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Volume 105

January-March 1948

Number 417

BIBLIOTHECA SACRA

One Hundred and Sixth Year

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By

DALLAS THEOLOGICAL SEMINARY

And Graduate School of Theology

(Formerly Evangelical Theological College)

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Address All Communications to

Bibliotheca Sacra

Published by

Dallas Theological Seminary

And Graduate School of Theology

3901-31 Swiss Avenue, Dallas 4, Texas

Single Copy, 75 Cents

Yearly Subscription, \$2.50

Canadian and Foreign Subscriptions, \$2.80

AUTHORIZED AGENTS

Evangelical Literature Depot

P. O. Box 2340

11/1 Mission Row

Calcutta, India

Keswick Book Depot

315 Collins Street

Melbourne, Victoria

Australia

Entered as second-class matter January 31, 1934, at the post office at Dallas,
Texas, under the Act of March 3, 1879

Editorials

**ARE THERE
TWO WAYS
TO BE SAVED?**

The following statement made by the Editor in his article on "Dispensationalism" (*Bibliotheca Sacra*, XCIII, 410)—"Whatever may have been the divine method of dealing with individuals before the call of Abraham and the giving of the Law by Moses, it is evident that, with the call of Abraham and the giving of the Law and all that has followed, there are two, widely different, standardized, divine provisions whereby man, who is utterly fallen, might come into the favor of God"—has led to misunderstanding and unjust criticism.

In the first place, the word *salvation* is purposely not used in this declaration. The context and subject in hand bear on the truth that some have come into right relationship to God, as in the case of Israel in Judaism, by physical birth and some, as in the case of Christians in Christianity, by spiritual birth. There could be no argument relative to the truth being asserted when it is rightly understood.

But the determination persists that those who hold dispensational distinctions teach there are two ways to be saved. What they really teach, if at all, is that Judaism had its requirements summed up in works of the Law of Moses, which system, or religion, is not now in effect, and that Christianity has its requirements summarized in faith and is now the one and only basis of acceptance before God. Those are the clear teachings of the Scriptures, to which men do not it seems always give sincere heed.

When talking to an individual and in respect to the present provision for the salvation of lost men, the Savior said to Nicodemus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Likewise, when talking to an individual respecting the securing of

eternal life as it was promised in the Jewish kingdom expectation, Christ held the following conversation with the lawyer (i.e., a teacher of the Mosaic system): "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live" (Luke 10:25-28).

There is no question to be raised about these words or their precise meaning. "This do, and thou shalt live" is far removed from the words found in John 3:16 or even Romans 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Are there, then, two ways to be saved today? The dispensationalist says No, because he recognizes Judaism to be in abeyance at the present time, and this text of Luke 10, which might be called the *John 3:16 of Judaism*, does not apply to believers today. But the Covenant theologian, who must include well-nigh everything in his system of teaching, is faced with both statements on the lips of Christ.

LEWIS SPERRY CHAFER

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THE FOUR HORSEMEN RIDE AGAIN The Four Horsemen of the Apocalypse (Rev. 6:1-8) are well-known figures in human history. Though the interpretation of the first horseman runs a wide gamut of possibilities in the hands of interpreters, the significance of the remaining riders has always been clear: War, Famine, Death. This inexorable chain has never been broken. And we see these horsemen riding in many quarters of the world today. Total war has left in its wake the ravages of dread famine, which has repeatedly issued in grim death.

In the midst of much political maneuvering an appropriation of some hundreds of millions of dollars has been