).

Thus Christ pleads our cause with God while the Holy Spirit pleads God's cause with us. This is just a brief aside on the relation of the work of Christ and the work of the Holy Spirit as counsellor and advocate. But the intercessory work which He is now doing for us in heaven is a very, very important part of our Christian life. Number 1 then - The New Testament Teaches That Jesus Is Now Making Intercession For Us. Number 2 - This Work Was Prefigured In Connection With the Sacrifices of the Old Testament. The priests in the Old Testament made the sacrifice which symbolized the death of Christ for us but ~~XXXX~~ the daily burning of incense on the golden altar in the holy place prefigured the intercessory work of Christ. The constantly rising cloud of incense was not only a symbol of the prayers of Israel but also a type of the high priestly prayer of our great high priest. And it's interesting that this, which continued all through the Old Testament dispensation, this burning of the incense was connected with, associated with the sacrifice, follows the sacrifice and makes the sweet smell before the Lord - the reminder of the sacrifice - and thus is a very excellent pre-figuration of the intercessory work of Christ though I don't think on it alone you would get it - but it pre-figures it and suggests it to the mind and we find it brought out in what Christ did. Number 3 - The Intercessory Work of Christ Is Based On His Work of Redemption. I had a little difficulty phrasing that - I said at first based on His earthly work. I don't quite like that expression of it. I don't quite like this one "Based on His work of redemption" because in a way it is a part of His work of redemption. And yet the sacrifice is certainly the central part, the stressed part. I like this phrase better than the other. It is based on it though - His intercession is a result of what He has done on Calvary's Cross. He is presenting the sacrifice before the Lord. He is making intercession for us by presenting His merits of His work on earth and of His sacrifice on earth for us. This is brought out quite definitely in Romans 8:33-34 - "Who shall lay anything to the charge of God's elect?" Here is Satan attacking. Here are others attacking you. Here are the criticisms brought before God. "It is God that justifieth. Who is He that condemneth?" Christ is making intercession for us. Who is this Christ that is making intercession for us? "Christ that died, yea rather, that is risen again, who is even at the right hand of God," ~~XXXXXXXXXXXX~~ He is there making intercession for us and He is presenting His sacrifice on our behalf. He is not simply appealing,

making a prayer in our behalf, not simply a request. When we say "for Jesus' sake", when we pray in the name of Christ, we are not simply saying that Christ as an individual makes a request. We are saying that Christ as a Saviour presents His work, His atonement sacrifice. And His active and passive work it is presented to God on our behalf. And it is pointed out that the penalty is paid, not only for our past sins but for our present sins and our future sins. The intercessory work of Christ is the application

End of Record 97

Number 4 - The Intercessory Work of Christ is Limited to Those Whom the Father Has Given Him.

It is a very specific work for Christians. It is an intercession for those for whom He has made atonement. The Holy Spirit is working with all people. The Holy Spirit works on the hearts of all on this earth presenting to them the claims of Christ. But Christ's intercessory work/^{in Heaven} is a specific work for those who are in touch with Him. ~~XXXXXXXX~~ If you want any reference on this just refer to John 17:9 - "I pray not for the world, but for them which thou hast given me" and John 17:20 - "Neither pray I for these alone, but for them also which shall believe on me through their word". Chapter 17 is an example of His intercessory high priest of applying His work of redemption to those whom the Father has given Him. Number 5 - The Intercession of Christ is Constant. "He ever liveth to make intercession." As far as this work is concerned He never ceases. As far as this work is concerned He is always there, always interceding, always anxious to help, always presenting His

(2.) on our behalf before the throne. It is a constant work of intercession. We may fail Him but He will never fail us. We may forget Him but He never forgets us. We may turn aside from Him but He will never cast us out if we have believed on Him and are born again individually and belong to Him. He is everywhere making intercession for us. Number 6 - The Intercession of Christ is Effective. His intercessory work is effective.

(2.75) It wins us the faith of God. It wins us release from punishment for our sins, for our errors, for our mistakes. It wins us the favor of God. It is effective for two reasons. Small a - He Is The Lord of Lords. He who is making intercession for us is no-one who has to seek entrance to the presence of God. He is no-one who might be considered as forcing His way into the presence of God. He is the Lord of Lords. He can speak for us - He is God Himself. ~~XXXXXXXXXXXXXXXXXXXX~~ And b - Because It Is Based On His Finished Work and Help, It Is Not A Request for Mercy (Mercy Has Been Shown). It Is An Application of That Which Has Been Done. It is that which He has earned by His atonement death and by His active obedience. By His righteousness He has won the righteous for us. And His intercession which promised for relieving us from the penalty of sin and also delivering us from the power of sin - ~~XXXXXXXXXXXX~~ ^{enabling} us to grow in grace, helping us in our situations that come before us, is the result of His finished work on Calvary and hence is something that is definite and positive and upon which we can depend. And we should re-

member, no matter what goes wrong with us, what difficulties we have, what troubles, what failures we make, how we fall down in sin and in error and in badness, that Jesus Christ is ever there making intercession for us. And of course we are anxious to stand again in His strength and to avoid making the same failures. We are anxious to avoid the falling into the sin. We are anxious to improve and proceed and we will because He is giving us the Holy Spirit to enable us to do so. But when we fall, we need not be cast down. We shall be sorry and take it as a reason to try to do better next time. But we shall not be cast down because we know that He is there. And it is very important in your Christian work that you have these things well in mind. Because while most of the people in this day with whom you have to deal, are indifferent. And another thing which is true is that which is most vital indeed - anyone who is in true Christian work for a very long time comes in ~~XXXX~~ ^{contact} with some, and at certain times you may come in contact with a good many, who are real Christians who are so conscious of their sins and of their failures and their shortcomings - more conscious perhaps after going along and seeming to be wonderfully successful for a time - of the way they have fallen back that they tend to fall into utter despair. And it is a great part of our ministry to bring the comfort of the Scriptures and to show the work of Christ making intercession for them. He died for them and He is there making intercession for them. And after all the whole world may turn against them. The error they have made or the sin into which they have fallen may be something that people will never forget. But Christ out it (6.5) and His work is more important than all the favors of all out together. And so we go on now, having finished "k", to "l". And "l" is Conclusion Regarding the Atonement. A few generalized statements that I want to make about the atonement that I think are important at this point. Number 1 - It Is The Heart of the Gospel. There are other matters that are extremely important but ~~XXXX~~ ^{for} people upon this earth in this age they are meaningless apart from the atonement. I always like to think again of that story Dr. Machen told that to me is so impressive. The man who ran up to someone on the street and said, "Hear the good news!" "Well, what is it?" "Keep the commandments." God wants us to live a good life but that's not the news. ~~XXX~~ The good news is that Jesus died for our sins, that He has borne our penalty, that He provides the righteousness of God for us and we can never earn it

but we can simply receive it and He wants us to receive it. ~~XXXXXXXXXXXXXXXXXXXX~~ It is the heart of the Gospel - the atonement of Christ, what He has done. Number 2 - It Does Not Change the Character of God. It does not change God from a just God to a loving God. God was always and will always be a just God. And God was always and will always be a loving God. And the atonement is the gift of God's love. "God so loved the world that He gave His only begotten son." The atonement does not make God loving. The atonement reveals our God. It shows His love to us that He went to this length that He did all this in order to save us from our just deserts and to deliver us from that fate which would inevitably have come to us if He had not given Himself on our behalf. It does not change the character of God. It does not say that God becomes loving because of the atonement but it makes it possible for God to manifest His love to us because He has (9.25) in sending Christ and now which to bestow upon us that which He has earned for us through what Christ did. It does not change the character of God but it enables God to maintain His justice while at the same time manifesting His love. Number 3 - It Shows the Love of God. The atonement is not simply the warding off of God's wrath but it is the display of God's love. And it makes it possible for Him to pour out His wrath upon His own Son instead of us and to pour out on us the love which His Son deserves, which He won for us. Number 4 - It Is Based On the Good Pleasure of God. That is important to remember - that the atonement is based on the good pleasure of God. It shows the love of God. God chooses to do it. God is not compelled by His love to save us. God did not need to save anyone. We have sinned, we deserve eternal punishment. God's wrath against sin must be shown. God's justice must be worked out. But He chose in His good pleasure that He would save some, yes, that He would save many. And He chose us in Christ before the foundation of the world and He poured out His love upon us. It was the good pleasure of God. It's not the arbitrary will of God which is a misrepresentation (11.) as if God was simply willing to strike out blindly, not at all. God is a loving God who of course with His good pleasure for wise purposes. And there is wisdom in everything He does. It is not based upon any goodness in us. We cannot force Him, we don't deserve it. It is necessary that He see that it's good enough. But it is His good pleasure for His own wise purposes and we will see some day how wise everything is. Now we can only re-

joy in knowing (11.5) without seeing exactly how. But we can praise Him for His love and we can be the instruments of making it known to others. ~~XXX~~
 Number 5 - It Is The Key To All The Blessings of the Gospel. Jesus said that He was the door. There was the narrow way of entrance, He spoke of the ones who come in any other way. I think you will find that Christian Science and all these other cults and isms, they are trying to get blessings which much of what they claim to get is in the Gospel for us. It is in the Bible belonging to the Christian. The Christian Scientists many of them have, or at least they give outward evidence of having a peace of mind, a calmness, a rising above the little things of life. I'm afraid in many cases it's a forced attitude which is forced in by will power rather than drawn from the deep springs of reality. But at least they are aiming for and seeking blessings which we are entitled to have but which we receive through the atonement and we must come through the way of the cross - there's no other way to get it. Anything else is a farce, it is a humbug. But the reality of all these - very often the way to deal with these cults is not to say that the thing they are seeking is spurious, but to say that something very similar to what they are seeking can actually be found if we come the right way which is through the work of Christ. And on the basis of the atonement and through what Christ has done, we can get all these things. We want to spread it

(13.25). We must drive Him home to people's hearts. We must show them how they are entitled to it. The church should not be a place of gloom and a place of sadness. It should be a place of joy as you think of what Christ has done for you and all the blessings we can have, but we should realize that we get them through the sorrow that He went through for us, the misery that He experienced. It is the key to all the blessings of the Gospel. Number 6 - It Is The Most Important Single Doctrine As Far As the Practical Work of the Ministry is Concerned. The atonement is key and essence to all the other blessings. It is the matter which should be stressed by us. I am grieved time and again when I hear a godly man give a wonderful message on some great feature of Biblical teaching or of Christian truth and find that nowhere in that message

End of Record 98

but I think those two or three sentences should always be. But in any sort of a mixed group where there are people that you don't know, it seems to me, I don't care what your topic is about, that it will lead to the atonement. And the blessings that you put the meaning of into it

relating to the atonement

minister give

a wonderful presentation of how to be saved - an explanation of Christ's work - ~~XXX~~ I've when I rejoiced and ~~XXXX~~ heard him do that and then I've gone the next three Sundays and heard him give a wonderful discussion of some other Christian doctrine with never a and I ~~XXXXXX~~ have been grieved because I feel that it is a serious mistake. ~~XXXXX~~ When we believe the Gospel, we believe in Christ and we do not simply ~~XX~~ mean we believe these things are true. I'll sign my name to a creed, not at all. What we mean is that we put our confidence ~~XXXXXXXX~~ and trust in Him. And in the first place we put our trust in Christ and told Him to work for our eternal salvation but in the second place we put our trust in Christ and His work that that is what the world needs. And if that's the case we will want to make it known to every possible place. Because what is the good of understanding all of ~~XXXX~~ the mystery of theology, knowing all the details of the wonderful plan of Christ's return, understanding everything about relationship to our community, understanding the full bearing of all the commandments and all the wonderful

(1.75), if we do not have the center of it all - what Christ has done

for us. And we can never

Now I know there

are some ministers who give a simple little salvation message and that's all they give Sunday after Sunday over and over and over. And sometimes I hear a message like that and I sit there and I think, "Isn't this wonderful. I hope everybody's getting a lot of good out of it." But as far as I personally am concerned everything he's giving I've heard so many, many times that it is hard to get the blessing out of ~~XXXXXXXX~~ this simple presentation

Well,

~~that~~ I should. ~~XXXX~~ I think that a man who does a thing like that year after year is far better than a man who gives wonderful, profound discourses on great theological truths from an orthodox position and does not bring out the clear teaching at all of the way of salvation. But I don't see why

(2.5) We can see the

as well as

and we can win the lost while we are feeding

and giving in understanding

But I think we should always em-

phasize, always stress, always come back to the atonement. And I like to see

I like to see

its full explanation, its application, its most important features and its relationship. Now I don't say anybody has to follow this pattern but I do think that this emphasis is very, very wise. And so I cannot complete the priestly work of Christ without this word of stressing its importance. But we'll go on now to Roman numeral IX - The Kingly Work of Christ. Capital A - Its Relation to the Other Two Offices. I don't think this is usually understood. And I think it is good to think about it a little. I'm not saying it's misunderstood but I don't think it's clearly in mind for most people. Number 1 - A Brief Comparison of the Three Works. Small a under that - Comparison to Prophecy. What is the difference between the prophetic work and the kingly work? The prophet explains. The king commands. The prophet gives wisdom. The king shows power. It is a very different type of work. Now the king may do ~~XXX~~^a work of a prophet. David was a great prophet in addition to being king. In Christ you cannot absolutely separate the works. He spoke with authority and not as the scribes - something of His kingly authority was there in His prophetic work. But the work of Jesus as prophet is principally in His earthly ministry and there He did more work as prophet, more of His time was spent in the work as prophet than any other phase of it in His earthly ministry. And except as God inspired the writers of the Bible

(5.) His work as prophet is largely confined to the Holy

Spirit takes over

But b - Comparison to the Work of Priest.

As priest He represents us before God. As prophet He explains God's will to us. As king He shows His power and gives us the commands which we should obey. So the work as priest is very, very different from the work as king. They can be separated more sharply than the work as prophet from either one of the others. Yes? (Student question) As prophet - the prophet gives information, he brings ~~XXXXXX~~ wisdom, gives understanding. The king gives commands. The prophet helps us to understand. The king shows us how. The king we should obey, it's our duty. The prophet we should increase our understanding.

(5.5) Now number 2 - God As Creator Is Sovereign From All Eternity.

Now you speak of the kingly work of Christ. Christ is God. Not God the Father but God the Triune God, as Creator, is sovereign from all eternity. And therefore there is a sense

in which the kingship of Christ is an eternal thing but actually it is the kingship of the Triune God - and Jesus is the second person of the Trinity. He, as creator, is sovereign from all eternity and the very breath that a wicked, profane man used to curse God, can only be drawn because God gives Him the power with which to do it. God is sovereign, in control, and He could sweep this whole earth off into the scrap pile in an instant if He chose to do it. Satan could not move except God permits it. God, as creator, is sovereign from all eternity and so the kingdom of God in a sense - and in a sense it is also the kingdom of Christ since Christ is God - the kingdom of God is supreme, always has been, and always will be - in a sense. But when we speak of the kingly work of Christ we are referring to a different area of work. And it's good to have these distinctions in mind. Now I'm not speaking here of God as prophet, giving us good advice, exhorting us to do what is right. I'm not speaking of the work as priest, redeeming us, but the work of king as control and power - and laying down the ten commandments and the other declarations of the moral order of the universe which God has established and it is our duty to obey. That is the kingdom of God in the sense in which it has always existed and always will. But number 3 - As A Result of Sin Man Has Fallen Under the Dominion of Satan Who Is Now the Prince of This World. And there is a very great amount of power which God permits Satan to have. And the one who is not obeying Christ is, in most cases, obeying Satan. He may not realize it. But Satan is leading, Satan is directing, Satan is exerting His power over him. Satan is the prince of this world. Number 4 - From Early Times God Predicted the Coming of a Holy Ruler Who Would Forcibly Put An End To Satan's Dominion. Now I'm going to look at Old Testament predictions under another head so I won't go into detail under this but go on to B - Old Testament Predictions of the Coming King - and this of necessity we'll have to go somewhat rapidly in but I think a general survey of it is of help. And under that number 1 - might be questioned whether it belongs here but I think that it is not illogical here - The Original Command to Adam To Subdue the Earth. This is the command which we find in chapter 1 - though 26 is the prediction that should be mentioned here - "And God said, "Let us make man in our image, after our likeness: and let them have dominion" - there is kingship, there is ruling - "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." And verse 28 - "And God blessed them, and God said unto them,

who is going to be a lawgiver, who is going to have a sceptre, one who is going to be the climax of a series of rulers. Now I don't think perhaps we'll take time going into the meaning of "Shiloh" here. Perhaps I'll just take a second to say I don't think this is a reference to the place Shiloh, I don't think it's a name for Christ. I think that it means "Shi loh" - he to whom; that is, "the one to whom it belongs" - the one who has (1.) the one to whom it should belong. I believe that's the correct interpretation rather than it's either a name for Christ - of course we have no evidence anywhere that Shiloh is a name for Christ - or a reference to the place, Shiloh. And I believe that Ezekiel 21:27 gives a certain evidence that this is the correct interpretation here because in 26-27 ~~XX~~ Ezekiel says "Thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." And there it is a little more fully (1.5) ~~As~~ "Assher loh" - "whom it is given to".

And the "Assher" is sometimes represented in the Scriptures

That's quite common in modern Hebrew. They say the book belongs to me - it's "the book shálee".

"His book" or "the book belongs to him" is the book "shiloh" and one time in Palestine I drove up to a filling station and I saw on the man's cap they had "shi la" and I thought, "Who does he belong to?" And then I looked at the ghol under the shin - he was belonging to the

and finally I realized that in his case it stood for "Shell Oil Company". But it's a common expression ~~XXXXXXXX~~ - though that was in Hebrew letters - it's a common expression in Palestine today - "shi lee, shi loh". And of course (2.5)

but in Ezekiel here we have this as "assher" speaking of the Messiah - He whose right it is to reign and back here I believe that is the best interpretation. But whether that be correct or not there is no question that it is a prediction of one from the tribe of Judah who is going to have the sceptre and be the law-giver. Then number 3 - The Balaam Prophecy - Numbers 24:16 - Balaam said "Which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth and Edom shall be a possession. Seir also shall be a possession for His

enemies: and Israel shall do valiantly. Out of Jacob shall come ~~He~~ that shall have dominion, and shall destroy him that remaineth of the city." Here is a prediction of the coming of a holy ruler. And the Israelites had no king at this time nor for at least a couple of centuries later. And now I do not think this is here a prediction of Christ. I believe it is a prediction of David because David is the king who rose out of Israel who smote both Ammon and Moab and Edom, who overcame the forces here named. He was the sceptre, he was the star who did this. I believe this prediction of Balaam is completely fulfilled in David. But then we have the prediction to David of a greater David, a son of David - a man who will be the climax of the line of Judah, the Holy Ruler who will reign in righteousness. ~~XXXXXXXXXX~~ So while the Balaam prophecy I do not think is a prediction of Christ, I think it is a prediction of the line of kings of which Christ is the climax. And it properly comes under as we see how gradually they begin to give these promises and then it comes out so clearly when we get number 4 - The Promise to David - where He promised David that he would always have a king to reign on his throne. Now we continue there next Tuesday.

End of Record 100

that was going to come down on March 13th at 2:00 in the afternoon. Somebody might repeat this as a verdict of science

And soon you might have a hundred people

saying this is what science says on the map. The thing that suggested that to me was the fact that somebody has made a mathematical estimate in relation to this course, which is at least five off, and has repeated it. And others without figuring have repeated it. I don't know who made the first miscalculation. It's easy ~~to make~~ for anybody to make miscalculations. When I was at Westminster, Dr. Allis was teaching Old Testament History and once he got an engineer in the class to figure up on some data for him, how much gold would be in the mercy seat. And then they got the figures and Dr. Allis said, "You know this sounds to me too much. I didn't know there was that much gold in the whole world as the amount of gold that's supposed to be in the mercy seat in the top of the ark." And I looked into it a little - I didn't know about such matters very much - I knew a little about it. But I did figure into it enough to notice that the engineer who knew a hundred times more about it than I did, had made a mistake of two decimal points so that he had the figure just a hundred times as much gold. And it's easy for us to make mistakes like that. Now I just wanted to mention a word about this Systematics - that this is a three-hour course which would mean nine hours work a week. Now for nine hours' work a week, which is what we would do for a three hour course, our normal procedure is to have three hours of that in class and one hour of it in a section and the other five hours of study. But instead of having it - when we have a special hour having one extra hour and then when I'm away we don't have any class - we have only say five hours and other times have say ten or eleven - I've been figuring on the basis of everybody doing nine hours each week, so that if we have a special hour it makes four hours in class and one hour of sections which is five instead of four hours and then if I'm away for a week the whole nine hours can be used for study. So it's not supposed to average more than nine any time. Now out of that nine with all the material there is to cover in the Systematics, if I were to spend instead of three hours a week in lecture, four or five hours a week in lectures and give that much less assignment, I don't think your education would suffer or that it would take any more time or effort than it does with you putting in the time to study and me lecturing only an average of three hours. So I don't think there would be anything wrong if I were to lecture five hours out of the nine instead of three. But it's not my

intention to do so. It's my intention in this particular course to lecture exactly three hours per week this term. And in order to do that I believe we ~~are~~ have two more weeks that we need an extra session. I missed the last one and with that in mind I believe there's two more; that is, I think at present on the basis of three hours a week, we are just one hour ahead at present. So that is the present basis on which I'm figuring. If necessary I would spend a little more time lecturing and a little less in assignments but I'm hoping it won't be necessary cause I'd rather not

(4.). The last three weeks I have posted no assignments so you're at least twelve hours behind in the time that you would normally expect to spend on assignments. And I do not expect to give extra assignments to make that up unless it should prove necessary. It is not my expectation.

Now we were looking at e which is the Old Testament predictions of the kingly work of Christ. Number 4 was the Balaam Prophecy. I don't think we need to say more about the Balaam Prophecy though I believe the relationship of it to Christ is rather important to understand clearly. And I think I made it clear last time. Now if I didn't I wish somebody'd raise a question. This morning I said, "We will sing all four verses of this hymn" and then before verse three and verse four there was an almost audible pause which showed that quite a number had not remembered the fact that two minutes before I'd said "all". And I know how that can be if you don't necessarily pay close attention. But what I gave about the Balaam matter I think was clear enough that it shouldn't need to be repeated but if anybody doesn't understand it who was here last time, I wish you'd raise a question. Otherwise we go on to number 4 - "The Predictions to David" The predictions to David begin with a prediction which we find in II Samuel 7. There we have the prediction which God gave to David and as you look at it you might very well wonder whether this is proper basis for all that we hear about what God was going to do for the House of David or for the son of David. II Samuel 7:12-16. What does God say to David? "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." How much do you find about Christ in this prediction? What verse here is talking about Christ? "I shall be His Father and He shall be my Son" - is that talking about Christ? Well, read right on in the verse - "if he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men." That's not talking about Christ. Christ never did commit iniquity. Unless you want to take it as purely hypothetical speaking of Christ. He won't commit iniquity. The fact is Christ was chastened with the rod but not for His iniquity - for the iniquity of us. There are two statements, three statements here which give a basis for the Messianic prophecy. "I will establish the throne of His kingdom forever" - a continuing house which will last on and on. "My mercy shall not depart away from him, as I took it from Saul.....and thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." We have here then the prediction of a permanently continuing throne for David. That is what we have. But there is nothing in this prediction that could be taken out and specifically said that it is specifically telling us about Christ. But there certainly is the foundation for belief in Christ because his kingdom is going to establish forever, his seed is going to continue forever - well then there'll either be a continuous line or there'll be one who will be particularly outstanding and who will continue. If you left out those statements "forever" you might think he was just talking about one son, about Solomon. But he does go on and speak this "forever" in a way which makes it a foundation for a continuing process(?). In I Chronicles 17 we have the same thing given a little more fully. 17:11-15 - "It shall come to pass, when they days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom forever: and his throne shall be established for evermore." Now you might think that's talking about Solomon mightn't you? After you go to be with your fathers I'll raise up your see and I'll settle him in my house and my kingdom forever - "and his throne shall be established forevermore." As in the case of the prophet, where God said that Moses would be followed by a line,

a succession of prophets, and a vine~~XXX~~, one climatic one who was a grapevine. Here we have a succession of descendants and the particular son of whom he says his throne will be established forever, is not (10.5) to die, but is a one from David's line ~~XXXXXXXX~~ whose throne will be established forever. So here you get a suggestion of an individual who ~~XXXXXXXXXXXX~~ is to reign forever. But again it's only a suggestion. You could not build the doctrine on this passage if you had no other passage. We find also that the promise of David is given in the 89th Psalm in verse 20 - "I have found David my servant; with my holy oil have I anointed him:" Verse 28-37 continues - "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 forever, 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 loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Somebody might think that this had not been fulfilled when Zedekiah died. ~~XXXXXXXX~~ Johoiachim was killed, his son Johoiachin taken into captivity. The brother of Johoiachim reigned for eleven years and then he was taken off and there is no longer a king ruling in ~~XXXXXXXXXX~~ Judah and the people are subject to the Babylonians and then to the Persians and then they come back and are subject to the Greeks, to the Ptolemies and then to the (12.75). And then we find that the Jews gain their independence and who rules? Simon Macabeus of the tribe of Levites, not of the tribe of Judah, not a descendant of David - he rules and his descendants succeed him for a few decades. And then the Romans take it over and surely one would have said well now this Psalm is clearly in error. "My loving kindness will I not utterly take from him or suffer my faithfulness to fail. My mercy will not depart from him. I will keep (13.25) forevermore." And yet there is no king of the house of David and has not been for 600 years at the time of Christ. No-one of the house of David has been an independent ruler in Palestine or anywhere else for 600 years when Christ came. And so we have to say either the statement in the Psalms is erroneous or the thing is in a temporary state of abeyance. "My mercy will I not utterly take from him" and it has not been utterly taken from him but there has been a period of transition, a period longer than the whole history Palestine

Record 101

But yet the promise

carrying out his promise which was made so definitely and
so positively here. And so we believe that it was fulfilled in Christ. ~~Number~~ 5 - Psalm 2

End of Record 101

giving us the understanding that the Hebrew here is the name of God and not only

(3.5)1 "The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even list them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Not a very clear prediction of the coming of the king ~~XXXXXXXXXXXXXXXXXXXX~~ but taken with other passages it would suggest that there is a great king to come. (c) Psalm 45 - Some say this is a Psalm which was written to celebrate the marriage of Solomon with the daughter of the Pharaoh of Egypt and that it is simply a celebration of the marriage. But certainly the terminology goes far beyond that. It speaks about the king in a way that has led most interpreters to think it is a prediction of a coming king and of his relation to his bride. But I call your attention now, simply to verse 6 - "Thy throne, O God, is for ever and ever:" I believe the Revised Standard Version says, "Thy divine throne" if I recall. A throne of God would be a divine throne wouldn't it? So instead of "O God" they say "The divine throne of God". If they're going to do that they ought to at least put a footnote saying "this is our interpretation". The Hebrew is "Thy throne, O God is for ever and ever: the sceptre of thy kingdom is a right sceptre". This is going far beyond what could properly be said of David

(5.) not to David's son Solomon but to a greater son who is going to rule forever. Then d - Psalm 72. In Psalm 72 we have a statement about the blessings to the king - the blessings which God is going to give to the king. And it certainly is a traditional relation to Solomon, to David's continuing line. Verse 17 - "His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call Him blessed." It's not very specific but it does give us further suggestion of a coming king. Verse 8 - "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Then e is Psalm 110 and this is a very peculiar prediction. "The Lord said unto my Lord; (my Lord would not have to be said of God - it could properly be said of David or to another man. It must be said by one to another who is greater. Jesus said, "How does David call Him 'his Lord'?" It does not say that he must be God if he calls him "my Lord" but he must be greater than David.) "Sit thou at my right hand, until I make thine enemies thy footstool." The modernists says that this is a man in David's time praising David, making up these things about him. We take it rather as a prediction of the future. The time is coming when there is a special Lord, a special King. This

does not teach us deity, this particular Psalm

(7.)

but not specifically

"The Lord said unto my Lord,

Sit thou at my right hand, until I make thine enemies thy footstool." This one is distinguished from Jehovah. He is the king whom Jehovah is blessing. "The Lord shall send the rod of thy strength out of Zion: tute thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. ~~TK~~ And now what a peculiar thing to say about a coming king - no such thing ever said about David as far as I know or about Solomon. It is certainly not usual in reference to the glory of the king. Verse 4 - "The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek." Did King Aziah read this word? Did he read that and say, "The Lord hath said, 'Thou art a priest forever after the order of Melchizedek.' Well I'm the son of David. If I'm a priest then I should do a priest's work." And so he went into the temple and began to offer incense before the Lord and the priests came in and they said you have no business in here whatever. You have no right to be - you are the king, not the priest. You've absolutely no right here and when Aziah was starting to get angry at them for interfering with them who was the king they said, "Look, look!" And he looked and leprosy had broken out on his body. He rushed out in terror and went into the upper room where he spent the rest of his life - I think it was 35 years during which that leprosy gradually spread over his body and reduced him to nothing - that is, he could not reign. He just lived there on through those many, many years while his children reigned. God's motive for this terrible leprosy for trying to take to himself the priest's office when God had not given it to him but only that of king. But here it says, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." That Aziah had this in mind at all when he did his work, we have no reason to think but it certainly is clear that it is not a description of Aziah. But it is a description of one to come - not David, not Solomon, not Aziah but this one who is going to come is a great king but he is also a priest, a suggestion that the two offices are to be combined in one person. "The Lord at thy right hand shall strike through kings in the day of his wrath." Practically everything in the ~~TK~~ Psalm is kingly. It is about a king who destroys his enemies, a king who has power. There's only one verse which brings out the fact he is also a

priest. So this Psalm properly belongs certainly under our present heading that The Old Testament Predicts A Coming King -and it is interesting how many more predictions there are of the coming king than of the coming priest. Of course the sacrifices might have said that the prediction of the priestly work of Christ was ^{repeated} ~~was~~ over and over ~~XXXXXX~~ and over and the people saw it all constantly. But specific words in the Old Testament of prediction of the coming of a priest - we have a few very wonderful ones but a far greater number of predictions. And so that's Psalm 110 and then is Psalm 145 where we have a Psalm of praise to "God, ~~is~~ O king" and you might think that it is simply a praise to God rather than a praise to a human being. But we read in verse 13, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Christians in the early days of the Christian Church considered that this was a picture not simply of the power of God, but that it was actually a prediction of the Messiah, God's Son, who would be a king with an everlasting kingdom, whose dominion would endure throughout all generations. And when the great ancient city of Damascus became a Christian city they built a great Christian church there and in this Christian Church they put up over one of the doors - not the main door but over one of the side doors - they put up this verse - "Thy kingdom, O Christ, is an everlasting kingdom and thy dominion throughout all generations." They put it up in the Greek (11.75) And 300 years passed by and the false prophet began preaching in Arabia and thousands flocked to his banner and they conquered all the territory north of Arabia and they took over Damascus and made it a center of the great Mohammedan (12.) and they took this great Christian church and they did away with every Christian indication they could find on the church, tore down the Christian symbols, crossed off the Christian insignia and they put up Mohammedan. And the great (12.25) Mosque in Damascus was the great headquarters of one of the great Mohammedan caliphs who ruled over a very large empire for two or three centuries. And it still is a great center of Mohammedan worship. But a few years ago, an archaeologist looking over that building there, which was a Mohammedan Mosque, noticed something the Mohammedans had overlooked when they took down inscription after inscription and Christian sign after Christian sign and ~~XXXXXX~~ replaced it with Mohammedan insignia. Over one of the side doors, up high so you had to climb a ladder to see it clearly. I climbed the ladder and there over the door I saw there these words, "Thy kingdom, O Christ,

is an everlasting kingdom and thy dominion throughout all generations." And for 1300 or 1400 years those Greek words have been on that Mohammedan mosque - almost as long as the time from David to when the Mohammedans (13.5) those words have been there on this building in which Mohammedan worship has been held every week, many times a week I suppose if they'd discovered them on there years ago they would have eradicated them but these (13.75) they keep them to attract visitors into the mosque and they can get a few cents from you for bringing you the ladder to climb and look at it. So in 1929, at least, they were still there. But it was very interesting to see this verse here. And what would those Christians have thought who put up those words, "Thy kingdom, O Christ is an everlasting kingdom and thy dominion throughout all generations. If they had thought that building would be changed into the worship of a false religion and remain that way for at least 1300 years

End of Record 102

must rush over these very rapidly unfortunately

But number 6 - Isaiah's

Prediction of the Coming King. a - Isaiah 2:1-5. There's very little specifically about a

king in this passage but it speaks of a kingdom and it speaks of a kingdom of

"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.'" Is this a prediction of the king who reigns in Zion and sends forth His law

and His word or is it a prediction of the (1.) the message of salvation to come

to all nations to know of Christ. Which of the two is it? Well, look at the next verse.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." And within the very time time, perhaps about ten years before Jesus Christ was born, in Rome they closed up the temple of the God of War because they were having no wars. And they kept it closed for longer than it had been closed in the history of Rome - in all its history because ~~XXXX~~ peace was established. And during the next 300 years, as Rome ruled with power upon the earth there was peace and freedom from danger from external violence, surpassing anything the world had ever seen in its history. And there were Christian preachers who said, "It says here that from Jerusalem will go forth the word of the ~~XXX~~ Lord from all nations and (2.25)and there are

people who believe in Christ all over the civilized world and even far beyond it in barbarian lands. And it says, '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'". And you see here

they had 300 years in which there was less war than in all history. Here is a great period of peace. You see how this is used to prove that the Word of God has gone out from Jerusalem the law has gone out and we have peace. They were illogical in assuming that the peace of the world was the result of the Gospel. It was the result of the arms of the Roman Empire which God caused as a means of making it possible to spread the Gospel more easily than it ever could have been before in history. And some writers with beautiful ~~XXXXXXXX~~ rhetorical ~~XXX~~ style said, "Peace of the Messiah extends not only forward but backward and produced the ten years before his birth." Which is a very beautiful rhetorical statement but certainly not much logic in it. God could do that if He chose. I think God did bring the Roman peace as a means spread of the Gospel. But it is not that which

(3.5) And so after 300 years the barbarians broke through the border of the empire and began marching back and forth through the empire, ~~XXX~~ pillaging and destroying and the world was plunged into upheaval and war which lasted for a thousand years, as bad as anything ~~XXXX~~ the world had ever seen. Then people (3.75) They said here was the proof that you get that Christianity was true, that there was this peace predicted in Isaiah. They said, now look, what's your answer now. And the fact of the matter is that this was not a prediction of that particular peace. But it is a prediction of a period of peace. And it declares that the law will go forth from Jerusalem - "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." And so there have been many who have said, "This is a prediction, not of the Roman Empire establishing peace but of the going out of the Gospel, changing warlike people into peaceful people and producing peace throughout the world. And we see the Gospel spreading and wars diminishing and it is true that the Gospel has had a peaceful influence and that throughout the world war is not nearly as cruel or as barbarous as it used to be and that there has been a great diminution of the cruelty of war." And twenty or thirty years ago there were those who were saying, "Now Christianity is spread to such an extent that now we have the Hague Tribunal and all disputes are settled peacefully and there's never going to be another great war and the Gospel is going out to produce this. And then we had the First World War. It

will ye weary my God also? Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (God with us) This is not a prediction of Ahaz's son, it is not a prediction of any other child born at that time. It is a prediction that God is not going forever to put up with such a man as Ahaz being the representative of the godly house of David but He is going to provide by miraculous means His own Son of David who will be actually "God with us". "Call His name Immanuel" and when you look over to chapter 8 you find that Isaiah predicts the great Assyrian invasion. He says in verses 7 and 8 of Chapter 8, "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Here He addresses the coming king. This is Immanuel's land even though Ahaz is ruling it. And Ahaz (9.5)

sign of the House of David. Ahaz is on the word "to get". Immanuel is the true ruler of the land of the coming king. And so the Assyrians come and overwhelm the land - they're going to fill your land, "Immanuel". And verse 10 says, "Take counsel together" (to the Assyrians) "and it shall come to nought; speak the word, and it shall not stand: for God (Immanuel) is with us. And the same word is translated "Immanuel" at the end of verse 8 and "God is with us" at the end of verse 10 and the fact is it means both - it means "God is with us" but it's the name of the king. And this is Immanuel's land and therefore the Assyrians cannot conquer it and hold it unless Immanuel chooses to permit them to do it. So these two verses go with chapter 7:13-14 as stressing the fact that there is a coming king who is "God with us" whose land this is. Number c - Isaiah 9:6-7 another wonderful promise which Isaiah gave. ~~XXXX~~ Is it a promise of a coming prophet. Is it a promise of a coming priest? What is promised here? "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder:" ~~XXXXXXXXXX~~ Is that a priest? Does a priest rule? Is that a prophet? Does a prophet rule? No, a prophet gives good advice. A prophet gives information. A prophet tells us what we need to know and exhorts us to obey God. A priest reconciles us to God. A priest makes intercession. A priest makes offering. You don't say of a priest "the government shall be upon his shoulder". This is a king. "The government shall be upon His

~~XXXXXXXXXX~~ consume with the spirit of His mouth, and shall destroy with the brightness
of His coming. (14.25)

So it still concerns Christ's ^{first} coming and it is a prediction of the power of the king. And
then you continue with a description of the rule of the king - verses 6 to 8 - the doing away
with dangers, the removal of the curse from the earth - verse 9 - "They shall not hurt nor
destroy in all my holy mountain

End of Record 103

Isaiah 32 - "Behold a king shall reign in righteousness and princes shall rule in judgment." It is very interesting that this particular coming king comes right after verses 8 and 9 of chapter 31 which imply the destruction of the Assyrian power - "Then shall the Assyrian fall with the sword, not of a mighty man" just as chapter 11 describes the coming king contrasted with the downfall of the Assyrians in chapter 10. Similarly 32 here describes the coming king contrasted with the destruction of the Assyrian power. But there's this difference - that in chapter 11 it went on to describe His kingly rule and what He ~~WOULD~~ would do to establish peace with power, whereas this one goes on to describe something rather of His priestly attitude - "A king shall reign in righteousness and princes shall rule in judgment." This is a king who's going to reign in power but "and a man shall be as an hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land." What a strange thing to mention here (1.5) to give this aspect not of a king to be but of a priest. "He was the hiding place from the wind, and a ~~XX~~ covert from the tempest." And then f - the rest of Isaiah, by the way, goes on more into the priestly activity very clearly defined in Isaiah 53. But f is Isaiah 55:3 - 55 is the great gospel call based upon the work of Christ as priest. 53 is the atonement of Christ. 55 is salvation by faith alone - "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Verse 3 says, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people." So in this wonderful gospel call of Isaiah 55 - these two verses, verses 3 and 4 - stress the kingship of the coming king who is to be a leader and a commander to the people and who is going to fulfill the sure mercies of David. So much for Isaiah's predictions of the coming king. Number 7 is Prophecies By Jeremiah and under that a - Jeremiah 23:5 - "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper" - and this is given in the time of Zedekiah or shortly before when the (3.25) kingship came to an end. And there has been no Son of David reigning in power since that day that the earth can see for a period of 2500 years. 500 years after David reigned his line came to an end as far as power was concerned.

There's been none since for 2500 years and yet at that time as it was about to come to an end Jeremiah said, "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:"- Israel was in captivity already when he spoke and Judah was just going to go - "And this is His name whereby He shall be called, The Lord Our Righteousness"(Jehovah, the King). Bringing in the priestly acts even though the stress is on the kingly - "The Lord Our Righteousness" not "The Lord

(4.25) but "The Lord Our Righteousness" - very interesting how this little technical priestly activity stresses on the kingly. And then b is ~~XXXXX~~ 30:8-9 - but we'll look at that at 2:30 this afternoon.

In Jeremiah 30, verses 8 to 9 we read "For it shall come to pass in that day, saith the Lord of hosts, that I will" - by the way this phrase "in that day" in the Old Testament is sometimes stated to be an eschatological term which refers to the day of the law (Lord?) in that day. I don't think that's correct. I think it's a phrase "in that day" simply meaning there is going to be a day when and that we are now calling your attention to a certain interesting time - "in that day" - I believe as a result of looking at many passages that that is the usual meaning of that phrase "in that day". Now that's not our subject of study right now but since it comes up in this verse I mention it to you and it would not greatly effect the meaning of this particular verse. "It shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him" - that's a good old English phrase "serve themselves of him" - I don't think many of you know what it means in modern English. From the context it becomes quite clear that what he means is "use him as their servant" - "serve themselves of him"

(7.) because I think it might be good to consider whether it should be revised so it would

(Student question) Yes, "strangers shall no more serve themselves of him" - what would that mean to them? I don't think to the reader of today it means anything. It wouldn't to me except that from the context I would guess. That's the trouble with a book in old English.

you come to words and it's just like they were saying "They will no more ~~xxxxxxxxxxxxxxxx~~". Well now what does "~~xxxxxxxxxxxxxxxx~~" mean? You learn from the context. Or else you just assume it's some beautiful holy thing - like the woman who said she always (8.) every time the minister pronounced that beautiful word . It becomes a series of beautiful sounds. I don't think that's what God intended His Word to be. If it brings beauty to us, fine, that's good. But the purpose of it is to get ideas and the idea here is ~~TEXT~~ one that is not obvious when you read it - "they shall no more serve themselves of him". Now in old English that may have been perfectly obvious to anybody who used it at that time. But today I don't think it But in the context it's perfectly clear that what it means is "strangers shall no more make him serve them" - that's what it means. They will no more secure service for themselves by making use of him - that's what it means. But you'd never know it except if you guess. I haven't looked into this particular phrase. I'm going to see exactly what the Hebrew is and whether there's a slight change in the English that will make it clearer. And if there is why in the next edition of the Scofield Bible we will change it. If it cannot be made with a brief change then probably we will put in the margin an explanation of it. I think it should be explained so that the reader can tell what the verse means alone without (9.5).

But that verse is related to our present subject - the kingship, the coming king. Here is Israel subject to foreign nations - "they are serving themselves of him". But that's not going to happen. Strangers aren't going to be making him serve them "but they shall serve the Lord their God, and David their king, whom I will raise up unto them." Now that's a very interesting (9.75) - "and David their king, whom I will raise up unto them." Twenty years ago I went to a service in Philadelphia where a very evangelical minister preached a sermon in which he used this verse and a number of very similar ones to present his theory that in the Millennium David would be raised up and David would be Christ's representative on earth to rule ~~xxxxxxxxxxxx~~ on this earth. Now that was his theory. And there is certainly nothing out of the way in thinking that Christ will have representatives associated with Him in the rule. But whether David is apt to be such a one, whether this means that David personally (10.5)

and represent Christ or whether Christ the Son of David is called figuratively "David". That is not impossible. "and David their king, whom I will raise up" means that He will raise up one occupying the position of David, being a Son of David, a descendant of David - He will be the occupant of David's throne - in a sense you could refer figuratively to him as David. Now of the two interpretations the simpler is the one (11.) And

I'm not saying it is a wrong one but I'm simply saying that the other is And
 as to deciding between them look it over after very careful study

you might find the evidence is clear that one or the other is the correct one or we might find that and we weren't sure. But this we are sure that it predicts a coming king. Whether that king is David or the Son of David - a coming king is predicted who is going to rule over God's people, who will no longer be subject to foreigners. That is clearly taught in Jeremiah. And when is that time? Did that happen in the first

coming of Christ? Did that happen when He was walking about in Galilee preaching? Has that happened during the present age? How do you interpret this particular prediction of Jeremiah's as referring to something that has happened (12.) I have never looked up this particular reference in a-millennial commentaries to see

because while this is far from being one of the outstanding passages that we examined briefly in the study of pre-millennialism, it is a passage which, just glancing at it, impresses me as extremely different as anything which has yet happened, which has yet been fulfilled. look that up because (12.75)

Well, for our present purposes it shows a prediction of a coming king. Yes? (Student question)
 Yes, now that is a very good question. Let us put this down as a fact. We'll discuss it more Christ reigns in the hearts of believers. If they are truly His they try to keep His commandments. He is their king. That is a fact which we believe and in our zeal for other facts (13.5)

But now let's ask ourselves - is that what it predicts in this verse? Well, the context tells us, starting at verse 5 - here is a time of misery - "For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" A description (14.)

Now what does He say about it - "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them." Well now the picture

not of

and of which we are released through the power of God

End of Record 104

material calamity

which leads everybody to be in misery and suffering

calamity and misery

I can't quite you see a man who is convicted of sin and he's in sorrow and agony(angry?) and you say, "Oh, this is the time of Jacob's trouble. See his sorrow, his anguish. He's in Jacob's trouble but the Lord will save him out of it because"the Lord of hosts will break his yoke from off thy neck, and will burst they bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king" . It/~~XXXXXXXXXX~~ ^{doesn't seem to} fit that this particular thing here is (1.25) of an individual to save himself

by God's power and God's

they no longer

(2.) Now of course to take it and say

and then when they will look to Christ and He will raise them in their hearts. That will be really something to

But let's keep these questions before us. There is nothing I'm less interested in than having you simply take what I say ~~XXXXX~~ and write it down on a piece of paper and give it back to me. And then I take a point that appears to me - I've known this to happen. I've known people to be in a sound seminary and get evidence on the resurrection of Christ, good evidence and take it down and write it in their notebooks and remember it and write it on the examination paper and get 95 for it - and go out and completely forget it

and ten years later have someone come to them and say this is a lot of foolishness this idea of a man being raised from the dead and have them begin to present the modernistic arguments and they didn't know how to answer them - and they had no idea and they gave up their faith in the truth of the Bible - when they'd had all this stuff but they hadn't thought it through. They'd simply taken it down parrot-like. So I believe that this is worth many, many times as much to everyone if you'll think it through critically and try not to take anything whatever because I said to but try to see why I said it (3.5)

Then it becomes a part of you - and you may find I'm wrong And if you do,

that is a service to ^{the cause of truth.} But if I'm right it will mean much more to you because you will meet these things later. They should not just be shadow-boxing. They should become a reality.

So this particular verse here we notice predicts a coming change - it doesn't speak of a priest or prophet - it is a change. And then c is ~~XXXX~~ 33:15-26 which is not so much different from what we had in 23. 33:15-26 - "In those days, and at that time, will I cause the ~~XXXX~~ 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:" - this seems to be external peace and happiness rather than external safety, rather than internal peace and happiness. "And this is the name wherewith she shall be called, ~~The~~ Lord our righteousness." Here are the terms (4.5) kingdom, applied to

Christ in 23, is here applied to Jerusalem. "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, 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: 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, and Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with (446) day and night, and if I have not appointed

the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." Certainly there is a prediction of a coming king. Now we look at prophecies by Ezekiel - number 8.

~~XXXXXXXXXX~~ Small a - chapter 34:23-25 - "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. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." Now this "sleep in the woods" doesn't mean you'll be so afraid of disaster in the houses you'll go out and hide in the woods. What it means is that you won't have to have protection. You'll be able to sleep in the woods in safety. I remember hearing it said when I was in Palestine twenty years ago that a couple in Czechoslovakia started to make a walking trip - a young couple recently married. They carried their stuff with them and they camped and they went from Czechoslovakia - before there was an Iron Curtain - went across Europe to Spain, westward, crossed over from Gibraltar to North Africa, went clear across North Africa and came across into Palestine. And there about 1926 in Palestine they were walking through the country, camping at night, and they didn't know the customs ^(or the language??) of the land. And consequently one night they camped at a place where there was a village about two miles up there and one about two miles up there and one about a mile-and-a-half up there and they were right out in the open country between them and they didn't know the customs of the land. Being out in the open field like that they were fair game for everybody. They were not under the protection of any town. And so during that night the head man of one of these Arab villages and his son came down from their village to where these people were, they shot the man and killed him, they injured the woman, they stole all of their property, and the British who then controlled Palestine made a thorough investigation and discovered plunder in the head man's house of the village, hidden in a closet there taken from this couple and fastened upon him proof of what had happened. But they were sleeping out in the open country but in the middle of the night they were attacked. Now if they had instead of that come right up to the village - now I travelled for three weeks in Palestine in 1929 on horseback and I was with a man who knew

the customs of the country thoroughly. If we came to that village we'd have gone right up to the village and the headman would have come out and received us. We would have bowed to him and given him greetings and told him that we were paying him a visit and stayed there all night. And he would have given us the hospitality of the village and then we would have been under his protection as his guests. He would never have touched us then. But since they were out in the open field they were fair game. They saw nothing wrong with killing them and stealing their belongings. Well that has been true, until within the last couple of ^{hundred} years, most everywhere. And it's coming to be more true now than it was many years ago - that people are in danger ~~WHEN~~ when they're where they don't have safety, they don't have protection, they don't have policemen marching around, they don't have guards, heavy doors or something. But this verse says that they shall "sleep in the woods and they shall dwell safely in the wilderness." I've dwelt safely many, many times for weeks on end in the wilderness of Arizona where I haven't seen a human being. There's nothing to be afraid of

(10.25). But in the wilderness of Judea and the wilderness in many parts of the world it's different - they're are people and to be safe from them requires some sort of protection. But this says the time is coming when you will be perfectly safe, you will not need the protection because the evil of human attack will be gone and in fact he says the evil beasts will cease out of the land. He will make a covenant of peace with them. "My servant David a prince among them". It does not seem to be a description of Christ's first coming though there was that at the time of His first coming which seemed in a way to be a fulfillment of this because at the time when Christ first came the Romans had only recently taken over Palestine and the story that Jesus tells of a man going down to Jericho and falling among thieves and the good Samaritan helping him - that was a common occurrence in those days, the man falling among thieves. But the Romans set to work to wipe out banditry out of Palestine - and there's one place at the southern end of the Sea of Galilee where there's a high cliff and you can see today the caves in there where the bandits used to have a headquarters and the only way you could get to them was to go up the face of the cliff on a little narrow path which only one man could walk on at a time and the result was that 10 or 15 bandits in the cave could have resisted a thousand people because only one could come up at a time and they could easily destroy him before he could get near them. When the Romans got there they

went to the top of the hill above and they made a platform and they had ropes and a scaffolding and they dropped it down and they had Roman soldiers in heavy armor, impenetrable to any ordinary weapons, in heavy armor with their big swords and spears standing on this scaffolding. And they would drop it down and stand right in front of this cave with these men in heavy armor fighting against the men far less well trained in the cave though they were desperate, strong criminals. And the Romans to a large extent wiped that sort of thing out just about in the time of Christ. But the Roman peace lasted two or three centuries and then

(12.75) But this prediction here is hardly a prediction of that brief time of Roman peace in Palestine. It is a time when they will not be subject to foreigners when "I the Lord will be their God, and my servant David a prince among them". It is hardly a prediction of the first coming of Christ though it fits that period better than any other period. Certainly it does not fit the time since. It would be pretty hard to make this a picture of peace with in the heart of the Christian. "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." God gives us peace in our hearts though we're surrounded by enemies though going through terrible persecution, the peace ~~XXXX~~ of God guards our hearts - it's a wonderful, wonderful thought. But that's not what

(13.5) This man is predicting a time of external peace and safety when God's coming king, whom He here calls "my servant David" will feed and rule His kingdom. Then Is 37:21-28 - "And say unto them, Thus saith the Lord God: (He'd just before been talking about Ephraim and Judah separately) "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 ~~IX~~ to them all:" ~~X~~ Before this there had been two kings - the King of Israel and the King of Judah - but a hundred years before this Israel had gone into captivity. Now he says here Israel and Judah to be reunited. "And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all"

End of Record 105

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers 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." Now this word the "heathen" is a word that could just as well be translated the "nations". It does not necessarily mean they are unbelievers but it means the nations of the world - which may include unbelievers or may be persons of nations which are not Israelites but Gentiles. But here is prediction which would be pretty hard to take as a prediction of the church today. Ephraim and Judah to be united - what's that got to do with the church today? "They shall dwell in the land that I have given unto Jacob my servant" - that's not a description surely of the church today. It is a promise regarding Israel. There are promises about the church. There are many. God deals with the church. Some people in their antipathy to the idea of taking everything said about Israel and making the church go to the opposite extreme, say there's nothing about the church in the Old Testament. There's much about the church in the Old Testament. We have to examine each passage on its merits and see what it says. And this one is clearly a passage about Israel, living in the land of Palestine, the land where Jacob lived. Israel living in that land, he says, will have a covenant of peace "and David my servant shall be king over them:" - a prediction of a coming king who will reign in peace and righteousness over Israel. Well there are these two predictions in Ezekiel. We'll go on to number 9. Number 9 is a difficult subject to deal with in a few minutes because number 9 is Prophecies by Daniel. But the first of these which is a small (a) - we're not interested now in all the prophecies of Daniel, that would take us of course a long time. But we are interested now in prophecies of a coming king - that's our subject. And the first of these - chapter 2:31-45 - does not speak very specifically of the coming king. But it does predict a coming destroyer of wickedness. It does not predict a coming messenger to give good advice, to give information that is needed, to impart wisdom, to exhort to obey God. This

passage does not predict that. That is the great predictions of great

(3.5)

This has appeared as God predicts the coming of a priest, the coming of one who will do that absolutely necessary work of representing us before God and opening up for us

a work without which all the rest is absolutely of no value. That is not what is predicted here. But what is predicted here is a king, that is to say, one who comes with force. Now a king's force may be that which he exerts with his own right arm. It is more apt to be that which he asserts through commanding others. But either way the kingly aspect is the aspect of force and all the things that God is going to do with force are based upon what has been won for us by the atonement, the priestly work. But nevertheless they do come from it, they describe their authority through it, but they are a necessary sequel to it and they are a very vital sequel. And here Daniel explained a vision that Nebuchadnezzar had - verse 31 - "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. 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 threshing floors; 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. This is the dream; and we will tell the interpretation thereof before the king." A man, a fine godly man wrote a letter about five years ago. He said this dream of Nebuchadnezzar's here has not yet come to pass. These four kingdoms represented by the images head, breast, and so on, are still future. They are yet coming. Well, that is a perfectly permissible explanation if one stops at this point. But if you read on it is absolutely impossible because Daniel says, "We will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." So there we have a specific, definite statement that the head of gold is now ~~passed~~ - it is past

Nebuchadnezzar. That is clearly stated here. Then he says, "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." And we know that after Nebuchadnezzar, the Babylonian world ruler, came the Persians world rulers. But of course "after thee" might not necessarily mean the next one. It could conceivably jump forward. But ~~at~~ any rate after him there should be a second and "third ~~kingdom~~ kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." That certainly would fit the Roman Empire if that's what is being described. If these follow one after the other in order - there certainly were four great world empires if you count Nebuchadnezzar as the first of the four. And the Roman Empire was the fourth. It fits perfectly - it does not say the Roman Empire is the fourth empire. It does say the first is Nebuchadnezzar. Then he says, "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." So that there are those who say that the stone cut without hands is a picture of the Virgin Birth of Christ - a stone cut without hands - Jesus Christ without human activity was brought into this world. He was virgin born, He was the stone cut without hands. And Jesus Christ has smitten the great (8.5), the great forces of world government, of Gentile world domination, and has established His new kingdom which is spreading and spreading until it is going to spread through the whole earth. That of course is absolutely incompatible with any a-millennial interpretation of Scripture. Because the

amillennial interpretation of Scripture is that the Gospel goes out and wins people but that many people follow wickedness and the two grow together until the harvest. And then Christ comes back to an unconverted world in which He has His last judgment and brings an end to the whole world process. Well now this picture, if this be a picture of the Gospel, is a picture of the Gospel going out until it fills the whole world and completely eradicates the forces of wickedness. So it is a picture which could fit perfectly with a post-millennial interpretation but cannot possibly fit with an amillennial interpretation. Now it could of course conceivably fit with a pre-millennial interpretation. Because according to that the stone which strikes upon the image would be Christ coming into power at His second coming rather than Christ beginning the preaching of His Gospel. But whichever it is, it is a kingly activity on the part of Christ. It is the third of His offices - the office of king - Christ as the coming king. Well we could spend a long time on this second chapter of Daniel and it would be extremely interesting but our hours being short and our time being limited, we will have to just note that which is most vital for our present purposes - which is the prediction of a coming king - it's definite. And then we go on to (b) which is chapter 7 - that is the next great predictive chapter of Daniel after chapter 2. In chapter 7 we have a vision which Daniel had - not Nebuchadnezzar. In this vision Daniel saw "four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads: and dominion was given to it." Now the usual interpretation among those who believe the Bible/~~is true~~ rather than modernistic views, is that the modernists think this is much confused. But I think that most fundamentalist interpreters, regardless of what their idea may be of eschatology, believe that the first of these is the Babylonian king - of course reminds you of the head of gold - the lion. The second, like a bear, they believe is the Medo-Persian kingdom which raised itself up on one side - the Persians were supreme but it was the kingdom of the Medes and the Persians. Now the modernist will say it's the kingdom of

the Medes and then the kingdom of the Persians following. And then you say there was no such a kingdom as that of the Medes and the Persians and they say that Daniel had his history all mixed up. ~~XXXXXXXXXXXXXXXXXXXX~~ That's what they would say - this was written after it but he had his history all mixed up. hadn't been any such kingdom but he thought

(12.). So I don't think any serious Scripture

needs to take that . But most interpreters - in fact I don't know of any who believe the Bible, that it is true if rightly interpreted, who interpret this as other than the Babylonian followed by the Medo-Persian. And then the third is "like a leopard which has on the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." And that is taken by most conservatives as being a picture of the Greek Empire which began with Alexander the Great and then was divided into four parts, it had four wings and four heads. It's a picture of the division of Alexander's Empire after his death, into four parts - the four parts of the Hellenistic Empire. And then he says "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: " Now the modernists say this has got to be a picture of the Greek because they say this Daniel was written at the time of the Greeks and they hadn't yet come to any later empire so he couldn't speak of any later so he had to speak of the Greeks. But those who believe in predictive prophecy think that this was something after the Greek empire. And of course the next one after it was the Romans. But he says "it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning

the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold one like" (now here is an extremely important verse - verse 13) "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

End of Record 106

unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease, ~~"XXXXXX"~~ - some say that's Christ dying on the cross, thereby causing sacrifice and oblation to cease, but actually they went on there. "And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." A very interesting passage - if we had a month to deal with it we could bring out some very interesting things. But for our present purpose the main thing we want to say is there is specific reference to it, to the Prince that shall come, to Messiah the Prince and to the Prince that shall come - there is reference to the kingly activity of Christ in the Church or that is to the fact that there is a coming king. Now we go on to Hosea - number (10). And Hosea we only have two verses we will look at - Hosea 3:4-5. There we read, "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 a teraphim:" When were the children of Israel without a king? Well, right after Zedachiah. They had no king then for a couple of centuries and then they had a king. For a while then they didn't have one again. They haven't had one since. "And without a prince, and without a sacrifice". They performed many, many sacrifices in Jerusalem from the time of the return from exile from about 500 B.C. right on up until 70 A.D. They had many sacrifices so time "without a sacrifice" would either refer to the seventy years of exile before the return

(5.) or it refers to the present time when they are without a sacrifice and though they read the five books of Moses in all their synagogues all over the world, it declares there that without shedding of blood is no remission of sin - they have no sacrifice. "Without a sacrifice, and without an image, and without an ephod, and without a teraphim". Images and ephods and teraphims and various types of idolatry - the Jews were guilty of idolatry over and over and over till the exile. But since the exile they have been distinguished throughout the world by their loyalty to the belief in the one God and their refusal to compromise with

(5.5) And so this is an apt description of the condition the children of Israel have been in now for a period of nearly 2000 years. I don't know of anything else this could be thought of as a description of. It is certainly not a description of anything among Gentiles. But, ~~"XXXXXX"~~ he says, "Afterward shall the children

return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Is that a picture of the rise of the Christian Church or is it a picture of something that is (6.) Whatever the time that is contained, whether it be a picture of the rise of the church or of something that is still in the future, it is a picture of a coming king certainly. So then we go on to Amos 9:11-15 where we have a picture in which an English word makes misunderstanding very easy. Verse 11 - "In that day" which I think clearly means there is going to be a day when "Will I raise up the tabernacle of David that is fallen". Now this word "tabernacle" here simply means abode, a temporary abode. It has nothing to do with worship or religion. It's too bad they used the word "tabernacle" because to us in English "tabernacle" means a place of worship. You read in Hebrews about how Abraham lived in tabernacles with Isaac and Jacob and you think what very pious people these were that lived in tabernacles all the time. But actually the Greek word is simply tents - they lived in tents. There's no religious connotation. But in modern English a tabernacle is a temporary building used for religious purposes. And for that reason it's unfortunate to use the word tabernacle here. "In that day will I raise up the booth of David which 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. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 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." After the exile they went back to their land but then they were pulled up again and sent into a new exile by the Romans. And when they went back they had prosperity, but nothing like the prosperity here described and it was not a continuing, permanent prosperity and there was not a possession of nations round about. So that this is surely a picture of something that is still future. But it is a picture of a time when the tabernacle of David, the booth of David, the kingship of David, the dominion of David, the

when Rheaboam and Baraboam split it in two and made a breach in it, is going to be rebuilt and reunited, a picture of a coming king, a coming kingdom. That's number (11) . Number (12) is (Student question). I wouldn't say necessarily. I would say that "in that day" means "there will be a day when" and then from the context you should decide what the day is. Now in this case I think the day is eschatological but I don't think you prove that simply by the phrase "in that day". That is to say I think he could have used the phrase "in that day" to describe the time of the Macabees just as well which would be a time a few centuries after-

(9.5) I think he means there's going to be a day. And of course most of the great future predictions are eschatological. But I don't think that from this particular phrase we can conclude that (Student question)

I think it always means something in the future. ~~XXX~~ By eschatological you mean something that has not yet taken place. I don't think so, no. I think you examine the passage and you see that what is predicted is something that hasn't yet taken place you know it must be in the future. But I think all the "in that day" means is the future to the time of the writer. I don't think it proves whether it's future to us or not here in this future to him. Anything that's future to us is also future to him. But I don't say that just from that phrase alone

(10.25). Well now that was Amos - and then we said Micah. Under Micah - (a) Chapter 4:1-4 is almost identical with Isaiah 2:1-5. Micah has the same vision that Isaiah had. Micah had the same vision - there is an extra verse that wasn't in Isaiah but it's almost word for word. They both had the same vision and they described it in pretty much the same language. I don't think either of them copied from the other in the sense that one of them learned it from the other. I think they both had the vision. One may have recognized the vision he had as the same the other had and used the same words which so appropriately describe the vision which they both had. But it's the same vision - it's the coming king ruling in peace and righteousness. And a condition of safety is described in verse 4 - "They shall sit every man under his vine and under his fig tree; and none shall make them afraid:" Verse 3 - "nation shall not lift up a sword against nation" - that has never yet been fulfilled. Surely it's a picture of a wonderful thing that Christ is yet going to establish. It hardly can be a description of the present day. Nations certainly lift up swords against nations now (11.5). And it's certainly

not a picture of the church today. The whole language of it is the world rather than the church. But if it were the church, it's certainly not true that in the church nobody's lifting up the sword against anybody else. It's not the picture of the Church of Christ at any time in its history - that it has been free from controversy and upheaval. Satan has always been able to get in and make trouble and it is necessary when the enemy comes in like a flood that the spirit of the Lord should ~~XXXXXXXXXXXX~~ raise up a standard against him.

End of Record 107

salvation so it must be victorious. As far as I know that's the only ground on which they change the text there and make it very different from the way these words are always translated elsewhere. But Zechariah 9:9 - "there is a king coming, just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass." Now this wasn't a particular sign of humility in ancient times because kings usually rode on donkeys. "Kings' mules" they were called. But it certainly was a distinctive feature of the description of the king who was to come. Is this a description of the second coming of Christ? Is this a picture of ~~THE~~ His coming to this earth and establishing His rule over all the earth?

(5.5). Well (b) is Zechariah 12:10. There we read, "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." Now I was wondering why I included this - it's a great prediction of Christ. I believe that in the thorough study of the matter of the kingdom this verse would fit into an important place. But I don't think that it is obviously a prediction of the coming king - so that's the reason why I question whether I should include it here. I think that we might say that this is the verse which it would seem reasonable to think in any picture of the future should be fitted into its proper place and therefore on careful examination you may find it has a great bearing on the king to come here. But just the obvious simple thing of the Old Testament prediction of the coming king, we don't have one mentioned here. (Student question) Verse 8 - "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." That shows a great increase of strength and it shows the House of David still being important, it shows that. So verse 8 also should be fitted in inconspicuously somewhere. But as to a specific clear mention of a king I don't think that it would obviously be. But it certainly is a picture of something in the future which might very well have great relevance to the matter of what we learn about the king. Chapter 14, verse 9 predicts a king, a coming king, yet here again there might be a slight question whether it's quite as obvious as most of the previous ones, that it is a picture of the coming king because it says, "And the Lord shall be king over all the earth: in that day there shall be one Lord, and His name one." The

proper name of God is not the common word that you use for any master - I can't learn how to pronounce "Lord" differently with a cap. This I think goes with Zechariah 12 to this extent - that once we know that Jesus Christ is Jehovah, then the statement that the Lord shall be king over all the earth may fit in with the coming king. But until we have that clearly proven this could be taken simply as Jehovah's power is to control the world. So I believe it fits in to the predictions of the coming king but that it takes further analysis

(9.). It might be rather a verse to refer back to rather than a verse to start with in such a treatment. Now - I think for nearly four weeks I've not given any specific assignment and if you've been putting in the full time every week you probably have the notes in very excellent shape, or perhaps you've been reading all the Hebrew on the side and reading what we've been doing may have been doing. But I want to give an assignment which I believe is about a lesson and a half. So I'm going to call this one "Assignment for Tuesday and half of Wednesday"; that is, yesterday and half of today. Here's what it is - List the Old Testament passages predicting the coming king. After each state the answer to three questions: (1) What is definitely predicted? Now that is I think the most important. Under this number 1 - do not draw anything from the passage here that is not so definite you feel that you must stand upon it. I'm not asking you here to fit them in together, to give a definite statement of what is in the future. What does this passage teach definitely about the matter of a coming king or of a coming kingdom? What does it definitely and unquestionably teach? This number (1) then should be something that ought to be agreed to by anyone who accepts the Bible and the Word of God on the basis of this passage. Then number (2) is what is perhaps predicted; that is to say, number (2) is something that appears perhaps to be here predicted and maybe you feel it's 90% certainty. But you admit that there may be some intelligent Christian people who may differ on this point. It may be only ten per cent, it may be ninety per cent, but you should judge it in putting it there. And then number (3) State various possible interpretations and give reasons for and against each. Now you see this is ~~THE BIBLE QUESTION~~ a mixed question and it's one which you could make this whole thing just one assignment or you could make it four assignments, depending on how much time and effort you put on that (3). So I think that in most cases that one-and-a-half assignments for this would be quite sufficient but if you have done particular

study on some aspect of this or have a particular interest in it and desire to take additional time, it will be perfectly all right (12.)

if you feel interested in so doing. Because - I want you to get number (1) for sure and note number (2). That shouldn't take you very long because I've practically done that here. But then in number (3) we want to see the various views that an intelligent person, who accepts this as the Word of God, could reasonably take from the facts. And if you feel that a person who is intelligent Christian person is always sure to take this view, except he might take that, you can state what is the balance of probability. ~~XXXXXXXXXXXX~~ Now if you see some of these passages, the person who consults ~~XXXXXXX~~ commentaryes ~~XXXXXXXXXXXX~~, studies the exact (12.75) of words, a great deal could be done. But the main

thing here is to see what are the areas ~~XXXXXX~~ in which there might be problems like that. I'm most interested in getting that which is certain, that which is definite. Does the Old Testament predict a coming king? Well certainly these passages make that absolutely clearly taught. In fact, we can say this - that predictions of a coming king are far more numerous than the predictions of a coming priest. Now I wish you would turn this assignment and a half in by Monday noon. I thought of saying Friday noon and then I think Friday is a little too short and Monday's a little too long. So we'll make it Monday but I may give you the other half of the second assignment also. (Student question) Well, say here's a prediction of a king. Maybe it's a king who's going to rule and give orders (14.5)

Maybe it's a king who is going to give orders spiritually to people's hearts that no-one else could hear. Well in either case it's a definite prediction of a coming king to go under number 1

End of Record 108

Well, then if there are no other questions, we'll go on to (c). (c) is Jesus' Actions As King. This is the kingly office of Christ now we're interested in. We have found that the Old Testament predicted a coming prophet and Jesus acted as a prophet. The Old Testament predicted a coming priest and Jesus performed the work of the priest, the greatest - we are all priests but He is the great priest and if it weren't for His work ours would be of no avail - we are His representatives as priests

(1.). Then the Old Testament predicts a coming king. Well, is this entirely a prediction of Jesus' second coming? There are those who say his kingship has nothing whatever to do with His first coming. He came then as a saviour, He's going to come as a king. He came then to die for our sins. He is later going to come to rule as a king. There are those who say that. Well we are interested in seeing what the Scripture says. Does the Scripture say that He was in any sense a king at His first coming? Or did He come simply as a prophet and a priest then and would come later as a king? Or did He come then to some extent as a king? Did He complete this kingly work or is there something else to do? What is the evidence? So I divide this up according to the four Gospels.

~~XXX~~Jesus' Actions As King. (1) This Side of His Activity is Brought Out Particularly Clearly In the Gospel of Matthew. Matthew is the Gospel of the king. He is the man who was interested particularly in kingship, he was looking for a king. He thought that the king he looked for had come and he describes Him to show others that He had come. So under this a small (a) The Royal Genealogy of the Son of David. That is a royal genealogy. That's Chapter 1, verses 1 to 17. Then (b) The Fulfillment of the Prophecy to Ahab of a Miraculous Birth of the Divine King - 1:22. We saw this in Isaiah that Isaiah predicted to Ahab - he rebuked the House of David and said that God would cause that there would be a wonderful birth of one who would replace Ahab as king, who would be God-with-us. Well, ~~YXX~~ was it that prediction? Is that predicting the first coming of Christ? Is it predicting His second coming? This verse makes it absolutely clear. It is fulfilled here we are told in Matthew. According to Matthew - or as I think is a more correct interpretation, despite the RSV's disagreement with me, I believe it is according to the angel, that the angel says that this is a fulfillment. I think the RSV has inserted quotation marks incorrectly. If the RSV quotation marks were correct it would be Matthew saying it. But I believe instead that Matthew

~~XXXX~~ tells us what the angel says. Since there are no quotation marks in the original that's a matter of private judgment but I believe that careful examination of the context proves that the angel said it. But in either case, if we believe the Bible is true, we believe what the Gospel of Matthew says, that this is the fulfillment of the prediction of the birth of the divine king. Then (c) Fulfillment of Prediction of Birth of a King In Bethlehem - Chapter 2, verse 6. We see that Micah says there's going to be a king born in Bethlehem. Is that a prediction of His first coming? Is it a prediction of His second coming? What does it predict? Well, in Matthew we are told that He was born in Bethlehem fulfilling this prediction so this prediction has been fulfilled. But who is born in Bethlehem? "A ruler, that shall rule my people Israel." Well that doesn't say that He rules them the day after he was born, or necessarily the week after, nor necessarily the year after, or necessarily the century after. But it surely does say that He will sometime rule and the one who will sometime rule them will certainly not do it in the first few years after He was born. That one was born in Bethlehem but He was born as one who is to rule. Then (d) Matthew Shows Us That Wise Men Came Seeking One To Be King of the Jews And Brought Him Royal Presents - chapter 2, verses 1 to 11. These wise men came to find the one who was "born King of the Jews" they said, "for we have seen His star in the east, and are come to worship him." They weren't looking for a priest, they weren't looking for a prophet, they were looking for a king. And they'd come to worship Him and they gave Him royal presents. (e) Herod Seeks to Kill A Royal King. Now of course Herod can be mistaken. We won't build too much on what Herod thinks. At least what Herod heard led him to think that one was born who was to be a king. I don't think he'd have been quite so worried if he thought he was to be a prophet or a priest but he thought it was a rival king. (f) Continuation of the General Structure of Matthew's Gospel. That is to say, the Gospel of Matthew is the Gospel of a king and as you go through it you can see how it shows Him meet with a rival king, Satan, and prove His right to reign. It shows His fore-runner coming, John the Baptist. It shows Him proclaiming the principles of His kingdom in the Sermon on the Mount. It goes on step by step - the structure of the Gospel is the picture of one to prove that He is a king. (g) Jesus Speaks With Authority. Now of course a prophet comes and says, "God said - this is the message of God". And a scribe comes and says "I read these words and this is what I understand it to mean". But we read in Matthew 7:29

"The people were astonished at His doctrine: For He taught them as one having authority, and not as the scribes." And the authority is different/^{than} according to the prophet because the prophet says, "Thus saith the Lord". But Jesus just said it. He is doing it as God but this is His kingly authority. He speaks with authority. Then (h) A Centurion Recognized Jesus' Powerful Authority. Did the centurion recognize Him as a prophet, as a priest, or as a king? Well in Matthew 8:8-10 - "The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." It was faith in His authority, His right to command. It is not the activity of a prophet or of a priest, but of a king. Then (j) Even the Forces of Nature Obeyed Him - chapter 8:27 - "But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" They didn't say, "Here is a prophet who has done a miracle." They said, "Here is a man who commands the winds and the sea and they obey him." (k) Jesus Declared That the Son of Man Had a Kingdom and That He Can Command the Angels To Do His Bidding. Now this is a good deal to get from one verse but I think you'll see that it comes properly from it. Chapter 13, verse 41 where Jesus, explaining a parable, said to them, "So shall it be in the end of this world. The Son of man" ~~XXXXXXXXXXXX~~ (the term He used for Himself) "shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." He declares He has a kingdom or that He will have a kingdom and that He can command the angels to do His bidding. And then (l) Jesus Declared That He Would Come In His Kingdom. Now that's a phrase which perhaps I should put in quotes and yet I'm not sure I have quoted - yes, it's exact so put it in quotes - "come in His kingdom". He said, "Verily, I say unto you there be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom." He's going to do something that He calls "coming in His kingdom" and some of those men there are actually going to see this happen without having first died. Matthew 16:28. And then (m) Jesus Entered Jerusalem As A King - 21:5 - we read that Jesus did some things when He came into Jerusalem and read that all this was done that it might be fulfilled

which was spoken by the prophecy, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." "Thy King cometh" - Jesus said this is fulfilled as He came. So He entered Jerusalem as a king. You can hardly then say that His kingship is entirely a matter of the future. He was recognized as a King but did He perform all the functions of a king? That might be questioned. But He was certainly recognized as a king and claimed kingly recognition. (n)He Said That He Would Come In the Clouds of Heaven With Power And Great Glory As A King - XXI in chapter 24 - whether He was a king is

(13.)whether He represented Himself as a King then, whether He did the work of a king - this declares He is going to at some future time because we read in 24:30 that Jesus said, "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 then shall all the tribes of the earth mourn, and they shall see the Son of man coming" may relate to that verse of Zechariah (13.5)

(Student question) Definitely there are a number of statements made about it which it's pretty hard to see how it's fulfilled. There are others which

I at first made two headings here. I made one "Jesus' Actions As King" and then "Jesus' Predictions of the Future". But as I went through I thought perhaps it was simpler to lump them all together - not only what He did as king but what He said

End of Record 109

in Matthew than in any other book. But we go on to number (2) which is Mark - The Gospel of Mark Stresses His Miraculous Power and Element in His Kingship. The prophet gives advice and imparts wisdom. The priest reconciles us to God but the doing of acts of power is the manifestation of kingship. And the Gospel of Mark does not emphasize Him as a king but as a servant, but it is a servant with power to do things, so that this power is really an aspect of His kingship. The Gospel of Mark stresses His miraculous power which is an element in His kingship. But under this ~~XXX~~ small (a) Mark Says That Jesus Preached the Gospel of the Kingdom of God - Mark 1:14 - "Jesus came into Galilee, preaching the gospel of the kingdom of God". (b) Mark Makes Many Statements Already Noted in Matthew. Just for a couple of examples - 14:62, ~~XX~~ 15:2 and 32. Number (3) is Luke - Luke, Though Stressing His Perfect Humanity Clearly Brings Out His Kingship. (a) Luke 1:32-33. Luke is showing us the perfect example of the ideal man but in the course of so doing he brings out the kingship. We read that the angel said to Mary, "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." There is a prediction which Luke gives which tells us the angel said to Mary. Was that prediction fulfilled during His earthly life? Was it fulfilled during the period after His resurrection? Is it now being fulfilled? Or is its fulfillment still in the future? Luke gives us this prediction which we don't find elsewhere. "The Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever". Is that what He's doing now? Is that a description of this present age? "And of His kingdom there shall be no end". (b) Luke 17:20-24 Mentions the Kingdom of God As Present. That's an interesting thing. "And when He was demanded of the Pharisees, when the kingdom of God should come," ~~XXX~~ ~~XXXXXXXXXX~~ They said, "When is the kingdom of God coming?" "He answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." And when I was in college they told us how that meant that it was in your heart, the spiritual heart that you had. "And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part ^{under} ~~470~~ heaven; so shall also the Son of man be in

His day." Here is something that would seem that it is going to be sudden like the coming of the lightning. And yet there is a present aspect because he says it's within you. Now does he mean in the hearts of those wicked Pharisees there was the kingdom of God or does he mean that it is among them—that there among them is the group of ~~PHARISEES~~ disciples which he is ruling - that is the kingdom of God? Which of the two thoughts did he mean? Well, ^{Faber}~~KEENE~~ says that

(9.), which is used only two times in the New Testament - this particular preposition "within here", Faber says that is "in the midst of you". Then he did some references from classical Greek to show that it can mean "in the midst of". Then he says, "However other interpret it as within you": that is, "withine your soul", a meaning which the use of the word permits but not the context. So as far as the statement is concerned in Greek "the kingdom of God is within you" can mean it's in your heart or it can mean that it is within this group of people. It can mean either one. You cannot prove from the words which it means. But that Jesus told the wicked Pharisees that the kingdom of heaven was within their hearts doesn't seem to fit the context at all. It seems much more reasonable that He is saying, "Here is the kingdom of God now. Here is the king. Here are his followers." Jesus and His disciples. This is the kingdom of God. It is small, but it is real. "It is among you now but its fuller manifestation", He tells the disciples, "is going to come suddenly like the lightning that shines out of one part under heaven, so also shall the Son of Man be in His day." Already present but its fuller manifestation a sudden cataclysmic change. (c) Luke 19:38⁷ Shows Him Recognized As King. "When He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying **X**, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." (d) Luke 19:38 shows him recognized as king - that doesn't mean He is now exerting the full power of a king. But it does mean that He has been and that He will have

(11.) some time. Luke 22:18 speaks of the kingdom as yet to come. He said, "I say unto you I will not drink of the fruit of the vine, until the kingdom of God shall come." So it's already present, it's among you and yet it shall come. There are I believe two

(11.5). There is the kingdom of God as Jesus ruling over His

and there is the kingdom of God as the

which is to come later. (e) Luke 23:3 Shows Him Accepting the Title "King of the

Jews". This is a parallel for a verse we already saw. "And Pilate asked Him, saying, Art thou the King of the Jews? And He answered Him and said, Thou sayest it." He accepted the title of King of the Jews. And Luke 23: 42 Speaks of His Coming Into His Kingdom. The malefactor said, "Lord remember me when thou comest into thy kingdom." Now of course you can't put too much stress on this verse because this is a malefactor's statement but something led the malefactor to think that. And he was certainly not criticizing here in the Gospel. "When thou comest into thy kingdom" shows that as still future. And number 4 - I guess John would be four wouldn't it? (4) John Showed Him As One With the Right to Command His People. John, of course, is primarily interested in His deity but shows Him as one with the right to command His people - not just to speak as a prophet but to give commands which we take

(13.25) ordinarily. Occasionally a prophet gave commands but they were quite prophetic work. (a) 1:49 - Nathaniel calls Him King of

Israel. Nathaniel says, "Rabbi, thou art the Son of God; thou art the King of Israel. I don't know whether everybody is differing with my interpretation - some are walking out.

(b) ~~XXXXXXXX~~ 3:3 & 5 - Jesus said that a new birth was necessary to see or enter the kingdom of God - "except ye be born again, he cannot see the kingdom of God". "Except ye be born again, He cannot enter into the kingdom of God." That's an interesting

End of Record 110

(c) Jesus said, "Ye shall obey this command". Now this is stressed in John. Now John rarely

(1.)

that His people should obey His command and I'm just giving a couple of these illustrations here - John 14:15 and 21 - "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "He that hath my commandments, and keepeth them, he it is that loveth me". And then in Chapter 15, verses 10, 14, and 17. "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." "Ye are my friends, if ye do whatsoever I command you." Now that's a peculiar

You're my friend if you do whatsoever I command you

I consider you one of my best friends. And he says to me, "Well if you're a friend of mine, you'll do whatever I command you." It's not sensible. A man obeying a man is not a sign of friendship. So when Jesus says, "~~XXXXXXXXXXXXXXXXXXXX~~ Ye are my friends, if ye do whatsoever I command you" - it would be very easy to take that

verse and (3.) what is a friend - one who does what he's commanded by the other friend. And it just wouldn't make sense because that is not what a friend is. This verse cannot stand alone. This verse is a verse which pre-supposes a great deal of other knowledge. It presupposes the fact that Jesus is king. "Ye are my friends, if ye do whatsoever I command you." You are friends of the king. And if He is your king, it is insincerity to call him your friend, to say you're a friend of his and then to disregard that which he has a right to do because he is your king. He has no

(4.) That doesn't give anybody a right to command me around because I'm his friend nor does it give me a right to command him around. So that Jesus is not using the word "king"

recognize the fact that He is not only a friend but He is a king and that He is their king and that it is insincere to

So that John, while he doesn't use the word "king", does in this way recognize the ~~XXX~~ reality of the kingly relation. Now you take John 15:17 - "These things I command you, that ye love one another." A prophet does not ordinarily command

but a prophet doesn't give commands. A prophet says "The Lord says" and he passes on God's word. Or a prophet says, "If you do this you'll get this result". A prophet helps you understand but he doesn't command you unless of course he's passing on the command ~~to~~ someone else (5.5)

But Jesus says, "These things I command you." The verse before says, "Ye have not chosen me, but I have chosen you" - that's a kingly He chooses you, he ordains you.

"These things I command you." God recognizes the kingship of Jesus

a right to command His people. (d) Jesus Said That His Kingdom

Was Not of This World - John 18:36 - "Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." There are many people who say, "Jesus kingdom is not of this world. An earthly king has an army. An earthly king gives orders. People are forced to obey whether they want to or not." Jesus is not that kind of a king. He gives commands and we out of love for Him recognize His commands and perform them because His kingdom is not of this world. It is not necessary (6.5) that way. In

fact I think it is probably not the correct way. It is not of this world. He is not a king who has to do with When Jesus told the disciples to go and perform an act, it was an act in a physical way. When Jesus said, "As oft as ye do this ye remember me." He is giving them a command and they obey the command but while the command is in the spiritual realm it is also in the physical realm.

(7.) So that to say His kingdom is not of this world means that it is purely a spiritual relationship. It's highly whether that is a direct interpretation of

. This world or this age. It's a question whether

"this world" is the Roman world. "If my kingdom were of this world, then would my servants fight,but now is my kingdom not from hence." The Romans were the kings - the people obeyed them. That was that age. Jesus' kingdom was not

(7.75). He says, "If my kingdom were of this world, then would my servants fight". Is He saying there is a world to come in which my kingdom is. There is an age in which this will come. Now I think that this world here is too

an age in which Satan is in power. It is an age in which the Romans have the king and we are commanded to obey the king because he holds the sword not in vain in order to maintain good order. This is an age but also that at that time XXX He rules over those who voluntarily

His disciples were His subjects - He ruled over them. But they had voluntarily submitted to it, they voluntarily tried to be subject to Him so that it was not of this world in both aspects but surely it does have a meaning

(Student question) John 6:15 - "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." He did not want them to make Him a king

because But that is not the feature of a king, to have people simply voluntarily recognizing you

But a king's power, the power the governor, while it is obeyed by the most of the people because they desire to do so, eventually rests back upon force. I wrote down a sentence that we heard in chapel today. I thought we had great blessing from that chapel this morning.

(10.5) real help to us. But there was one sentence in which he said "a spiritual man is one who is ruled by the ^{spirit (?)} Scripture." Now I'm not criticizing by picking one sentence out of

but I picked it out because I thought it was a good point in connection with our discussion - "A spiritual man is one who is ruled by the spirit."

What do we mean "ruled" by it.

(11.25) A spiritual man is one who is doing his best to submit to . He is one who is coming more and more under the authority He recognized the authority the spirit has. We all know that but I mean the phrase taken alone because the ruler rules and those who are subject A ruler is a man with power.

Now we are recognizing the good advice given by but we are recognizing that we should take and obey them

But I think it would be just slightly more precise to say that the spiritual man is one who constantly submits himself to the spirit and constantly strives to do what the spirit desires

and it's a nice thing to realize that if you just get

But that is a last resort (13.5)

and a spiritual man isn't a man whom God is and therefore being able more and more to understand what the spirit wants because he has put himself in a situation where he can. And so the kind of kingship that these people wanted was a kingship of power. He would rule over them with power and would protect them with power from those others who wanted them to obey a different king. And it does not say here that He would

And so I'm glad that verse was called to our attention

5 is a summary of what we have found

(.5) so I'll dictate them to you. Small (a) Jesus' First Coming Was Announced As That of A King.

(b) Jesus Always Commanded

(c) Jesus Spoke With Authority (d) Jesus

(e) Jesus Commanded the Elements of Nature

(f) Jesus Suffered For Calling Himself a King

(g) Jesus Said His Kingdom Was Already Present. How many verses can you think of where He said his kingdom was already present. Who here can think of five - raise your hand. Who can think of four? Who can think of two?

we have key verses but only one statement and I don't think any other statement just now in the Gospels that says the kingdom is present - than this one statement or than these two verses. I don't think of any other. Now that's a very interesting thing. Much stress is laid on His being King - He is a King, He is the King of the Jews. But then His kingdom was there present. It certainly was because we have this one statement, "The kingdom of God is within you." Yes? (Student question)

Now a question may be raised about it very definitely but you see the basis on which I am assuming.

(Student question) Well now let me make a brief statement here. There are those who study the Scriptures and say, "What is the kingdom of Christ? What is the kingdom of God? What is the kingdom of heaven? What is my kingdom? What is the kingdom?" They assume that a particular phrase is always going to mean the same thing. My own feeling is that very, very frequently you'll find the precise word used in a slightly different sense. And I do not feel that it is at all impossible that God may mean by the kingdom of God or the kingdom of Christ or the kingdom of heaven, one very specific content by that particular phrase

might

My feeling is that we are

justified when he says kingdom of God, ~~and~~ ^{and} it can have several meanings, in deciding in the light of this context what it

(5.75) and as a general rule that these

statements are used in a general sense. Now Professor John Murray at Westminster Seminary is very, very strict on this that wherever it says "the end", that means the end of the world. The Bible just says "the end", not the end of anything - but "the end" is the end of the world.

I don't think you can do that but he had a big argument with somebody

so it seems to me that God may use phrases in a technical way but I think we have to prove it. I think ordinarily we have to decide what words mean by context and by the use of them throughout the Scriptures. For that reason I don't personally get greatly excited about trying to get all

(6.75) but I don't object to anybody else doing it provided that before they want a conclusion, they'll come and give me the proof. They'll say, "I'm convinced that" the kingdom of heaven" always means exactly this and here is proof. Well I'll look at it too before I leap to conclusions. I'm not enough convinced there's likely to be a conclusion for me

Now this matter of the kingdom of God and the kingdom of heaven - it is stated in the Scriptural Bible

and we had a meeting for considering revisions of the Scofield Bible and a close friend of mine said he thought I was very foolish

(7.5)

Well, I got to the first meeting and one of the men who in his opinion would have been the one who was most

(8.) At the first meeting this man said, "You know, I have a problem. What are we going to do about this. The notes in the Scofield Bible speak of the difference between the kingdom of heaven and the kingdom of God and ~~XXX~~ I've come to the conclusion that the two are identical. And I've written a paper on the two fifty pages long. ~~XXX~~ I've taken up all the cases and studied it and I want to submit them. What can we do about it?" The chairman said, "Well, thank you. We will consider them and see what conclusion we reach." But the fact that the one of the committee they thought was most hidebound in taking every word that is in the Bible, was the one who himself had the questions

(8.75) led me to see, as I saw it many other ways in that group, that every member of that committee is a talented person

but these are the men to whom they will look. Now personally I feel equally upset when somebody says, "Why look here - the kingdom of God and the kingdom of heaven are absolutely identical." Jesus says in Matthew, "Except ye do this, ye cannot enter the kingdom of God. Except ye do this ye cannot enter the kingdom of heaven." They're identical. That's foolish to say that I think. Different words are used. Maybe it means exactly the same, maybe it doesn't. My personal inclination is to think that there is a little difference between the contexts but the contexts may overlap. It may be that there are many cases where you could use either term indiscriminately. But there may be certain cases where one could fit and certain cases where the other would fit. Somebody in Europe says, "Well look at these Americans. They've got loads of money. They're always

(9.75) ten dollar bills. That's what Americans always

." And somebody else says, "Well look at that fellow. All these men from the United States

." Well from the United States or Americans they have used as exactly the same thing. But actually anybody from this continent is American and there are many of them who are very, very different from people from the United States. If somebody'd say, "All Americans speak English" it'd be

utter nonsense because perhaps two-thirds of Americans don't even know English but we use the term "American" to mean people from the United States. But if we're going to be technical

(10.5). So in many, many cases the two mean the same, in many cases one is larger than the other and they overlap. Two terms may be like two churches, overlap slightly. And so I refuse to make dogmatic statements that the two are

but that one means exactly this and the other means exactly this - we have to get proof from the Scripture. (Student question) Yes, but the thing is - I've seen this over and over. Some American who saves his money for twenty years because he wants to visit Europe, wants to see Europe - then he gets over to Europe and he's afraid

(11.25) and consequently he has to pay the highest price for everything. And the money he saved for twenty years he throws around loosely and then the rest of us who want to go oftener than that, don't want to save that long, we find ourselves in difficulty because everybody thinks we're going to throw our money around too. One person can be a reputation for a whole nation. And if one fellow from Faith Seminary would go out here and ~~XXXX~~ goes into a (11.75) and acts in a way that is very unfortunate, why you'll find for the next thirty years

But this statement that Jesus' kingdom was already present is definitely in this "the kingdom of God is among you!" (Student

question) As far as this particular point is concerned that it was already present - the only verse that I've come across - now there may be others - but this I'll state - it is not (12.5) or I would know of more than one verse that said it is always "It is among you." That says it's here. You can't get away from it. The kingdom of Christ was there when he was on earth. But it's only given once and that's mighty little stress

Yes? (Student question) Luke 18:16 - "But Jesus called them unto Him, and said, 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.'" Elsewhere He said, "~~XXXX~~ Except a man is born(e?) from above, he cannot see"

(13.5) Surely here He is not saying that the kingdom of God is but He is saying that those who are in the kingdom of God

Record 112

He's not saying it is or isn't in this. But He's saying that anyone who is to be in it must have an attitude similar to

people who have the trusting attitude that a little child does. Yes? (Student question) Luke 17:21

End of Record 112

But we should go on to (h)Jesus Said His Kingdom Was Not of This World. And I do not have the references for this before me now but I have read them over and I'm thinking

(1) Jesus Said That He Would Fulfill Daniel's Prediction That The Son of Man Would Come On the Clouds of Heaven To Receive His Kingdom. Now that is just a little bit different. I did not say that Jesus said that He would come on the clouds of heaven to receive the kingdom because I know of no place where He says it. But He said several times He would come on the clouds of heaven and when He said it He said it in such a way as to tie it with Daniel's prophecy - "You will see the Son of Man coming on the clouds of heaven." And Daniel said, "I saw one like the Son of Man coming on the clouds of heaven and he came near to the Ancient of Days and there was given to him a kingdom and dominion." So I believe the statement I've given to you is one which is absolutely true but I think you could quote it in a way that wouldn't be. Jesus didn't say He was going to come and receive a kingdom. But He said He was going to fulfill that

(2.25)

and when He comes Daniel says He's going to receive a kingdom - not that He comes to give up the kingdom but that He comes to receive it. I think that's a rather important and I hope I made it clear but I hope you've got the verse down precisely ~~RMX~~ because otherwise

(2.5) you're saying something entirely different. ~~XXX~~

Then (1) ~~THESE ARE THE WORDS OF THE LORD WHICH HE SAID BY THE SPIRIT OF HIS HOLY ANGELS~~ Apart From the Priestly Work of Christ NoOne Can Enter His Kingdom. I don't think I

Now (D) under IX - (We were looking just at the Gospels) Statements In The Rest of the New Testament About Jesus' Kingdom. Now please take down a few references - you might put them right under each other. Acts 1:3, Acts 1:6-7, Acts 4:25-27, Acts 8:12, Acts 14:22, Acts 17:7, Acts 19:8, Acts 20:25, Acts 28:23, Acts 28:31, Romans 14:17, I Cor. 4:20, I Cor. 6:19, I Cor. 15:50, Gal. 5:21, Eph. 5:5, Col. 4:11, I Thess. 2:12, II Thess. 1:5, II Peter 1:11. I have listed to you about two-thirds of the statements in the rest of the New Testament about Jesus' kingdom. These two-thirds I have listed to you are quite obvious and I don't think they'll need much discussion so that that is the other half of the assignment I gave you. I gave you a day-and-a-half's assignment. I think that to look at these - it sounds like a lot - but the biggest part of the work will be finding them in the Bible and if you're well familiar with the Bible that won't take much. Because what I mean is I think that all I've given you here, the teaching as far as Jesus' kingship, or Jesus' kingdom, is quite obvious. And so I'd like you just to give a brief statement as to what we learn about Jesus, or about the kingdom of God, from these statements which I've given. You will probably find that at least two-thirds of them teach you just one thing, nothing else. There's very little learning from them about the kingdom of Christ or about His kingship - very, very little. And compared to the whole New Testament there are very few statements from Acts to the end of the Bible - they're very few. But you will find how very little (6.75)

Now there are maybe half as many more which contain some very vital teaching which I want to look at with you. But these it would be a waste of time to discuss here in class and yet it is important that you have an understanding of their meaning. Now there's more of them than I quite realized since I gave them to you - although it won't take long to write what it says, it will take you a little while to write it down. And on the statements in the Old Testament I asked you to discuss, you may feel you want to take a little longer. So suppose we make this three assignments instead of two - make it include today as well. Make it three assignments instead of two - included in this. The Old Testament passages we've discussed all of them here and so you may have something to add to what I've given you. But probably it will be mostly organizing. But these New Testament statements, you can look at them and you can see from that what is taught but you won't find much. And that's one of the points I'm going to stress - that we don't find much in the Epistles about the kingly office of Christ. But now

we will look at the other half of them. I hope we can in this hour finish the other half of them, discuss them together because they are rather important. And the first of them is one of the most important of all. It is I Corinthians 15:24 - and this is in my opinion an extremely important passage on the matter of the kingly work of Christ. This I have not assigned you to do because I think we should look at it together. And in fact we may not finish discussion of it today. We may want to come back. I gave you I Corinthians 15:50 from which you don't get much added teaching. But 15:19 says "If in this life only we have hope in Christ, we are of all men most miserable." It goes on about the resurrection - we skip down to 22 - "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. 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. Make that 24 to 28 instead of just 24. But 19 to 24 sort of gives the background for it. But 24 and 28 are the two key verses. What about the kingdom of Christ? Is it without end? What do these two passages say? "He will deliver up the kingdom to God, even the Father." And this one says "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." Here are two definite statements of one very important fact - that a time is coming when there is a change in the nature of the kingdom of Christ - in that the time comes when He delivers up the kingdom to God even the Father, the time when the Son Himself, after all things have been subdued to Him, when the Son Himself becomes subject unto Him, that God may be all. When is that coming? Now of course we did read back here that the last enemy that shall be destroyed is death. Does that mean that at the resurrection Jesus turns (ed?) over the kingdom to God the Father and that is the end of Jesus' reign as king? Is that what it means. Or if that is not what it means then there is something that happens at a later time which is a change, and a vital change in the administration of the kingdom of Christ. Now we find elsewhere in the Scripture

that we read - now in Daniel - "then shall He come the Son of Man on the clouds of heaven and there is given to Him a kingdom"and it is an eternalone. It can not be destroyed. Well, how can it be an eternal dominion if He gives it up to God the Father? Do these statements contradict each other? It is an eternal dominion, it is a kingship which cannot be destroyed, and yet the time comes when he turns over the kingdom to God, even the Father, that God may be all in all. How can you fit those two statements together? Well maybe if you could think a little bit about that, beginning on our next time together I'll call on one of you to explain to the rest of us how to fit those two statements together. (Student question - Our assignment that you gave does that include just the verses that you listed - the ones in Acts and the Epistles, not the Gospels.) Just the verses in the New Testament which I listed. Not the Gospels, no. We discussed all those and I think we went into them fully enough to have

Just the ones that I mentioned from Acts on.

(Student question) Maybe you've got the answer there. Think about it a little more. It's a very important thing.

End of Record 113

I Corinthians 15:24-28 and I trust you have in mind the extremely important statements in those passages. Then I gave you to look up I Cor. 15:50, Gal. 5:21, and Eph 5:5. I don't think I asked you to look up Col. 1:13. And the reason I did not ask you to do that was because it was my intention to look a little more into this source than some of the others since I thought that it needed stressing. Now there are two or three in Acts we've been stressing but I don't like to stress them until you've done them as part of that assignment. But in Colossians 1:13 we read the statement that Christ "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." I don't think that word "translated" is so good there. In old English "to translate" may mean to move you from one place to another. If a family lived in Pennsylvania and they moved to New Jersey the wife might say, "We have been translated from Pennsylvania to New Jersey" but I don't think that we would say that today. But that surely is what is meant here - ~~I~~"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Now if God has translated us into the kingdom of His dear Son, when is the kingdom of His Son? Is it something that is going to come to pass 2000 years after Paul speaks if He has translated us into the kingdom of His dear son. Surely it is something which is there when Paul is writing and people have been translated into. Surely it says that. Well now what country was the kingdom of His dear Son? There is the kingdom of one king - the kingdom of the (2.25), the kingdom of the Romans, the kingdom of Caesar, the kingdom of Nero - where is the kingdom of His dear son which

Of course the answer to that question involves the observation of the fact that the word "kingdom" today is not identical with the ^{commonest} meaning of the Greek word. The word in the Greek has a certain breadth of meaning, much broader than our word kingdom today. In modern English when you say kingdom you ~~say~~ would say, "The kingdom of Queen Elizabeth covers the British Isles." I guess you might say it covers Canada because ~~she~~ told the people of Canada that the Queen of Canada was coming down here to this country. The kingdom might cover all the realm in the world in which she has an authority. Of course actually that's just a play-acting because she has no authority whatever. But the forms of the old kingdom are preserved and in the kingdom ~~of~~ which now the forms are preserved, the reality was that the rulers could say to their people (3.5) and they were in control, had power. But the kingdom as used today is an area in which a king reigns.

And aside from Biblical reference that is just about the only way we use it today. Now we may quote a person about it. For instance we may refer to the Book of Esther where Ahasuerus said to Esther, "Who knows but what thou art come to the kingdom for such a time as this." And we might quote that for instance today meaning, "Who knows but what God has brought you into a certain position because of a certain situation." But we are quoting something - in our ordinary view we would never today use the term "the kingdom". Today it's ~~XXXXXXXXXX~~ an area. But "kingdom" was not always an area. Kingdom in old English means a power, a sway, a sovereign, a

(4.5). And that is the first meaning which gives for

He says (1.) Royal power, kingship, dominion, rule. And then (2.) a kingdom that is the territory subject to the rule of a king. But he gives a great many instances where he says it is royal power, sovereignty. When the thief on the cross said to Jesus, "When thou comest into thy kingdom, remember me," he means when you go from this area into the area in which you are king, the area which is your kingdom - or did he mean when you come into the sway of your royalty? Whether that is quite so clear in that instance. Surely it would be clear in the instance where the mother of the sons of Zebadee says "When you came into your kingdom" - she would like Jesus to put her sons one on the right and one on the left. ~~XXXX~~ When He came into His kingdom - she didn't mean when he went to a different area. She meant when He came into the royal

(5.75). The word "kingdom" is used in the Bible frequently to mean

an area which a king rules but more commonly I believe to mean the sway which a king exercises, the sovereignty, the power. And the old English word "kingdom" has that meaning very frequently in the Bible. And if you stop to think about it you would see instantly where it can~~X~~ have no other meaning. There are instances where it has the one and where it has the other, instances where you can't be sure. But there are instances where it definitely means - what they said to Esther - "You have come to the kingdom for such a time as this." After all we know that Esther had always lived in the kingdom of Persia. She had not come to the kingdom of Persia at any time because she'd always been there ever~~X~~ since she was born. What he meant was "You have come into a position of power." God has thought that this King Ahasuerus would get tired of his modest wife and would wish to get a wife who wouldn't have the good qualities which Vashti showed. And therefore would remove Vashti from the power and would call in dozens and dozens of girls from whom he picked one. And his selection in some queer way fell upon this woman, Esther. And

so she came to the kingdom. She became one possessed of power - not the power the king had but a very considerable relationship to the king. (Student question) It is my impression that it is predicted - Hebrews 2: - the question is asked whether the word happens to be

It is not? No. I think in the Bible is ordinarily (8.)

These other words like dominion have but I don't believe - what is the word there, can you tell? (Verse 14 - "him that had the power of death" - well that must be either or Well any way it's not

Thank you for Well now this then - Jesus said to these people in Colossians here - or rather Paul said - that God "translated", removed them, not from the area over which Satan ruled, but "from the power of darkness" and He transferred them not to the physical area but to the sway, to the control of His Son. No other interpretation would make sense. They were in the Roman Empire. They were in the Roman kingdom. But their allegiance was transferred to Christ. That's a very interesting concept, a concept which we definitely find in the New Testament. This verse alone would be sufficient to show that it is definitely taught. But there aren't many other verses that show that He is

(9.5). When He says that no-one shall inherit of a certain quality, He is not speaking there of the coming of the sway but of receiving the benefits of the sway. And He's talking of it as something in the future. And when he says we talked of the matters relating to the kingdom of God we don't know whether he means they talked of matters which find their full expression or later. This is a clear evidence of a present kingdom in the sense of a present sway. But there are not many

(10.) This is one. So this is a very important verse. Now look at I Timothy 6:15 - we might look at the context from 14 to 16 - "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords." He says Jesus Christ is the King of kings and Lord of lords but he says He is coming. Keep this until His appearance ~~XXX~~ which in His times He shall show. This verse proves nothing about

when or how (11.) but it shows that He is one entitled to II Timothy 4:1 - "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His

kingdom" Queen Elizabeth might say to Eisenhower, "I go back to my kingdom tomorrow." That is not the sense used here surely. "And His kingdom" - it's not saying where His kingdom is. It is referring to the situation of the establishment of His kingdom, His realm, His ~~royalty~~ royalty. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom." This shows a future - using "kingdom" in the sense of sway, of

(12.) It is a future time which is the characteristic of this rather than the present which is stressed ~~XXXXX~~ in this particular verse. So we have this verse contrasted with Colossians. Now in Hebrews 1:8 we read "But unto the Son He saith, 'Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom'". This shows the royal sway of Jesus, shows His kingly power, but it doesn't say anything about when

(12.75) It does say that His throne is for ever and ever. And then in Hebrews 1:13 we read, "But to which of the angels said He at any time, 'Sit on my right hand until I make thine enemies thy footstool'". The author of Hebrews says that the Lord says these words to Jesus. Then ~~when~~ when Jesus takes His seat at God's right hand are His enemies already made into footstools? Or is He sitting there waiting for that time? Is He sitting at God's right hand active as the king of the universe, controlling all things as king? He is doing that as God - He is the second person of the Trinity. But as the God-man He is sitting at the right hand of God

(13.5) and He is sitting there until God makes all His enemies His footstools. So it points to a future kingdom. Now look at II Peter 1:11. There is another verse - I think I did give you II Peter 1:11 but it's the only one of these which I which I'm including in the list

(14.75) II Peter 1:11 - "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

End of Record 114

The Bible is full of verses but it has no contradictions ~~WHICH~~ of which one or the other has to be true. It has verses which you have to study together in order to get a full application of what is. And when you find that neither of them is false but they present both sides of a picture.

Jesus Christ is the Lord of Glory, He Controls the universe but Jesus said, "The Son does nothing except powers admitted to Him from God

So that here we have the future aspects showing very positive
Now the other references I want to call your attention to are in the Book of Revelation. Let us rather hastily look at Revelation 1:6 - in Revelation 1:6 John says that Jesus who "loved us and washed us from our sins in His own blood"(who has done the priestly work) "has made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen. Behold, He cometh with clouds: and every eye shall see Him". There are those who say this verse shows that the church is the kingdom of Christ and its leaders are kings - representatives of Jesus as king performing through the church. There are others who say that this shows that people have the position of kings but will not exercise it until Jesus is reigning over the earth and they are His representatives. Just as we are not priests in the sense that we make an offering

(4.25). But we are priests in the sense that we take the offering He has made and we present it to others and one great Protestant doctrine

everybody has a duty to represent Christ and bring a knowledge of His priestly work to others - to that extent we are all priests. The same statement is made in Revelation 5:10. But the statement is made in a slightly different context. Here it is surely the saints in heaven. In 1:5 it was John speaking and so could represent people on earth. But here it is saints in heaven - and they sing a new song - Jesus Christ has redeemed us - verse 10 - "and hast made us unto our God kings and priests: and we shall reign on the earth." Certainly if you take this as our King James version has it, it is a definite statement that the saints in heaven are going sometime to be raised of Christ upon this earth. As the King James stands I see no possibility of interpreting this in other than (5.75) "We shall reign on the earth". But there are many

¶ (5.75) who instead of saying "we shall", say "they shall" and that can be interpreted as referring to those described in verse 9 whom Jesus had redeemed out of every kindred, and tongue, and people, and nation" and thus mean exactly the same thing

(6.) or it can refer to those who have thus been redeemed who are still living and thus can fit with the idea that the church today is king and the rulers of the church are the rulers

And I was present when a group of people, ministers and elders - maybe a third of them rank modernists, maybe a half of them scared of their lives and losing their jobs if they didn't do what the modernists said - organized themselves into what they called "A Court of Jesus Christ" and called some fine Christian men who were trying to stress the word of God in the establishment of the Independent Board for Presbyterian Foreign Missions, before them as culprits for not obeying the commands. And they acted as kings in what they called "A Court of Jesus Christ". And of course for anybody who was a modernist

(7.) deity of Christ

But I asked the question whether that is a proper function for the church

I think it is an altogether proper

for the representatives of the church to get together and say, "We must keep false doctrine out

(7.5) and we want to stand

for the true Word of God and will exclude from our number those who have adopted false doctrines, denial of

. But to dictate what people shall do, how they

shall carry on their church service, to order them to do specific way

That is assuming a

But if God has made us now kings and priests, there can be a basis

We notice how weak is the base as far as this verse is concerned. But there's a definite statement - "we shall reign on the earth" - that is definitely taught. And the leaders of the Roman Catholic Church will take this verse and say, "God is going to bring it about that we will have complete control over all the earth and we shall reign on the earth. And the Post-millennials can say, "God is going to win all people everywhere to the Word of Christ so that all will accept His gospel and believe in Him and then the leaders of these people will reign upon the earth." They can take it in a

(8.75) and the Pre-millennialists can take it and can say that it indicates

that the time is coming when Jesus Christ will come back to this earth and set up a kingdom and His people will reign with Him upon this earth. But those three are the only (9.)

I know of that the church is today reigning upon the earth. I don't think National Council of Churches is. They are trying to get to it but they don't.

(Student question) I do not believe that they have adopted any established teaching of the church on that point. They believe in a return of Christ a judgment and

they believe that as a result of that judgment some of the leaders of the church, some

They believe that other people will then when He comes back. But I don't think that many of their theologians

They do though - I don't know whether there's an established teaching on theology

and I don't think there's any question but what the leaders of the (10.75) are actively for getting a control whether they believe that the Bible

Actually you know the impression is given the world that all the Catholic Church stands absolutely unified in every respect and that is very, very far from the fact. And it's most interesting to see - about six years ago when the Pope officially gave as the divinely inspired teaching (11.75) and it was the first

time that had been done in I believe 50 years. The first time he spoke in ex-cathedra - and what did he say? Well the thing that he said was that the body of Mary was taken up to Heaven - that is a tradition that they've had for centuries. But he declared that that was infallibly true - he spoke ex-cathedra. But people asked, "Was Mary taken to heaven without dying or did she die and then her body was taken up into heaven?" And he worded the statement so

that you cannot ~~XXXXXXXXXX~~ prove which of the two he means. And my guess is you'll find many Roman Catholic theologians who will one and many who will the other. But no orthodox Roman Catholic can maintain that Mary died and her body remained - since he made that official statement. But before that they had variety. And there's tremendous

variety in Roman Catholic

(12.75). But since the Council of Trent there

have been a number of

~~EXXEX~~ crystal and definite but compar~~ed~~

to the whole field of theology

there's great variety - and there's great hatred.

The bulk of the church hates the Jesuits, the bulk of the leaders hate the Jesuits. The Jesuits have the power

Well that's aside but it's interesting. Well then Revelation 11:15 - let's look at that. And now as we notice - about this book of Revelation. Going into the book - and there are those who say, "Well, Revelation is a symbolic book and you can't tell what it means." We had an a-millennial speaker in class at Faith Seminary about two years ago. Somebody said, "Well now you ought to get a real a-millennialist to come and present the view." And in this class

(14.) and

they took a two-hour session and had this man who had written a Ph.d. thesis on a-millennialism to come and speak on a-millennialism. And it was a most interesting experience. He took the Gospels and he said, "There's no millennialism there. I find no mention of millennialism in the Gospels. We must interpret all things by the didactic

And he couldn't show any place in the Gospels where it said there wasn't going to be a millennium just as he said there's no place where it says there is. And then somebody said, "What about Isaiah? What about these prophecies?" "Well", he said, "we must interpret the Old Testament by the

(14.50) And then somebody said

What about Revelation 19:20?" "Well", he said, "Revelation is symbolic"

That's not what Revelation says. Revelation says, "Blessed are they who read this book." And Revelation says "Blessed are they who read this book". And it says that God ~~will~~ shall add unto the one who adds to this book the ~~pragmas~~ ^{curSES} and miseries named in the book and he will take away from the book the blessings from it. Revelation is a vital part of the Bible. Now that doesn't mean to say we can understand everything in Revelation. There are many places in it where consecrated Christian men may differ very, very widely. And I'm not interested for the sake of this course in taking any such thing and going into it and trying to prove to you that this difficult passage in Revelation means this particular thing. I'm not interested for this class even in getting ~~XX~~ into questions in which there is much question among interpreters. I think it's very worthwhile. But for this class I am saying, "Regardless of your decision

on a hundred questions about different verses of Revelation, it is a divine book and if something is clearly taught in it we must stand upon that if we are to be (16.)

And when Revelation shows these people who are here presented as part of God's leaders, but they are people redeemed by Christ, saying, "We shall reign upon the earth" - that statement is true. We must stand on it. Now we have a right to try to see what but we must stand upon it that the statement is true. And here in Revelation 12:10 we are not going to

End of Record 115

There is something which is described as the coming of the sheep of the Godhead

cast down. I wouldn't

build too much on this because

Revelation 17:14 is somewhat similar. We do not now attempt to go into details about it but we read, "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." He is "King of kings" but He is going to overcome some who are making war against Him. And then Revelation 19:16 shows "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." He who was King of Kings and Lord of Lords, there is a time when "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". Is that a picture of the Gosnel going out of his mouth to bring comfort and consolation and blessing to the nations and his ruling through his church. Or is it a prediction of something which is still future? ~~XXXXXXXXXXXX~~

Revelation 11:15 was the one I really wanted to talk about. My thought didn't fit 12:10 particularly well. I was a bit puzzled. The reason was my eye had skipped down. Because that's what I really wanted to discuss there. "The second ~~woe~~^{woe} is past, the third ~~woe~~^{woe} comes quickly." Where are these woes, what are they? We don't have to go into that question now. But we note that verse 15 says, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever." Whatever the woes are, whenever they come, there is a time - I'm not even saying whether the time is even past, present, or future - but there is a time when the kingdoms of this world become the kingdom of our Lord and of His Christ and He's going to continue to reign over them. His reign cannot be destroyed. Well has that time come yet? We look at the situation in the world/as it is today, the kingdoms of this world are the kingdoms of God (3.5) if they are today

Certainly when people are forbidden in our schools to mention the name of Christ, when in some schools children are ridiculed for their Christian

but it is not a kingdom of the Lord. It certainly is not that. And when we find what we do - the wickedness - unpunished even in high places, in all . And when we find half the world in the hands of people who ~~XXXX~~ blaspheme and declare there is no God, and are (4.5) to - certainly no-one can say that what this angel declared has now happened, that "the kingdoms of this world have become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." whatever the are , whatever the seal is, whenever these things are to happen. Revelation is either the hysterical dreams of a half-crazed man or it is God's declaration of something that is If it's part of God's work, sometime this is going to be fulfilled - not that the kings of this world will be destroyed and all the judged , but that the ~~XX~~ kingdoms of this world will become the kingdoms of our Lord and of His Christ and this control that He has over them will never be broken - "He shall reign for ever and ever", I cannot see that anybody can say that this has yet come to pass. Yes? (Student question - the line in Matthew 4:8 where it speaks of the temptation of Christ and the devil showing Christ the kingdoms of the world. Would you say now then that the kingdoms of this world are under the authority of the devil?) I would say that in the ultimate sense everything in the world is in the hands of God. In the ultimate sense God controls all things and no no man can damn God except the Lord enables him to draw the breath that he uses for this purpose. But there is a sense in which God permits Satan to be the Prince of this world during this age. There is a sense in which Satan is the Prince of this world today and the kingdoms of this world are to a very large extent under the control of Satan. And the kingdoms of this world insofar as they have escaped ~~XXXX~~ from the control of Satan are today under the control of human beings who are ruling them as they think wise, partly doing what Satan wants and partly doing what God wants and partly doing what their own human feelings lead them to desire. But they are not the kingdoms of Christ in this sense. I think it's important to distinguish those senses. Yes? (Student question - Are the kingdoms there, are they areas, when it says "the kingdoms of this world" or are they the power and lordship?) Well, now this is a case where at first sight it's not obvious. Does this mean the sway, the dominion, the rules of this world are become the rules - well certainly that is the key interest. You cannot have a kingdom without a sway being involved in it. But it would impress me that the area would seem almost to be part

(Student question - you mean the fact that he took Him up on a high mountain?) Yes, I would think that the kingship, the sway is certainly in it but that the idea of the area would seem to be involved - the kingdoms of this world. The kingdoms of this world are not simply the kind of sway that these worldly rulers had. It is that over which they had sway and so that

(8.) Well then (E) A Summary of the General New Testament Teaching As To the Nature of Christ's Kingly Offices. I thought of just calling this "The Nature of Christ's Kingly Offices" but I thought it would make it clearer like this. Number (1) As God He Has Been King From All Eternity But This Is Not What Is Meant By Christ's Kingly Offices. When we say "king" it isn't a matter of using a term. It isn't a matter of bowing before somebody. "King" means power. "Prophet" means appoints, not compulsion. "Priest" means representing us before God - reconciliation. King means power and the power over the universe. God is the king of the universe and Jesus Christ is God. As God He has been king from all eternity. As he lay in the manger calling for His milk, He was directing the stars in their orbits and controlling the forces of

(9.5)

But this is not what is meant by Christ's kingly office. It is something different from the universal sovereignty of God though Christ participates in that picture. Number (2) He Came To Be King But the Full Activity of King Was Not Immediately He came to Bethlehem as a king in a special sense. He came to be a king though His full activity as a king was not immediately apparent. What are the predictions about Jesus Christ before. Is it that one is coming who is going to control the forces of the universe? No. One is coming who will sit on the throne of His Father. One is coming who will be King of Israel. He came to be king of Israel. He came to occupy the throne of David but He did not do so when He was born. His ~~king~~ throne was a manger. That's not a He was subject to His Father and mother. He was a king but He was not exercising the kingship. His sitting upon the throne of David was still future. He came to be a king but His full activity as king was not immediately exerted. Number (3) He Was A Real King While Here On Earth, But During His Earthly Life He Performed the Functions of This Office Only to A Limited Extent. Satan said to Him, "Command These Stones to Become Bread" and Jesus refused to do it. Jesus had the power. He was a king and He was Lord of the universe but He chose not to do it. He reformed His function as king only to a limited extent. He told His disciples to go and prepare

He told them to go into the city and get food. He gave them orders. But He did this only to a limited extent. He invited the rich young ruler to follow Him

(12.75). He did not compel them

of His kingship to any great extent. Yes? (Student question) No, I think He was a king but I think He did not exert the kingship. (Student question) But that's a different sense. (Student question). Well, this is the king. He was that one but He did not do that in Bethlehem. He did not do it when He was a child. He didn't do it for at least thirty years - in which He performed practically none.

He was rejected when He was a boy by other boys

I think it was His plan to grow in wisdom and in stature

End of Record 116

Duke of Edinburgh and the Duke of Cornwall. Now that little boy is today The Duke of Cornwall but I don't think he rules over Cornwall, I don't think he even receives the income from

But he is the Duke and if his father and mother were dead, he might be the king. But he would not reign. He would not assert the functions of kingship except to a very, very limited degree. But he would be a real king. He is not a king as long as his father

Now Jesus Christ

but He was not a king exerting

He is the one who will sit on the throne of David. The king has come but He has not come in

but simply the person who is sometime

going to exercise

Well, now did he start to exercise it when He was thirty?

Did He start to exercise it when He was thirty-three? Did He start to exercise it after His death?

But point 3 is that during His earthly ministry He exerted the function of prophet to a very great extent during His earthly ministry and He exerted the function of priest all through His earthly ministry and particularly at the end of it. But the function of king He did exert during his earthly ministry - He spoke with authority, not as the scribes and He commanded the winds and the waves. He exerted but comparatively

(2.), It was only to a limited extent but yet He was definitely a king. They said, "Are you the king of Israel?" He said, "I am". But He was a king of Israel whom most of the people of Israel weren't recognizing and who was not using

(Student question) No, I think that's right that He is the one who will set up His kingdom.

(Student question) I think so, yes, definitely. (Student question) Well, what did He say?

Did He say, "You are interpreting this entirely wrongly. It is a spiritual kingdom I am going to set up. There will never be any kingdom of Israel." Is that what He said or what did He say?

He said, "It is not given to you to know the time or the season." He didn't say, "Your concept is wrong." Jesus Christ rose from the dead and spent forty days talking with His people, explaining to them the things pertaining to the kingdom of God, and if during that time He said, "This idea of an earthly king coming on a horse and ruling with power is completely wrong. Christ is going to rule simply in the hearts of His people. It's entirely a spiritual matter and the whole earth will be filled with a spiritual obedience to Christ", and He spent forty days doing

that and then on the fortieth day He walked out to the Mount of Olives with them, intending soon to ascend into heaven, and as they were on their way out they turned to Him and they said, "Wilt thou at this time restore again the kingdom to Israel?" If that other was what He had been teaching during those forty days, I can imagine that He just would drop His hands to His side and say, "What's the use of trying to explain anything to you? I've been talking to you forty days and you've got a completely erroneous idea. Shall I take another forty days trying to make it clear to you when you haven't got it through your head in these forty days - or shall I just say it's hopeless?" But He didn't do either one. He said, "It is not for you to know the time or the season." It seems to me that's pretty definite. Well, we continue there

Ready to start 4. I think that 3 we considered sufficiently - when He was giving us wisdom, He was not acting in His capacity as king, but as prophet. When He was winning reconciliation for us with God He was not acting in His capacity as king but in His capacity as prophet. He did act as king some when He was here on earth. I don't see how else you can interpret that statement, "The kingdom of God is among you." The kingdom of God was then within the disciples. His sway was on their hearts. But I don't think ~~XXXX~~^{if} that's what He meant, He would have said to the wicked Pharisees, "The kingdom of God is within you." I think He would have said, "Within the people who belong to it" or "within my disciples" or something like that. It seems in the light of the context that it's much better to render it "among" than "within". But if the kingdom of God was then among them, it was there then, not simply (7.5). And to the extent to which His disciples were willingly obeying His commands and following Him, not simply accepting His advice, not simply being convinced by His eloquence, not simply recognizing Him as a great prophet, but doing what He directed as king - to that extent the kingdom of God was there. That was a very, very limited extent. But I do not see how it can be denied that the kingdom of Christ was here when He was on earth but to a very limited extent. He was a king - if He's a king, He's always a king. But He was exerting His kingship to a comparatively small extent during His earthly life. That's not to say He wasn't controlling the stars in their orbits, directing all the forces of nature - but He was doing that as a member of the Godhead, not as Christ the God-man, not as the one who sits on the throne of David. Now number (4) is a very interesting statement and one which many would contradict. Number 4 - There Is

Very Little Evidence In the New Testament of Manifestation of Kingly Activity By Christ During This Present Age. Well, now that's a rather silly statement to make, isn't it? After all doesn't Roman 8:28 say that Jesus Christ our Saviour so controls all things and directs all things that they work together for the good of His people? Doesn't it say that? Does anybody here happen to know? It says "that all things work together for good to them that love God". It does not say "Christ". God controls everything. God in His providence works all through the ages. God works all things together for good to them that love Him. Jesus said, "Not a sparrow falls to the ground without your heavenly Father's knowledge and of how much more value are you than many sparrows?" God controls all things but ~~is~~^{is} this control which God has over all things in this age a manifestation of the king~~ly~~^{ly} office of Christ? Is it, in the New Testament connected up with the fact that Jesus sits on the throne of David? I do not know of any instance where it is. If there is any it is very little and I am inclined to think that there is none. I have an excellent book here in front of me which is very excellent on most subjects. But I notice on this particular subject a statement which is worth looking into. And this statement says that Jesus Christ as Lord of Lords and King of Kings is now reigning. It says "This universal authority is exercised in a providential/control and for the benefit of His church. He employs the angels as ministering spirits to minister to the heirs of salvation. "

(11.25). But is that specifically part of the activity of the God-man, Jesus Christ in His place as sitting on the throne of David, His kingly office? "He employs the angels as ministering spirits to minister to the heirs of salvation. He controls and restrains the principalities, powers, world rulers and spirits of wickedness." Ephesians 6:12. Well, now that certainly disproves my statement. I said there is very little evidence in the New Testament of manifestation of kingly activity by Christ during the present age. But I read here He controls and restrains the principalities, powers, world rulers, and spirits of wickedness Ephesians ~~xxx~~ 6:12. What do you think of that statement? Does that completely disprove what I said/or not? (Student comments) I saw this and I looked at this and I said to myself as I wrote this point here - I said there's very little evidence of the activity of Christ as king in the present age. I thought of Romans 8:28 and then I looked here at this page and I read this - "He controls and restrains the principalities, powers, world rulers, and spirits of wickedness - Ephesians 6:12. I thought I've read Ephesians 6 many, many times but I don't recall that state-

ment. So I looked it up and I'm happy that some of you have already done it since I mentioned it. But when you look it up you find that what it says in Ephesians 6:12 is this, (from 11) "Put on the whole armour of God, that ye may be able to stand against ~~XXXXX~~ 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." What does that context say about Jesus Christ the king controlling or restraining the principalities, powers, rulers? It says nothing. I don't say the reference is erroneous to put there because the quotation that we struggle against, that is taught in the rest - that these are factors ~~XXXXXX~~ in these present days. But that they are factors which the Lord Jesus Christ as king in His capacity is controlling and directing so as to affect our lives today.

It says ~~X~~"Put on the whole armour of God, that ye may be able to stand against". God, the Triune God controls all

End of Record 117

He holds all things in the universe together with His power. That is true. But I don't think that is what is meant by saying He will sit on the throne of David and He will occupy His office as king as David's successor. This refers to _____ which is distinct from his power manifestation

I think that this certainly shows that He

But then today that is the thing _____ as His kingly activity as the King of Israel and the one sitting on the throne of David. There's no

Well under this number (4) we might make an (a) and since someone might come up with a verse which would give evidence to the contrary. I said there's very little evidence - maybe I might have said there's none but I'm playing safe. I feel that the New Testament does teach that Christ is king today and He manifests His kingly activities. But all that I'm saying is that He does it to a limited extent and therefore I'm saying there is little evidence but yet to be absolutely sure in point (a) I'm not saying there is little evidence, I'm saying "I Know of ~~XXXXX~~ No Evidence That He Exerts Kingly Authority Over the Ungodly World In This Age." We are told in the Scripture that the Holy Spirit Convicts the World of _____ . We are told that the Holy Spirit Takes the Things of Christ and shows them unto the _____ (2.5). We are told that the Holy Spirit is ~~XXXXXXIX~~ active in the world today in many ways. We are told that God by His providence controls all things, that He makes the wrath of ungodly men to praise Him. We are told those things. But as the activity of Jesus-Christ, the God-man in His kingly office, fulfilling the promises that He will come as the King of Israel and as the one to sit on the throne of David, I know of no evidence in the Scripture to suggest that in that capacity He is today active in relation to the ungodly world. Now of course there are certain passages in the Old Testament which start with the Word of the Lord going forth from Jerusalem, judging among nations - if you were to consider that today, that might perhaps be such an evidence. But those are matters which we are trying to explain rather than drawing from them something that would be uncertain as far as they are concerned. I think that looking particularly now at the Epistles and the passages which are very specifically speaking of this age and in them I find no evidence that Jesus Christ as King, as the Son of David, as the King of Israel, is exerting kingly authority over the ungodly world in this age. (b) He Rarely, If Ever, In This Age, Gives Commands About

_____ . We are told that the Holy Spirit Takes the Things of Christ and shows them unto the _____ (2.5). We are told that the Holy Spirit is ~~XXXXXXIX~~ active in the world today in many ways. We are told that God by His providence controls all things, that He makes the wrath of ungodly men to praise Him. We are told those things. But as the activity of Jesus-Christ, the God-man in His kingly office, fulfilling the promises that He will come as the King of Israel and as the one to sit on the throne of David, I know of no evidence in the Scripture to suggest that in that capacity He is today active in relation to the ungodly world. Now of course there are certain passages in the Old Testament which start with the Word of the Lord going forth from Jerusalem, judging among nations - if you were to consider that today, that might perhaps be such an evidence. But those are matters which we are trying to explain rather than drawing from them something that would be uncertain as far as they are concerned. I think that looking particularly now at the Epistles and the passages which are very specifically speaking of this age and in them I find no evidence that Jesus Christ as King, as the Son of David, as the King of Israel, is exerting kingly authority over the ungodly world in this age. (b) He Rarely, If Ever, In This Age, Gives Commands About

Specific Situations. I think I'll strike out the words "If Ever" - "He Rarely In This Age Gives Commands About Specific Situations". No, I left out something else - "He Rarely Gives His Followers Commands In This Age About Specific Situations". The words "His Followers" should be in there. I've been speaking about His relation to the ungodly worldly. Now I speak of His relation to Christians. (b) He Rarely Gives His Followers Commands, In This Age, About Specific Situations. By that I mean we have Jesus Christ's commands in the New Testament that we love one another. We have His command that we seek sanctification. We have His command as to our relation one to another. We have much in the New Testament which He has commanded. And if we are His people we recognize His kingly authority to give us commands and we do our best to follow the commands which He has given us in the New Testament. But we do not as a rule find that He, as Christ, said "I want you to go and work in this place. I want you to do this kind of work." He doesn't give specific commands regarding specific situations. He promised that the Holy Spirit would be with us as our guide. He promised that the Holy Spirit would lead us in

(5.75) He promised that the Holy Spirit would lead in our activity, taking of the things of Christ and showing unto us. That is very different from saying that He, as king, is doing it. Now the reason I crossed out the words "If Ever" was that I recalled even as I was dictating it ~~XXX~~ the fact that Paul on the Damascus Road said "Who art thou?" and He said "I am Jesus" and Paul said, "What wilt thou have me to do?" So there is an instance where Jesus Christ specifically and directly gave a command to a Christian in this age. There is an instance - so I cross out the "If Ever". There certainly is one. But few of us have an experience like this where we can say it is Jesus Christ as king who is directing. The Holy Spirit is our companion, our

(6.5) (Student question) The reference for that is Acts 9 and then later on in the twenties somewhere it's twice repeated - the story of his conversion. Just how many of the three accounts of the version tell this specific point - I know Acts 9 does - I'm not sure of the others. (Student question) Yes, before His ascension it's hard to tell whether it'd be considered this age but it is true that there when He was here in the flesh He specifically gave commands to Peter and to John. (Student question) I think He doesn't exert His authority. Well, there are many books written in which it is simply assumed that the kingdom of Christ is the church. There is Edward J. (8.) of Westminster has written a Commentary on the Book of Daniel, in which he says - Daniel 2 about

the stone cut without hands - which the Roman Catholic expositors say means the virgin birth. This stone strikes the image and destroys the image so there's nothing left of it and the stone fills the whole earth. He says that is the church - that stone - and that is the kingdom of Christ which is the church today which is spreading until it fills the whole earth. Well of course if it does absolutely fill the whole earth that is post-millennialism. That's not a-millennialism. And he is not a post-millennialist. But in that particular passage he takes a post-millennial view - that this is the time of that kingdom - that that stone is the church today. Now there are many books which are written from many different viewpoints but which are agreeing on this one theme - the kingdom of Christ is today - it is now that He is exerting His kingly authority. I feel that he does exert His kingly authority in this age. I feel that the kingdom of Christ is in this age but to a limited ~~extent~~ extent. And I feel that if it were the main point in the ~~XIX~~ exertion of His kingly authority, it would be stressed in the New Testament instead of there being so little about it that we've only pointed out one or two verses which show it ~~as a~~ present factor. Of course when He says that "God has translated you into the kingdom of His dear Son" that's (9.5) but most of the statements say that "you shall enter through much tribulation into the kingdom" or "so an entrance shall be afforded to them" - speaking of it as future. In most of the references they say He discusses things pertaining to the kingdom. "For they are workers for the kingdom" but they don't say "workers under the king's direction" or "workers in the kingdom" or such terms. You don't such often - perhaps very rarely. Now I'm not saying the kingdom isn't today. I think that that is an error. I think the kingdom is wherever people try to do the will of Christ - there is Christ's kingdom, there is His sovereignty ~~being~~ being manifested. But it is certainly being manifested to a very limited extent today. Ordinarily - now you take the United States manifests its sovereignty - it sends a representative over to the Near East to represent it and tells him things to do. Well, as soon as we hear that he's not doing it very well we recall him. We send him a reprimand. We remove from him that authorization. We read commands in the Bible and we do our best to (11.) but we're not under that sort of a direction which we would have in obeying a present kingly activity where you are under observation and you are reprimanded if you don't do it. Yes. (Student question. Isn't there another thing that we might add to show that the kingly work of

Christ is limited. That is the fact that there would be no martyrs if His kingship were unlimited. The ones that try to do the work of Christ - they're killed for that, for the sake of Christ. And if His kingship were unlimited in this age that would not happen.) That is to say, the providential work of God, the activity of the Holy Spirit utilizes our suffering, our apparent failures, for His purposes. But His kingship on the throne of David, if that were effective today, I think you are quite right in saying that we would not expect

(12.). Well that is (b). (a) There's No Evidence I Know of That He

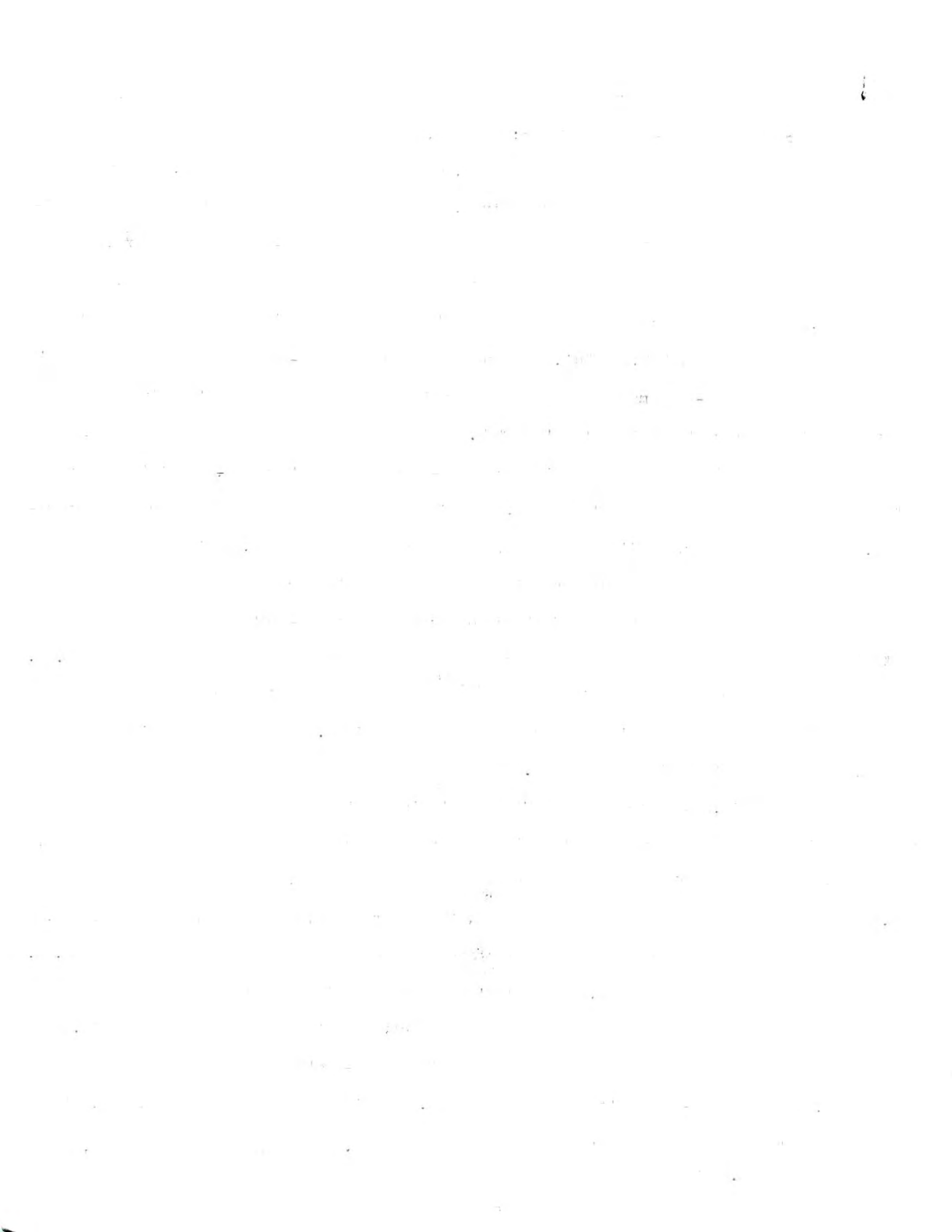
Exerts Kingly Authority Over the Ungodly World in This Age. (b) He Rarely Gives Commands to His Followers, In This Age, About Specific Situations. (c) He Is Pleased When We Willingly Acknowledge His Son and Seek To Do His Commands. I believe the more we can bring ourselves

into the of the commands of Christ, the happier He is about it. I believe He wants us to do that and that there is His kingdom displayed in the hearts and minds and activities of those who are obeying His commandments

(13.) But I believe the greater part of our religion ~~is~~ relates to His prophetic office or to His priestly office rather than to His kingly office. So much for these three subpoints under (4). And then comes number (5) There Are Many Statements In the New Testament Which Refer To His Future Coming In His Kingdom. And we've looked at that. I don't think I need to quote references on that. There are some that we have looked at

End of Record 118

it is not to say that the kingdom age is still future, that the kingdom of Christ is still future, that the kingdom will be established when He comes. It is not erroneous to make that statement because there's so much about His coming and about His being given a kingdom. And so comparatively little about His kingly activities at His first coming or during this present age but it's a tiny one, this sphere of activity compared with that which is So much for number (5). I have another piece of paper from which I wish to read to you. But if I left it on my desk I'll read it to you tomorrow morning. But it is the assignment for today and tomorrow so it might be helpful to read it as soon as I could. I don't see it - suppose I read it in the morning to you. But I'll tell you what it relates to. In fact - here it is. It relates to Hodge's Theology, Volume II - only 14 pages. Chapter 11 of Part III - page 596 to the middle of page 609 - 13½ pages - but there's a good bit on these pages. I would like you to read these pages very carefully and I would like you to indicate regarding these pages, regarding each section of each page, I would like you to indicate which of six statements refer to every particular sentence or statement that is made. Now there are two lines of that. Number 1 - Every statement that is well-founded - you might indicate that by just the letter "w". Wellfounded - that is, he makes a statement here and it is very well-founded, very strongly evidenced. Then a statement ill-founded - indicate that by a small "i". That is to say a statement which he makes of which you get the impression there's some evidence for it but perhaps not sufficient to prove it, so that will be ill-founded. And then any statement that is contrary to fact. If you find any such you put a small "c". Now certainly I wouldn't want anyone to judge Hodge like this because as he himself states, he has given less study to the subject of eschatology than to any other portion of his theology. And this is not in eschatology. It is a chapter in soteriology but as he says at the end of the chapter, these subjects really belong in eschatology but they also are very important here in connection with the kingdom of Christ. And that's what he's dealing with here is the kingship of Christ. So I'd like you to indicate to know of every statement, look up every reference he gives, and see whether the reference proves what he said, whether it suggests perhaps there might be something to it or whether it doesn't prove it at all. Those are three things to note about them. Now the other three things to note about them - I would like you to notice every bit of evidence or every statement



Can Never Be Destroyed - It Lasts Forever and Ever - and Yet It Is Clearly Stated That Eventually He Will Hand It Over to God the Father That God May Be All in All. Now I discussed this already, last Thursday, when I discussed with you I Corinthians 15. But somebody expressed to me the idea that I had not really completed that discussion. I don't know how fully you feel I had covered the point there but it is rather important. I Corinthians 15:24-28 - or you might even say 24 and 28 because those are the two different statements of this one fact. Paul is here speaking about the resurrection of the dead. He says in verse 22 that "as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming. Then cometh the end" - and the "then" is not (10.75) at the same time but it is - "then" in the sense of a following event. See there are states - first Christ's resurrection, then they that are Christ's at His coming - "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." These two passages - 24 and 28 here - very clearly show that the activity which Jesus carries on as the Son of David, the kingly office which He assumes for that, that specific activity of the Godhead is something which is merged in the general activity of the Godhead at a time when you might say this whole period shall have come to an end. So there is a change - there's not a destruction of the kingdom, there's not an end of the kingdom. The kingdom endures for ever and ever but there is a change in it - some sort of a change which comes at this point here called "the end" - "then cometh the end, when He hath put all things under His feet." Well now, this I think shows then the end to the specific kingdom of Christ as such - not that the kingdom comes to an end, not that the power comes to an end, not that it's destroyed - but there is a change in its direction. Yes? (Student - would you care to state a time when you think that might be?) Yes, but I'd rather do that under the next head. (f) The Time of the Kingdom of Christ. This need not detain us long - at least not its first two parts. Number 1 - To A Limited

Record 119

Extent During His Earthly Life. Number 2 - To A Very Limited Extent During the Present Age.

End of Record 119

Number 3 - Mainly Subsequent to His Second Coming. I think there are many statements which speak of His coming in His kingdom. There are many evidences that His kingdom is mainly after His return. And one of the clearest of them I think is the statement in Daniel 7 where it says that after the destruction of the world forces (1.25) and then it says, "I saw 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 to Him dominion, and glory, and a kingdom which shall not be destroyed." That statement is there in Daniel 7 and Jesus Christ refers to it when He says to the High Priest, "Hereafter ye shall see the Son of Man coming in the clouds from heaven." He thereby shows His claim that when Daniel said that the Son of Man came in the clouds of heaven, he was not describing Jesus' birth at Bethlehem nor His resurrection from the dead - but an actual, literal coming in the clouds that could be seen and that could be seen by the ungodly. And then Daniel says that after He comes on the clouds of heaven, He receives the kingdom. Well, if He comes on the clouds of heaven at His second coming and receives His kingdom and establishes His kingdom over the earth and He must reign until all the wicked have been put under His feet, and this kingdom goes on which cannot be destroyed, then comes the end when He delivers it to God the Father that God may be all in all - so there is a period of time between His return and the time when He delivers up His kingdom to the Father. Now if you take it that the delivering up of the kingdom occurs at the return of Christ, as many people do, then what you have is Him coming on the clouds of heaven and being brought to the Ancient of Days, not to receive a kingdom from the Ancient of Days but to give the kingdom over to the Ancient of Days which He had had before. And that sharply contradicts the Book of Daniel, sharply contradicts it. So it seems to me that it's very clear in these passages, without any mention of

(3.25), it seems to me that it is very clear that the kingdom, which has a change in its manifestation after , is something which starts after the return of Christ rather than something which ends at the return of Christ. So much then for the time of the kingdom. Now someone may say that's not enough to say about the time - we want to know whether it's going to start in 5723 A. D. or in 1961 A. D. - we want to know the date. But I'm going to call that "the time of the beginning" and I'm not going to put that next. I'm going to deal with that later on. Deal with this much for "The Time of the Kingdom" and "The Time

of the Beginning of the Kingdom" we'll deal with in a later head. But for the next one, for (g) we'll take - Characteristics of the Coming Kingdom of Christ. And under this Number(1) is - It Can Never Be Destroyed. We've seen sufficient evidence on this - I don't think we need any further now. And number (2) is - Kingship Relates to Force, Not Persuasion, Which Is A Part of Prophetic Activities. Once when I was in Egypt I bought a third class ticket to Luxor - we went to the regular tourist agencies and they wouldn't sell it to us and I went to the railroad station - 72 people crowded into it - all with Egyptian names - less educated and less wealthy class. And some individuals that couldn't be counted (6.) didn't have tickets. And we got into that thing and we were jammed for the whole day going south to Luxor - and we saved quite a few dollars by doing it. But when we came to come back - the trains go down in the daytime and come back at night - I got soft and got a second class ticket. So coming back I got a seat in the second class coach with a soft plush seat and plenty of room to sit. But there were six seats - three on this side and three on that of the compartment. And the man next to me knew a little bit of English and said an occasional word. But the other five were one group and one of them was a man along in middle life, late, late middle life perhaps, and he would sit there and in Egyptian he would make some remark and the rest of them would all start to laugh. And they all had a very deferential attitude toward him. And one time the fellow next to me turned to me and he said, "That is the monarch of Abusumbah. He is coming up to pay his respects to the King of Egypt." And I thought I detected the fact that their laughing at his jokes was not entirely due to the brilliance of his jokes but to the fact that he was the monarch. The prophetic activity is the activity which presents the truth and urges to follow it. And it is the thought, it is the idea that stirs. While the man with the power, the man with the position gets the certain deference, and the certain obedience to his commands which is not necessarily the result of simply our voluntary attitude to what he says. And I think that is the basic difference between the power of the prophet and the power of the king. The prophet speaks the Word of God and it is true because it comes from God but it is filled with exhortation and urging and pointing out the results of sin, etc. The king commands and expects to be obeyed. The king exerts force. A great multitude may obey willingly but the kingly power, the power of the state, is a power which has a police authority, a force back of it. And this I think is necessary to anything that is truly called, in the larger sense,

a kingdom or a kinship. That's number (2). Number (3) It Is An Earthly Kingdom. Many evidences might be given of that but I don't want to take time on that now because our time is short. I want to go on to number (4) It Covers Every Portion of the Earth-In This Sense It Is Universal. You could just say "universal" but I thought I'd make it a little more explicit. It covers every portion of this earth - in this sense it is universal. I asked a good friend who has written a book "Prophecy and the Church" which has had a very wide reading. Before he wrote that book I once asked him, "What do you do with the statement in Jeremiah that the time will come when no-one will say to his neighbor, 'Know the Lord', because all shall know the Lord?" "Why", he said, "That's a prediction of the church because every member of the church knows the Lord." Well it seemed to me that if that was the true interpretation of it that it's just the same as if he said, "The time will come when no-one who knows the Lord will say to someone else who knows the Lord, 'Know the Lord'". Because everyone who knows the Lord will know the Lord. In other words, it's utter nonsense. When Jeremiah says, "No-one will say to his neighbor, 'Know the Lord' because all shall know the Lord" he means the knowledge of the Lord will be universal. He doesn't mean that here and here and here and here there will be individuals who are obedient to Christ in the midst of a gainsaying and ungodly world. When we read in Isaiah that righteousness will cover the earth as the waters cover the sea, it does not mean there's a righteous person here and here and here and here. But it means that the whole earth is covered - it is a universal kingdom. And number (5) It Is A Time Of External Peace and Safety. It is not a time when there is peace within the heart in the midst of adversity and difficulty. It is a time when the adversity and difficulty is removed. A time "when they can sit every man under his vine and under his fig tree and none shall make them afraid" A time when "they beat their swords into plowshares" not because they don't have any sense and don't realize that if they just destroy their arms the others will walk in and take everything, but because there's no need of them because there's no other power there that is able to do that except the power of Christ which is a power that rules in righteousness. So it is a time of external peace and safety that it is very important about the teaching about the kingdom and (6) It Is a Time When the Curse Will Be Removed From the Earth. Now those of you who had Theology IV last year, I believe all of you received my little pamphlet, "The Millennial Kingdom of Christ in which most of these points are discussed. And there are I believe several

copies of it in the library which could be read. And I have a few copies left over and if any of you should be anxious to get one, if you would just leave a note in the office for me, I'll get one to you. That will be the lesson for Thursday - to read this. It deals with these five or six points. I've gone over these points quite hastily. This lesson will not require anything written. It's merely to have in mind the material in this pamphlet, a great part of which I've already covered. But these specific things here on the characteristics of the kingdom, I am not going into in class. They are quite fully dealt with in this pamphlet and so the lesson for Tuesday and Wednesday is the study of this material in Hodge and the writing out of these designations, according to the six letters I gave you, of each statement. And the lesson for Thursday is the reading of the pamphlet. Now if you prefer I can reverse the order. It doesn't ~~make~~ matter to me which order but I think we should agree on it - so if I hear no suggestion that we reverse it we'll have Tuesday and Wednesday the Hodge material and Thursday this pamphlet

End of Record 120

Yesterday - The Characteristics of the Coming Kingdom of Christ. The last one - Number(6) It Is A Time When the Curse Will Be Removed From the Earth - is one I hate just barely to mention, not to elaborate on, but I have elaborated on it to some extent in this pamphlet here which I have assigned to you as the lesson for tomorrow. And so I trust that you will all have a thorough understanding of that point eventually even if you do not

But we'll

go on now to (H) Various Views of the Kingdom of Christ. Under this Number (1) Wide Prevalence of Certain Non-Christian Views. Some people will say this is very

to call these

views non-Christian views. But shall I say, "views held by people who do not accept the Bible as entirely true and free from error"? I think it's fair to call that non-Christian and that's what I'm doing.

(a) Social Gospel. Now here it is hard to know of a good title for this small (a). Social Gospel is a handle. I do not mean to say that there is anything wrong in trying to help improve social conditions. We should do that. But what I mean is that view of the

Kingdom of Christ which believes that by means of amelioration of conditions of life, this world will be made a world in which all the joys and happiness that can be desired will be secured. This is not Post-millennialism. It is some ~~time~~ times called Post-millennialism. It

has this similarity to Post-millennialism - that Post-millennialism believes that as a result of human effort the kingdom of Christ will come and so does this. But the two view are as wide apart as the poles because true Post-millennialism believes that as a result of the preaching

of the gospel, the Holy Spirit will ~~eventually~~ eventually convert the whole world to Christ. That is poles apart from the view I'm speaking of now which is that by the improvement of social conditions and by the change of national relationships and by the establishment of various governmental situations, there will be brought in a situation which some of the

upholders of this view call, "The Kingdom of God on earth". Prime exponent of this view today is E. Stanley Jones. He speaks about the Kingdom of God on earth and that is our objective, is to bring the kingdom of God on earth. And the bringing of the kingdom of God on earth means

the doing away of all inequities, with all unfairnesses in our social organization, with every-
or evil
thing that brings any misery/to any

I'm sorry that half the class was late today

especially since the half that was late seems now to be ~~asking~~ asking the other half to tell them what I said and that means that they're missing this present part. Please leave the first part - you're going to have to get it later rather than take time now to disturb somebody

else who'd like to get the new material. But this view of the Kingdom of God, which Stanley Jones and these others are so widely proclaiming, is the view which is characteristic of the National Council of Churches today. (3.5) for Social Improvement, or something like that - which so many Methodist ministers are in - which is not part of the Methodist organization and yet the relation is rather hard to say to what extent it is and what extent it isn't. It is a movement for this sort of thing. Now sometimes these people talk as if what they want is exactly what the Communists are striving for. And other times they strongly oppose certain aspects of Communism. I don't think it's fair to call this Communism but it certainly is something which at times is so close to it that it cannot but be said that it gives much aid and comfort to the efforts of atheistic Communists. What we're interested in now is this point in our consideration - two things - one, to note that this is not the promised Kingdom of Christ at all - we are given no Biblical warrant for belief that the bringing of the kingdom of Christ consists in the change of social conditions, the change of governmental situations, the establishment of a different social order. That is not the Gospel. But secondly, I think it is important to know that the application of the word "kingdom" to this view is a correct application. It is not the Kingdom of God. And as you hear Stanley Jones and others talk you would think that it was a prophetic rather than a kingly movement. That is to say, you would think that what they're saying is that everybody recognizes the rightness of these things and adopt them and that's what we mean. But when you press them you find that that which they advocate in the end involves (5.25) Stanley Jones says, uses the Communist slogan, "From everyone according to his ability, to everyone according to his need." That is the Communist slogan. And when they ask him, "Well, suppose people don't want to do this?" Then he says, "Well, they will lose the benefits of the social order. Society will cut them off from its benefits." What does that mean? That they'll put them in prison. It is exactly the Communistic end. The Communistid system is a system which involves tremendous things. It is a kingdom in the true sense of the word. It is not a matter of prophetic swaying. It is a matter of force. It is something that does not work with man ~~XXX~~ constituted as he is. It can never work but those who advocate it should have a right to present their views and have them studied and discussed on a basis of the question of how good and how bad the views are. But they should not call it Christianity or call it the Biblical

teaching about the Kingdom of God for it is not - it is something entirely different. So much then for small (a). A very, very important factor in our day and one which we should know about and we should

(6.5) (Student question) I just said "Social Gospel". What is that? Oh - I just said it involves force. Then small (b) Neo-Orthodox Views. Now this is certainly, as far as its relation to the Kingdom of God is concerned, would seem to be very different from (a) The Social Gospel. But it also belongs under the non-Christian view because Barth and Mueller and these others do not accept the Bible as the source of specific statements which can be accepted as true. They do not do that. But Barth says, "God is in heaven and you're on earth and the difference between the two is so great that they're in entirely different spheres. And the Neo-Orthodox approach is such that they can believe in any Christian doctrine whatever and yet not believe in what we mean at all. But they maintain that everything about the other sphere, about God, is so different from anything we can understand that we cannot express anything about it. We can only make approximations. And the result is one of them can affirm the vicarious atonement of Christ and the other can deny it. And they both can believe exactly the same thing. When Barth says that he believes in the fall of man but he says the fall of man is not something in the past, it is something right here today. He will accept the story of man's fall but he believes that it is happening every day

(8.5) present situation and the same is true of the teaching of the return of Christ. They can accept statements about a coming kingdom but the word "coming" means "coming into your heart today". It doesn't mean coming on earth in the future. And the word "earth" means your heart and your life, not this ground we walk on. All of the words in Neo-orthodoxy are so twisted and changed in their meaning, it is all very different from what we mean. There was a man who was editor of a magazine which issued a great deal of very fine Christian material. A few years ago he went over to Europe and he talked to Karl Barth and he didn't know any German and Barth didn't know any English at that time but they talked in French - each of them knew a little French. And he asked the man a few questions in French and he declared in his magazine that Barth believed in the substitutionary atonement and that he believed in pre-millennialism, that he was a pre-millennialist. But I'm sure that what Barth said, his real meaning, was very different from what the Bible teaches because Barth does not hold that from the Bible we can get facts about the past history of the world or the future history of

the world. He does not believe that at all. He believes that it makes not the slightest difference whether an actual man walked on earth called Jesus Christ. But what matters are the spiritual truths which are in some way represented (9.75)

And so ~~XXXXXXXXXXXXXXXXXXXX~~ Neo-Orthodox views of the kingdom of Christ may sound exactly like what the Bible teaches but they actually are just as different from it as the views of the Social Gospel. The only difference is that with the Social Gospel you can tell what they believe while with this it's so vague you can't really tell what they do believe. And it is so vague that there are ^{some} ~~XXXXXX~~ Christians who

they've read the Neo-Orthodox book and found the same terminology used and it strengthened their faith. There are some. And some of these have written books themselves in which they have taken positive stands on some of the great doctrines of the Bible and been strengthened by the Neo-Orthodox (10.75) but I believe by a misunderstanding of what Neo-Orthodoxy really means. Well, so much for the non-Christian views which are widely prevalent today. Now number (2) Definition of Three Widespread Christian Views. And I hate to use the word "Christian" here because some people think it's a terrible slam if you say that anybody is not a Christian. They think that Christian means

(11.) and it's an awful slam at one to say he isn't. I remember once a Congregational minister said to me, "I think Barth is one of the greatest religious teachers in the world." I said, "Granted. And Mohammed was another great religious teacher." Certainly Barth was a great religious teacher but he's not a Christian. He's not a teacher of Christianity any more than Mohammed was, in fact I think less so. I think that Mohammed held to more of definite Christian doctrine than Barth did. I definitely think he did. But I don't like to use the word in a way that someone will take that as

(12.) but I don't know of any other to use right here to show this distinction between the views of those who do not accept the Bible as entirely true, as I believe any Christian ought to, and those who do. And by "Christian views" I don't mean whether the man is a Christian for there are some very ill-informed Christians. And there are some very, very orthodox non-Christians. But I'm not speaking of what the man is but of the view. I don't think a view is a Christian view unless it's a view that relates to a definite Christian

teaching that the Bible is true (12.5) But among those who accept the Bible as being entirely true and whatever it really teaches we should accept, there are three attitudes regarding the kingly activities of Christ - three general attitudes. And of these I will call small (a) Pre-Millennialism. And I'm interested here merely in the definition. What is Pre-Millennialism? Some people have the idea that Pre-Millennialism means that you know whether Russia is Gog or Magog and they have a system worked out with a thousand everyone of which is simply related to Pre-Millennialism. Now if such a system could be worked out by a man, regardless of his , it happens that those who do work them out are ardent Pre-Millennialists. But they are not to the term "Pre-Millennialism". What does the term "Pre-Millennialism" mean? It means that I believe the teachings which I have mentioned thus far about the kingly work of Christ. That is that He came as a king, He was a king but He exerted His kingly activity to a very slight degree during His earthly , that He is now a king but He is sitting at the right hand of God waiting till His enemies be made His footstool and His work today is primarily that of prophet , not of king today except as He is God and God is sovereign and to that extent Christ is

End of Record 121

and that there is a change in the kingdom described in I Corinthians 15 when He delivers over the kingdom to God the Father, "that God may be all in all". That is to say that there is this kingdom that cannot be destroyed. It is an eternal kingdom but there is a change which takes place after a certain length of time. That is what I would say is essential to Pre-Millennialism. Now once you accept that there are certain details beyond which the Scripture clearly teaches, if you accept this much, you cannot help accepting certain other things. But then there's a great deal of detail on which one could have one or other or many views on it. It does not effect the basis. That is what is called the Pre-Millennial view. Now (b) The Post-Millennial View. This is the view that the kingdom of Christ is going to cover this whole earth. He is going to reign in righteousness over the whole earth for a period of substantial length and this reign is going to be a time when all the world will be converted to Christ and consequently there will be no external danger. There will be external peace and safety. The Old Testament predictions of external peace and safety - "that they beat their swords into plowshares and their spears into pruning hooks and they don't learn war anymore" would be literally fulfilled because all the world will have become Christian. And that will be brought about by the preaching of the Gospel and the activity of the Holy Spirit. And then when this kingdom has continued for a certain length of time, Jesus Christ will come back to this earth and He will come back to bring it to an end. He will come back on the clouds of heaven and will set up His throne and ~~XXXXXX~~ have His last judgment and bring the kingdom to an end. I have mentioned the objection to that, that that shows the coming of the clouds of heaven not to receive of Him but to give up the kingdom. It does not fit with Daniel at all. I never heard that particular objection given by anyone else nor seen it in any book I've happened to read on the subject but it seems to me a very clear objection to this idea. But that is the Post-Millennial teaching and true Post-Millennial teaching is just as far as can be from the kingdom of God

(2.75) because it believes in a world changed by the preaching of the Gospel. And the Post-Millennial view was very widespread a hundred years ago when great social improvements were coming in the world and steps forward were being taken in every line of thought and bringing it more in line with the word of Christ. And 50 to 70 years ago I guess it was when the great movement began - The Evangelization of the Earth in This Generation - the slogan. And such great steps forward were taken that ~~XXXX~~ it looked as if

surely this is going to be fulfilled very soon and the kingdom will be established. But true Post-Millennialism is a a thoroughly Christian view, because it is a view held by people who believe that all men are lost except they accept Christ as Saviour and that the only way they can be saved is ~~XXXXXX~~ through the shed blood of the Lord Jesus Christ, the activity of the Holy Spirit and who believe that the Bible is true and what the Bible says is to be accepted. True Post-Millennialism is a truly Christian view. It is a different interpretation of the Scripture but it is not in any sense an un-Christian view. (Student question) Well, I would say that two things happened - there were people who had a Post-Millennial background, who thinking of this wonderful kingdom that was going to be brought in by the preaching of the Gospel, shifted over into the emphasis of Stanley Jones of bringing in the wonderful kingdom by the establishment of the United ~~XXXX~~ Nations and the change of the social order. There were some who shifted. Now whether those ~~XX~~ who shifted were really Christians before or not I do not know but at least people thought they were and they probably thought it themselves. They accepted these doctrines but they moved away from them. Then there were others - Post-Millennialists - who with the rites of modernism saw the winning of the world by the gospel

(5.) long period. Today there are more heathen in the world than there were before the beginning of the great modern missionary movement which said, "The Evangelization of the World in This Generation". There are also more Christians, at least more professing Christians but the great advancing technology has moved forward increasing the population of the earth much faster than Western civilization even to say nothing of the preaching of the Gospel. And there are those who become discouraged - and I think becoming discouraged, some of them have examined the Scripture (5.5) and come to the con-

clusion that that was But I don't think there are other factors that enter into it. Post-Millennialism today is comparatively little come across. I think the main reason is because some who held the view hadn't really thought it through and went over the Kingdom of God view and social gospel view - and others who held the view have become discouraged. It seemed such a natural thing. Today it doesn't seem so natural because everything

(6.) (Student question - Is Christ physically present to rule in that long period of time?) That's an important thing - thank you for mentioning it. I meant to say in speaking of it. There "kingdom" is a kingdom in which Christ rules in the hearts of His

people and it is Christian spirit which rules rather than Christ physically present. (The second thing - what does Christ do when He does come physically?) When He comes physically, He gathers all nations before Him and separates the sheep from the goats and gives the sheep their resurrection body & gives them eternal life - that is, He gives them the resurrection body which can never be destroyed and takes them off to heaven. And the goats He says, "Depart from me into everlasting fire

(7.) . (Isn't that inconsistent because they've already said the whole world is become Christian?) But there would be resurrection of all the dead would take place after he comes and they would be brought before Him - and there are some Post-Millennialists who studying the Scripture have come to the conclusion that at the end - they read the words, "When the Son of Man cometh will He find faith on the earth?" and they read in Revelation 20 about the uprising, the end of the Millennium and they say at the end of the Millennium is the turning point so that when He comes the kingdom will have gone on but at the end of it there will have been a turning away and so there will be unbelievers on the earth at that time. Now not many Post-Millennialists have gone into it to that point but there are some who definitely say it. (They wouldn't believe in eternal security then would they?) Well, they might be children. Of course this view has been held by Calvinists and non-Calvinists of all types anyway. (Student question) I don't think there is a connection. I've known people who claim that

(8.25) was contrary to Calvinism. I don't know - but I do know this - that a generation ago there were some Methodist leaders like who were strong Pre-Millennialists. But I think that probably as you look at the Methodist movement you will find that the Methodist movement went out with a great emphasis on reaching new areas for Christ and extending the sway and very successfully in many areas and I think that there was a lack of theological study and of more stress on the practical - which was good to that point. But with the lack of as much theological study there came a neglect of certain doctrines and then with the rise of modernism in the Methodist Church it was felt there, as felt in many groups, that you could attack Pre-Millennialism and really attack Christianity without people realizing you're doing it. And so now I was in a Presbyterian College in California - a college which had been a very, very orthodox Presbyterian College for a long time. But when I was there they were beginning to move strongly toward liberalism and we had a new President who was a thorough liberal. But he would come into our classes and he would just attack Pre-Millennialism. He'd

say, "Oh, I know you folks on the Pacific Coast here are different" - just as if nowhere else in the country did they believe in Pre-Millennialism. And he'd say, "This idea of a man coming down out of the sky. You don't believe that kind of stuff. We ~~don't~~ in our modern day believe that anymore." And what he really was attacking was the teaching of the coming of Christ which

(9.75) but he made it sound as if it was Pre-Millennialism he was attacking.

And I think there was a certain movement like that in the Methodist Church which ~~made~~ Pre-Millennialism a target when it wasn't really Pre-Millennialism that was being attacked, but the belief in the physical return of Christ at all - the belief in the supernatural. Now I can't go into that fully but ~~XXXX~~ it is not my impression that there's any real ~~XXX~~ correlation between Calvinism or Arminianism on the one hand and the difference between Pre-Millennialism and other views.

(Student question). Well now, let me say this - that we are not here speaking of three men who have written extensive books. And you could take these books and compare them exactly and see exactly what they hold. We are speaking of views which are held by great numbers of people and there are a great many minor variations in their views. But we're classifying them into three types of views and consequently among those - I would say those who hold the points I've mentioned should properly be considered Pre-Millennialists even though they might vary on certain details. I would say that we could put together as Post-Millennialists, whether they use the word or not, people who believe that the Gospel is going to conquer the world. Now Dr. J. Gresham Machen called himself a Post-Millennialist but he ~~made~~ this statement, "I am not certain that I would say

(11.5) that every man, woman, and child on this earth will be Christian before Christ comes." I heard him make that statement. Now he studied from the

and that was belief that the Scripture stresses the completeness

of the victory of Christ, that every single individual is going to be won to the Gospel. Well, now there probably were some whom we would class as Post-Millennialists who believe that this victory is yet going to reach the point ~~XXXXXX~~ of complete victory and then Christ is going to come back. But I think most who have studied the Scripture with the idea of working out details from the Scripture would say that the pictures

(12.) would require

that it continue for a substantial length of time. (Student question). One word that I wish we could do away with altogether as a designation of is the word, "Dispensation". I wish I could because it seems to me that everybody that

I don't think there's any definition of dispensationalism which would cover more than one-fourth of the people whom others would call by that name. I feel that it's a very, very bad word for that reason. I don't think it's a clear word. Once, shortly before Faith Seminary was founded, I was with a group of fellows who were planning how to get control of the Independent Board for Foreign Missions. And they were planning to get control and they looked over the list of members and they were dismayed there were so many Pre-Millennialists. And as they looked it over I guess they didn't realize how keenly I felt or they wouldn't have talked quite as frankly. But they went through the list and they said, "Look at all these Pre-Millennialists. Now this man's Pre-Millennialist but not dispensationalist. This man is dispensationalist. This man's dispensationalist. This man's Pre-Millennialist but not dispensationalist." And as I heard this and knew something of the view I came to the conclusion that their definition of dispensationalist was a man who not only was a Pre-Millennialist but thought Pre-Millennialism was worth standing for, not merely mentioning it. That was their definition of dispensationalism - one who really premillennialism.

supported Now there's a group that calls itself dispensationalist which others call Bullingers, which holds the view that the New Testament is divided into about six different sections, each of which is only valid for a few centuries, and you are in all these different dispensations, and you have no interest in any other sections of it. There is a terribly small group, but it is very enthusiastic. They use considerable amount of literature, and on our Scofield committee we are constantly besieged with literature from them, demanding that we revise the Scofield Bible into what they call true dispensationalism. And their views are - in Dallas Seminary I was told that -

End of Record 122

Those people say they're the only people So I just don't like the word. There are about six different ideas some of which are very good and some are very bad. And many people mean one of them by dispensation, many mean another, and many mean another. So I just don't like that particular word. (Student question) Now what was your original question again? If that stood with Post-Millennialism rather than Pre - I don't think so. I think that logically any kind of a dispensationalism that is an erroneous dispensationalism would fit better with some other than Pre-Millennialism. But it is very generally held that - the Pre-Millennialist is often attacked by calling him a dispensationalist. In many people's minds the two are identical. Actually they're in different spheres altogether. Many people think that a dispensationalist is one who believes that people were saved in the Old Testament by keeping the law. And I have heard Dr. Chaeffer of Dallas very strongly criticized on the ground that he believed that people were saved through keeping the law. And you can read some of his writings and logically deduce from these statements that for salvation in the Old Testament times you kept the law. But you will find explicit statements elsewhere showing that's not what he believes. It isn't fair to misinterpret. A man may be illogical - I don't know anyone who isn't illogical at times but we should take a man by what he says, not simply by (1.75). Now where I used to teach before I came here there was a group among which dispensationalists came to be in their minds about six times worse than being a modernist. That was their definition but they didn't have any real agreement on what one really was. Well, now that's a different subject. I could take two or three hours on that but I don't like to get behind on what we're on here. (Student question). In the Pre-Millennial view He is waiting at the right hand of God. He is actively interceding and He is active in the hearts of true Christians but He is waiting until the time when He comes back to this earth to make His enemies His footstools. (Student question) No, He's waiting until the time when He's to make it that way but He doesn't make it happen yet. Of course it's the power of God that makes it happen. That's in Psalms or is it in Hebrews where he quotes that? Well now this Post-Millennialism I want to make clear a present definition. These questions were intelligent questions and worth taking up but I've got a lot of ground I want to get over so I don't know how much time we want to take on these questions right now. My second point was simply definition and then I want to consider each view separately. But (a) was Pre-Millennialism, (b) was Post-Millennialism. And I want to get this distinction clearly in mind

that true Post-Millennialism is a Christian view. It is a view held by people who say they accept the entire Bible as the Word of God. I think they misinterpret it but they do not knowingly reject it and a true Post-Millennialist believes in the great central doctrine of the atonement of Christ just as fully as any Pre-Millennialist. It's altogether different from that which many people take to be Post-Millennialism which is this kingdom of God business of E. Stanley Jones. Well now (c) is A-Millennialism. Or rather I'm going to call (c) A-Millennial Views because Pre-Millennialism is a definite view. Post-Millennialism is a definite view. A-Millennialism is a denial rather than a view. The very words - Pre-Millennialism means Christ comes back before the Millennium. Post-Millennialism means Christ comes back after the Millennium. "A" means "not" - A-Millennialism - no millennium. The term A-Millennial embraces a great variety of views. This pamphlet here, which you all I trust will digest thoroughly, began as a sermon which I gave which took me sixty minutes to give. And it was substantially as it is there, not much change. But I gave that sermon - I was teaching in another seminary at the time - and three-fourths of the faculty of that seminary were present when I gave the sermon. And when I gave the sermon one man there who was of the most leading members of that faculty, one of the best known of our group, came up to me afterwards and he was very indignant. And he said, "You said at the end such and such and criticized people who are A-Millennialists. Before you said that everything you said was practically what we believe." Well that man's field was Apologetics rather than Biblical interpretation. And he was very indignant because he said he agreed with most of what I said and at the end I criticized people who hold the name which he applied to them. But two weeks later he talked very differently because he had talked with others and found that the A-Millennial view wasn't what he thought it was. And he was holding a different view. Well that is the case - that the A-Millennialism covers a wide range of views. The central thing of it is that it plays down the idea of a king. Now that's what the "A" means - it plays it down. No millennium. Now of course when you say no millennium - it depends - what do you mean by it? If you say you don't believe in any millennium in the Pre-Millennial sense, that's one thing. The Pre-Millennial sense is what I think is Biblical teaching that there is to be a time of universal peace and safety on this earth when the curse will have been removed from the animal creation as described in Isaiah 11 and in Romans 8 - the curse will have been removed from the animal creation, there will not be pain and suffering and misery upon this earth. And during that period Christ

will reign in physical body form here. That, I believe, is taught in the Scripture. Well now a man says, "I don't believe in the millennium". He may say that and mean he doesn't believe in this kind of a millennium and really be a Post-Millennialist. But most of the A-Millennialists are not Post-Millennialists. Most of them hold that as the Pre-Millennialist said, "Christianity and Anti-Christianity go on together until the return of Christ". They go on and Christianity makes advances and Anti-Christianity makes advances and they go this way and that way, but Christ returns to an unconverted world. On that A-Millennialism agrees with Pre-Millennialism. But then the A-Millennialist says that is the end - there's no millennium after his coming back. There are some A-Millennialists who are very heated about it, write many books strongly attacking Pre-Millennialists. But this central denial is the only thing that holds them together. I have known men who call themselves A-Millennialists who hold practically everything a Pre-Millennialist holds except this - that there's no end to the kingdom of Christ. That is to say, that once He sets up His kingdom on this earth it continues indefinitely - there's no next step.

(8.25) Well, I think a man who holds a view like that could be called a Pre-Millennialist - he's nearer to Millennialism than he is to any other view. There aren't many who hold it but I've known some who called themselves A-Millennialists who held it. But the people who advanced A-Millennialism strongly and who write books about it and who study it a good deal, most of them have come to a rather definite view. And the rather definite view which they hold is that all the prophecies about the kingdom of Christ are properly applicable to the church as it exists today - that this is the coming kingdom promised in the Scripture. That is the A-Millennial view as held by most of those who have studied it much and written extensively on it. Though they say there is a great deal of variety among people who use the term, that is the view held by most of those who profess it. And so that I would say - Pre-Millennialism and A-Millennialism agree essentially in their view of the near future. A-Millennialism and Post-Millennialism agree in their definition of what happens when Christ comes back. You see it is a view that is half way between in that sense. That is not the view of all A-Millennialists by any means but the majority of the people who have thought it through or have written books about it. Well now that's the definition I think sufficiently of the three basic views on this. And I want to make III(3) A Brief Consideration of Post-Millennialism. (a) Its Good Points. (1) It Recognizes the Universality of the Coming Earthly Kingdom. I believe that's clearly taught in the

Scripture and it is recognized by Post-Millennialists. And most A-Millennialists ignore it.

(2) It Gives Proper Stress to the Old Testament Prediction of a ^{Coming} Period of External Peace and Safety.

(b) Its Errors. (1) It Misses the Teaching of Removal of the Curse from the Earth. Now that I do not consider to be a great error of Post-Millennialism for this reason - that is not much stressed in the Bible. The Bible stresses the fact that there is to be a time of external peace and safety upon this earth. That is stressed repeatedly in many passages in the Old Testament. But most of these passages don't say anything about the removal of the curse. In fact offhand I only think of one and that is Isaiah 11 where it says the wolf and the lamb shall go out together and I don't think it means they dwell together because the lamb is inside the wolf. And it says, "And the calf and the young lion and the fatling together; and a little child shall lead them" - I don't think it means the little child is running away so they won't get to it and gobble it up. I think what it means is that there is no destruction of one by the other. Well now the Post-Millennialist says these are all figurative pictures. They show the fact that the man who was a ^{destroying} wolf, ~~BEAST~~, has been changed by the Gospel to become like a lamb so he won't injure anyone. And I don't think that's the correct interpretation. But I think it is a truth - I think the Gospel does that. And that is the only Old Testament passage that offhand I can recall where I think it's definitely taught the removal of the curse. And if a person differs from me on this one passage I don't think that's extremely vital - but I think he's wrong. I think the Bible teaches that there will be a time on this earth when the destructive nature of the curse will be removed. (Student question) Well, then there's one other passage on this removal of the curse back here in Romans 8 where it says that the whole creation groans and travails waiting for the removal of the curse and I think Romans 8 teaches that there is to be a time when the curse is to be removed. But that's not much to (14.) so while I think that's the correct interpretation of Romans 8 and I think that it shows that the interpretation of Isaiah 11 is correct, it is not a thing stressed in the Bible and therefore it's not a major argument against Post-Millennialism. (Student question) Then number (2) A Second Error is one that I think is far more serious. (2) It Pushes the Promised Return of Christ Too Far Into the Future..

external peace and safety everywhere because no one would desire to injure anyone else, because all of the Christians who have preached wonderful sermons, in presenting the gospel, presenting the Deity of Christ, the great doctrines of Christ, and maybe once in 20 years, would ~~present~~ ^{preach} a great sermon on the return of Christ, in which you could just feel the joy and the happiness of seeing our Lord come back to this earth. And other sermon on the great joy of his coming, but that has not been often done like ^{that} ~~that~~ like that, because if you are going to have a thousand year period of righteousness and peace on this earth, first, it is so far off, that it does not become a very, living present blessed hope. And that to me is the great objection to Post-Millennialism, is that the New Testament, over and over and over and over stresses that in such an hour as ye think not, the Son of Man cometh. Be ye ready for you know not when he is coming. And watching for the return of Christ, and Paul is going to receive a crown of glory and unto all those who love his appearance, over and over and over and over in the New Testament there is stress on the joy and the glory of the return of Christ. And the proof for the true Christian post-millennialist does not deny this, but he pushes it off so far into the future that it makes these statements rather meaningless. And that to my mind, is the great objection to Post-Millennialism. I would say that that is an exegetical objection. That the great stress on this in the New Testament, on looking forward to it, seems quite out of place if we know there is going to be a long period after the whole world is conquered by the Gospel, ~~and~~ ^{before he comes back} ~~himself.~~ ^{himself.} ~~man~~ ⁽²⁾ So I think that is the great objection to Post-Millennialism.

But there is a third objection. And the third I think is rather serious. That a Post-Millennial view must twist revelation 20 beyond reason. The Pre-Millennial view is not based upon Revelation 20, and so I don't even think I mentioned Revelation 20 in this class thus far. — — — — — It's not based upon it. I believe that the teaching of the Scripture taken together prevents this. But Revelation 20 takes its main aspects and fits them together into a - gives us a general idea of the progress of it. Revelation 19 describes the coming of Christ, king of kings and Lord of Lords, to conquer the world, destroying everything that opposes him, establishing a great conquest over the earth. Revelation 20 begins with the resurrection of the

saved. They live and reign with Christ a thousand years. The rest of the dead live not till the thousand years are finished, and then at the end of the thousand years, Satan is released for a little season, and then his uprising is put down, and then comes the judgment of the unsaved, all of whom are raised from the dead and judged. That is the simple, natural way of interpreting Revelation 20. And if you simply take the words as they stand that's what it ~~means~~ says. And if you try to get any thing else out of it you have to twist it so, that you might as well throw up your hands, and say it is a symbolic book. We can't know what it means. But those who have tried to twist it, don't agree among themselves. They have many different interpretations. Because everyone of them has very serious difficulties in them. And so Revelation 20, fits exactly in a pre-millennial view, and it can't fit any other view, but to me the great objection to post-millennialism is the second, that it pushes off the return of Christ.

§ 12/12/57.

We look at various views of the kingdom of Christ. We looked under number one, at the wide spreadness of certain non-Christian views. Now those, a. The social gospel, the kingdom of Christ, which is the most widely held view in the professing Church today undoubtedly. I don't know widely if you mean the number of people holding it, but certainly the number of people in authority it is, because the leaders of the National Council are strenuously pushing forward on this line, of improving social conditions to bring the kingdom of heaven on earth. It is not a Christian concept. There is no promise in the Scripture that it will precede. The principles on which they are trying to bring it, are contrary to God's word, and they are playing into the hands of the Communists. But they use the term, Kingdom of God.

B. It is a Neo-Orthodox view, which we notice turn away from that sort of thing, but constitute a vague sort of situation where we take all these Scriptural terms, and accept them, but we do not believe in ^a ~~the~~ real activity of God to make specific things happen in accordance with a particular plan as described in the Bible. We believe that it all describes certain things in the other side that we can't understand. Anything

that we say about them is wrong. But in some way we get some sort of an effect upon us by these statements about that other side, which we can't understand. It is such a vague thing that we wonder how anybody could be come enthused over it, but after the great deadness of the Modernism that was so wide spread 30 years ago, the Neo-Orthodoxy seemed like a breath of fresh air. They were enthused. They were excited. They had something for the individual soul. Everyone stands and faces God, and there must be a relation between us and God. But what is that relation? We know nothing about it. We can say nothing true about it. But we have some kind of experience. And that's what it is. I think if it hadn't been for the deadness of modernism preceding, it is hard to see how people could have become excited about the Neo-Orthodox. But they have become excited about it, and to many people it sounds Christian, because it uses our terminology. But it means something, entirely different.

?

And then number two. Definition of three wide-spread Christian view, we find that among Christians there are many different views held. And of course, if you say, suppose we pick out somebody. He's a real Christian. We ask him, What does this man believe about this particular point of theology. Chances are he never thought of it, or maybe he's heard a little about it, from some minister's sermon. He has a vague idea, of it. Get the average theological graduate. What do you think about this particular point of theology, not one of the main ones. Well, I'll go look it up in my theology, in one of my seminary courses. He does not immediately have on all the points of theology, a definite position, which he ~~na~~ is ready to tell. There are some of them which he has carefully studied, of which he has a definite ~~position~~ position. There are others which he once studied, and he is now vague. There are others that he hasn't looked into. And so you can't simply take a man and say, What do you believe about this point, and expect necessarily a clear and cogent answer. But those who write, those who speak, those who push views on these matters, among them there are many different positions held, but they can be pretty well classified in to three main groups. And these three groups I have listed as Pre-Millennial, Post-Millennial, and A-Millennial. And the Pre-Millennialists practically all agree on certain basic things. They agree in holding that the kingdom of Christ being its major aspect is a future thing to come after his

coming rather than before. Now many of them haven't thought through the precise wording of that and they'll simply say the kingdom of Christ is after his return. And other people will say, How terrible. The Bible says that we enter the kingdom of God now. The Bible, Jesus said, the kingdom of God is among them. How terrible that these people deny the kingdom of Christ. Well, they haven't thought through that. Pre-millennialists who have thought through that, most of them, have seen what the Bible teaches, that the kingdom is now present, but to a limited degree. That his resurrection, his earthly life, but to a limited degree. That there is very little stress on these aspects ~~in~~ ^(9¹/₂) in the Scripture, but there is tremendous stress on the aspect of the kingdom of Christ, which is to come after his return.

9¹/₂(Question: No, I would say that it was instituted, that it was planned, before the foundation of the world. Before Adam. But as to his being instituted in the sense it ^{it} ^{finer expression} ^{it} that is fine distinction, that ^{is} actually set up. I would simply say where is there any scriptural evidence that it was instituted after Adam ~~in~~ ^(9¹/₂) ^{fall.})

10(Question: Yes, that's the ~~preaching on the subject~~ ^{priestly work of Christ.}. That's not the kingdom, and the priestly work of Christ which was performed at Calvary, people were allowed to look forward to and to be saved through before. And I think the same thing would be true of the kingly work, that just as we look to him to be our commander, and our leader, they looked, too. And so in a way, the Old Testament theocracy, was in a way, a type, a shadow, of that which is to come. But that the kingdom in any sense of the view of the way that was said ^{of them?} (10:75) would certainly be wrong, I would say. I would say there is certainly no evidence of that in Scripture. There are many, many references to the Kingdom. Nine/tenths of them if interpreted carefully, must refer to something that must come after his return.

Now in Hodge's chapter on this subject, he said, I think that it is important we recognize that in the third volume, the section on Eschatology, Hodge states that he has not studied this subject as fully as he has the others, has not gone as much into it, and did not feel himself as much an authority in this field as in other fields. And here in his section on the kingly work of Christ, he is - quotes the Theologians use this terminology. The theologians say this. He presents a certain view, but in

the chapter of - 596 to 609, 13¹/₂ pages I think, 12¹/₂ pages, out of those pages, he devotes one page to what he calls, the kingdom of glory. And yet, if you would go through the Scripture, where the word kingdom is referred to, I don't think that there would be much doubt that the overwhelming majority of them are referring to the kingdom of glory. I think that would be quite evident. Now he has some very good things to say about the kingdom of glory on the last page. I imagine most of you must have found that there was very little he was stressing ~~on that point~~. I don't have any problem about it, on that last page, where he was speaking of glory. But you notice how small a part of the chapter it is. He says that the theologians speak of the kingdom of power, which Christ has, which ~~man~~ theologians are accustomed to call his kingdom of power. How much of this kingdom of power ~~does~~ that Christ has, is simply God's sovereignty, and ~~that~~ (12¹/₂) God has. How much of it is something new, on account of his worship as to God's man? Well, then he speaks of the kingdom of grace. And certainly what he calls the kingdom of grace is certainly true. Jesus Christ is the head of the Church, and it is the duty of the members of the Church, to obey his commands. It certainly is true. But the kingdom of grace is a kingdom ~~of grace~~ in which we are endeavoring upon his command and the commands are given in general. It is very different from the activities of the kingdom, where he is giving specific particular situations. commands for ~~Christian believers~~. It is very different. That is to say, it is the same thing, but in a much briefer form. It is not very limited in comparison. Most of what he says about the kingdom of grace is certainly right, as he speaks of his relation upon it. Now he goes on to speak of an external form of Christ's visible kingdom - the Church. And it is a matter to assert ~~if~~ how much evidence does he have from the Scripture that the body of Christ which Christ is supposed to be, and which must find expression in visible organization, that these visible organizations are organized in a form of a kingdom in which Christ exerts ~~his authority~~ authority to himself. How much evidence does he give of such? You take all the Scriptural references to Christ's kingly office. I think that there is no question that you will find that most of it refers to what Hodge calls the kingdom of glory. And it is not a different kind of a kingdom. It simply is an enlarged kingdom. It is a growing outward. But so

much so that you can't prove and say the kingdom of Christ is after his return. It doesn't mean there is none -

Record 125.

In the greater part of its expression, the overwhelming greater part of it, is this kingdom of glory will come after his return, that the resurrection of the righteous dead precedes his coming, and that after a period of time, which is called the thousand years, in the book of Revelation, there comes the Resurrection of the lost, who are then given their final ^{place ?} fate. That that comes after a time. And that there is a change in the condition, which is described as his delivering over of the kingdom to the Father. Now some people take that as the kingdom which is destroyed. It certainly is not. The kingdom is eternal but there is a change in its administration. Well, that's the pre-millennial view. And a person may be a pre-millennialist, and believe that the rapture occurs the same day as the setting up of the kingdom. A person may be a pre-millennialist and believe the rapture occurs a hundred years before, a person may be Pre-Millennialist, and believe in many different viewpoints about the present situation of the Christian. Many take that viewpoint, they don't enter into it, whether one is a Calvinist, or an Armenian, does not enter into it. Whether he is a Baptist, or a Presbyterian, doesn't enter into it. It is simply a matter of what he believes about the kingdom.

Now d was post-millennialism and we noticed that the post-millennialist view, here is a view that the kingdom predicted in the Old Testament, the time of external peace and safety; the time of freedom from external danger, which is so clearly predicted in so many places, and I'm expecting you all to be familiar with these places which I have listed a few of, like in this little pamphlet that I've asked you to master. This clear evidence that we find in the Old Testament of such a kingdom. The Post-Millennialist says, this kingdom will come into existence, by the fact that the whole world will be conquered by the gospel. That every part of the world will become completely conquered by the gospel, so there's no longer any danger. There's no ^{NEED TO} fear, because there is no

wickedness. The Gospel has conquered. The Word of God will force them - Jerusalem, in that the Bible is spread through the world, and the Bible - but Jesus Christ is still ahead, and when he returns to earth, he returns, not to set up his kingdom, but to bring it to an end. To have the final judgment, raise all the dead, have the final judgment, and turn it over, the kingdom over to God, even the Father, that God may be all right.

Then we noticed that A-millennial views vary, but that the general name, A-Millennial means, the denial that we can know that there is to be such a kingdom of external peace and safety. The denial of this, ~~as the denials~~ often is a denial, rather than a view. There are various views that go under this head. But the view which the overwhelming majority of those who - people who have studied and taught this, and who would call themselves a-millennialists, their view is that the kingdom is here now. This is the kingdom. And the end of it is just like the post-millennialist would say, it is the end of the age, when the kingdom is brought to an end, when Jesus comes back, to raise everyone from the dead, and to establish the eternal age, put an end to this earth, and judging all people, at his coming. Now those are the three main areas, and or types of views.

Number three. We took up Brief consideration of Post-millennialism. We noticed its good points, number one, it recognizes the universality of the coming earthly kingdom. That is something which many overlook. Now here is a book by Kreitsmau who is a professor in the Missouri Luthern synod at Concordia Seminary in St. Louis. And these Missouri Lutherns so ~~nam~~ called are people who are devoted to the fact that the Bible is true, and who are aiming to build everything upon the Bible. They are also devoted to the Formula of Concord, which was adopted in Germany ~~by~~ about 20 or 30 years after Luther's death. As they are devoted to old fashion Luthernism, which they hold to very strongly, and which includes certain points we think are wrong, but which includes and stresses the great basic meaning of Christianity. They stand upon it loyally, and I was told five years ago, that in the previous ten years, the Missouri Luthern Church had doubled in the United States. That it had been, ten years before

three quarters of a million and then it was a million and a half. (5 $\frac{1}{2}$) And so you see it has really been moving forward. And they are standing upon this solid, definite doctrinal viewpoint. As in this, here is a commentary by Professor Kretzman (6), on the Old Testament, from my library, the Old Testament, vol.2, this popular commentary. And in it, he discusses all parts of the Old Testament, in a very interesting fashion. He gives a word from the Old Testament, and then he discusses it to show what it means. And let us see what he does with Micah 4. I wish everyone of you would turn to Micah 4. Micah 4 is one of the sections which I have discussed in this little pamphlet. And in Micah 4 he heads it Chapter 4, the Glory, Peace, and Victory of the Church. Well, now that doesn't prove whether he is a-millennial, or post-millennial does it. The glory, peace, and victory of the church. The a-millennialists would say - this is the kingdom. The Church today is the kingdom of Christ, and tomorrow Jesus Christ might come back, and put an end to this kingdom period which reigns today. The post-millennialist would say, we now have the kingdom to a limited extent, but all the earth will be conquered, and then we will have the kingdom through the gospel, which will continue for a sizable period of time, and then the Lord will come back, and will put an end to it. So the A-millennialist says the kingdom is here now, the post-millennialist says it is mostly future, but he can still say it is now. Oh, the pre-millennialist could say it is here now, but in a much more limited sense.

Well, now, if you will open to Micah 4, you notice the word there, and you will be able to distinguish, otherwise I cannot let my voice show what is black faced which is scripture, and what is light which he has taken. If you follow the Scripture you will easily see what he does. The glory of the house of the Lord, and over verse 8 he has a heading, Zion established throughout the earth. But we are not to go on to that latter section. We are dealing with the first part now. The glory of the house of the Lord. Verse 1. "But in the last days", in the great Messianic period. Does that tell you what he would held? It tells you nothing doesn't it? The last ^{days} ~~phase~~ of the great Messianic period. Is that today? Is that a thousand years ago? Is that a thousand years from now? Yes, it says so. "It shall come to pass that the mountain of the house of the Lord (of old, typical of the Church of the true

God,) shall be established in the top of the mountains, (the ideal Zion being elevated above all else in the world) compare Isaiah 2: 17, II Corinthians 10: 5) and it shall be exalted above the hills; (visible before the eyes of all men), and people shall flow into it, (members of all the nations of the world being added to the communion of the saints). Verse 2. Now ~~account~~ except for his references here to the communion of the saints, and to the Church, we could say we have nothing to disagree with. Here is a verse which describes ~~a~~ something which is to happen. But those references raise the question, is this all talking about the present period, or is this about the future kingdom before Christ returns. It ~~suggests~~ ^{is against} one ~~of those~~ or other of those, rather than later, but doesn't even prove it. They might even thus far be able to fit into the view, after his return.

Continuing in verse 2, "And many nations shall come," (mainly in the representatives whom the Lord will choose and call.) Well that suggests it is right now doesn't it? It doesn't prove it, but suggests it. "and say, Come, and let us go up to the mountain of the Lord (the place where salvation is proclaimed), "and to the house of the God of Jacob" (the Church of the Messiah), "and he will teach us of his ways", (the one way of deliverance from sanctification,) "and we will walk in his paths", (in agreement with the revealed truth concerning sanctification of the Lord's people,); "for the law" (as the revelation of the holy and righteous will of God, "shall go forth of Zion, and the word of the Lord", (particularly in the revelation of the way of salvation), "from Jerusalem." (The proclamation of the word in speaking of sin and grace, being in the hands of the Church.) From Jerusalem, he doesn't mean the church. Well, that's not impossible. Jerusalem can be a figure, for the center of God's blessing wherever it is. We do not say that it is impossible.

Verse 3, "And he", (the God of the covenant), "shall judge among many people," (teaching them true justice, in accordance with his will), "and rebuke strong nations afar off:" (to make them cease their enmity against him), "and they shall beat their swords into plowshares, and their spears into pruninghooks:" Now there's a specific statement. Has that been fulfilled? Was that fulfilled when the Roman soldiers held the world in a peaceful state for a long time, when there weren't wars? The Roman

soldiers had plenty of swords and spears. They weren't beating them into pruninghooks. Maybe the people that would like to have had their independence, to have little petty wars going, would have to beat theirs because of the Roman soldiers. (11)

says that was the fulfillment. But that's pretty hard to cover that. Well, when is that happening? Well, after the last war. We immediately put our battlesticks into moth balls. We beat our spears into pruninghooks, and our swords we gave away, but now we are building again. So you surely wouldn't think it was fulfilled now. What does he say? He says, [?] "they shall beat their swords into plowshares, and their spears into pruninghooks," (not in advertantly, temporal, millennial teaching which men are dreaming of from time to time, but in the spiritual peace, in him who is our peace, (Eph. 2: 14) in whom there is true peace on earth. It means, that is an a-millennial interpretation on that point. It is the peace within our hearts. That's not the Scriptural teaching. Well, let's see how he continues. "Nation shall not lift up sword against nation, neither shall they learn war any more." (This being said of the inner peace and harmony of the Church, compare John 17: 21.) Well, that might fit with the Post-Millennial view, ^{that} ~~mmh~~ the time is going to come when the word of God will be so deeply established in people's hearts everywhere, that the whole Church of Christ will have inner peace and harmony. But it has never yet been through any great length of time and if you can show me any five churches, anywhere in the world, that have gone on, you pick five churches and pick these five at random, and in the course of 60 years, if there hasn't been a time when at least one of these five, or perhaps in three of them, the people were at so and so, were fighting one another, worrying about something or other. I know one church that nearly split over whether Christ was raised on Wednesday or on Friday. They were just ready to kill each other there. Satan has made dissension within the church of Christ from the very beginning. And God wants us to fight for the great emphasis of the gospel, but he wants us to have peace, and love over minor differences. He doesn't want us to fight over pre-millennialism, or a-millennialism. He wants us to stress the Scripture, and see what the truth says about it, and stand on it. But this is not something that as yet has come. But you see the difference. This being said of the inner peace and harmony of the Church of

Christ. ~~Man~~ ~~is~~

Verse 4. "But they shall sit every man under his vine and under his fig tree." (the rejoicing in the rich blessings of the New Testament.) Well, now the next phrase, "and none shall make them afraid." What does he do with that? He says (all the enemies of mankind having been overcome by the power of the Messiah.) None shall make them afraid. So you see what he does is he tries to make this passage describe the peace in the hearts of Christians, and a condition of the Church in this age, from Pentacoste on, and he twists and twists to do it. But when you say nation shall not lift up sword against nation, and say this describes the inner peace and harmony of the church. You're twisting and twisting to try to make it describe the Church in this age. And when he got to the end he just gave it up. He couldn't do it anymore when he says

Record 126.

- the history of the Christian Church. The enemy of mankind having been overcome by the power of the Messiah, is a positive emphasis which fits in either with Post-Millennialism, when everyone shall have become a Christian, or with Pre-Millennialism, when Christ shall have returned, and established his part. But it does not fit in with the church in this present age. And I simply read that as an interesting illustration. My guess is that Professor Kretzman [?] (.75) has not specialized in Eschatology. My guess is that he specializes in the great doctrines of grace, and gives a very good explanation of them at many points, and then when he comes to these, he simply tries to fit them in with his pre-conceived theories, that this is the kingdom today, and he tries to fit them in, ~~and~~ but then when he finds that it is impossible, he admits something else. And I thought that this was a very interesting illustration, you find the whole [?] of things, and then giving it up, and if you've got to give it up, you might as well give it up all the way through and take the words as they stand, instead of trying to ~~say~~ say that when it says, nation shall not lift up sword against nation, this describes the inner peace and harmony of the church. It is in the way to describe it, it is - when he says nation, he certainly doesn't mean the church, he certainly doesn't mean ^{A PART} ~~the Father~~ of the

Church, and it is not true. It has not yet occurred.

So Post-Millennialism has as a great-good point that it recognizes the universality of the coming earthly kingdom. I told you already about the man I talked with, who has written a book of prophecy in the church which had great influence. Professor Allis, I was once his assistant. And he felt very strongly on these things, but his book is nearly all negative. He doesn't express a view. He attacks views. And he attacks this, that, and that, and that. And I don't think he gives any gathering together of a system of a view, but his facts seem to fit in with an a-millennial view, more than any other. But he is constantly saying how all these Old Testament traditions are traditions of the Church, and of the blessings which we have today.

Here I have a book by Kik. Rev. J. Marcellus Kik, he is now the assistant editor of the magazine, Christianity Today. He has the book here called, Revelation 20, an Exposition. Dr. Allis says in the front, "Covering Revelation 20, Mr. Kik has given us a careful and scholarly exposition of this important chapter. Now, in this book, Kik discusses the fact that Satan is bound for a thousand years, as described in Revelation 20, and he said, he discusses all the parts of it in the book, and here is an example of the way he treats it. He said, Page 29, "the trouble is, we have altogether too materialistic a concept of millennial blessing." He says, "the naturalistic objection against the view that this is today, is that the period from the first time ~~amp~~ our Lord, to the present time, can hardly be described ~~mf~~ as a Millennium. For one thing, wars would not be, and wickedness is still very much ~~present~~ prevalent." But he says, "The trouble is, we have altogether a too materialistic a concept of millennial blessing. We fail to see that the greatest blessings are spiritual and they are in our midst. We are looking for a material kingdom, ~~mm~~ a material throne, and material prosperity, in this we fall into the same error of the carnal expectation of the Jew, and the error that our Lord had to contend with his own disciples. We fail to see that the greatest millennial blessing was already in our midst. According to the promise, the great blessings of the latter days, would be the coming of the Messiah, and the establishment of his kingdom. This has been accomplished. The outpouring of the Holy Spirit was another blessing. This has been accomplished. Salvation for all

that call upon the name of the Lord. This was another blessing of the Messianic reign. This has been accomplished. The inclusion and the conversion of the Gentile nations and the covenant blessings was another thing to occur. This has been accomplished, and is in the process of fulfillment.

"An individual Christian may ask himself this question: What more could the popular conception of the Millennium give me, then I already possess." And then he goes on and discusses that for a paragraph, and the next says, "What more does the Christian desire? More material prosperity? Is not the Lord wealth enough? Perhaps we desire less tribulation, or distress, or persecution, of famine, or nakedness, or ~~man~~

(5) but are we not in all these things more than conquerors, in him ^{him that loved us} ~~the blood flows~~. What we really want is victory over personal sins. But is that not promised in this dispensation? We need not wait for the so-called future millennium." Well, that's all very nice. We should be satisfied in this age to rejoice in the wonderful blessings that God has given us. And we should be perfectly happy in him. But does that mean that if he does speak about material blessings, we are to twist it around and interpret it, into something which he does not speak about. ^{Or} ~~AND~~ are we to take God's word about (5 $\frac{1}{2}$) and see what he says. He ^{PROMISES} causes us peace within our hearts, in the midst of adversity, and praise God we should have that, ~~and~~ and we could ask ~~nothing~~/no greater blessing, but God also promises that there will be a time, when they will beat their swords into plowshares, and when none shall make them afraid, and nation will not lift up sword against nation, and God promises ~~us~~ that, and ~~we~~ have we the right on a philosophical viewpoint, that we've got everything that we ~~now~~ need now, and don't need anything else, to explain away what God has definitely and clearly taught.

Well, Kik continues at this point. You would certainly think that he is a-millennial. But he continues, and I wonder what his view really is, because he continues, "Beside a too-materialistic conception of millennial blessing, another difficulty is that we have not paid enough attention to the parables of our Lord, ~~in~~ which indicate that the millennial blessings will pervade the earth gradually. The Kingdom of Heaven is like unto a grain of mustard seed, which grows and becomes a tree. The Kingdom of Heaven is like unto leaven, which will gradually leaven the earth. ~~in~~

Our ~~Lord~~ Lord stated that the kingdom cometh not with~~out~~ observation (6 $\frac{1}{2}$)
 that is it will not be established with great fanfare. Our Lord is not slack
 concerning his promises but with him one day is as a thousand years, and a thousand
 years as one day. This is the same ~~day~~ indication as the Old Testament. Daniel's
 stone which smote the image, became a great mountain filling the earth. Both the
 A-Millennial and the Pre-millennial are in error, when they maintain that the millennial
 blessings foretold in the Old Testament, must come about about by a cataclysmic act,
 of the second coming of Christ. That is not the teaching of the Bible. Both in the
 Old Testament and in the New it is taught that the kingdom blessings will come about,
 by an almost imperceptible, gradual growth. Well, that sounds ~~h~~ as if ~~h~~ he is using
 poetry. It certainly sounds that way. And yet, we ~~maintain~~ that I've noticed, I haven't
 ? ?
 read all the clear statements, ~~that~~ is a fact. So whether he is A-millennial or
 post-millennial, I'm not sure. That's not the purpose of this book. This book is
 to give an ~~exposition~~ ^{exposition} of Revelation 20.

But real post-millennialism has a good point, that it recognizes the universality
 of the coming earthly kingdom. I mentioned to you before how Dr. Allis - I asked Dr.
 Allis, I said what does it mean when it says that no one shall say to his neighbor,
 Know the Lord for all shall know the Lord. And he said to me, Well, that means that
 no Christian will ask another Christian, Know the Lord because every Christian will
 know the Lord. And I don't know why on earth Jeremiah would make such a prediction
 that way. As I mentioned before, I'm going to repeat it, because I think it is worth
 it. It is just the same as being able to say, The time will come when no one that
 knows the Lord will say to some body else, that knows the Lord, know the Lord, because
 every body that will know the Lord, will know the Lord. He is either talking about
 everybody, or he is speaking nonsense. He's not just talking about Christians. ~~h~~
 And so the promise is of a time when the knowledge of the Lord will cover the earth,
 as the waters cover the sea. And the Post-Millennialist, the true Post-Millennialist,
 accepts these promises, and believes in them, and says the time is coming when the
 knowledge of the Lord will cover the whole earth, and it will come about by the preaching
 of the gospel. And that's a wonderful hope to look forward to, if ~~the~~ God teaches that

not hold this as a major point of opposition to post-millennialism.

But number two, It pushes the promised return of Christ too far into the future, and I think this is a major criticism of Post-Millennialism, because the New Testament over and over and over and over stresses the wonderful thing of the return of Christ, that we look forward and long for and hasten unto the coming of Christ in his kingdom. It's stressed over and over. The first epistle Paul ever wrote, perhaps the first book in the New Testament to be written, I Thessalonians, every chapter ends or nearly ends with the stress on the importance of looking forward to, and longing for the return of Christ, for the coming of our Saviour, for that blessed hope of the coming of Christ in His ~~coming~~ kingdom. It is stressed over and over in Paul's first epistle, and in the very last epistle Paul wrote, II Timothy, he says in it there is a crown of righteousness laid up for me. Not only for me but for all who love his appearing. That word, his appearing, is the word which is used for when a Roman emperor comes to a city, his appearing, the phrase is the technical ~~word~~ phrase for that, and is used frequently in the Scripture, to describe the return, his appearing, looking for the Lord, and longing for the appearance of Christ. And Paul stresses it in his first and last epistles, touches on it at times between. Peter stresses it. John stresses it. It is a constant thought in the New Testament. Christ is coming back, and we look for our Saviour to return. Well now, why so much stress on it. ^{If} It is way, way, way, off. There is a long period in between. It's the great hope of his second coming. We should be ready at any time, for you know not what time your Lord cometh. We are told that over and over and over in the New Testament. But the point of being ready at any time, if we have to wait until the kingdom gradually covers the earth, and is over the earth for awhile before his coming, it seems that we can't understand so much stress on it in the New Testament if it is away off in the future.

14(Question: Yes, well now I would have to look at a particular passage on it.
 ?
 There are various senses that could be in that statement. One of us could say, the Lord is always with us. He sees what we are doing. He is interested. He's in our hearts. He's at hand in that sense. Then of course there could be a sense that we have to go out and witness for him, we don't know when he may come, it may be very soon.

He's at hand in the sense that we have no right to say but that he may not come right now. But on the other hand we don't know. It may be very soon. But whatever of the two senses it is used in, I don't see the -

Record 127.

I don't want to take much time for it now. "Let your moderation be known unto all men." Phil. 4: 5. Jesus Christ is here in your heart. He wants you to be conformed to his image. And Christ with you. Let people see him in you. The Lord's command. It could be that. On the other hand, it could be, "Let your moderation be known unto all men. Jesus Christ is coming back. We don't know how soon. He might come very soon. Don't get all mixed up in a lot of projects, that tie you down, but don't worry about it, keep your eyes on him, in such that whenever he comes, he will find you ready. Now which of the two, at the moment I am inclined to the first one. But I don't know. Now we'll take that up just a little later, at the precise time. But this matter of post-millennialism ~~is~~ - its third error is, that it must twist Revelation 20 beyond reason. And we noticed how Kik twisted it. He has a whole book on it here. And when you get through with it, his method would make anything mean anything, it seems to me.

Alford, one of our greatest Commentators, when I was teaching in Westminster, I was talking with a professor of theology there one time and I referred to Alford's writings, and I spoke about how they were a bit old now. Alford's commentary on the Greek New Testament. And I said, Why, I wish that someone would get out something that is good. Well, he said, there are some men like Alford, who do their job so well, that that can stand for centuries, and it really doesn't mean that particular job you did would be done . (2). So highly was Alford was regarded, until the time when I got out this little pamphlet, in which I quoted Alford's statement. No, it wasn't this pamphlet, it was another pamphlet, that I quoted (2) came out, in which I wrote appendix on, for a writing that someone else got out, and I quoted Alford's statement that if in Revelation 20 means anything ~~and~~ other than a pre-millennial view, then anything can mean anything when words

few. I know of one man in Grand Rapids who wrote a book called, "Why a thousand years?" attacking Pre-Millennialism. He has taken 250 pages attacking pre-millennialism. He has 1/2 page in the whole book on post-millennialism, on which he says of course there is nothing but Post-Millennialism. There's absolutely no ground. and then he does that with half a page. I think that Post-Millennialism deserves more attention than that, but the tendency today is to be discouraged in the great rise of Modernism, and to lose heart from this post-millennial hope, that the whole world will be converted by the Gospel. and there are very few who will call themselves Post-Millennialists.

But there are many who will call themselves a-millennialists, and a good point, small a. The most typical a-millennial position that this is the kingdom now, and that this time is not to become a time when the gospel will conquer the world, but that this is the kingdom now, and Christ might come very soon, and if he did, we would say that the kingdom has been here. It has been. Well, ^{its} ~~the~~ good point one, The A-Millennial view can hold to the immanent, glorious return of Christ. There is no view about the rapture, which could not fit in with an a-millennial view as well as with a pre-millennial view. The a-millennial view is that Christ may come soon. Now there are many a-millennialists ~~ma~~ who think that he can't come for a long time, but as far as the view is concerned, he could come soon.

Now the Post-Millennialist can preach a sermon about the glorious return of Christ, but if its at least a thousand years off, it is pretty hard to see how it is something that we ~~think~~ ~~long~~ love and long for and say as Revelation 20 does, Even so come Lord Jesus. It's hard to see as a great personal hope. Something that I can hold - fasten my love upon as the New Testament presents it and shows. Well, the a-millennialist can theoretically do that, number one. That is the good point of a-millennialism.

Now, errors, number one. a-millennialism must explain away the Old Testament predictions of an earthly kingdom. That to me is the greatest error or A-Millennialism, that all these statements in the Bible, that the time is coming, when nation will not lift up sword against nation, that there will not be war anymore

because Christ will judge upon the nations. They have to explain that as already present. A Post-Millennialist can accept these, but an a-millennialist has to explain them away.

Number two - misses the teaching of the removal of ~~the~~ ^{the curse} ~~the~~ ~~curse~~ from the earth. You notice that I am not stressing against either post-millennialism or a-millennialism. I believe Isaiah 11 clearly teaches the ~~curse~~ ^{?curse} will be removed. Calvin so interpreted it, Isaiah 11, the time is coming when the curse will be removed from the earth. I believe Romans 8 teaches it that the curse is to be removed from the earth. That all the creation is waiting for the time when the curse will be removed from the earth. I believe that is a fact but there are only two passages which give it. Pre-millennialism accepts it. A-millennialism and Post-millennialism overlook it. I do not think it is a major point, but I think it is a definite point.

Number three, - must twist Revelation 20 beyond reason. And when you read a discussion of Revelation 20 you find it difficult often to tell whether the writer is a post-millennialist or an a-millennialist, because both have to twist beyond reason. Now Abraham Kuyper was a great Dutch theologian in Amsterdam. And Abraham Kuyper has written some very excellent works, but his associate was strong a-millennialist. And I don't think he went in to eschatology as such. I think he just accepted their view. But when he wrote a commentary on Revelation, he came to Revelation 20, he said Revelation 20 shows that the Lord comes to this earth, and overcomes all wickedness on the earth, Satan is bound, the righteous are raised and judged. Then it says, the rest of the dead live not till the thousand of years are finished, and at the end of the thousand years, the rest of the dead are raised and they are judged, but he said this thousand years is a figurative term, it might be a few hundred, it might be five hundred. So that Abraham Kuyper takes Revelation 20 in the specific sense exactly as it is presented, which is the pre-millennial interpretation of it, but he says the thousand years is a figurative expression for time which may be just a few minutes. One writer that I know, one post-millennial writer, says the thousand years means perfection. It refers to the perfect state of happiness of the Christian in

heaven. It isn't time at all. Kuyper's interpretation, all that you have to say is that the thousand years means not a minute, but a thousand years, and you have the millenium, interpretation. His commentary is very good, and he has a good approach, but on that point he felt that he must go along with his associates.

Record 128. 12/17/57.

Now we were considering number four, the brief consideration of the most difficult a-millennial position, and we noticed under it - first its good point. One, that it can ~~never~~ ^{never} hold to the immanent, glorious return of Christ. And that is pretty hard for Post-millennialism to hold. Then we noticed b, its errors. And number one it must explain away the Old Testament predictions of an earthly kingdom. And these are very explicit and very clear. If you can explain them away, you can explain away anything in the Scripture. Number two, it misses the teaching of the removal of the curse from the earth. A comparatively minor criticism, because there are only two passages that I know where this promise is made.

Number three, it must twist Revelation 20 beyond reason. And anyone who is not already (1:75) strongly on the matter, if he would read discussions of Revelation 20 by a-millennialists or post-millennialists will see how - you almost think you are reading the writings of Karl Barth. I was reading quite a bit by Barth in the last few days. His commentary on Romans. And when Paul says he wishes that he might be accursed for the sake of his brother in the flesh, Israel, and what that has to do to ~~many~~ glory in much in every way, because he has to them given the covenants and so on. He says, What he is talking about is the Church. But Barth makes the whole matter of this discussion of Israel, a matter of/discussion of a human, churchly organization, /compared to the paradox in the Spirit, which he thinks is the vital matter. And that's the way, through his commentary, he can take just anything at all that he aims at as you read it, and that is what is done in Revelation 20. As it stands it is very simple and clear, in its main ~~assent~~ ^{assent}. Revelation 19: 1 (3) of whom there is a

Zion king of kings and Lord of lords. And he destroys the forces of iniquity with a sword that proceeds from his mouth, and then Satan is bound for a thousand years. The believers are raised and reign ~~him~~ with him a thousand years. Then Satan is loosed for a little season. Then comes the Great White Throne judgment. It's perfectly clear and plain arrangement, Abraham Kuyper accepts it, makes the thousand years about three minutes, but no ordinary a-millennialist or post-millennialist doesn't. One says a thousand years stands for - one great theologian says, 7 is the number of theologian, 3 is the number of deity. 3 and 7 is 10. 10 cubed is a thousand so a thousand of years means the perfection of the bliss and the saints in heaven. One great theologian says that. That that's what the thousand years means, and it has nothing to do with time. And the interpretations are many, and divergent. And when it says that Satan is bound, that he shall deceive the nations no more, this great theologian says, it means that he is bound so that the saints in heaven can't be injured by him. As if they ever could be.

?
Hamilton, in his book, "The Basis of Modern "(4 $\frac{1}{4}$) takes a much
better explanation than that. He says, "When Satan is bound so that he can deceive the nations no more, it means that during the period between the first and second coming of Christ, Satan is unable to keep the nations from hearing the gospel. So that's what it means that he is bound. But he is loose in every other ways. That's one of the best interpretations of this I've read, other than the natural. But there are so many interpretations, so many attempts to explain it, which just don't fit, and there is a simple natural order of it that fits in with the rest of it. So that's number three.

The fourth error ~~is~~ is a sort of a summary of the first three. The fourth error of a-millennialism is ~~my~~ in my opinion its most serious one. Number 4, it introduces very destructive principles of interpretation of Scripture. ~~It~~
The great kingdom prophecies of the Old Testament, which predict a period of universal peace and safety upon this earth. When they are interpreted of the gospel in the hearts of the people in the midst of adversity, and when Revelation 20

is twisted as it is, it seems to me that the method that it uses, goes beyond the method of modernists, who say that the resurrection of Christ is simply the great principle of permanence of personality. It goes ~~mm~~ beyond them. It is a method which makes the Scripture stand for anything or nothing. And I think the destructive methods of interpretation which a-millennialism requires is of (6)
than the actual teachings that it holds. Actually between this a-millennialist view and the pre-millennial view, the difference in the actual holding is not so great, because both hold that this age goes on until Christ comes back, and that there does not have to be a conquest of the whole world by the Gospel. They hold the same general picture at least in theory of the progress of this age. They can hold the blessed teachings of the New Testament regarding the return of Christ. The difference is to what comes after, and after all that's a long ways off. And so as a view point, the difference isn't so great, but in the approach to Scripture, to my mind mind, it is an extremely serious thing. It amounts to taking large sections of the Old Testament, and taking the book of Revelation, and just casting them out, or else interpreting them in a way, which if you do it yourself, how come you forbid others to do it, and get rid of the bodily resurrection of Christ, of his sacrificial death, in fact of all the great doctrines of the Scripture.

When I was a Junior in Princeton Seminary, my room mate was the president of the student body. And he and two students of the seminary went to a meeting to ~~organization~~ organize an association of students of theological seminaries. From that movement has come the Student Seminary movement. It is affiliated with the Y. M. C. A. and this was in its early days. And they went and represented Princeton Seminary to it. And these students said, let's discuss now a basis of our working together. What is the basis on which all the churches can get together. And they started discussing different basés, and different people would object to them, and it became clear that many of these students didn't accept nearly anything in the Scripture, and finally one of them said, Well, he said, let's not go through all this. Let's just get together on John 3: 16. And then one of the students there said, Why, I couldn't agree to that. He said, I can't believe that idea of the only begotten son of God there. That idea of the Deity of Christ there. I can't accept that, and then another student from another seminary said, Oh, don't worry about

that. You can exegete John 3: 16 properly, to get rid of that. And if you can get rid of the Deity of Christ and his atonement (8¹) John 3: 16, that type of exegesis is what we are facing in the Church. And I think that it is vital that we ourselves are not guilty of that type of exegesis. And I know of no way to hold an a-millennial view, except to do one of three things. And I've known people who have done all three.

1. Ignore the prophetic passages all together, ~~mmm~~ Put your attention simply on the soteriological.

2. Put your attention on the soteriological passages and say, Great theologians have explained these others. I'm satisfied. Don't bother with them.

3. Look in them, study them, and explain in methods which ~~mmm~~ would get rid of all the great doctrines of Scripture if applied elsewhere in the same sense.

Now of the three, the first two are far better, than the third. But I don't think are in the right (9). God called us to accept the whole, to believe the whole Bible. Jesus said to the men on the road to Emmaus, "Fools and slow of heart to believe all that the prophets have spoken." What does he think of us if we leave out a great part of what the prophets have spoken of. Either ignore it, or explain it away, in a way that could just as easily explain away His Deity, and explain away, the resurrection of Christ, and the other great points of the Gospel. I feel that a-millennialism is a very, very serious danger to the work of the Christian Church, because of its methods of interpretation which it uses. I think that for that reason it is a harmful thing. One that is bound to interfere with the Church receiving a blessing of God with

(10). I am thankful that those who hold it are very inconsistent. And they don't go on with the method they use with prophetic passages, to/^{the}soteriological. They would insist that Jesus is the son of God, and that he was bodily raised from the dead, and then they will explain away the clear teachings about His coming kingdom. Well, it's ~~mmm~~ ~~hoggump~~ ill logic, but thank God people are illogical. I would rather a man hold to the great central truths, and to be illogical in the others, than to be logical and reject the central truths. Thank God that such people are illogical, but I do think that it is much better to be logical and to accept all^l the Scripture, as God

wants us to do.

Now we go on to number five. Brief consideration of Pre-Millennialism.

We've looked at the other two, and a-millennialism and post-millennialism.

Small a. Its good points.

~~It accepts~~ Number one. It accepts all the Biblical Statements without explaining any away. There may be statements we can't understand. Let's wait to try and explain them. But when we have clear statements that are not one but many, we should stand upon them. The Old Testament has a great emphasis on the coming kingdom of external peace and safety. The New Testament has a great emphasis on the personal, visible bodily return of Christ. You can accept the Old Testament emphasis and be either a pre-millennialist or a post-millennialist, you can accept the New Testament, disregarding what Revelation has to say, and be either a pre-millennialist or an a-millennialist. But the pre-millennialist view holds to both of the emphases. The great Old Testament emphasis and the great New Testament emphasis which are fit together in the New Testament, in Revelation, without explaining any away.

Number two. - retains both the great New Testament emphasis on the return of Christ, and the great Old Testament emphasis on the coming glorious kingdom. We have the two emphases. I think the Lord wants us to have both of them. And in our age, the emphasis on the return of Christ is most vital. But they are both clearly taught in Scripture, and I think he wants us to hold to both.

Small b. Brief ~~objections~~ ~~no~~ Consideration of Objections to Pre-Millennialism.

Here let me read you a passage from this book by J. Gresham Machen, "Christianity and Liberalism". I'm reading this particularly for the first of these objections I want to mention, but I'm going to read the whole paragraph. He says on Page 48 in his book on Christianity and Liberalism, "In the second place we do not mean/^{insisting} upon the doctrinal basis of Christianity, that all points of doctrine, are equally important. It is perfectly possible for Christian fellowship to be maintained ^{despite} ~~with quite~~ differences of opinion." That is Dr. Machen's view, and that is my view very strongly. After his death, the institution which he and I were connected together with, the faculty proceeded very strongly to push the point, which they had shown much evidence toward before, with

?
differences that held all doctrines to be on the same level. And if you deviated on the least one of them, you were considered as deviating on all of them. I believe that to be a great error. But Dr. Machen here opposes that. And then he continues.

"One such difference of opinion which has been attaining increasing prominence in recent years concerns the order of events in connection with the Lord's return.

Record 129.

--
world
- after that period the end of the ~~man~~ will come. That belief, in the opinion of the present writer, is an ~~error~~ arrived at by a false interpretation of the World of God. We do not think that the prophecies of the Bible permit so definite a mapping out of future events. The Lord will come again. And it will be no mere spiritual coming in the modern sense. So much is clear. But that ~~the~~ little will be accomplished by the present dispensation of the Holy Spirit and so much will be left to be accomplished by the Lord in bodily presence, such a view we can not find to be justified by the Word of Scripture. What is our ~~an~~ attitude, ~~in~~ regard to this ~~today~~. Certainly it cannot be an attitude of indifference. The ~~regular misstatements~~ of chiliasm or pre-millennialism in the modern church causes us serious concern. It is coupled we think with a false ~~method~~ of interpreting Scripture, which in the long run will be productive of harm. Yet ~~■~~ how ~~a~~ great is our agreement with those who hold the pre-millennial view. They share to the full our reverence for the authority of the Bible, and differ from us only in the interpretation of the Bible; they share our ascription of deity to the Lord Jesus, and our supernaturalistic conception both of the entrance of Jesus into the world and of the consummation when He shall come again. Certainly, then, from our point of view, their error, serious though it may be, is not deadly error; and Christian fellowship, with loyalty not only to the Bible but to the great creeds of the Church, can still unite us with them. It is therefore highly misleading when modern liberals represent the present issue in the Church, both in the mission field and at home, as being an issue between premillennialism and the opposite view. It is really an issue between Christianity, whether premillennial or not, on the one side, and a naturalistic negation of all Christianity on the other side."

Many things in that paragraph I like very much which I agree very strongly. But you notice the two criticisms that he gives here of chiliasm or pre-millennialism. One of them is, he says, is a false method of interpreting Scripture, and that the prophecies of the Bible do not permit so definite a mapping out of future events. That is a phase that I do not think Dr. Machen ever looked into, personally. I don't think that he ever studied the prophecies of the Old Testament himself. And I don't think he ever studied the book of Revelation. He was very, very busy with the great doctrine of soteriology, very, very busy with that, and I don't think he ever went into these matters. He started giving a course of exegesis in the New Testament books, going through the books book by book, and he died before he got through. And I had been looking forward to the time when he got to Revelation, because I would certainly with his absolute loyalty to the Scripture, and the determination to follow whatever he found there, and with his clear, logical mind, I would certainly, when he came to Revelation, he would become that way. I believe he would have if he had. I believe he would have if he had studied the prophecies of the Old Testament. But that particular criticism here is a general one, you can see the matter of consideration of a particular passages, and I do not believe that he had done that. But his other criticism here is the one I'm dealing with as the first criticism here.

He says, the Lord will come again and it will be no mere spiritual coming in the modern sense. So much is clear. But that so little will be accomplished by the present dispensation of the Holy Spirit and so much will be left to be accomplished by the Lord in bodily presence, such a view we can not find to be justified by the word of Scripture. And so the first objection here that I'm mentioning is number one - number one, Said to undervalue the power of the Holy Spirit. And that is a criticism that I used to hear a great deal when I was a ~~student~~ student (4½). We can not believe in pre-millennialism because we don't believe the Holy Spirit is unable to convert the world. We don't believe that it is impossible for the whole world to be won to Christ. We cannot underestimate the power of God, the power of the Gospel, and the power of the Holy Spirit as well. I haven't heard it much recently, but that's what I heard repeatedly. But of course, the question is not what is the power of the Holy Spirit.

The Holy Spirit could convert the whole world in the time of the apostle Paul if that was His desire. The Holy Spirit could convert the whole world in the first century if that was His intention. It is a question - What is the intention of the Lord? Is it his intention to convert the whole world through the Holy Spirit, at any one time in this age. Or is it his intention to win to the Lord people out of every tongue, and tribe, but to have witnesses here and there and there and there, scattered through the earth, rather than to make a complete conquest of the world with the Gospel. It is a matter of what the Lord's will is. That is a matter that is determined by the study of Scripture. And if it is the Lord's will to convert every man, woman, and child upon this earth to the Gospel, it looks mighty badly yet . (5¹/₂)

Why should he be able to do it in the next 1900 if he can't in the last. The fact of the matter is he certainly could have in the first century, or the second, or the third. If that was his will. But we find no where in the Scripture, the teaching that it is - that we find his teaching in the Scripture that the whole world is to become the kingdom of our Lord. But is it to be done by the preaching of the Gospel or in some other way? That's a matter (6), not for us to think at what the power of God can be.

Small b. Pre-millennialism is said to rest upon Jewish myth.

I didn't have to pick up in preparation for this class a particular book which presented this argument for I have come across it from time to time. There was a man named Philip Moore, who wrote a number of books which were very excellent, and then something turned him violently against pre-millennialism, and he issued a book in which he has a picture in the front of a rabbi, with the ten commandments, and certain Jewish symbols on the front. He has a section where, somewhere in the latter part of the New Testament, about avoiding Jewish fables or some such thing. I forget the exact reference but he has that as his title. And many have said, It is just a Jewish myth. Well, the question is, What does the Old Testament teach, not what does the ~~then when~~ Jews believe. If the Jews believed at some time something similar to pre-millennialism, if they got it from their imagination, why it has nothing to do with truth. If they got it from the Old

Testament, it is a witness to the fact that that is what the Old Testament teaches. We are not interested in what people felt, but what the Bible holds. Whether the Jews believed it or not does not make truth, but what the Bible says.

Small c. It is said to be too earthly.

This objection was made as long ago as Eusebius. Eusebius, the great Church historian, was the first strong opponent to pre-millennialism. In his discussion of the earliest Church Fathers, recognize that practically all of them were pre-millennialists. And one of them who was outspokenly pre-millennial, Eusebius hated for that reason. That was Papias. And Eusebius speaking about Papias says that Papias (7:75) about how big the oranges were going to be, and the grapes in the time of the millenium. etc. Evidently Papias let his imagination go and sought a great wonderful prayer life. Papias went out in the desert for awhile, and got terribly hungry, for fresh fruit, and he imagined the great, wonderful luscious fruit, etc, and Eusebius said, you see this terrible earthly physical imagination that the people had to believe in a thousand years reign of Christ upon the earth. Well, no ~~human~~ body's imagination affects the thing, but the fact is that the Bible predicts in place after place, wonderful agricultural prosperity upon the earth in the time of the millenium, and as to whether the fruits will be as (3¹) as they are now, or whether there are some changes, we are not told. But it does not affect the view, but it is one ~~mm~~ of the big attacks that is made on it. That it is too earthly. There are those who say that the kingdom of Christ is entirely in our hearts, and it is ridiculous for us to think of anything like this, that it is earthly and that is Jewish. \bar{m}

It is very interesting to see here a little book by Boyd E. Hamilton on the Basis of Millennial faith in which he can't understand why it is that the Gentile Christian should believe in Pre-millennialism because pre-millennialism, he says, gives the Jews a great place in the kingdom. He says, one of the inexplicable questions that arises in the mind of a non-pre-millennialist, when one examines the theory of pre-millennialism, which holds that the Jewish kingdom will be ~~restored~~ restored, and be supreme during the alleged millenium, why there should be so much enthusiasm on the part of Gentile Christians, for theories that hold that the Church will not be present on the earth during the alleged

millenium. Now it does not hold that it won't be present on the earth. That's just his imagination, or some body (10) any statement, the Bible does not specifically state on that. I think ~~that something~~ personally we will have freedom in going back and forth during that time. But he said, If as they claim the Church will be up in the sky during that period while the Jews reign on earth, why should a Gentile believer today, believe and die for a millenium in a which he will have no direct (10).

Of course, what we are interested in, isn't trying to get something that impresses us that we can be happy about, and we're against something that seems to advance the Jews, but we are interested in what does the Bible teach. And to me it is an outstanding evidence in this matter, of how the people said to Jesus in Acts 1: 6, that after 40 days, we read, he was speaking of the things pertaining to the kingdom of God. They said to him, Lord, wilt thou at this time restore again the kingdom to Israel? And if there were no such thing as the restoring of the kingdom of Israel, after 40 days, of presenting the spiritual teaching of how destructive (11) take another 40 days. Let us give up the whole proposition. If you can't get it through your head in 40 days. But his answer was not, you're completely wrong, the kingdom will not be restored to Israel. It was, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But you shall receive power" when he leaves. That seems to me to be a pretty definite implication, that the restoring of the kingdom of Israel is one (11 $\frac{1}{2}$) of something that is going to happen.

Small d. Objection regarding alleged restoration of sacrifices.

Listen to what Hamilton says about that, on page 137 of his book. He says, "Moreover it is difficult to see how the theories can escape certain serious (12). In the first place, does not the theory really dishonor Christ. Even though such an intention is far from the minds of the advocates of the theory. If the Old Testament prophecies are to be literally interpreted as the application of the theory insists ~~(12)~~ then it must be held that bloody animal sacrifices and Christian figures will be reinstated in connection with worship in the Millennial time. If so, did not Christ die in vain?" That is his statement. If so, did not Christ die in vain? Now that is a criticism of

pre-millennialism which is made as commonly as any theory known against it. You will hear it constantly and repeatedly. Why ~~isn't~~ pre-millennialism can't be right, because if so animal sacrifices will be re-established. Well, have I said anything about reestablishment of animal sacrifices in connection with what the definition of what pre-millennialism is. Absolutely not. Of course, he says this is to be so if the Old Testament prophecies are to be taken literally. Well, who ever said that every word of the Old Testament prophecies must be taken literally? You can't take every word in any book literally. You must take of speech. the figures of speech where you find figures. But when you find it says that they will lift up, when they will turn their swords into ~~plowshares~~ plow shares and their spears into pruninghooks, nation will not ~~lift~~ lift up sword against nation, neither will there be war any more, it may not mean anything about swords or plowshares, ~~and~~ it may be figures of speech for jet planes and atomic bombs. But it does

(14:1)

- 15.

Record 130.

- one place there is a mention of restoration of animal sacrifices. One place, that is the last 8 chapters of Ezekiel. Those last eight chapters of Ezekiel are a difficult passage to interpret. A very difficult passage to interpret. It does not say this is what is going to happen in the Millennium. Nothing of the kind. Ezekiel says I saw this, and I saw that, and I saw the other, and he describes a condition which is very, very hard to imagine in any literal way. He sees the condition in Palestine very different geographically in Palestine than it is today. Is that a picture of geographic changes that will take

place in the future or is it a condition of certain great spiritual reality. I don't see how we can be dogmatic on it. It has very little to do with the question of whether we are pre-millennialists or not, ~~mmh~~ what we do ~~m~~ with these last eight chapters of Ezekiel. The evidence is far greater as how these last eight chapters are to be

(1 $\frac{1}{2}$). The pre-millennialism is ~~mmmm~~ abundantly taught in Scripture, in clear passage after clear passage, without paying attention to the last eight chapters of Ezekiel which is confessedly difficult to know what they mean. They may be a picture of certain great

(1 $\frac{1}{2}$). Now, suppose they're not. Suppose they are a picture of geographical changes that take place in the Millennium. And suppose it is a picture of the restored time, then the description of great number of sacrifices performed in the temple may be a figure of the fact that in the very center of worship, and ~~mm~~ the very center of his life, is to be the adoration of the one who is our sacrifice, and fulfills the sacrifices of the Old Testament, Jesus Christ the lamb slain from the beginning of the world. So that it may be generally literally. It may be quite largely so. It may be generally literal, and yet this part about the sacrifices may be figurative, or suppose this part is literal to. But if it is, did not Christ die in vain? So what? He said, Why did Christ die in vain if ~~m~~ it should be that animal sacrifices were established again. Didn't he die in vain? Well he must have if you have to have animal sacrifices in order to survive, in order to be saved. Well, was anybody ever saved through animal sacrifices. Animal sacrifices never had any effect, except to look forward to the death of Christ. That is the only ~~mm~~ emphasis it could ever have. And we in this age, look back to the death of Christ, to the Lord's coming, which reminds us of what he did. Supposing in the millenium that it should be God's will to reestablish animal sacrifices that look back to Christ's coming, to Christ's death, as they looked forward, would that be making his death in vain? It seems to me that it is an argument that has nothing to do ~~mmmm~~ whatever with the basic question, Are the prophecies ~~m~~ of the time of external peace and safety, when Jesus Christ literally reigns upon this earth here? I'm not sure of how to interpret that passage. But if we interpret it in the most literal way, it still does not mean that these animal sacrifices are going to save, and it in no way makes his death to be of no effect. (4)

(Question: I myself

(4) that there is much to

that, that is most probably that rather than make animal sacrifices being actually figurative again, there will be - it is a ~~figure of the~~ presentation of the fact for that for which the animal sacrifices were presented will be at the very center. I'm inclined to believe that. On the other hand, we have Christ in our hearts today. He is in us. The hope of glory. He promised to be with us to the age of the age. And yet we have bread and wine to remind us of him as he told us to, and so it would not be so impossible that it might be

(4:75) the ceremony should be

whether you

are carrying it forward with communion or something else, even though he would

. (5). I don't think that it is much of an argument

but it is one that is greatly stressed, and so it is important that we be familiar with it.

Small Objection Regarding Presence of Two Kinds of People in the Millennium.

This is referred to by Berkhof in his Eschatology, where he refers to this - He says, E. The pre-millennial theory ~~and~~ ~~it~~ entangles itself in all kinds of insuperable difficulties with its doctrine of the millennium. It is impossible to understand ~~them~~, ~~and~~ ~~it~~ how a part of the old earth/^{and} of sinful humanity can exist along side of a part of the new earth, and the humanity that is glorified. How can perfect Saints in glorified bodies have communion with sinners in their flesh? How can glorified Saints live in this sin laden atmosphere, and the scene of death and decay? How can the Lord of Glory the Glorified Christ establish his throne on earth, as long as it has not yet been removed. The 21st chapter of Revelation informs us that God and the church (6½) will take ~~it~~ on earth after heaven and earth have been removed. How then can it be maintained that Christ and the angels will rule a thousand years before this . How will sinners and saints in the flesh be able to stand in the presence of the glorified Christ, seeing even that Paul and John were completely overwhelmed with the vision of him. . We can not conceive, mingled together on the same planet, some who have yet to die, and others who have passed through death, and will die no more. Such confusion of the present age, with through the age to come, is in the last degree unlikely. And Brown , what

a mongre state is this, what an abhorrent mixture ~~notably~~ ~~of~~ of things ~~totally~~ inconsistent with each other." Now that is Berkhof's presentation of E. The objection regarding the presence of two kinds of people in the millenium. And the answer to all that is surely the simply statement. It doesn't matter what we can conceive of, or what seems natural to us, what matters is what ~~it~~ does the Bible teach? And to say that because it seems unnatural to somebody and he can't conceive it, that people ~~a~~ who are not getting glorified bodies, and people who were, should be together on the earth at the same time; therefore Jesus can't reign on earth a thousand years, as the Bible says he will. Why, that is purely human philosophy, and human speculation. The Bible clearly teaches that Jesus Christ is coming back to set up His kingdom upon this earth. It clearly teaches that it is going to be a time of external peace and safety, when he reigns upon this earth. It clearly teaches that. And the question of whether all the people on this earth, will then have glorified bodies, ~~a~~ or whether there will be some who will not have glorified bodies, is one that is determined by examination of the Bible. And ~~oh~~ ~~no~~ try to point out what the Bible teaches. Not to say, those who hold ~~this~~ view, generally admit there will be ~~two~~ ^{2 kinds of} people here, and therefore the view is impossible. Maybe they're wrong in stating that, but the essentials of the view, are based on clear teaching of Scripture, and cannot be brushed aside with saying ~~it~~ this seems inconceivable, but this ^{is an} argument (8:75) and of course the question on it is an exegetical . Oh, before mentioning that, Berkhof refers to Revelation 21.

It's interesting, that [?] Zahn , one of the great historians of the last century, is even recognized by great respect by Barth. And of Harnack's book of one of Zahn's work, as something that was hard to find anything to compare ~~it~~ with, and Zahn was a thorough gone Christian, a very earnest loyal ~~man~~ conservative man, and Zahn in his Commentary on Revelation strongly takes the pre-millennial view, as what Revelation clearly teaches, but when it comes to 21, he says 21 is describing the situation in the millenium, which has been described in ^{its} general progress in chapter 20. Now that's what ~~John~~ Zahn points out. Personally, Zahn's arguments convinced me, but when it did about 12 years ago, I got together two other men of the faculty at that time, who were much

Now that is a comparatively minor point, but it does seem to me that of that point, it is a pretty good evidence for that. Zahn's view there. But the heading is misleading as presented. I think the heading should either be changed or a new heading should be put in here. But starting with verse 18, from verse 18 to 25, we have what is very clearly a picture of the millenium. It even has a verbal similarity in connection with the statement in Isaiah 11. Look at 25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Surely this is a picture of the millenium. Verses 18-25, personally I believe that 17 belongs with it as Zahn says. But you notice what it says in verse 20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." That does not show a time when death has been removed. The last enemy that shall be destroyed is death and I don't think that that comes until the end of the millenium. I think that death is destroyed already as far as the believer. The Christian is given his glorified body at the beginning of the millenium. But ~~that~~ would seem to be others in the millenium, who are there, who would have, I would think, largely are giving most of them real allegiance from their hearts to Christ at the beginning of the millenium, but time goes on, and these people who have not the glorified body have shown, some of them do not accept the Lord, though going through the outward form.

S-131.

- shall be accursed, surely suggests the fact that there is great longevity, but still a small amount of death during the period, and it fits in with Revelation 20. So that does not seem to be to be essential to the view, of the great Old Testament teaching of the kingdom, the time of external safety is clear, the fact that Christ is coming back, and setting up his throne is clear, but these two passages suggest that it will

(1) to people, the resurrection body

We shall reign with Christ. Who will we reign over. There will be

. Surely THAT IS

the most reasonable

interpretation. But that is a detail of the matter which we find on the basis of exegesis to see what the Scripture teaches. It is not an essential feature of the matter, upon which the whole believer can stand on. That is one of the points which is very, very strongly attached, by those who oppose pre-millennialism.

Small f. Objection regarding alleged general resurrection.

I hold very strongly to the pre-millennial view on this matter, but the justified are raised in the beginning of the millenium, the lost are raised at the end of the millenium, I know of no place in Scripture, where the great general resurrection occurs. And I thought ~~much~~ personally that it was poor taste, that being my view and the view of all pre-millennialists, I thought that it was rather poor taste that as Dr. Machen's view, when his body was presented, the man who was performing the service, should in his prayer refer to his being raised up in the general resurrection. ~~Inserting~~ that word specifically at a point like that, as if (2)

general resurrection. I do not find any general resurrection in the scripture. Now Berkhof has a half a page on which he ~~refers~~ didn't evidence on

General ~~Resurrection~~ Resurrection. Look at the terms. The day of judgment, that day, etc, but you look at the passages, I looked at them in the last half hour at most of the passages he refers to. They are referring to the resurrection of the just or the resurrection of the unbeliever. For it says, there will be a resurrection of both the just and of the unjust. That does not say it will be (275). And I think that Revelation 20 makes it very clear that they will be at different times. The rest of the dead live not till the thousand years is finished. It explicitly states that. And of course they speak of the general judgment, and Berkhof gives us an evidence of the judgment, the Great White Throne judgment, the end of Revelation 20. But if you read it, there is not a suggestion of any body being saved. The Great White Throne judgment is the judgment of the lost, to show them they are lost, to show their deserving to be lost, and the books are opened, and they are judged, but there is no evidence anywhere, whatever, that it is general.

3½ Question: It is an objection raised by those who oppose pre-millennialism.

That pre-millennialism is these two resurrections.

. That is there objection to the millenium. And I am saying that - I am not giving these points as the objections I have to pre-millennialism. But objections that others have raised, which I don't think are just. And in this case, I believe the Bible clearly teaches that there will be two resurrections. Not one. But this is a point which they talk about a great deal. The alleged general resurrection, I should say and general judgment. The only passages in scripture I know that seems to teach a general judgment is Matthew 25, where he speaks of the goats and to the sheep. On the other hand you have clear statements on "He that believeth on me shall not come into the judgment, but is already passed from death unto life." We have many such statements, that the one who is saved, does not come into judgment, for ⁽⁵⁾ Jesus has been judged on this earth. But he is raised with the body, ^{meets} ^{in the air} with Christ ~~name~~, and comes back with him to participate in the judging of the lost.

Number 6. Conclusion Regarding Variant Views of the Kingdom.

And the conclusion regarding variant views of the kingdom, is the conclusion exactly which Dr. Machen gave in that paragraph, I read to you. I believe that the vital thing is that we believe Christ is coming back in bodily, visible ~~form~~ form. That we have the great hope, that we say, "Even so come Lord Jesus." That is the great hope on this matter. I believe the vital thing is we stress knowledge of salvation through Christ. I think that is a hundred times more important to win someone who is loved to being saved, than it is to change an a-millennialist, or a post-millennialist, into a premillennialist. I don't think it ~~is~~ compares in importance. I do not think it is a matter for salvation, but ~~is~~ ~~accomplishing~~ a matter for accomplishment and encouraging the believer. But I feel there is tremendous harm in the method of interpretation, which the a-millennialist uses. I think the method that is used, is far worse, than the false hope that the post-millennialist gets from his interpretation that the whole world is to be won by the Gospel. Therefore, I think, a-millennialism is so much nearer to pre-millennialism than the post-millennialist view, ^{but} /is a far more dangerous in its effect because it means the introduction of some very, very harmful methods of interpreting a large portion of the Bible, and how are you going to restrict them there, and make absolutely sure they don't fit into those passages which you think are important. I think it is important that

we must accept not merely the didactic portions of the New Testament, which the a-millennialists are always talking about, but that we accept the whole Bible, old and new. I think that is very, very important. I think it is most important that as to the doctrine that we have the great hope of the blessed return of Christ, which might ~~come~~ ~~very~~ ~~soon~~, that the a-millennialist can have. But I think it is also right that we get the ~~the~~ great blessing of the teaching of the millenium, which the Old Testament contains.

Record 131. (12/18).

8 ?

We were on H, last time, "Various views of the Kingdom of Christ." At the end of the hour we spoke about number six, Conclusions regarding variant views of the kingdom. And I stressed the fact that ^{it} is extremely important that we believe in the visible, bodily return of Christ, but that it is not absolutely essential, that we use the same terminology about the kingdom. It is vital that we realize that he is our king, and it is our duty to obey him. It is very vital that we obey him, and recognize him as king in our lives. The difference between pre-millennialism, and post-millennialism, and a-millennialism is in my opinion, very important as regards our attitude towards the Scripture. I think that an attitude which does away with the definite promises of a coming universal kingdom of peace and safety, external freedom from danger, if you do away with that, you could just as well get rid of the Deity of Christ, and the atonement. And so I think that ~~me~~ it is a very important thing as to principles of interpretation of Scripture. But I do think that the points we have in agreement with those who really believe in a personal ~~visible~~ visible bodily return of Christ, and really believe in the great essentials of the gospel, but differ on these points, is far less, the difference is far less than our human wisdom. I do not believe they should be ~~sharp~~ ~~lines~~ ~~of~~ ~~separation~~ ^{points} of sharp lines of separation, but points of mutual help and trying to benefit those ^{who}, ~~we~~ ~~do~~ not have this great truth, that God wants us to.

I cannot understand why some people should have such a hatred, for pre-millennialism. There are some people who have just an utter detestation of it, and it seems to be the primary desire of their life, to attack pre-millennialism in every popular place. I see no reason for this except one. And that is for which the people cannot personally

judge . But it is my personal belief that Satan hates this doctrine worse than any other, except the atonement. That is the doctrine of the end of the world. If he can turn people away from that doctrine, that is what he wants. But next to that I think, the fact about this very earth where he is to day Prince, and accomplishing so much, the fact that upon this very earth, his power is to be at a full and Christ is to reign while he is bound not able to deceive the nations anymore. It is worse than anything else. He tries to convince the people that it is not actual. And I think that he in someways succeeds in filling the minds of many very fervent true Christians with a hatred ~~in~~ of this doctrine for which there is no conceivable reason. Because, suppose the doctrine is wrong. It doesn't have any harm in it to warrant the great hate which some have against it. I believe it is right. I believe it is a deed of comfort, encouragement, of what (12), and I believe that if one does not hold it, he either ignores parts of the Scripture, or he interprets them in very wrong ways. Therefore, I am very happy to spread the knowledge of this truth as much as I can, but I do not make it in any way a test of fellowship. I think it is wrong to consider a man as any way less of a brother in Christ if his this particular matter the great essentials of the faith.

j. The time of the beginning of the coming great kingdom. And we must not get bogged down on this point because it is incidental to our present study.

(13), therefore I want to go very rapidly.

13 (Question: Why do many of the Covenant people believe in the A-Millennial position? Answer. I believe that if you take the great expositors of the Bible, The great (13) You'll find that most hold to . I have a statement here by Berkhof, in which he refers to certain points he is trying to prove, He says, this is admitted even by and Alford, though both of them are pre-millennialists. I think you'll find that both of them

. Now Calvin did not go into that matter. Calvin concerned himself with the great matter of soteriology at the time. And he did not go into that. And Calvin was very much interested in the idea that some people had to say that the kingdom of Christ, he is to reign over the earth, and is to be brought in by the Christian

forcibly and establish the kingdom of righteousness on the earth. He thought the ana-baptist minister taking over that thing and taking absolute control over it, and trying to establish the kingdom of God on earth, ~~and~~ in that ~~antichristian~~ city -

S-132.

a dislike for all of the earth, and eventually destroyed by the Romans, after a long war. And that sort of thing, there were many who said, some of Cromwell's men called themselves the Monarch, with the idea that , who came and destroyed the image was to be a human army, which would establish the kingdom of God on earth. Calvin was very much against that view. But Calvin did not go into prophecy very much. He ~~just touched~~ doesn't touch it to any great extent. But if you look at his commentary on Isaiah 11, you will find that in that commentary, he explicitly states that this passage teaches that upon this earth, the curse is ~~being~~ removed, and there will be a period when both will no longer the lamb, because the lion , because things will be restored to their redemptive position. Now that , and that is what he stresses in His coming, in that particular passage, because the Scripture passage teaches it, but he didn't go on to (1 $\frac{1}{4}$).

So the great exegetes have held it, but the Theologians who were busy with studying theology and relating theological matters, one to another, in the time of the ancient church, were interested in the person of Christ. That was the great subject of theology. Then, since the Reformation, soteriology became the great subject of theology, and the Theologians devoted themselves to that. The great reformed theologians put their emphasis on that. Now they had not been (1:75) . And the people paid attention to those who were advancing in the study of eschatology ~~who~~ were largely people who were not greatly trained in theology. And some of these people went to excesses on their interpretations. And some of the great theologians had simply out this teaching trained, and paid very little attention

their

. And in more recent years, some of ~~the~~ followers are simply impressed by their names and their standing. But I don't think that there is any connection between Covenant Theology and the question of what .

I don't think there is any. Now, it is true that there are some who have brought illogical conclusions from their belief in some point, and draw these conclusions from that, that there was a different method of salvation before, and that there was a different method of salvation before the coming of Christ, than there is now. That is a conclusion that is absolutely unwarranted. And it is a conclusion which deals with another subject altogether, and has no real relationship to the . But some people who have strongly held to a view of His kingdom, have expressed themselves in such a way, as to give the impression that they held that ~~some~~ people were saved in other ways than the blood of Christ in ancient times.

3½(Q uestion: There are two phrases which are used in so many different ways that they should be defined before they are ever used. One of them is dispensationalism. ~~many~~ Dispensationalism to some people mean the (4) view, that says that only the prison epistles, about three epistles in the New Testament, are for us in this age. The gospels were for another dispensation, the other epistles for another, Revelation for another age, only these three epistles are all that we have left of the Bible. They divide the Bible up into many little sections. Now ~~many~~ comparatively few people follow this [?] Ohairite attitude, but the few who do are very, very convincing. They are constantly writing our Scofield committee telling us we should put their ideas into the Reference Bible. No one on the committee will believe it. But that is what some call extreme dispensationalism. Now there are other people to whom any belief in dispensationalism means a belief that there is any such thing as a dispensation. And the millenium is a dispensation, and therefore that is dispensationalism. But everybody who studies the Bible at all, knows there are dispensations. Hodge has a section on the various dispensations. Certainly there are at least two. The dispensation before the coming of Christ and the dispensation after the coming of Christ. There are at least two.anybody must recognize ~~an~~ at least two dispensations. This does not mean two periods in which there were two ~~m~~ different methods of salvation, but it means two periods in which

the covenant of grace was administered in a different form. And there are at least two.

Now you take the system that say there are seven. Seven is a beautiful perfect number so there ought to be seven. In order to get seven there are two or three different methods of doing it, and two or three of those are so (5 $\frac{1}{2}$), that they are really nonsense. There are at least two. In view in the Scripture about the teaching of the Millenium, there is certainly a third. If some one wants to extend it to make it seven, then they may very well , but you can't be sure about the

. But this word dispensationalism is used in so many different senses, I don't like it. I know some people who if you are a dispensationalist, you are just unnatural, you are terrible, I know other people to whom you are no good unless you are a dispensationalist. And yet they use the word in about ten different senses.

Well, now, the word Covenant Theology, unfortunately is half as bad as that as dispensationalism. Because there are some who use the term, Covenant, well, let's take covenant theology as any thing that has a covenant involved. And of course there are covenants involved in many points in theology. The people at Westminster insisted that when we formed Faith, that we were absolutely contrary to Covenant Theology, because we said we shouldn't use alcoholic beverages, because that was contrary to Covenant Theology. Well, that's utter nonsense. It has nothing to do with Covenant Theology, one way or the other. If by covenant theology, you mean the fact that God the Father, and God the Son, make a covenant before the foundation of the world, to save some out of this lost world. Well, that's a true scriptural teaching, and why should anybody be opposed to it. If on the other hand by covenant theology you mean that there are some people who God has covenanted to save, regardless of anything else, and there is no reason in the world they should have faith, or (7) about it, because they are saved and that's that. Well, no body accepts the Bible in that way.

Now there are other people who take this term Covenant Theology, and relate it to the fact that God makes a covenant with a parent regarding children. That's an entirely different matter. And yet some people use the term . Certainly it is very true in scripture, that the parent can covenant with God

.(7 $\frac{1}{2}$) We don't have to say, well, our little children will

may come to the world as little heathen. Let's hope and pray that in ten or fifteen years, that some evangelist will convert them. And in the meantime they are just heathen. We have a right to bring up our children in the admonition of the Lord, and to teach them about the ~~Word~~ Lord, and we know that if we fulfill our part, he will fulfill his. And some people consider that to be (8). So, what sense

uses both of these terms in, precise terms I don't know. My guess is that each of these can be used in many, many different ways.

At Westminster, I came to the conclusion from the attitude of most of the faculty before I left there, but the attitude of the majority of the faculty that their attitude was - Here is the Reformed Faith. It's got a thousand points. And if you disagree on anyone of these, logically you will come to disagree all. And you are outside the (8¹/₂) if you disagree on one. Now that, more than anything else because I believe that its utterly false, and I believe that the Bible makes some things absolutely clear that is God's word, it is absolutely true, that Jesus Christ is God's son, the second person of the Trinity, that he died for our sins, as our substitute, he was raised for our justification, that he comes again, personally, visibly, bodily. These things are so clear in the Scripture, that anyone who will honestly read the Scripture, (9) to see what, and it is so clear in Christian History, that anybody who will honestly examine Christian history, must admit that is what Christianity has stood for through the ages. Then I believe there are certain matters, you which are less clearly taught in Scripture, but if ~~we~~ you will study the Scripture carefully, ~~we~~ you will finally believe. And then I believe there are matters which if you study very carefully, you can ~~gather~~ gather ideas, but many people have not studied this carefully enough, to get them, and many people have studied sufficiently to get (9¹/₂), but they are less important. Then I believe there are matters on which God may cause us to see the truth and to get new light from His word, that nobody has ever seen. I believe there is a variation in Scripture, and I believe that is the only reasonable ~~approach~~ approach to it when we try to take everything (10), and this is the reformed faith,

? this we believe on everything. Or this[?] is covenant theology, this we must believe on, or this[?] is dispensationalism. This we believe on. It just doesn't work. Because God has not given . But it is the tendency of the human mind to want system , and I remember my last year teaching at Westminster, that I asked one of the boys. I asked him, what is the hiphil of - what is the 2nd masculine plural imperative hiphil of, I think it was (10¹/₂), or something that refers to . And this person gave an incorrect answer. And the person next to him said, That's the pre-millennialist view . They thought it was a very good fair observation , to think that everything fits into one particular system, and that you have to hold to that system. That's not the way the Lord has given (11). He has given us a book of data. We study the data and we find a great deal ~~in that name~~, and ~~humanism~~ the two fit together. They are related. But the relation is not such that we can built up all by a few

Calvin always said, I will take this truth and take this truth, and take this truth, and identify the relation together, and draw a conclusion from it. I will not take this inference from the Scripture, which is not specifically stated in the Scripture, and draw it, and then say, this is God's truth. I will draw the inferences, and then I will hunt through the Scripture, and see if I can find any Scripture that specifically tells upon it, and if I do I will stand on it. But if I don't, I will merely say this is my inference, and I believe that this is what these things put together mean, but I will not be dogmatic, as that matter which I have a clearly definite statement. I believe that is the true attitude to Scripture.

So we have to use terms (12¹/₄). We have to & . But I wish the two terms, Dispensationalism , because I do not think there are enough people either of them , to make them useful to .

Well now, number j is the time of the beginning of God's kingdom. And this, I do not wish to get into at length, because we have much of great importance to cover this year, and I do think though that this is too important to pass by without giving the main facts about it.

And in another section of ~~mine~~ Eschatology, we will have time to go further into this particular question. In fact this is a matter where we want more definite area here. And so I want to very briefly touch the main points.

Number one: It need not be an event without various stages. But I think that it is necessary that we realize the time of the beginning of ~~God's kingdom~~ the coming of the kingdom. ~~I think~~ Is there one or two returns of Christ?

Record S-133 (0)

whether it is spread over ten or more years is a matter which can only be established by Scriptural evidence, to make a test of whether
 What does the Scripture teach?

Number two. God has chosen not to reveal to us when the time will be. I spoke yesterday about this very important verse in Acts 1: 6. They said, Lord wilt thou at this time restore again the kingdom to Israel. He ~~said~~ ^{did} not say I am not going to restore it to Israel. He did not say to them it's a false view. He ~~not~~ said, it is not for you to know the times or the seasons which the Father has put in his own power. ~~What~~ ~~is~~ ~~he~~ ~~meant~~ didn't he say that to the apostles, and yet mean for us to know about it. Or when he said to the disciples, it is not for you to know the times or the seasons, which the Father hath put in his own power., did he mean, I'm going to give you a meter, whereby you can know that it hasn't come yet, but you can keep on (1 $\frac{1}{2}$) until the time when it is within ten years, and then you just won't know what

. This certainly has nothing to do with the matter of ~~knowing~~ people knowing what is within ten years or not knowing. This is a statement that God chooses that we should not know. And there are many other statements, in the New Testament, at least a dozen statements. Now, some of them are parallel statements.

But there are at least a dozen times in the New Testament, where it is stated, or stressed, it is not for us to know the times or the seasons of the return of Christ. The Father hath put in his own power. Therefore we can~~ny~~ say, that God has chosen not to reveal to us when the time will be. Dr. R. A. Torrey told us of how one time, 25 years ago, when he was speaking at a Bible conference. And another noted Bible teacher was to speak at this conference, and this man was a great student of prophecy. And he said to someone, in charge of the program where Dr. Torrey was to speak at, and in the afternoon he was to speak there. He said, Dr. Torrey will give his message, but he said the Lord's return precedes the time when I will give mine. Now that was 25 years ago, and I believe he was wrong.

A man said to me about 23 years ago that a very noted teacher had said, that after his careful study of the Old and New Testament, he said, the whole basis of prophecy is proven wrong, if sometime within the next eight months, the lord does not come. People all through the ages, have set times when the Lord is coming back, but God said, it is not for you to know the times or seasons, which the Father hath put within his own power. And when somebody says to me, He will not come for another thousand years, I say, How do you know that? He said, the Father has put it~~y~~ in his own power, and he said, in such an hour as ye think not - and when somebody else says the Lord is coming within these next fifty years, I will~~sa~~ say, How do you know that? He said, it is not for you to know the times or seasons, which the Lord has put in his own power, but we do not know when he is coming. And that is why.

4¹/₂(Question: I think that ~~we~~ ^{they} should not say that I know the Lord is/coming. ^{not} ?

I think they should say, the Lord might come to day. I think they should say, We should be ready. And he may come very soon, and I may see things in the general ways which are going, which makes me think that it must be soon, but that is only my feeling, and my inference, and it may be wrong. It may be another three hundred years. No body has any right to say that it must be within another three hundred years, because the Scripture says, it is not for you to know the times or the seasons. But it is vital that we say that it may be very soon. And if we find many things that look as if it is very soon, how important it is that we be sure that when he comes that we are ready. But there is

no time in history when it is right for us to say he is coming now, neither is there no
 time ^{it is right} in history when ~~no man~~ say ~~no~~ that he is not coming now.

5 $\frac{1}{2}$ (Question: Why is it? Let me tell you something. All men are affected by
 the results. The mind of no man . And the greatest
 . I know a man who is one of the greatest~~st~~ authorities in the
 Christian field of archaeology in the world. And he told me that he wrote an article, I
 think it was in 1938, in which he dealt with the problems of archaeology, and he said
 that he worked, and worked, and worked. He said, I'm going to make this article so
 accurate that nobody possibly can find a mistake. Every thing he quoted from ancient
 doctrine, which he checked over and over and over. He checked everything so accurately.
 He said, this is an article which is going to stand. You won't find anything wrong in it.
 And another ~~■~~ great work had been written by another man on the subject in 1898. And he
 began his article and came out in the publication, and will
 stand there as long as the United States . This great
 article which has received great fame all over the world, from those who are very
 interested in this specialized subject. But it begins with the words, "It is exactly 50
 years since the last serious effort was made to solve this problem." And it was ~~■~~
 actually exactly 40 years. And he was 10 years off, in his statement, which any student
 of 5th grade should have been able to see . In the first sentence of
 his article on which he had worked so hard and so long to be sure that it was absolutely
 accurate, and free from error. And no matter how great a man is, he
 may make some of the silliest mistakes. And when some one comes to me, and he says, this
 great Theologian~~s~~ believes this, or this great ~~■~~ professor believes this, or this
 great scholar thinks this, , he says, I'm not the least bit . ■ You can
 count up 500 authorities. That's what they do in a great many seminaries today. They
 count . What does this verse mean? They'll find 50 commentaries
 that say it means this, and 38 that say it means that, and 25 that says it means that.
 And they'll count the commentaries, to try to see what these preponderants that believed
 this, when 3/4 of them just copied (8). I'm not the
 least bit interested in the fact that any body has a certain idea of. But I'm tremendously

interested in the ground . . . And his ^{reason} may

be good or they may be bad. And the very fact that Professor Milligen was one of the great scholars in the field of Physics, winner of the Nobel prize, a great, earnest man, does not mean that when he came into Occidental College, to chapel, when I was a student, and gave a talk on religion. And he talked on intellectual dishonesty, and I made the remark to the professor of botany who was a strong liberal that I thought Milligen was intellectually dishonest. Then the professor of English who was an atheist told me that he thought that, and he said to this botany professor that he thought Milligen was intellectually dishonest. The botany professor said that's what this student MacRae said, only he expressed it better. But Milligen was one of the great scholars in physics, and therefore he thought he could lecture us on fundamental Christianity. And he was intellectually dishonest in what he said. Whether it was intentionally so, I don't know. And the greatest thinker whose work is wonderful in certain fields, will make the silliest mistakes in other fields. The man who is today the president of the great general dynamic corporation was secretary of the army in Washington, when I attended the conference on chaplain, in Washington, of religious leaders from all over the world. We had the secretary of the army, and the navy, and the air force, and the generals and admirals ahead of us addressing us. And this man addressed us, the Secretary of the Army. He told how ^{his} a little girl had asked him about a problem in arithmetic, and he said the next night she came home, and she said, you know, the teacher said what you gave me was wrong. And he said, that's nonsense. But, she said, you shouldn't feel too bad daddy cause the teacher said these are really fourth grade problems. He's president of ~~the~~ one of the great corporations of the United States today, ~~and~~ was head of our whole army, and was very excellent in that, probably, but his mind slipped a little cog when he was helping his daughter with a little arithmetic problem. And those things happen. When I hear that 98% of all the great scholars of the world, all of the great scientists believe in evolution, I say out of those who believe in evolution, 98% of them have never gone into

.(11), And the humblest of

them may make discoveries of tremendous importance .

But the greatest of them is of no importance whatever in the matter, if he is repeating simply what others have said. This professor of botony, he was a strong evolutionalist. He was driving it down our throats every chance he could. I said to him one day, (he lacked only the thesis of his doctorate), Mr. Herman, I gather you've done a great deal of research

(11 $\frac{1}{2}$). He said, I've been working on the internal physiology, and what's that got to do with evolution? What warrant did it give him to talk any more positively than any one of us in this matter, ~~whom~~ whether evolution is true or not. None whatever. But he was trained in the general area of science and so people thought he

The man who does great careful study is deceived by

. And he's got to either give up being a great specialist in one field, and ~~tempting~~ spending tremendous amounts of time trying to be equally familiar with all, or he is either trying to deal with all kinds of things

. Dr. E. Schuyler

English said in an article on "Verbal Inspiration". In this article he inserts proof ~~namely~~ of verbal inspiration. I wrote him a letter and I said, Dr. English, I liked your article. It was fine. But I said, you give this proof from Galatians, and it does not fit at all. If you examine the Greek and the Hebrew as referred to in the Old Testament, and it doesn't prove this. And I wish you would leave this out. ¹³ Dr. English wrote back and he thanked me for it, and he said, he would leave it out of it,

But he said,

I might find that this had already been given in many others, by many great men, and that I did not realize. I found it in Hodge's theology. I found it given in Warfield. I found it given in James M. Grays book. I found in book after book they gave this argument, which anybody who knows any~~thing~~ Hebrew at all, knows there is absolutely nothing to it, and these writers knew enough Hebrew ~~and~~ to know that it is absolute nonsense. But they took it from somebody else, and they put it down without

And so I don't care

because it really may prove it and it may not.

Number three, God has revealed certain events that will proceed Christ's coming in judgment.

Record S-134.

that A ntiChrist will be ~~named~~ revealed and he will destroy those who

. There are certain things going to happen before he comes to this earth. Then all we have to do is wait and see these happen, and then we know he is coming. Why be concerned about it now? Wait till you see the temple built in Jerusalem. How can the Anti-Christ put up a statue of himself in the temple, if there is no temple? Wait until the Jews ~~take~~ ^{seize} Jordan, and take over the area of the temple. Wait till they rebuild the temple. We've got at least ~~man~~ twenty years before all that takes place. So why figure the return of Christ now. All this has to happen before he returns. Well, all these things are prophecies that will precede his coming unto this earth, and yet we find, number four -

number four is Christian s have been told always to be ready for Christ's Return.

And we have not merely been told, but this has been stressed in the Scripture, over and over and over. Matthew 24, the disciples asked Jesus, what shall be the sign of thy coming, and of the end of the world. And Jesus said, Don't let any body deceive you, and tell you that it is right here, because you don't know when he is coming. He said, if anybody says, here is Christ, or there, believe him not, because there shall arise false Christs, and false prophets, they'll be great signs and great wonders, so much that if it were possible, they should deceive the very elect. He ~~said~~ ^{he's in} said, if they say to you/in the desert, go not forth, for as the lightning comes out of the west, and shines in the East, out of the east and shines in the west, so shall the coming of the Son of Man be. A sudden thing that you can't prove it. It is going to come like that, and you can't say when it is going to happen. And then he said on verse 36, of that day and hour knoweth no man, no not the angels of heaven, but my Father only. And then over in verse 32, he said, Watch therefore for you know not what hour your Lord is going to come, and this word

watch is not a good translation. In Old English watch meant be wide awake, be vigilant. Took, this doesn't mean run to the window all the time to see the signs of his coming. It means to be on the job, actively serving the Lord, so that when he comes he finds you faithful. "Watch therefore for you know not what hour your Lord doth come." Verse ~~44~~ 44. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." And there are several other verses in Matthew. Many of them repeated in Mark. Some of them repeated in Luke. And in I Thessalonians the verse [?] is given again. In such an hour as ye think not the Son of Man cometh. Be ye ready for you know not the day nor the hour. And I've had good friends, fine Christians who said, well, that means that after the temple is built in Jerusalem, the Anti-Christ puts up his statue there, and all these things happen. Then we don't know what day or hour it is going to happen. Then we can't tell when it is going to be. That's not what Jesus said to the disciples. He said to them, you watch, because you don't know the day or hour when he is coming. And I quoted to them six different statements in Matthew 24 and 25 and they say, Oh, but that is eschatological discourse. He's talking about the great events at the end of the age, and ~~so~~ so even though he said to the disciples, Watch for ye know not the day or the hour when he comes. In such an hour be ye also ready for in such an hour as ye think not the Son of Man cometh. He was speaking with an eschatological concept in mind. And this means after the temple is rebuilt, after the Anti-Christ has been revealed, then you should begin watching for you know not the day nor the hour. That's what they say. And if that is what he meant, I don't think he would have repeated it six times over in Matthew 24 and 25 and address it simply to (4). I don't think so. That's my inference.

But now I go beyond inference. I go into fact. The fact is that in Luke 12 there is ~~no~~ no eschatological context whatever. In Luke 12 he talks to the disciples and tells them what kind of people they are to be, and how they are to

live. He is not saying anything about events connected with the return of Christ, but what kind of people they are to be. He says in verse 31, Rather seek ye the kingdom of God and all these shall be added unto you, and he's not giving something to apply to people at the end of the age when there will be a temple rebuilt in Jerusalem. He's giving something to those people then, and he goes right on after that. He says, Fear not little flock, for it is your father's good pleasure to give you the kingdom. He says in verse 35, "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 ~~mm~~ 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 ~~mm~~ through. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."

And good friends of mine, even men who actually have taught in this seminary, have maintained that this means the end of the age, people are to begin watching and be ready. That before that you can't know when it will happen until the temple is rebuilt. But that's not what it says here. There is no eschatological complex. He says specifically, Be ye therefore ready also, for the son of man comes at an hour when ye think not. And then did Peter say now this is wonderful. He's given us this advice for the people in the distant time, at the end of the age. They'll know what to do when they see this sign. That's not what he said. The next verse says, "Then Peter said unto him. Lord, speakest thou this parable unto us, or even to all?" Peter didn't say are you telling this to people at the end, or does it include people further ~~mm~~ back. He said, Is it just to us, or ~~mm~~ is it to everybody? Peter

believed that he was included in this statement. And Jesus answer was, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their ~~m~~ portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Jesus went right on to apply this to the disciples there that they were supposed to so live that they were vigilant and serving the Lord and ready if he should come at any moment. That this was to be a vital force in their lives and of course people say, well that can't be, because actually Jesus said in the end of John that Peter was going to be crucified. And if ~~was~~ Peter knew he was going to be crucified, he could know the Lord wouldn't come before he was ~~was~~ crucified. Well, that's true. Peter couldn't. But how ~~mm~~ many others could? Well, anybody that was with Peter. I'm right here with Peter and Peter hasn't been crucified yet, so the Lord can't come. That's right. But how many years was it before Peter was crucified? And supposing I was with Peter here today. And then suppose Peter went over to another province. He moved over there, a hundred miles away from me, and ~~he~~ ^{they} had no telegrams, no radio, no air planes in those days. How could I know if I hadn't seen Peter for three days that he hadn't been crucified. I could not tell. And once Peter was crucified no body could tell. And of course in Matthew he gives the suggestion, maybe a long time, there will be wars and rumors of wars etc. But within 50 years they had wars around them. And the command was given to the people. They couldn't tell how soon that was filled up. (8).

They were given the suggestion of a long war before he comes

. So Christians have been told ~~and~~ always ~~to~~ be ready for Christ's return. This is stressed in the New Testament over and over, that it is like the lightning that flashes from the east to the west. And you can't tell when he is coming.

8¹/₂ (Question: Dr. MacRae do you think it is beneficial to determine what is meant by being ready? Are we to be ready for his rapture or his return in glory? Answer. I think the Lord answers that question, here in verse 42. The

Lord said, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." I think, being ready means ~~knowing~~ studying the word, giving it out, serving the Lord diligently, so that you won't be embarrassed if he should come.

9¹/₄(Question: Are we to look for the rapture of the saints, or to look for when he comes in glory. Answer. Certainly I would look for the one when we are taken. In Matthew he tells about his coming glory. He tells about certain other things too. But as far as the Christian is concerned, the vital thing for us is to be ready whenever the Lord comes. Now that doesn't say whenever he comes in glory, and I Thessalonians makes it very clear. I Thessalonians 4 tells us that when the Lord comes. I Thessalonians 4: 16 says, "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." That makes it clear enough. We are to look forward to that day when we will be taken up to be with him. And it is also told us that this world of misery will - He will bring an end to the misery, but he does not say that at one single instance he takes us to be with him and puts an end to all the misery and destroys all the wicked and does all that in one instance. It no where says that. But it does say that the first thing that we know about it is our (11).

11¹/₂(Question: Well, we aren't to look for anything in the sense of being out watching. We're to look for his return in the sense of being faithful, so that when he comes he'll find us actively serving him. But as we look forward we can learn something about what is going to happen and we can learn that he is going to take us up from this earth to meet him. We can learn that he is going to come to this earth, to destroy the forces of evil. That he is going to set up his throne here, and reign upon the earth. We can learn that all these things

are going to happen and anything that we can learn about what he is going to do and what is going to happen is to the good. But we are not told that we are to fasten our affection on ~~what~~ one particular aspect of it or

.(12)

12(Question: The blessed hope of his glorious coming. At the glorious appearance we are going to be with him. That is, he appears to us in glory. We go to be with him. Then he appears to this earth (12 $\frac{1}{2}$) He comes to this earth. But this is a thought greatly stressed in Scripture. Christians have been always told to be ready for Christ's return.

Number 5. The only ~~may~~ suggestion that fits the Biblical ^{data} ~~message~~ is one that assumes a lapse of time between the rapture of the saints, and Christ's visible signs over the UN GODLY (13 $\frac{1}{2}$). As far as the unbeliever is concerned his coming is sudden, because if they really believed he was going to come they would . It is sudden and unexpected. Whenever it happens and . But as far as the believer is concerned the whole point of Matthew 24 and 25 is - you see this thing happen. Don't think that means that Christ is coming back. When you hear this, don't think that means he is coming. You don't know when he is coming. And it is a completely unexpected thing as far as we are concerned to this extent, that in such an hour as you think not, he is coming back. And there is no moment since the death of ~~Christ~~ Peter at which we can say the Lord can't come back. Many people wax eloquent in their/ ^{condemnation of} any-moment rapture idea. Well if you can't ~~mean~~ teach an any-moment rapture, I don't know what you can teach at all. It certainly is stressed that in such an hour as ye think not, be ye also ready. And I know of no ~~way~~ you can tell, except that we could recognize takes place after the Lord comes back.

Number six, This fact is strongly ~~quoted in~~ ^{suggested by} Isaiah 27. Why do I say suggested. Because I never heard anybody else -

Verse 12. Isaiah 26. "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us." Is not those who are saved through Christ realize that inspite of the work that he was willing to do, he is to say, "Lord, thou ~~willst~~ hast wrought all our works in us." Are we not people who have been won to the Lord through heathenism. We say, Lord our God, "other lords beside thee have had dominion over us, but by thee only will we make mention ~~of~~ thy name." So it is the church of this age. And we say to the Lord, we are frustrated. Fifty years ago we said, the evangelization of ~~the~~ the world in this generation, and today there are more heathen than there were fifty years ago. We see modernism rising. We say, "Lord, in trouble have they visited thee.- Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs. So have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind. We have not wrought any deliverance in the earth. Neither have the inhabitants of the world fallen." What is that, if it is not the church. Those who previously served other lords, but now serve Christ. Those who have recognized that he works in us both to will and to do, confessing our frustrations as we have not been able to bring

(1 $\frac{1}{2}$). We are witnesses, we are winning them to the Lord, but the world as a whole is pagan and the Lord's answer in verse 19, the resurrection. "Thy dead men shall live, together with my dead body shall they ~~rise~~ arise. Awake, and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." The resurrection of the just, when we are raised up to heaven with him, and then what happens? Verse 20. "Come, my people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood and shall no more cover her slain.

That is a perfectly simple clear passage to show the church frustrated in this age answer not in what we do but in Christ's sudden with the resurrection of the just, raising us up to be with him, saying, "Come my people, enter into thy chambers", while the Lord goes out of his place to punish the earth and to pour out his wrath upon the earth, and the tribulation following the Saints being taken up into heaven. I don't say Isaiah 26 proves that, because ~~no~~ none of the terminology is used, but if it doesn't mean that, what does it mean? It's a selection of isolated unrelated verses or it is a presentation of (2:75).

Number 7. Objections to a So-Called Pre-Tribulation Rapture.

a. Rocking Chair Theology. A little tract was published by a friend of mine, Rocking Chair Theology. This idea that the Church doesn't have to go into the Tribulation. People are just looking forward to an easy time. It's ridiculous. The Christian isn't - Does the Church have an easy time? Jesus said, in the world ye shall have tribulations. We may have great tribulations and terrible tribulations. We may have many tribulations, yet before the Lord comes. But the Tribulation which comes after the Church is taken up, does not come before (3 $\frac{1}{2}$). In the last Tribulation the Church does not take part. So rocking chair theology is an absurd method of attack, but the most widely used one against this teaching of the Word of God.

1/2/58.

You have to see these signs come first before these verses take affect. He brother said, now I hear that my ~~brother~~, this was ten years ago, his brother was in the army in Korea. He said, I hear my brother is coming home. The war is over and he is coming home. Therefore I begin watching for him, but I don't know when he is going to get here. Well, he said, its imminent. It may come at any time, and you don't know when it will be. Well, certainly when his brother went to Korea, he didn't start expecting him to come back, he didn't while the war was on. He didn't as long as he had no reason to think that something special had taken place. He got a special word that he was on the way. Then he didn't

know much about it. Luke 12 says here that right then at that time they were to so live ~~that~~ ^{as} those who are looking for the coming. And of course there would be the exception to it that he did tell Peter that he would be crucified. Therefore you could know that it wouldn't happen while Peter was living. And he told them there would be wars and rumors of wars so told them that it wouldn't begin immediately. But it wouldn't be many years before most people should begin to notice the many, many statements in the Gospels and in the Epistles, that we should be ready and watch for we know not the day nor the hour. This is so stressed, so much stressed in the New Testament, that it is just hard to believe that there have been Godly Bible-believing Christians, true servants of the Lord who have not even known. There have been great commentators who have written comments on the New Testament who come to one of these verses and give you a beautiful page on the importance of watching for the Lord's return and being ready, and then never make any reference to ~~a~~ it anywhere else. It doesn't affect their life or their teaching or anything in their theology. And it is strange to see ~~how~~ how people can be so illogical. ~~the human technology~~ And yet we are all under the effects of sin, ~~a~~ and our mind can be illogical in our thinking. But when something is stressed in the Scripture as this is, there may be much about we do not understand but what we do understand we should stand by, and this is stressed in the New Testament greatly that we are to watch. It doesn't mean to be looking for signs to try to figure when, but it means to be vigilant, wide awake, actively serving the Lord. We are to watch because we do not know the day nor the hour when he is coming. This began with his departure.

Four is definite, absolute, ~~mean~~ positive, clear teaching of Scripture.

No. 1 — Five is an attempt to make an inference from this clear teaching, so it is very vital that five is not in the same category as four. We must not make any interpretation which does away with this clear Biblical teaching that the return of Christ will come in such an hour as we think not, and that we to constantly be expecting, to be ready. But five is the matter of trying to fit

in a program with the future. And that is a matter where God has not revealed the time and therefore any program that is made, may have errors. But there is one big point which is pretty hard to escape.

Number five. The only suggestion that fits the Biblical data is one that assumes a lapse of time between the rapture ~~and~~ ^{of} the saints and Christ's visible sign ~~in~~ ^{over} the ungodly. There is sufficient detail about the visible signs over the ungodly, and to make it seem pretty strange if a Bible believer, studying the Bible and believing in it, could see these things come to pass, and still not know when the Lord will come. Even more, if one should see these things come to pass, and know they are coming to pass, that he could before they begin to come to pass, not know but that the Lord might come then. And so I don't ~~see~~ personally see any possible way this fits together, except to say there are two steps. That the coming for the Saints can come at any time, the coming with the Saints comes at a definite length of time after the coming for the Saints. Now, that much every body must agree with, because the Scripture clearly teaches Jesus will come to this earth accompanied by his Saints, and it (9) teaches that the Saints will go to meet him as he comes. That is clearly taught. And so there is no question that there is an interval between, but whether that interval is five minutes or whether it is a year, that is where the [?] general opinion

(9¹/₂). And I would say the interval must be long for the fulfillment of this matter clearly .

10 (Question: I would say the coming of the Lord is imminent for every individual. That is to say as far as the believer is concerned the Lord might come at any time. We are always to be ready for his coming. Now as far as the unbeliever is concerned, the unbeliever does not believe he comes. He thinks this is a whole lot of (10¹/₂). There's nothing to it. Or at least he delays his coming, and if there is [?] sometime he is going to take time to look into this thing. But he doesn't really believe that the Lord might come today. So that when he comes to this earth the lost are going to be tremendously surprised. It's going to be something they did not expect. As far as they are concerned it is

thousand years . It says that after the coming, the rest of the dead are raised. I do not insist that the thousand years be a literal thousand years. I think it does. But what I insist upon is that it is a long period of time. If you should say that it is 400 years, I would not say that the Bible teaches you're wrong. If it would be 10,000 years, I wouldn't say it is wrong. I would say that I think it (14:75.) But of this, I'm sure that it means a specific definite period of time.

S-136.

The thousand years is mentioned as a period between the resurrection of the just and the resurrection of the unjust. Of the 70 weeks there is no place where it says there is a week between the rapture and the coming to the earth. There is no place. In fact, the rapture is not specifically mentioned in the context of the seventy weeks at all. It's purely an inference (1.) Now, it may be a good inference, but it is only an inference, altogether different from specific statements that the rest of the dead live not till the thousand years is over. ? ? . And so I would say that I

but not certain, that the 70th week is the period between the rapture and the second coming, the return to earth. And there are those who say, of this 70th week, the rapture takes place in the middle of the week. After a 3 $\frac{1}{2}$ ~~week~~ year period. Well, the Bible doesn't mention the rapture . I personally thing that that is very unlikely. ■ The reason I think it is unlikely is because those who hold that view think that during the first 3 $\frac{1}{2}$ years, there's got to be a building of the temple of Jerusalem. There's got to be a lot of things done like that, which anybody could say, well, Christ, can't come now, because that temple isn't built yet. But Jesus said, Be ye ready, to the disciples, for in such an hour as ye think not, the Son of Man comes. ■ You think ~~He said~~, the temple has got to be built, ~~from~~ In such an hour that ye think not he is coming. I don't believe that we have any right to say that he can't come until the temple is built. If the temple must be built in the first place than I think that

?

This I think is solved, that the coming of Christ for his saints is a matter which we can not ~~not~~ say. And we can not say this cannot happen until that happens. We cannot say that. We must say, it can happen now. I personally feel that it is very important that we put things in different levels. Where it says that Christ is coming back, it's certain. Where it says he is coming back in personal, visible bodily form, it is absolutely certain. Where it says he is coming back to put an end to the wickedness of this present evil age, it is absolutely certain. That's clear. But as to when he is coming. We don't know. We just haven't been told. So that is absolutely uncertain as far as ~~we~~ human beings are concerned. We can't tell. ~~finish~~

That certain things will happen on earth before he comes back,

(3:75). That there's nothing that we can say - that's got to happen before he can come, ~~in which~~ ~~time~~ for his saints. I think that's definite. How long it takes these things to happen, I think ~~that~~

.(4)

But seven years seems a reasonable guess.

but it no where says. The saints go to him and then after seven years he comes back, it no where says. Except that it tells that certain things will happen in the seven year period. But no one of them [?] ^{4 $\frac{1}{2}$} mentioned. But I do think that as a fact there is a sizable ~~interval~~ ^{interval ?} between his returning for his saints, and his return with his saints. It is clearly taught. Now that is often called a pre-tribulation rapture. I think that's a very bad name for it. But then I think that a pre-millennial coming is also a bad name. Because the important thing is that we believe there is a millenium after his coming. It isn't that we believe the coming is before the millenium, ^{people argue about} the millenium. We believe in his coming and it's followed with a millenium. I don't think that it is a good name for it. But I think that the pre-tribulation rapture is a much worse name. But the fact that it stands for I think is clearly taught in Scripture. That is that the great tribulation which we can recognize as such, comes after the coming to earth.

Number 7. Objections to a so-called pre-tribulation rapture. a. I called rocking chair theology. I think that's a silly thing, but since it is we'll have to note it. Objections to a pre-tribulation ~~man~~ rapture. I know a Godly man who issued a little booklet that he called Rocking Chair Theology. He says these people that claim that they follow Christ and want to serve him, and then believe in a pre-tribulation ~~man~~ rapture. They're just looking for rocking chair theology. They're looking for a way to get out of the tribulation. That's rocking chair theology, that don't think the Christian will go through the tribulation. Well, that's utterly silly. Utterly silly, because who said Christians won't go through tribulation. Jesus said, in the world you shall have tribulation. What do you think the people ~~in~~ when Nero was burning them, light up his palace and courtyard would say, if someone would say you folks believe in rocking chair theology. You believe the church won't go through the tribulation. They were going through tribulation. What do you think the reformation saints would say? When their ~~own~~ lives were being crushed out of them and the most devilish torture that anybody could think of. What do you think they would have said, if somebody said, do you believe in rocking chair theology? That the church won't go through the tribulation? It isn't a question of going through tribulation. The Church goes through tribulation. The Church has gone through tribulation. The Church may yet go through tribulation. We may yet have a tribulation in ~~this~~ country, worse yet than anything that Rome, Pagan Rome, or Papist Rome ever thought of. We may have it. We cannot tell what may come. If with all the efforts we can do, we can't get a six pound satellite into the air, but the Russians can shoot a 185 pound one up at their first - no, the first was 18, the second was ~~in~~ 100 or 200 or something like that, if they can do that, 2 of them, and we can't get a 6 pound one up, they can shoot it up 1200 miles into the air, and ours goes up 4 feet and explodes, well, if that's the present situation, it is not at all impossible that they would shoot one over and destroy everything in the ~~state~~ of Arizona. And after they've done that the other ~~in~~ 47 states would surrender and say come and take us. ~~But~~ For certainly almost anyone would say come and take us rather than ~~have~~ get burned up with

shells, too. And if they were to do that, we would have tribulation, we've never dreamed of. Such as they have had in the communist nations. And we hear men talking very beautifully about freedom of religion. And then in a year or two

.(9). And it is not impossible

but it may be . We don't know. But if it should be and if that should come, that would not prove that the pre-tribulation rapture was wrong. It would simply prove that that was not the Great Tribulation. That's all it would prove. Because we cannot take the clear statements of the Lord, in such an hour as ye think not, he is coming. And interpret them in such a way that the tribulation has got to come, before the rapture comes. ^{There} ~~It~~ may be a hundred tribulations. But the one that comes, just before he returns to earth, the Tribulation, cannot come before the coming for His saints. So they call it rocking chair theology. It shows an utter ~~man~~ ignorance of what the real thing is. It's a silly argument, but some good people can make mighty silly arguments.

b.

Number two. A second objection is Suggested Problems about the Rapture. I picked up a book by a ¹⁰ man, who said ~~it~~ in it, why he said, all those who believe in Christ are supposed to be taken up in the rapture. Yes, but he says those who believe in a pre-tribulation rapture believe that people will be converted during the tribulation. What happens to them? Well, are they taken up? Well, if they are there is another rapture. And if they aren't taken up during it, they are taken up at the end. That's a third rapture. And he goes on and says there are all these different raptures, and they get so complex and therefore there isn't any . It would be very easy for someone to have stood up in the course

, and not merely say that this person should sail to the end of the world he'll certainly fall off, and if it is round when he gets to ^{the other side he'll fall,} /, he could have made all kinds of difficulties, and problems about it ~~etc~~ and shown that it is / utterly impossible and I thought of that someone took the laws of physics and dynamics and proved absolutely that

. breaks all the laws. can't read, so he doesn't know about the laws, and so he keeps right on going. And the fact is that a law is not

like a law of the government that people are supposed to obey. It's an observation. And our observations are partial. And our observations may be so

. And there are all kinds of things we can't understand about how Jesus can be God and man, both at the same time, and yet the two natures

. We can't possibly understand it. But what the Scripture says is true, and we must believe it.

And there are all sorts of things we don't know about the Millenium. But anything the Scripture clearly says about it, we must .
And when it comes to the rapture the problems are far than the problem about the deity of Christ, or about his nature.

Some of these arguments are like the argument that we used to hear so much where a man would say, you throw a ball, and here.
at any instance, at this instance it is. At no instance is it moving, therefore the ball doesn't move. And therefore the idea that the ball moves is foolish. Because every thing is still. Just a little bit of consideration shows how utterly illogical the whole thing is, and yet some very fine mathematical

. And the Bible says Jesus Christ is coming, and we are to be ready when he comes, and we don't know when he is going to come, and we can't believe that, and believe that he can't come until the temple is built in Jerusalem. One many that I talked to, said, well, the temple might be built so fast in Jerusalem, that we in America won't even know about it. Well, they might build one fast, but they don't build temples that fast. You would know about it, if you were looking for it, and you knew that Christ
The arguments of that type.

S-137.

It's a ridiculous , and yet how many people take it. There are probably several hundreds books on theology which make the statement, the return of Christ is one event. It is one event, and so everything has to happen at once, which of course is utter nonsense. The Bible never says it is that way. The

Bible says this happens, and that happens, and the other thing happens, at the return of Christ. So whether the return of Christ means one split second, or whether it means one hour, or whether it means a complex of events which will take a hundred years, the Bible doesn't state. We must draw an inference ~~about~~ ^{from} what is said about it, and our inference can be false, because there is no specific statement whatever. So, it is something that almost happens at once is one of the argument you hear over and over and over which really has no bearing on the subject.

Small d. This is the one real argument against it. II Thessalonians 2. That's the only argument I know. There are some people who try to find an obscure verse in Revelation which they say indicates the rapture. And then they say, if this indicates the rapture, there are other things described before it, therefore the rapture can't come before the tribulation. But there are several different verses in Revelation which some body things are the rapture. There is no clear statements in Revelation on this specific matter. But there are clear statements in the gospels and in the epistles, that he comes at an hour when ye think not. And we are always to be ready, because we don't know when he is coming. But II Thessalonians 2 at first sight denies this whole business. And this is a vital matter because the only way to prove anything on these subjects is by seeing what the Bible says. And this is a question, not of whether somebody thinks it is rocking chair theology, or ~~some~~ makes some kind of inference, but what does the Bible say? ~~A~~ So it is a real argument worth looking at. And it is vital. And we can't take much time on that, because we are only touching upon it, to get your attention to such ^{2:75}, but I just want to say that at first sight, II Thessalonians 2 contradicts the idea of a pre-tribulation rapture, but if you take what is the absolutely obvious first sight interpretation of the English here, you find something that doesn't fit in with any. You have to ~~find~~ interpret this passage in any. And you don't have to interpret it in such a way that it contradicts all these other passages.

He says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be

troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." And immediately you say, what does he mean? Don't be troubled by a letter that seems to be from Paul saying the day of Christ is at hand, and then you turn to the Gospels, and Paul's other writings, and you read, Be ready, for you know not when he is coming. And now he says, don't be troubled, by a letter saying he is at hand. Well, of course, if we don't know when it is, we shouldn't be troubled by somebody who says he is coming tomorrow. Put on some white gowns, and go up on a hill and wait for him. Because we know that in such an hour as ye think not, and we have no right to say that he is coming tomorrow. We have no right to say that it is coming this century. It might not come for another hundred years. We can not say when he is coming, because that the Father has kept in his own power. So we should not be troubled by a letter from anybody saying he is coming right now, but neither should be troubled by a statement by somebody saying he can't come now. We don't know when he is coming.

When he says they should not be troubled, by letter or by spirit, nor by word, by letter from him, saying the day of Christ is at hand, and the English at hand simply means that it is coming in the near future. And we are told so often that we are to live as though he is coming in the very near future, it seems a rather silly thing for him to write and say don't be troubled. ⁵ may come in the ~~near~~ near future. And the fact of the matter is that this word which is here translated at hand is the word which is regularly used in the papyrus fragments of this time [?] to indicate the time at which something happens. If they refer to the present day they use this word. And if I recall correctly the Revised Version says it is now present. Does it? Or am I wrong or right? At any rate, that is what is the papyrus word "at hand", when the Revised Version was made. But I believe you have sufficient evidence even without the papyrus that this phrase can equally well be translated as ~~now~~ now present instead of "at hand". And the papyrus shows that that was its common usage at the time of Christ. And so it is clear that what they were troubled at was not, maybe the Lord is coming next week, and we are bothered about it. Paul says, no, he can't come for a long time. That's not it. But they

thought the Lord had already come. That it was that the day of Christ was already here.

Now this phrase day of Christ some people try to make a specific argument as to exactly what it is. I think ~~that~~ the day of the Lord. But does it mean the millenium? Or what ~~am~~ exactly does it mean? There could be a big argument over it. But I don't think too much of the precise wording of it. But the thing that it doesn't make sense to say Paul was saying, don't think the Lord's coming soon, because he said repeatedly he may come very soon and he may not, We don't know. But that what these men were bothered about was Christ is already here. We just don't see him, like the Russelites have felt. They predicted in ~~an~~ a certain date Christ would come back, and then when he didn't come, they said that he had come but we don't see him. He's invisible. And these people thought he was somewhere in the world, but not in their section, and they were worried because they hadn't been informed, and maybe they really weren't members of his kingdom, and maybe they were going to be destroyed. They didn't know what was going to happen. And Paul said, Let no man deceive you. And then we have ~~an account~~ ^{in it} "for that day shall not come except" ~~there come a fall~~ *there come a fall* The italics is of course fit in to make sense out of ~~the~~ the sentence. "Let no man deceive you ~~by any means~~ because - except something else happen first. Don't you think that the Lord is already here and set up his kingdom! Until certain things happen. What must they be? First there must be a falling away. Thessalonians, don't you get worried because Christ may be already back, and the kingdom set up here. Because that can't happen until there is an apostasy ~~(fall)~~. So you shouldn't worry about it. There haven't been an apostasy yet? Hadn't there been any apostasy by that time? Hadn't any group fallen away yet by that time? That's strange if there hadn't. Very strange. But if they didn't they did mighty soon. I'm sure that if there hadn't been any apostasy when he wrote this, within the next ten years there certainly was. Certainly in the days of the apostles there was some real apostasy. And the Lord can't come back until there is an apostasy first. Well, there have been many and many of them. And it is not much help to people to know that you shouldn't be

worried because the Lord may come soon, because there has got to be an apostasy first, because very, very soon that

But it doesn't say an apostasy, The Apostasy. Does it mean there is going to be the particular apostasy, and you shouldn't be worried until you see that this the particular apostasy is here. Well, how is anybody going to recognize that it is the particular apostasy. It doesn't make a great deal of sense, as a

of the word apostasy. And as a matter of fact the word apostasy ~~is~~ here is a Greek word, not an English one. The Greek word is apostasia. And this word, this Greek word, apostasia, is not translated, falling away, any where else that I know of. And actually it means a departure. It doesn't mean a falling away at all. It means a departure. And of course an apostasia is a departure from the faith. So a falling away may be a departure from the faith.

The same ~~word~~ word (9) is used when ~~Jesus~~ Peter came out of prison and the angel came with him out of prison, and they come to the garden and the angel apostasizes. Our English translates the angel departs. It doesn't mean a change of mind. It means simply a change of place. It is a departure. That is what this Greek word apostasia means. From it is ~~derived~~ derived our English word apostasy, which means a departure in faith. Among the ancient Greeks, the word is very commonly used to mean a transfer of allegiance when there is a rebellion. They very often call in an apostasy. A departure. It is very often used in a figurative sense. Rarely, but sometimes in a literal sense. A departure. So when he says, let no one deceive you, because first will be the departure will come, and the man of sin be revealed, the son of perdition. "That man of sin be revealed - who opposeth and exalteth himself above all that is called God, or that he is worshipped. So that he ~~is~~ as God sitteth in the temple of God, shewing himself that he is God." They wrote that's exactly what the emperor ~~did~~ did shortly after Paul wrote this. ~~And he~~ He went into the temple of Jupiter and he said I'm Jupiter. And he told people to worship him. The Romans did for about two years, and then they killed him. But he thought he was God. He told everybody he was God. Today . If this is a sign, than the

Thessalonians shouldn't be worried for fear that the Lord is coming right soon, because they hadn't yet had an apostasy, and they hadn't as yet had anybody who claimed he was God, but within ten years after

. You see that obvious interpretation doesn't make sense. But what it does mean is, Don't think that the kingdom of God, that Jesus is here and you don't know about it yet. You're in a different part of the world. Don't think that because his kingdom must be set up here, until there is first a departure, that is the rapture of the saints, and the man of sin is revealed, who will, the Anti-Christ who will be revealed before He comes back with his saints, but after His coming back for His saints. And so the Anti-Christ may be well-known to the world before the rapture but they will not know then.

He will not be revealed as Anti-Christ, until after the Saints are gone. Otherwise a dozen other passages which say, Always be ready for in such an hour as ye think not, he's coming, are all done away with by these interpretations by one passage here, which says, don't believe he's coming until the Anti-Christ is revealed. Now we could spend a couple of hours on this passage but we don't dare take the time because we have much ground to cover. I just want to point out briefly that if the one passage contradicts a dozen others, there is contradiction in Scripture, but I don't think it does. I think that a reasonable interpretation of the passage makes no promises, and it tells about things that take place

12¹

. Well, that's

II Thessalonians 2.

8. Conclusion regarding the Rapture. It is a fact. I Thessalonians 4, clearly teaches that we shall be caught up to meet the Lord in the air. If we have died, we will be resurrected in our bodies. If we are living, we will be caught up bodily. The rapture is a fact. It is clearly predicted. The time of the rapture is unknown. We are always to be ready for we don't know when it will happen. How long an interval there is between the rapture and the return of Christ to this earth, is a matter

.(13). And it is not a point on which a break in fellowship should

be made. It is definitely not. . But
 there is no reason in the world to do , that they should
 at least negotiate themselves to carrying on a decent Christian work, if they want
 people in this group that believe in a pre-tribulation rapture. It is perfectly
 legitimate. We have the perfect right to say we only want people in this group who
 believe that Christ was crucified Wednesday instead of Friday. Or a perfect right
 to say we don't want people in this group who believe the correct method of baptism
 is to go forward two times into the water, or backwards two times. Or various ways.
 There are various groups that have been formed with a particular method. There is
 no reason why a particular group should not associate together if they

to follow this particular .(14) But we have no right to
 break with people who didn't. No right to ~~manong~~ not recognize them as wholly
 Christians. I question whether we can certainly say a person is very unintelligent
 and doesn't believe in a rapture. He should be able to look at the evidence
 and see that there is going to be a rapture, but as to when the rapture is, ~~on its~~
 the
 relation to ~~his~~ coming of Christ, I don't see any other reasonable interpretation
 about the rapture. But that's no reason to break fellowship.

S-138.

Capital K. Conclusion regarding the Kingly Office of Christ.

I think it is helpful to distinguish between the three offices. And many a
 book of theology says that Christ is reigning now. He is sitting at the right
 hand of God. He is controlling the universe. He is the king. God is controlling
 the universe, but Christ in his office as king, is yet to be manifest at his return.
 He now is our prophet. He tells us what he wants us to do. He is our priest, who
 makes us right with God. He has the right to be our king, and we should take what
 he tells us as prophet and try to carry it out, and to recognize him as king. But
 his actual acting as king with force, seems to imply for us is a matter for the
 kingdom. I think that that is important, but it is not a thing to break fellowship

if it ?
 But it is a thing that helps us in the understanding of Scripture, making the
 kingship of Christ a present

Roman X. The Humiliation and Exaltation of Christ.

This we will have to barely touch on.

2(Question: ~~Human~~ You mean the conclusions of the World Council at
 Evanston. Yes, the theme was the second coming. Much to the disgust of most of
 the American leaders. A lot of the European leaders wanted that theme. A lot of
 Americans thought that when there were great vital subjects such as Social Justice,
 and doing away with war, that it was silly to talk about such a matter as this. But
 that was the theme that was taken, and the differences among the people was so great,
 and the conclusion they tried to work out to please everybody. And I doubt if it
 really settled it. Certainly there are people who are abundant in evidence who have
 made statements that this one. This is an idea of a man coming down from the sky must
 not . There were other people there who thoroughly knew

. But to get a conclusion, you just won't.

? ?
 Sheller Matthews, the dean of the University of Chicago Divinity School, some years
 ago wrote a little pamphlet on Pre-Millennialism, which he tore into. But what he
 tore into wasn't pre-millennialism, but what he tore into was the Biblical teaching
 of the return of Christ. He said this idea of a man coming out of the sky is
 utter nonsense. He said what we need is an improvement of relations of men who are
 here upon earth. And he said, people talk about plucking brands from the burning,
 but what we need to do is put out the fire, by ~~in~~ doing away with ~~many~~ bad social
 conditions. Improving the slums. And all this sort of thing. Of course, it is
 miles away from Christianity. But there are true Christians who do not have the
 understanding , but if they read their Bible they can
 get it. It is too bad that this social gospel business has so confused some
 people's minds, with partial views about the Lord's coming, by those who ~~do~~ really
 do believe in an actual Lord, returning back.

I heard a sermon about it. In a church there was a godly young minister
 preaching wonderful Christian sermons, and there was an elderly minister in the town.

It was a resort town. And he invited this man as a ~~man~~ courtesy to come and preach in his church. And I guess that the man had come and heard him once and twice, preaching about the return of Christ. Well, I heard the man's sermon. He said, what is the return of Christ? He said, it is not the coming of a man from the sky? He said, it is the return is when prohibition was adopted. That was the return of Christ. He said, when the league of nations was founded. That was the return of Christ. And he went on. And he gave one another, and he was emphatic for 40 minutes on all the solutions which are returns of Christ. And this idea of ~~an invisible~~ ^{a physical} man returning back. The man who invited him, didn't invite that particular minister again to his pulpit. Because he was a real Christian believer.)

5¹(Question: There are very Godly people who hold that view. But I do not think that you will find it in the New Testament. That is, you find constant stress in the epistles of His priestly work, and our coming through him, and of Christ living in our hearts. Constant stress on that. And you find a great deal of stress on the fact that he is going to come in His kingdom. He is a king, yes. But that he exercises to any great extent now, I don't think you find. But only two or three verses on which such a belief could be hung and it would be an inference in that regard. While you find dozens of verses stressing his present work and intercession and his priestly function, and his dying in our stead, and you find at least 25 or 30 scriptures which point to (6¹). So I personally feel that it is an erroneous view, that he is not exercising his kingly function. I think king for us , and I think that he is going to for us, but I think that now he has chosen to give us now a time first of the persuasions , before the coming.

7¹(Question: You would have to know the particular case. It is hard to judge in , because there is great confusion in the world, and there are ~~man~~ very, very godly true Christians who have been left in some part of the world where they have ~~man~~ ^{seemed} practically alone in their preaching. And all around them people are denying the truth, and then they hear neo-orthodoxy and it sounds so much like what they are teaching that it gives them new hope and

encouragement and they adopt what they have found . They are real Christians
 f . But there are not a great many. For every
 one of them I would say there are ten, who are using the neo-orthodox eschatology
 and are not anything at all like . And then, too, there
 is in this ~~an~~ about it, that most people who are in active Christian work, at some time,
 had something of a real belief in the Bible. They may have lost it in their
 Seminary days, they may have been taught in such a way as to deny it all, and give
 it up, but somewhere they had the belief in . And
 there is a tendency to revert somewhat if they haven't been ~~thoroughly~~ thoroughly
 indoctrinated in the unbelief. And so you find great ~~confusion~~ confusion of ideas, but
 you don't find - you can't draw a sharp line, and say, all those on this side,
 believe nothing, and all on this side believe this. There are all kinds of shades.
 And only the Lord knows which ones are actually saved. But the Lord wants us to
 make a clear cut testimony which can attract to it those who will
 and bring us to an understanding .

S-139. 1/7/58.

We want to get over the rest of this course, because we are at a particular
~~disadvantage~~ disadvantage that instead of getting Systematic Theology I, II, III, and IV,
 we are going in reverse order. And as a result, you can't finish one semester in
 the next semester. You have to start another area. Consequently we must finish
 all that we can cover of this subject. Now I had intended to take as number 10,
 the exaltation and humiliation of Christ, but I'm going to skip that. Most of the
 material in it are - You know II Corinthians ~~8:9~~ ^{8:9}, and Philippians 2: 6-11, speak
 of his being and of his being exalted. And many books of theology,
 a good bit of material about Christ under these two heads. His
 humiliation and his exaltation. Most of the material that would go under it, would
 be covered under other heads. So there won't be a great loss in losing this
 section, in number 10. But the one thing that I was intending to go into more at
 length in this was the matter of the descent into hell. He descended into hades.
 That I intend to go into at length, but I don't dare now. So I'll simply state that
 there are many who interpret that he descended into hell as meaning that he went to

the place of departed spirits, and so it adds nothing to the statement that he died and was buried. And it is not in the earliest anyway, but in a later edition. There~~d~~ are others, which must have something other in ~~mind~~ mind. And there are others who think that it means that Christ went to the place of departed spirits in order to preach to them. Well if he went there to preach to them a way to be saved, that is the second change, and the Bible says that there is no chance after death. It says that everyone is going to die, and after that the judgment. There is no ground in the Bible, for ~~the~~ ^a hope of a ~~coming again~~ second chance for any (3), or for purgatory which will enable one who is not fit for heaven at his death, to become so after death. And consequently it is pretty hard to interpret it from a Protestant view point, as meaning any second chance. Well, then, there are those who say it means he went to the spirits of the blessed dead [?] and told them what he had done, and how they were now to go to heaven. 3¹/₂

but in Hades, like Lazarus in Abraham's bosom. Well, we are getting into areas we know very little about. And I think that it is best to

in eschatology . There is no ~~sufficient~~ sufficient ground in Scripture to say, that Christ went and preached to departed Spirits. There is no sufficient evidence. But there are certain phrases that look sufficiently in that direction, that if some one wants to say as some very good commentaries do, that he went and gave a message to some departed spirits, we can't say they are wrong. We just say you can't prove it. But it is pretty hard in ~~a~~ any case to believe that what he gave them was a second change. Now that's very brief touching on this, and if there should be any of you who were ~~in~~ particularly interested in this or would like to look at the verses, and go into it further simply as a matter of your own desire, why if there were such, if they would give me a request in writing, I would sometime next semester, [?] rig a long period hour, and we could get together, and I would look into the references, in connection with it, though I have quite a bit already and be ready to make the hour worthwhile, but that would be ~~a~~ purely a matter of whether you are interested in going further into it. I think that what I said is all that is necessary on that. And we will skip over Roman ~~Number~~ Numeral 10, and instead we will call what would otherwise be called 11, we will call 10.

Number 10, The application of Christ's work to his people, salvation by faith.

You see up to this point we have been speaking about the work of Christ. And now we speak of the application of Christ's work to his people. Hodge calls the whole subject soteriology. The study of salvation. And under that he starts in with the coming of redemption, the covenant of grace, then goes on to describe the work of Christ, and then goes on to describe the application of it to the people. Berkhof divides it into two sections. He takes Christology as a separate section, the work of Christ, and then soteriology as a separate section, the application to the people. It is a matter of convenience of presentation, which we use, and in fact all matters of theology are so interrelated, that they cannot be put into water-tight compartments. There are many inter-relations between them. But I have followed Berkhof's suggestion on this point, and up to here I have discussed Christology, and now we go on to soteriology which also covers most of Systematic Theology IV. Half of you have had that last year. Justification by faith. But the portion of it that we don't cover in Systematic Theology IV, we want to summarize in these four hours. And I am placing at the beginning of it, what is not usually placed at the beginning of it, but it seems to me that it is the key, the vital point of the whole thing, and so I am calling salvation by faith as this point, in number 10. This is A. The distinction between soteriology and Christology.

It is purely a distinction which makes it convenient for to see, and yet there is much we want to know about Christ, that doesn't necessarily go under soteriology, and so for that reason I think the division . There is so much of soteriology that is the work of the Holy Spirit, rather than specifically the work of Christ. But I am not making a separate new part out of the course which has only a week left.

B. The Importance of Faith. Salvation by faith. I think that the usual course will start soteriology with the covenants, which are very important, or the new birth which is very important, or with the calling of God, or the order of salvation, and all these other important subjects. But there is more said in the Bible, about faith

than about all of these put together. And so I think that it is the central teaching and the right place to take hold

B. The importance of faith.

So under that, Number one. Its importance in the Protestant Reformation. This is the keynote of the protestant reformation. Salvation by faith. That does not mean to say that it is a new discovery. It has been central in Christianity from the very beginning. But it was a rediscovery of Martin Luther and Jacques LeFevre and others. I mentioned LeFevre specifically because he discovered it even before Luther. The importance of faith you ~~just~~ saw in the movie picture the other day. You saw Luther write in his Bible the words sola. The Latin word, alone. The Roman Catholics today say they believe in salvation by faith, but that it is a heretical doctrine to believe in salvation by faith alone. Now it is a fact that the Bible does not say they are saved by faith alone. It says that we are saved by faith. And of course Luther does not mean that we are saved by faith alone. It is the work of Christ that saves us. There is much that enters into it. But he means faith in distinction from any thing that is not faith. Faith in distinction from works. The importance of faith in salvation was the great positive theme of the reformation, along with the great stress on the Bible as the source. The Roman Catholic Church stresses faith and talks about faith. And the Roman Catholic Church claims that its teachings are based upon the Bible. And so (1st 9:75) a complete departure from the Roman Catholic Church. But it is the point of emphasis which is central to Protestantism. The emphasis on salvation by faith.

Number two. Its frequency in the Bible. Its frequency in the Bible and we will divide the Bible into two parts, a will be the New Testament. Small a, in the New Testament. Now what does the frequency see to the reference to faith in the New Testament. Well, we can look at a number of different words on this subject, but the two outstanding ones are believe and faith. In the New Testament the words elpis which is normally translated hope is once translated faith. So I think we ~~can~~ can disregard that ~~can build a doctrine out of it.~~ "Hold fast the profession of our faith. It should be of our hope. The word elpis would mean hope. But ~~the~~ leaving that out we find that all the other cases where the New Testament in our English translation

uses the word faith, it represents the Greek word pistos. And this Greek word pistos which is the Greek back of every instance of faith, in our King James Bible, this word pistos is translated in the New Testament ²³⁹ ~~250~~ times

. So you can say that practically all cases in the New Testament this word pistos is translated faith, and there are more than 239 ~~times~~ . 239 of them are actually where it is translated faith. Now that is a great many references. I don't know of any other doctrine of where you find a key word that is used as many times as that. But now you take the word believe. We know that sometimes the word pistos is translated believe. But take the verb, to believe. And this verb, to believe speaks [?] 3 times. But ordinarily it is a translation of pisteuo, the cognate verb to this noun pistos. And pisteuo we find in the New Testament is translated believe 233 times. So when you add that together you are getting up near 500. The others are etc. (13)

In the New Testament we read that he that believeth on him is not condemned but hath eternal life. Those say believe in God you just run your eye over it, and pick them at random, and you pick any number of verses. "He that believeth on the Son of Man."

[?]
Now ~~is~~ Situation in the Old Testament. In the New Testament, the word believe in its use, we said 233 times, and t

S-140.

Now this is just a brief indication of the tremendous importance of faith in the New Testament. Its great stress, and to look at the particular verses that makes this even stronger, "he that ~~hath~~ ^{receives} ~~saith~~ the son and believeth on him", "He that believeth on me has everlasting life." Not merely he that believes me. He that assumes I am speaking truth. But he that believes on me. He that puts his trust on me.

uses the word faith, it represents the Greek word pistos. And this Greek word pistos which is the Greek back of every instance of faith, In our King James Bible. This word pistos is translated in the New Testament 239 times.

. So you can say that practically all cases in the New Testament this word pistos is translated faith, and there are more than 239 . 239 of them are actually where it is translated faith. Now that is a great many references. I don't know of any other doctrine of where you find a key word that is used as many times as that. But now you take the word believe. We know that sometimes the word pistos is translated believe. But take the verb, to believe. And this verb, to believe speaks in the New Testament. It is the translation of 3 times. But ordinarily it is a translation of pisteuo, the cognate verb to this noun pistos. And pisteuo we find in the New Testament is translated believe 233 times. So when you add that together you are getting up near 500. The others are etc. (13)

In the New Testament we read he that believeth on him is not condemned but hath eternal life. Those say believe in God you just run your eye over it, and pick them at random, and you pick any number of verses. "He that believeth on the Son of Man."

S-140.

Now this is just a brief indication of the tremendous importance of faith in the New Testament. Its great stress, and to look at the particular verses that makes this even stronger, "he that receives the son and believeth on him", He that believeth on me has everlasting life." Not merely he that believes me. He that assumes I am speaking truth. But he that believes on me. He that puts his trust on me.

Now b. Situation in the Old Testament. In the New Testament, the word believe in its use, we said 233 times and that makes up practically 2 full columns of Young's Concordance. All usage of the word believe in the Old Testament together ~~in~~ make much

less than half a page. Much less than a fourth, in frequency, the word believe in the Old Testament. I'm speaking of course of the English word. And the word believe in the New Testament. Far less than 1/4th as frequent in a book that is 3 times as long. So you see you have the word believe only used about 1/12th as frequently, and many of the usages are like - 6 of them are in the book of Exodus, in the 4th chapter where Moses said they will not believe in their heart, and the Lord said, they will believe the voice of the .(2) And then the people believed when they heard that Moses was God's representative. And that is to say that a great many of these cases have nothing to do with faith, as the usual word believe having to do with saving faith. And the situation is even more so when you look at the word, faith. Because the word faith we notice is used 239 times in the New Testament, and in the Old Testament, Young's Concordance, gives only two instances of the use in the English Bible of the word faith. It gives only two instances. One of them is in Deuteronomy 32 where he speaks of them as very froward, children in whom there is no faith. And then the one in Habakkuk 2: 4. The just shall live by his faith. Two instances of the word ~~m~~ faith, in our English version of the Old Testament. Now these two represent two Hebrew words, but they are closely related. One is emun, and the other is emunah.

This word emun is translated once faith, once truth, and three times faithful. And emunah is once faith, and 18 times faithful. So you see the idea of faith ~~in~~ which is so ~~man~~ stressed in the words of the New Testament is hardly touched upon in specific teaching in the Old Testament. But though the word, and the specific teaching is not there, the fact is. Hebrews 11 for instance, how even though the Old Testament does not state this, it illustrates it. It illustrates it and it demonstrates it. And the principles which the New Testament discusses and expound at such great lengths, are illustrated over and over, in ^{? most} ~~and~~ ~~ment~~ of the Old Testament so specifically explained, and even though the particular words is hardly used.

The word emunah, as we noticed, in 18 cases is used faithful, and in the one faith. There are 19 instances of it, as against 239 in the New Testament. And 18 are translated faithful. So you see how much less it is stressed in clear teaching.

But the fact is there. The New Testament does not say, I'm bringing you something new. The New Testament says, as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up ~~that~~ whosoever believeth on him. ~~With the serpent~~
As the serpent in the wilderness. It gives you an illustration from the Old Testament. Paul says, Abraham was saved by Faith. Hebrews 11 goes through the Old Testament, and records the Hebrews who had faith. The fact is common in the Old Testament, but the understanding of that .(5¹).

5¹(Question: Yes, the word trust is very, very close. Not identical but very close, and I look here in Young's Concordance, and I find that the word to trust, the commonest Hebrew word is . Trust. And that is used a good many times. And of many of those in the Psalms would be very similar to the teaching of faith. But it is not used a great deal in this sense outside of the Psalms. Take in Isaiah, "Thou trust upon the staff of this broken reed." Egypt Pharaoh to all who trust in him. Put not ~~what~~ thy trust in Egypt. Thou hast trusted in thy wickedness. Deuteronomy 28: 52, "thy walls come down, wherein thou trusteth." There are a few cases where it speaks of the trust in the Lord. But what I'm pointing out mainly here, that in the New Testament, the world and the teaching is very clear and very in the Old Testament the fact , though it is not so clear. You don't have ~~the~~ quite the number of verses , anything at all, though you have the idea, you have the activity.

The fact is.

Number three. The instrument of salvation. That is of course the great reformation teaching. We are saved by faith. It is the instrument of salvation. Without faith, no one can please the Lord. The just shall live by his faith. It is the instrument of salvation. Now that is important, to mention it under the importance of faith. But as to exactly what it means, it could be put under another head. So we won't take more time on it, but simply to stress that that is something that is stressed over and over and over in these verses in the New Testament that refers to faith. That we are saved by faith, and that faith - "He that believeth hath life."

It is very, very vital to salvation. I'm perhaps going ahead of our discussion & simply to call in the instrument. But that is what we later find is the New Testament teaching on the point.

c. Definition of faith. What is faith? Ordinarily it is a very good thing if you can know exactly what a thing is, and then proceed to find out about it. But in a case like this where you have much told about a thing, sometimes there are other approaches that are necessary before you can really give a satisfactory definition of it. And this is particularly true of anything involving words. Because words change their meaning. Words become broader, and sometimes narrower in their sense. We see that there is something called faith, or belief, which is of tremendous to salvation. Now what ~~it is~~ is it? Well, I have a number of heads under this.

Number one. Faith is not simply a name for a lower type of knowledge. I ask you how many rooms are there in the house in which you live. And you say there are ten rooms in the house. And I say do you know there are ten rooms? You say, no, I haven't counted them, but I believe there are ten rooms. That is to say in modern English, believe is used for a lower state of knowledge than to know. You are not sure. You don't know it, you just believe it. Well, that's not what we mean by faith, in the Biblical sense. A knowledge that is incomplete or . You ask me in the morning if you're - You ask me yesterday morning at 9:30, when I was not here, you say is your secretary in the office? And I say, I believe she is. You say, do you know it? I say, well I don't know, because I haven't been in the office yet, and I haven't phoned in. But I believe that she is there. Then I get here, and I find that her son was ill, and she wasn't able to come. So that she wasn't here. I didn't know it. I merely believed it. Well, that's not the Biblical belief at all. It is common in our English language. To believe something with less certainty than to know. But that's not Biblical belief. Biblical belief is not just a guess. It's not just something that seems probable to you. It is not simply a name for a lower form of knowledge.

Number two. It is not simply a voluntary act of the will. And here I think there is somewhat of a Roman Catholic error, which is perhaps quite common today. . If you are going to be saved, you ~~are going to~~ ^{must} believe. All right, what ever the priest says, I am going to believe. I must believe. Also in certain healing cults. We had a very excellent address here, about a year ago, on And I remember the illustrations which were given, in which, among many illustrations, one of them given was of a man somewhere in, I think in the west coast who had gone to a healing meeting and he had a cancer on his face, and he was told if you have sufficient faith, you will be healed. And someone had gone to investigate, and he had gone forward, and then was told he would be healed, if his faith was sufficient. And someone went and called on him, and they found that this was getting larger and larger, but he said, oh, I must believe if it is going to work

. He said, I must believe, and so he is forcing himself to believe something the opposite of his senses, and thinks that after all he is doing he is going to get the results . I heard some Christians/ Scientists say, You keep your mind fixed on this, and you believe it is going to be this way, and you don't let any doubts enter into your mind. That is not the Biblical sense to force your will so that it is contrary to reason and so that it is contrary to the evidence. There is ¹³ faith involved in the will, but it is not simply an act of the will.

Number three. It is not simply a matter of feeling. That is a very common idea of faith. You feel this. Therefore you have faith. Some people have this feeling. Some people don't have this feeling. It's not a matter of feeling. If you are truly saved, the probabilities are that you will have wonderful feelings. But if you don't in this life, you can be absolutely sure that you will in the next. But the feeling does not produce faith, it is not faith. It is a result of faith.

Number four. It is not a blind acceptance of authority.

A man told me that he was at medical school, and he told me that there was a number of Roman Catholic students there. And he told me there were brilliant people among them, doing excellent work, and they would often discuss religion, but when he

would bring up some point they would say, Well, that's what the church says.

S-141.

confused ideas about this. They try to tell you that at the foundation of science there must be faith because the scientist has assumed a regularity in the universe, and that he assumes this and that that is faith. I don't think that is true. I don't think that it is true science. But I think on the basis of having observed a certain amount of regularity and hearing others saying there is regularity, he assumes this. He puts a certain amount of confidence on it as a basis on which to go forward. It is certainly not a blind faith. But when somebody says to me, Is the door of that place open? I say yes, I can see that it is open. I know it is open. But when somebody says to me, Is the door open, I say go and look, and he comes back, and says yes, it is open. I have faith that it is open. I do not have knowledge, because I have not seen it, but I have confidence in him, that what he says is true, and on the basis of evidence I have faith. I have an account of God that he is the creator of the universe, that he knows all things, and he declares something. We can have faith that what he says is true because of who he is.

Some folks told me out in the west in the mountains of a group of men there who were hunters, miners, etc, and they said an Englishman came there, who was quite a dude, and he was dressed very jauntily, and they were rather amused at his clothes. He came out with his gun. He was going hunting. He came down into the gully and he ~~said~~ said, to them, "Can you tell me where I can find a deer?" And they said, if they were looking for a deer, they would go off here, or this wilderness, or this wilderness, these different places. They thought they would play a joke on this man, and they said, "Do you see this mountain here? You go right up to the top of that, and up there you will find a deer." And this fellow put faith in them. He had confidence in their wisdom. He proceeded to make that long, arduous trip up the face of that mountain. It was a pretty long distance to go up the mountain. And he pushed forward up there because he had faith in the testimony of these men that there was a deer on top of

the mountain. But of course they had utterly no way to know if there was a deer on top of the mountain. And this particular story, as I heard it, when he got to the top, he did find a deer there, and shot it, and their faces were pretty red, when he came and thanked them for telling him where ~~the deer~~ to find the deer. His faith was completely misplaced in that case, but he proceeded on the faith and he got his deer. Now there are people are who procede on misplaced faith, and false faith, and who get results. But it is ~~the~~ not the common thing.

I gave a talk at Westchester Teachers College to a group of students on a book they were always finding hard to study, "The History of Civilization." A book which tries to tear Christianity to pieces. And I just went through it, and showed, point after point, where the statements were absolutely unhistorical and absolutely did not fit the sources that they claimed for it. And when I got through, one of the girls came up to me and said, "You have certainly completely destroyed our faith in this book." And I think if I did that I think it was worth going there, to destroy all faith in a book which was not a reliable book. We are all too ready to put faith in any book. What the book says is true. The question is, who wrote the book, and what does he ~~in~~ know, and if we have a book written by the Creator of the universe, we do not know the facts in that we have not been there. We never saw Abraham. We never saw Isaac. We were not present when Christ was crucified. But we believe that the one who cannot lie, and who has access to the fact, and knows them, he is telling us the truth. And so it would be impossible for any line of knowledge to procede at a distance without faith, simply because no one of us has access to all the knowledge. We have to take the word of others, and we have to put faith in their word, in what they say. We are constantly putting faith in others. It is a common factor of life, but it is not a dependable factor in ordinary life because those in whom we put faith, are not dependable. They are only dependable up to a certain point.

But there is one who is completely dependable. So as far as knowledge is concerned, faith is not a guess. It is not a leap in the dark. It is not a ~~blind~~ act of the will. It is not an attitude that we take, in the hope that it will do us good. But it is knowledge based on evidence on the one who wrote the Bible. And so we read

in Hebrews, that they endured ~~him~~ ^{as} seeing him who is ~~an~~ invisible. They believed on the basis of the testimony of God and of his son. That is true today. Faith in the general sense is ~~man~~ belief on anybody's . And it may be good or bad depending on whether the one is dependable in whose testimony we put the faith. And so true faith must be based on the one who is true. And there is only one who is completely true, and that is God. And so the ~~Roman~~ attitude of the Roman Catholic Church, of faith in his church, would be a correct attitude if the Church were infallible and free from sin (6¹). There is only one thing from which we can derive our faith, and that is the Bible because it is the Word of God.

And so this is only a partial explanation, a partial definition. Yet it is a very vital part of the definition, of faith. And used in the intellectual sense, this is what faith is.

Number 6. Scriptural faith is not simply a matter of the intellect. This may be so ~~man~~ called dead faith, or dead works. It involves the whole personality. But it must involve the intellect. Dead faith, we are never told in the Bible, that dead faith will ever do anybody any good. But dead faith is far better than living heresy. But neither one .(7:75). If it is only the intellect it is dead faith, and there are those who know all the doctrines in the Scripture and can expound them beautifully. But they have a dead faith. You question whether it is a real faith, because if they really believed, you would expect them to act accordingly.

Number 7. Saving faith is not merely assent to certain propositions, but involves trust in every way. This is brought out by the great number of instances in the Old Testament, where we have the word trust used, that is pretty much parallel to our word belief in the New Testament. And James using the word faith in the general sense, shows how faith alone is valueless, because true faith must be living faith and must involve trust as well. A boy is in the door on the second floor of a barn which is a fire. And it is pitch dark. And if he jumps out, he is sure ~~that~~ he will land on the hard pavement, and will be seriously injured. He would rather stay there with the fire than jump out. But he hears his father's voice there,

and his father says, jump, I'm right here. Now he has faith. Not simply, he's not going to be saved because he has faith of a peculiar quality that deserves merit, that saves him. But he has knowledge of his father. He has experience with his father, and he knows his father is dependable. He knows his father is strong. He cannot see his father, but he knows his father loves him. And he hears the voice. And his father says jump, and he trusts the father, and he jumps into his father's arms. It is not the ~~father's~~ ^{boy's} faith that saves him. It is the father's strength. But the boy's trust is the instrument which enables the father's strength to save him. And the boy on basis of evidence of the voice of his father, and evidence of his past knowledge, proceeds to make the jump. And so whether faith is reliable or not depends on whether . Jesus said if you have faith as the grain of a mustard seed, you can move a mountain. That is not because your faith, but because the one in whom you have faith.

12(Question: He had trust in God. God said

It is a belief in the dark, but it is belief in the dark into the arms of one whose voice . It is not simply here is a man in a burning building. Now I must have faith that somebody will save me, so he jumps. He hears a voice, saying, I will save you, and he has faith in the one who . He could say, O I've got perfect confidence in you. I know you could catch me. I know you would, You wouldn't let me drop. But I'm going to stay here. Well, you wouldn't think he had faith. He wouldn't if he didn't . The action on it, is the evidence that he had faith. But it involves trust as well as the knowledge. It is not just giving assent to certain propositions, but he is putting his trust upon. It involves feeling. It involves will. It may not involve a great deal of trust, but it involves some. It is not a leap simply in trust, but it is a leap in the dark into the arms of one whose voice you hear. And he is confident that that one is there, and

m 14 (Question: He receives the testimony and expresses it. And that is the meaning of the illustration of the child and the father. That the child has confidence in the father. It is not just based on testimony. Some one told me about

a man being initiated into some kind of a fraternity. And they took this man and they led him up stairs. And up and up and up and up.

S-142.

And they said to this fellow. Now jump. Now they said, you are up here, jump. And the question was, what faith did he have in them? If he had faith in them that they would not allow him to be hurt

.($\frac{1}{2}$). Actually there is nothing there to hurt him, but he can't see it. As far as he is concerned, it is a leap in a they dark. For all he knows, they are a bunch of who are anxious to kill him. He is very, very foolish to jump. He has some evidence that those are people who are not going to hurt him. And it being a human situation, he may very well accept the . He may very well . But if he didn't have some evidence, he was very foolish to . Now a person has evidence that God is able to save. He has evidence of God's work among his people. It is not the thing he sees, but something that has God's word. And he endures in seeing him who is invisible. He proceeds to have the faith in God. And so it must have an element of thought in it. But an element of knowledge, but the element of knowledge needs not be very great. But if it is true faith it will be great .

1:75(Question: If he has faith in God's word and acts upon it, he is saved. If he doesn't have faith, why he isn't. But if he knew, it wouldn't be faith. If he saw it, as I see the door there. I see it with my own eyes. Then it is not faith. But if you tell me , and I put confidence in you, that is faith. It is something that is a testimony, not a . Well, how do you attain to knowledge . Well, that's another story - how to get there. But at present, our subject is - what is faith? And faith is knowledge based upon evidence. And it involves and element of trust.

Number eight. Saving faith must be faith in Christ. The Bible tells us that there is no other name under heaven, whereby a man may be saved. It says, he that believeth not the son, hath not life. He that believeth in him, is not condemned. Faith alone

can never save anybody. It must be faith in Christ. So saving faith must be faith in Christ.

Number nine. Saving faith receives Christ not merely as Saviour but in all His person and work. He that believeth on Him. Not merely the one who believes that Jesus died, but the one that believes on him, and puts his trust in him for eternal life. It is not an easy thing to put into words. But it is something that is greatly stressed, ~~And we man~~ in the New Testament. And we can gather together the different evidences and I think the summary that I've given, pretty well gives a summary of what .(4 $\frac{1}{2}$). That it is faith in Christ, in every aspect of His person and work. And it is trust, but involves a certain amount of knowledge.

4 $\frac{1}{2}$ (Question: Galatians 2: 20. "I am crucified with Christ." Now that's hard to tell whether it is my faith in the son of God, or the faithfulness that the Son of God shows me. And it is hard which of the two ways we should take it in that case. Because it could be either way. And as a matter of fact, both are true. It is His faith, and it is my faith. And the word emunah in the Old Testament, 18 times translated faithful, once translated faith. And the two ideas are very, very close together. My part in faith, his part in faith. The one word covers both.

(Afternoon class).

He says that admitting that Christ is the immediate and special object of those acts of faith which secures salvation. It is asked whether it is Christ in all of his offices, or Christ in his priestly office especially, is the object of justifying faith. This seems an unnecessary question. It is not raised in the Bible, nor does it suggest itself to the believer. He receives Christ. He does not ask himself of what special function of his saving work, he must accept him. He takes him as a Saviour, and as the deliverer from the guilt and power of sin, and from the dominion of Satan, and from all the evil of his apostasy from God. He takes him as his wisdom righteousness, sanctification, and redemption. He takes him as his God and Saviour. As the full, complete, satisfying, life-giving portion of his soul. If this complex

of apprehension and surrender were analyzed. It would doubtless be found to include submission to all his teaching, reliance on his righteousness and intercession. Subjection to his will. Confidence in his perfection, and devotion to his service. As he is offered to us as a prophet, priest and king, as such he is accepted. And as he is offered to us as source of life and glory and blessedness, of supreme object of adoration and love, as such he is joyfully accepted. Now of course that does not mean to say that one understands all this when he accepts Christ. That we cannot expect. But it does mean that as one sincerely receives Christ, he's not just ~~ing~~ taking a part and that's all. He is taking Christ. He is taking Christ, not only as his saviour, but as his Lord. He is taking Christ as his life. How much of it he understands, may vary from instance to instance. But he certainly will be anxious to understand more. And he will not be taking him with limitations, in his desire, in which he is taking him if he is truly saved. I think there is much harm done by all these illustrations where somebody gets up, and says, Does somebody want fifty dollars. Here it is. Take it. Now is it yours. Now will you accept deliverance through Christ. Take it, it is yours. It is not simple at all. The illustrations are excellent to bring out the fact that we can't earn it. It is a gift. It is an excellent illustration. And in particular cases where people have difficulty in understanding this, they are tremendously useful. But as used too generally, they can give an utterly false impression, that a person just as he is, can simply receive a pardon and that's that. It is nothing of the kind. One has to take Christ for everything that he is. One must depart entirely from his former life, and receive the new life and be a new creation. And so it takes Christ in all his aspects. That is true saving faith.

Now you may ask, how do you know then, whose got true faith. The answer is, we don't know. You don't know who has got it. You can know in your own self, as to whether you accepted Christ. But as far as anyone else is concerned, the Lord says, by their confession you shall judge them. By their fruits you shall know them. And their fruits do not give you a sufficient ground to make a conclusion that satisfies. You will find you were greatly mistaken in some cases. You will find people who you thought were hypocrites, or who you thought were simply

pretending to be Christians for the advantage they would get out of it, ^{or} who were completely wrong in their idea about Christianity, you will find as those who are truly saved. Then you will find those who you thought were real genuine Christians, who were hypocrites. You can't tell for certain who is a real Christian. The Lord knows. The Lord can see the heart. But true faith does not require a great deal of knowledge. And true faith will be seeking more, and more knowledge. It won't think, now this is all the knowledge I need.

The illustration was given of the man who went across Niagara Falls on a tight rope, and everybody saw him go back and forth two or three times, and they thought it is wonderful how he can walk that tight rope.

(11 $\frac{1}{2}$). Everybody ran. Finally one person said, sure, all right. . Then he had real faith. The others didn't have real faith in him. They thought he was pretty good. He did it several times. He could probably do it some more. .

.Now that's the kind of faith, we ought to have in all human beings, is the faith that has . But faith in Christ . Taking him in all of his person, and in all of his characteristics.

D. Saving faith is not a work. We are told in the Scripture that we are not saved ~~in~~ through works. Romans 4:4 and 5. "Now to him that worketh is the reward not reckoned of grace, but of debt." Of debt. He has done this work, and God owes us something for it. Well, does that mean the work has to be a physical thing to have that aspect. I've done a good thing and there's got to be a reward for it. That's work. But it doesn't have to be a physical thing. There's a story about the man who had a machine that wouldn't go, and he couldn't get it fixed and he ~~found~~ found a man who he thought could fix it. He said, Can you fix this for me? He said, Yes. In about a minute. And he took five minutes. And he said that will be \$25.25. He said, all right. I'm glad to pay it, but will you explain. And he said the

25¢ is for the cost. The 25 dollars is for the knowledge. He deserved the pay.

It was the work

S-143.

There is something good in me that deserves your favor. There is something good in me for which you must save. Paul goes on, "But to him that worketh not, but believeth on him that justifieth in the ungodly, his faith is counted for righteousness." This does not mean that we don't get saved because God sees what good people we are, in performing the good works and the law. That we don't get saved because we go to Church, but we do get saved because we have this good thing faith that deserves his faith. That makes faith a work. And Paul is contrasting anything good in us, that we could say deserves God's favor, with the pure unmerited grace of God. And faith is the means of receiving the pure unmerited grace of God. So it is to him that worketh not but believeth. Believing is not a work. It is not something that is a good thing in us, that ~~man~~ deserves credit of God. To him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Saving faith is not a work.

Philippians 4: 5, that is Romans 4:5. Also Galatians 2: 16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." It is what Christ has done. It is his unmerited favor, his grace which saves us. And not a lovely quality called faith that we have that requires approbation or credit from him. It is nothing good in us, but purely his grace. Saving faith is not a work.

Similarly Galatians 3: 5. "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he ~~it~~ it by the works of the law, or by the hearing of faith?" Faith is a matter than of our hearing what he has done. It is not a work, it is not something which deserves or receives credit from God, but it is merely the

means of receiving the free grace.

Capital E. Faith is not the ground of our salvation, but is its instrument.

Now the books of theology usually say, Faith is the instrumental cause, but I think that word cause can be easily misunderstood. I think that it is better to just say instrument. It is the instrument. It is not the ground. God looks upon this man. He's got faith. Therefore I must reward him. That makes faith a work. God gives a man his free grace. And the instrument by which he gives his free grace is this thing of favor, this thing of the man simply resting upon the promises of God. Simply leaning upon God, and letting God do it all. Nothing in my hand I bring, simply ~~a~~ to thy cross I cling. It is the trust in the word of God, and knowing that that word is (4 $\frac{1}{4}$), and receiving that which Christ has done. It is the instrument of salvation, not its ground. We took even less time on E, than on D, but perhaps we will make up for it by taking a little more time on F.

Capital F. How do we get faith? (How is faith received?) How do we secure faith? Number one. How does the unbeliever get faith? You come down from your hunting, and you come to this group of men, and you see them, and you ask them where you will find a deer, and they tell you. And you may have the intelligence to know that no one can tell you ^{where} ~~how~~ to find a deer, and yet you may think that maybe they had found one there so many times, they have good evidence for it. You may think they are dependable people. You may think they are undependable people. Very much in life depends upon who we put faith in. We can ~~no~~ make very serious mistakes in putting faith in the wrong people ~~in~~ life, and yet if we don't put faith in anybody ~~in~~ life, we can't get any where at all. You have to put faith in people in life, because you can't possibly do everything yourself. Now how is one to know that he can put faith in God. How can he know this is God's work? How can he know? How can he be sure,? That he can trust God? And the answer to that we find in the Scripture. Small a. Faith is a gift from God. Faith is a gift of God. You find some very learned people, who do not have it. We find some people ~~in~~ who have studied for years, who have tried to interpret the mystery of the universe, who have done everything they can to try to find the answer to the problem of life and they have not found it.

We find some very simple people, to whom God has given the gift of faith. I don't mean to say that it is only the simple who have it and those who are intelligent do not have. There are both types who do not have it. There are both types who do have it. Faith is a gift of God.

I'll call your attention to two verses here. Romans 12: 3. In Romans 12: 3 we read, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." It is a gift of God. And I Corinthians 2: 4-5. "And my speech and my preaching was not ~~in the wisdom~~ with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God." Faith is a gift of God. God gives it to some, and does not give it to others. You may question whether that is fair. You may question whether it is right, for God to give it to some and not to others. That is a matter we could study through, and yet find that we have no right to accuse God of unfairness. That we cannot. That God is just and God is fair. But aside altogether from the question of whether God is just and fair in what he does, it is a fact that he does this. It is a fact that he gives faith to some and that he does not give faith to others. And that there are some who have humanly speaking every opportunity in the world who do not have faith. And there are some who humanly speaking ~~having~~ have no opportunity to speak of, and yet you find them with a most wonderful ~~faith~~ faith. There is an inequality. It is a fact. And the fact does not mean that God is unfair. That is a different subject, that we are not dealing with now. I'm merely stating ~~the~~ the situation. But whether it means that God is unfair or not, does not mean that ~~in~~ we can say that it is not so. We have to recognize the fact that is that there is an ~~equal~~ ~~and~~ inequality.

If you were to stand everybody up on a line here, and you were to say, now, all the people in the world, stand here on the right, and when the sun goes down you run, and all of you who in five minutes have passed a certain mark will be saved, and those who don't get to that, will be lost. You might say that is absolutely fair, as

everyone would be perfectly equal in it, and those who reach that point would be saved and those who didn't would be lost. There would be no inequality. No unfairness. Nobody can say that the matter of salvation is earned. Because there is an infinite difference amount of ~~distance~~ between the amount of that people have. Between the affinity that people have to understand. Between the way they grasp things. Between the actions of things. Between the circumstances round about them, tends to make them responsive or unresponsive. There is infinite difference, between all the people of the world. And to say that this has got to be a matter, of God seeing who deserves it, and gives it to them, and doesn't give it to those who don't deserve it. It is not so.

10 $\frac{1}{2}$

. Well, that than

is the first fact about it, how the unbeliever gets faith.

Small b.

Number two. Faith is the work of the Holy Spirit. Now this is perhaps used in a little different sense than our ordinary English word, work, to say that is what he does. We mean the getting of it is ~~the~~ worked by the Holy Spirit. That it is won by the work of the Holy Spirit. The giving of faith is a work of the Holy Spirit. Galatians 5: 22. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." The Holy Spirit gives it. Does that mean that the middle of the Godhead gives the faith, and the other two do not? No, we turn to Hebrews 12: 2. And we read, "Looking unto Jesus, the author and finisher of our faith." Jesus is the author of our faith. It is a gift of God. It is the fruit of the Spirit. It is something of which Jesus is the author. And so the unbeliever receives faith as the result of the activity of the Holy Spirit, as the result of the activity of Jesus Christ, who is the author of our faith, as the result of the activity of the Father.

Small d (c). Faith is imparted through hearing the word of God.

Romans 10: 17. "So then faith cometh by hearing, and hearing by the Word of God." Acts 4: 4. "Howbeit many of them which heard the word believed, and the number of the men was about five thousand." We have then, four ways in which the unbeliever ~~the~~ gets faith. There are four aspects of the way in which the unbeliever gets faith.

Number two. Discussion of our part in the conversion of others.

What is our part? God gives us faith. We can't give them faith. We can't produce this fruit. But it is a fact that faith is imparted through hearing the Word of God. And God has given us a vital part to play in bringing the Word of God to the unbeliever, in order that he may use the Word of God in giving faith to them.

S-144.

and he will ~~me~~ declare and he will present and he will talk and he will never get him saved. And there are many a one to whom you will simply present the Word of God and they will gladly believe. And there is many a one to whom you will present the Word of God, and you will present it, and present it, and present it, and seemingly get no where, and then suddenly the light dawns, and they will come out to a glorious faith, because God gives it to them.

And so we have a part and a very precious part to do in presenting the Word of God, and also, in chopping away obstacles, that Satan and other people have planted and placed before them, in order to keep them from seeing the truth of God. But the actual giving of faith, is not simply something which we can produce by any argument. It is not something which we can implant like any sweet influence of Music, or by the giving of any drug, or by the strength of our personality, ~~me~~ or in any other way. It is something that God can give, and who only can give. It is a gift of God. I referred ~~me~~ you to the verse in Corinthians, in I Corinthians 2 where he said that his teaching and preaching was not with enticing words of wisdom but in demonstration of Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Because there is a faith that stands in the wisdom of men, that is only temporal, and does not last.

I Corinthians 3: 5-7. "Who then is Paul, and who is Apollos, but ministers by ~~what~~ ~~they~~ ~~believed~~, even as the Lord gave to every man? I have planted, Apollos

watered, but God gave the increase. So then neither is he that planteth anything, neither ~~am~~ he that watereth, but God that giveth the increase." It is a gift of God. It is the act of God in giving faith to those who he has given Christ before the foundation of the world. And a part of the method of which he uses, in giving faith, is using us as his instruments in bringing the word of God to them. And he raised us up for that purpose, and he sends us for the purpose. And it is part of his work, but the fact that the Word of God comes to some and does not come to others, and many to whom it comes it produces no effect whatever, and to others it produces tremendous faith, because it is God who gives the faith.

3 $\frac{1}{2}$ (Question: It's not that God looks at the people on the world, and says now all those who have a certain quality are going to be saved. Or all those who have a certain quality are going to respond at the hearing of the Word. But it is ^{belief} in connection with that of hearing the Word, he implants ~~him~~ ~~word~~ to those whom he chooses.)

4 $\frac{1}{4}$ (Question: There is the faith that I have in the ^{pilot} ~~man~~ of an airplane, which I ride. If I don't have faith in him, I won't get in the plane. And I drive a car, and somebody with me yells, look out, here comes an auto. Look at that corner there. What's going to happen? I say to him, if you have faith in me as a driver, be quiet! You don't need to talk that way. And if you don't have faith in me as a driver, you shouldn't ride with me. We have faith in human beings, but the saving faith, the faith that this is God's word, and we must trust it, and follow it. That is a different (5), which we can't produce. But he does it.

(Question: It seems to me, that it is running into some detail, because remember in our discussion last year of justification and regeneration and we didn't know which came first, but if there was chaos [?] do you think by regeneration coming first, regeneration produces the faith, in other words then they can't even have faith, yet God produces the faith in them, ~~am~~ ~~regeneration~~, therefore justification. Answer. Yes, God gives the gift of faith. Now whether that giving of the gift of faith is to be called a part of ^{regenerating} man, or whether it is to be called the key factor of our belief, is a matter of

. But it is the gift of God. And the word of God is proclaimed and people immediately rejoice and take it, and other people don't. And some people have heard the word and have not given any signs of responding, and then years later it blossoms out in their lives. God can regenerate when and where he chooses, certainly. But it is extremely unreasonable, if ever, that he gives faith apart from the definite work of grace. He sometimes gives it in response to a very small amount of faith. I heard two stories about the people in the war. I heard of one group of men who were in a boat, who were in a plane, and the plane came down in the ocean. And they were in the boat for about 10 days. And they didn't know whether they would ever be rescued. And among those people there was one man who had a Testament. And he read it to them, and told them about it, and they all sang together, and prayed to God, and prayed that they would be delivered, and after the war was over, those men tried to change, and several of them came back actively serving the Lord.

I heard of another case where a plane came down and they were about 10 people. And they didn't know whether they would be rescued or not. And they sat in that boat and they were scared to death, and they were saying what they would do if they ever got out of there. And there was no reading of the Word of God. And somebody saw those same people two weeks later, and they were in a saloon in a drunken brawl, and had evidently forgotten about it. The Word of God is the instrument in giving of faith. I don't think there is any Scriptural teaching, for that which is part of the . (8). That along with the word there is a sort of magical effect which it has. That the Word itself is going to

. I don't believe that . But I believe that in connection with the Word, the Spirit works, and

. Definitely, the New Birth is a miracle.

8 $\frac{1}{2}$ (Question: Dr. MacRae, then you say you cannot separate the will from faith. Answer. I question if you can, if the will can work without faith.)

9(Question: I don't know if we know enough about psychology, actually to say that. I would say this that the Lord gives faith, and the man who has faith acts upon it. I don't think that he could act upon faith before he has it. He trusts God

that at the moment of receiving beginning faith is an act. But is an act that

. A man has faith. A man doesn't become a

~~Christian~~ Christian by standing up, and saying, I'm going to take Christ. He's already

believed, but he is giving evidence that he believes. He doesn't understand it .
it is God's gift.

But all we can do is take the Scripture teaching that ~~God has given us~~. And the only

objection to its being God's gift, is that to our human mind it seems unfair, that

some people should have the gift and some people should not. But the fact of the

matter is that if you are going to demand fairness in the universe on this line,

you are going to have to demand a universe .(10) I

think there is fairness, but I don't mean fairness in that sense. The Bible teaches

that all have sinned and fallen short. That all the earth deserves punishment. That

God is not obligated to save anybody. That he would be perfectly just if we all

(10, but that his pure grace . And he

chooses

and he chooses

11(Question: I think that's the kind of psychology that is taught in
Ireland. Most psychologists today laugh

. Now they say that is .

That holds here's feeling, and here's thought, and here's will, and here's freedom.

And they say nothing of the kind. They say a man thinks, a man feels, a man wills.

But there is no . And they

are functions rather than . I think it is quite extended

. But I'm not sure that it centers . I'm afraid
that most people would.

12(Question: I think that 95% of the books do feel . And you
take the acts that you have and see how many of them were

because that was the way . Natural response. How many of them

were the result of your will. I think that the Lord wants us to increase the power of
the will a great deal, but I think that actually you will find that it is a very weak
will.

(Question: I don't think that's the Scriptural teaching. It is his gift rather than out belief.)

13 $\frac{1}{2}$
 (Question: That's right. When God gives us the faith we choose to do the will of God. We act as a result of the faith that he's given to us. "The natural man receiveth not the things of God." The natural man - sin is in every part of his being, and his whole mind, his whole will, is turned toward that which is evil. But God implants the gift. God gives the gift which turns him from that which is natural to him, to that which (14 $\frac{1}{4}$) and brings our will in line with his. And he does not save us because we do something good, or because we will to do something good, or because we have some good quality. But he saves us by means of the instrument - faith, which he gives to us.)

14 $\frac{1}{2}$ (Question: Well, that is more of next semester's course. Next semester we discuss anthropology - man and sin.

S-145.

And God is perfectly just if he ($\frac{1}{2}$) us all. And then as to whether it is just for God to choose some to be saved, you might say Jesus dealt with that with a parable in which he told about the man who hired people to work in his vineyard, and he said, I'll give each of you a denarius. Unfortunately, our English word is penny . But the Greek word is a denarius. He says I'll give you a denarius, to work through the day, in my vineyard. And after about two or three hours he goes out and hires some more people. And then two or three hours later he hires some more, until at the last hour of the day he hires still more. And then at the end he gives them all, each one, a denarius. And then of course, the people at the end thought it was wonderful. I did an hours week and yet he gave me a whole denarius. But the people who worked all day were pretty angry. They said, Look here, you've only given us a denarius, and we worked all day. He said, what's wrong with that. That's what you agreed to work for. That's what I told you in the first place. It was perfectly fair to ~~me me me me me me~~ give you a denarius. If I , why, that's not unfair to you. And as Paul said, The wages of sin is death, and death is what ~~me~~ we deserve, for our serves. But it is the Gift that God gives

The gift of eternal life, which he chooses to give to a great many. And we don't know who the ones are who he chooses to give it to. But he wants us to

to whom he chooses. And we may work

and work and work for years for someone and then they may accept. And someone else may accept immediately. But it is not his will that we should take two or three people and spend our whole life in trying to save them, instead of reaching out to as many others as we possibly can. Because we don't know who is to be saved. I mean that's just the teaching.

. We don't

deserve God's mercy, but we do deserve God's wrath. The wages - but the gift of God is eternal life. And he wants us to rejoice in the gift, rather than to

. A few little

things along the way.

.The interrelation

of mind and body

But God has revealed certain things and the best thing that we can do is to try to gather what they are, and to make them known, and show them how

. And he does clearly state it in words that whosoever will may come.

And that every man is without excuse for his sin, but no man has the right to say I can not come, because the very fact that you desire to come, is evidence of the fact that he gives you the gift that he wants you to come.

Number three. How does the believer get an increase of faith? You notice I said, How does the believer get faith? How does the believer get an increase of faith? Because the unbeliever has all sorts of faith, and you will find that actually, actually they call this an age of doubt, but you will find more people having faith in things that don't deserve faith, then ever before in history. I sat in the street car one day and saw the person next to me reading a little book on astrology,

which told him what the stock market would do on each day of next week. He figured out that it was in the stars. He put faith in that. He probably lost his money a lot quicker that way than he would have otherwise. But people are putting faith in everything under the sun. But saving faith, the unbeliever does not have, until God gives it to him. But the believer has it. And so our question is, How does the believer get an increase of faith? And this, there are certain of the same points that we looked ~~at~~ at and additional ones. The same ones I'm going to give again, we can rush ~~them~~ over them rapidly.

Small a. It is the gift of God. There's this difference. We can not tell whether God chooses to give the gift of faith to any particular believer now. But any believer who has faith we know that it is God's will to give them an increase in faith. But it is God's act, the gift. These same verses illustrate this, and I'll add one additional one. Romans 10: 17, we already looked at, - no, it is Romans 12: 3. "-according as God hath dealt to every man the measure of faith." God has given faith, but God will continue to give faith. And we must pray that he will give it more rapidly, and to utilize the faith he has given. I Corinthians 2:4-5, "My ~~faith~~ speech and my preaching was not with enticing words - but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." And then I Corinthians 12: 4, 8-9. "There are diversities of gifts, - 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." Faith is a gift of God.

Small b. The fruit of the Holy Spirit. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness faith." It is the faith that we have when we are converted. It is the faith that is increased as we go on in the Christian life, from faith to faith.

Small c. Jesus is the finisher as well as the author. Hebrews 12: 2. "Looking unto Jesus, the author and finisher of our faith." Jesus, the finisher of our faith. But there is another part in that, which is good that we will look under as e.

Small d. It is imparted through hearing the Word of God. Romans 10:17.

"Faith cometh by hearing and hearing by the Word of God." We go out to the unbeliever and we give him the Word of God. And we hope that God will give him faith. And we pray that God will give him faith. And we present the word of God, in order to try to bring faith to him. But the believer who has faith needs more faith, and if he is going to get it, faith cometh by hearing and hearing by the Word of God. And the believer should never neglect the Word of God, which is God's instrument to the increase of our faith, through the word of God, - through hearing the Word of God. So this, d, as far as the unbeliever is concerned, it is our

(8 $\frac{1}{2}$), but as far as the believer is concerned, it is God's demand to us, that we use the means to increase our faith that he has provided. The Word of God.

Small e. If we desire more faith, we should fix our eyes on the promises of God. Romans 4: 19-20. Abraham did not stagger at difficulties, but looking to the promises of God, he wavered not through ~~unbelief~~ unbelief, but waxed strong through faith, giving glory to God." Faith is not something in us. It is the grace of God. We look to the grace of God. We look to his grace. We look unto Jesus, the author and finisher of our faith. He is the finisher, but we should be looking unto him. Thereby we receive more faith.

Small f. We should pray for faith, for ourselves and for others.

Luke 9: 11 and 13. I won't take time now to read those verses. But they end with how much more will the ~~Heavenly~~ heavenly Father give the Holy Spirit to them that ask him. We are to ask for the best gift. We should pray for faith for ourselves.

Mark 9: 24. "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." He had faith as a grain of mustard seed. And he prayed the Lord to give him ~~a~~ more faith. Luke 22: 32. Jesus prayed for Peter. "But I have prayed for thee, that thy faith fail not." We should pray for faith for ourselves and for others. Faith is

Small g. Faith is strengthened through Christian fellowship, and through observation of God's goodness to others. And maybe this should have been included

even under, it also relates to the unbeliever. Because there is many an unbeliever, who has heard the Word of God, and has not seemed to be interested, but has been finally reached through watching the life of the one who gave the Word and seeing that the life fits with the message. Through Christian fellowship, and through observation of God's goodness to others, determines how we live, ~~his own work in~~ ~~humanity~~ speaks in terms a lot louder than what we said. But if we don't say anything, than the way we live is not pushing God's word. We say the word and then live the life.

?

Capital G. The Results of Faith that this would be worth our

Number one. All the blessings of the gospel come through a true faith.

We could number them one by one, and go through them, and point them out. But we just don't have the time to put them all together. Salvation is by faith. Sanctification is by faith. Glorification is by faith. All of God's blessings to us are by faith. We read in I Peter 1: 5, "Who ~~were~~ ^{are} kept ^{by} God ~~through~~ the power of ~~faith~~ God through faith unto salvation ready to be revealed in the last time." In other words, not merely the salvation that we have, but the fully worked out salvation which is to be eventually ours.

Number two. It is faith that unites us to Christ. I mention this because it is the heart of the matter. Faith is the (13) which unites us to Christ. That Christ may dwell in your heart by faith. Faith is the instrument but Christ is the doer. It is his that saves us. Not our faith. Our faith is simply the instrument, but a mighty important one. That Christ may dwell in your heart through faith.

Number three. Through faith we can remove mountains. Matthew 17: 22.

If we are not accomplishing , if we are not stepping forward it shows us that we are not growing as we should. There are mountains in the way, which need to be moved, and with faith we can remove them. It is the instrument that God has given us. Matthew 17: 22.

Small a. Faith moves forward energetically when God's will is known.

A man who is in a group of 15 soldiers who are facing a group of a thousand, unless he wants to commit suicide, he will not move forward energetically too fast. But if he knows there is a group of 10,000 attacking from the other side, he is in a different situation, altogether. And a man who has faith, is not simply someone who is making a leap in the dark. I mean a Christian of course now. He's not a man who is making a leap in the dark, but he is seeing that in the dark which is vital. He is seeing God there. He is knowing that God is there. Without faith it is impossible to please him, for he who comes to God must believe that he is, and that he is a rewarder of them that diligently seek him. And so the one who has faith, and knows that God wants a certain mountain removed can step forward energetically, and can move that ~~mountain~~ mountain. A 50th cousin of mine left Scotland in 1745 after the rebellion of 1745 and went to Germany. His descendent~~s~~ who I guess would be the 53rd cousin~~s~~ of mine, was a Lieutenant in the German army in 1871, when they marched into France, and defeated the French army, and were marching forward. And this young lieutenant with two soldiers with him marched boldly up ~~him~~ to the gates of Versaille which had a strong fortification, and 35,000 troops in it, and he marched boldly up to it, and demanded its surrender. And the commandant thinking the Lieutenant must have great forces behind him, when he just takes such an action ~~as~~ as that, immediately surrendered. That was during world war I when the Germans were occupying Belgium. Someone in Belgium made a reference to that act of great heroism on the part of this German. And the Belgium's replied, It wasn't a German at all. But a Sootchman, who had done it. Well, whatever the facts be on that, this man marched up there, not with the strength of three men, but with the knowledge of the large army which was, not immediately behind him, but was in existence there, and had defeated the great mass of the French army. And the French forces in Versaille ~~na~~ knew about it. It wasn't simply his act, which under some certain could have been an extremely silly act, but it was an act which put into recognition forces which were not visible nor immediately present. And that is the situation of the Christian. He knows that if God wants a mountain removed, God has the power to remove that mountain, and it may be God's will that a simple weak human instrument be the force

that will remove that mountain. John Knox cried, "Lord, give me Scotland, or I die." And Knox stepped out in faith, and won a whole nation for the Lord doing that which was in accordance with the Lord's will. Hudson Taylor went into China, and China was closed. Foreigners were not allowed in. But he prayed. He knew that it was God's will that the Gospel should come to all the earth, and he prayed the prayer of faith that God would open the way, and gather the forces that he could to do it, and entered into China, when other agencies were along the sea coast. He went clear into the interior, with the establishment of the China ~~Amah~~ Inland Mission. Faith moves forward energetically, when God's will is known.

Small b. Faith seeks to win God's help when his will is not known.

There are certain things that we know. It is God's will that nations be won for Christ. It is God's will that many be brought to the knowledge of Christ. There are many things that we know that are God's will. There are matters in our lives however that we don't know whether they are God's will or not. But we know that God is all wise, and God is all loving. And that we have two phases of God. We seek to win his ~~human~~ help, and to bring ourselves into such conformity to his purposes that he can safely give us the thing that we desire. True faith, that is, takes God into account, at every step.

Small c. Faith is content and happy when it is clear that something is not God's will. The human being without faith in God desires to attain a goal and he fails and he is miserable, and his life seems absolutely worthless, and he is just disgusted and ready to turn against everything. But the man who has true faith knows that if he does his very best, and steps forward as strongly as possible, to attain something and it is clear that it is not going to be attained, he knows that God has a different plan. And he knows that God's plan is best. And he is not upset or disturbed, because he endures as seeing him who is invisible, and knows that God's way is best, and that God has a purpose in it, which is better than he himself would make.

Hebrews 11 takes a whole catalog of Old Testament (6 $\frac{1}{4}$)
with hardly any of them is the word faith used in the Old Testament. But Hebrews 11 and in connection

shows how faith was the very essence of their lives. Faith was the principle that ran all through it, and Hebrews 11 tells us that without faith it is impossible to please God.

11. Repentance.

A. Its importance.

If you look up the word, be converted, to convert a sinner, or the one to be converted in the New Testament, you find that it is used nine times in accordance to Young's Concordance. If you will look at the phrase to be born again or to be born of God, you find that it is used 14 times in the New Testament. But you find that the noun, repentance, metanoia . The Greek word metanoia, which is always translated repentance, is used 24 times in the New Testament. More than converted and being born again put together. And that in addition to that, the verb repent, metanoeo, is used 34 times, in the New Testament. I'm not saying that repent is more important than being born again, or being converted, not at all. But I am saying that there is great stress on repentance in the New Testament. 24 times, the noun, 34 times the verb is used.

B. It is much stressed in the Old Testament.

You are ~~am~~ all aware of the great part the Old Testament plays in the preaching of the Gospel. And I don't think it is necessary that I read you references, but I'll give you two or three to write down. Deuteronomy 10: 16. II Kings 17: 13. Jeremiah 8: 6. Ezekiel 14: 6 and 18: 30. These are of course only a few out of a great many references you know about.

C. It is frequent in New Testament Preaching.

Small a. In the preaching of John the Baptist. Matthew 3: 2 and Mark 1: 15.

Small b. In the preaching of Christ. Matthew 4: 17. The Lord said - "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." I believe that is a message that he said, not merely for people then, but which he wants unbelievers today to hear. Repent for the kingdom of heaven is at hand. And which I believe he wants believers to hear. Repent, for the kingdom of heaven is at hand. And in Luke 13 we have a very interesting passage, in the beginning of ~~the~~

Luke 13. "There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices." In other words, Pilate had massacred these Galilaeans. ~~And~~ ~~He~~ Jesus answered said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay, but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay, but, except ye repent, ye shall all likewise perish." The stress which our Lord lays upon repentance, is extremely great.

Small c. In the preaching of the apostles, when speaking to the Jews.

The apostles, when speaking to the Jews, stressed the note [?] of repentance. Peter at the day of Pentacoste, "Repent and be baptised, everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And in Acts 3: 19, he said, after healing the lame man, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." We find Paul ~~and~~ over in Acts 20: 21, he testifies to the Jews, "repentance toward God, and faith toward our Lord Jesus Christ." And in Acts 26 - no that comes under the next head. We won't put it here. Acts 20: 21, shows Paul preaching to Jews, the repentance.

Small d. In the preaching of the apostles, when speaking to the Gentiles.

You will sometimes hear the statement made, that the message to the Jews, was repent, and the message to the Gentiles was believe. But we have noticed that to the Jews, there was the message repent, yes, but surely, also, believe. No Jew was ever saved without believing. And as far as the Gentiles are concerned, I only read you part of Acts 20: 21. Paul said that he was testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Well, we won't build too much on that. In Acts 26: 20, we read, Paul says, "Whereupon, O king Agrippa, I was not disobedient u to the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of ~~the~~ Judaea, and then to the Gentiles, that they should repent and

do works for repentance." Acts 17: 20, we find Paul speaking to the Greeks on Mars Hill, about as far as from a Jewish background a person could be. They brought him to the areophilus and they said may we know of this new doctrine where of thou speakest. These philosophers, the epicureans and stoics. Definitely he is speaking to the Gentiles. They said what will this babler say?

S-147.

Certainly it is clear that repentance was frequent in New Testament preaching and not only to the Jews, but also in preaching to the Gentiles. In fact I think we can say as a number 4, - 3 was frequency in New Testament preaching.

Number 4. Repentance is absolutely necessary to salvation. Hebrews 6: 1. "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works, and of faith toward God." Repentance and faith. Both are essential to salvation. And then in Luke 13: 2-5, in the passage we just read, Jesus said, "Except ye repent, ye shall all likewise perish." Now it is true, that in speaking to Cornelius, there is no evidence of any stress on repentance, on that particular occasion.

Here's a matter of methodology. Let me say this. Ordinarily when we start talking about a subject, the first thing to do is to define the subject, and know what you are talking about. That is ordinarily the first thing to do. But, it depends somewhat on the nature of the material, with ~~which~~ which you are dealing, what is the right course. You pick out something that is ~~mentioned~~ mentioned twice in the Bible. You ~~m~~ pick out a word that is mentioned two times in the Bible. And you ask me what it means. Now that's one thing. But when you take a subject like repentance, that is mentioned over and over and over, we have an important~~e~~ reason to find out what it means, by seeing how much is stressed. But what we are dealing with is certain new Testament words. And we may know that repentance is tremendously importance, from the stress laid on it, and yet we may not know what it means. We can gather all the instances of it, and then we get to work to define it. Well, I think the same thing is true of dealing with something in the natural world. Somebody

says, What is a ~~human~~ horse? I don't know how many of you here could define a horse. I know that when I was in high school I asked a friend to define a horse, and he gave me a description of it, and I immediately said, why wouldn't that fit a . Why wouldn't it fit a cat? How are you going to define a horse, to make it plain that it is not a cow, or a zebra, or a gireffe or something else that you are talking about. When I was a student everybody could recognize a horse without a question. We knew a horse when we saw it. But to give a definition of a horse, that would distinguish it ~~in~~ to someone who didn't know what a horse was from another sort of a thing is difficult. Well now, you set out to give a clear definition of a horse, and you look at that particular horse, and you describe it. Well, you say what is the color of the horse, and you compare it to see how you can tell. Well, in order to be sure of the color, you have got to see a lot of horses. You cannot necessarily define a horse, in advance, and then proceed to force the material into your definition. It is often good to look at the material, before you make the definition. If there is something that puts that material into one category, like in looking at a horse, people will universally recognize horses.

(4 $\frac{1}{2}$). And you take those, and look at them together, and to see what they have in common, and ~~what's~~ ^{what's} different. It isn't size that makes a horse, it isn't color that makes a horse. What is it that makes a horse distinct. Well, you get ^{4 $\frac{1}{2}$} and study them, and see what the common factors are. And when you have a word in the ^Bible, it is very easy to take one verse, in which a word is used, and proceed to make a definition of the word, and then go on to study it and then find it doesn't fit other cases. So for that reason though there is a definite methodological subjection to discussion the thing before we know what it is, It is profitable to do, when you have something to put them in one category by themselves. Like the use of a word in the Bible for a certain type of object. That you pick up and study. For as you study it, you may find reasons for 5. that does not fit into a category.

B. The nature of repentance.

And here I have the Systematic Theology by the late Dr. Thiessen, formerly of

Wheaton College, and he has a section which he calls, The Meaning of Repentance, and here is what he says. He says, the standard dictionary defines repentance as, "A sincere and ~~thru~~ thorough changing of the mind, and disposition in regard to sin, involving the sense of personal guilt and helplessness, apprehension of God's mercy, a strong desire to ~~avoid~~ escape or be saved from, it, and .6.

Then he says, except for a cumbersome, this is a fairly good definition. But I think that it ~~is~~ indicates the fact that it isn't just a simple thing, that you can just define in one instance, but I think that most of us have a fair idea of what it is. ~~In~~ Repentance is, certainly I think, you must include all the others in this definition. "A sincere and thorough changing of the mind, and disposition in regard to sin." Repentance literally is just a turn, to change the mind. But it isn't repentance when I intended to have lemon pie for dessert, and decide to have apple pie instead, that's not repentance. It is a change of mind. There is more involved as Hebrews 4 - now the ~~Hebrew~~ Greek word, metanoia just means a change. But as used in the Bible we find these elements enter. I think that this ~~is~~ definition is really - just about all of it is necessary for that which I think any reader of the Bible will recognize is meant by, a sincere and changing of the mind and disposition in regard to sin, involving a sense of personal guilt and helplessness, apprehension of God's word, a strong desire to escape or to be saved from sin, and voluntary abandonment of it. Now that I think is - I think gives you an idea of what repentance is.

Number one was its definition.

Number two. It involves the whole personality. The word metanoia can simply mean a change of mind. But repentance as taught in the Scripture involves the whole ^{You} personality. It involves the mind. ~~We~~ can't repent without your mind changing your view of sin, God .(8). This is a very vital part of repentance, is a change of intellectual attitude, but there is also an emotional attitude. Repent does not simply mean you look at things differently than this. We think of repentance as connected with tears. We think of it as attended with real genuine sorrow. There is a real intellectual - There is a real emotional aspect of any true repentance. Sorrow for sin, and desire for pardon are aspects of repentance. The great penitance

psalm. Psalm 51. The great psalm of penitance of David. And when Saint Augustine was dying, the last month of his life, he had the penitential Psalm in the Old Testament, written in large printed type of letters, and placed up on the ceiling of his room, so that as he lay in bed, his eyes could wander over them, and so that he could read over and over these penitential statements of . And when Calvin

Because the emotional element of repentance is as strong as we know there. We know it. It's intellectual. We know it. It's done. Yes. But God wants us to have a genuine and deep sorrow for the sin that besets us. For the sin of rebellion against God, and turning against him, and fighting against him, which is common to all unbelievers. . The sin of repeated and frequent doing that which we know is contrary to his will. He wants us constantly to be repentant for the sin that is upon us. And so there is an emotional element in it.

But there is also a volitional element in it. You sometimes meet somebody who has a long face and pays no attention to you, steps on your toe, rubs against you, and hits you, and almost knocks you over, and says, Oh, I'm sorry. And the way, they say I'm sorry is a (10 $\frac{1}{2}$) expression. If you have no feeling that there is any reality and certainly no evidence of any intent to avoid ~~a~~ it. A true repentance involves an effort to turn. An effort to avoid it. There is a volitional aspect. There is an element of will involved in the act. We read in the book of Hebrews, "You have not yet resisted unto blood striking against ." There is an element of thought, and element of feeling, and a very definite element of will. And yet when we say this, we should say number 3 -

Number three. Repentance is not a work. The Roman Catholic Church teaches that repentance is a work. A young man who lives across the street here, told me, the first year when we were here. Several of them came and went through the Seminary, and after they did, I had a nice chat with them, and I learned a little bit about their life over there. Now he didn't use the word repentance but I think he used the word attrition. I remember what he told me. He said, every Saturday morning at ten o'clock we do a work

And evidently of attrition. ~~Unfinitely~~ that's what required. Every Saturday morning at 10 o'clock they have to repent. That is a work that is required at that time. Now of course, there is a real value in that if said differently, for we should stop, and examine our lives, and see what is wrong, and pray the Lord to give us true penitance for what is wrong, but the way he said that, whether he meant it or not, I don't know, but the way he said it could be interpreted, as I have certain works to do. (12 $\frac{1}{4}$) I

do the work

12 $\frac{1}{2}$ (Question: Although I didn't gather, I think what he said was attrition, instead of repentance, ~~although~~ I think he was speaking in that instance, not of the performing of penitance which would be related to a particular , but of the matter of ~~nam~~ performing an act of regret for the

. But it is very interesting that in the Greek, the word ~~which~~ repentance is very clear, change of mind. But that in the Latin, to repent and to do penance is the same Latin word. It can be translated either way. Just as in English, many words are ambiguous. One word has two possible meanings, and you must learn by context which one to use. It is also in Latin, and in Latin, the phrase that Saint Jerome renders for repent is the proper Latin rendering of repent, but it also could be rendered ~~as~~ do penance. And in the translation, the Douay version, in each case they render it do penance. Except you do penance you shall all . Well, of course, that is very clear in mind, ^{that case.} in/ Perhaps an argument might be made. . But that does give weight to this idea of works. Here I do something wrong, and so I can do penance, and I

There is no teaching in Scripture, that repentance atones for sins. That repentance secures God's favor. That it is the work which . But repentance is something that is absolutely necessary - oh that's under the 4th point.

Number four. Repentance does not produce salvation, but is absolutely necessary. to it. Thiessen has a very good statement here. He says, we are not

saved for repenting, but if we repent. Repentance is not a satisfaction rendered to God, but a condition of the heart, necessary before we can believe unto salvation.

S-148.

So that repentance is absolutely necessary to salvation. Repentance before conversion, and repentance is something the Lord wants us to constantly to have as a part of our life, afterwards, but it is not a work that secures God's favor. It is not a means of getting faith. It merely .

$\frac{1}{2}$ (Question: Would you read that statement from Thiessen again? That last one. "Yes, he said, we are not saved for repenting, but if we repent. He said, repentance is not a satisfaction rendered to God, but a condition of the heart, necessary before we can believe unto salvation. He said, furthermore true repentance never existed apart from faith.

C. The means to repentance. How do we get repentance? On this Thiessen states the first most vital factor. It is a gift of God. How do we get repentance?

Number one. It is a gift of God. And here Thiessen quotes from William Evans.

William Evans says, How then is man responsible for bad habits. We are called upon to repent in order that we may feel our own inability to do so, and consequently to be thrown upon God, and to petition him to perform this work of grace in our hearts. We are commanded to repentance, so we can't .(1 $\frac{1}{2}$).

But we praise God for giving us to enable us to repent. You have done wrong, and you know you have done wrong, but you don't feel sorry for it. You will probably do the same thing over again. But you can pray the Lord to make you .

You can pray the Lord to enable you to truly repent. Certainly repentance unto life, is a gift of God. There is a repentance that everyone who makes a mistake is sorry that he made it up. At least he is sorry for the effects of it. Everyone who does wrong is effected by it. He is sorry that he did it.

There was a lawyer in Philadelphia, who in the last few years bought a plot of ground for \$40,000. And then he persuaded a township to promise to pay him \$40,000 a year as rent for the thing that the total cost him. And they promised to pay it to

him for 40 years. So he would get a million 600 thousand dollars for this for which he paid \$40,000 within the last two years. Now somebody reported it to the inquirer, or they found it out, and they wrote it up in big letters, in the Inquirer, and now the township of Upper Darby has fired the official who made the .(3) Now, has the official repented that he has made the agreement. Has the lawyer repented that he made the agreement to give him such a wonderful profit on his \$40,000. I think they are both sore that they got adverse publicity for it. They are both very sorry

.(3 $\frac{1}{2}$). But whether there was true repentance. We just don't know. And there are many cases where people are sorry that a thing was done.

. But true repentance is something more than that. of It is a recognition ~~that~~ the sin that is in us. A recognition of the wrong that is in our hearts, and it takes the Spirit of God to give us true repentance. It is something that we must seek. It is something that we must have to be saved.

Now there are individuals who acknowledge their wickedness and their need of a saviour, is that which immediately preceded their coming to Christ. And there are other individuals who do not give any evidence of a ~~firm~~ strong feeling of this type until after they have professed faith. But everyone, Cornelius, there is no evidence of it in the account. But everyone who believes in Christ, who truly believes, at sometimes/ had true repentance, whether it preceded the evidence of his turning, or whether it comes after. There are various attitudes by which (4 $\frac{1}{2}$). But we must some time. ~~repent~~ Except ye ~~repent~~, ye ~~shall~~ shall all likewise perish.

Number two. There are human elements which may help. It is just like in the case of faith. Faith is a gift of God. But we who already believed, can look to Jesus, and thus find our faith in . And we should look to him, to increase our faith. And fix our eyes upon him, and think of him. This helps to increase our faith. Thinking of the evidences of God's power, helps to increase our faith. There are many ways that we can. And then on the human side, we find that there are those things that are useful to produce repentance, but that none of them alone do. Jesus said that miracles would not produce repentance in Matthew 11. He said that even if one came from the dead they would not repent, in Luke 16: 30-31. But the Word of God

is an instrument used of God to produce repentance, the preaching of the gospel, often has its effect, thinking of the goodness of God for his creatures, the chastisement of the Lord. And I believe that we should pray as Christians that when we do wrong, the Lord will bring us to the knowledge of our error, and help us to repent, and if we don't then he will chastise, and will lead us through the chastisement to come to saving faith, because I believe that he does it, for those who he loves he chastises. And the chastisement is not necessary, if we reach the objective he wants us to have, apart from the chastisement. But how better off we are to have the chastisement than not to reach the objective that he has for us. And so chastisement may be a means to bring repentance to the sinner.

6 $\frac{1}{2}$

Thinking of God and what he is, and his goodness, and all that he has done for us. All of these may be used in reaching for repentance, but it is after all a gift of God.

Number 12. Regeneration.

A. Its necessity. The necessity of regeneration. John 3 makes it very, very plain to see the necessity of regeneration. God is speaking there to a pious Jew, and Jesus says to this man, Except a man be born again, he cannot see the kingdom of God, in verse 2. And in verse 5, he says again to Nicodemus, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. And in verse 7 he says, Marvel not that I said unto you, ye must be born again. Thus, 3 times in John 3, Jesus stresses the absolute necessity of regeneration. In Luke 13, there's stress on it, and Romans 4, But these three, and John 3 are so vital that I think that they surely establish the fact. The absolute necessity of regeneration.

B. What it is. What is regeneration? Regeneration is the Latin for a new birth. A new birth refers to the above (8 $\frac{1}{2}$), being born of God. These are phrases for it. What is this regeneration which is taught in the Bible that it is absolutely necessary? Well, regeneration is number one, the Communication of divine life to the soul. We find this expression in John 3: 5, we've just looked at. And John 10: 10. "I am come that they might have life, and that they might have it more abundantly."

And in the same chapter verse 28, "And I give unto them eternal life," ~~and~~ He says in the verse before, "My sheep hear my voice, and I give unto them eternal life, and they shall never perish." I John 5: 11-12. "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. The communication of divine life to the soul.

Number two. It is the impartation of a new nature or heart. You might make that two heads. The impartation of a new nature, and the impartation of a new heart. But I don't think it is necessary, because the term heart, means a man. It means the one who thinks, feels, and acts. And so the regeneration is, as we are told in Jeremiah 24: ~~7~~7. "I will take away the heart of stone, and will give you a heart of

(10). We are told in II Peter 1: 4. We are told that "ye might be partakers of the divine nature." Partakers of the divine nature, given a heart of stone, a heart of flesh instead of a heart of stone. It's called the ^{projection ?} ~~projection~~ of a new creation. That's ~~mahhad~~ a very strong phrase. The projection of a new creation. II Corinthians 5: 17. "Therefore if any man be in Christ, he is a new creation. Old things are passed away, behold all things are become new." Ephesians 2: 10. "For we are his workmanship, created in Christ Jesus unto good works," We are a new creation, if we have been regenerated. And Ephesians 4: 24. "That ye put on the new man, which after God is created in righteousness and true holiness." A new creation. Only God can make a creation.

Number four is a very important stage of warning here.

Number four. It is not a change in the substance of the soul. That is very important. God does not take away our soul and give us a new one. It is not a change in the substance of the soul. Hodge says in Volume 3, page 35. "As the change is neither in the substance nor in the mere exercise of the soul, it is the most intimate disposition, principles, taste or habit, which undermine all points of exercises, and determine the character of the man and all his . "

It is not a change in the substance of the soul. These phrases we use in the Bible are very, very strong. We have to give this word of warning, especially if you are

going beyond what the

. But surely this demonstrates clearly, C -

Capital C. Regeneration is an immediate act of God. It is rather different to us from faith, and from (13).

We are active in faith. We believe. We request and we believe. But no man could regenerate himself. No human being could possibly make a new creation. This is an immediate act of God. We are told in the Scripture, that we are born of the will of God, in John 1: 13. James says in James 1: 18, by his own will he brought us forth, by the word of truth. It is an immediate act of God. It is an act of God which is usually in connection with the word, but not necessarily. But it is an immediate act of God and the ~~efficient agent~~ (14) of regeneration is the Holy Spirit. We are born of the Spirit. John 3: 5-6 brings this out, and Titus 3: 5. You might look at both of those verses. In John 3: 5-6, we've already looked at the context. He says, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit." And in Titus 3: 5. "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."

S-149.

So regeneration is an immediate act of God but the efficient agent of regeneration is the Holy Spirit.

Capital D. The distinction between Regeneration and Justification.

Now justification does not belong here. Justification is in Systematics IV. And there we discussed it last year. This is an important review for those who have had it, but also important for those who have not. Regeneration and justification are two parallel lines, both of which enter into salvation. They are two parallel lines which differ strikingly. You never have one without the other. But they are clearly distinct aspects. Regeneration is a change in us. Justification is a change in our legal position. Thus, regeneration relates to state, and justification to standing. Regeneration relates to what we are, and justification to how we are considered before Christ. They are very, very different. Justification is immediately

sanctification unless you have first been regenerated, and no one is regenerated, but that the process of sanctification begins then and continues until it is completed. 1/9/58.

It is necessary to finish out this material on soteriology, and so as an assignment for six lessons I will sign a 160 pages in Hodge. That's only 27 pages a lesson, about an hours reading, a lesson. It is Hodge, vol. 2, page 313 - 378, and page 639 to the end of the volume.

XIII. Conclusion of the Semester's Work and Partial Summary of Soteriology.

The reason I am doing that is because our semester has closed on us too soon. We need a little more time and I think that we can get it at the end of next semester all right. But I must round out the work. And I have dealt with those matters that I thought were most important, for this semester, but there are some others which must at least be touched upon. So this is a sort of a catch all subject here, but we will have some material of considerable importance in it.

A. The effects of Sin. Any consideration of soteriology must start with a consideration of what sin is. If we don't know what we are being saved from than salvation means very little to us. I heard a story once of a boy who was standing beside his father on a pier, and the boy stepped back, and slipped, and fell over into the deep water, and he went down and he came up again, and went down again. And ^a ~~the~~ man there jumped into the water and saved the boy's life, and carried him back, and brought him to the father, and he said, here is your son. And the father looked at the boy. He said, Yes, but where is his cap. And the boy's cap had been lost in the water. And the man's attitude there was very clear evidence that he had no conception whatever of what the boy had been saved from. He had no realization of the fact that he might have lost the boy, or the cap would not have been at least mentioned in this matter. And I fear that there are many of us who hold the understanding of salvation is incomplete, very incomplete, because we do not understand that from which we have been saved. And there are many who spend great amounts of time arguing over details of the plan of salvation in ways which seem to me to reveal a lack of realization of what salvation really is, and how vital is that from which we are saved.

So in this concluding number on soteriology I want to put A, to stress that again, that the effects of sin is number one - Eternal death. And how you would describe it is difficult to say because I do not think ~~we~~ ~~in~~ that you have the factors with which you can understand it . But the Scripture certainly stresses it, that it is a terrible death. Eternal death which is deserved and necessary result of sin, and from which we are saved.

Number two. The loss of all ability to do good. The very (11 $\frac{1}{2}$), of the wickedness of sin. That is not to say that the coming grace of God may not enable wicked people to produce many things that are beautiful and lovely and fine accomplishments. But the mind of a man in sin is always toward evil, and towards that which is destructive, towards that which is to tear down. And it is so oriented that he cannot understand it or realize it. Ephesians says that he that lives in sin is sin. One has loss his ability to properly understand ~~him~~ the things of God. There is nothing in himself that is good. And after we are saved, we still, though we are justified, we have the new birth yet our constitution is still under the effects of sin. And it takes the whole process of sanctification before we are entirely removed from the effects of sin, which affects our understanding, which affects our readiness to ~~am~~ seek the things of God, and you will find that there is a rare person who is not tempted to turn away from the things of God after that which he may not consider to be wrong but which he will recognize as an utter waste of time. There is no point in it, there is no advantage in it. I am not thinking of that which is wicked, but to abandon the great things of God. The effects of sin, and the utter inability to do anything that is good, and the pit into which we have fallen

S-150.

Because our hope of salvation is not in anything that we do, but is in him.

And what he did for our sins, on the cross, paid the penalty for our sins, and not only entirely paid the penalty, but obeyed the law for us and won for us not only release from the penalty but eternal life. Won for us the union with him, the life for those in whose stead he suffered and died.

C. Ultimate Soteriology. This is some thing that we often do not think so much about. Ultimate soteriology, of which is so very clearly taught in the Scripture. Ultimate soteriology. There is a misunderstanding of this, the failure to know about this often leads to an utterly false impression of God the Father as a righteous judge, anxious to destroy us, for our sins. And Jesus Christ coming between and showing us his wonderful love, and rescuing us from God who would destroy us. And of course, the Scripture very clearly teaches something entirely different.

Number one. The covenant of redemption. The term which is used in theology to represent the agreement between the father and the son for our redemption. Jesus Christ is spoken of as the last sacrifice, before the foundation of the world. He was not sacrificed before the foundation of the world, but it is clear in Scripture, that the plan that he should die, and suffer, was made before the foundation of the world. In the 40th Psalm which the apostle expounded referring to him, he said, Lo, I come, in the volume of the book it is written of me. I delight to do thy will. John 3: 16 does not say that Jesus loved us so much that he got in the way of the Father's wrath and ~~manforn~~ protected us from the father's wrath, but it said, that "God so loved the world, that he gave his only begotten son, that whosoever believeth on him, might not perish but have eternal life." We read that when the fulness of time was come - we read in Galatians 4: 4, God sent forth his son, made of a woman. There are many other verses, which might be quoted, which makes it very clear, that it was God the Father who sent the Son, to be the Saviour of the world. Jesus Christ, just before his actual crucifixion said in John 17: 4, "I have finished the work which thou gavest me to do." While at the very beginning of his ministry in Luke 2: 49, before his actual ministry, he said to his parents, "Wist ye not that I must be about my Father's business?" There was a plan, there was a covenant, there was an arrangement before the Father and the Son before the Foundation of the world, by

which the Son ~~was~~ would come to this earth, and was here verifying him, the sin of those whom the Father gave him, and ~~him~~ to deliver through his wonderful work. So the covenant of redemption is a term which is used to represent a fact of Scripture. I call it ultimate soteriology because it is foundational, it is basic. It defines the work of God.

Number two. The covenant of grace. The term covenant theology is (4 $\frac{1}{2}$) about it a bit. I don't think it refers to these covenants. I think it refers to other covenants. There is so much teaching in the Bible about the New Covenant etc, but the term here is a meaningless term for many different people in many different ways. I don't think for reference, because all true Christians believe in the covenant of grace, whether they use the terminology. But the covenant of grace, is a covenant ~~made~~ between God and man. That he will save all who believe on the Lord Jesus. That he delivers us through what Christ has done, that he accepts Christ's work on the cross in our behalf, and this covenant of grace, is the means of salvation of all those who are saved at any time. Hodge has a section, beginning on page 366, which he entitles the "Identity of the Covenant of Grace under ~~in~~ all Dispensations." And ~~a~~ some years ago I was in a meeting of a group of faculty in an institution in which I was then connected, at which some one was very severely castigating the Scofield Bible, in which he said that the Scofield Bible taught that salvation was different in different dispensations.

(6). One of the men present there immediately turned to the preface of the Scofield Bible and read the statement about the dispensations which made perfectly clear that the teaching of the book was that there were different methods of testing them, in different dispensations, but that salvation is always through the death of Christ. No one has ever been saved in any other way, or ever will be saved in any other way, than by the covenant of grace. ~~It~~ It is unfortunate that there are some (6 $\frac{1}{2}$) in the Scofield Bible, which taken alone give an opposite impression. It gives the impression that one is saved some other way. But these are false impressions though because others show clear, definitely that only through Christ was anyone ever saved or will ever be saved.

I believe that all true Christians really believe this, even though some have made statements which suggest that if you push the fact, you would find that practically every one will agree that _____, because it is so clearly taught in the Scripture, that the Covenant of Grace was applied, as Hodge says, under all dispensations. _____ (7) whenever any one is saved, he is saved because Christ died on the cross for him. And so this covenant of God's grace is the covenant ^{between} ~~of~~ God and those who are saved.

Now just for completeness here, I've mentioned the third of these great covenants, but it doesn't go under this head. But is often mentioned with these, because the three sort of form a unity, and that it the covenant of works, and you know the covenant of works is the covenant that God made with Adam.

Next ~~is~~ the covenant of works.

The covenant of works is the covenant whereby Adam would continue in his eternal life, and Adam had one simple thing to do. One simple test that would be taken as such. And of course the Scripture teaches that in Adam all die, but we don't need to stress that, _____, because there is plenty of evidence to each one of us that we have sinned, and come short of the glory of God. Romans 7 describes our _____, describes the sin which _____, to anyone who is not completely _____, the evidence is sufficient to show that he deserves eternal punishment for his own sin. I should take that _____ we often look at it the other way. In connection with what was said this morning, C. S. Lewis has an excellent statement. He says, Supposing that people were to gather together, pay admission, and get together in a place and there was a great stage _____, that it was opened up, and the lights were shone upon a beast there. You would say that ~~the appetite was~~ something was wrong with the appetite of _____ when the normal appetite is so distorted, that people would sit back, and feast their eyes on the beast there, and would feel that it was necessary to go to a special meeting for that kind of purpose. Yet that is exactly in and what mankind has done

. There is a distortion there. There is a

twisting there, which is certainly contrary to mankind. There is certainly a testing which I think the Lord has allowed to remain through this age as evidence of
 , of the distortion.

Well the covenant of redemption then, and the covenant of grace are two vital matters with ultimate superiority.

Number three. The Divine Election. And the term election simply means choice. The divine choice, but that there has been a divine choice, is something which can hardly be denied. Jesus said unto thee, woe unto thee, Chorazin, and woe unto thee Capernaum, if the miracles/^{that} had been done in thee, ~~was~~ had been done in Sodom and Gomorrah, they would have repented in dust and ashes. They would have repented in dust and ashes. Sodom and Gomorrah. I tell you it will be more tolerable for Sodom and Gomorrah than for you in the day of judgment. Maybe it would be more tolerable for Sodom than Capernaum, but our Lord did not say that Sodom and Gomorrah would be saved. He did not say that they would be treated as if they had ~~been~~ repented. They are outstanding instances of terrible sin, to represent the grossest and violence. We think of Sodom and Gomorrah as cities in which ~~immoral~~ morality had reached such a low point, that God had to wipe them off from the face of the earth, yet Jesus

(12)

that if the miracles had been done in Sodom and Gomorrah they would have repented. God did not choose.

Why did He give the people of Capernaum and Chorazin a chance to repent and believe and be saved, and not give a similar chance to the people of Sodom and Gomorrah. We can't get away from it. It just is a fact that people do not have an equal chance. And if you are going to say that God is going to deal with everybody according to his just desserts

You cannot

The fact of the matter is that all have sinned, and all deserve eternal punishment.

And God does not

, and there is no reason why

. If were just, he would be

, but God chooses to elect

, and on what basis he

we are not told, but this we do know, that God is loving, and God is
 and therefore . It is not a basis of
 . It is not because we are so good that we are willing to believe
 . It is not because we have some good quality in us. But it is
 because
 . And we cannot
 .

S-151.

And some will hear it only once. And Jesus said, if the signs given in ~~Sam~~ Chorazin
 and Capernaum had been given in Sodom and Gomorrah they would have repented. ~~h~~ But
 the signs weren't given. So we have to admit the fact that there is an
 but we can believe that God is loving and kind, ~~h~~ and he treats us not according to
 our decisions, but .

1 (Question: Matthew 11.) Divine election is not a fact of observation which
 this verse brings out about Sodom and Gomorrah, but it is a clear teaching of the
 Scripture. The divine election. The fact that those - as ~~many~~ as believed, we read
 in Acts, were ordained unto everlasting life. The fact that Jesus said, of those whom
 thou hast given me, I have lost none. He said that all that the Father has given me,
 will come under me. There are many verses about it. We won't have time to go ~~h~~ into
 them today. We'll try next semester to look at them, although election is not so
 much of soteriology as it is Systematics I. But all theology fits together. And I
 won't ~~give~~ go into references on this because our time is short. I have one or two

other things that I am very anxious to get into today, which I think are vital.

So we will go into number four. "Calling or Vocation."

And here is a strange thing. The word call, those to as many are called, is used many times in Scripture. It is those who he foreordained, those who he also called, and ~~whom~~ ^{whom} he called he justified them. The gift and calling of God ~~is~~ ^{are} not repented of. We preach Christ crucified, to the Jews a stumbling block and to the Gentiles foolishness, but to them that are called both Jews and Greeks, Christ the power of God and the ~~wisdom~~ wisdom of God. Behold your calling brethren, that not many wise after the flesh, not many mighty, not many noble are called. Many other instances. Holy brethren, partakers of a heavenly calling. The word calling is used a great deal in the New Testament for those who believe. Now it is not much

(3½), but it is a word that is used a great deal in the New Testament. The fact that God calls, and it is usual for Theologians to divide the call of God into two parts. We'll make it a and b under this.

a. The general call. The general call of God to all men through his providence, his word, and his Spirit. He said, Come unto me all ye that labor, and are heavy laden, and I will give you rest. Look unto me and be ye saved all the ends of the earth, ~~for~~ ^{for} I am God and there is none under. Behold I stand at the door and knock, if any man hears my voice, and opens the door, I will come in with him and sup with him, and he with me. He sent forth his servants to call them that were bidden to the marriage feast, and they would not come. He said, Go ye into all the world and preach the gospel to every creature. There is then a general call which God gives. Which is given through ~~the~~ the writing of the Word, which is given through his common grace, which is given through the preaching of the gospel. There is a general call like the call ~~which~~ that was sent out to those who were bidden to the feast, who were called and they would not come. There is the general call of God to all men, and the statement that whosoever will may come, and many people have argued over, Is God [?] call sincere, and it is certainly a silly argument. Of course the call is sincere. Of course he is thoroughly sincere in his calling, and it is thoroughly sincere, that the call is to everybody and anyone who will come, will come. But it is also true, that we, that each one of us, have , and do

reject him, that all have sinned and come short of the glory of God. That without a special payment, a special , there is none righteous, no not one.

There is no one who answers the call, except as God gives a special calling to them.

And so we have in the New Testament in addition the teaching, a. The general call.

b. The special call. And some people like to call this the irresistable call.

I think that perhaps [?] efficacy [?] (6) is a better word. The efficacy. The specific call that God gives that reaches its goal and accomplishes that which is his purpose. He said, My word will not ^(6½) but it will accomplish its purpose and in the parable I referred to a few minutes ago, he said, Go and call them that are bidden to the feast, and they would not come. Then he said, go into the highways and ~~into~~ hedges and compel them to come in.

There is an efficacy call which is ~~the~~ referred to in the verses that I read to you a few minutes ago. "Behold your calling, that/^{not}many after the flesh, that ~~many~~ not many mighty, that not many noble, are called. But that ye might know what is the hope of his calling, and what the riches of the glory of his inheritance in the ."
 "Whom he foreordained, them he also called. God who saved us and called ~~which~~ us with the holy calling, not according to our works, but according to his own purpose, and the grace which is given in Christ Jesus before ~~the~~ time and eternity. There are many verses which bring out this special call, this efficacious call. This call of the Holy Spirit, which calls to us ~~the~~ to come and enter in a way that cannot be . Now of course, these are . 8

It's a figure of speech. It may be called a calling, it may be referred to as regeneration. It may be referred to as .

It may be referred to as the granting to us of regeneration. There are various ways [?] elected in which it can be referred to. But that the Lord acts to call those whom he has ~~chosen~~, ^{that} and/no one of those to whom he has given the calling will in the end be lost. It is a [?] fair clear teaching of the Scripture. So this is called calling if you want to use the English, if you want to use the Latin, some people like to call it vocation. And of course, I don't think it is ^{so} a good in a way, because the modern use of vocation, is (8½) and we call that your calling. It is quite a bit different.

But it is scriptural. In a theological sense, vocation is the calling. The general vocation to all men. The specific vocation, the efficacious vocation which God gives to those to whom he has chosen before the foundation of the world.

Number five. Conversion. It doesn't really belong under ultimate soteriology, but I wanted to discuss conversion so let's say, Discussion of Conversion. I just want to discuss it briefly here. The word conversion is a word that is not used in the Scripture a fraction of the time ^{as} ~~an~~ ~~repentance~~ ~~an~~ repentance, or regeneration. But it is a word which is used. And it is a word which seems to stress

.(9½). And there is the tendency of those who had a wonderful conversion and they were suddenly turned from darkness to light, as Paul was

, but the Scripture does not teach us that, nor does our observation of life. It is wonderful to have . I was raised in a Christian home. I never had it. I had times when I realized I was drifting into things of my own desires, and purposes instead of those of God. And a time came after I finished college, when I received my first master's degree, when I went to the Bible Institute, and pretty soon those folks were getting up and telling what day they were converted, and at this hour on this day, they were converted.

(10½). And then we got a series of very fine evangelistic speakers, men who had been very excellent in their testimony, and very effective began going forward one by one, and declaring they had never been ~~an~~ Christians before now, and now they were converted. This was their conversion. Well, if they had never given evidence of conversion before, I would never have thought of it for an instance. And one night I was on my bed, and I thought, have I ever been converted? Have I ever believed? And I thought back and I know that I have just as much evidence on many occasions previously, of having been a true believer.

And I thought, well, now, have I been. I have never been .

And I said this, I said, Lord if I have never been [?] [?] saved,

And from that moment I was never troubled. For all that I know that I have ~~been saved~~ the saviour.

But I didn't believe that when I first . I don't believe it is, but I don't . It is wonderful when a person has a remarkable sudden conversion. And the fact of conversion is certainly a true fact, to turn from darkness ~~and~~ ^{to} light, and the turning from the power of Satan to the power of God. It certainly is a fact in every regard. And in some cases there has been a sudden vital experience; in other cases you can't tell when it happened. But you can know that definitely it did happen. And so I think it is a great thing to put stress on conversion but I don't think that it should lead us to a misunderstanding on the importance of these other terms which we find much more in the Scripture than it is.

I. Man's part in salvation. And man's part in salvation, I think I should have brought in conversion, rather than to put it under this previous head of election and calling. Man's part in salvation, number one. We are to sow beside all waters not knowing to whom God ~~will~~ ^{may} grant repentance and faith. That's quoted from Isaiah, we are to sow beside all waters. That's the general call. It is our part to be effective in giving the general call, but there is more than that.

Number two. We are to ~~may~~ strive to bring the knowledge of God's grace to as many as possible, and as effectively as possible, for we do not know whether it may not be our efforts that God has ordained to save the particular individuals.

S-152.

God expects you to get up and work. Because God has ordained all things to work together for good for you and for me, and he has ordained that He's going to take care of me. Why should I do anything? Well, my doing may be the means that he ordained to take care of me. And you, I get disgusted when I hear someone say. Oh, those people are just gospel hardened. They've heard the gospel so many times. Why waste time on them? How do you know that but what you may be the one that God needs to win that person. It may be that God's intention is that this person who has heard it over and over and utterly rejected it, will hear it a different way from you, that will get the thought across, and they will ~~ac~~ accept it. You do not

know whom you will labor with, for years, and finally accept. And on the other hand you have no _____, because if God has ordained them to eternal life they will be saved, and if you are his instrument, why, he may use you with a little or he may use you with a lot. But he wants you to _____ .

1½(Question: What I'm trying to say is everything is pre-determined by God, but our effort is a part of what he pre-determines. And what we're here for is not to solve the mysteries of the universe, but to do what he wants us to do, in winning the people that he wants us to win. And that's one of the definite things that I want to stress. I know of a school to which a man went, who talked about working among the students, and after ~~about a month~~ he had finished, the students jumped all over him, and they said, what right ~~do~~ do you have to do that. You are not ordained _____ and witness

. What right do you have to go out/and try to win them to the Lord. God said, Go ye into the world and preach the gospel. And he is a hundred more times ~~more~~ interested in our doing that, than he is interested in our understanding of ~~the~~ the mysteries of the universe. And if we can know all the theology and if we are not actively working ~~in~~ to do his ~~work~~ will _____, but when we act hard and do our best, and we don't get results, we don't need to feel that we ~~are~~ have ~~fallen~~ fallen down because if we have done our best,

. I think there is a great deal of a wrong emphasis on these doctrines, and I think it is very harmful, and personally I think a person is better off, not knowing doctrines, than using them in the wrong places ? way. I don't think there are any excuses for arguing. The Mohammedan gets in his car and drives around the corner, 50 miles an hour, and here and there, because when I die it is foreordained _____ . That's not the Bible emphasis at all. It is the Bible teaching that man has responsibilities, and ~~that~~ that is just as true a fact as the fact that God has ordained _____, (3½) and we are responsible for what we do, and the results flow from what we do. But it is also a Bible teaching that God has ordained ~~man~~ this. They both are true. And we don't understand how they fit together, but we cannot explain a way either one. And I think that putting all this emphasis on ~~it~~ ^{one side}, is wrong, and if you are going to put it on one

side, I think it is better to put it on the human side than on the divine side, simply because _____, but I think that the understanding of the divine side is _____. We know that God works all things together for good to them that are called according to his purpose. Even our mistakes he works according to his plan, but he wants us to do our best to avoid them. We are responsible, but he is just and Holy, and God didn't call us to ~~explain~~ explain the mystery of the universe, but he called us to go out and preach the Gospel and to give the call and to _____^{4¹/₂}. And so this is man's part in salvation, is to stress a general message, but not just this statement, no body has a right to hear the gospel twice, before somebody else in the world has heard it once. It is utter nonsense. It is God's will ~~that~~ that we reach as many as possible, but that we work _____ to reach individuals effectively. And there will some who will be saved after hearing the gospel a hundred times. And we don't know who they are. It is God's will that we work extensively, and effectively, and we don't know how much we can do to _____. He has ordained it. It is God ~~who~~ that _____.

There is an ultimate problem there that we don't understand, but both elements are clearly taught in Scripture. And both are right.

Number three. We are to use the means of grace striving to ~~turn~~ turn from sin, and constantly look to Jesus. That is to say, we are not shadow boxers. We are fighting a real battle. ~~and~~ We are responsible and it really matters what we do. That's a clear teaching of Scripture. But it also teaches that God is sovereign. And God has called us into his kingdom. He wants us to work and strive for it, and above ~~all~~ all, to keep our eyes upon Christ. This is man's part ~~in~~ in salvation. You say, God gives a general call. Come unto me all ye who - whosoever will let him come. You^{5¹/₂} say, he is ins~~incere~~ncere. This man can't will. Well, no man ^{who} wants to will, will _____. God gives _____ any man that desires to be saved, and there are evidences one after another, evidences that he is one, that God is putting the desire into him. There is no one to be held back, and there is no reason for _____ on the part of anyone of us, because we are to be God's instruments, to reach souls for his kingdom,

and in our own salvation, we are to work out our salvation with fear and trembling. But that doesn't mean that we can get the salvation by our own acts, but it means that what God put there we are to work out. We are to press forward for the prize of the high calling.

7½(Question: It is our fault and we should be very, very sorry for it. We should repent of it. We should pray the Lord to help us not to do it again. But we should realize that it was known before the foundation of the world, that it was under the blood. We don't have to go on worrying about it. We go on and know that it is forgiven and ~~blotted out~~. And he doesn't want us to feel that our mistakes are causes for just worrying and fretting.

Number four. Above all, we are to learn to rest upon his grace., and to receive all our salvation as a free gift from his hand. And after all, that's what faith is. It is not something good in us, but it is simply resting on his goodness. It is resting on his grace. And that's the secret of what is known as the ~~humble~~ ^{victorious} ~~life~~ life. We strive and we struggle and we don't get, but if we rest on Christ, we can. Because he gives it to us freely, in response to our faith. It is his grace. It is all of his grace. That's the secret of salvation by faith. It's resting upon what he did. And resting upon it, and utilizing it, and knowing that in all our problems, it is his enabling that .(9) And so that is the great secret is learning to rest upon it. Now I am not going to have time to deal with E. definitely, the order of salvation, but I must mention it. I must mention the order of salvation. I wish I had time to deal with it, but anyone in the class next semester, will certainly study it thoroughly in

9.

Those who are

. En

E. The Order of Salvation.

The order of salvation is much argued and much discussed. Did God first decide ^{come} Is logically the decision to save some/before the decision to or did it come after. And it seems to me, that it is a shame to waste a lot of time arguing over things we don't know. It seems to me that it is clearly taught that God has elected us before the foundation of the world. It is clearly taught. But

I am inclined to believe that God foreordained the salvation even before

. I don't think that is a vital matter. To me it seems more logical, in any way. But this matter of the order of salvation. ~~There~~ There is an order of certainty. God is a careful workman who moves in a . But the covenant of redemption and the covenant of grace are means whereby he works. I won't be able to discuss the order of salvation.

Our
F. Attitudes toward these questions. That I've already stated. I think it is vital that we understand these doctrines for the blessing they give us in our lives, for the renewed dependance on Christ, for the encouragement, for the failure to become discouraged when .(10¹/₂). I think they are a blessing, but I think when they become a means of argument, and when it becomes more important to convince somebody of these doctrines, than to tell them about the saviour, I think ~~we~~ we are becoming a stench in the nostrils of the Lord.

Dr. Robert Dick Wilson used to say, God didn't say to you, go out and preach the mysteries of the universe. He said to go out and preach the gospel. And our part is to preach the gospel, and to tell people how they may be saved, and to pray God that he will grant them the faith to be saved, and to know that he will

,(11), but to know that in the end, he has

, and even our mistakes of which we repent and for which we are sorry, are a part of his plan

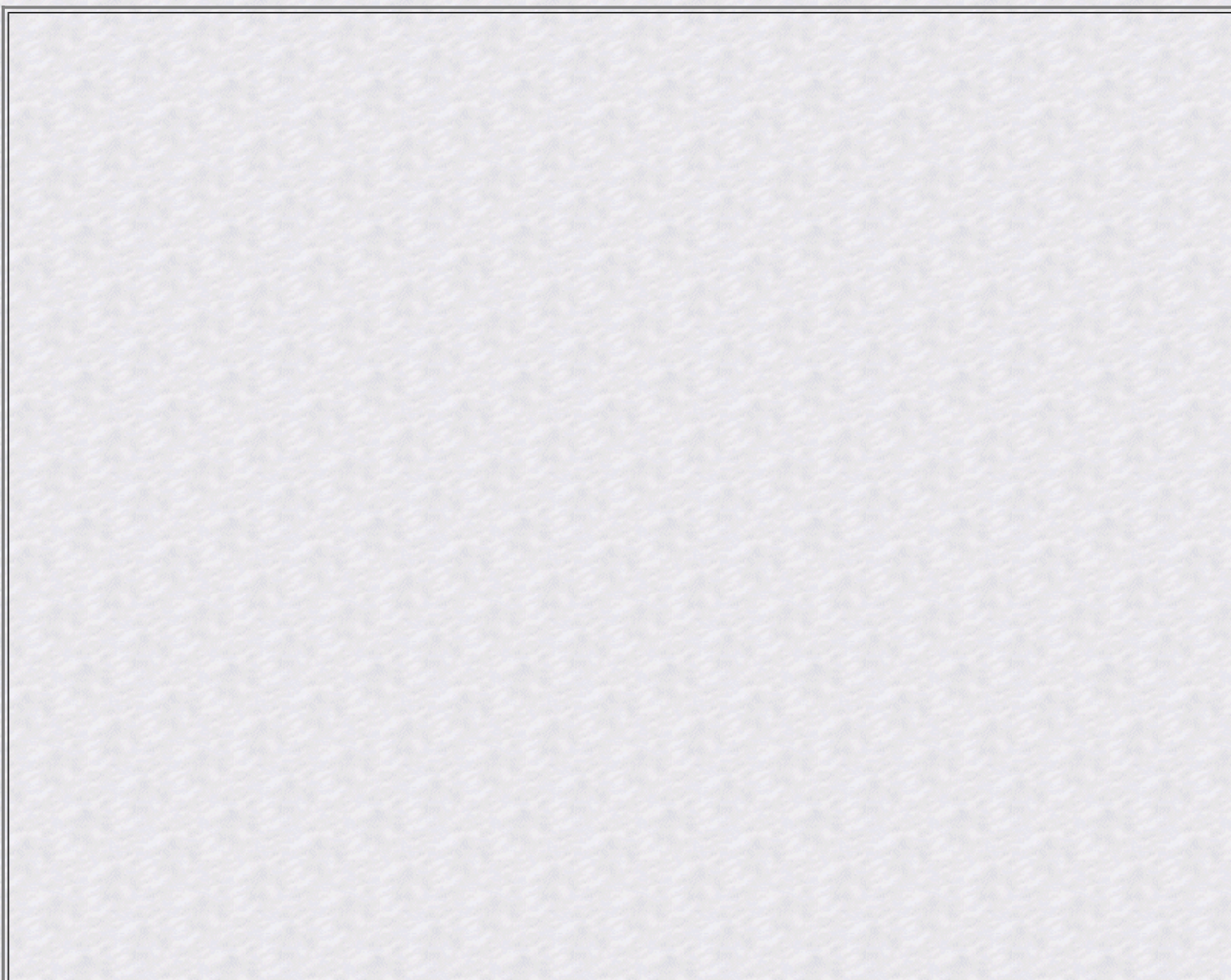
. Well we will have to stop there.



**The Allan Alexander MacRae
Memorial Library**

SYSTEMATIC THEOLOGY III -- INDEX

1958



pages [001](#) [002](#) [003](#) [004](#) [005](#) [006](#) [007](#) [008](#) [009](#) [010](#) [011](#) [012](#) [013](#) [014](#) [015](#)



About IBRI:

The Interdisciplinary Biblical Research Institute is a group of Christians who see a desperate need for men and women convinced of the complete reliability of the Bible who will:

(1) get training both in Biblical studies and in some other academic discipline, and

(2) use this training to help other Christians deal with the many areas where non-Christian teaching is so dominant today.

We believe that such trained people can be effective in removing many stumbling blocks that keep others from the Gospel.

[★ Our Objectives](#)

[★ Our Programs](#)

[★ Our Beliefs](#)

[★ Membership](#)



You can contact IBRI by e-mail at: webmaster@ibri.org

This Web Site has been selected as a "Links²Go" Key Resource for Theological Studies



[Links²Go](#)
[Theological Studies](#)

I. Christology Introduction to Systematic Theology.	Page	2.
A. Our Objective.	Page	2.
1. What it is not.	Page	2.
a. It is not a study of the dogmas of a church.	Page	4.
b. It is not a study of the history of dogmas or of theology.	Page	4.
c. It is not simply a comparison of various viewpoints or systems.	Page	4.
2. What it is.	Page	6.
a. It is a systematic arrangement of facts.	Page	6.
b. Systematic Theology is an inductive study.	Page	8.
c. It is an attempt to observe inter-relation of facts.	Page	8.
B. Our Method.	Page	11.
1. To search for facts wherever they are to be found.	Page	11.
2. It must be primarily a Search in the Bible.	Page	14.
3. Our method involves careful examination of the facts.	Page	15.
4. Observation of the Inter-relation of these facts.	Page	16.
5. Formulation and testing of hypotheses and generalized statements.	Page	18.
C. Our Final Authority - God's Word.	Page	21.
P.I. <u>Christology</u> . (The Person and Work of Christ.)	Page	22.
I. The Importance of Christology.	Page	22.
A. Christology central in Christianity.	Page	22.
B. Jesus' Place in History.	Page	22.
1. His problems in History.	Page	22.
2. His place in history. The uniqueness of Christ.	Page	24.
3. The effect of his life.	Page	28.
C. The Vital question - What Think Ye of Christ?	Page	30.
II. The Human Nature of Christ.	Page	30.
A. Evidence for His humanity.	Page	33.
1. He represents Himself as a man - John 8: 40.	Page	33.
2. His favorite title for Himself was - "Son of Man."	Page	33.
3.		
4. Not only does the Scripture represent Him as a man, but it lays stress upon the fact that He was in the flesh.	Page	35.
5. He developed and grew like other human beings.	Page	35.
6. He possessed the essential elements of human nature, a material body and a rational soul.	Page	36.
7. He was subject to normal human emotions and limitations.	Page	36.
8. He suffered and died.	Page	38.
B. The Perfection of His humanity.	Page	40.
C. His sinlessness.	Page	41.
D. What His humanity means to us.	Page	44.
1. There could be no atonement for us without His humanity.	Page	44.
2. His compassion, His intercession for us.	Page	45.
3. His example	Page	48.
E. Denial of His humanity.	Page	51.
III. The Deity of Christ.	Page	53.
A. Importance of the Gospel.	Page	53.
B. A survey of Biblical evidences for the Deity of Christ.	Page	55.
1. Definite Scriptural Statements of His Deity.	Page	55.
John Hebrews 1:8. John 20:28. Romans 9:5. Titus 2:13. I John 5:20.		
C. He Creates things.		
D. He upholds all things.	Page	62.
E. He has the power to raise the dead.	Page	62.
F. He can forgive sin.	Page	63.
G. Omnipotence - The Possession of all power. Matt. 28: 18.	Page	64.
H. He is omniscient. John 16:30.	Page	65.
I. He is Omnipresent.	Page	67.
J. He possesses all the fulness of the Godhead. Col. 2:9.	Page	70.
2. He is called the Son of God.	Page	70.

I. Christology Introduction to Systematic Theology.	Page	2.
A. Our Objective.	Page	2.
1. What it is not.	Page	2.
a. It is not a study of the dogmas of a church.	Page	4.
b. It is not a study of the history of dogmas or of theology.	Page	4.
c. It is not simply a comparison of various viewpoints or systems.	Page	4.
2. What it is.	Page	6.
a. It is a systematic arrangement of facts.	Page	6.
b. Systematic Theology is an inductive study.	Page	8.
c. It is an attempt to observe inter-relation of facts.	Page	8.
B. Our Method.	Page	11.
1. To search for facts wherever they are to be found.	Page	11.
2. It must be primarily a Search in the Bible.	Page	14.
3. Our method involves careful examination of the facts.	Page	15.
4. Observation of the Inter-relation of these facts.	Page	16.
5. Formulation and testing of hypotheses and generalized statements.	Page	18.
C. Our Final Authority - God's Word.	Page	21.
P.I. <u>Christology</u> . (The Person and Work of Christ.)	Page	22.
I. The Importance of Christology.	Page	22.
A. Christology central in Christianity.	Page	22.
B. Jesus' Place in History.	Page	22.
1. His problems in History.	Page	22.
2. His place in history. The uniqueness of Christ.	Page	24.
3. The effect of his life.	Page	28.
C. The Vital question - What Think Ye of Christ?	Page	30.
II. The Human Nature of Christ.	Page	30.
A. Evidence for His humanity.	Page	33.
1. He represents Himself as a man - John 8: 40.	Page	33.
2. His favorite title for Himself was - "Son of Man."	Page	33.
3.		
4. Not only does the Scripture represent Him as a man, but it lays stress upon the fact that He was in the flesh.	Page	35.
5. He developed and grew like other human beings.	Page	35.
6. He possessed the essential elements of human nature, a material body and a rational soul.	Page	36.
7. He was subject to normal human emotions and limitations.	Page	36.
8. He suffered and died.	Page	38.
B. The Perfection of His humanity.	Page	40.
C. His sinlessness.	Page	41.
D. What His humanity means to us.	Page	44.
1. There could be no atonement for us without His humanity.	Page	44.
2. His compassion, His intercession for us.	Page	45.
3. His example	Page	48.
E. Denial of His humanity.	Page	51.
III. The Deity of Christ.	Page	53.
A. Importance of the Gospel.	Page	53.
B. A survey of Biblical evidences for the Deity of Christ.	Page	55.
1. Definite Scriptural Statements of His Deity.	Page	55.
John Hebrews 1:8. John 20:28. Romans 9:5. Titus 2:13. I John 5:20.		
C. He Creates things.		
D. He upholds all things.	Page	62.
E. He has the power to raise the dead.	Page	62.
F. He can forgive sin.	Page	63.
G. Omnipotence - The Possession of all power. Matt. 28: 18.	Page	64.
H. He is omniscient. John 16:30.	Page	65.
I. He is Omnipresent.	Page	67.
J. He possesses all the fulness of the Godhead. Col. 2:9.	Page	70.
2. He is called the Son of God.	Page	70.

3.	He is represented as claiming to possess the powers and attributes of God	Page 70.
4.	The Old Testament Predictions clearly suggest that He will be more than a man.	Page 70.
5.	Conclusions regarding the Biblical evidence.	Page 77.
C.	Survey of Erroneous Views regarding the Deity of Christ.	Page 79.
1.	The Ebionites.	Page 80.
2.	The Gnostics.	Page 80.
3.	The Platonites.	Page 80.
4.	The Monarchians.	Page 82.
5.	The Views of Origen.	Page 83.
6.	Arianism.	Page 84.
7.	The Nicene Creed.	Page 86.
8.	The Athanasian Creed.	Page 86.
IV.	The Person of Christ.	Page 91.
A.	The History of the doctrine.	Page 92.
1.	Anollinarianism.	Page 93.
2.	Nestorianism.	Page 94.
3.	Uticianism.	Page 95.
4.	The Council of Chalcedon.	Page 96.
5.	Continued Disagreement.	Page 97.
B.	Implications of the Calcedon Formula.	Page 102.
1.	That Christ is One Person.	Page 102.
2.	This Person has two complete natures.	Page 102.
3.	The two natures are united but not mingled or confused.	Page 104.
4.	The union is a personal union. (Hynostatic union).	Page 107.
5.	The attributes and acts of each nature are properly attributed to the person.	Page 114.
C.	Modern Attitudes.	Page 115.
1.	The Luthern Views.	Page 115.
2.	Isaac Watts' Peculiar Views.	Page 125.
3.	Kenosis.	Page 129.
4.	Socinianism.	Page 136.
5.	Swedenborginists.	Page 137.
6.	Schleiermacher.	Page 138.
7.	Albrecht Ritschl	Page 142.
8.	Modernism.	Page 142.
9.	Neo-Orthodoxy.	Page 144.
V.		
A.	The three offices of Christ. Introductory.	Page 147.
1.	His prophetic office.	Page 147.
B.	What a prophet is.	Page 147.
1.	In the narrowest sense - a prophet is a mouth piece for God.	Page 147.
2.	In the broader sense - a prophet is one who brings truth and light.	Page 148.
C.	Old Testament Predictions of Christ as Prophet.	Page 149.
1.	Deuteronomy 18.	Page 150.
2.	Isaiah 2, Micah 4.	Page 150.
3.	Isaiah 42: 4.	Page 150.
4.	Isaiah 49: 6.	Page 150.
D.	Abundant New Testament evidence of the Fact that He was a prophet.	Page 153.
E.	The nature of His prophetic works.	Page 153.
1.	Before His incarnation.	Page 153.
2.	In His earthly life.	Page 157.
a.	His life and example.	Page 159.
1.	He showed us what God is like.	Page 159.
2.	He showed how we should live.	Page 159.

b. His teaching.	Page 161.
c. His predictions.	Page 161.
d. His miracles.	Page 163.
e. His Post-Resurrection Teaching.	Page 163.
3. His prophetic Ministry between His departure and His return.	Page 163.
a. The "Question". of His Descent into Hades.	Page 163.
b. His work through the Holy Spirit.	Page 169.
4. His future prophetic ministry.	Page 171.
F. The Importance of the Prophetic Work of Christ.	Page 172.
1. It is necessary and vital.	Page 172.
2. It is not sufficient by itself.	Page 172.
VI. The second of Christ's Three Offices - Priest.	Page 174.
A. Definition.	Page 174.
1. The distinction of priest from prophet.	Page 174.
2. Old Testament Uses.	Page 175.
3. Definition in Hebrews.	Page 178.
4. Theories of the meaning of sacrifice.	Page 178.
a. The gift theory.	Page 178.
b. The Sacramental Communion Theory.	Page 179.
c. The Homage theory.	Page 179.
d. The Symbol theory.	Page 179.
e. The Expiation theory.	Page 179.
5. Proof that Sacrifice in the Bible is primarily for the purpose of expiation.	Page 181.
a. We must admit that before the Mosaic system is established, we do not have a clear statement of the purpose of sacrifice.	Page 181.
6. Summary of our definition of priest.	Page 186.
B. The Old Testament Predictions of the Coming Priest.	Page 190.
1. These are not nearly as numerous as those of the Coming prince.	Page 190.
2. Yet the idea of a great coming priest seems forcibly to have caught the imagination of the Jews.	Page 192.
a. The evidence alone from the testaments of the twelve patriarchs.	Page 194.
b. The Qumran Material.	Page 194.
C. Prefigurations and Predictions of the Coming Sacrificial system.	Page 199.
1. The Old Testament Sacrificial system.	Page 199.
a. The Institution of Sacrifice after the promise of a coming deliverer.	Page 199.
b. The sacrifice from Adam to Moses.	Page 200.
c. The promise of sacrifice in the tabernacle.	Page 200.
d. The day of atonement.	Page 200.
e. The continual sacrifices.	Page 201.
f. The special sacrifice.	Page 201.
g. Restriction of sacrifice to one place.	Page 201.
h. Prophetic objections to Abuse of the idea of Sacrifice.	Page 202.
2. The brazen serpent.	Page 204.
3. Predictions of the Coming Vicarious Sufferer.	Page 208.
D. Jesus' Activity as Priest.	Page 214.
The Perfect Sacrifice.	Page 221.

VII. Erroneous or Incomplete Theories of the Atonement.

A. The Theories of the Early Church.

1. The Ransom to Satan Theory.

a. Elements of truth in the theory.

(1). The Bible calls Satan the prince of this world and attributes to him supernatural power to injure mankind and to lead mankind into slavery to sin.

(2). The Bible states that Jesus was manifested to destroy the works of Satan.

b. Errors in the view.

(1). Destruction of the works of Satan is an important secondary purpose of the work of Christ, but would never by itself make the atonement necessary.

(2). The theory attributes to Satan a right over mankind which God had to buy off.

(3). Satan's very continuance is only because God chooses, for His own purposes to allow him to continue for a time.

(4). It is because man has broken God's law that he is subject to some extent, to Satan.

(5). The idea of a ransom to an enemy implies two more or less equal forces. The Bible teaches that God alone is sovereign.

(6). The idea that God deceived Satan, which is involved in most forms of the theory, is without Scriptural foundation.

2. The recapitulation theory of Irenaeus.

a. This view is largely speculative and is not supported by Scripture.

b. Jesus is indeed, called the second Adam, but the major emphasis in the Scripture is on His earning life for us.

c. The view has no relationship to the frequent Biblical references to Christ as a sacrifice.

3. It is important to note that these theories do not fully represent the attitude of the early church.

B. The Satisfaction Theory of Anselm.

1. This view is a great advance over the ransom to Satan view, because it recognizes that the effect of the atonement relates primarily to God rather than to Satan.

2. It marks an advance in thought by its recognition of the grounding of the atonement in the relationship of two of God's attributes.

3. It is an objective view holding to a real atonement.

4. It erred in grounding the necessity of the atonement in the honor of God instead of in His justice.

5. It consequently fails to stress properly the fact that Christ by suffering endured the penalty of sin.

6. It provides some slight foundation for the Roman Catholic error of works of superarrogation.

7. It is too external without sufficient emphasis on the unity of Christ and His teaching.

8. It fails to give proper place to the active obedience of Christ.

C. The moral influence theory.

Page 233.

Page 236.

Page 236.

Page 240.

Page 240.

Page 240.

Page 240.

Page 240.

Page 240.

Page 241.

Page 241.

Page 243.

Page 245.

Page 247.

Page 247.

Page 247.

Page 247.

Page 249.

Page 251.

Page 251.

Page 252.

Page 254.

Page 256.

Page 256.

Page 257.

Page 259.

Page 260.

1. The love of God causes the sinner to repent when he sees that love in what Jesus did. Page 262.
 2. This theory points out an important result of the atonement which should, however, be distinguished from the atonement itself. Page 263.
 3. The theory denies any real objectivity to the atonement. Page 264.
 4. It fails to realize that if there is no objective reason for the atonement. Its moral influence inevitably must cease. Page 264.
- D. The Example Theory. (Socinian). Page 268.
1. This view actually gives up all ideas of a real atonement Page 269.
 2. The Socinian view is bound up with various unscriptural and heretical doctrines. Page 269.
 3. It is not based on Scripture which nowhere represents Christ as an example for unbelieving sinners, but only for Christians. Page 269.
 4. Like the moral influence theory, the example theory gives no ground on which Old Testament believers could be saved, since they could not possibly benefit by Christ as an example. Page 271.
- E. The Mystical Theory. Page 272.
1. It is purely speculative and not in any sense a summary of Scriptural teaching. Page 272.
 2. This theory is wrong in thinking of sin simply as pollution, and ignoring the fact of guilt. Page 272.
 3. It has no answer to the question of how those who lived before the incarnation can share in the redemption of Jesus Christ. Page 273.
- F. The Theory of Vicarious Repentance. Page 273.
1. This theory is somewhat better than the last mentioned, in that it recognizes the retributive justice of God and the demerit of sin, but it also lacks any proper Scriptural foundation. Page 273.
 2. The Bible presents a sinless Christ. Therefore He could hardly repent for sin. Page 274.
 3. While the Bible declares that Christ shares our humanity and is able to sympathize with our afflictions and temptations, this sympathy is certainly not represented as being the whole, or even the most important part of His redemptive work. Page 275.
 4. While one may bear another's penalty, it is hardly reasonable to think that one could perform another's repentance. Page 275.
- G. The Governmental Theory. Page 276.
1. This theory is far superior to the other just examples, in that it recognizes God's place as the moral ruler of the universe. Page 277.
 2. It falls far short however in that it makes God's punishment of sin merely arbitrary, instead of a necessary revelation of His righteousness, as is taught in Scripture. Page 277.
 3. Like the moral influence theory, it fails to explain how the Old Testament saints were saved. Page 278.
 4. Like the moral influence theory, it fails to accomplish its purpose. Page 278.
- H. Summary and conclusion regarding erroneous and incomplete Theories of the atonement. Page 278.

VIII. Biblical Teaching regarding the nature of the Atonement.	Page 284.
A. It is objective.	Page 284.
1. This is indicated by the analogy of the sacrifice.	Page 284.
2. It is definitely taught in the Bible that it is an objective thing.	Page 285.
B. The Scripture teaches that the atonement is a satisfaction to the justice of God.	Page 287.
1. Justice is a vital attribute of God.	Page 289.
2. God cannot fail to carry out the demands of His justice.	Page 290.
C. The atonement is necessary if man's sin is to be forgiven.	Page 291.
1. The Bible teaches the terrible nature of the pollution of sin.	Page 292.
2. The Bible teaches that the terrible nature of the Guilt and necessary penalty of sin.	Page 293.
3. Only an unscriptural idea of the results of sin can support the thought that man could be forgiven without satisfaction being made.	Page 293.
4. Consideration of an objection to the necessity of the atonement - that this makes God inferior to good men who love and freely forgive those who do them wrong.	Page 297.
a. This objection fails to discern that God cannot simply be compared to a private individual.	Page 297.
b. God is the judge of all the earth. His justice requires equal treatment for all.	Page 298.
5. Consideration of a second objection to the necessity of the atonement - that it makes a schism in the Trinity.	Page 304.
a. This objection rests on a misunderstanding of the nature of the triune God.	Page 304.
b.	Page 305.
c. The love of God the Father is clearly taught in the Bible as well as His justice.	Page 305.
d. The justice of God the Son is clearly taught in the Bible as well as His love.	Page 305.
e. The difference in attitudes toward sinners is not between two persons of the Godhead but between two attributes of the Triune God.	Page 307.
6. Conclusions regarding the necessity of the atonement, if man is to be saved.	Page 311.
D. The moving cause of the atonement.	Page 318.
1. The Bible teaches that the atonement is a result of the good pleasure of God.	Page 318.
2. The atonement is not a result of mere arbitrary will on God's part.	Page 318.
3. It results from the wisdom of God in displaying both His love and His justice.	Page 319.
E. The Bible teaches a Substitutionary atonement.	Page 319.
1. Its substitutionary nature is indicated by the fact that it is presented as a fulfillment of Old Testament sacrifices.	Page 323.
2. The substitutionary character of the death of Christ is clearly taught in the great Old Testament prediction of His work in Isaiah 52: 12 to the end of 52.	Page 324.
3. The New Testament teaches that Jesus died in our place.	Page 326.
a. There are many verses in the N.T. that state that Jesus Christ died for sinners.	Page 326.
b. The substitutionary nature of His death is particularly clear in certain verses in which the preposition <u>anti</u> is used.	Page 329.

- (3). The first of these is regularly admissible to payment by a third party, even though often if is to some extent interchangeable with the second, which is not thus transferrable. Page 350.
- (4). ~~His~~ Also our courts recognize to some extent a liability of a parent for a child's misdeeds. Page 353.
- e. It is vital, however, to note that the atonement of Christ is in some regard very different from any earthly situation. Page 353.
- (1). ~~In his atonement how much he made him a~~ God knows all of ~~them~~ and is able to mete out true justice. /the facts Page 353.
- (2). Man's sin against God deserves eternal suffering. Page 354.
- (3). God, the righteous governor of the universe, agrees to permit the transfer of the penalty in this case. Page 354.
- (4). Christ's bearing of the penalty is entirely voluntary. Page 359.
- (5). Christ has assumed a unity with His people, entitling him to represent them, though not implicating him in any responsibility for their sins. Page 360.
- a. His incarnation makes Him one with humanity. Page 360.
- b. He has assumed a federal headship over all who follow Him. Page 360.
- c. He is intimately united with His people. Page 360.
- (6). Since Christ is a Divine person the value of the suffering is infinite. Page 361.
- (7). It is readily admitted that human justice cannot permit a transfer of penalty where it is felt that this would result in an attitude of indifference or hostility to law. Page 361.
- a. It should also be noted that reception of the benefits of Christ's death is inseparable from true repentance on our part. Part 366.
7. Consideration of the objection that to allow our penalty to be borne by another is bound to result in disregard of God's law. Part 366.
- a. As a matter of fact it has not had this result. Page 367.
- b. Paul answers this objection in Romans 6. Page 370.
1. The death of Christ delivers us not only from the penalty of sin but also from its power. Page 370.
2. God promises ~~us~~ victory over sin to those who are saved through Christ. Page 370.
- c. The fact that Christ bore our penalty does not lower God's standard of righteousness, rather it exalts His justice and His righteousness. Page 371.
- d. The atonement does not free us from obligation to keep God's law, but rather assures our ultimate success in reaching God's standard of Holiness through His grace. Page 371.
- e. The atonement provides the very strongest motive for righteousness - Gratitude and love to Him who has borne the penalty that we deserve. Page 372.
- f. The atonement brings us not only relief from the penalty of sin, but also a new nature, growth in grace, and eventual perfection in holiness. Page 374.
1. God gave His son, not merely for the negative purpose of delivering us from the guilt, but to win eternal life for us. Page 374.
2. All the activities of the Holy Spirit in us are the result of what Christ has done. Page 375.
3. Christ's death secured our sanctification as well as out release from penalty. Page 375.

4. We are not saved because we live righteously - we live righteously because we are saved. Page 376
- g. The atonement (that is, the Priestly work of Christ) includes not only His passive obedience but also His active obedience. Page 377.
1. As we have seen, Christ came not only to deliver us from the penalty of sin, but also to give us eternal life, and bestow His own righteousness upon us. Page 377.
 2. The first Adam brought death upon the race by his sin; the second Adam brought life by His righteousness. Page 377.
 3. Our righteousness is rooted in His righteousness; His entire work is involved in our salvation though it centers in His death. Page 378.
- h. The work of Christ not only makes our salvation possible, it actually saves us. Page 379.
- j. The extent of the atonement. Page 380.
1. Discussion of the phrase "Limited Atonement". Page 381.
 2. As we have seen, the work of Christ secured justification, sanctification, and eternal life for His people. Page 381.
 - (a). It is never stated that it merely makes these blessings possible; it actually secures them. Page 381.
 - (b). If He died as my substitute, His death effectually provides for my salvation. Page 382.
 3. There are many passages which clearly point out the specific and definite purposes of the Work of Christ. Page 382.
 4. Passages which use terms which seem all-inclusive must be interpreted in the light of these passages with more specific terminology. Page 383.
 - (a). Some passages use the word "all". Page 383.
 - (1). If this meant that He provided salvation for every individual then all would be saved. Page 384.
 - (2). Sometimes "all" means "all who are in Christ" as in Romans 5:18 and I Cor. 15: 22.
 - (3). Sometimes the "all" means "all classes of men" as in Titus 2: 11. Page 394.
 - (b). Some passages use the word "world". Page 394.
 - (1). The word "world" has a variety of meanings and when used of men does not always include all men. Page 395.
 - (2). If it did mean all men in the most literal sense, then all would be saved and this the Bible does not teach. Page 397.
 - (3). Sometimes it probably means the world of believers. Page 398.
 - (4). Sometimes it means some out of all nations. Page 398.
 - (5). Sometimes it may be used to point forward to a time when all living on earth will belong to Christ. Page 399.
 - (6). It should also be noticed that even unbelievers benefit by the better condition which the atonement produced in this world. Page 400.
 5. An objection to the particularity of the atonement has been drawn from Romans 14: 15 and the parallel passage in I Corinthians 8: 11. Page 400.
 - (a). However, these are better explained as showing a tendency rather than a possible result. Page 401.
 6. The particularity of the atonement gives us comfort and encouragement in our Christian life, for we know that those for whom Christ died can never perish but are bound to reach their destined goal for perfect holiness. Page 402.

7. When properly understood, the particularity of the atonement can never lead to any slackening of zeal in evangelism or personal work. Page 403.
- (a). The atonement is sufficient for all though efficient only for the elect. Page 404.
- (b). We have no way of knowing who is chosen before the foundation of the world. Page 404.
- (1). We may work for years with no apparent success and then suddenly God may give it to us. Page 404.
- (2). We cannot know that we will succeed with any particular one except in two cases. Page 405.
- a. The prayer of faith. Page 405.
- b. Children of the covenant. Page 405.
- (c). God calls on all to repent and offers the water of life freely. Page 407.
- (d). Our part is not to seek to understand the secret will of God, but to bring the knowledge of salvation to as many as possible. Page 407.
- K. Christ's Work of Intercession.** Page 409.
1. The New Testament teaches that Jesus is now making intercession for us. Page 409.
2. This work was prefigured in connection with the sacrifices of the Old Testament. Page 412.
3. The intercessory work of Christ is based on His work of redemption. Page 412.
4. The intercessory work of Christ is limited to those whom the Father has given Him. Page 414.
5. The intercession of Christ is constant. Page 414.
6. The intercession of Christ is effective. Page 414.
- a. He is the Lord of Lords. Page 414.
- b. It is based on His finished work and help. It is an application of that which has been done. Page 414.
1. Conclusion regarding the atonement. Page 415.
1. It is the heart of the Gospel. Page 415.
2. It does not change the character of God. Page 416.
3. It shows the love of God. Page 416.
4. It is based on the good pleasure of God. Page 416.
5. It is the key to all the blessings of the Gospel. Page 417.
6. It is the most important single doctrine as far as the practical work of the ministry is concerned. Page 417.
- IX. The Kingly Work of Christ.** Page 419.
- A. Its relation to the other two offices.** Page 419.
1. A brief comparison of the three works. Page 419.
- a. Comparison to prophecy. Page 419.
- b. Comparison to the work of priest. Page 419.
2. God as creator is sovereign from all eternity. Page 419.
3. As a result of sin man has fallen under the dominion of Satan who is now the prince of this world. Page 420.
4. From early times God predicted the coming of a holy ruler who would forcibly put an end to Satan's dominion. Page 420.
- B. Old Testament predictions of the coming king.** Page 420.
1. The original command to Adam to subdue the earth. Page 420.
2. The Shiloh prophecy. Gen. 49: 10. Page 421.
3. The Balaam Prophecy. Nu. 24: 16. Page 422.
4. The Promise to David. II Sam. 7. I Chr. 17: 11-15. Page 423.
5. Psalms. Page 428.

a.	Psalm 2.	Page 429.
b.	Psalm 24.	Page 429.
c.	Psalm 45.	Page 430.
d.	Psalm 72.	Page 430.
m.	e. Psalm 110.	Page 430.
	f. Psalm 145.	Page 432.
6.	Isaiah's prediction of the coming king.	Page 434.
a.	Isaiah 2: 1 - 5.	Page 434.
b.	Isaiah 7: 13-14.	Page 436.
c.	Isaiah 9: 6-7.	Page 437.
d.	Isaiah 11.	Page 438.
e.	Isaiah 32.	Page 440.
f.	Isaiah 55: 3-4.	Page 440.
7.	Prophecies by Jeremiah.	Page 440.
a.	Jeremiah 23+5.	Page 440.
b.	Jeremiah 30: 8-9.	Page 441.
c.	Jeremiah 33: 15-26.	Page 446.
8.	Prophecies by Ezekiel.	Page 447.
a.	Ezekiel 34: 23-25.	Page 447.
b.	Ezekiel 37: 21-28.	Page 449.
9.	Prophecies by Daniel.	Page 450.
a.	Daniel 2: 31-45.	Page 450.
b.	Daniel 7	Page 452.
c.	Daniel 9: 25-27.	Page 456.
10.	Prophecies by Hosea.	Page 457.
a.	Hosea 3: 4-5.	Page 457.
11.	Prophecies by Amos.	Page 458.
a.	Amos. 9: 11-15.	Page 458.
12.	Prophecies by Micah.	Page 459.
a.	Micah 4: 1-4 (is almost identical w/Isaiah 2: 1-5).	Page 459.
b.	Micah 5: 2-4.	Page 461.
13.	Prophecies by Zechariah.	Page 461.
a.	Zechariah 9:9.	Page 461.
b.	Zechariah 12: 10.	Page 462.
c.	Zechariah 14: 9.	Page 462.
C.	Jesus' Actions as King.	Page 465.
1.	This side of His activity is brought out particularly clear in the Gospel of Matthew.	Page 465.
a.	The royal genealogy of the Son of David.	Page 465.
b.	The fulfillment of the prophecy to Ahab of a miraculous birth of the Divine King. 1-22.	Page 465.
c.	Fulfillment of prediction of birth of a king in Bethlehem, 2: 6.	Page 466.
d.	Matthew shows us that wise men came seeking one to be king of the Jews and brought Him royal presents	Page 466.
e.	Herod seeks to kill a royal king.	Page 466.
f.	Continuation of the general structure of Matthew's Gospel.	Page 466.
g.	Jesus speaks with authority.	Page 466.
h.	A centurion recognized Jesus' powerful authority.	Page 467.
j.	Even the forces of nature obeyed Him. 8:27.	Page 467.
k.	Jesus declared that the Son of Man had a kingdom and that He can command the angels to do His bidding.	Page 467.
l.	Jesus declared that He would come in His kingdom.	Page 467.
m.	Jesus entered Jerusalem as a king. 21:5.	Page 467.
n.	He said that He would come in the clouds of heaven with power and great glory as a king, 24.	Page 468.
o.	By this statement, repeated to the High Priest in 26:24 He identifies Himself as the one predicted in Daniel 7.	Page 469.

- p. Jesus' Accusers said that He called Himself the King, 27:11-42.
2. Mark - The Gospel of Mark stresses His miraculous Power and elements in His kingship. Page 470.
 - a. Mark says that Jesus preached the Gospel of the kingdom of God. Page 470.
 - b. Mark makes many statements already noted in Matthew. Page 470.
 3. Luke - Luke, though stressing His perfect humanity clearly brings out His kingship. Page 470.
 - a. Luke 1: 32-33. Page 470.
 - b. Luke 17: 20-24. Page 470.
 - c. Luke 19: 37. Page 471.
 - d. Luke 19: 38. Page 471.
 - e. Luke 23: 3. Page 471.
 4. John showed Him as one with the right to command His people. Page 472.
 - a. John 1: 49. Page 472.
 - b. John 3: 3 & 5. Page 472.
 - c. Jesus said, "Ye shall obey this command." Page 473.
 - d. Jesus said that His kingdom was not of this world, 18:36. Page 474.
 5. Summary. Page 477.
 - a. Jesus' first coming was announced as that of a king. Page 477.
 - b. Jesus always - Page 477.
 - c. Jesus spoke with authority. Page 477.
 - d. Jesus commanded - Page 477.
 - e. Jesus commanded the elements of nature - Page 477.
 - f. Jesus suffered for calling Himself a king. Page 477.
 - g. Jesus said His kingdom was already present. Page 477.
 - h. Jesus said His kingdom was not of this world. Page 482.
 - i. Jesus said that He would fulfill Daniel's prediction that the Son of Man would come on the clouds of heaven to receive His kingdom. Page 482.
- D. Statements in the rest of the New Testament about Jesus' kingdom. Page 483.
- E. A summary of the General New Testament teaching as to the nature of Christ's kingly offices. Page 497.
1. As God He has been king from all eternity but this is not what is meant by Christ's kingly offices. Page 497.
 2. He came to be king but the full activity of king was not immediately - Page 497.
 3. He was a real king while here on earth, but during His earthly life He performed the functions of this office only to a limited extent. Page 497.
 4. There is very little evidence in the New Testament of manifestation of kingly activity by Christ during this present age. Page 501.
 - a. I know of no evidence that He exerts kingly authority over the ungodly world in this age. Page 503.
 - b. He rarely, if ever, in this age, gives/commands about specific situations. His followers Page 504.
 - c. He is pleased when we willingly acknowledge His son and seek to do His commands. Page 506.
 5. There are many statements in the New Testament which refer to His future coming in His kingdom. Page 506.
 6. Both Old and New Testaments stress the fact that His kingdom can never be destroyed - it lasts forever and ever - and yet it is clearly stated that eventually He will hand it over to God the Father that God may be all in all. Page 509;
- F. The time of the Kingdom of Christ. Page 509.
1. To a limited extent during His earthly life. Page 510.
 2. To a very limited extent during the present age. Page 510.
 3. Mainly subsequent to His second coming. Page 511.

- G. Characteristics of the coming kingdom of Christ. Page 512.
1. It can never be destroyed. Page 512.
 2. Kingship relates to force, not persuasion, which is a part of prophetic activities. Page 512.
 3. It is an earthly kingdom. Page 513.
 4. It covers every portion of the earth - in this sense it is universal. Page 513.
 5. It is a time of external peace and safety. Page 513.
 6. It is a time when the curse will be removed from the earth. Page 513.
- H. Various views of the kingdom of Christ. Page 515.
1. Wide prevalence of certain non-Christian views. Page 515.
 - a. Social gospel. Page 515.
 - b. Neo-Orthodox views. Page 517.
 2. Definition of three widespread Christian views. Page 518.
 - a. Pre-Millennialism. Page 519.
 - b. Post-Millennialism. Page 525.
 - c. A-Millennialism Views. Page 526.
 3. A brief consideration of Post-Millennialism. Page 527.
 - a. Its good points. Page 527.
 - (1). It recognizes the universality of the coming earthly kingdom. Page 527.
 - (2). It gives proper stress to the Old Testament prediction of a coming period of external peace and safety. Page 528.
 - b. Its errors. Page 528.
 - (1). It misses the teaching of removal of the curse from this earth. Page 528.
 - (2). It pushes the promised return of Christ too far into the future. Page 528.
 - (3). A Post-Millennial view must twist Revelation 20 beyond reason. Page 529.
 4. A brief consideration of the most typical A-Millennial position. Page 546.
 - a. Its good points. Page 547.
 - (1). The a-millennial view can hold to the immanent, glorious return of Christ. Page 547.
 - b. Its errors. Page 547.
 - (1). A-millennialism must explain away the O.T. predictions of an earthly kingdom. Page 547.
 - (2). It misses the teaching of the removal of the curse from the earth. Page 548.
 - (3). It must twist Revelation 20 beyond reason. Page 548.
 - (4). It introduces very destructive principles of interpretation of Scripture. Page 550.
 5. Brief consideration of Pre-Millennialism. Page 553.
 - a. Its good points. Page 553.
 - (1). It accepts all the Biblical statements w/o explaining any away. Page 553.
 - (2). It retains both the great N.T. emphasis on the return of Christ, and the great O.T. emphasis on the coming glorious kingdom. Page 553.
 - b. Brief consideration of objections to pre-millennialism. Page 553.
 - (1). Said to undervalue the power of the Holy Spirit. Page 555.
 - (2). Pre-millennialism is said to rest upon Jewish myth. Page 556.
 - (3). It is said to be too earthly. Page 557.
 - (4). Objection regarding alleged restoration of sacrifices. Page 558.
 - (5). Objection regarding presence of 2 kinds of people in the Millennium. Page 561.

	(6). Objection regarding alleged general resurrection.	Page 565.
	6. Conclusion regarding variant views of the kingdom.	Page 566.
J.	The time of the beginning of the coming great kingdom.	Page 568.
	1. It need not be an event without various stages.	Page 574.
	2. God has chosen not to reveal to us when the time will be.	Page 574.
	3. God has revealed certain events that will precede Christ's coming in judgment.	Page 579.
	4. Christians have been told always to be ready for Christ's return.	Page 579.
	5. The only suggestion that fits the Biblical data is one that assumes a lapse of time between the rapture of the saints, and Christ's visible signs over the ungodly.	Page 584.
	6. This fact is strongly suggested by Isaiah 27.	Page 584.
	7. Objection to a so-called pre-tri- <ul style="list-style-type: none"> a. Rocking chair theology. b. Suggested problems about the rapture. c. c. This is the one real argument against it. II Thess. 2. 	Page 586. Page 586. Page 593.
	8. Conclusion regarding the rapture.	Page 599.
K.	Conclusion regarding the kingly office of Christ.	Page 600.
?	X. The Humiliation and Exaltation of Christ.	Page 601.
X.	The application of Christ's work to His people, salvation by faith.	Page 605.
	A. The distinction between soteriology and Christology.	Page 605.
	B. The importance of faith.	Page 605.
	1. Its importance in the protestant reformation.	Page 606.
	2. Its frequency in the Bible.	Page 606.
	a. Situation in the New Testament.	Page 606.
	b. Situation in the Old Testament.	Page 607.
	3. The instrument of salvation.	Page 609.
	C. Definition of faith.	Page 610.
	1. Faith is not simply a name for a lower type of knowledge.	Page 610.
	2. It is not simply a voluntary act of the will.	Page 611.
	3. It is not simply a matter of feeling.	Page 611.
	4. It is not a blind acceptance of authority.	Page 611.
	5.	
	6. Scriptural faith is not simply a matter of the intellect.	Page 614.
	7. Saving faith is not merely assent to certain propositions, but involves trust in every way.	Page 614.
	8. Saving faith must be faith in Christ.	Page 616.
	9. Saving faith receives Christ not merely as Saviour but in all His person and work.	Page 617.
	D. Saving faith is not a work.	Page 619.
	E. Faith is not the ground of our salvation, but is its instrument.	Page 621.
	F. How do we get faith?	Page 621.
	1. How does the unbeliever get faith?	Page 621.
	a. Faith is a gift from God.	Page 621.
	b. Faith is the work of the Holy Spirit.	Page 623.
	c. Faith is imparted through hearing the word of God.	Page 623.
	2. Discussion of our part in the conversion of others.	Page 624.
	3. How does the believer get an increase of faith?	Page 629.
	a. It is the gift of God.	Page 630.
	b. The fruit of the Holy Spirit.	Page 630.
	c. Jesus is the finisher as well as the author.	Page 630.
	d. It is imparted through hearing the word of God.	Page 631.
	e. If we desire more faith, we should fix our eyes on the promises of God.	Page 631.
	f. We should pray for faith, for ourselves and for others.	Page 631.
	g. Faith is strengthened through Christian fellowship and through observation of God's goodness to others.	Page 631.

G. The results of faith that would be worth our -	Page 632.
1. All the blessings of the gospel come through a true faith.	Page 632.
2. It is faith that unites us to Christ.	Page 632.
3. Through faith we can remove mountains.	Page 632.
a. Faith moves forward energetically when God's will is known.	Page 633.
b. Faith seeks to win God's help when His will is not known.	Page 634.
c. Faith is content and happy when it is clear that something is not God's will.	Page 634.
XI. Repentance.	
A. Its importance.	Page 635.
B. It is much stressed in the Old Testament.	Page 635.
C. It is frequent in New Testament preaching.	Page 635.
a. In the preaching of John the Baptist.	Page 635.
b. In the preaching of Christ.	Page 635.
c. In the preaching of the apostles, when speaking to the Jews.	Page 636.
d. In the preaching of the apostles, when speaking to the Gentiles.	Page 636.
D. Repentance is absolutely necessary to salvation.	Page 637.
E. The nature of repentance.	Page 638.
1. Its definition.	Page 639.
2. It involves the whole personality.	Page 639.
3. Repentance is not a work.	Page 640.
4. Repentance does not produce salvation, but is absolutely necessary to it.	Page 641.
F. The means to repentance.	Page 642.
1. It is a gift of God.	Page 642.
2. There are human elements which may help.	Page 643.
XII. Regeneration.	
A. Its necessity.	Page 644.
B. What it is.	Page 644.
1. The communication of divine life to the soul.	Page 644.
2. It is the impartation of a new nature or heart.	Page 645.
3.	
4. It is not a change in the substance of the soul.	Page 645.
C. Regeneration is an immediate act of God.	Page 646.
D. The distinction between regeneration and justification.	Page 646.
XIII. Conclusion of the Semester's Work and Partial Summary of Soteriology.	
A. The effect of sin.	Page 648.
B. 1. Eternal death.	Page 649.
2. The loss of all ability to do good.	Page 649.
C. Ultimate Soteriology.	Page 650.
1. The covenant of redemption.	Page 650.
2. The covenant of grace.	Page 651.
3. The divine election.	Page 653.
4. Calling or vocation.	Page 655.
a. The general call.	Page 655.
b. The special call.	Page 656.
5. Conversion.	Page 657.
D. Man's part in salvation.	Page 658.
1. We are to sow beside all waters not knowing to whom God may grant repentance and faith.	Page 658.
2. We are to strive to bring the knowledge of God's grace to as many as possible, and as effectively as possible, for we do not know whether it may not be our efforts that God has ordained to save the particular individuals.	Page 658.
3. We are to use the means of grace striving to turn from sin, and constantly look to Jesus.	Page 660.
4. Above all, we are to learn to rest upon his grace, and to receive all our salvation as a free gift from his hand.	Page 661.