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*The infallible rule of interpretation
of Scripture is the Scripture itself: and
therefore, when there is a question about
the true and full sense of any Scripture
(which is not manifold, but one), it must
be searched and known by other places
that speak more clearly.*

Westminster Confession I.9

J. Gresham Machen
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Roman Catholic Authority

THE Roman Catholic Church is in a dilemma. On the one hand it maintains an absolutist position. The authority of the church, as established by tradition and particularly in the person of the Pope, is complete. The church is the controller of the administration of saving grace to men. Salvation can therefore exist only for those who submit to the church.

But this position involves a very serious threat to the principle of religious liberty. Under conditions of religious liberty men who deny and oppose Catholic dogma and Catholic authoritarianism have freedom to promote their views, and to try and win converts from Romanism. To the strict Romanist, this is bad. Only Romanism is true. Only in the church is salvation.

Hence the efforts of the church to secure a favored, and if possible exclusive, position under the civil government are quite logical. But at the same time they arouse steadfast opposition. And even many Roman Catholics themselves recognize that the church's totalitarian claim does not help things.

This dilemma of the church has recently come to expression in the conflict between the Spanish Cardinal Segura and the Catholic magazine published in this country, America. Cardinal Segura has on several occasions asked the Spanish government to be more strict in banning Protestant activities in that country, and has described the Protestant work there as a threat to the Catholic church and population.

However, the Jesuit magazine America has expressed a different opinion, indicating a measure of tolerance for non-Catholics and holding that the few thousand Protestants in Spain did not constitute any real threat to the millions of Catholics.

Now, several months later, Cardinal Segura expresses his amazement that a Jesuit magazine should dare to question a Cardinal of the Catholic church. It is incomprehensible, says the Cardinal in effect, that this magazine should on its own account judge and criticize a pastoral document published in an official ecclesiastical bulletin by a bishop and cardinal of the Holy Roman Church. The magazine, he added, had caused spiritual harm among Catholics.

Here is the absolutism of Catholicism when it is in a majority position. All of the efforts of Catholic spokesmen to tone down the church's position in lands where religious liberty exists come up against the rock of Romanism's view of its own nature as the sole and authoritative church.

It was against the tyranny of the Roman Catholic Church that Luther rebelled, both in spiritual and in temporal matters. He found that the church was bankrupt spiritually, and that all it offered for the peace of the human soul availed nothing. He found his salvation when he took the Bible alone, listened to the gospel there set forth, and knew the joy of being justified by faith apart from the works of the law. And once the church's claim to be the sole administrator of salvation was gone, all of its other authority over the souls of men likewise disappeared, at least in principle.

Roman Catholicism must be opposed today, as it was in the sixteenth century, not primarily because of its secular and political interests, but because its doctrine relative to the salvation of human souls is false. It follows that opposition can be effective only where the false doctrine of Romanism is countered with the truth of the gospel of free grace.

It is at this point that Modernism fails. Modernists have frequently attacked Rome's political claims, and its attempts to secure a favored position. But Modernism does not have the true gospel of salvation which alone can bring freedom to Rome's enslaved millions. And in its failure to understand the true genius of its own heritage, Modernism, as represented for example in the World Council, is even desirous of bringing the Catholic Church into its fellowship.

True opposition to Rome must in this day, as it was four centuries ago, be based squarely on the authority of the Bible as the Word of God, on the sufficient work of Christ as the only Mediator and redeemer of sinners, and on the free and universal offer of salvation in the gospel to mankind. Only in such a Biblical approach can the threat of Rome be faced and overcome.

L. W. S.

And we have to move on that basis. So I am very much concerned about this end of bringing the whole human race down to such a level that it is one mass of individuals who differ not one whit from one another.

But as far as the other ends are concerned, can we not agree with these people? After all, what Calvinist would not bleed in his heart to behold the ruins of Harry Moore's house, to behold the funeral as that poor Negro school teacher was buried. What one of us would be behind Voltaire, would be behind him in the least, when he said, I disagree with what you have to say, but I would die in order that you might have the right to say it. And what one of us could see the cross, the

symbol of our salvation, portrayed in blood-red on the wall of a synagogue as a symbol of hatred?

Some Calvinists Approve Unity Movement

But when all is said and done are we going to pin our hopes as Reformed people on this movement that is abroad in the land? Are we going to approve of the methods that are used? Are we going to share the motives, that are behind this movement? Well, there are some among Calvinists apparently who do.

I have an excellent book in my library on the Heidelberg *Catechism*. Yet in this book, for all its good points, (See "*Hills*," p. 196)

be born again before he can be progressively sanctified. Regeneration is the inception of being made holy and sanctification is the continuance. Hence it requires no more than the most elementary knowledge of these various terms to see that we cannot turn them around and mix them up in any way we please. But we may also look at a few passages of Scripture to show that there is clearly implied an order or arrangement in the various steps of the application of redemption.

Biblical Passages

If we take, first of all, such well-known texts as John 3:3, 5, our Lord told Nicodemus that except a man be born from above he cannot see the kingdom of God and except a man be born of water and of the Spirit he cannot enter into the kingdom of God. Obviously, seeing and entering into the kingdom of God belong to the application of redemption, and our Lord indicates that apart from the new birth, regeneration, there cannot be this seeing or entering into the kingdom of God. It follows that regeneration is prior and it would plainly be impossible to reverse the order and say that a man is regenerated by seeing or entering into the kingdom of God. No, a man enters the kingdom of God by regeneration. As Jesus says again (John 3:6), "that which is born of the Spirit is spirit."

We may also examine a closely related text, I John 3:9: "Every one who is born of God does not do sin, because his seed remains in him; and he cannot sin, because he is born of God." John is dealing here, no doubt, with deliverance from the reigning power of sin. Such deliverance is part of the application of redemption. But the text demonstrates that the reason why a person is delivered from the reigning power of sin is that he is born of God, and the reason he continues in this freedom from the ruling and directing power of sin is that the seed of God abides in him. Here we have clearly the order of causation and explanation. The new birth causes and explains the state of freedom from the domination of sin and is therefore prior to such freedom. The regenerated person does not commit the sin which is unto death (I John 5:16) and the reason is that he is born of God and God's seed is always in him to keep him from that grievous and irreparable sin.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON I

The Order of Application

THE provision which God has made in his providence for the sustenance and comfort of man and beast is not sparing or niggardly. He has made the earth to teem with good things to satisfy the needs of man and beast and to meet their varied tastes and appetites. Psalm 104 is the inspired lyric of praise and admiration. "These wait all upon thee; that thou mayest give them their meat in due season . . . thou openest thine hand, they are filled with good" (vss. 27, 28). "Wine that maketh glad the heart of man, oil to make his face to shine, and bread which strengtheneth man's heart" (vs. 15). And the psalmist exclaims: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (vs. 24).

The provision which God has made for the salvation of men is even more strikingly manifold. For this provision has in view the manifoldness of man's need and exhibits the overflowing abundance of God's goodness, wisdom, grace, and love. This superabundance appears in the eternal counsel of God respecting salvation; it appears in the historic accomplishment of redemption by the work of Christ once

for all; and it appears in the application of redemption continuously and progressively till it reaches its consummation in the liberty of the glory of the children of God.

When we think of the application of redemption we must not think of it as one simple and indivisible act. It comprises a series of acts and processes. To mention some, we have calling, regeneration, justification, adoption, sanctification, glorification. These are all distinct, and not one of these can be defined in terms of the other. Each has its own distinct meaning, function, and purpose in the action and grace of God.

There is a Divine Order

God is not the author of confusion and therefore he is the author of order. There are good and conclusive reasons for thinking that the various actions of the application of redemption, some of which have been mentioned, take place in a certain order, and that order has been established by divine appointment, wisdom, and grace. It is quite apparent to every one that it would be impossible to start off with glorification, for glorification is at the far end of the process as its completion and consummation, and it is scarcely less apparent that regeneration would have to precede sanctification. A man must surely

Still further, let us look at John 1:12. We may focus our attention on two subjects with which this text deals, namely, the reception of Christ and the bestowment of authority to become the sons of God. We may properly call them faith and adoption. The text says distinctly that "as many as received him, to them gave he authority to become children of God." The bestowment of this authority, which we may for our present purposes equate with adoption, presupposes the reception of Christ, namely, faith in his name. This is to the effect of saying that adoption presupposes faith, and therefore faith is prior to adoption. So we should have to follow the order, faith and adoption.

Finally, we may glance at one passage in Paul, Ephesians 1:13: "In whom ye also, having heard the word of truth, the gospel of your salvation, in whom also having believed ye were sealed with the Holy Spirit of promise." The sealing with the Holy Spirit is that which follows upon the hearing of the word of truth and believing. Hearing and believing are therefore prior in order and cannot be made to follow the sealing of the Spirit.

These few texts have been appealed to simply for the purpose of showing that there is order which must be maintained and cannot be reversed without violating the plain import of these texts. These texts prove the fact of order and show that it is not empty logic to affirm divine order in the application of redemption. There is a divine logic in this matter and the order which we insist upon should be nothing more or less than what the Scriptures disclose to be the divine arrangement.

These texts, however, have not brought us very far in discovering what the order of arrangement is in connection with a good many of the actions which are comprised in the application of redemption. They have established a few things, indeed, but only a few. When we give a fuller enumeration of the several steps or aspects—calling, regeneration, conversion, faith, repentance, justification, adoption, sanctification, perseverance, glorification—we can see that several questions remain undetermined. Which is prior, calling or justification? Is faith prior to justification or *vice versa*? Does regeneration come before calling?

(Professor Murray will conclude this introductory study in the next issue.)

Grass Roots

By R. K. Churchill

My premillennialism, or what remains of it, received a severe blow while we were driving through the Big Horn Mountains which lie east of Yellowstone. Let me interject at this point that it is a wonderful thing to be in a church which allows latitude on questions of interpretation about the millennium. We must be dogmatic where the Bible is dogmatic, but what shall we do where the Bible is not definite or dogmatic? Well, we shall not try to be definite either. This is the heritage of true Presbyterianism. The church must be just as narrow, and just as broad as the Scriptures. This is a loyalty to the Word of God which is acceptable with God, but unacceptable with men. Let the scars and wounds of the O.P.C. ministry, and Westminster Seminary bear witness. It seems to be in the nature of men, and even churches, to exalt some human interpretation to a place of equal authority with the Word of God and then try to make it binding on the conscience. Such has been the dismal history of many denominations and sects.

But let us get back to the Big Horns. These mountains are like vast table lands, uplifted. The horizontal strata is very evident. Not peaks, but high flat ridges often ascend into the clouds. I found myself wishing that I could stand up there in that wilderness where no human foot had ever trod. Like Moses, on yonder cloud-bathed eminence, I would gaze on the untrespassed sanctity of God. As we rode along, scripture verses came to mind: "As the mountains are round about Jerusalem, so the Lord encampeth round about them that fear Him." I found myself wondering if God ever had in mind such imposing mountains as these when He spoke of the Mountains of Zion. How is it, I thought, that most of God's glorious future work should be confined to a few narrow acres of Palestine? Should not the mountains of the West have a place in the new Mt. Zion? Could not the term 'the new Jerusalem' be enlarged to include all of God's handiwork?

In the late afternoon we climbed to the summit. We drove through thick clouds for an hour. Slowly we descended, and came out of the mist. I wish I had the power to tell you what happened then, or rather what a revel-

ation came to us. I felt like Moses on Mt. Nebo, viewing the length and breadth of the promised land. How can I describe that tremendous panorama which unrolled itself before us? There, miles and miles ahead, also to the north and to the south, lay the great plains of Wyoming, Montana, and the Dakotas. The afternoon sun etched the foliage and land undulations in ever changing shades of green. The moving shadows, cast by the ponderous clouds, deepened the mystery and beauty. Far off to the north and to the south, two arms of the Big Horns reached out to enfold the silent prairies protectingly. From purple ridge to purple ridge, these ranges must have been over a hundred miles apart. From this giant cradle the waters of the wide Missouri spring into turgid life.

One cannot look unmoved on such immensity and sweeping grandeur. Here unmistakably are the footprints of God. In my cabin that night, I turned to Romans 4:13 and read: "For the promise that he (Abram) should be heir to the world . . ." Then I found myself musing thus: If the real promise to Abraham and the faithful is the world instead of Palestine, I won't mind. I don't hanker so much for the mountains of Jerusalem now that I have seen the Big Horns. The plan of God may be drawn to scale as in a blueprint. It may be far bigger, in reality, than it appears on paper. When the pen of the architect marks off a quarter inch on his plan, it represents several feet in the building to be constructed. So it is that the Great Architect of the eternal covenant marked off the little land of Palestine—perhaps it represented the whole earth, or could it be the universe? To Abraham and his seed, the promise of the lands of Palestine was given in no unmistakable terms. Yet through faith, Abraham was taught to look for that city which hath foundations, whose builder and maker is God. Have I then been to the new Holy Land where the feet of the Blessed One shall stand again? Are these the mountains of Bethel, and have I felt the dews of Hermon? It could be that from these very hills shepherds and cowboys will see another advent when nature's troubled night departs, and the Star of Peace returns.

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*It pleased God the Father, Son, and
Holy Ghost, for the manifestation of the
glory of His eternal power, wisdom, and
goodness, in the beginning, to create, or
make of nothing, the world, and all
things therein whether visible or invisible,
in the space of six days; and all very good.*

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R e f o r m

THERE were undoubtedly many factors which entered into the presidential election, by which one administration was swept out of office and another swept in. But certainly at least one of those factors was the issue of morality, or more simply of plain old-fashioned righteousness.

The revelations of corruption in high places in the administration personnel had convinced many people that there could be no effective clean-up without a thorough change.

Now there are many matters of national administration on which it may be difficult if not impossible for the Christian Church to take a unified stand. But on the subject of righteousness in personal conduct, there ought to be no hesitancy. Here the church should speak with courage and authority.

For the church is the primary agency on earth for declaring the Law of God. And the Law of God is the only true standard by which good and evil may be measured. It is right at this point that the church must face its responsibility in the present situation. The church has in large measure failed to declare unflinchingly the Law of God. And it has failed to proclaim with certainty the cardinal doctrines it professes to believe, the facts of final judgment and eternal punishment. It has failed to confront men with the reality of the living God, and the fact that every individual lives his life in the presence of God, who knows the life and heart of man through and through.

It is not strange that men brought up in churches where the talk is all of man's relation to man, and not at all of man's relation to God, have yielded under pressure to conduct contrary to God's standard of righteousness.

But the church has also failed in another direction, in the administration of discipline within its own ranks. The idea of church discipline has declined to the point where it is largely confined to removing from the rolls of a church persons who never attend. But so little do church members think of ecclesiastical discipline and church membership, that at the first

inkling of such a thing the accused is liable to walk out and join another church body.

There must be a return to discipline in local churches, and in denominations, before the voice of the church calling for reform in national affairs will be heard very clearly.

Along another line also the church has a responsibility in these matters. That is in the violation of personal vows. It is a common thing now for men to enter the ministry of churches by taking vows and making declarations and promises concerning what they are supposed to believe, when as a matter of fact they believe no such things, or are not sure what they believe. The vows of ministers are often—too often, any way—something quite incidental, and not considered as binding at all, when the pressures are on.

How can churches which wink, boldly or slyly, at the violation of solemn ecclesiastical vows, expect to be heard or to be effective when they demand that government officials be true to political and civil vows.

The church must clean up its own house, and be willing to face the closest scrutiny as to its own conduct, and then perhaps its own members and those outside will listen to its call for morality in public and civil life.

That such a call is needed is all too evident. A change in the national administration will not bring a change in the conduct of public servants overnight. We need a reform throughout the nation. But we need a reform that touches the hearts and minds of men. Only when reform reaches in and touches the innermost being of the individual will it be strong enough to have a radical effect on his outward conduct.

Men will not cease from wickedness simply under the fear of being caught. They will really cease from wickedness when they have a positive inner hatred of wickedness. And they will have such a hatred when they have been made new creatures in Christ Jesus. Let the church cleanse its own house, then let it call for a cleansing of the nation's household.

L. W. S.

Are Reformers Funny People?

By PAUL WOOLLEY

THERE are a lot of people in the world who think that reformers wear tall black hats with broad brims, and have long noses which they go around poking into other people's business. That is not the kind of reformer that we are here to celebrate.

Demand for Reform

Still there may be some people who feel that these reformers were in a sense putting something over on somebody. But the first thing I want to call to your attention is this—the reformers were only doing something that the people wanted them to do. There was a tremendous demand all through western Europe for reform at the time that the Reformation happened. And without that demand I dare say it wouldn't have happened at all. I say all through western Europe, and I mean that. Because while we often think of the Reformation as confined to Germany, and the Netherlands, and maybe Scandinavia, and perhaps to some extent as effective in France and Switzerland, the fact is that even in Italy and Spain there was a tremendous demand for reformation. There were reformers in Italy and Spain, and the only reason they didn't get anywhere was the strong control the church was still able to exercise in those countries. So these reformers for the most part wound up their careers either in an untimely death or else in exile in more comfortable parts of Europe.

Why Reform?

Now why did people want reform? There were a large number of reasons for it. In the first place, the popes who were the leading authorities, supposedly, in the church, were men who

were much more interested in art, in form, in enjoyment and in various other matters than they were in righteousness. To be specific, for an example, they were trying to maintain in the church that it was proper for clergymen to be celibate. But Innocent VIII who preceded Luther by a few years probably had sixteen children, and Alexander VI probably had nine. There is an example of the reason people wanted reform.

Another reason was that so many of the clergymen who should have been tending to the spiritual welfare of the people were wrapped up in the mechanical performance of masses and services. After the doctrine had been

evolved in the medieval church that the saying of a mass might benefit a deceased person whose soul was in purgatory, and might speed his moving from purgatory to heaven, it became customary for the people to leave money to the church to have masses said for the benefit of their souls. The result was that a tremendous amount of clerical energy was going into saying these endowed masses. It is estimated that in the city of Cologne, Germany, alone over a thousand masses a day were said—largely for the benefit of deceased souls.

In the monasteries themselves there was much more institutionalism than real genuine consecration. Nunneries in Germany had often become houses of retirement for the daughters of wealthy families who had not managed to secure a husband at the proper time in life. They set themselves up, each

(See "Woolley," p. 217)

A Home Study Course in Christian Doctrine The Application of Redemption

By JOHN MURRAY

LESSON 2

The Order of Application (Concluded)

(In the first lesson Professor Murray established from Scripture that there is a logical order in God's application of redemption to the sinner, and showed the relationship of certain of the actions involved in the application of redemption to one another. Here he continues and concludes this introductory study. In the next lesson he will consider the nature of effectual calling.)

There is one passage of Scripture which affords us a great deal of light on this question. It is Romans 8:30: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Here we have three acts of the application of redemption—calling, justification, and glorification. They appear in this text in that order. And the question arises: is this order intended to be the order of application and occurrence? Or is the order in the text simply one of convenience so that Paul could just as well have adopted another order?

Romans 8:30

One thing must be said by way of preface; it is that even if the order had been different, justification first and calling second, the main thought of the passage would not be disturbed. The main thought is the invariable conjunction and sequence of these divine acts and their indissoluble connection with God's eternal purpose of foreknowledge and predestination. For here we have a chain of unbreakable links beginning with foreknowledge and ending with glorification.

But there are overwhelming reasons for thinking that the order Paul follows in verse 30—calling, justification, glorification—is the order of sequence according to the divine arrangement. These reasons are not far to seek. There are so many intimations of order in this passage as a whole that we cannot but conclude that order of logical sequence is intended throughout.

1. In verse 28 there is the intimation of order in the expression, "called according to purpose." This means that purpose provides the pattern or plan according to which calling takes place. Therefore the purpose is prior to the calling, and, in this case, of course,

THE Rev. Paul Woolley is Professor of Church History and Registrar in Westminster Theological Seminary, Philadelphia. He was guest speaker at a Reformation Day service held in Calvary Orthodox Presbyterian Church of Glenside, Pa. The address was recorded, and we are happy to bring it to our readers. For the purposes of publication, it has been somewhat abridged and edited.

eternally prior. The purpose is none other than that which is unfolded in verse 29 as consisting in foreknowledge and predestination. Hence we have a clear indication of order in verse 28.

2. We have the same in verse 29. It is not our interest now to expound the meaning of the word "foreknow" nor its relation to the word "predestinate." All that is necessary to note now is that there is progression of thought from foreknowledge to predestination. Here again we have an indication of order which will not allow us to reverse the elements involved.

3. In verses 29 and 30 we have a chain of events which find their spring in foreknowledge and their terminus in glorification. We cannot possibly reverse these two. There is not only priority and posteriority but a particular kind of such order, namely, foreknowledge as the ultimate fount and glorification as the ultimate end.

4. The same applies to both foreknowledge and predestination in reference to the three acts mentioned in verse 30. Foreknowledge and predestination are prior to calling, justification, and glorification, and eternally prior at that. Reversal is inconceivable.

5. Even within the acts mentioned in verse 30, acts which fall within the sphere of the application of redemption and which are therefore temporal as distinguished from those of God's eternal counsel mentioned in verse 29, we are bound to discover an order of priority. Glorification could not be prior to calling and justification; it must be posterior to both. Hence, whatever may be true as regards the order of calling and justification in relation to each other, glorification must be after both. The only question that remains, therefore, is whether calling is prior to justification or the reverse.

We shall have to conclude that, since there are so many indications of intended order in this passage as a whole, the order which Paul follows in reference to calling and justification must be intended as the order of logical arrangement and progression. It would violate every relevant consideration to think otherwise. Consequently we must infer that Romans 8:30 provides us with a broad outline of the order in the application of redemption and that that order is: calling, justification, glorification. So we have the answer to one

question, which has not so far been determined, namely, that calling precedes justification in the order of the application of redemption. And we might not have thought so if we were to rely upon our own logical reasonings.

Faith and Justification

The next question we may discuss is the relation of faith to justification. There is difference of judgment on this question among orthodox theologians, some holding that justification is prior, others the reverse. It must be understood that what we are dealing with now is not at all God's eternal decree to justify. That certainly is prior to faith, and, if we were to call that "eternal justification" (a misuse of terms), then such would be prior to faith just as God's purpose is always prior to every phase of the application of redemption. Furthermore, if we use the term justification as the virtual synonym of reconciliation (as it may be in Romans 5:9), then again such justification is prior to faith just as the accomplishment of redemption is always prior to the application of it. But we are not now dealing with the eternal decree to justify nor with the basis of justification in the work once for all accomplished by Christ but with *actual* justification, which falls within the orbit of the application of redemption. With reference to such justification the Scripture undoubtedly states that we are justified by faith, from faith, through faith, and upon faith (see Rom. 1:17; 3:22, 26, 28, 30; 5:1; Gal. 2:16; 3:24; Phil. 3:9). It would surely seem impossible to avoid the conclusion that justification is upon the event of faith or through the instrumentality of faith. God justifies the ungodly who believe in Jesus, in a word, believers. And that is simply to say that faith is presupposed in justification, not because we are justified on the ground of faith or for the reason that we are justified because of faith but only for the reason that faith is God's appointed instrument through which he dispenses this grace.

There is another reason why we should believe that faith is prior to justification. We found already that calling is prior to justification. And faith is connected with calling. It does not constitute calling. But it is the inevitable response of our heart and mind and will to the divine call. In this

matter call and response coincide. For that reason we should expect that since calling is prior to justification so is faith. This inference is confirmed by the express statement that we are justified by faith.

We are now in a position to give the following, slightly enlarged outline of the order in the application of redemption—calling, faith, justification, glorification.

Faith and Regeneration

If we think in Scriptural terms it is not difficult to insert another step. It is that of regeneration. It, in turn, must be prior to faith. Much controversy turns on this question and into all the angles of that controversy we need not enter. Still further, it will not be possible in this article to give all the evidence establishing the priority of regeneration. A good deal of that evidence will be presented later. Suffice it at present to be reminded that as sinners we are dead in trespasses and sins. Faith is a whole-souled act of loving trust and self-commitment. Of that we are incapable until renewed by the Holy Spirit. It was to this our Lord testified when he said that no one could come unto him except it were given unto him of the Father and except the Father draw him (John 6:44, 65). And, again, we must remember John 3:3: "Except a man be born from above, he cannot see the kingdom of God." Surely seeing the kingdom of God is the act of faith and, if so, such faith is impossible without regeneration. Hence regeneration must be prior to faith. We can affirm then on these grounds that the order is regeneration, faith, justification.

Calling and Regeneration

This does not settle the question as to the order in connection with calling and regeneration. Is regeneration prior to effectual calling or is the reverse the case? There are arguments which could be pleaded in favor of the priority of regeneration. No great issue would be at stake in adopting that order, that is to say, the order, regeneration, calling, faith, justification, glorification. There is, however, one weighty consideration (a consideration that will be developed later on), namely, that in the teaching of Scripture it is calling that is given distinct emphasis and prominence as that act of God whereby sinners are translated

from darkness to light and ushered into the fellowship of Christ. This feature of New Testament teaching creates the distinct impression that salvation in actual possession takes its start from an efficacious summons on the part of God and that this summons, since it is God's summons, carries in its bosom all of the operative efficacy by which it is made effective. It is calling and not regeneration that possesses that character. Hence there is more to be said for the priority of calling.

If then we have the following elements and in the following order: calling, regeneration, faith, justification, and glorification, we have really settled all that is of basic importance to the question. The other steps can be readily filled in and put in their proper place. Repentance is the twin sister of faith—we cannot think of the one without the other, and so repentance would be conjoined with faith. Conversion is simply another name for repentance and faith conjoined and would therefore be inclosed in repentance and faith. Adoption would obviously come after justification—we could not think of one being adopted into the family of God without first of all being accepted by God and made an heir of eternal life. Sanctification is a process that begins, we might say, in regeneration, finds its basis in justification, and derives its energizing grace from the union with Christ which is effected in effectual calling. Being a continuous process rather than a momentary act like calling, regeneration, justification and adoption, it is proper that it should be placed after adoption in the order of application. Perseverance is the concomitant and complement of the sanctifying process and might conveniently be placed either before or after sanctification.

Summary

With all these considerations in view, the order in the application of redemption is found to be, calling, regeneration, faith and repentance, justification, adoption, sanctification, perseverance, glorification. When this order is carefully weighed we find that there is a logic which evinces and brings into clear focus the governing principle of salvation in all of its aspects, the grace of God in its sovereignty and efficacy. Salvation is of the Lord in its application as well as in its conception and accomplishment.

Grass Roots

By R. K. Churchill

This little article could be called 'Stop the Presses.' In it I will attempt to show that orthodox Christians should send more letters or articles to the secular press.

I wrote a letter to the Editor's Mail Box of The Sheboygan Press on September 24. In this letter I protested against the advertising methods, celebrations and sales technique which was presently going on about the new Revised Standard Version of The Bible. The celebrations and advertising were to begin on or before September 28, but the Bible could not be sold to the public until September 30—neither could any review of the work appear before the date of sale. Ministers were asked to jump on the band-wagon, and lead their people to do so, before the merits or demerits of the work could be objectively evaluated. Such a procedure in the business world would be roundly condemned, and only the trappings of religion saved it from the same fate.

Well, this letter which I wrote was returned to me, together with a courteous letter of explanation by the Editor. He said that ordinarily he would print my letter, but that on the day before my letter arrived he had met with the representatives of the Ministerial Association and had pledged the full support of his paper for the Revised Standard Bible. Now, said the Editor, it wouldn't look good to have your letter of objection appear at this time. He had given his promise of support to these ministers and he could not go back on his promise.

Well, I breathed a sigh of relief and dropped both letters into the waste basket. After all, what good did it do to protest? But as I went about my work, I kept thinking about those reasons stated by the Editor of The Press. Were they good? What if a political party had been so dealt with by a paper? Furthermore, this was not my idea of the freedom of the press, which according to John Galbraith means—'you gotta print what Churchill writes.' Finally I went to the Rev. John Verhage and read him both letters. Now, Verhage is a man of action. He grabbed the phone and called up the Editor, and asked for an appointment. A

meeting was made for 11:30 Saturday morning—not so good. If the letter did not appear before Sunday, much of its force would be lost. We accepted in sheer desperation.

On Saturday morning, Mr. Verhage, the Rev. George Marston, and I were seated in the spacious office of Matt. Werner, Editor in Chief of The Sheboygan Press. We found him a pleasant man. By way of loosening the tension, and also no doubt to speed up the interview, he informed us that he was anxious to get out to his farm. Yes, he was a dirt farmer, and liked it. I made a fine reply to this by saying that this characteristic of his showed in his paper—it was always down to earth, etc. I think he got the idea that I thought that his paper was dirty! From this poor beginning I launched into a speech on the 'freedom of the press' on which subject I'm such an "expert." Well, the other men saw that I was not making headway so from the world's worst debater, they took over the case. They showed that letters to the Editor's Mail Box had nothing to do with Editor's commitments, and that in Protestantism there is a great division. We of the O.P.C. represented the historic Biblical supernaturalism while those who sponsored the new Bible represented a deviation therefrom. It was superb handling of the situation and had its effect. The Editor looked at his watch—it was a few minutes to twelve and the paper went to press about noon. He took my rejected letter and raced through a door. Soon he returned with the information that the letter would appear that day. He had rearranged the whole editorial page and eliminated the customary cartoon.

Sure enough in the paper that evening which contained many ads of the new Bible, and across from a long glittering editorial on the new Bible, was a letter headed simply—'Objection.' Following this letter I have been allowed space for rather long articles on The Revised Standard Version showing the objective evidence of modernistic unbelief. Moral—what this country needs is a truth squad, and more letters to the Editor.

December 15, 1952

VOL. 21, NO. 12

The Presbyterian **G U A R D I A N**

It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Saviour of His Church, the Heir of all things, and Judge of the world: unto whom He did from all eternity give a people, to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.

Westminster Confession VIII.1

J. Gresham Machen
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History and Faith

WHAT does it mean to you that another year is drawing to its close?

Certainly it means for the individual that certain things have been added to the storehouse of memory. Events that a year ago we had not dreamed of, have taken place. The scene about us has changed, in some cases radically, in some cases but little, yet it has changed. Faces we knew well have disappeared, others have taken their place. On the material, social level process and progress have continued their march. Our horizons have been enlarged.

All over the world, similar changes have occurred during the year. Nothing is static. History has been made. And history may be defined as simply the sum total of the day-to-day changes which occur in the realm of earthly existence.

Yet when we have recited as completely as we can the record of "change and decay," we have not arrived at any meaning or interpretation of history. Some people deny that there is any meaning to history. Things just happen. Various forces are at work. We may control a few of these forces for a limited period, but in the long run we are moved about as chips on the river of time. There are philosophers who describe the process of existence by the term "god."

However the human mind is not content to rest in meaninglessness. There is within us an inescapable conviction that history involves both a program and a purpose. Events have meaning. There is a goal toward which the world is moving.

We who are within the world, part of it, cannot detach ourselves from our environment sufficiently to arrive at an objective judgment concerning either the program or the purpose of history. But it is a central element of our Christian faith that the world was created, and that history is controlled, by a sovereign God who is Himself independent of the world, who has determined the end from the beginning, and who has not left mankind in ignorance of His purpose,

because He has spoken to us authoritatively in a revelation which is our infallible rule of faith and practice.

We are not indeed capable of applying the principles of that infallible rule to the whole multitude of details which make up daily life. We cannot even at the time determine the precise place in the program of God of events of national or international character.

Still that rule of faith and practice is applicable to us, and we know it well. As it presents the holiness of God and His eternal law, our character and conduct stand under judgment, and we know that we have sinned and are guilty in His sight. As it presents the account of His mercy in the redemptive work of Jesus Christ, we bow in humility and rejoice in the grace which brings salvation. As it pictures to us the perfection of the Christian standard, we are encouraged to go forward with boldness, assured that though we do not understand events happening all about us, yet in the purpose of God all things work together for good to them that love Him, who are the called according to His purpose.

It is interesting that, however it happened, we ordinarily celebrate the birth of Jesus Christ near the close of the calendar year. Just at the time when we are being made aware of the temporary character of mortal existence, of the fact that we are inescapably moving on to whatever destiny awaits us, our thoughts are turned to Him who alone guarantees real meaning to our lives. For He Himself brought life and immortality to light. Born into this world, His origins were of old, even from everlasting. Put to death in this world, He rose from the dead and ever liveth to make intercession for us. Confronted by the dominance of evil, He destroyed sin by the sacrifice of Himself. And when He went away, it was to prepare a place for us, that where He is, we might be also.

In a hodge-podge world these things are true, and abide. And the passing of each year—each hour—should draw us closer to Him who is the same, yesterday, today, and forever.

L. W. S.

dering of the second verse of Genesis, "The earth was without form and void, etc." All that is missing here is the introductory "and" of verse two. Yet, how important is that little word. To omit it is to give quite a different shade to the passage from that which the original conveys. In the original there are three descriptive clauses, each beginning with the word "and," and these three clauses serve to set forth the condition of things at the time when God spoke (verse three). To omit the first "and" from these clauses is to destroy somewhat the symmetry. It is, we believe, an unwarranted procedure upon the part of the translators.

In Genesis 9:26 we read, "He also said, Blessed by the LORD my God be Shem, etc." This is quite surprising, since it has no support whatever in the original. The original says, "Blessed be the Lord, the God of Shem." Here the translators have depended upon conjectural emendation.

Unwarranted Interpretation

In some instances the translation offers one particular interpretation of a passage, rather than a mere translation. An example or so will make clear what is meant. Isaiah 53:1a reads, "Who has believed what we have heard?" This is to present a very definite interpretation, one which is quite popular among certain scholars today. There is however, grave question whether this interpretation of the prophet is correct. It is far better to leave the language as it stands and to render, "Who has believed our report?" That is what the original says, and the expositor or preacher can then proceed to give the reasons why he thinks the words "our report" mean "the report which we have heard" or "the report which we have preached" or "the report about us." This, however, is the work of the interpreter, not of the translator.

Another example of this sort of thing is found in Daniel 9:24. This remarkable verse is translated, "Seventy weeks of years are decreed concerning your people and your holy city, etc." This, we confess, disturbs us no little. The original reads, "Seventy sevens." What the meaning of these sevens is is something that the commentators have long labored over. To have one opinion foisted upon us, and that an opinion which among conservative scholars is more and more being discarded, is not very welcome. It would be much bet-

ter to leave the text as it stands, rather than seek to interpret it.

Isaiah 7:14

Many have already called attention to the unfortunate translation of this remarkable Messianic prophecy, "Behold a young woman shall conceive and bear a son, and shall call his name Immanuel." We protest most strongly against the substitution of the words "young woman" for the word "virgin." It is true that the RSV does include a footnote, "Or *virgin*," but why relegate the correct rendering to a footnote? Let it be said once for all that the word *almah*, which the RSV renders "young woman" is never used of a married woman, either in the Bible or out. When this fact is coupled with the thought that the Lord is giving a sign, it becomes apparent that the birth is of a most unusual kind. It is an unmarried woman who is pregnant, and she shall call her Son Immanuel. It is a sad thing to see this prophecy eviscerated of its true meaning.

Conclusion

In what we have written, we do not mean to imply that there is no good translation work in this new version. There is indeed. For example Isaiah 9:6 is splendidly done. Likewise many other passages are well done. However, there is throughout the work, in so far as we have been able to notice, too much freedom with the sacred text. The translator does not have the right to place conjectural emendations in his translation. He must faithfully represent the original, whether he likes the original or not. The more we have read this Bible the more impressed we are with the freedom that is employed in translating. For this reason we do not think that it should be recommended. It may be used only with great care, and it should be used only by those who can check it with the Hebrew original to discover when it is actually translating and when it is saying what it thinks the text should have said. We therefore do not recommend this work.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON 3

Effectual Calling

IN the preceding article it was stated that there are good reasons for believing that the application of redemption begins with God's effectual call to sinners who are dead in trespasses and sins. It was admitted that considerations in favour of placing regeneration first could be pleaded and that no great issue would be at stake if that were done. The reasons for placing God's call first will become more apparent after we have set forth the Biblical teaching on the subject of the effectual call.

We may properly speak of a call which is not in itself effectual. That is often spoken of as the universal call of the gospel. The overtures of grace in the gospel addressed to all men without distinction are very real and we must maintain that doctrine with all its implications for God's grace, on the one hand, and for man's responsibility and privilege, on the other. It is not im-

proper to refer to that universal overture as a universal call. It is highly probable that it is this call that is referred to in Matthew 22:14: "Many are called, but few are chosen." And there are several texts in the Old Testament which could be appealed to in support of this conclusion.

But it is very striking that in the New Testament the terms for calling, when used specifically with reference to salvation, are almost uniformly applied, not to the universal call of the gospel, but to the call that ushers men into a state of salvation and is therefore effectual. There is scarcely an instance where the terms are used to designate the indiscriminate overture of grace in the gospel of Christ. Hence the all but uniform meaning is that which is fixed by such well-known passages as Romans 8:30: "Whom he did predestinate, them he also called," I Corinthians 1:9: "God is faithful, by whom ye were called into the fellowship of his Son," II Peter 1:10: "Wherefore the rather, brethren, give diligence to make

your calling and election sure" (cf. Rom. 1:6, 7; I Cor. 1:26). This is the reason why we generally speak of this calling as effectual. With scarcely an exception the New Testament means by the words "call," "called," "calling" nothing less than the call which is efficacious unto salvation.

The Author

In connection with the subject of this caption there are practically two things to be noted.

1. God is the author. "God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord" (I Cor. 1:9). "Be thou partaker of the afflictions of the gospel according to the power of God, who saved us and called us with a holy calling" (II Tim. 1:8, 9). In this respect calling is an act of God's grace and power just as regeneration, justification, and adoption are. We do not call ourselves, we do not set ourselves apart by sovereign volition any more than we regenerate, justify, or adopt ourselves. Calling is an act of God and of God alone. This fact should make us keenly aware how dependent we are upon the sovereign grace of God in the application of redemption. If calling is the initial step in our becoming actual partakers of salvation, the fact that God is its author forcefully reminds us that the pure sovereignty of God's work of salvation is not suspended at the point of application any more than at the point of design and objective accomplishment. We may not like this doctrine. But, if so, it is because we are averse to the grace of God and wish to arrogate to ourselves the prerogative that belongs to God. And we know where that disposition had its origin.

2. It is God the Father who is the specific agent in the effectual call. This aspect of Biblical teaching we are too liable to overlook. We think of the Father as the person of the trinity who planned salvation and as the specific agent in election. And we think properly when we do so. But we fail to discern other emphases of Scripture and we do dishonour to the Father when we think of him simply as planning salvation and redemption. The Father is not far removed from the effectuation of that which he designed in his eternal counsel and accomplished in the death of his Son; he comes into the most intimate relation to his people in the application of redemption by

The time has come to talk of many things: of Stan Reid and John Hills, of GUARDIAN, and things.

Many have said of late: I can't understand it, he used to be such a hyper-critical, hyper-Calvinistic sort of guy, and isn't it wonderful—imagine Stan Reid writing such an article. They referred of course to the recent article in the GUARDIAN by Dr. Stan Reid entitled "Why Should Reformed Preaching Be Dull?" That was surely an excellent article in itself, but there is more there than meets the eye. In a delightful chat with Mr. Reid last year, he told me of a recent experience he had when in England. For sometime he had sat under the preaching of Dr. Martin Lloyd-Jones. It was in this period that Dr. Reid came to a new appreciation of Calvinism. He discovered for instance, that a man's emotions were also under the sovereignty of God, and should be used to the full for the Glory of God. This discovery, said our friend Reid, has wrought a change in my preaching and whole viewpoint.

Now my friends, I think that is very wonderful. I have always felt that there should be a sort of 'second blessing' for Calvinists. That divine accolade which comes upon the soul when the glories of God's Word are first revealed is far too much to be taken in all at once. The soul has been so shriveled by secularism, modernism, yea and fundamentalism—also, that there must be a growing up process before it can be taken in. There are many, I fear, who imagine they have become full-fledged Calvinists who have merely become reactionary and ungenerous. It was an enlightened and surprised David who sang, "Thy commandments are exceeding broad!"

being the specific and particular actor in the inception of such application.

The evidence to support this is copious and conclusive. When Paul says, "Moreover whom he did predestinate, them he also called" (Rom. 8:30), it is obvious that the author of predestination is the author of the call. And in the preceding verse the author of predestination is distinguished from the person who is called "his Son" — "whom he did foreknow, he also did predestinate to be conformed to the

Grass Roots

By R. K. Churchill

Who should be more social, catholic, scientific, passionate, evangelical, poetic, etc., etc., than a Calvinist? There is far more under God's sovereignty than we imagine.

Mention should be made of one phase of the address by the Rev. John Hills. It was both profound and lucid. The deep philosophical and reformed principles were made so simple that you could knock them off with a stick. They could be discussed around the cracker barrel. May all Calvinists aspire to this clarity and relevancy. May it be said of all of us that with the Word of God in our hands we met the times.

Speaking of the 'second blessing' reminds me of a story. Once two women visited the minister to put him right in his theology. Have you had the second blessing, said these two spiritual people? Well, said the Pastor, no, I haven't. I've had the third, fourth, fifth, and on up into the hundreds, but when I saw that the 'second blessing' made such fools out of people, I thought I'd better skip that one.

Now I see by the paper that there is nothing wrong with the GUARDIAN (cf. August issue). It appears that none in the G. A. could find any flaw in the P.G. I must say I don't feel very comfortable writing for such a perfect paper—feel like I don't belong. Would rather have the bricks and rotten eggs.

I cannot at this time speak on what is wrong with the PRESBYTERIAN GUARDIAN—it would take too much space. Suffice it to say that we have moved in a kind of sterile intellectualism of which we have been somewhat proud. But I like to think that such things aforementioned, along with others, show promise of a better day.

image of his Son." Only of the Father can it be said that he predestinated to be conformed to the image of his Son for the simple reason that only in respect of the Father is the Son the Son. Likewise in I Corinthians 1:9, when Paul says, "God is faithful, by whom ye were called into the fellowship of his Son," the same inference holds because the person who calls is distinguished from the person into whose fellowship the called are ushered, and
(See "Murray," p. 236)

the person thus distinguished is the person who stands to the Son in the relation of Father. This can be none other than the first person of the Godhead, here designated, as frequently in the New Testament, by the personal name "God." Other passages are equally clear to this effect (see Gal. 1:15; Eph. 1:17, 18; II Tim. 1:9). It may also be proper in this connection to be reminded of I John 3:1: "Behold what manner of love the Father hath bestowed upon us that we should be called sons of God." It is very likely that the word "called" means more than merely "named" and refers to the effectual action of God the Father whereby we are "called" to be sons of God.

It is God the Father specifically and by way of eminence who calls effectually by his grace.

The Nature

We often fail to grasp the rich meaning of Biblical terms because in common usage the same words have suffered a great deal of attrition. This is true in respect of the word "call." If we are to understand the strength of this word, as used in this connection, we must use the word "summons." The action by which God makes his people the partakers of redemption is that of summons. And since it is God's summons it is efficacious summons.

We do not ordinarily associate with the word "summons" the efficacy that is requisite for compliance with that summons. A summons issued by a court does not of itself empower us to appear in court. It gives us warrant to appear and it requires us to appear but it does not actually bring us into court. That depends on our strength and will. Or, perchance, it depends on the force applied by the executive officers if we are apprehended and compelled to appear. It is wholly otherwise with God's summons. The summons is invested with the efficacy by which we are delivered to the destination intended—we are effectively ushered into the fellowship of Christ. There is something determinate about God's call; by his sovereign power and grace it cannot fail of accomplishment. God calls the things that be not as though they were (*cf.* Rom. 4:17).

Coordinate with this fact of efficacy is the truth of its immutability. "The gifts and the calling of God are without repentance" (Rom. 11:29). Nothing clinches the argument for this feature of the call more clearly than the teaching of Romans 8:28-30 where the call is stated to be according to God's purpose and finds its place in the centre of that unbreakable chain of events which has its beginning in the divine foreknowledge and its consummation in glorification. This is just saying that the effectual call insures perseverance because it is grounded in the security of God's purpose and grace.

The call is also a high, holy, and heavenly calling (Phil. 3:14; II Tim. 1:9; Heb. 3:1). It is high, holy, and heavenly in its origin and in its destiny. But it is probably the character of the calling that is particularly stressed. The life into which the people of God are ushered is one that separates them from the fellowship of this present evil world and imparts to them a character consonant with that consecration. If we find ourselves at home in the ungodliness, lust, and filth of this present world, it is because we have not been called effectually by God's grace. The called are "the called of Jesus Christ" (Rom. 1:6), called to be his property and peculiar possession, and therefore they are "called to be saints" (Rom. 1:7). The called must exemplify in their conduct the calling by which they have been called and have no fellowship with the unfruitful works of darkness. Here we have a series of considerations which presses home the obligations which are intrinsic to God's call. The sovereignty and efficacy of the call do not relax human responsibility but rather ground and confirm that responsibility. The magnitude of the grace enhances the obligation. This is the effect of Paul's exhortation, "I, the prisoner in the Lord, beseech you therefore to walk worthily of the calling wherewith you have been called" (Eph. 4:1).

The Pattern

When we do something with intelligence and wisdom we do it with design and according to plan. We build a house according to the architectural blueprint. We make a suit according to pattern. How preeminently true this is of God himself. Execution with God is the perfect fulfilment of the designed plan. And that plan is his

own purpose and grace given in Christ Jesus before times eternal (II Tim. 1:9; *cf.* Rom. 8:28). The following features of this pattern need to be noted.

1. It is the pattern of determinate purpose. When God calls men and women it is not on the moment of haphazard, arbitrary, sudden decision. God's thought has been occupied with this event from times eternal. Hence the moment and all the circumstances are fixed by his own counsel and will.

2. It is eternal. Have we sufficiently entertained the marvel that God's thought and interest and purpose have been occupied from eternity with the grace which is actually bestowed in time? We cannot think in terms of eternity; we have no eternal thought. Only God's thought possesses that attribute because he alone is eternal. When we try to think of eternity we realize the limits of our understanding and we are reminded that eternity is incomprehensible to us. But we must think of eternity and think of it in such a way that the more we are aware of the limits of our understanding the more enhanced becomes our appreciation of the marvel of God's eternal purpose and grace.

3. It is in Christ the pattern is devised—"according to his own purpose and grace which was given to us in Christ Jesus" (II Tim. 1:9). Under an earlier caption emphasis was placed upon the truth that God the Father by way of eminence is the agent in the effectual call. We must not think of the Father as removed from the people of God in the application of redemption—he is the specific agent in its inception. But we must also remember that the call is never apart from Christ. Nothing advertises this more clearly than the fact that the counsel of the Father in the eternal ages with respect to the call, the conceiving and purposing of it, was not apart from Christ. The people of God are not contemplated even in the purpose of grace apart from Christ (*cf.* Rom. 8:29; Eph. 1:4). We have here an index to the perfect harmony and conjunction of the persons of the Godhead in those operations which are embraced in the economy of salvation. It is coordination that goes back to the fountainhead of salvation.

The Priority

As was stated already no great issue of theological or exegetical consequence

would be at stake if regeneration were regarded as logically prior to calling. But there are reasons for thinking that calling is the first step in the application of redemption.

1. It is calling that is represented in Scripture as that act of God by which we are *actually* united to Christ (*cf.* I Cor. 1:9). And surely union with Christ is that which unites us to the inwardly operative grace of God. Regeneration is the beginning of inwardly operative saving grace.

2. Calling is a sovereign act of God alone and we must not define it in terms of the response which is elicited in the heart and mind and will of the person called. When this is taken into account, it is more reasonable to construe regeneration as that which is wrought inwardly by God's grace in order that we may yield to God's call the appropriate and necessary response. In that case the new birth would come after the call and prior to the response on our part. It provides the link between the call and the response on the part of the person called.

3. It is not by any means likely that Paul in Romans 8:28-30, in setting forth the outlines of the order followed in the application of redemption, would begin that enumeration with an act of God which is other than the first in order. In other words, it is altogether likely that he would begin with the first, just as he ends with the last. This argument is strengthened by the consideration that he traces salvation to its ultimate source in the election of God. Surely he traces the application of redemption to its beginning when he says, "whom he did predestinate them he also called." And so calling would be the initial act of application.

4. All the aspects of the application of redemption find their explanation in God's eternal purpose of grace—they are all in accordance with God's eternal purpose. But in the New Testament particular emphasis is placed upon the fact that calling is in accordance with this eternal purpose (*cf.* Rom. 8:28-30; II Tim. 1:9). It is proper to infer that this emphasis appears for the very reason that the dependence of the whole process of application upon the eternal purpose could not be more clearly exhibited than by showing that the initial act of application proceeds from the eternal purpose of grace.

For such reasons as these there is good warrant for the conclusion that

the application of redemption begins with the sovereign and efficacious summons by which the people of God are ushered into the fellowship of Christ and union with him to the end that they may become partakers of all the grace and virtue which reside in him as Redeemer, Saviour, and Lord.

Angel's Message

(Continued from p. 226)

almost exclusively for God, thereby giving a hint that this Messiah, although He was born as a human being, would nevertheless be more than a mere man; He would be the Lord, God himself. Although sent by God, He would be God—a hint, you see, of the doctrine of the Trinity, which tells us that though there is but one God, He exists in three persons.

The next words of the angel must have jarred the ears of the shepherds: "And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." A manger is a box from which horses or cattle are fed. And this wonderful person was to be found lying in a manger in swaddling clothes. A babe was born in the City of David, the city of the promised Messiah — wonderful! He would be the savior—marvelous! He was the Messiah, the Christ—at last! And He was no one less than the Lord himself—how stupendous a miracle! You will find Him in swaddling clothes in a manger—how can that be? Should not the Messiah be born at least in a house, and laid in a bed and clothed perhaps in royal garments? Perhaps such thoughts as these ran through the minds of the shepherds. At any rate we know that the humbleness of the birth and life of Jesus was a stumbling block to many of the Jews. He claimed to be the Messiah, and yet He had been born in a stable and laid in a manger; He was poor. He himself said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). The Messiah, and yet poor. To most of the Jews that was unthinkable. They wanted their Messiah to come riding a horse and leading a great army, or riding a chariot and living in a castle, with rich robes of ermine and ornaments of gold. But Jesus was born in a stable, and that was

but a symbol of His life of poverty. How the news of the Messiah's being laid in a manger must have shocked the shepherds!

But we can look back and see the reason for His poverty. It was necessary that Jesus be born poor and live and die poor. All suffering, including poverty, is the result of sin. It is part of the curse from God resting upon man because of sin. But Jesus came to be the sin-bearer. He came to take the curse upon Himself, so that those who belong to Him would escape the curse; hence, His poverty. "He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

The Results It Promised

We are told that when the angel had finished his message concerning the birth of the Messiah, suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." All that was spoken before was spoken by the Angel of the Lord. But these words are a great hymn sung by a heavenly choir. They sing this hymn to tell us the great results which this birth of the savior will have in heaven and on earth. They say, "Glory to God in the highest." In other words, the birth of the Messiah will cause God to be glorified by the angels. You say, "Why is it that the birth of a little child should cause God to be glorified?" The answer is: because the little child was sent by God to be the savior of men. In Ephesians, the Apostle Paul tells us that God's great purpose in saving His people is to reveal to the angels His manifold wisdom and grace (see Eph. 3:10). And here at the birth of Jesus the angels cry "glory to God!" Why? Because what is happening is one of the greatest exhibitions of God's wisdom and love. Picture what has happened. Man has rebelled against God. The human race is therefore under the wrath and curse of God, who must punish sin and rebellion. But God looks down and He says: "I want some of those people to be members of my kingdom and to dwell with me forever. But they are guilty and sinful and I cannot have such dwell with me." And so He turns to His Son, who has been with Him from eternity, and says: "Son, I want you to go down to earth, to take to yourself a human nature and become a man, a man born in poverty

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*God, the supreme Lord and King of
all the world, hath ordained civil
magistrates, to be, under Him, over the
people, for His own glory, and the
public good: and, to this end, hath
armed them with the power of the
sword, for the defence and encour-
agement of them that are good, and for
the punishment of evil doers.*

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New Administration

THIS month, for the first time since 1932, a really new administration takes over the reins of government in Washington. It is customary now to say that never have the problems confronting an administration been so great. In both national and international affairs decisions must be made which may affect the course of history for generations.

But there has probably never been a time when that was not more or less the case. Human history being what it is, the decisions of men in places of high responsibility have always been important in their bearing on the future.

First of all then let us recognize that the sovereign God who rules in heaven and earth has His purpose for human history, for the course of the nations, and for the United States of America. That purpose is characterized by infinite wisdom, perfect justice, and divine mercy. But it is a course which has as its ultimate end the welfare, not of the nation as such, but of the true church of Jesus Christ and her members, in the light of the eternal kingdom of God.

Then let us also recognize that men are set in authority in this world, by human choice admittedly, but still within the rulership of God. The temporal authority they exercise derives from the absolute authority He exercises. This does not relieve them of making decisions and actually exercising the authority. In fact it increases the importance of that exercise of authority, since its aim must be ultimately nothing less than the glory of God through the subjection of all things to His sovereign will and purpose.

Now it is not granted us in this life to know in detail the secret purpose and program of God for human history at any given time. Consequently all we can ask is that those in authority recognize and acknowledge their dependence upon God, and seek to govern with wisdom, honesty and integrity. And all we can do as individuals is to pray earnestly that God will be pleased to bless the persons in authority, so that their governing will be such as shall contribute positively to His sovereign purpose for mankind.

The new President has indicated his intention of worshipping in one of the churches in Washington, the National Presbyterian church. While we may have reasons for questioning the excellence of the choice, it is under the circumstances probably as good a choice as we could hope for. While claiming to be a Protestant, Mr. Eisenhower has never affiliated with any particular church. But he now declares his intention of placing himself regularly under the hearing of the Word of God in a service which will normally be characterized by the exercises of public worship.

There are reliable reports that in recent years a number of the members of Congress have met for prayer daily while Congress was in session. We can only rejoice that men in prominence in our national life have availed themselves of this privilege.

One thing we wish might increasingly characterize the government of our country. That is a recognition of the Sabbath as a divinely appointed day of rest. In the days of the campaign we were troubled to find Mr. Eisenhower making political speeches (and Mr. Nixon attending baseball games) on Sunday. (It was interesting to note that Mr. Truman deliberately refrained from public political activity on that day.) In the pressure of modern government, it may often seem that Sunday is the logical time for doing various things that circumstances seem to require. But the moral law of God cannot be violated with impunity. Conferences, gatherings, speeches and public deliverances do not have to be made on the Lord's day. (And Christmas cards do not have to be delivered on that day!) If God was able to rest on the Seventh day, the man he made should be able to do likewise.

We pray that God in His sovereign mercy will be pleased to grant wisdom and blessing upon those who shall exercise authority in our land in the coming years, that our nation may enjoy peace and prosperity, and that the Kingdom of God may increase, to the glory of God Himself and the well-being of His people.

L. W. S.

The Application of Redemption

By JOHN MURRAY

LESSON IV

Regeneration I

WE have found that the application of redemption begins with an effectual call by which God the Father ushers men into the fellowship of his Son. An *effectual* call, however, must carry along with it the appropriate response on the part of the person called. It is God who calls but it is not God who answers the call; it is the person to whom the call is addressed. And this response must enlist the exercise of the heart and mind and will of the person concerned. It is at this point that we are compelled to ask the question: how can a person who is dead in trespasses and sins, whose mind is enmity against God, and who cannot do that which is well-pleasing to God answer a call to the fellowship of Christ? Fellowship is never onesided; it is always mutual. Hence the fellowship of Christ must involve the embrace of Christ in faith and love. And how can a person whose heart is depraved and whose mind is enmity against God embrace him who is the supreme manifestation of the glory of God? The answer to this question is that the believing and loving response which the calling requires is a moral and spiritual impossibility on the part of one who is dead in trespasses and sins. "They that are in the flesh cannot please God" (Rom. 8:8). And our Saviour himself gives unequivocal expression to this impossibility when he says: "No one can come unto me except the Father who hath sent me draw him"; "No one can come unto me except it were given to him of the Father" (John 6:44, 65). The fact is that there is a complete incongruity between the glory and virtue to which sinners are called, on the one hand, and the moral and spiritual condition of the called, on the other. How is this incongruity to be resolved and the impossibility overcome?

It is the glory of the gospel of God's grace that it provides for this incongruity. God's call, since it is effectual, carries with it the operative grace whereby the person called is enabled to

answer the call and to embrace Jesus Christ as he is freely offered in the gospel. God's grace reaches down to the lowest depths of our need and meets all the exigencies of the moral and spiritual impossibility which inheres in our depravity and inability. And that grace is the grace of regeneration. It is when we take into account God's recreative power and grace that the contradiction between the call of God and the sinful condition of the called is resolved. "A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26). God effects a change which is radical and all-pervasive, a change which cannot be explained in terms of any combination, permutation, or accumulation of human resources, a change which is nothing less than a new creation by him who calls the things that be not as though they were, who spake and it was done, who commanded and it stood fast. This, in a word, is regeneration.

John 3:3-8

There is no passage of Scripture more relevant than the words of our Lord himself to Nicodemus. They are familiar words, but how frequently their most obvious meaning is ignored or distorted. The mode of regeneration is truly mysterious and to this Jesus points in this passage when he says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (vs. 8). But there are plain lessons respecting the necessity and the character of the new birth which lie on the face of Jesus' teaching here.

When our Lord says that the supernatural birth spoken of is indispensable to seeing and entering into the kingdom of God he surely means by "seeing" the spiritual discernment of which Paul speaks in I Cor. 2:14 and by "entering into" he refers to that by which we become actual members of the kingdom of God and therefore partakers of the blessing which membership entails.

We may focus attention upon verse 5: "Except one be born of water and of the Spirit, he cannot enter into the kingdom of God."

Born of Water

A good deal of difference of judgment has turned on the question: what did Jesus mean by "water" in this text? Some think Jesus referred to Christian baptism as the laver of regeneration, and those who believe in baptismal regeneration like to appeal to this text in support of that doctrine.

At the outset it should be noted that Jesus does not say baptism; he says water. We must not take it for granted that he means baptism unless there is some compelling reason for thinking that in using the word "water" he must have been referring to the water of baptism. But there is no need to regard the word "water" in this text as referring to the rite of baptism and there are good reasons for thinking that it has another import and reference. We should keep in view the situation in which Jesus spoke these words. He was engaged in a dialogue with Nicodemus on an intensely religious question. In terms of this conversation nothing is more reasonable and natural than to suppose that Jesus wanted to convey to Nicodemus an idea of religious import which would be directly relevant to the subject of interest. Now what religious idea would we expect to be conveyed to the mind of Nicodemus by the use of the word "water"? Of course, the idea associated with the *religious* use of water in that religious tradition and practice which provided the very context of Nicodemus' life and profession. And that is just saying the religious import of water in the Old Testament, in the rites of Judaism, and in contemporary practice. When we say this there is one answer. The religious use of water, that is to say, the religiously symbolic meaning of water, pointed in one direction, and that direction is purification. All the relevant considerations would conspire to convey to Nicodemus that message. And that message would be focussed in his mind in one central thought, the indispensable necessity of purification for entrance into the kingdom of God.

It was characteristic of Jesus' teaching to lay his finger directly upon the characteristic sin and need of those with whom he was dealing. The

(See "Murray," p. 16)

often overlooked. Telling the good news to us children and to the servants who worked in our home was one of the things my father was very careful about. It is one of the things I look back on as indicating the importance this work held in his thinking. It showed to me that he was not only professionally interested in telling the good news but above all else *personally* interested. He wanted those who bore a personal relation to him to know the good news as much if not more than those to whom he had a professional relation. We have in our own home sought to follow the practice of having worship both with the members of our family and with those who work for us, as a step in this direction.

Graham

(Continued from p. 6)

but 100 per cent of grace. God has not left the matter of salvation up to the so-called free will of man (although the will is most certainly active) for if it were left to man's will none, none would ever be saved. Salvation is first of all a gift of free grace. It is "according as He has chosen us in Him from before the foundation of the world." (Eph. 1:6). "We love Him because He first loved us."

God does not owe salvation to any man. As rebels against God, as aliens, and transgressors of His law, we deserve only His condemnation and wrath. God declares that the "wages of sin is death," and "the soul that sinneth, it shall die." Yet He has chosen to redeem a multitude of sinners, by the sacrifice of His Son on the cross. And He has chosen to apply that redemption by the mighty working of His Spirit. And it is for this reason that you and I are able to say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Returning to the words of our text, through the light which the Holy Spirit sheds on the Word and on our hearts, we see that the only freedom of which the sinful heart of man can boast is the freedom to sin. But we see also, to the praise of God, that in the Lord Jesus Christ man can find that freedom which gives the guilty conscience peace and enables man to love God with all his heart and soul and mind. "If the

Son therefore shall make you free, you shall be free indeed."

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me in thy mighty arms,
And strong shall be my hand.

John A. Robertson

ON November 26, John A. Robertson, an elder of Park Hill Orthodox Presbyterian Church, Denver, was called to his eternal home. Mr. Robertson was associated with the beginnings of the "Second Congregation Church" in Denver, and became a member of the church in 1889. It was this congregation which in 1944 voted to affiliate with the Orthodox Presbyterian denomination. The present pastor of the church, the Rev. W. Benson Male, states that Mr. Robertson was the first member of the church he met when he came to Denver in 1938, and that Mr. Robertson played an influential part in the decision to become an Orthodox Presbyterian congregation.

Mr. Robertson is survived by his wife. The following memorial was drawn up by the Session of the church:

"The Session of Park Hill Orthodox Presbyterian Church of Denver unites in expressing, on behalf of the church, a deep sense of loss felt in the home-going of our brother in Christ, John A. Robertson.

"Mr. Robertson attended this church faithfully for three quarters of a century, and was a communicant member for 64 years. He served the church in many capacities: as treasurer, clerk, trustee, and elder. In his long and faithful service he has walked in the footsteps of his godly father, who labored in the church in a like manner. It is remarkable that the church records, from the beginning, bear a continuous testimony to the zeal and sacrifice manifested on the part of the father and the son.

"Mr. Robertson gave much evidence in his life of the grace of God that accompanies salvation. He showed a true and steadfast faith in Jesus as his Saviour, and the patience and love of Christ characterized his dealings with his fellow men.

"The Session prays God's comfort upon Mrs. Robertson in her bereavement. We rejoice that we can point to the only consolation, the sure promises of God in Christ that we will meet again in His heavenly home. May God grant that many will rise up to carry on the work he has laid down in answering a call to higher service."

Murray

(Continued from p. 9)

characteristic sin of the pharisees was self-complacency and self-righteousness. What they needed was to be convinced of their own pollution and the need of radical purification. It is this lesson that the expression "born of water" would have conveyed most effectively. Entrance into the kingdom of God could only be secured by purification from the defilement of sin. The water of purification is as it were the womb out of which must emerge that new life which gives entrance into and fits for membership in the kingdom of God. This is the purificatory aspect of regeneration. Regeneration must negate the past as well as reconstitute for the future. It must cleanse from sin as well as recreate in righteousness.

Born of the Spirit

There can be no question but "born of the Spirit" refers to birth of the Holy Spirit (*cf.* verse 8 and John 1:13; I John 2:29; 3:9; 4:7; 5:1, 4, 18). It is birth therefore of divine and supernatural character. And it is such because the Holy Spirit is the source and agent of it.

It needs to be particularly noted what is implied in this familiar expression "born of the Spirit." It is not quite certain whether the exact meaning of the word rendered "born" is that of begetting or bearing. According to the usage of the New Testament it could be either. If it is the former, then the thought is patterned after the action of the father in human procreation—the man begets. If it is the latter, then the thought is patterned after the action of the mother—the woman bears, the child is born of the mother. We cannot be certain which of these more precise meanings is in view here. But it makes no essential difference to the truth expressed. Whether we think of

being begotten of the Spirit or of being born of the Spirit one thing is certain—we are instructed by our Lord that for entrance into the kingdom of God we are wholly dependent upon the action of the Holy Spirit, an action of the Holy Spirit which is compared to that action on the part of our parents by which we were born into the world. We are as dependent upon the Holy Spirit as we are upon the action of our parents in connection with our natural birth. We were not begotten by our father because we decided to be. And we were not born of our mother because we decided to be. We were simply begotten and we were born. We did not decide to be born. This is the simple but too frequently overlooked truth which our Lord here teaches us. We do not have spiritual perception of the kingdom of God nor do we enter into it because we willed to or decided to. If this privilege is ours it is because the Holy Spirit willed it and here all rests upon the Holy Spirit's decision and action. He begets or bears when and where he pleases. Is this not the burden of verse 8? Jesus there compares the action of the Spirit to the action of the wind. The wind *blows*—this serves to illustrate the factuality, the certainty, the efficacy of the Spirit's action. The wind blows where it *wills*—this enforces the sovereignty of the Spirit's action. The wind is not at our beck and call; neither is the regenerative operation of the Spirit. "Thou canst not tell whence it cometh, and whither it goeth"—the Spirit's work is mysterious. All points up the sovereignty, efficacy, and inscrutability of the Holy Spirit's work in regeneration.

It is the Holy Spirit who effects this change. He effects it because he is the source of it. He effects it by the mode of generation. And since he effects it by this mode he is the sole author and active agent.

It has often been said that we are passive in regeneration. This is a true and proper statement. For it is simply the precipitate of what our Lord has taught us here. We may not like it. We may recoil against it. It may not fit into our way of thinking and it may not accord with the time-worn expressions which are the coin of our evangelism. But if we recoil against it, we do well to remember that this recoil is recoil against Christ. And what shall we answer when we appear before him whose truth we rejected and with

whose gospel we tampered? But blessed be God that the gospel of Christ is one of sovereign, efficacious, irresistible regeneration. If it were not the case that in regeneration we are passive, the subjects of an action of which God alone is the agent, there would be no gospel at all. For unless God by sovereign, operative grace had turned our enmity to love and our disbelief to faith we would never yield the response of faith and love.

John 3:5 sets forth the two aspects from which the new birth must be viewed—it purges away the defilement of our hearts and it recreates in newness of life. The two elements of this text—"born of water" and "born of the Spirit"—correspond to the two elements of the Old Testament counterpart: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:25, 26). This passage we may properly regard as the Old Testament parallel of John 3:5 and there is neither reason nor warrant for placing any other interpretation upon "born of water" than that of Ezekiel 36:25: "Then will I sprinkle clean water upon you, and ye shall be clean." These elements, the purificatory and the renovatory, must not be regarded as separable events. They are simply the aspects which are constitutive of this total change by which the called of God are translated from death to life and from the kingdom of Satan into God's Kingdom, a change which provides for all the exigencies of our past condition and the demands of the new life in Christ, a change which removes the contradiction of sin and fits for the fellowship of God's Son.

Books Received

AMONG the books recently received at our office, we note the following. Fuller reviews of some of them will appear at a later date.

Edward J. Young: MY SERVANTS, THE PROPHETS. Grand Rapids. Eerdmans. \$3.00. In this volume Dr. Young, Professor of Old Testament in

Westminster Theological Seminary, Philadelphia, presents a study of the development and significance of the prophetic movement in the history of Israel. The book is very worthwhile for the average reader, but also contains sections devoted to an analysis of certain critical views which are currently being discussed.

Charlotte Yonge: THE HEIR OF REDCLYFFE. Grand Rapids. Eerdmans. \$3.00. A classic English novel of a century ago, edited for the present generation by Marian Schoolland. This is the book which is credited, in part at least, for the conversion of Abraham Kuyper, the great Dutch statesman. It is the story of fortitude and courage against great odds, of pride and hatred finally exposed and replaced by remorse and shame. There is no indication as to the extent of the editing by Miss Schoolland, though we suspect it has been considerable, particularly in the latter part of the book. A very readable volume, very different from much so-called "Christian fiction."

Arthur W. Pink: COMFORT FOR CHRISTIANS, Vol. I. Published by I. C. Herendeen. 1952. 121p. \$1.75.

Donald Grey Barnhouse: MAN'S RUIN. Van Kampen Press. 1952. \$3.00. Many persons in Philadelphia have heard, either in person or by radio, Dr. Barnhouse's sermons on the Epistle to the Romans. These messages have been transcribed from their public delivery, and edited for the press by Dr. Barnhouse's assistants. This is volume 1, and covers only the first chapter of the Epistle. Additional volumes are planned to complete the entire exposition. Dr. Barnhouse describes the work as "expository messages on the whole Bible, taking the Epistle to the Romans as the point of departure."

G. Stoeckhardt: COMMENTARY ON . . . EPHESIANS. Tr. into English by M. S. Sommer. Concordia Press. 1952. 271 p. \$4.50.

Theo. Laetsch: BIBLE COMMENTARY ON JEREMIAH. Concordia. 412 p. 1,001 SERMON ILLUSTRATIONS AND QUOTATIONS. Baker. 116 p. \$2.00. The fourth volume in the Baker Minister's Handbook Series.

All of these books may be ordered through The Presbyterian Guardian, 1505 Race St., Philadelphia 2, Pa.

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The Presbyterian **G U A R D I A N**

The moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, heart, and lives; to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Larger Catechism, 95.

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.00 per year

THE PRESBYTERIAN GUARDIAN

FEBRUARY 16, 1953

Religion in Government

A great many people were deeply impressed by the religious element in the inaugural ceremony when Mr. Eisenhower became President of the United States. In addition to the invocation prayer by a Catholic priest, a general prayer by a Jewish rabbi, and the benediction by an Episcopalian minister, the new President himself made his first action on becoming president the offering of a personal prayer.

All of this stands in sharp contrast to the atheistic materialism which enshrouds half the world. That the head of our great nation should make his first act in office a petition to Almighty God for divine help in carrying out his solemn duties is—regardless of our opinion concerning the other religious elements—something for which we may well be thankful.

We say this in all earnestness. And it is only after having said it that we go on to the further comment which we feel the situation calls for. That comment is two-fold.

In the first place, while we rejoice in a religious as against an atheistic or materialistic context for our government, we would be false to our own convictions did we not indicate that within the sphere of religion there is truth and there is error, and we would wish and hope that the religious emphases in our government might be according to truth, and not error.

For religion is not of value in itself, save as it indicates that in the heart of man there is still that which speaks of the sovereign God. But the true religion—historic, Biblical Christianity—which centers in the work God has done in Christ and the Word He has given in Scripture, is of inestimable value for all the activities and relationships of men. Given the revelation from God, in history, in Scripture, and in Christ, for man to reject that revelation is most serious indeed. And for the practices and prayers of a religion which rejects Jesus Christ as Lord and Saviour to be given official recognition in a national political ceremony is not something in which we can take comfort.

Since, in fact, the inauguration is a national political ceremony, and since we do not have here any recognized national religion, it seems to us that giving an official place in such a ceremony to one—or several

—specific religions is not proper. From outward appearances it would certainly seem that the religious emphases of the inauguration were designed to appeal to or represent the three major religious faiths of the land. But there are many people who would not accept either the Catholic or the Jew or the Episcopalian as representing them. If certain religious groups are to be recognized officially, why not others?

Our second consideration is this. While we question the propriety, in a land such as ours, of giving specific religious groups official recognition in political ceremonies, that does not mean that individuals in government are to be devoid of religion. On the contrary, just because of the religious freedom which we enjoy, those in government also have a perfect right to the conviction and practices of personal religious faith. And so we think that the new President was entirely within his rights in making his first public action after becoming President the offering of a personal prayer to God.

Furthermore we sincerely hope that religious convictions may stand at the root of many of the decisions and actions of the new administration. For example, the question of right and wrong, which entered into Mr. Eisenhower's prayer, is basically a religious question, and the principles involved are given by God in Holy Scripture. We hope the President and his associates may seek and may find in Scripture strong help and counsel on many occasions in their work.

Of course, again, we would most strenuously oppose any suggestion that by his political elevation the President has become also a religious leader. We would rebel against any effort to clothe a political program with the trappings of a religious pilgrimage. Religion can also be tyrannical. We want none of that. And so the President, while holding with all boldness and courage to his own religious faith, may never by act or suggestion presume to impose it as such on the citizens of the land.

Religious conviction has a most proper and necessary place in the personal lives of those set in authority. May such conviction exist, may it find expression and not be feared, and above all, may it be according to the truth in Jesus Christ our Lord. L. W. S.

um, and new equipment for the church basement. An organ fund has been started. About 150 persons attended the Christmas program of the Sunday school.

West Collingswood, N. J.: An addition, containing several rooms for Sunday school classes, is being built on to Immanuel church auditorium. Changes are also to be made in the main structure, including a steeple and a new entryway. On January 21 a ten-week Bible study course was begun at the church. Classes are being taught by Dr. Ned B. Stonehouse and the Rev. Meredith G. Kline, both of Westminster Seminary. Recently the church conducted an intensive two-weeks' campaign aimed at reaching children in the community.

Crescent Park, N. J.: Church attendance at Immanuel has been soaring recently, due in part to a Sunday school program encouraging children to attend the church. Members of the congregation are actively engaged in improving the appearance of the church building.

Ft. Lauderdale, Fla.: The Rev. John Galbraith, Missions Secretary of the denomination, recently visited First church. Accompanied by his wife, Mr. Galbraith was on a three-weeks' trip designed to acquaint him with church conditions in some of the southern states. The church building has been improved by the addition of the loggia, washrooms, and a pastor's study. The next aim is to secure pews.

Glenside, Penna.: Calvary Church has opened a branch Sunday school in Fulmor Heights, near Hatboro. On the first Sunday afternoon, there were fifty persons present at this school. Mr. Robert Fifer is serving as superintendent, with Seminary students helping in the teaching. The pastor, the Rev. Robert L. Atwell, left February 2 on a month's visitation trip for Westminster Seminary. In his absence the pulpit is being supplied by Ministers Robert Marsden, John Galbraith, C. Van Til and Meredith Kline. A congregational fellowship supper was held Wednesday evening, January 28, with a music program during the evening.

Middletown, Penna.: During the Christmas holidays the men of Calvary Church began the work of redecorating the church auditorium. On January 18 a delegation from the Middletown Fire Department and its Auxiliary attended the evening service.

Pittsburgh, Penna.: A board of directors was recently elected for a Christian Day School. Plans for the opening of the school are now under way. Fifteen adults and nine covenant children were recently received into church membership.

Waterloo, Iowa: Mr. George Griffiths was elected president of the men's society of First Church. At the meetings of the society the Rev. Oscar

Holkeboer has been discussing the Sermon on the Mount. The Sunday school has purchased a slide-film projector for instructional use in Bible teaching.

Gresham, Wisc.: Christmas programs of three Sunday schools were held in two places this past holiday season. About 90 persons attended the program at the Old Stockbridge (See "Church News," p. 33)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON V

Regeneration II

IT was the apostle John who recorded for us our Lord's discourse to Nicodemus. John had learned its lessons well and particularly the lesson that regeneration is the act of God and of God alone, that men are born again "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). He has inscribed this teaching indelibly upon his first epistle, also. Explicit reference to regeneration appears in that epistle on several occasions (I John 2:29; 3:9; 4:7; 5:1, 4, 18). The leading emphasis in these passages is upon the fact that there is an invariable concomitance or coordination of regeneration and other fruits of grace. In 2:29 it is the concomitance (togetherness) of the divine begetting and doing righteousness; in 3:9 of the divine begetting, on the one hand, and not doing sin and incapacity to sin, on the other; in 4:7 of the divine begetting and love; in 5:1 of the divine begetting and believing that Jesus is the Christ; in 5:4 of the divine begetting and overcoming the world; in 5:18 of divine begetting and not sinning and immunity to the touch of the evil one. As we shall see later, this is a very significant emphasis and warns us against any view of regeneration which abstracts it from the other elements of the application of redemption.

In most of these passages all that is expressly stated is this truth of the invariable concomitance of regeneration

and these other blessings of grace. But in 3:9 we are expressly informed of something else, namely, the relation which regeneration sustains to the other particular graces mentioned in that text. "Everyone who is begotten of God does not do sin, because his seed abides in him; and he cannot sin, because he is begotten of God." Not only is it stated that the person who is born again does not do sin, but we are also informed of the reason why he does not sin. He does not sin because God's seed abides in him. Now this abiding seed alludes clearly to the divine impartation which took place in the divine begetting. It is this divine begetting with its abiding consequence that is the *cause* of not doing sin. Hence regeneration is logically and causally prior to the not doing sin. And, again, John tells us that "he cannot sin because he is begotten of God," an express statement to the effect that regeneration is the *cause* why this person cannot sin. So the reason why a person cannot sin is that that person is regenerated—the order cannot be reversed. In this verse, therefore, we are informed that regeneration is the source and explanation of the breach with sin which is characteristic of every regenerate person.

We have found thus in I John 3:9 a principle which must apply to the other texts cited in this epistle, even though the principle is not expressly mentioned in these other texts. The inference is confirmed when we compare 3:9 with 5:18. The latter reads: "We know

that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him." The thought here is very closely similar to that in 3:9. In fact it is in part identical, with a slight variation of terms. If what we have found to be true in 3:9 applies to what is taught in 3:9, it must also apply to what is taught in 5:18. And that means that the reason why a person does not sin is that he is begotten of God and the reason why the evil one does not touch a person is that he is begotten of God. Regeneration is the logical and causal explanation of abstinence from sin and freedom from the touch of the evil one.

Of course it is not our purpose now to determine what this freedom from sin, this incapacity to sin, and this immunity to the invasion of the evil one precisely mean. All we are interested in at present is simply to establish the relation which regeneration sustains to these characteristics of the regenerate person.

We are forced to the conclusion, therefore, on the basis of 3:9 and 5:18, that the relation established in these two texts applies to all the others also. In 2:29, we must infer, that the reason why the person in view does righteousness is that he is begotten of God. And likewise in the others. In 4:7 regeneration must be regarded as the cause of love, in 5:1 the cause of belief that Jesus is the Christ, in 5:4 the cause of overcoming the world. We have therefore a whole catalogue of virtues—belief that Jesus is the Christ, overcoming the world, abstinence from sin, self-control, incapacity to sin, freedom from the touch of the evil one, doing righteousness, love to God and one's neighbour. And they are all the fruit of regeneration. It should be noted how comprehensive and representative this catalogue is. It covers the wide range of the virtue demanded by the high calling of God in Christ Jesus. In the order in which they have been stated above, as Bengel expressed it in another connection, faith leads the band and love brings up the rear.

It should be specially noted that even faith that Jesus is the Christ is the effect of regeneration. This is, of course, a clear implication of John 3:3-8. But John the apostle here takes pains to make that plain. Regeneration is the beginning of all saving grace in us, and all saving grace in exercise

on our part proceeds from the fountain of regeneration. We are not born again by faith or repentance or conversion; we repent and believe because we have been regenerated. No one can say in truth that Jesus is the Christ except by regeneration of the Spirit and that is one of the ways by which the Holy Spirit glorifies Christ. The embrace of Christ in faith is the first evidence of regeneration and only thus may we know that we have been regenerated.

The priority of regeneration might create the impression that a person could be regenerated and yet not converted. These passages in I John should correct any such misapprehension. We need to remember again that the leading emphasis in these passages is the invariable concomitance of regeneration and the other graces mentioned. "Everyone who is begotten of God does not do sin, for his seed remains in him; and he cannot sin, because he is begotten of God" (3:9). "Everyone who is begotten of God overcomes the world; and this is the victory which has overcome the world, even our faith" (5:4). "Everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the wicked one does not touch him" (5:18). When we put these texts together they expressly state that every regenerate person has been delivered from the power of sin, overcomes the world by the faith of Christ, and exercises that self-control by which he is no longer the slave of sin and of the evil one. That means, when reduced to its simplest terms, that the regenerate person is converted and exercises faith and repentance. We must not think of regeneration as something which can be abstracted from the saving exercises which are its effects. Hence we shall have to conclude that in the other passages (2:29; 4:7; 5:1) the fruits mentioned—doing righteousness, the love and knowledge of God, believing that Jesus is the Christ—are just as necessarily the accompaniments of regeneration as are the fruits mentioned in 3:9; 5:4, 18. This simply means that the whole catalogue of graces mentioned in these passages are the consequences of regeneration and not only consequences which sooner or later follow upon regeneration, but fruits which are inseparable from regeneration. We are warned and advised, therefore, that while regeneration is the action of God and of God

alone we must never conceive of this action as separable from the activities of saving grace on our part which are the necessary and appropriate effects of God's grace in us. The apostle John had learned of his Lord and what he teaches in his epistle is, in other terms, exactly what Jesus taught in his discourse to Nicodemus. If it is true that no one enters the kingdom of God except by regeneration (John 3: 3, 5), it is also just as true that everyone who is born again has entered into the kingdom of God. If regeneration is the way of entrance, then those regenerated have entered and, having entered, they see the kingdom of God and are members of it. This is again the pointed lesson of Jesus in John 3:6: "that which is born of the Spirit is spirit," that is to say, the person born of the Holy Spirit is indwelt and directed by the Holy Spirit. The regenerate person cannot live in sin and be unconverted. And neither can he live any longer in neutral abstraction. He is immediately a member of the kingdom of God, he is spirit, and his action and behaviour must be consonant with that new citizenship. In the language of the apostle Paul, "if any man be in Christ, he is a new creature; the old things have passed away, behold they have become new" (II Cor. 5:17). There are numerous other considerations derived from the Scripture which confirm this great truth that regeneration is such a radical, pervasive and efficacious transformation that it immediately registers itself in the conscious activity of the person concerned in the exercises of faith and repentance and new obedience. Far too frequently the conception entertained of conversion is so superficial and beggarly that it completely fails to take account of the momentous change of which conversion is the fruit. And the whole notion of what is involved in the application of redemption becomes so attenuated that it has little or no resemblance to that which the gospel teaches. Regeneration is at the basis of all change in heart and life. It is a stupendous change because it is God's recreative act. A cheap and tawdry evangelism has tended to rob the gospel which it proclaims of that invincible power which is the glory of the gospel of sovereign grace. May the church come to think and live again in terms of the gospel which is *the power of God* unto salvation.

March 16, 1953

VOL. 22, NO. 3

The Presbyterian **GUARDIAN**

The holy scriptures are to be read with an high and reverent esteem of them; with a firm persuasion that they are the very word of God, and that he only can enable us to understand them; with desire to know, believe, and obey the will of God revealed in them; with diligence, and attention to the matter and scope of them; with meditation, application, self denial, and prayer.

Larger Catechism, 157.

J. Gresham Machen
Editor 1936 - 1937

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MARCH 16, 1953

Resurrection

RESURRECTION is the theme of the Easter season, the message of the Easter hymn. But what does resurrection mean?

Resurrection does not mean the impartation of new direction or of renewed energy to a process which is essentially continuous with the past. It concerns no life which carries through or emerges from a pseudo-death. Nor does it feature some pseudo-life, some continuing impression or influence, which rises wraith-like from the dust and ashes of a past that is beyond recall.

Resurrection is an event, the instilling of life into that where life did not exist. It is the insertion of the powers of self-movement and self-determination into a body that was before mere substance, mere *thing*. It is an event, external, historical, clearly visible in its consequences, an occurrence of time and space.

The resurrection of Jesus Christ was of this sort. Possessed of true human nature, of flesh and blood, of desires and needs, He stood before the Council and was condemned. The soldiers led Him to unfriendly Golgotha. They nailed His body, living, to a wooden cross. He hung there. He died there. Physical life departed from that human nature. Attached to the cross was a dead corpse. There was no more life in that which hung there, than in the dried wooden beams to which it was nailed, or the metal of the nails. Others took the body down, wrapped it in linen, laid it in a tomb. The stone was rolled in place. He had been crucified, was dead, buried.

Then resurrection occurred. The mighty power of the Creator God intervened in time and space, and produced a result in the external world. Life was imparted to that which was dead. The powers of self-movement and self-determination were again made active. An event occurred. It is dated. It was the third day. It was very early in the morning. It was in Joseph's garden.

And the power that intervened, and the life that resulted, could ignore linen clothes, entombing walls, the heavy stone at the door. That stone was not rolled

away to let life out. It was rolled away to let the world look in and see that death had been vanquished, that He was not there, for He had risen, as He had said. He was crucified, dead, and buried . . . the third day He rose again from the dead.

It is interesting that the New Testament speaks of the one who trusts in Christ in similar terms. A resurrection has taken place. Though it has happened in the realm of spiritual, rather than physical, existence, it has nevertheless happened. For that realm is also real. And we were dead. There was no capacity to see or hear the Kingdom of God, no ability to will the will of God, no power to love God.

But something happened to the one who believes. An event occurred. The power of God intervened. There came life in place of spiritual death. There was a new birth. There is a new creature. The believer is alive to God. He is united to Christ the source and fountainhead of life. He is a branch, nourished by the Vine.

And because he is united to the living Christ, he also partakes of the death of Christ. He partakes of *Christ*. The righteousness of Christ is his. He was crucified with Christ, buried with Him. The death of Christ is his. And the victory of the resurrection of Christ is his also.

Hence, resurrection is not limited to a spiritual experience. He who has been made spiritually alive by the power of God shall, by that same power, when this sin-drenched flesh has been laid aside, and when the purpose of God has been fulfilled, be raised in the resurrection at the last day. The corruptible will put on incorruption. And the mortal will put on immortality. And we shall be like Him, because we shall see Him as He is.

Thus, because it is written so in Scripture, the whole believing Church has confessed from its earliest day both the bodily resurrection of Jesus Christ, and the bodily resurrection and everlasting life of all who believe in Christ.

L. W. S.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON VI

Faith

REGENERATION is inseparable from its effects and one of the effects is faith. Without regeneration it is morally and spiritually impossible for a person to believe in Christ, but when a person is regenerated it is morally and spiritually impossible for that person not to believe. Jesus said, "All that the Father giveth me shall come to me" (John 6:37), and he was referring in this case surely to the giving of the Father in the efficacious drawing of the Father mentioned in the same context (John 6:44, 65). Regeneration is the renewing of the heart and mind, and the renewed heart and mind must act according to their nature.

Regeneration is the act of God and of God alone. But faith is not the act of God; it is not God who believes in Christ for salvation, it is the sinner. It is by God's grace that a person is able to believe but faith is an activity on the part of the person and of him alone. In faith *we* receive and rest upon Christ alone for salvation.

It might be said: this is a strange mixture. God alone regenerates. We alone believe. And we believe in Christ alone for salvation. But this is precisely the way it is. It is well for us to appreciate all that is implied in the combination, for it is God's way of salvation and it expresses his supreme wisdom and grace. In salvation God does not deal with us as machines; he deals with us as persons and therefore salvation brings the whole range of our activity within its scope. By grace are we saved through faith (*cf.* Eph. 2:8).

If we are to have a better understanding of what faith is we must examine it as to its *warrant* and as to its *nature*.

The Warrant

Faith, as we shall see later, is a whole-souled movement of self-commitment to Christ for salvation from sin and its consequences. It is not unnecessary to ask the question: what warrant does a lost sinner have to com-

mit himself to Christ? How may he know that he will be accepted? How does he know that Christ is able to save? How does he know that this confidence is not misplaced? How does he know that Christ is willing to save *him*? These are urgent questions, perhaps not urgent for the person who has no true conception of the issues at stake or of the gravity of his lost condition, but exceedingly urgent and pertinent for the person convicted of sin and in whose heart burns the reality and realization of the wrath of God against sin. There are the following facts which constitute the warrant of faith.

1. *The Universal Offer of the Gospel.*

This offer may be regarded from several viewpoints. It may be regarded as invitation, as demand, as promise, and as overture. But from whatever angle we may view it, it is full, free, and unrestricted. The appeals of the gospel cover the whole range of divine prerogative and of human interest. God entreats, he invites, he commands, he calls, he presents the overture of mercy and grace, and he does this to all without distinction or discrimination.

It may surprise us that this universal offer should receive such prominence in the Old Testament. Under the Old Testament the revelation of God's saving grace was given to a chosen people and to them were committed the oracles of God. The psalmist could sing, "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion" (Psalm 76:1, 2). And Jesus could say of this Old Testament period, "Salvation is of the Jews" (John 4:22). There was a middle wall of partition between Jew and Gentile. But it is in the Old Testament we find such an appeal as this: "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else" (Isa. 45:21, 22). Again we read: "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:

turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11; *cf.* 18:23, 32). Here is the most emphatic negation—"I have no pleasure in the death of the wicked," affirmation—"but that the wicked turn from his way and live," asseveration—"as I live saith the Lord God," exhortation—"turn ye, turn ye from your evil ways," protestation—"why will ye die?"

If there is universality of exhortation and appeal when God's covenant grace was concentrated in Israel, how much more apparent must this be when there is now no longer Jew nor Gentile and the middle wall of partition is broken down, when the gospel is proclaimed in terms of Jesus' commission, "Go ye therefore and disciple all the nations" (Matt. 28:19). The words of Jesus are redolent of this indiscriminate invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28); "him that cometh unto me I will in no wise cast out" (John 6:37). And the words of the apostle are unmistakably clear: "And the times of this ignorance God winked at, but now he commandeth men that they should all everywhere repent, inasmuch as he hath appointed a day in which he will judge the world in righteousness, by the man whom he hath ordained, having given assurance unto all men in that he hath raised him from the dead" (Acts 17:30, 31). It is not simply that God entreats men everywhere that they should turn and repent; he commands them to do so. It is a charge invested with the authority and majesty of his sovereignty as Lord of all. The sovereign imperative of God is brought to bear upon the overture of grace. And that is the end of all contention. From his command to all no one is excluded.

2. *The All-sufficiency and Suitability of the Saviour Presented.* Christ presented himself in the glory of his person and in the sufficiency of his saviourhood when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), and again, "Him that cometh unto me I will in no wise cast out" (John 6:27). It is this truth that is enunciated when it is written, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). The sufficiency of his saviourhood rests upon the work he accom-

plished once for all when he died upon the cross and rose again in triumphant power. But it resides in the efficacy and perfection of his continued activity at the right hand of God. It is because he continues ever and has an unchangeable priesthood that he is able to save them that come unto him and to give them eternal life. When Christ is presented to lost men in the proclamation of the gospel, it is as Saviour he is presented, as one who ever continues to be the embodiment of the salvation he has once for all accomplished. It is not the possibility of salvation that is offered to lost men but the Saviour himself and therefore salvation full and perfect. There is no imperfection in the salvation offered and there is no restriction to its overture—it is full, free, and unrestricted. And this is the warrant of faith.

The faith of which we are now speaking is not the belief that we have been saved but trust in Christ in order that we may be saved. And it is of paramount concern to know that Christ is presented to all without distinction to the end that they may entrust themselves to him for salvation. The gospel offer is not restricted to the elect or even to those for whom Christ died. And the warrant of faith is not the conviction that we are elect or that we are among those for whom, strictly speaking, Christ died but the fact that Christ, in the glory of his person, in the perfection of his finished work, and in the efficacy of his exalted activity as King and Saviour, is presented to us in the full, free, and unrestricted overture of the gospel. It is not as persons convinced of our election nor as persons convinced that we are the special objects of God's love that we commit ourselves to him but as lost sinners. We entrust ourselves to him not because we believe we have been saved but as lost sinners in order that we may be saved. It is to us in our lost condition that the warrant of faith is given and the warrant is not restricted or circumscribed in any way. In the warrant of faith the rich mercy of God is proffered to the lost and the promise of grace is certified by the veracity and faithfulness of God. This is the ground upon which a lost sinner may commit himself to Christ in full confidence that he will be saved. And no sinner to whom the gospel comes is excluded from the divine warrant for such confidence.

(See "Murray," p. 57)

An Urgent Need in Korea

By Edward L. Kellogg

ARE you a lawyer? What if you had no reference works to aid in preparing your court cases? Are you a doctor? What if you had no medical books to help in diagnosing illnesses? We consider reference works essential to the proper carrying on of a profession.

The Korean Church has a greater need still. Pastors and Bible teachers will recognize it. What if you had no concordance to aid you in finding Bible references? What if you had no commentaries to help in interpreting difficult passages of God's Word? That is the need in Korea, and something should be done at once to help meet the need.

One of the problems to meeting such a need is to find the men of intellectual caliber and theological discernment to prepare the books. When they are found, such men must spend years in study and writing.

In Korea God has raised up such men, and they have spent years in preparing important books. Several manuscripts are even now ready for the printer.

In particular, the Rev. Yune Sun Park, President of Korea Theological Seminary, a true scholar and faithful servant of God, has devoted fifteen years to writing commentaries. His work on the Synoptic Gospels, on Romans and on Revelation is ready for the printer. Commentaries on the epistles are nearing completion. And in addition to Mr. Park's own work, others have prepared a concordance, and a translation of Berkhof's *Manual of Reformed Doctrine*.

So the need comes down to that of money. It is estimated that \$2,000 would be sufficient to get the first edition of one commentary on the market. From the sale of it, more could be printed.

Do not delay. The need is urgent. Within the next month it is hoped that sufficient funds will be on the way, to start the actual publication. Will you send a contribution today?

Concerning Mr. Park, Professor C. VanTil of Westminster Seminary has this to say:

Mr. Yune Sun Park did four years of graduate work at Westminster Seminary. He specialized in Old and New Testament study, and did excellent work throughout. While at the Seminary he was already at work on a series of Biblical Commentaries. For this purpose he made use of foreign as well as English material. Among other things he mastered the Dutch language so that he might be able to profit from the commentaries recently produced in the Netherlands.

During a long period of untiring effort he has prepared several commentaries in the Korean language. Their publication would surely be of the greatest help in connection with the spread of the gospel in Korea.

The Committee on Foreign Missions of the Orthodox Presbyterian Church has agreed to act as intermediary for forwarding funds. Will you send your contribution, marked "For Korea Publications," to the Committee office, 728 Schaff Building, 1505 Race St., Philadelphia 2, Pa. Do it today.

Then speak to others about this need, and pray that the funds may be quickly provided. Be assured of this, that many prayers of thanksgiving will ascend to God from pastors and teachers in Korea when these books can come into their possession. Surely this is an important way to advance the kingdom of our Lord and Saviour.

Everyone according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver.

also be applied to social life, to the whole social framework and surrounding life of the individual soul. It must be applied to our day, to the world in a general sense. But in applying it to "our day," don't overlook the need of the individual soul. Realize where your people have come from to that service of worship, and then preach to their needs. And preach to all aspects of the soul's need. Instruct. Let your preaching be teaching. But don't neglect the volitive aspect. Call upon your people to holy living. Challenge their wills to rise up and serve Christ. Don't neglect the emotional aspect of the human soul. The Word of God is rich in appeals to the emotions of the people of God. Don't be afraid to appeal to the imagination. Set before them the rich beauties, and the glories, and the pathos of the Word. Don't take a text, like an exclamation from the Psalms, *I love the Lord!*, and then present it in a dry as dust framework which rigidly and frigidly excludes all emotional reference. Preach and apply the Word to all dimensions of the human soul.

How little do we accomplish in preaching God's Word. How much more we could accomplish in presenting the richness and the fulness of this Book. We must proclaim it. We must expound it. We must apply it. But from start to finish it must be a ministry of the Word. Not of our own ideas, nor opinions. But of the Word—to the hearts of the people. May God give us grace to do that.

Murray

(Continued from p. 49)

The Nature

There are three things that need to be said about the nature of faith. Faith is *knowledge*, *conviction*, and *trust*.

1. *Knowledge*. It might seem very confusing to say that faith is knowledge. For is it not one thing to know, another thing to believe? This is partly true. Sometimes we must distinguish between faith and knowledge and place them in contrast to each other. But there is a knowledge that is indispensable to faith. In our ordinary human relations do we trust a person of whom we know nothing? Especially when that for which we trust him is of grave importance for us we must know a

good deal regarding his identity and his character. How much more must this be the case with that faith which is directed to Christ; for it is faith against all the issues of life and death, of time and eternity. We must know who Christ is, what he has done, and what he is able to do. Otherwise faith would be blind conjecture at the best and foolish mockery at the worst. There must be apprehension of the truth respecting Christ.

Sometimes, indeed, the measure of truth apprehended by the believing person is very small, and we have to appreciate the fact that the faith of some in its initial stages is very elementary. But faith cannot begin in a vacuum of knowledge. Paul reminds us of this very simply when he says, "Faith is of hearing, and hearing of the word of Christ" (Rom. 10:17).

2. *Conviction*. Faith is assent. We must not only know the truth respecting Christ but we must also believe it to be true. It is possible, of course, for us to understand the import of certain propositions of truth and yet not believe these propositions. All disbelief is of this character, and the more intelligently the import of the truths concerned is understood the more violent may be the disbelief. A person who rejects the virgin birth may understand well what the doctrine of the virgin birth is and for that very reason reject it. But we are now dealing not with disbelief or unbelief but with faith and this obviously implies that the truths known are also accepted as true.

The conviction which enters into faith is not only an assent to the truth respecting Christ but also a recognition of the exact correspondence that there is between the truth of Christ and our need as lost sinners. What Christ is as Saviour perfectly dovetails our deepest and most ultimate need. This is just saying that Christ's sufficiency as Saviour meets the desperateness and hopelessness of our sin and misery. It is conviction which engages, therefore, our greatest interest and which registers the verdict: Christ is exactly suited to all that I am in my sin and misery and to all that I should aspire to be by God's grace. Christ fits in perfectly to the totality of our situation in its sin, guilt, misery, and ill-desert.

3. *Trust*. Faith is knowledge passing into conviction, and it is conviction passing into confidence. Faith cannot stop short of self-commitment to Christ,

a transference of reliance upon ourselves and all human resources to reliance upon Christ alone for salvation. It is a receiving and resting upon him. It is here that the most characteristic act of faith appears; it is engagement of person to person, the engagement of the sinner as lost to the person of the Saviour able and willing to save. Faith, after all, is not belief of propositions of truth respecting the Saviour, however essential an ingredient of faith such belief is. Faith is trust in a person, the person of Christ, the Son of God and Saviour of the lost. It is entrustment of ourselves to him. It is not simply believing him; it is believing in him and on him.

The Reformers laid special emphasis upon this element of faith. They were opposing the Romish view that faith is assent. It is quite consistent with Romish religion to say that faith is assent. It is the genius of the Romish conception of salvation to intrude mediators between the soul and the Saviour—the Church, the virgin, the sacraments. On the contrary, it is the glory of the gospel of God's grace that there is one mediator between God and man, the man Christ Jesus. And it was the glory of our Protestant Reformation to discover again the purity of the evangel. The Reformers recognized that the essence of saving faith is to bring the sinner lost and dead in trespasses and sins into direct personal contact with the Saviour himself, contact which is nothing less than that of self-commitment to him in all the glory of his person and perfection of his work as he is freely and fully offered in the gospel.

It is to be remembered that the efficacy of faith does not reside in itself. Faith is not something that merits the favour of God. All the efficacy unto salvation resides in the Saviour. As one has aptly and truly stated the case, it is not faith that saves but faith in Jesus Christ; strictly speaking, it is not even faith in Christ that saves but Christ that saves through faith. Faith unites us to Christ in the bonds of abiding attachment and entrustment and it is this union which insures that the saving power, grace, and virtue of the Saviour become operative in the believer. The specific character of faith is that it looks away from itself and finds its whole interest and object in Christ. He is the absorbing preoccupation of faith.

It is at the point of faith in Christ

that our responsibility is engaged to the fullest extent, just as it is in the exercise of faith that our hearts and minds and wills are active to the highest degree. It is not our responsibility to regenerate ourselves. Regeneration is the action of God and of God alone. It is our responsibility to be what regeneration effects. It is our responsibility to be holy. But the act of regeneration does not come within the sphere of our responsible action. Faith does. And we are never relieved of the obligation to believe in Christ to the saving of our souls. The fact that regeneration is the prerequisite of faith in no way relieves us of the responsibility to believe nor does it eliminate the priceless privilege that is ours as Christ and his claims are pressed upon us in full and free overtures of his grace. Our inability is no excuse for our unbelief nor does it provide us with any reason for not believing. As we are presented with Christ in the gospel there is no reason for the rejection of unbelief and all reason demands the entrustment of faith.

Professor Young on Leave Next Academic Year

THE Rev. Edward J. Young, Professor of Old Testament at Westminster Theological Seminary, will be on leave of absence during the academic year 1953-4. He expects to spend the time in California, and will be engaged in research and writing connected with his field of study.

Day of Prayer At Westminster

THE Rev. Dr. William H. McIlwaine, a missionary to Japan under the Southern Presbyterian Denomination and a member of the Board of Trustees of Westminster Seminary, was the speaker at the annual Day of Prayer services held at the Seminary on March 5. Dr. McIlwaine is currently in this country on furlough.

BAPTISM BY SPRINKLING and

THE BAPTISM OF INFANTS

Two 16-page booklets by Ben L. Rose, Pastor
Central Presbyterian Church, Bristol, Va.
Send 10c stamps for sample copies.

The Southern Presbyterian Journal
Weaverville, North Carolina

The Plan for Presbyterian Reunion

By LESLIE W. SLOAT

A plan providing for the union of the Presbyterian Church in the U.S.A. (Northern), the Presbyterian Church in the U.S. (Southern), and the United Presbyterian Church has been prepared by a committee representing the three denominations and has been distributed to ministers of the churches for study. It is expected the plan, in substantially its present form, will be submitted to the General Assemblies of the three churches this year. At the very earliest it could not go into effect for two full years, and there may be delays which will prevent its becoming effective for some time, if at all.

The plan as at present distributed includes the complete Constitution for the united church, together with certain supplemental material. The Constitution includes the Confession of Faith, with no changes save such as have already been adopted by at least one of the three denominations, the Larger and Shorter Catechisms (unchanged from the form at present used), a Book of Discipline, Directory for Worship, and Form of Government. Also included are the brief supplemental statements of the Reformed Faith which have been adopted in the three churches (Northern 1903, Southern 1910, United Presbyterian 1925), concerning which it is said that they are endorsed by the new church not as substitutes for but as interpretations of and supplements to the Westminster Confession and Catechisms.

Boards and Agencies

The proposed plan does not provide for the merger of boards, agencies or institutions of the three churches. Rather it provides that at the first Assembly of the united church a commission of fifty members shall be erected to arrange this matter. The commission will consist of 25 members from the Northern body, 15 from the Southern body, and 10 from the United church. It will be empowered to make recommendations for integrating the work of the new Church in the fields of missions, education, and administration. Overlapping presbyteries and

synods will be expected to decide on a readjustment of boundaries as soon as possible.

Method of Approval

The program for putting the union into effect is that the separate denominations, according to their own rules, shall approve a "categorical question" stating the basis of the union and declaring it adopted. This means that, in the Northern church, the union must be approved by a majority vote in the General Assembly, followed by approval by two-thirds of the presbyteries, then by final approval and enactment by the next Assembly; in the Southern church approval by a majority of the General Assembly, followed by approval by three-fourths of the presbyteries, and final adoption by the next Assembly; and in the United church approval by a two-thirds vote of the General Assembly, then approval by a majority of all those voting in the presbyteries (providing two-thirds of the presbyteries vote) then final approval by a two-thirds vote in the next Assembly.

If any one of the denominations fails to approve, the merger will not take place at all. If the approval as required is given, a date will be set for the Assemblies of the churches to meet separately under their own rules, then to adjourn and meet as the Assembly of the new church organization.

Congregations Dissenting

Provision is made for individual congregations to remain out of the union. This applies for congregations of the Southern or United churches only, not of the Northern denomination. According to this provision, at any time within about a year after the merger is approved, a congregation may at a duly called meeting consider the question of whether it shall refuse to enter the union. A quorum of the communicant membership (one-third of the total) must be present at such meeting, and if three-fourths of those present and voting, oppose entering the union, that church will not be enrolled in the union, and will be permitted to retain

April 15, 1953

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The Presbyterian
G U A R D I A N

*This is the work of God, that ye
believe on Him whom He hath sent.*
(John 6:29).

*Faith cometh by hearing, and
hearing by the Word of Christ.*
(Romans 10:17).

*There is none other name under
heaven, given among men, whereby
we must be saved.*
(Acts 4:12).

J. Gresham Machen
Editor 1936 - 1937

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Faith in Christ

MEMBERSHIP in the Christian Church is for those who believe in Jesus Christ as their personal Saviour. It is this relationship to Christ which provides the bond of union with other believers, and makes of the church a community.

In accordance with this, it has been held that adults being received into the church for the first time should be required to make a public profession of their faith in Christ. Whatever examination might be conducted by the church session or consistory was designed to insure that they knew what they were doing when the time came for them actually to make their public profession, in the presence of God and of the congregation.

The questions to be asked and answered on this occasion have included a question concerning their personal faith in Christ. In the Southern Presbyterian Church, for example, the applicant for admission to the church is asked whether he believes in the Lord Jesus Christ as the Son of God and the Saviour of sinners, and whether he "receives and rests upon Him alone for salvation as He is offered in the Gospel." And in the United Presbyterian Church the question is phrased, "Do you confess your guilt and helplessness as a sinner against God, take Jesus Christ as your Saviour, as He is offered in the Gospel; own Him as your Lord . . .?"

Significantly, however, the Northern Presbyterian Church has not for a number of years had as definite a requirement as is indicated in these questions. The Northern Presbyterian questions are: "Do you believe that Jesus Christ is the only begotten Son of God and the only Saviour from sin? Is it your desire to be baptized in this faith?" This form of questioning calls for an intellectual assent, but avoids any clear statement of personal commitment to Christ.

Even more significant, however, is the form of question to be used in the merged Presbyterian organization, if the Plan of Union for the Northern, Southern, and United churches is approved. The form of questioning, as it appears in the Plan of Union is, "Having been received into the membership of this

church by its session subject to public baptism, do you receive and profess the Christian faith, and in this faith do you desire to be baptized? Do you confess your sins and turn from them with godly sorrow, and put all your trust in the mercy of God which is in Christ Jesus . . .?"

Since this form of questioning does not derive directly from any of the three denominations involved in the merger plans, it must have been carefully considered by the planning committee, and deliberately thought out and stated. The expression, "The Christian faith," is in our present ecclesiastical world completely vague. It may mean anything, depending on the person using the words. And the second question is so phrased as not to involve a personal commitment to Christ. In fact it places emphasis on what the individual does, rather than on what Christ has done. Moreover, there are no questions specified for those who have been baptized in infancy and are entering upon communicant membership.

As we have said, this arrangement must have been deliberate. And as such it is a deliberate departure not only from Presbyterian tradition, but from the clear teaching of the Word of God. For Scripture makes it abundantly clear that it is just faith in Christ, personal commitment to Him to save us, that is the channel through which the benefits of His redemption are received, and which is the basic mark of the individual Christian.

Against the background of the differing, unorthodox views of the person and work of Christ which have been held in the Northern Presbyterian Church in recent years, it is not difficult to see why, on the part of that church, there should be a desire to place church membership on a distinctly vague foundation. The Christ so often preached in their midst is not a Christ in whom one *can* trust.

But for the Southern or United Presbyterian denominations to accept the Plan of Union at this point would be a clear lowering of a flag they have, in form at least, held high to the present time.

L. W. S.

speakers at the church on February 22. The church building is now paid for in full, and the congregation is considering the purchase of pews. Five released time classes for religious instruction are being held every Monday afternoon, attended by about 170 pupils from nearby Greece Central school. The Sunday school is holding a contest during the spring with another Sunday school of similar size in the city.

Wildwood, N. J.: An addition to the building of Calvary Church is nearing completion. It will provide added space for Sunday school classes. An Easter Sunrise service, sponsored by four churches in the Wildwood area, was held at the Boardwalk Chapel at 6 a.m. Nearly 200 persons attended. Speaker was Dr. Harold S. Laird of Wilmington. Guest speaker at Calvary Church on April 5 was the Rev. Leslie W. Sloat.

West Collingswood, N. J.: An addition providing several extra class rooms is being built on Immanuel Church. The project also includes re-finishing the church's interior, and building a new entry-way with a steeple.

Crescent Park, N.J.: Representatives of the National Child Salvation Campaign carried out their program at Immanuel Church March 18-27. Six

new members joined the church on March 29.

Glenside, Pa.: Twelve young men from the Netherlands, who arrived at the Willow Grove Naval Air Station for flight training recently, attended the Calvary Church on April 5. The pastor, the Rev. R. L. Atwell, saw about their arrival in the local newspaper, and visited them at the air base. There was a lot of Holland being spoken at the church following the morning service.

Wilmington, Del.: The men of Eastlake Church have completed a program of renovating the church interior. The Carpet was taken up, the floor re-finished, the walls painted, and new runners and pulpit rug were installed. A weekday Bible class is being held in a new housing development near Wilmington. On Palm Sunday evening the cantata, *The Crucifixion*, was presented by the choir.

Pittsburgh, Pa.: The Rev. Robert Atwell and the Rev. Henry Phillips were guest speakers at the 16th anniversary banquet of Covenant Church. The Rev. Edmund Clowney spoke at a recent Christian school banquet.

Grove City, Pa.: The Rev. Henry Phillips, pastor of Wayside Church, was guest speaker at the Easter sunrise (*See "Church News," p. 73*)

Repentance consists essentially in change of heart and mind and will. This change of heart and mind and will principally respects four things: it is a change of mind respecting God, respecting ourselves, respecting sin, and respecting righteousness. Apart from regeneration our thought of God, of ourselves, of sin, and of righteousness is radically perverted. Regeneration changes our hearts and minds; it radically renews them. Hence there is a radical change in our thinking and feeling. Old things have passed away and all things have become new. It is very important to observe that the faith which is unto salvation is the faith which is accompanied by that change of thought and attitude. Too frequently in evangelical circles and particularly in popular evangelism the momentousness of the change which faith signalizes is not understood or appreciated. There are two fallacies. The one is to put faith out of the context which alone gives it significance and the other is to think of faith in terms simply of decision and rather cheap decision at that. These fallacies are closely related and condition each other. The emphasis upon repentance and upon the deep-seated change of thought and feeling which it involves is precisely what is necessary to correct this impoverished and soul-destroying conception of faith. The nature of repentance serves to accentuate the urgency of the issues at stake in the demand of the gospel, the cleavage with sin which the acceptance of the gospel entails, and the totally new outlook which the faith of the gospel imparts.

Repentance we must not think of as consisting merely in a change of mind in general; it is very particular and concrete. And since it is a change of mind with reference to sin, it is a change of mind with reference to particular sins, sins in all the particularity and individuality which belong to *our* sins. It is very easy for us to speak of sin, to be very denunciatory respecting sin, and denunciatory respecting the particular sins of other people and yet not be penitent regarding our own particular sins. The test of repentance is the genuineness and the resoluteness of our repentance in respect of our own sins, sins characterized by the aggravations which are peculiar to our own selves. Repentance in the case of the Thessalonians manifested itself in the

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON VII

Repentance

THE question has been discussed: which is prior, faith or repentance? It is an unnecessary question and the insistence that one is prior to the other futile. There is no priority. The faith that is unto salvation is a penitent faith and the repentance that is unto life is a believing repentance. Repentance is admirably defined in the Shorter Catechism. "Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after new obedience."

The interdependence of faith and repentance can be readily seen when we remember that faith is faith in Christ for salvation from sin. But if faith is directed to salvation from sin, there must be hatred of sin and the desire to be saved from it. Such hatred of sin involves repentance which essentially consists in turning from sin unto God. Again, if we remember that repentance is turning from sin unto God, the turning to God implies faith in the mercy of God as revealed in Christ. It is impossible to disentangle faith and repentance. Saving faith is permeated with repentance and repentance is permeated with faith. Regeneration becomes vocal in our minds in the exercises of faith and repentance.

fact that they turned from idols to serve the living God. It was their idolatry which peculiarly evidenced their alienation from God and it was repentance regarding that that proved the genuineness of their faith and of their hope (I Thess. 1:9, 10).

The gospel is not only that by grace are we saved through faith but it is also the gospel of repentance. When Jesus opened the understanding of the two who were on the way to Emmaus that they might understand the Scriptures, he said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance unto the remission of sins should be preached in his name unto all the nations" (Luke 24:46, 47). When Peter had preached to the multitude on the occasion of Pentecost and they were constrained to say, "Men and brethren what shall we do?," Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:37, 38). Later on, in like manner, Peter interpreted the exaltation of Christ as exaltation in the capacity of "Prince and Saviour to give repentance to Israel and forgiveness of sins" (Acts 5:31). Could anything certify more clearly that the gospel is the gospel of repentance than the fact that Jesus' heavenly ministry as Saviour is one of dispensing repentance unto the forgiveness of sins? Hence Paul, when he gave an account of his own ministry to the elders from Ephesus, said that he testified "both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus" (Acts 20:21). And the writer of the epistle to the Hebrews indicates that "repentance from dead works" is one of the first principles of the doctrine of Christ (Heb. 6:1). It could not be otherwise. The new life in Christ Jesus means that the bands which bind us to the dominion of sin are broken. The believer is dead to sin by the body of Christ, the old man has been crucified that the body of sin might be destroyed and henceforth he does not serve sin (Rom. 6:2, 6). This breach with the past registers itself in his consciousness in turning from sin unto God "with full purpose of, and endeavor after new obedience."

We see, therefore, that the emphasis which the Scripture places upon faith as the condition of salvation is not to

Korea Publications

A number of contributions have been received for the publication of the commentaries by the Rev. Yune Sun Park of Korea Theological Seminary. Announcement of this project was made in the previous issue of the *GUARDIAN*, and has also been made through direct mail promotion and other magazines.

In a letter to the Rev. Edward L. Kellogg, under date of February 24, Mr. Park wrote:

"We are in crying need of money as quickly as possible, because I have my commentary manuscripts of the Synoptic Gospels at the printing house, but they will not begin working on my commentary yet because I could not give them the money. In case any money comes here we will manage things in a most business-like way under the instruction of the Rev. Bruce Hunt.

"I have my commentary manuscripts ready as follows—

1. On the Synoptic Gospels, 800 pages when printed; complete.
2. On the Book of Romans, about 500 pages, complete.
3. On the Pauline small epistles and Catholic epistles, about 700 pages, almost complete.
4. On the Revelation, to be printed as the second edition, about 600 pages, complete.
5. On Psalms, about 700 pages, almost complete.

be construed as if faith were the only condition. The various exercises or responses of our spirits have their own peculiar function. Repentance is that which describes the response of turning from sin unto God. This is its specific character just as the specific character of faith is to receive and rest upon Christ alone for salvation. Repentance reminds us that if the faith we profess is a faith that allows us to walk in the ways of this present evil world, in the lust of the flesh, the lust of the eye, and the pride of life, in the fellowship of the works of darkness, then our faith is but mockery and deception. True faith is suffused with penitence. And just as faith is not only a momentary act but an abiding attitude of trust and confidence directed to the Saviour, so repentance results in constant contri-



Yune Sun Park

6. On Systematic Theology, about 500 pages, not completed.
7. On the book of Joel, about 150 pages, complete.

"I tried to be true to Calvinism in my exegesis. I quote mostly from works by Calvin, and other reformers, also from Bavinck, Kuyper, Greijdanus, Van Leeuwen, Grosheide, Zahn, Warfield, Machen, VanTil, Hodge."

Contributions toward the publication of these materials should be sent, marked "For Korea Publications," to The Committee on Foreign Missions, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Penna. The Committee is acting as intermediary in handling the funds.

tion. The broken spirit and the contrite heart are abiding marks of the believing soul. As long as sin remains there must be the consciousness of it and this conviction of our own sinfulness will constrain self-aborrence, confession, and the plea of forgiveness and cleansing. Christ's blood is the laver of initial cleansing but it is also the fountain to which the believer must continuously repair. It is at the cross of Christ that repentance has its beginning; it is at the cross of Christ that it must continue to pour out its heart in the tears of confession and contrition. The way of sanctification is the way of contrition for the sin of the past and of the present. The Lord forgives our sins and forgiveness is sealed by the light of his countenance, but we do not forgive ourselves.

May 15, 1953

VOL. 22, NO. 5

The Presbyterian
G U A R D I A N

*Thou shalt love the Lord thy God
with all thy heart and with all thy soul
and with all thy might.*

Deuteronomy 6:5

*Thou shalt love thy neighbor as
thyself.*

Leviticus 19:18

*On these two commandments the
whole law hangeth, and the prophets.*

Matthew 22:40

J. Gresham Machen
Editor 1936 - 1937

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THE PRESBYTERIAN GUARDIAN

MAY 15, 1953

Congratulations

WE extend our most sincere congratulations and hearty best wishes to seventeen young men. Who are these men? They are the men who, on May 13, received degrees of Bachelor of Divinity indicating that they had completed three years intensive study at Westminster Theological Seminary in Philadelphia. And what have they been studying all this time? They have been studying the Scriptures, the Christian faith and the Christian church, in preparation for a lifetime of service in Christ's kingdom.

As for the Bible, these young men have been taught, under competent instruction, that Scripture is the Word of God, that as the Word of God it is infallible, and the only such rule of faith and practice that exists for mankind. They have not been taught, as have other students in numerous other theological institutions, that the Bible is true in its general principles but not necessarily accurate in its historical details. They have not been taught that one must distinguish between the "kernel and the husk" of Scripture. They have not been taught that science has made belief in an inerrant Scripture impossible for this generation. As they go forth into the world, they go, rather, from an institution which holds that there is truth and there is authority in matters of religion—absolute truth and ultimate authority—and they have been instructed to hold with boldness and proclaim with fearlessness that truth which is the Word of the living God.

As for the Christian faith, they have been taught that that faith has a specific content, that the Christian religion is based on and directly related to what God has actually done in history for the children of men. They have not been taught, as have numerous other students in numerous other theological institutions, that the Christian faith is what you make of it, that it is basically subjective, a matter of personal desires and feelings, so that the objective forms in which it is expressed matter little. They have, moreover, not been taught that God is to be looked on as a sort of benevolent colored grandfather of "Green Pastures" fame, whose sole characteristic is a sentimental love and who responds to every "upward look" with a flood of paternal blessings. And they have not been taught

that Jesus Christ of Nazareth was a sincere but misguided religious fanatic who unfortunately died but who set an example of the kindly life which we should follow.

No, as these men go forth into the world, they go as those who have been taught, as the Word of God teaches, that the living God is the sovereign, holy and wise ruler of heaven and earth. They have been taught that they and all men stand in His presence at all times. They have been taught the nature of sin, its pervasiveness and its consequences, and they have been taught of the grace of God who in sovereign love sent His only Son to redeem His people through the sacrifice of Himself.

As for the Christian church, they have watched the course of its history through the centuries, from its small beginnings to the present when its branches have reached to the four corners of the globe. They have seen how error, creeping into the church, has devitalized and destroyed branches here and there, and how the rediscovery of the truth God has given brought restoration and reformation to the Body of Christ on earth. And as they go forth in this year 1953, they go from an institution where they have been taught that service in the church of Christ is blessed by the great Head of the Church, when and to the extent that it is in agreement with the Word He has given.

These young men have studied hard—Greek, Hebrew, Apologetics, Systematic and Biblical Theology, Exegesis, Church History and so on—for a purpose. And that purpose? That they might be equipped and qualified to go out and proclaim the gospel in its fullness to a needy world. The end product of this Seminary is and must always be an *evangelist* in the fullest sense of that term,—one who brings the evangel to needy sinners.

Yes, we congratulate these young men. The road ahead will not be easy, but they have received good training.

May God bless them, and make them a blessing, in His Kingdom.

L. W. S.

for we are also in the place of God, prophets who teach His will to the children.

Your class must be obedient to you because God says, "Children, obey . . ." They must also be obedient because an atmosphere of attentiveness and quiet is essential to learning. A certain amount of informality may be good if the teacher knows how to curb it. But the teacher who asks a general question and allows answers to be called out is inviting bedlam! The raising of hands may be old fashioned, but the Christian knows better than to scorn something simply because it is old fashioned.

Let the teacher not be afraid to assert herself. Some teachers hesitate to take the leadership effectively. Pupils ask questions which tend off the subject of the lesson, and much precious time is wasted. Try this, when you feel coming on one of those sessions where the children want to know where Cain got his wife, and all the rest—tell them that that is an interesting question, and if they care to stay after class to discuss it, you will be glad to try and answer it. You cannot afford to waste time or permit argumentation in class.

Before we leave this subject of respect and obedience toward teachers, may I suggest that the children know *whom* they are to obey. All too often the lines are not drawn as sharply as they should be. Two teachers in a class share the responsibility of teach-

ing. Fine. But one must be the leader and the other the helper. There must be no interference, no friction, no confusion of duties. In the minds of children and teachers alike, the line must be drawn firmly. If you are the leader, lead. If you are the helper, help. But let the situation be clear.

Discipline

Need we say that you will not be guilty of manifesting hate, impurity, dishonesty, lying or covetousness as you appear before your class? But how do you react when it appears in the class? We said at the outset that what made teaching DVBS difficult was sin—in the teacher, in the pupil and in the home. If the home has failed to implant Christian virtues — obedience among them—it is very difficult for you in two weeks to overcome that lack. And even, of course, children from homes of sincere Christian people are not always "little angels." What shall we do?

We should remember that we are not teaching in a secular institution, but in a school which claims to teach the ways of God to man, and to make Christ preeminent in all things, including discipline. That means that offenses should be regarded as offenses chiefly against God—as sin. When a child causes trouble of some kind, the teacher should take the opportunity to talk to him after class concerning sin, and salvation. She should pray with

(See "DVBS," p. 95)

The answer, of course, is that we cannot be right with him; we are all wrong with him. And we all are all wrong with him because we all have sinned and come short of the glory of God. Far too frequently we fail to entertain the gravity of this fact. Hence the reality of our sin and the reality of the wrath of God upon us for our sin do not come into our reckoning. This is the reason why the grand article of justification does not ring the bells in the innermost depths of our spirit. And this is the reason why the gospel of justification is to such an extent a meaningless sound in the world and in the church of the twentieth century. We are not imbued with the profound sense of the reality of God, of his majesty and holiness. And sin, if reckoned with at all, is little more than a misfortune or maladjustment.

If we are to appreciate that which is central in the gospel, if the jubilee trumpet is to find its echo again in our hearts, our thinking must be revolutionized by the realism of the wrath of God, of the reality and gravity of our guilt, and of the divine condemnation. It is then and only then that our thinking and feeling will be rehabilitated to an understanding of God's grace in the justification of the ungodly. The question is really not so much: how can man be just with God; but how can sinful man *become* just with God? The question in this form points up the necessity of a complete reversal in our relation to God. Justification is the answer and justification is the act of God's free grace. "It is God who justifies: who is he that condemns?" (Rom. 8:33).

This truth that God justifies needs to be underlined. We do not justify ourselves. Justification is not our apology nor is it the effect in us of a process of self-excusation. It is not even our confession nor the good feeling that may be induced in us by confession. Justification is not any religious exercise in which we engage however noble and good that religious exercise may be. If we are to understand justification and appropriate its grace we must turn our thought to the action of God in justifying the ungodly. At no point is the free grace of God more manifest than in his justifying act—"being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON VIII

Justification I

THE basic religious question is that of our relation to God. How can man be just with God? How can he be right with the Holy One? In our situation, however, the question is much more aggravated. It is not simply, how can man be just with God, but how can sinful man be just with God? In the last analysis sin is always against *God*, and the essence of sin is to be *against* God. The person who is

against God cannot be right with God. For if we are against God then God is against us. It could not be otherwise. God cannot be indifferent to or complacent towards that which is the contradiction of himself. His very perfection requires the recoil of righteous indignation. And that is God's wrath. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). This is our situation and it is our relation to God; how can we be right with him?

The Nature of Justification

The truth of justification has suffered at the hands of human perversion as much as any doctrine of Scripture. One of the ways in which it has been perverted is the failure to reckon with the meaning of the term. Justification does not mean to make righteous, or good, or holy, or upright. It is perfectly true that in the application of redemption God makes people holy and upright. He renews them after his own image. He begins to do this in regeneration and he carries it on in the work of sanctification. He will perfect it in glorification. But justification does not refer to this renewing and sanctifying grace of God. It is one of the primary errors of the Romish Church that it regards justification as the infusion of grace, as renewal and sanctification whereby we are made holy. And the seriousness of the Romish error is not so much that it has confused justification and renewal but that it has confused these two distinct acts of God's grace and eliminated from the message of the gospel the great truth of free and full justification by grace. That is why Luther endured such travail of soul as long as he was governed by Romish distortion, and the reason why he came to enjoy such exultant joy and confident assurance was that he had been emancipated from the chains by which Rome had bound him; he found the great truth that justification is something entirely different from what Rome had taught.

That justification does not mean to make holy or upright should be apparent from common use. When we justify a person we do not make that person good or upright. When a judge justifies an accused person he does not make that person an upright person. He simply declares that in his judgment the person is not guilty of the accusation but is upright in terms of the law relevant to the case. In a word, justification is simply a declaration or pronouncement respecting the relation of the person to the law which he, the judge, is required to administer. It might be, of course, that our common use would not be the same as the use of the term in Scripture. Scripture must be its own interpreter. And the question is: does Scripture usage accord with common use? This question is very easily answered. The answer is that Scripture uses the term in the same way. There are several

considerations which prove this conclusion.

1. In both Testaments there are numerous passages where the term "justify" cannot mean anything else but to declare to be righteous. For example, we read, "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked" (Deut. 25:1). It was not the function of judges to make people righteous. The meaning is simply and only that the judges were to give a just judgment and therefore they were to declare the righteous to be righteous, just as they were to declare the wicked to be wicked. Again we read, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord" (Prov. 17:15). Now it would not be an abomination to the Lord to make the wicked upright. It would be a highly commendable thing if we could convert a wicked man and make him a righteous man. That is what God does when he regenerates a man. The meaning is more than obvious; to justify the wicked is not to make him upright but simply to declare him to be righteous when he is not. The abomination consists in giving a judgment contrary to truth and fact. Hence justification in this case is concerned only with the judgment which we give. It is declarative. In the New Testament likewise we have the same thought. "And all the people that heard him, and the publicans, justified God" (Luke 7:29). Did the people and the publicans make God upright or righteous? The thought would be blasphemous. It means that they declared God to be righteous, a perfectly proper action. They declared the righteousness of God; they vindicated him. Many other passages in both Testaments are to the same effect. But these are sufficient to show that to justify does not mean to make upright.

2. Justification is contrasted with condemnation (*cf.* Deut. 25:1; Prov. 17:15; Rom. 8:33, 34). Condemn never means to make wicked, and so justify cannot mean to make good or upright.

3. There are passages in which the thought of giving judgment provides us with the sense in which we are to understand the word justification. "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33). The idea is not that of doing anything inwardly in the elect of God. What is in view is the accusation which an adversary may bring against the elect of God, and what is protested is that God's tribunal and judgment are ultimate. It is God's judgment that is in view when the text says, "It is God that justifieth."

Romans 8:33, 34 is significant in another respect. Not only does it clearly show the meaning of the term "justify," namely, that it is judicial in its import, but this passage also shows that it is this judicial meaning that holds in God's justification of the ungodly. Paul is certainly using the word "justify" here in the same sense as he does earlier in the epistle. The epistle to the Romans is concerned with this very subject, the justification of sinners. That is the grand theme of the first five chapters in particular. Romans 8:33, 34 conclusively shows that the meaning is that which is contrasted with the word "condemn" and that which is related to the rebuttal of a judicial charge. The meaning of the word "justify," therefore, in the epistle to the Romans, and therefore in the epistle which more than any other book in Scripture unfolds the doctrine, is to declare to be righteous. Its meaning is entirely removed from the thought of making upright or holy or good or righteous.

This is what is meant when we insist that justification is forensic. It has to do with a judgment given, declared, pronounced; it is judicial or juridical or forensic. The main point of such terms is to distinguish between the kind of action which justification involves and the kind of action involved in regeneration. Regeneration is an act of God in us; justification is a judgment of God with respect to us. The distinction is like that of the distinction between the act of a surgeon and the act of a judge. The surgeon, when he removes an inward cancer, does something in us. That is not what a judge does—he gives a verdict regarding our judicial status. If we are innocent he declares accordingly.

The purity of the gospel is bound up with the recognition of this distinction. If justification is confused with regeneration or sanctification, then the door is opened for the perversion of the gospel at its centre. Justification is still the article of a standing or falling Church.

June 15, 1953

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The Presbyterian
GUARDIAN

*Blessed are the poor in spirit, for
theirs is the kingdom of heaven.*

Matthew 5:3

*Blessed are they that hunger and
thirst after righteousness, for they shall
be filled.*

Matthew 5:6

J. Gresham Machen
Editor 1936 - 1937

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THE PRESBYTERIAN GUARDIAN

JUNE 15, 1953

The Guardian and the Church

IT is well known by most if not all of our readers that THE PRESBYTERIAN GUARDIAN is not under ecclesiastical control. It was started in 1935 to be the organ or voice of the Presbyterian Constitutional Covenant Union, an organization set up within the Presbyterian Church in the U. S. A., to endeavor to bring about reform in that church or, if that failed, to take steps to continue the spiritual succession of that church.

When the Orthodox Presbyterian Church was organized in June of 1936, (it was then called the Presbyterian Church of America), the PRESBYTERIAN GUARDIAN rejoiced in that development, reported it fully, and continued to be a publication seeking to forward the great cause and movement of which the new church and Westminster Seminary were the central elements.

Throughout its history the GUARDIAN has continued along this line. This is still the path that is marked out for it.

Inevitably in times of stress and controversy in the Church the GUARDIAN played a part. And inevitably as a result there came to be those who disagreed strenuously with it—not only with the position it supported, but with its very existence.

This dissatisfaction with the GUARDIAN, as we must certainly recognize it to be, has expressed itself in two ways. On the one hand there has been frequently heard a demand that the GUARDIAN be brought under the control of the church, or else that an official church paper be established. On the other hand there have been those who considered that the answer lay simply in the establishment of another independent paper.

There has also been another type of dissatisfaction with the paper. As the Orthodox Presbyterian Church reached out into new communities, and sought to reach people who had little or no knowledge

of the Gospel and the faith to which the church held, attempts were made to use the GUARDIAN in this effort. But in many cases it seemed that the general character of the GUARDIAN, its frequent concern with the doctrines of the faith, and its often somewhat stiff and "heavy" language, did not serve well the purpose of promotion and church extension. Possibly even people thought that if the church was like that paper, then it was not for them. Or at least, they had to be brought into the church, and to become acquainted with it and interested in it, before the GUARDIAN would be received and welcomed.

We who have worked with the GUARDIAN through many years have of necessity faced these problems. In the first place, the GUARDIAN could not be a "non-controversial" paper. We live in a world where all sorts of doctrines parade under the name of the faith. Within as well as without the church there have been strange fires burning. And if we were really concerned with the welfare of Christ's flock, we must let people be made aware of the winds of doctrine, and we must take a strong stand against the errors of our time, including those that had a close affinity with the more generally conservative wing of Christendom. And so the GUARDIAN was just compelled to be—we hope in a kindly spirit—controversial, or perhaps we should say militant.

But in the second place the GUARDIAN could hardly be reduced to an evangelistic tract. While it sought to present the basic truths of the gospel, it was concerned that all who read it might be instructed in the substantial doctrines which cannot be separated from the faith and which are, in fact, necessary if the faith be an intelligent faith.

Hence the GUARDIAN has never been a "popular" magazine, and often its material has not been "easy" reading. But the effort and desire was that the reading might be worthwhile, even if it was not "easy."

(Continued on next page)

The Application of Redemption

By JOHN MURRAY

LESSON IX

Justification II

JUSTIFICATION means to declare or pronounce to be righteous. When equity is maintained such a declaration or pronouncement implies that the righteous state or standing declared to be is presupposed in the declaration. When a judge, for example, declares a person to be righteous in terms of the law, which he is administering, the judge simply declares what he finds to be the case; he does not give to the person the righteous standing. This is why judges must justify the righteous and condemn the wicked (Deut. 25:1). Justification in such a case merely takes account of the character and conduct of the person concerned and the judge gives his verdict accordingly. He justifies those who are righteous. The declaration of the fact presupposes the fact which is declared to be.

The justification with which we are now concerned, however, is God's justification of the ungodly. It is not the justification of persons who are righteous but of persons who are wicked and, therefore, of persons who are under God's condemnation and curse. How can this be? God's judgment is always according to truth; it is not only one of equity but one of perfect equity. How then can he justify those who are unrighteous and totally unrighteous at that?

We are here faced with something completely unique. It cannot be denied that God justifies the ungodly (Rom. 4:5; cf. Rom. 3:19-24). If man were to do this it would be an abomination in God's sight. Man must *condemn* the wicked, and he may *justify* only the righteous. God justifies the wicked and he does what no man may do. Yet God is not unrighteous. He is just when he justifies the ungodly (Rom. 4:26). What is it that enables him to be just when he justifies sinners?

It is here that the mere notion of declaring to be righteous is seen to be

inadequate of itself to express the fullness of what is involved in God's justification of the ungodly. Much more is entailed than our English expression "declare to be righteous" denotes. In God's justification of sinners there is a totally new factor which does not hold in any other case of justification. And this new factor arises from the totally different situation which God's justification of sinners contemplates and the marvellous provisions of God's grace and justice to meet that situation. God does what none other could do and he does here what he does nowhere else. What is this unique and incomparable thing?

In God's justification of sinners there is no deviation from the rule that what is declared to be is presupposed to be. God's judgment is according to truth here as elsewhere. The peculiarity of God's action consists in this that he causes to be the righteous state or relation which is declared to be. We must remember that justification is always forensic or judicial. Therefore what God does in this case is that he constitutes the new and righteous judicial relation as well as declares this new relation to be. He constitutes the ungodly righteous, and consequently can declare them to be righteous. In the justification of sinners there is a constitutive act as well as a declarative. Or, if we will, we may say that the declarative act of God in the justification of the ungodly is constitutive. In this consists its incomparable character.

This conclusion that justification is constitutive is not only an inference drawn from the considerations of God's truth and equity; it is expressly stated in the Scripture itself. It is with the subject of justification that Paul is dealing when he says, "For as through the disobedience of the one man the many were constituted sinners, even so through the obedience of the one the many will be constituted righteous" (Rom. 5:19). The parallel expressions which Paul uses in this chapter are to the same effect. In Romans 5:17 he speaks of those who receive "the free

gift of righteousness" and in verse 18 of the judgment which passes upon men unto justification of life "through one righteousness." It is clear that the justification which is unto eternal life Paul regards as consisting in our being constituted righteous, in our receiving righteousness as a free gift, and this righteousness is none other than the righteousness of the one man Jesus Christ; it is the righteousness of his obedience. Hence grace reigns through righteousness unto eternal life through Jesus Christ, our Lord (Rom. 5:21). This is the truth which has been expressed as the imputation to us of the righteousness of Christ. Justification is therefore a constitutive act whereby the righteousness of Christ is imputed to our account and we are accordingly accepted as righteous in God's sight. When we think of such an act of grace on God's part, we have the answer to our question: how can God justify the ungodly? The righteousness of Christ is the righteousness of his perfect obedience, a righteousness undefiled and undefilable, a righteousness which not only warrants the justification of the ungodly but one that necessarily elicits and constrains such justification. God cannot but accept into his favour those who are invested with the righteousness of his own Son. While his wrath is revealed from heaven against all unrighteousness and ungodliness of men, his good pleasure is also revealed from heaven upon the righteousness of his well-beloved and only-begotten. Those justified may well exult in the words of the prophet, "Surely, shall one say, in the Lord have I righteousness and strength . . . In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. 45:24-25). "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10). "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa. 54:17). And the protestation of the apostle becomes more meaningful: "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33).

July 15, 1953

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The Presbyterian **GUARDIAN**

If ye abide in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free.

John 8:31

For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

Galatians 5:1

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The Fruits of Unbelief

DURING the nineteenth and early part of the twentieth centuries, the development and discoveries of physical science resulted in severe criticism of the Christian religion.

The particular point of this criticism was the Christian concept and teaching of the supernatural. Science could not take the supernatural—God and His work—into the laboratory for physical or chemical analysis. And so the simplest thing was for science to deny that God existed or that He acted in and upon the world. God as an idea useful for people might be admitted, but God as a real Being—infinite, eternal, and unchangeable—such a God had no place in the purview of the naturalistic scientist.

This was a new kind of attack on the Christian faith, and there was no immediate effective answer to it. (There is an answer, thoroughly satisfactory, as has now become apparent.) The Christian leaders felt compelled to follow either one of two main choices. They could say, "Science is not all it claims to be, and if we wait awhile, its shortcomings and the truth of Christian faith will become evident." In a measure those who followed this course were justified, both at the time and by succeeding history.

But there were others who felt they had to yield to and compromise with this science so-called. The obvious answer for them was to develop a Christianity which was valid and yet not subject to this criticism—in other words, a "Christianity" without the supernatural elements.

And this is what happened. The Christian concept of an inspired Scripture, an infallible revelation, was discarded. The Bible was just an interesting record of religious experiences, to be accepted, rejected, and interpreted as any other ancient religious book. The virgin birth of Christ, His miracles, His resurrection, the idea of the substitutionary atonement, all of these could be cast aside. Even should it be proven that the man Jesus of Nazareth had never lived, that would not affect this new "Christianity."

For this new doctrine was simply the application in life of the "Golden Rule." The Sermon on the Mount (denuded of even *its* supernatural teachings)

became the new charter, and the "Social Gospel" the new religion. We must improve the lot of the poor, these people said, we must consider all men as brothers, and all as equally the children of God (whatever you mean by that). This was Modernism, or Liberalism.

It is not strange that some of those who became devoted to this type of thinking should see in a developing new movement in Eastern Europe a comrade type of thought. Communism, indeed, was somewhat more radical. But was it not really aiming at the same thing—and aiming at it with the willingness also to fight for it? And so many of the ideas of atheistic Communism found congenial soil in the context of a (practically) atheistic Social Gospel.

The final fruit of this sort of development is now occupying the front pages of American newspapers and magazines. Leaders in government are becoming concerned (some undoubtedly for political advantage but others no doubt sincerely) over the extent to which Communism or Communist ideas have infiltrated the clergy. To suggest publicly that such an infiltration has taken place, even to a slight extent, brings screams of agony and rage from church leaders. The clergy is sacred. It must not be touched by the finger of such scandal. But that there has been infiltration, that some in the churches have followed the "Communist line," that the rejection of historic supernatural Christianity brings inevitably the fruit of unbelief, is so obvious that to deny it is to be exceedingly obscurantist.

Unbelief, the rejection of the truth and authority of the whole Word of God, lies at the root of the problem. Consequently the answer does not lie chiefly in dealing with the fruitage. It is easy and popular today to gain publicity by attacking Communism. But if the ideas of Communism are thrown overboard, something else equally deadly will take its place, so long as the root of unbelief remains.

That is why the most important thing is to promote, and proclaim, simply and forcibly, the truth God has declared in His Word. There is the answer to unbelief, and to its fruitage. L. W. S.

official of the French secret police is quoted there as saying, "We are not particularly afraid of all these socialists, anarchists, infidels, and revolutionists; we keep watch on them and know all their goings on. But there are a few peculiar men among them who believe in God and are Christians, but at the

same time are socialists. These are the people we are most afraid of. They are dreadful people. The socialist who is a Christian is more to be dreaded than the socialist who is an atheist." One wonders how long it will be before the world may take such cognizance of Christian Social action.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON X

Justification III

JUSTIFICATION is both a declarative and a constitutive act of God's free grace. It is constitutive in order that it may be truly declarative. God must constitute the new relationship as well as declare it to be. The constitutive act consists in the imputation to us of the obedience and righteousness of Christ. The obedience of Christ must therefore be regarded as the *ground* of justification; it is the righteousness which God not only takes into account but reckons to our account when he justifies the ungodly. This doctrine, however, needs further examination if the biblical basis for it is to be made more apparent.

In Genesis 15:6 it is said of Abraham that he believed in the Lord and he reckoned it to him for righteousness. This text is quoted repeatedly in the New Testament (Rom. 4:3, 9, 22; Gal. 3:6; James 2:23) and it might appear that it was the faith of Abraham which was reckoned as the righteousness on the basis of which he was justified, that faith itself was accepted by God as fulfilling the requirements necessary for a full and perfect justification. If this were the case then Abraham was justified and all other believers also are justified on the ground of faith and because of faith. It is important to observe in this connection that the Scripture never uses such terms. It speaks always of our being justified *by* faith, or *through* faith, or *upon* faith, but never speaks of our being justified *on account of* faith or *because of* faith. If, however, we are justified on the basis of faith the expression that would most accurately express such a thought would be that we are justified on ac-

count of faith. The fact that Scripture, and especially the apostle Paul, refrains from such terms is itself sufficient to make us careful not to think or speak in any way which would suggest such a view of justification. But there are also numerous other considerations which show that faith is not itself the righteousness, as they also show that the righteousness of justification is not anything wrought in us or done by us. There are several arguments which may be set forth.

1. A righteousness wrought in us, even though it were perfect and eliminated all future sin, would not measure up to the requirements of the full and irrevocable justification which the Scripture represents justification to be. Such a righteousness would not obliterate the sin and unrighteousness of the past and the condemnation resting upon us for our past sin. But justification includes the remission of all sin and condemnation. Consequently the righteousness which is the basis of such justification must be one that will take care of past sin as well as provide for the future. Inwrought righteousness does not measure up to this need. But we must also bear in mind that the righteousness wrought in us by regeneration and sanctification is never in this life perfect. Hence it cannot in any sense measure up to the kind of righteousness required. Only a perfect righteousness can provide the basis for a complete, perfect, and irreversible justification. Furthermore, justification gives a title to and secures eternal life (Rom. 5:17, 18, 21). A righteousness wrought in us equips for the enjoyment of eternal life but it cannot be the ground of such a reward.

2. Justification is not by the righteousness of performance on our part; it

is not of works (Rom. 3:20; 4:2; 10:3, 4; Gal. 2:16; 3:11; 5:4; Phil. 3:9). The Scripture is so insistent upon this that it is only by spiritual blindness and distortion of the most aggravated type that justification by works could ever be entertained or proposed in any form or to any degree. The Romish doctrine bears the patent hall-marks of such distortion.

3. We are justified by grace. It is not the reward of anything in us or wrought by us but proceeds from God's free and unmerited favour (Rom. 3:24ff.; 5:15-21).

We thus see that if we are to find the righteousness which supplies the basis of the full and perfect justification which God bestows upon the ungodly we cannot find it in anything that resides in us, nor in anything which God does in us, nor in anything which we do. We must look away from ourselves to something which is of an entirely different sort in an entirely different direction. What is the direction which the Scripture indicates?

1. It is in Christ we are justified (Acts 13:39; Rom. 8:1; I Cor. 6:11; Gal. 2:17). At the outset we are here advised that it is by union with Christ and by some specific relation to him involved in that union that we are justified.

2. It is through Christ's sacrificial and redemptive work (Rom. 3:24; 5:9; 8:33, 34). We are justified in Jesus' blood. The particular significance of this truth in this connection is that it is the once-for-all redemptive accomplishment of Christ that is brought into the centre of attention when we are thinking of justification. It is therefore something objective to ourselves and not the work of God's grace in our hearts and minds and lives.

3. It is by the righteousness of God that we are justified (Rom. 1:17; 3:21, 22; 10:3; Phil. 3:9). In other words, the righteousness of our justification is a God-righteousness. Nothing more conclusively demonstrates that it is not a righteousness which is ours. Righteousness wrought in us or wrought by us, even though it be altogether of the grace of God and even though it be perfect in character, is not a God-righteousness. It is, after all, a human righteousness. But the commanding insistence of the Scripture is that in justification it is the righteousness of

God which is revealed from faith to faith, and therefore a righteousness which is contrasted not only with human unrighteousness but with human righteousness. It is a righteousness which is *divine* in quality. It is not, of course, the divine attribute of justice or righteousness, but, nevertheless, it is a righteousness with divine attributes or qualities and therefore a righteousness which is of divine property.

4. The righteousness of justification is the righteousness and obedience of Christ (Rom. 5:17, 18, 19). Here we have the final consideration which confirms all of the foregoing considerations and sets them in clear focus. This is the final reason why we are pointed away from ourselves to Christ and his accomplished work. And this is the reason why the righteousness of justification is the righteousness of God. It

is the righteousness of Christ wrought by him in human nature, the righteousness of his obedience unto death, even the death of the cross. But, as such, it is the righteousness of the God-man, a righteousness which measures up to the requirements of our sinful and sin-cursed situation, a righteousness which meets all the demands of a complete and irrevocable justification, and a righteousness fulfilling all these demands because it is a righteousness of divine property and character, a righteousness undefiled and inviolable. Grace reigns *through righteousness* unto eternal life through Jesus Christ our Lord (Rom. 5:21). "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted" (Psalm 89:15, 16).

Orthodox Presbyterian Church News

East Orange, N. J.: In recent weeks the women of Covenant Church have packed and sent some 25 cartons of clothing to Korea, to be distributed as needed under the direction of missionary Bruce Hunt. Covenant Church has had a new Wurlitzer electric organ installed.

Glenside, Pa.: About 60 children were enrolled in an interracial Vacation Bible school at Calvary church June 22 to July 3. Preaching services on Sunday morning were started at Fulmor Heights on July 12. The Session completed family visitation in May.

Nottingham, Pa.: Summer Bible school at Bethany church was held June 15-26, with an enrollment of 97 in the four departments. The Rev. Theodore Hard was guest preacher at the morning service June 28. Sunday School teacher Pauline Shepherd and Mr. Robert Sumner were married June 27 in the Kirkwood church.

Ft. Lauderdale, Fla.: The Rev. Lester Bachman of Gethsemane Church, Philadelphia, is supplying the pulpit of the Ft. Lauderdale Church during July, while the pastor, the Rev. John Hills, is on vacation. Mr. Hills will spend part of his time in Wildwood, N. J. The Machen League is

carrying on a waste paper drive, to raise money for the benefit of the Yokkaichi Reformed Church in Japan. The League is also preparing and sending used Christmas cards to Korea, where they serve as Sunday school reward cards.

Wildwood, N. J.: An addition to the building of Calvary Church, providing new class rooms for beginners, primary and juniors, was completed in May. On June 21 a new organ, donated by Mrs. Nickerson, former treasurer of the church, was dedicated. Services at the Boardwalk Chapel began on June 14. The Sunday evening services of Calvary church are held at the Chapel.

Grove City, Pa.: Several new families have been reached through this year's successful summer Bible school. Concluding meeting of the adult fellowship, the Wayside Gleaners, was held at the Armour Cabin. An orchestra has been assembled to play on special occasions. They participated in the closing exercises of the Bible school. Vacation speakers are William N. Randall, C. K. Cummings and James Wagner.

Waterloo, Iowa: Thirty-five pupils were enrolled in the Vacation Bible

School of First church, June 15-26. The Rev. Edward Wybenga, former pastor, was guest preacher at the church on Sunday evening, June 14.

Volga, S. D.: Fourteen young people from Calvary church attended the summer camp of the Presbytery of the Dakotas, held at Lake Hermon, S. D. The Rev. James E. Moore was guest speaker. Fifty-five children were enrolled in the Vacation Bible school, held in May. The Rev. Peter Doeswyck, director of the Knights of Christ, a national organization of converted Roman Catholic priests, spoke to a capacity audience at the church on June 2. On June 17, Miss Lennice Sapp, daughter of Mr. and Mrs. C. Ray Sapp, was united in marriage to Mr. George Pakala, grandson of Elder and Mrs. George O. Cotton.

Carson, N. D.: The Rev. Henry Tavares was guest speaker at Memorial Day services in Carson and Lark. A family of five was received into the Carson church on May 17. Heavy rains in recent weeks have made travel difficult, but give promise of good crops.

Hard, Johnston Appointed to Foreign Mission Work

THE Rev. and Mrs. Theodore T. Hard and the Rev. and Mrs. John D. Johnston have been appointed by the Committee on Foreign Missions to missionary service, the former in Korea, the latter in Formosa. No definite time has been set for either family to depart, pending decision on the question of certain further academic studies in preparation for the work.

Mr. Hard, who graduated from Westminster Seminary in 1952, was ordained to the ministry by the Presbytery of New Jersey at a service held Wednesday evening, June 3. Mr. Johnston was formerly a missionary to China under the Presbyterian Church of New Zealand.

Mrs. Ben Nonhof

CENA Prinsen Nonhof, wife of Ben Nonhof and mother of the Rev. Melvin B. Nonhof, died at the home of her daughter, Mrs. Alvin Hoopman, Sheboygan, Wisc., on Sunday, May 24th. She was 67 years old, having observed her birthday on May 5th, while a patient in Sheboygan Hospital,

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Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ, and His benefits; and to confirm our interest in Him: as also, to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to His Word.

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The Lord's Supper

IT seems to have become customary for the first Sunday of October to be designated as World Communion Sunday. The thought is that churches all over the world will on that day observe the sacrament and in so doing give expression to their consciousness of fellowship with all other churches. Even the sacrament is thus made to serve the interests of the modern ecumenical movement.

The Lord's Supper is certainly a sacrament which places emphasis on the idea of fellowship among believers. The very fact that it is termed a "supper" brings this to the fore. But it must never be forgotten that the fellowship among believers at the Supper is based first of all upon the fact that all who believe in Christ are united to Him. Our union with one another flows from our union with the one Head, the Lord Jesus.

Furthermore, it is union with Him as the divine Son of God. It is union with Him as the eternal Person who became incarnate for our redemption, but who never ceased to be God in the very fullest sense of that word. Thus where Christ is not so known and honored, though the formal procedures of the sacrament are carried out, there is no "Lord's Supper" and no fellowship with "believers."

Again, in the sacrament of the Lord's Supper there is a remembrance of the "sacrifice of Himself in His death" for our sins. The very elements employed, the bread and the cup, are intended to set forth His body and His blood, given upon the Cross to satisfy the holy justice of God and to remove the dread penalty of eternal condemnation from those whom He there represented.

To a great many who profess to name the name of Christ, the teaching that His death was just such a sacrifice seems most abominable. They rebel in loud and bitter words against the so-called "blood" theology, and against the thought that the Creator of heaven and earth would require such a sacrifice in order that He might forgive sinners.

Of course the natural man rebels against such

teaching. But it is not a man's teaching. And it is not up to us men to decide what God is like, or what He requires of His creatures. He has told us the answer to these questions, in His own Word. And that which He has declared is not something terrible, but something wonderful. He has told us that He so loved the world, that He sent His own Son to redeem His people. And they who possess that redemption by His grace, can do nothing save rejoice in the event which brought their salvation.

This rejoicing reaches its heights as they obey His instruction: "This do ye . . . in remembrance of me." Thus the Lord's supper has here too a meaning for the true believer that it does not have and can never have for those who reject this doctrine of the substitutionary sacrifice of Christ. So that when there is no fellowship of doctrine at this point, there can be no fellowship of sacrament.

Moreover Paul told the church that in observing the Sacrament of the Lord's Supper they were holding Christ in remembrance "until He come." The Supper is an interim sacrament, an observance that takes place in the church on earth, to keep that church reminded of its Saviour Head, until the time when in power and great glory He shall come again to receive all His people into His eternal kingdom of blessedness. The Supper, in other words, also carries the message of hope, and points to the realization in glory of the complete fellowship between Christ and His church, which is but signified in the present observance. So also where this hope is not in the minds of men, the sacrament is not truly observed.

Many churches will observe the sacrament of the Lord's Supper the first Sunday of October. Whether or not it be as part of the "World Communion," let us remember that the true Communion exists only among those who hold the "Head," Christ Jesus as He is presented in Scripture. And let us remember that whenever true believers observe the sacrament properly, then there is always fellowship with the whole multitude of those that name His Name.

L. W. S.

God's people without exception may take this trip to the mountain top, to glory, to see what is there to be seen.

And we see *with open face*. This again is in contrast with the Old Testament. They saw with veiled face. When Moses had been to the mountain, in the presence of God, he came down with glory shining in his face. The glory was too bright for them. So as it were they put veils on their faces, and Moses put a veil on his face. He adjusted the glory of the revelation of God to the poor eyesight of the believers.

But we all, with open face, with good eyes, with telescopes, good telescopes that bring distant things near so that we can see them clearly and exhaustively in their relationships one to another, behold the glory of the Lord. This is our privilege as New Testament believers.

On the old Route 30 through Pennsylvania, there is a place at the top of one of the mountains where you can stop and look through a telescope at various sections of the country, even at several states of the union. And when a family stops there, and each one looks, then each one individually says, O, how wonderful! But in that of which Paul speaks, each as it were has his own telescope. He has it in his eyes. And so all say simultaneously, O, how wonderful! That is the communion of the saints, to give expression simultaneously to the wonder of the glory of the Lord.

Further, Paul says, *beholding*. He uses the present participle. In the Old Testament even Moses went to the top only once—or twice because of the disobedience of the people. But after that he had to live on the memory of that one great event of the past. If you have been to Europe or somewhere, and you've seen strange things, you come back and tell your relatives and friends about them. At first they stand out clear in your mind. But after fifteen or twenty years memory dims, and you speak in more vague terms.

But in this of which Paul speaks, you live there every day. You don't make one vacation trip to the mountain top, or have one mountain top experience of an emotional uplift sort, but each morning you rise in the presence of the panoramic vision of the glory of God. Every day you see the glorious scenery.

So Paul describes the privilege of New Testament believers. They all

may see, instead of Moses going alone. They all may see with open face and clear vision, and they all may see constantly, not dependent, as was Moses, on one distant event.

But supposing this more excellent vision all existed, and there wasn't much to be seen. It has happened on occasion, when a family planned a picnic visit to some mountain to see beautiful scenery, and all the preparations were made, that the day turns out to be misty. In spite of good eyes, and telescopes, and all, you find a fog, and you can't see anything.

The Better Object Seen

But in the things of which Paul speaks, this does not happen. It was to some extent true of the Old Testament believers. They saw vaguely, in the distance, things yet to come. Those things were delineated to them more specifically through God's prophets as time went on. But even the greatest of them did not see what we in the New Testament have seen and can see—the glory of the Lord.

What does he mean by this? It seems to me he means, the glorified

Lord, the Lord of glory, who humbled Himself though He was God and thought it not robbery to be called equal with God, humbled himself to death, even the death of the cross. In that humiliation He was glorious. We have seen Him, says the apostle John, and He was altogether lovely and beautiful. But especially in His resurrection He was glorious. By the glory of the Lord He was raised from the tomb, He could not be holden of it. Then He ascended into glory. Open wide the gates of the temple! Let the Lord of glory return with His spoils, the Victor over Satan and all his host.

That Lord of glory it is that the minister of the gospel may display before his people, before the congregation of Jesus Christ, and offer as a challenge to the darkness of this world, that they too may see and be glorified.

Now we all, he says, may see that, in this book. He says, beholding *as in a glass*. We behold through the glass of Scripture. That is the instrument, the window through which we see this. And the minister of the gospel has the task and privilege of taking that glass, (See "*VanTil*," p. 174)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON II

Justification IV

JUSTIFICATION is an act which proceeds from God's free grace. It is an act of God and of God alone. And the righteousness which supplies its ground or basis is the righteousness of God. It might seem that this emphasis upon divine action would not only make it inappropriate but inconsistent for any activity of which we are the agents to be given any instrumentality or efficiency in connection with justification. But the Scripture makes it quite clear that activity on the part of the recipient is given its own place in relation to this act of God's grace. The activity on the part of the recipient is that of faith, and it is faith alone that is brought into this relationship to justification. We are justified by faith, or through faith, or upon faith (*cf.* Rom. 1:17; 3:22, 25, 26, 27, 28, 30; 4:3,

5, 16, 24; 5:1; Gal. 2:16; 3:8, 9; 5:4, 5; Phil. 3:9).

There have been good protestants who have maintained that this faith is not the antecedent of justification, but the consequent, that we do not believe in order to be justified but we believe because we have been justified, and that the faith referred to is the faith that we have been justified. The witness of Scripture does not appear to bear out this view of the relation of faith to justification. It is true, of course, that there is a faith which is consequent to justification. We cannot believe that we have been justified until we are first justified. But there is good reason for insisting that this reflex or secondary act of faith is not the faith in view when we are said to be justified by faith and that this faith by which we are justified is the initial and primary act of faith in Jesus Christ by which in our effectual calling we are united

to Christ and invested with his righteousness unto our acceptance with God and justification by him.

There are several considerations which favour this view of the Scripture teaching. I shall mention only two.

1. It appears quite unnatural and forced to regard the sustained emphasis of the Scripture that we are justified by faith in any other way. When the Scripture speaks of justification in these cases, it does not refer to our consciousness or assurance of justification, but to the divine act by which we are actually justified. Justification does not consist in that which is reflected in our consciousness; it consists in the divine act of acquittal and acceptance. And it is precisely this that is said to be by faith.

2. There is one passage in Paul which is quite illuminating in this respect. It is 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." Paul here says that we have believed in Jesus Christ in order that we might be justified by the faith of Christ. In a word, faith in Christ is in order to justification, and is therefore regarded as antecedent to it (*cf.* also Romans 4:23, 24).

We may conclude that the Scripture means to teach that the justifying act of God supervenes upon the act of faith, that God justifies those who believe in Jesus and upon the event of faith. But faith, we must remember, is an act or exercise on the part of men. It is not God who believes in Jesus Christ, but the sinner who is being justified. Therefore faith is an indispensable instrumentality in connection with justification. We are justified by faith and faith is the prerequisite. And only faith is brought into relation to justification. Why is this the case?

It could be sufficient for us to know that in the divine appointment it is so. Oftentimes in the revelation of the counsel of God this is all we can say and it is all we need to say. But in this case we can with good warrant say more. There are apparent reasons why justification is by faith and by faith alone. First, it is altogether consonant with the fact that it is by grace. "Therefore it is of faith, in order that it might be according to grace" (Rom. 4:16). Faith and grace are entirely complementary. Second, faith is en-

tirely congruous with the fact that the ground of justification is the righteousness of Christ. The specific quality of faith is that it receives and rests upon another, in this case Christ and his righteousness. No other grace, however important it may be in connection with salvation as a whole, has this as its specific and distinguishing quality. We are justified therefore by faith. Third, justification by faith and faith alone exemplifies the freeness and richness of the gospel of grace. If we were to be justified by works, in any degree or to any extent, then there would be no gospel at all. For what works of righteousness can a condemned, guilty, and depraved sinner offer to God? That we are justified by faith advertises the grand article of the gospel of grace that we are not justified by works of law. Faith stands in antithesis to works; there can be no amalgam of these two (*cf.* Gal. 5:4). That we are justified by faith is what engenders hope in a convicted sinner's heart. He knows he has nothing to offer. And this truth assures him that he needs nothing to offer, yea, it assures him that it is an abomination to God to presume to offer. We are justified by faith and therefore simply by entrustment of ourselves, in all our dismal hopelessness, to the Saviour whose righteousness is undefiled and undefilable. Justification by faith alone lies at the heart of the gospel and it is the article that makes the lame man leap as an hart, and the tongue of the dumb

sing. Justification is that by which grace reigns through righteousness unto eternal life; it is for the believer alone and it is for the believer by faith alone. It is the righteousness of God from faith to faith (Rom. 1:17; *cf.* 3:32).

It is an old and time-worn objection that this doctrine ministers to license and looseness. Only those who know not the power of the gospel will plead such misconception. Justification is by faith alone, but not by a faith that is alone. Justification is not all that is embraced in the gospel of redeeming grace. Christ is a complete Saviour and it is not justification alone that the believing sinner possesses in him. And faith is not the only response in the heart of him who has entrusted himself to Christ for salvation. Faith alone justifies but a justified person with faith alone would be a monstrosity which never exists in the kingdom of grace. Faith works itself out through love (*cf.* Gal. 5:6). And faith without works is dead (*cf.* James 2:17-20). It is living faith that justifies and living faith unites to Christ both in the virtue of his death and in the power of his resurrection. No one has entrusted himself to Christ for deliverance from the guilt of sin who has not also entrusted himself to him for deliverance from the power of sin. "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?" (Rom. 6:1, 2).



The Rev. Peter Eldersveld

Eldersveld to Speak in Philadelphia

A Back-to-God Hour Rally is to be held on Wednesday evening, September 23, at 8 p.m. in the auditorium of the Whittier Hotel, 15th and Cherry Streets, Philadelphia. The Back-to-God Hour is a radio program sponsored by the Christian Reformed Church, and carried each Sunday by the Mutual Broadcasting System.

Speaker for the rally will be the Radio Minister of the Christian Reformed Church, the Rev. Peter H. Eldersveld of Chicago. Special music will be provided by a choir formed from Christian Reformed congregations in New Jersey.

The public is cordially invited to attend this rally.

October 15, 1953

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The Presbyterian **GUARDIAN**

The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.

Westminster Confession XXI. 1

J. Gresham Machen
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Ecumenical Missions?

ON another page we present comments on a book by Dr. J. Christy Wilson. Dr. Wilson is an associate professor of Ecumenics in Princeton Theological Seminary. He spent twenty years in the Presbyterian mission in Iran, and gained an enviable reputation for his understanding of the Persian people, his knowledge of the religion and people of Islam, and his personal evangelistic zeal.

Yet, as our reviewer shows, under the impact of the modern ecumenical movement, Dr. Wilson has been led to approve views and procedures which hardly accord with the principles of sound missionary work.

In particular, aside from the question of cooperation between mission agencies on the field, he appears to approve of the idea that the "ancient" churches in Moslem lands should be brought into the missionary movement. In Ethiopia and Eritrea, for example, this means that the ancient Coptic Church would be brought into the Christian community in such a fashion that converts from paganism and from Islam would be instructed to fellowship with and perhaps to join the Coptic church. Pagans would, according to Dr. Wilson, have a better understanding of the "real meaning of Christianity" if all the forces that are known by the name of Christ would get together in a cooperative endeavor.

It is certainly true that if Presbyterians, Lutherans, Seventh Day Adventists, and Coptics were to get together, and the resulting "stew" were to be presented as Christianity, the natives would have a new idea of what Christianity was. But their idea would be very far from what Christianity historically has been.

This sort of thinking shows what the ecumenical idea does to people. It leads them to substitute an organization, a fellowship, a community, for the gospel. What is Christianity, you ask? Why, Christianity is what you have when you get everyone who claims the name of Christ together in one grand organization.

In the end it makes no difference that some who claim the name of Christ deny His deity, that others deny the saving character of His death on the cross, that others bow down before saints and images, pray for the dead, and profess to repeat the sacrifice of Christ in the ritual of the Mass, or that still others are devotees of Mrs. Ellen White—if only all can get together in one fellowship, then in that fellowship Christianity is presented before your eyes and you are called on to embrace it. Such an interpretation of missionary endeavor would certainly mark the dawn of a new age in the "Christian" approach to the unsaved. But it would be a new age we hope never dawns.

In contrast to the above position, it is our contention that the task of the Christian missionary is to present to the unbeliever, be he pagan, Moslem, atheist or what you will, a message. That message he finds in and receives from the Word of God, which is set forth in the Old and New Testaments. With that message the missionary has no right to tamper, but he must proclaim it in its fulness and total character. The moment he conditions or adjusts his message to local circumstances or organizations, he has forfeited his right to carry on his missionary calling.

The organization—the church—with which the convert associates will quite normally be determined by the message he has received. It is of course true (thank God!) that persons may be brought out of paganism through an imperfect message, or an imperfect presentation of that message. God uses the crooked stick. And such persons may be expected to affiliate with a church organization which is itself conditioned by the imperfect message.

But surely our aim can be no less than that the pure gospel shall be preached in pagan lands, and that those brought by the grace of God out of pagan darkness shall be offered the fellowship of a church which is committed, in organization as well as in message, to the Scriptural ideal.

L. W. S.

Calvin Forum Attacks Westminster Professor

THE *Calvin Forum*, a magazine published by a board of the combined faculties of Calvin College and Seminary, in its August-September issue has launched a critical attack upon what it describes as the "Westminster apologetics," by which it means chiefly the system of apologetics advocated and taught by Professor C. VanTil and many who have studied under him. Fifteen pages of the 24-page magazine are taken up with this attack, through an introductory editorial and two articles.

The editorial, written by Professor C. DeBoer, Editor-in-Chief, begins by stating, "In its next three issues the *Forum* will present a number of critical discussions of the new apologetic at Westminster Seminary, Philadelphia, Pennsylvania, two of them appearing in the present number." While declaring that "the present critics of the new apologetic have no quarrel with its Christian theistic position," the editorial declares that they question its "adequacy" and "technical correctness."

Particular points of their complaint have to do with the theory of knowledge, the use of presuppositions, the treatment of secular and Catholic thinkers, the use of words and philosophical terms, and the interpretation of the idea of the antithesis.

Of the two articles, one is by Professor Jesse DeBoer (no relation) of the University of Kentucky, and the other is by Clifton J. Orlebeke, an instructor at the University of Rhode Island.

The writings of Dr. VanTil to which reference is made in these articles are his unpublished classroom syllabi, *Apologetics*, *Introduction to Systematic Theology*, and *Christian Theistic Evidences*, his Tyndale Lecture *The Intellectual Challenge of the Gospel*, and his book *Common Grace*.

In the judgment of several competent individuals, the *Forum* articles reveal considerable misunderstanding of Dr. VanTil's position, and an often superficial treatment of his writings. A reply is not expected until the entire series has appeared.

Dr. VanTil has been professor in Westminster Seminary since 1929. On two occasions he has been invited by the Synod of the Christian Reformed Church—in 1951 almost unanimously

—to join the faculty of Calvin Seminary. Both times he declined.

Gives Institutes to President

WHILE in Denver attending the meeting of the Presbytery of the Dakotas, the Rev. Melvin B. Nonhof of Bancroft, S. D., went to the Summer White House at Lowry Airforce Base, where President Eisenhower had his vacation office, and presented the President with a two-volume edition of Calvin's *Institutes of the Christian Religion*.

Mr. Nonhof had a letter of introduction from Senator Karl E. Mundt of Madison, S. D., which enabled him to visit the Summer White House and present the volumes.

Hard Family Not Permitted to Korea

THE Committee on Foreign Missions has received word that, for the present, Mrs. Theodore Hard and the two children will not be permitted to go to Korea, when Mr. Hard takes up missionary work there.

As a result the family will go first to Japan, and Mrs. Hard and the children will make their residence in that country, while Mr. Hard serves in Korea. The family is expected to sail from the west coast in November.

Missionaries Ill in Eritrea

WORD from Eritrea informs us that two of the Orthodox Presbyterian missionaries there have been ill this summer. The Rev. Francis Mahaffy suffered an apparently rather serious infection of the ear. He has now recovered, but his hearing ability in that ear has been substantially affected.

The Rev. Herbert Bird underwent a severe attack of asthma late in the summer. He has been somewhat subject to this malady, but it is indicated that the altitude and the dry weather combined to produce a serious attack, and he was hospitalized for a while. He has now left the hospital and seems to be recovering.

Rochester Elder Canvasses for Guardian

ELDER C. Muller of Memorial Orthodox Presbyterian Church, Rochester, N. Y., was appointed by the session of the church recently to canvass members of the congregation on behalf of THE PRESBYTERIAN GUARDIAN. So far, Mr. Muller has been able to send in forty-three subscriptions, most of which are new. (We certainly are happy that Memorial Church undertook such a program, with such gratifying results, and that Elder Muller was able and willing to see the project carried through. *Ed.*)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XII Adoption I

ADPTION is an act of God's grace distinct from and additional to the other acts of grace involved in the application of redemption. It might seem quite unnecessary to say this. Does not the term itself and the specific meaning which attaches to it clearly imply its distinctiveness? Yet it is not superfluous to emphasize the fact that it is a distinct act carrying with it its own peculiar privileges. It is particularly important to remember that it is not the same as justification

or regeneration. Too frequently it has been regarded as simply an aspect of justification or as another way of stating the privilege conferred by regeneration. It is much more than either or both of these acts of grace.

Justification means our acceptance with God as righteous and the bestowal of the title to everlasting life. Regeneration is the renewing of our hearts after the image of God. But these blessings in themselves, however precious they are, do not indicate what is conferred by the act of adoption. By adoption the redeemed become sons

and daughters of the Lord God Almighty; they are introduced into and given the privileges of God's family. Neither justification nor regeneration expresses precisely that. A text which sets forth the special character of adoption is John 1:12: "But as many as received him, to them gave he right (authority) to become children of God, to those who believe on his name." We become children of God by the bestowment of a right or by the conferring of authority, and this is given to them who believe on Jesus' name.

The Relations of Adoption

There are a few things to be said, however, about the relation of adoption to these other acts of grace. 1. Though adoption is distinct it is never separable from justification and regeneration. The person who is justified is always the recipient of sonship. And those who are given the right to become sons of God are those who, as John 1:13 indicates, "were born not of blood nor of the will of the flesh nor of the will of man but of God." 2. Adoption is, like justification, a judicial act. In other words, it is the bestowal of a status, or standing, not the generating within us of a new nature or character. It concerns a relationship and not the attitude or disposition which enables us to recognize and cultivate that relationship. 3. Those adopted into God's family are also given the Spirit of adoption whereby they are able to recognize their sonship and exercise the privileges which go with it. "And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying Abba Father" (Gal. 4:6; cf. Rom. 8:15, 16). The Spirit of adoption is the consequence but this does not itself constitute adoption. 4. There is a close relation between adoption and regeneration. So close is this connection that some would say that we are sons of God both by participation of nature and by deed of adoption. There is Scripture evidence which might support this inference. There are two ways whereby we may become members of a human family—we may be born into it or we may be adopted into it. The former is by natural generation, the latter is by legal act. It may be that the Scripture represents us as entering into the family of God by both—by generation and by adoption. However, this does not appear to be conclusive. In any case, there is a very

close interdependence between the generative act of God's grace (regeneration) and the adoptive. When God adopts men and women into his family he insures that not only may they have the rights and privileges of his sons and daughters but also the nature or disposition consonant with such a status. This he does by regeneration—he renews them after his image in knowledge, righteousness, and holiness. God never has in his family those who are alien to its atmosphere and spirit and station. Regeneration is the prerequisite of adoption. It is the same Holy Spirit who regenerates who is also sent into the hearts of the adopted, crying Abba Father. But adoption itself is not simply regeneration, nor is it the Spirit of adoption—the one is prerequisite, the other is consequent.

The Specific Character of Adoption

Adoption, as the term clearly implies, is an act of transfer from an alien family into the family of God himself. This is surely the apex of grace and privilege. We would not dare to conceive of such grace far less to claim it apart from God's own revelation and assurance. It staggers imagination because of its amazing condescension and love. The Spirit alone could be the seal of it in our hearts. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10). It is only as there is the conjunction of the witness of revelation and the inward witness of the Spirit in our hearts that we are able to scale this pinnacle of faith and say with filial confidence and love, Abba Father.

Adoption is concerned with the fatherhood of God in relation to men. When we think of God's fatherhood it is necessary to make certain distinctions. There is, first of all, God's fatherhood which is exclusively trinitarian, the fatherhood of the Father, the first person of the trinity, in relation to the Son, the second person. This applies only to God the Father in his eternal and necessary relation to the Son and to the Son alone. It is unique and exclusive. No one else, not even the Holy Spirit, is the Son in this sense. It does not apply to angels or men. In

modern theology it is sometimes said that men by adoption come to share in Christ's Sonship and thus enter into the divine life of the trinity. This is grave confusion and error. The eternal Son of God is the only-begotten and no one shares in his Sonship, just as God the Father is not the Father of any other in the sense in which he is the Father of the only-begotten and eternal Son.

In relation to men there is what has sometimes been called the universal fatherhood of God. It is true that there is a sense in which God may be said to be the Father of all men. Creatively and providentially he gives to all men life and breath and all things. In him all live and move and have their being. It is this relation that is referred to in such passages as Acts 17:25-29; Hebrews 12:9; James 1:18. Since we are the offspring of God, since he is the Father of spirits and the Father of lights it may be scriptural to speak of this relation which God sustains to all men in creation and providence as one of fatherhood and therefore of universal fatherhood. There are other passages in Scripture which might appear to speak even more explicitly of this relation in terms of fatherhood but when examined carefully some of them can clearly be shown not to refer to this fatherhood and others more probably refer to a much more specific and restricted fatherhood. In Malachi 2:10, for example, "Have we not all one father? hath not one God created us?", it is not by any means certain that the allusion is to original creation and to God as Father of all men in virtue of creation. What needs in any case to be noted is that on relatively few occasions in Scripture is the relation which God sustains to men in virtue of creation and general providence spoken of in terms of God's fatherhood. The term "Father" as applied to God and the title "son of God" as applied to men are all but uniformly in Scripture reserved for that particular relationship that is constituted by redemption and adoption. This teaches us the lesson that the great message of Scripture respecting the Fatherhood of God, the message epitomized in such a text as, "ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba Father" (Rom. 8:15) or in the prayer which Jesus taught his disciples

to pray, "Our Father who art in heaven" (Matt. 6:9), is not that of the universal fatherhood of God but the message of that most specific and intimate relationship which God constitutes with those who believe in Jesus' name. To substitute the message of God's universal fatherhood for that which is constituted by redemption and adoption is to annul the gospel; it means the degradation of this highest and richest of relationships to the level of that relationship which all men sustain to God by creation. In a word, it is to deprive the gospel of its redemptive meaning. And it encourages men in the delusion that our creaturehood is the guarantee of our adoption into God's family.

The great truth of God's fatherhood and of the sonship which God bestows upon men is one that belongs to the application of redemption. It is true in respect of all men no more than are effectual calling, regeneration, and justification. God becomes the Father of his own people by the act of adoption. It is the marvel of such grace that constrained the apostle John to exclaim, "Behold what manner of love

the Father hath bestowed upon us that we should be called children of God" (I John 3:1). And to assure his readers of this privilege as a present possession and not simply a hope for the future he adds immediately, "and we are." To indicate the cleavage which this status institutes among men he continues, "On this account the world does not know us, because it did not know him." Lest there should be any doubt regarding the reality of the sonship bestowed he insists, "Beloved, now are we the children of God" (vs. 2). John had pondered and learned well the words of the Lord himself when he said, "He that loveth me shall be loved of my Father . . . If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:21, 23). And now in writing his first epistle his heart overflows with wonderment at this donation of the Father's love, "Behold what manner of love *the Father* hath bestowed on us." It is specifically the Father's act of grace. John could not get over it and he never will. Eternity will not exhaust its marvel.

but now you are quite yourself again except that, in the course of events you joined the church and must therefore be a good Christian.

Or maybe you came into the church (or are about to do so) with a class of others you grew up with. Knowing no good reason for holding back, you took instruction, answered the questions right, and now you're in! Of course you *must* be a good Christian! And yet, love for the Savior whom you profess, sorrow for your own sin, love of righteousness, of Bible reading and of prayer, longing for the house of God and His worship are all lacking in your heart. At best your religious exercises are a matter of habit. Could it be that your heart is like the soil in the parable—shallow and dried up by the reproaches of the world, or filled with the roots of worldly cares and ambitions—that there is no room for the tender plant of grace? Such hearts bear no fruit of the seed that is sown, and Jesus said, "By their fruits ye shall know them." If this is the true state of your heart, or ever should become so, you have no right to the name of Christian. You are not to be owned as a child of God here or hereafter!

Oh! my young friend, what of your relationship to Christ? What of your profession of faith in Him as Savior? I have known so many who have begun well. I have instructed them, often baptized them and received them into the church, heard their fervent testimony for a time, only to see them drift away from Christ so as to lead to the belief that they were never saved to begin with. "How shall we escape if we neglect so great salvation?" (Hebrews 2:3).

Lest Your Life be Wasted

In an earlier article I talked about a life calling, stressing the challenge of full-time Christian service. It is not so much which profession or calling you choose that now concerns me, as *what pattern* your life will fall into when at last you "settle down." It is the shame of the Christian church that she has so little help and support from her young people. It is a marvel that the church does not go down for want of consecrated living. The church is like the bomber in the World War II popular song that came in "on a wing and a prayer." The marvel that such a disabled ship should come in at all does not make it a good war machine in

Plain Talks with Young People (Conclusion)

Cause for Concern

By LAWRENCE R. EYRES

IN this series of talks I have touched on most of the major problems you must face as you progress on and on into adulthood. I have reckoned with the fact that you want to be independent thinkers. In a sense this desire is both natural and good if you mean you want to use your own God-given judgment and discernment rather than be dependent any longer on the judgment of others. Yet you cannot safely think and act independently of God and His Word. Your independence is to the end that you, for yourself alone, may face the problems and decisions of life—great and small—and meet them as those who are determined, come what may, to do the will of God.

But I'm still concerned about you. So many of you have begun a good course, but have not kept it. Others show promise of unusual usefulness as Christian young people but, if established patterns of youthful behavior

persist among you, many of you will find a mediocre groove (or is it a rut?) into which you'll settle for life with the result of little accomplishment, little gain. Some of you may even fall away altogether from a Christian profession and life. In a word, there is *cause for concern*: (1) Lest your profession be vain, (2) Lest your life be wasted.

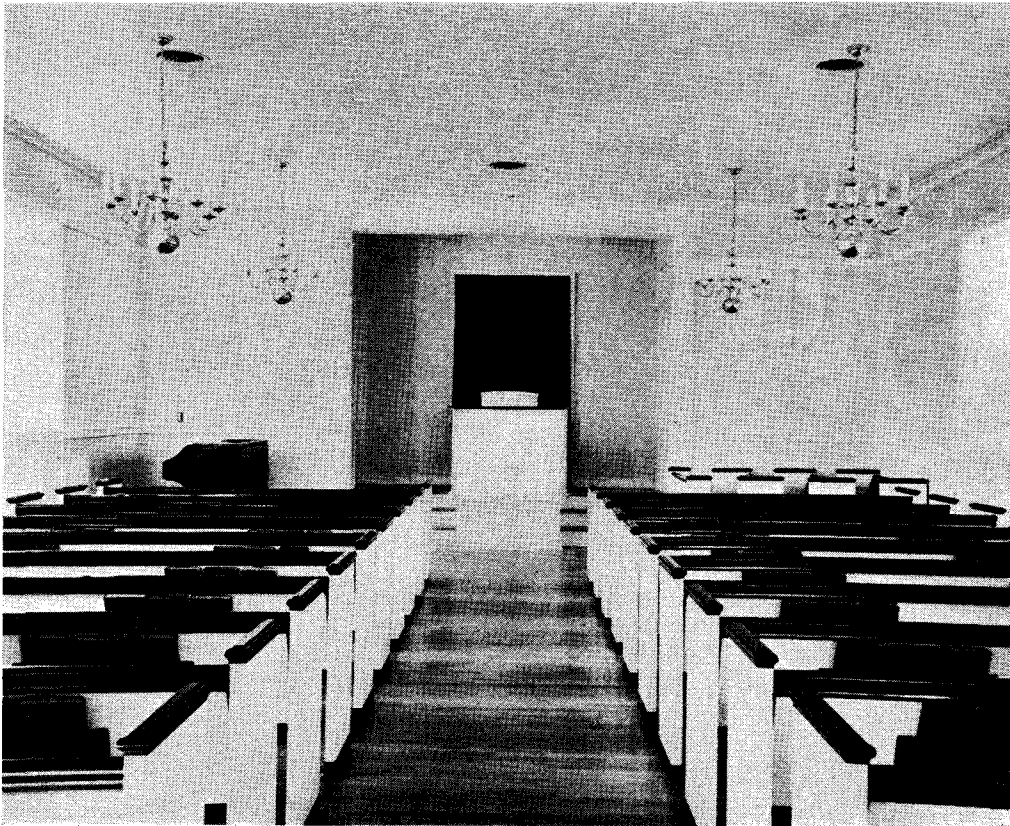
Lest Your Profession be Vain

In Galatians 4:11 the Apostle Paul says, "I am afraid of you, lest I have bestowed upon you labor in vain." Paul was not judging the possibility of an insincere acceptance of Christ when they first believed. He was afraid lest their acceptance of Him had been something less than genuine conversion. He was afraid lest their faith had not been "the real thing." I fear that for you, too. Maybe you were led to profess faith in Christ because you were deeply stirred by some experience,

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(See page 208)

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The Word of God

A distinguished-looking, turbaned gentleman represented the more than 200 million people of India at a meeting of the World Peace Commission in the early 1920s. Another delegate noticed that this Indian gentleman had a habit of fingering a string of beads around his neck, and moving his lips inaudibly. He sought an introduction and asked the Indian delegate the meaning of his custom.

The reply was direct. "This is not a string of beads. It is a cord binding my soul to my Allah God . . . Each one of these precious pearls represents one of the ninety-nine beautiful names of Allah, the God of the Koran, the holy book of my religion, and I was worshipping my Allah God, calling upon Him by every one of the ninety-nine beautiful names. . ."

Every religion has a book to which it looks for spiritual instruction and comfort. Every religion has a god upon which its followers call, either in time of need or as a matter of devotional practice. And even false religions, diligently embraced and practiced, may seem to yield the fruit of uprightness and peace in the lives of their followers.

But after all, it is not up to men to decide what God is, by what terms He may be addressed, or how He is to be worshipped. What God is, He is. And what He is may be known by men only as He chooses to reveal Himself and to give instruction concerning what is proper in faith and worship.

This God has done. He has revealed His power and the majesty of His Godhead, in the world about man, and in the being of man. When men fail to read aright this revelation, they are without excuse, even though sin has blinded the eyes of their understanding.

But God has also spoken to us in special revelation. In divers times and manners He spoke unto the fathers by the prophets. In due course He spoke by His own and only Son. Holy men of God spake as they were borne along by the Holy Spirit. And the result is a body of writing, a Scripture, which in its totality is "given by inspiration of God," and is our only infallible rule of faith and practice.

We delight in declaring this as our faith. But

how deeply does that Scripture, that Word of God, enter into our life and our soul. How many of us could give ninety-nine names of our God, as He has been pleased to make Himself known to us. And as to the names we could give, how much have we meditated upon them in order to understand their significance just for us, in our circumstance, right where we are. To what extent is that Word a "lamp to our feet and a light to our path"?

Among the ninety-nine beautiful names of God in the Koran, one does not find the name, "Father." Jesus taught His disciples to pray, "Our Father . . ." No name of God has more significance to the believer than this one, for it means that God has taught His people to consider themselves as His sons, it means that God has called them to be His sons, it means that in Christ Jesus we are members of God's family, with all the rights and privileges that such membership brings.

God has not given the privilege of calling Him "Father" to all the children of men. It is a privilege reserved for and given to that great company of people designated in Scripture as "Chosen in Christ before the foundation of the world," that company of people who in the gracious providence of God have heard the message of His saving work wrought out in Christ, and who by the blessed Holy Spirit have been persuaded and enabled to receive and rest upon Christ for their salvation as He is offered in the Gospel.

It is in the Scriptures that we learn these things, and many more like precious things. People who arrange such matters have designated the first Sunday in December as Universal Bible Sunday. Every Sunday—every day—is Bible day to those for whom this book is their rule of faith and life. But perhaps, because of our forgetfulness, it is well that from time to time we stress again God's gracious provision for His people, in His giving to them of His Word. But let us honor that Word in deed and truth, and not by mere lip service.

Let the Word of God dwell in you richly.

L. W. S.

prince's holdings, and settling for 10,000 ducats, is surely humorous.

While such a film would automatically be on the Roman Catholic index, it probably will be viewed by a good number of Romanists. But even at that, it will not exactly hit the mark. While modern Rome, as Dr. Warfield pointed out, is the greatest remnant of Medievalism in the world today, the Rome of 1517 is not the Rome of the present. If the film had more incisively stressed

the heart of the ninety-five theses, its apologetic against Rome would have been more up to date. But if the soul of man stands directly before God without the need of a hierarchy as a mediator, not only is present-day Rome attacked, but other hierarchies within the fold of the World Council of Churches. A delineated preaching of this gospel would have dampened the enthusiasm of the National Council for this film, and curtailed its circulation.

speaks of his own Father in heaven he can refer to none other than the Father. Hence the similarity of expression in the title, "your Father who is in heaven" would lead us to the conclusion that the same person is in view and that it is the Father who is regarded as the Father of the disciples.

4. In the New Testament in general the title, "the Father" is undoubtedly the personal name of the first person of the trinity. In the epistles of Paul quite frequently the title "God" is also the personal name of the first person in distinction from the Son and the Spirit. In several passages, also, the first person is called "the God and Father of our Lord Jesus Christ" (Rom. 15:6; II Cor. 1:3; 11:31; Eph. 1:3; Col. 1:3; I Peter 1:3). There can be no question but this is the Father in distinction from the Son and the Spirit. The same is true of the title, "God the Father" or its close equivalent (Gal. 1:1; Eph. 6:23; Phil. 2:11; I Thess. 1:1; II Thess. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; I Pet. 1:2; II Pet. 1:17; II John 3; Jude 1; Rev. 1:6). In nearly all these passages God the Father is distinguished from the Son and in I Peter 1:2 from the Holy Spirit. Now the important observation for our present interest is that when God is called the Father of believers we have close similarity of expression to that which we find in these cases just cited where there can be no question that the person of the trinity in view is the Father, the first person. In Romans 1:7 we have the salutation, "Grace to you and peace from God our Father and the Lord Jesus Christ" (see also I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Philemon 3; cf. Gal. 1:4; Phil. 4:20; Col. 1:2; I Thess. 1:3; 3:11, 13; II Thess. 1:1, 2). In such passages as these not only is there the similarity of expression to the titles, "God the Father" and "the God and Father of our Lord Jesus Christ" but also the person denominated "God our Father" is distinguished from "the Lord Jesus Christ." And this means simply that the person who is called "our Father" is distinct from the Lord Jesus Christ. This is equivalent to saying that it is the Father who is *our* Father. In this same connection II Thessalonians 2:16 illustrates well the distinctness of the first person as the person in view in the Fatherly relation which God sustains to men. "But our Lord Jesus Christ himself and God our Father,

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XIII Adoption II

GOD becomes the Father of his own people by the act of adoption. It is specifically God the Father who is the agent of this act of grace. "Behold what manner of love the Father hath bestowed upon us that we should be called children of God, and we are" (I John 3:1). The question arises: who is to be regarded as the Father of those who are adopted into God's family? Is it God viewed as the three persons of the trinity or is it specifically God the Father? And when the people of God address God as Father, whom are they addressing? Is it the Godhead, Father, Son, and Holy Spirit, or is it the Father, the first person of the Godhead? It is to this question that we must now turn our attention.

There are several considerations drawn from the Scripture which indicate that it is God the Father who is Father and that by adoption the people of God become sons of the first person of the trinity. At least the Scripture would indicate that when the Fatherhood of God in relation to men is contemplated it is the Father *specifically* who comes into this relation to them.

1. The title "Father" is the distinguishing name of the first person of the trinity. This title belongs to him, first of all, because in the relations of the persons of the Godhead to one another he alone is Father, just as the second person alone is Son and the third person alone is Holy Spirit. When our Lord spoke of the Father and addressed the Father it was always the

first person of the trinity whom he had in view. It is the first person alone who is the God and Father of our Lord Jesus Christ.

2. In John 20:17 we have a very instructive word of our Lord. There Jesus is reported by John as having said to Mary Magdalene, "Touch me not, for I am not yet ascended unto the Father: but go to my brethren and say unto them, I ascend unto my Father and your Father and my God and your God." It is clear that when Jesus said, "I am not yet ascended unto the Father" he could mean none other than the first person of the trinity, the Father. Again when he continued, "I ascend unto my Father" he meant none other than the first person because only the Father could Jesus call "my Father." But the important observation for our present purpose is that the same person whom Jesus calls "my Father" he also calls the Father of the disciples; the Father to whom Jesus was about to ascend is not only his Father but also the Father of the disciples. It is the same person of the Father, though the distinctness of the relationship to the Father is jealously guarded by our Lord. He does not say "I ascend to *our* Father" but rather "I ascend to my Father and your Father and my God and your God."

3. Jesus very frequently calls the Father, the first person of the trinity, "my Father who is in heaven." The form of expression slightly varies but it is always to the same effect. And he also in speaking to his disciples uses the same kind of expression, "your Father who is in heaven." When Jesus

who loved us and gave us everlasting consolation and good hope through grace, comfort your hearts and establish them in every good work and word."

On the basis of this evidence we are led to the conclusion that when God is thought of in terms of adoption as "our heavenly Father" or "our Father" it is the first person of the trinity, the person who is specifically the Father, who is in view. The people of God are the sons of God the Father and he sustains to them this highest and most intimate of relationships. This fact enhances the marvel of the relationship established by adoption. The first person of the Godhead is not only the God and Father of our Lord Jesus Christ but is also the God and Father of those who believe in Jesus' name. The relation of God as Father to the Son must not be equated, of course, with the relation of God as Father to men. Eternal generation must not be equated with adoption. Our Lord himself guarded this distinction. He did not include the disciples with himself and in community with them call the Father "our Father." He said to his disciples, "After this manner therefore pray ye: Our Father who art in heaven" (Matt. 6:9). He did not, and as a matter of fact could not, pray with them the prayer he taught them to pray. And he said to Mary Magdalene, "I ascend unto my Father and your Father and my God and your God" (John 20:17). But though the relation of Fatherhood differs, it is the same person who is the Father of the Lord Jesus Christ in the ineffable mystery of the trinity who is the Father of believers in the mystery of his adoptive grace. God the Father is not only the specific agent in the act of adoption; he also constitutes those who believe in Jesus' name his own children. Could anything disclose the marvel of adoption or certify the security of its tenure and privilege more effectively than the fact that the Father himself, on account of whom are all things and through whom are all things, who made the captain of salvation perfect through sufferings, becomes by deed of grace the Father of the many sons whom he will bring to glory? And that is the reason why the captain of salvation himself is not ashamed to call them brethren and can exult with joy unspeakable, "Behold I and the children whom God hath given to me" (Heb. 2:13).

The Ecumenical Question at Edinburgh

A Further Report on the Reformed Ecumenical Synod

By NED B. STONEHOUSE

TWO months ago my fellow delegate to the Reformed Ecumenical Synod of Edinburgh, Chaplain John W. Betzold, generously and promptly discharged his part of an agreement which we reached towards the end of our happy associations at the Synod. He was to write a general article, while I would discuss in some detail the matter which probably would prove of greatest interest to the constituency of the Orthodox Presbyterian Church—the decisions as to the ecumenical questions. I felt that I was getting the better of the bargain. But as reflection has followed, I am not so sure. At any rate, it has seemed that two articles rather than one would be required to deal with my topic in an orderly and intelligent fashion.

In the present article I am to recount the substance of a speech which I delivered at the time that the consideration of this subject was about to be undertaken. In giving such prominence to my discourse I run the risk of appearing to attach undue significance to my own statement. There were special reasons, however, why it seemed imperative that I should introduce this matter. Among them was the fact that I had been a member of a "Committee on the I.C.C.C. and the N.A.E." which had been appointed by the Synod of Amsterdam in 1949, and had drafted a Report which had been sent to the Churches in the Spring of 1951 and which was now included in the Reports before the Edinburgh Synod. Analyzing the two movements this Report had definitely recommended the I.C.C.C. in preference to the N.A.E. More than two years had passed since the preparation of this analysis, and now the situation in the constituent churches had substantially changed. For the Christian Reformed Church had left the N.A.E. and the Orthodox Presbyterian Church had resigned its membership in the I.C.C.C. Members of the Synod were somewhat mystified by these developments and were inter-

ested in an explanation as a background for their further evaluation. Moreover, as Chaplain Betzold's article intimates, my own position had become modified in certain respects. It may serve to clear the air generally on this matter therefore if I summarize here my introductory remarks in Edinburgh in which I sought fairly to indicate why the Orthodox Presbyterian Church had left the I.C.C.C., and at the same time endeavored to analyze the situation with which the Edinburgh Synod was confronted.

Summary of Statement to Synod

The questions pertaining to Ecumenicity appear to be among the most significant and interesting before this gathering. This is not to say that they are the most basic and primary matters with which the Synod should be concerned. In my judgment the maintenance of the integrity of the Reformed faith and life of the member churches is even more fundamental. Nevertheless the ecumenical questions possess a certain urgency and their determination is surely not without bearing upon a church's commitment to Reformed principles.

Membership in the World Council seems not to be a burning issue at the present time. The Synod of Amsterdam definitely advised non-membership and there appears to be no substantial movement among the Reformed Churches in the direction of affiliation. The negative actions of the Christian Reformed Church and the Orthodox Presbyterian Church with regard to the other councils might suggest that the question of the feasibility of an evangelical, Bible-honoring council had lost its practical moment. But this is not quite the case. For the Report relating to the I.C.C.C. and the N.A.E. is before this Synod as a result of the distinct interest of the Amsterdam Synod in exploring the possibility of achieving ecumenical cooperation outside of the World Council.

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The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.

Westminster Confession VIII.2

J. Gresham Machen
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The Presbyterian "Letter"

IN the first chapter of Isaiah, God's prophet denounces the rebellion of the covenant people of Israel. Idolatry, immorality and wickedness of every kind flourished among those who were called to holiness as the children of God. The word of judgment hung heavy over Jerusalem.

As though in desperation, the prophet seeks to stay the madness of the people. "Come, now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it."

This is no proposal for a gathering about a conference table, where by negotiation and mutual compromise differences will be settled. It is a stern "last warning" by the omnipotent God, that unless His people turn from their wickedness they will be destroyed. The warning is indeed accompanied by a word of gracious promise. Yet that promise is counter-part to the threat, and both come from the mighty One who is able to do all His holy will.

That this appeal of God through Isaiah to Israel should be used by church leaders to justify conference table negotiations between American and Communist heads of government for the easing of the "cold war" is hard to believe. Yet that is the burden of the "Letter" written in substance by Dr. John A. Mackay, President of Princeton Seminary and Moderator of the Presbyterian Church U.S.A., and approved by the General Council of that denomination for distribution throughout the church.

There are some things in the statement with which in a formal way we might agree. But we believe its basic tone is thoroughly wrong.

The *Letter* warns against the dangers of Communism, and calls for precautions against the "insidious interventions" of Communism in our internal affairs. But then it denounces Congressional inquiries, the only way we have of ferreting out such "insidious

interventions," as tending to become "Spanish inquisitions."

The *Letter* warns lest our fight against Communism be of such negative character that when the evil is removed, a vacuum be left to be filled with other worse evils. This is true. But all too often the church, upon whose shoulders the responsibility should rest for filling that vacuum, has been found to offer nothing but a socialized interpretation of Christianity which is not only unbiblical, but is at many points so close to the Communist "line" as to be almost indistinguishable from it.

The *Letter* declares that the church has a prophetic function to fulfill. It is to serve God and proclaim His truth, not the political philosophies of men or nations. This is true, and the church in fulfilling its prophetic function will often run counter to prevailing political and social opinions. Yet the church does not fulfill its function when it departs from the Word of God, rejects the basically redemptive character of the gospel, adopts an optimistic view of human nature, and proposes secret negotiations with Communist dictators.

The *Letter* denounces falsehood, especially the use of falsehood as a propaganda weapon. And it suggests that the testimony of former Communists is unreliable, because they have merely forsaken Communism with its doctrine of the Big Lie, for Catholicism and its doctrine of doing evil that good may come. Granted some Communists have become Catholics, that does not make their sworn testimony before Congressional inquiries untrue.

The *Letter* asserts the fact of God's rule in history. It notes developments taking place in human affairs and sees a rising tide of discontent behind the Iron Curtain. And it declares that "Communism has an approaching rendezvous with God and the moral order." This we also believe. But holding such a conviction, we see nothing gained in sitting down at a conference table with the leaders of this foredoomed movement, negotiating and compromising with them,

(Continued on next page)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XIV

Sanctification I

The Presuppositions

SANCTIFICATION is an aspect of the application of redemption. In the application of redemption there is order, and the order is one of progression until it reaches its consummation in the liberty of the glory of the children of God (Rom. 8:21, 30). Sanctification is not the first step in the application of redemption; it presupposes other steps such as effectual calling, regeneration, justification, and adoption. All of these bear intimately upon sanctification. The two anterior steps or aspects which are particularly relevant to sanctification are calling and regeneration. Sanctification is a work of God *in us*, and calling and regeneration are acts of God which have their immediate effects *in us*. Calling is addressed to our consciousness and elicits response in our consciousness. Regeneration is renewal which registers itself in our consciousness in the exercises of faith and repentance, love and obedience. There are also other considerations which show the particular relevance of calling and regeneration to the process of sanctification. It is by calling that we are united to Christ, and it is this union with Christ which binds the people of God to the efficacy and virtue by which they are sanctified. Regeneration is wrought by the Holy Spirit (John 3:3, 5, 6, 8) and by this act the people of God become indwelt by the Holy Spirit; they become in New Testament terms "Spiritual." Sanctification is specifically the *work* of this indwelling and directing Holy Spirit.

An all-important consideration derived from the priority of calling and regeneration is that sin is dethroned in every person who is effectually called and regenerated. Calling unites to Christ (I Cor. 1:9), and if the person called is united to Christ he is united to Him in the virtue of His death and the power of His resurrection; he is dead to sin, the old man has been crucified, the body of sin has been destroyed, sin does not have the dominion (Rom.

6:2-6, 14). In Romans 6:14, Paul is not simply giving an exhortation. He is making an apodictic statement to the effect that sin will not have dominion over the person who is under grace. He gives exhortation in very similar language in the context but here he is making an emphatic negation—"sin will not have dominion." If we view the question from the standpoint of regeneration we reach the same conclusion. The Holy Spirit is the controlling and directing agent in every regenerate person. Hence the fundamental principle, the governing disposition, the prevailing character of every regenerate person is holiness—he is "Spiritual" and he delights in the law of the Lord after the inward man (I Cor. 2:14, 15; Rom. 7:22). This must be the sense in which John speaks of the regenerate person as not doing sin and as unable to sin (I John 3:9; 5:18). It is not that he is sinless (*cf.* I John 1:8; 2:1). What John is stressing is surely the fact that the regenerate person cannot commit the sin that is unto death (I John 5:16), he cannot deny that Jesus is the Son of God and has come in the flesh (I John 4:1-4), he cannot abandon himself again to iniquity, he keeps himself and the evil one does not touch him. Greater is he who is in the believer than he who is in the world (I John 4:4).

We must appreciate this teaching of Scripture. Every one called effectually by God and regenerated by the Spirit has secured the victory in the terms of Romans 6:14; I John 3:9; 5:4, 18. And this victory is actual or it is nothing. It is a reflection upon and a deflection from the pervasive New Testament witness to speak of it as merely potential or positional. It is actual and practical as much as anything comprised in the application of redemption is actual and practical.

Respecting this freedom from the dominion of sin, this victory over the power of sin, it is likewise to be recognized that it is not achieved by a process, nor by our striving or working to that end. It is achieved once for all by union with Christ and the regener-

ating grace of the Holy Spirit. Perfectionists are right when they insist that this victory is not achieved by us nor by working or striving or labouring; they are correct in maintaining that it is a momentary act realized by faith. But they also make three radical mistakes, mistakes which distort their whole construction of sanctification. (1) They fail to recognize that this victory is the possession of every one who is born again and effectually called. (2) They construe the victory as a blessing separable from the state of justification. (3) They represent it as something very different from what the Scripture represents it to be—they portray it as freedom from sinning or freedom from conscious sin. It is wrong to use these texts to support any other view of the victory entailed than that which the Scripture teaches it to be, namely, the radical breach with the power and love of sin which is necessarily the possession of every one who has been united to Christ. Union with Christ is union with Him in the efficacy of His death and in the virtue of His resurrection—he who thus died and rose again with Christ is freed from sin, and sin will not exercise the dominion.

The Concern of Sanctification

This deliverance from the power of sin secured by union with Christ and from the defilement of sin secured by regeneration does not eliminate all sin from the heart and life of the believer. There is still indwelling sin (*cf.* Rom. 6:20; 7:14-25; I John 1:8; 2:1). The believer is not yet so conformed to the image of Christ that he is holy, harmless, undefiled, and separate from sinners. Sanctification is concerned precisely with this fact and it has as its aim the elimination of all sin and complete conformation to the image of God's own Son, to be holy as the Lord is holy. If we take the concept of entire sanctification seriously we are shut up to the conclusion that it will not be realized until the body of our humiliation will be transformed into the likeness of the body of Christ's glory, when the corruptible will put on incorruption and the mortal will put on immortality (Phil. 3:21; I Cor. 15:54).

We must appreciate the gravity of that with which sanctification is concerned. There are several respects in which this must be viewed.

(1) All sin in the believer is the con-

tradition of God's holiness. Sin does not change its character as sin because the person in whom it dwells and by whom it is committed is a believer. It is true that the believer sustains a new relation to God. There is no judicial condemnation for him and the judicial wrath of God does not rest upon him (Rom. 8:1). God is his Father and he is God's son. The Holy Spirit dwells in him and is his advocate. Christ is the believer's advocate with the Father. But the sin which resides in the believer and which he commits is of such a character that it deserves the wrath of God and the fatherly displeasure of God is evoked by this sin. Remaining, indwelling sin is therefore the contradiction of all that he is as a regenerate person and son of God. It is the contradiction of God himself, after whose image he has been recreated. We feel the tremor of the apostle's solicitude when he says, "My little children, these things write I unto you in order that ye sin not" (I John 2:1). Lest there should be any disposition to take sin for granted, to be content with the *status quo*, to indulge sin or turn the grace of God into lasciviousness, John is jealous to summon believers to the remembrance that everyone who has hope in God "purifies himself even as He is pure" (I John 3:3) and that all that is in the world, "the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father but is of the world" (I John 2:16).

(2) The presence of sin in the believer involves conflict in his heart and life. If there is remaining, indwelling sin, there must be the conflict which Paul describes in Romans 7:14ff. It is futile to argue that this conflict is not normal. If there is still sin to any degree in one who is indwelt by the Holy Spirit, then there is tension, yes, contradiction, within the heart of that person. Indeed, the more sanctified the person is, the more conformed he is to the image of his Saviour, the more he must recoil against every lack of conformity to the holiness of God. The deeper his apprehension of the majesty of God, the greater the intensity of his love to God, the more persistent his yearning for the attainment of the prize of the high calling of God in Christ Jesus, the more conscious will he be of the gravity of the sin which remains and the more poignant will be his detestation of it.

The more closely he comes to the holiest of all, the more he apprehends the sinfulness that is his and he must cry out, "O wretched man that I am" (Rom. 7:24). Was this not the effect in all the people of God as they came into closer proximity to the revelation of God's holiness? "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). Truly Biblical sanctification has no affinity with the self-complacency which ignores or fails to take into account the sinfulness of every lack of conformity to the image of him who was holy, harmless, and undefiled. "Ye shall be perfect therefore as your heavenly Father is perfect" (Matt. 5:48).

(3) There must be a constant and increasing appreciation that though sin still remains it does not have the mastery. There is a total difference between surviving sin and reigning sin, the regenerate in conflict with sin and the unregenerate complacent to sin. It is one thing for sin to live in us: it is another for us to live in sin. It is one thing for the enemy to occupy the capital; it is another for his defeated hosts to harass the garrisons of the kingdom. It is of paramount concern for the Christian and for the interests of his sanctification that he should know that sin does not have the dominion over him, that the forces of redeeming, regenerative, and sanctifying grace have been brought to bear upon him in that which is central in his moral and spiritual being, that he is the habitation of God through the Spirit, and that Christ has been formed in him the hope of glory. This is equivalent to saying that he must reckon himself to be dead indeed unto sin but alive unto God through Jesus Christ his Lord. It is the faith of this fact that provides the basis for, and the incentive to the fulfillment of, the exhortation, "Let not sin therefore reign in your mortal body to the end that ye should obey its lusts, neither present ye your members as instruments of unrighteousness to sin, but present yourselves to God as those alive from the dead and your members as instruments of righteousness to God"

(Rom. 6:12, 13). In this matter the indicative lies at the basis of the imperative and our faith of fact is indispensable to the discharge of duty. The faith that sin will not have the dominion is the dynamic in bondservice to righteousness and to God so that we may have the fruit unto holiness and the end everlasting life (Rom. 6:17, 22). It is the concern of sanctification that sin be more and more mortified and holiness ingenerated and cultivated.

Churchill

(Continued from p. 229)

ment of a rich and glorious tradition.

In this new fundamentalism which unobtrusively took the place of the older, whole areas were omitted. Principles which once held the people of God up against all forms of tyranny were a closed book to the new students. Views of God's revelation and grace which had once forged the sinews of higher education, were missing in the new fundamentals. The whole question of authority, once such a burning issue, both in State and Church, suddenly became irrelevant. The world-shaking events of the day meant little to the believers and their faith, unless it could be seen that these events were fulfilling a certain line and interpretation of prophecy. There was one thing to do—save souls and preach the second coming. Perhaps I have exaggerated here, but I don't think so. At any rate, I think any fair-minded person, provided he was acquainted with the faith which emerged from the Reformation, would surely say there had been an impoverishment, an emasculation, a narrowing. It is true that there came forth champions of certain fundamental doctrines, but often these champions knew or cared nothing for the glorious system of the whole counsel of God. Smallness prevailed in the place of largeness, and that at a time when there was a desperate call for largeness, a largeness based on the "Thus saith the Lord."

But let me retrace my steps a little. We found that the Pastor did not always agree with these doctrines. We who were gathering knowledge in the Scofield Course often would enlighten a meeting or class. Perhaps we would set forth the view that there were many gospels or that the law was only for the Jews, or the church was not

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All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His graces, sufferings, death, resurrection, and glory: and being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

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THE PRESBYTERIAN GUARDIAN

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Church Government

THE Orthodox Presbyterian Church is committed in principle to what is known as "presbyterian" church government. Presbyterian church government differs from congregational church government, and also from hierarchical or episcopal church government. It asserts that government in the church is exercised by elected and ordained "elders" acting as representatives of the congregation, governing in the local congregation as the session, and in the wider work of the church as presbyteries and the General Assembly.

That this is the view held in the church is well known. It may then seem a matter of little consequence what detailed language is used in the "Form of Government" where these principles are set forth and applied. However, the church has for several years had a committee of its Assembly engaged in making a study as to desirable revisions to the *Form of Government* that has been in use since 1937. That committee has now submitted for study in the church a "version" which embodies substantially the recommendations it will present to the next Assembly.

We believe these proposed revisions merit careful examination. If adopted, this document will become a part of the Constitution of the church. It will be the document to which appeal is made in matters of local and denominational church procedure. And it is entirely possible that seemingly minor changes in details of procedure, or of language, might have significant effect upon the life of the church in the future.

In the present issue of the GUARDIAN we are publishing the first chapter on "Basic Principles." As we note, it is a very substantial revision of the old *Form*. Our purpose here is not to discuss or evaluate these revisions, but to note some features which may call for consideration.

With respect to the old *Form*, the first chapter goes back to the year 1788, when the Presbyterian Church was in the process of organizing a General Assembly (to that time it had existed as a Synod). The chapter has remained substantially unchanged in the Northern Presbyterian church to the present. That it was taken over by the Orthodox Presbyterian

Church in 1937 was only natural in view of its historic standing.

Omitted completely in the new proposal is section 4 of the original *Form*, which begins, "That truth is in order to goodness, and a great touchstone of truth, its tendency to promote holiness . . . we are persuaded that there is an inseparable connection between faith and practice, truth and duty . . ."

Of the other sections of the original *Form*, portions have in substance been included in the new proposal, though at times in a somewhat different connection. Thus in the original *Form* the statement from the Confession, "That God alone is Lord of the conscience . . ." is set in connection with the question of the relation of the civil powers to the church. In the new proposals, that statement is placed in connection with the question of the authority of church councils.

New material is included in this first chapter, which does not appear in the first chapter of the old *Form*. The old *Form* confined itself more to what we would consider actually basic principles relative to the government of the church. Thus it does not specifically mention who the officers are in a church, but only that there are officers with certain duties prescribed in Scripture. The new proposal however identifies the officers as "presbyters, commonly called elders," refers to their choice, ordination and installation. Perhaps we might ask the question whether this does not go beyond "basic principles" to the application of those principles.

Numerous other details in the first chapter will doubtless be noticed by the careful reader.

One point, however, appears to us of rather serious nature. It is the statement, in section 3, "that the church is ruled by presbyters . . ." Chapter II of the Proposed *Form* opens with the declaration that Jesus Christ rules his church as Head and King. We think it would be better to say in I. 3, "to wit: government that is exercised through presbyters . . ." We must not impinge, even by word, on the sole Headship of Christ over His church.

L. W. S.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

Lesson XVI.

Perseverance

EXPERIENCE, observation, biblical history, and certain Scripture passages would appear to provide very strong arguments against the doctrine which has been called "The Perseverance of the Saints." Is not the biblical record as well as the history of the church strewn with examples of those who have made shipwreck of the faith? And do we not read that it is "impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance" (Heb. 6:4-6)? Did not our Lord himself say, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away . . . If a man abide not in me, he is cast forth as a branch and is withered" (John 15:1, 2, 6)? Yes, faced with the facts of history and with Scripture passages like those quoted it must be said that the interpretation of Scripture on this question is not a task for the indolent. What does apostasy mean? What does the Scripture mean by falling away?

In order to place the doctrine of perseverance in proper light we need to know what it is not. It does not mean that every one who professes faith in Christ and who is accepted as a believer in the fellowship of the saints is secure for eternity and may entertain the assurance of eternal salvation. Our Lord himself warned his followers in the days of his flesh when he said to those Jews who believed on him, "If ye continue in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). He set up a criterion by which true disciples might be distinguished, and that criterion is continuance in Jesus' word. It is just what we find elsewhere when Jesus said, "He that endureth to the end, the same shall be saved" (Matt. 10:22). It

is the criterion applied also in the epistle to the Hebrews when the writer says, "We are partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end" (Heb. 4:14). It is the same lesson that is the burden of Jesus' teaching in John 15 in connection with the parable of the vine and the branches. "If a man abide not in me, he is cast forth as a branch and is withered" (John 15:6). The crucial test of true faith is endurance to the end, abiding in Christ and continuance in his word.

This emphasis of Scripture should teach us two things. (1) It provides us with the meaning of falling away, of apostasy. It is possible to give all the outward signs of faith in Christ and obedience to him, to witness for a time a good confession and show great zeal for Christ and his kingdom and then lose all interest and become indifferent, if not hostile, to the claims of Christ and of his kingdom. It is the lesson of the seed sown on rocky ground—the seed took root, it sprang up, but when the sun arose it was scorched and brought forth no fruit to perfection (*cf.* Mark 4:5, 6, 16, 17). There is, of course, a great deal of variation within this class of people. Some appear to be converted, they boil over with enthusiasm for a little while, and then suddenly cool off. They disappear from the fellowship of the saints. Others do not show the same enthusiasm; their attachment to the faith of Christ has never been one of very pronounced character. But in the course of time it becomes precariously tenuous and finally the tie is completely broken—they walk no more in the path of the righteous. (2) We must appreciate the lengths and the heights to which a temporary faith may carry those who have it. This is brought to our attention to a certain extent in the parable of the sower. Those compared to seed sown on rocky soil received the word with joy and continued in this joyful experience for a season. In terms of the similitude there was the blade and sometimes there may be the ear. There is not only germination; there is also

growth. The only defect is that there is never the full corn in the ear. To a greater extent it is brought to our attention in the language of the epistle to the Hebrews when it speaks of those "who were once enlightened and tasted of the heavenly gift and were made partakers of the Holy Spirit and tasted the good word of God and the powers of the age to come" (Heb. 6:5, 6). It staggers us to think of the terms of this description as applicable to those who may fall away. They advise us, however, of forces that are operative in the kingdom of God and of the influence these forces may exert upon those who finally demonstrate that they had not been radically and savingly affected by them. It is this same fact of apostasy from faith and its corresponding experiences that Peter deals with in II Peter 2:20-22. It cannot be doubted but Peter has in view persons who had the knowledge of the Lord and Saviour Jesus Christ, who had known the way of righteousness, and who had thereby escaped the pollutions of the world but who had again become entangled in these pollutions and had turned from the holy commandment delivered unto them so that "it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." The Scripture itself, therefore, leads us to the conclusion that it is possible to have very uplifting, ennobling, reforming, and exhilarating experience of the power and truth of the gospel, to come into such close contact with the supernatural forces which are operative in God's kingdom of grace that these forces produce effects in us which to human observation are hardly distinguishable from those produced by God's regenerating and sanctifying grace and yet be not partakers of Christ and heirs of eternal life. A doctrine of perseverance that fails to take account of such a possibility and of its actuality in certain cases is a distorted one and ministers to a laxity which is quite contrary to the interests of perseverance. Indeed it is not the doctrine of perseverance at all.

This leads us to a better understanding of the aptness and expressiveness of the designation, "The Perseverance of the Saints." It is not in the best interests of the doctrine involved to substitute the designation, "The Security of the Believer," not because the latter is wrong in itself but because the

other formula is much more carefully and inclusively framed. The very expression, "The Perseverance of the Saints" in itself guards against every notion or suggestion to the effect that a believer is secure, that is to say, secure as to his eternal salvation, quite irrespective of the extent to which he may fall into sin and backslide from faith and holiness. It guards against any such way of construing the status of the believer because that way of stating the doctrine is pernicious and perverse. It is not true that the believer is secure however much he may fall into sin and unfaithfulness. Why is this not true? It is not true because it sets up an impossible combination. It is true that a believer sins; he may fall into grievous sin and backslide for lengthy periods. But it is also true that a believer cannot abandon himself to sin; he cannot come under the dominion of sin; he cannot be guilty of certain kinds of unfaithfulness. And therefore it is utterly wrong to say that a believer is secure quite irrespective of his subsequent life of sin and unfaithfulness. The truth is that the faith of Jesus Christ is *always* *respective* of the life of holiness and fidelity. And so it is never proper to think of a believer irrespective of the fruits in faith and holiness. To say that a believer is secure whatever may be the extent of his addiction to sin in his subsequent life is to abstract faith in Christ from its very definition and it ministers to that abuse which turns the grace of God into lasciviousness. The doctrine of perseverance is the doctrine that believers *persevere*; it cannot be too strongly stressed that it is the *perseverance* of the saints. And that means that the saints, those united to Christ by the effectual call of the Father and indwelt by the Holy Spirit, will persevere unto the end. If they persevere, they endure, they continue. It is not at all that they will be saved irrespective of their perseverance or their continuance, but that they will assuredly persevere. Consequently the security that is theirs is inseparable from their perseverance. Is this not what Jesus said? "He that endureth to the end, the same shall be saved."

It is to the same effect that Peter writes of those who have the living hope of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." They are those who "are kept by the power of God through faith unto salvation ready

to be revealed in the last time" (I Peter 1:4, 5). There are three things particularly noteworthy: (1) they are kept; (2) they are kept through faith; (3) they are kept unto the final consummation, the salvation to be revealed in the last time. It is not keeping for a little while but to the end and it is not keeping irrespective of faith but through faith. Let us not then take refuge in our sloth or encouragement in our lust from the abused doctrine of the security of the believer. But let us appreciate the doctrine of the persever-

ance of the saints and recognize that we may entertain the faith of our security in Christ only as we persevere in faith and holiness to the end. It was nothing less than the goal of the resurrection to life and glory that Paul had in mind when he wrote, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Revised Form of Government Proposed for Study

THE General Assembly's Committee on Revisions to the *Form of Government* of The Orthodox Presbyterian Church has prepared and distributed a text which incorporates its proposed revisions, for the study and consideration of the churches. In substance these revisions will be submitted to the next General Assembly, with a view to their eventual adoption as a part of the Constitution of the Church. For the benefit of members of the church, and as a background for analysis in future issues of the *GUARDIAN*, we are undertaking to publish those sections which appear to incorporate the more significant changes in this document.

Here we present Chapter I, on "Basic Principles," which is offered to be substituted as a whole for the first chapter of the present *Form*.

Chapter I Basic Principles

The Orthodox Presbyterian Church, in setting forth the form of government which it maintains as being founded upon and agreeable to the Word of God, affirms, by way of introduction, certain governing principles:

1. The church is the institution of Christ its Head, distinct from the institutions of the family and the state, neither exercising supremacy over them nor subordinate to them but coordinate with them, and consists of those who are united to Christ and are members of his body.

2. The government of the church is ordained by Christ himself and is revealed to us in his Word.

3. We believe that the government

which Christ has ordained for the church is the presbyterian form of government, to wit, that the church is ruled by presbyters, commonly called elders, who are set apart for this purpose by solemn ordination, and who exercise this authority by delegation from Christ. Such presbyters perform this function of government jointly and on a parity with one another. Inasmuch as other forms of church government are without warrant or sanction from the Scripture, we do not believe that they are founded upon or agreeable to the Word of God.

4. It is requisite that presbyters rule the church of God in the fear of God and according to his Word, not as being lords over God's heritage but as examples to the flock.

5. While we recognize that the principles of presbyterian church government are of divine institution and are therefore prescribed in Scripture, yet we also recognize, in accordance with the confession of faith of The Orthodox Presbyterian Church, that there are certain circumstances of the government of the church "which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed."

6. It is the right and duty of those who rule in the church of God to maintain order and exercise discipline, for the preservation both of truth and duty. It is incumbent upon these officers and upon the whole church to censure or cast out the ignorant, erroneous, or scandalous, observing, in all cases, the rules contained in the Word of God.

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The bodies of men, after death, return to dust and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

Westminster Confession XXXII.1

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What Can You Expect?

THE fact that the coming World Council Assembly is to deal with the subject, "Christ—the only hope of the church and of the world," has compelled a number of religious leaders to give expression to their frank disagreement with the confessional statements of the churches in which they hold membership.

This is particularly true in the Presbyterian Church in the U. S. A. That church is confessionally committed to a Reformed theology as expressed in the Westminster Confession of Faith and Catechisms slightly revised over the years. The Confession clearly expresses among other essential elements of doctrine the fact of a historic second coming of Christ, a final judgment, and eternal punishment as well as eternal bliss. Liberal theology, however, has no place for the second coming (though anything can happen), the judgment, and particularly an eternal punishment. Expressions along this line have been forthcoming in recent months from three theological seminaries.

Dr. Henry P. VanDusen, President of Union Seminary, New York, and a Presbyterian U.S.A. minister, speaks as follows: "The working assumption of large numbers of American Christians and the implicit view of not a few American theologians . . . does not question the large place which the hope of Christ's second coming occupied in the world view of the first Christians. And it does not deny the possibility of Christ's return to end history. *But it does not believe this expectation to be an essential element in Christian hope for the world. . .*" VanDusen holds that the early church anticipated the "imminent" return of Christ, and this expectation was not fulfilled, and he thinks the whole idea of a "future fulfillment" of history is a conception that on critical examination can not be given any intelligible or valid meaning. (Cf. *The Christian Century*, November 25, 1953, pp. 1358-9.)

Dr. Otto Piper, Professor of New Testament at Princeton Seminary, comments on one of the Reports dealing with the subject of Christian hope, as follows: "The hope entertained varies from one whose scope

is the whole created universe to one that seems to be interested only in man's spiritual life; from a hope that is cosmic in outlook to a hope that envisages only the salvation of God's chosen people. *The conviction is growing in modern Christianity that God's saving purpose comprises the whole created universe. . .*" (*The Christian Century*, February 25, 1953, pp. 222-3.)

Professor Haroutunian of McCormick Seminary, Chicago, writes that the scientific view of the modern world "has made the traditional eschatology of the Church, with its view of the beginning and the end of the world, impossible to anyone who assumes the responsibility of living and thinking in the modern world. . . . There is no hope of making a living hope, a hope that shall nourish faith and love, out of the traditional eschatologies of the churches. *The end of the world, in every respect, as to the time of its occurrence and as to the events to take place, has become a matter of doubt and not of hope.*" (*Theology Today*, October 1953, pp. 312-314.)

The situation seems well summed up by a "Presbyterian Minister" (otherwise unidentified save that he is from New York) whose letter was published in *The Christian Century* December 23, 1953, p. 1520, and who wrote: "Why should it not be said, forthrightly and plainly, that the Scriptures give no warrant for the doctrine that has plagued the church for 19 centuries—from thence he shall come to judge the quick and the dead? It is either stupid or dishonest for 20th century Christians to take those words of Paul (I Thess. 4) as applicable to the 20th or any subsequent century. Why do not Christians say, plainly, that Paul was mistaken, and end the nonsense about 'second coming'?"

The question might be put in another way. Is it not dishonest for professors in theological seminaries to believe and teach contrary to the faith their church confesses? And what is the church to expect of its future ministers, trained in such an unethical attitude toward the church's own constitution?

L. W. S.

pray that God will be pleased to reveal Himself to us through the lesson of this and each day.

Fourth, *the Sunday school teacher must aim at the whole personality of the child.* There are extremes to be avoided in Bible teaching. One, to which we Reformed Christians are likely to be inclined, is to be too intellectualistic in our teaching. This means we aim to stuff the mind with facts, texts, and doctrines and answers, but handle the material in a dry fashion that has little appeal to the emotions. Other extremes either on the one hand "play" with the emotions, seeking to produce strong emotions regardless, or on the other hand overemphasize the will, stressing action, doing things, being busy with projects, etc.

The Word of God is not, however, satisfied with any such fragmentation of the personality. It claims the whole man. True Biblical teaching, therefore, must be addressed not just to the intellect but to the whole personality. It aims at the heart, from which all activities spring. And it seeks to present the heart with that knowledge of God that will arouse love, reverence, and gratitude and will reveal itself in faith and obedience.

Finally, the Sunday school teacher should constantly hold before the pupil the need of personal commitment to Christ. By this I do not mean that we should try to high-pressure the pupils into making decisions for Christ, as modern revivalism frequently does. But I am opposed to the opposite extreme also—to teaching which never confronts the pupil with the need of choosing for God and against the world. After all, the Bible is full of such demands for decision. Even covenant people must be constantly reminded that they must personally trust in and obey Christ. It was to covenant people that Joshua said, "Choose ye this day whom ye would serve." And it was to covenant people that Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In our own strength we shall never come. Yet God graciously invites us to come, promising the faith whereby we can come. That invitation the Sunday school teacher also must present, in calm earnestness, praying that the Spirit of God will cause the seed of the Gospel to bear fruit. And then, if we have faithfully planted and watered, we may be sure that God will give the increase, when and where He pleases.

cannot have a mixture of grace and works in justification; it is one or the other. If we interject works to any degree then we have given up grace and we are debtors to do the whole law (*cf.* Gal. 5:3). This teaching of Paul is germane to the whole question of perseverance. For no one tenet of our faith is more important in the promotion of perseverance than the doctrine of justification by grace alone through faith alone. But Paul is not dealing here with believers who fall out of the grace of God. That would be inconsistent with Paul's own clear teaching elsewhere in his epistles. Indeed, it is to Paul's own teaching that we may appeal first of all to establish the position that the saints will persevere.

Paul's Teaching

Who are the "saints" in terms of the New Testament? They are those who are called to be saints, the called of Jesus Christ (Rom. 1:6, 7). It is quite impossible to separate what the New Testament means by sainthood from the effectual call by which sinners are ushered into the fellowship of Jesus Christ (I Cor. 1:9). Now we must ask: what in Paul's teaching are the relations of this calling which constitutes a person a saint? He tells us in Romans 8:28-30. Here we have an unbreakable chain of events proceeding from God's eternal purpose in foreknowledge and predestination to the glorification of the people of God. It is impossible to remove calling from this setting. The called are called according to purpose (*vs.* 28); the purpose is antecedent to the calling. And that is what Paul says again in verses 29 and 30 where he expounds the purpose of God in terms of foreknowledge and predestination—"whom he did foreknow, he also did predestinate . . . and whom he did predestinate, them he also called." Moreover, just as calling has its antecedents in foreknowledge and predestination, so it has its consequents in justification and glorification—"whom he called, them he also justified, and whom he justified, them he also glorified" (*vs.* 30). In connection with the subject in hand, we cannot evade the significance of this passage. Those with whom we are now concerned are saints, the called of Jesus Christ; they are those who are justified by the faith of Jesus Christ. A true Christian cannot be defined in lower terms than one who has been called and justified. And

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XVII Perseverance II

THE perseverance of the saints reminds us very forcefully that only those who persevere to the end are truly saints. We do not attain to the prize of the high calling of God in Christ Jesus automatically. Perseverance means the engagement of our persons in the most intense and concentrated devotion to those means which God has ordained for the achievement of his saving purpose. The scriptural doctrine of perseverance has no affinity with the quietism and antinomianism which are so prevalent in evangelical circles.

Will Saints Persevere?

But while it is true that only those who persevere are saints, the question remains: will the saints persevere? Is

it so ordained and provided by God that those who do truly believe in Christ will persevere to the end? The answer to this question is, emphatically, yes. Here it is just as important to deny the Arminian tenet that the saints may "fall from grace" as it is to counteract antinomian presumption and license.

It is true, of course, that the expression "fallen from grace" appears in the Scripture (Gal. 5:4). But Paul is here dealing not with the question as to whether or not a believer may fall out of the favour of God and finally perish but with defection from the pure doctrine of justification by grace as opposed to justification by works of law. What Paul is saying in effect is that if we seek to be justified by the works of the law in any way or degree whatsoever then we have abandoned or fallen away entirely from justification by grace. We

therefore the question is: may one who has been called and justified fall away and come short of eternal salvation? Paul's answer is inescapable—the called and the justified will be glorified. Likewise, if we proceed in the other direction, we reach the same result. The called are those who have been predestinated to be conformed to the image of God's Son (vs. 29). Is it possible to conceive of God's predestinating purpose as being defeated? Not even an Arminian will say that. For he believes that God predestinates to eternal salvation those whom he foresees will persevere to the end and be saved.

We need to appreciate what is at stake in this controversy. If saints may fall away and be finally lost, then the called and the justified may fall away and be lost. But that is what the inspired apostle says will not happen and cannot happen—whom God calls and justifies he also glorifies. And that glorification is nothing less than conformity to the image of God's own Son. It is that of which Paul speaks when he says that God "will transfigure the body of our humiliation that it may be conformed to the body of his (Christ's) glory" (Phil. 3:21) and which in Romans 8:23 he calls "the adoption, the redemption of our body." The denial of the perseverance of the saints devastates the explicit import of the Apostle's teaching.

Our Lord's Teaching

JOHN VI

We could rest the argument for the doctrine of perseverance on this one passage. But the Scripture provides us with added confirmation. It is well to remember the words of him who spoke as never man spoke; who came down from heaven to do the will of him that sent him that of all whom the Father had given him he should lose nothing but should raise it up at the last day (John 6:39). Surely no one will deny that a saint in New Testament terms is one who believes on Christ. A saint is a believer. And what does Jesus say respecting a believer? "For this is the will of my Father, that every one who sees the Son and believes on him may have eternal life, and I will raise him up at the last day" (John 6:40). Are we to entertain even the remotest suspicion that this will of the Father will be defeated? Jesus here assures us that it will not. For he defines for us the sequel. He says not only that it is the

will of the Father that every one who believes on him may have eternal life but also that "he will raise him in the last day." Lest we should be in any doubt as to the character of this resurrection in the last day he informs us in the preceding verse that the resurrection in the last day is in contrast with the losing of anything given him by the Father. In other words, the resurrection in the last day of which Jesus is here speaking is the resurrection that is conjoined with the securing from loss of that which the Father had given to him—"and this is the will of him who sent me, that everything which he hath given to me I should not lose anything of it, but I will raise it up at the last day" (vs. 39). And does not Jesus give us the most pointed assurance that a believer cannot perish when he says, "him that cometh unto me I will in no wise cast out" (vs. 37)? To come unto him is simply to believe on him. And the security that Jesus envisions and guarantees stops not one whit short of the resurrection to life at the last day.

But this is not all. We do well to examine these discourses of Jesus as recorded in the gospel of John still further. Jesus also says "Every one whom the Father giveth to me shall come to me" (6:37). Wherever there is the giving on the part of the Father there is the inevitable consequent or concomitant of coming to Christ, that is to say, of believing on him. But it is also true that wherever there is coming to Christ there is also the giving on the part of the Father, for Jesus also says that no one can come unto him except the Father draw him (6:44) and except it were given him of the Father (6:65). In this discourse we shall have to regard the giving of men to Christ and the drawing of men to Christ on the part of the Father as two aspects of the same event, two ways in which the same event may be viewed. The drawing of the Father views the event as action exerted upon men, the giving to Christ as donation on the part of the Father to the Son. It is impossible to think of these as separable. The sum of the matter then is that no one can come to Christ except by donation to Christ on the Father's part. And we have found already in Jesus' express words that every one thus donated comes to Christ and believes on him. Hence giving by the Father and coming to Christ on the part of men are

inseparable—either cannot exist without the other and wherever the one is the other is.

JOHN X

If we turn now to John 10 we shall find, on this background, conclusive confirmation of the truth that believers cannot perish. Jesus again is talking of those who have been given him by the Father. We cannot dissociate the giving spoken of here from the giving spoken of in John 6, even though Jesus introduces a new designation by which to characterize the persons concerned, namely, that they are his sheep. What is it that Jesus says? "My Father who hath given them to me is greater than all, and no one is able to snatch out of the Father's hand. I and the Father are one" (10:29, 30). When we inquire as to the force of this that no one is able to snatch out of the Father's hand, we find it in the preceding words of Jesus: "I give unto them eternal life, and they shall never perish, and no one will snatch them out of my hand" (10:28). What Jesus is dealing with is obviously the infallible security of those who have been given unto him by the Father—"they shall never perish." And that same security is guaranteed by the fact that no one will snatch them out of his hand. It is to confirm that truth that he says, "My Father who gave them to me is greater than all, and no one can snatch out of the Father's hand." The guarantee of infallible preservation is that the persons given to the Son are in the Son's hands and though given to the Son they are still mysteriously in the Father's hand. From the hands of neither can any one snatch them. This is the heritage of those who are given by the Father.

But we must also remember that all who are given to Christ come to Christ, that is, believe on him, and all who believe on him are those who have been given to him. Therefore it is not simply of those who have been given to him by the Father that Jesus is speaking in John 10:28, 29; he is speaking also of believers. We have found from the passages in John 6 that those given are believers and believers are those given. Hence, of all believers, that is, of all who come to Christ in terms of John 6:37, 44, 45, 65, it can be said on the authority of him who is the truth, the true God and eternal life, that believers in Jesus' name will never perish—they will be raised up in the last day

to the resurrection of the blessed. In Paul's language, they will "attain unto the resurrection of the dead" (Phil. 3:11).

Have we not in this truth new reason to marvel at the grace of God and the immutability of his love. It is the indissolubility of the bond of the covenant of God's grace that undergirds this precious article of faith. "For the mountains shall depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:10).

Churchill

(Continued from p. 49)

But this is not the end of the story. It could not be. The inevitable sequence soon appeared. This 'tolerance' came to a sudden and dramatic end. As soon as the proponents of this new and debasing theology became entrenched in the church, those who stood for the old faith had to leave, or pay tribute. And is *this* the end? No. For if history and experience teach us anything, they teach us that this evil will not stay contained within the walls of a single institution, much less the church which is the spiritual example and teacher of the nation.

The Auburn Affirmation

The first significant cleavage in that age-long warfare between the 'seed of the woman' and the 'seed of Satan' came in the Presbyterian Church U. S. A. over the Auburn Affirmation. This document, signed originally by nearly 1300 ministers in the Church, had to do with certain doctrines of the faith; doctrines which a previous Assembly had declared to be essential doctrines. These were: The Infallibility of the Scriptures, The Deity, Virgin Birth, Miracles, Substitutionary Atonement, and Corporeal Resurrection of Christ. These doctrines, said the Affirmationists, were only theories and certainly not the only theories which explained the facts. Furthermore, said these men, such theories were in no way essential to Christianity; they should never be made tests for a minister's ordination; a man could be a minister in The Presbyterian Church without accepting such doctrines or theories.

Let it be said for all time that the Auburn Affirmation is a clever docu-

ment and framed to deceive. As a piece of double talk it makes any Nazi or Soviet document look pale in comparison. As a way of hiding a lie in the truth, I don't think Satan's temptation of Jesus did much better. When Dr. Machen lay dying in North Dakota he was greatly distressed by the proposed visit of a minister who was an Affirmationist. He wondered why a minister who had such a different religion should come to see him at such a time. If we think this a bit odd or hopelessly narrow it may be because we do not have the mental equipment to see through a document such as the Auburn Affirmation.

The Auburn Affirmation was more than a document. It marked a division in Protestantism. The number of ministers who signed it is surely significant, but probably not nearly as significant as other factors. The whole event demonstrated that there were thousands of affirmationists who did not sign up. It is nothing short of astounding how rapidly the Auburn Affirmationists gained favor and authority in the church. There was no high office or place of influence which they did not occupy. They became missionaries, mission Secretaries, Moderators, Theological Professors, ministers and workers of every kind. Perhaps it was a bit of irony, or was it quite natural, that the chairman of the commission which tried Dr. Machen and found him guilty was an Auburn Affirmationist.

Fact, Theory and Interpretation

A more important thing about this document was that it voiced the dominant, if somewhat hidden, theology of contemporary Christendom. It was the theology of vague, indefinite and nebulous statement. It gave expression to a faith which could say both 'yes' and 'no' to the great eternal verities. It told the world that a new and wonderful faith had arisen whereby a man could still hold fast to the facts of the Bible while rejecting what they were pleased to call the interpretations thereof. This single approach to the Bible, by the way, has always held a strange fascination for the uninformed, or the student perplexed. It has been used thousands of times by college professors. First the professor leads the class to doubt many things in the Bible and the Christian faith; then when some of the class show undue excitement he quiets them with—"it all de-

pends on your interpretation; your pastor interprets it one way, I interpret it in another way.' There is generally a sigh of relief: all is well. What the classes never see however, is that this professor has set forth a denial rather than an interpretation. I would like to write this sentence over many a classroom: "It is one thing to interpret, but quite another thing to deny."

These professors and the Auburn Affirmationists got away with another hidden assumption, namely, the facts are given by God but the interpretation of the facts is always by man. So on every text book I would like to write, "Every fact *and* its interpretation is created by God." This little byplay leads us to the wicked core of the Auburn Affirmation. The men who wrote that high-sounding document were guilty of a tremendous begging of the question. If you ever went out for High School debate you perhaps remember how your debate coach warned you against the trick of begging the question. Watch your opponents, was the warning. They will always attempt this trick. They will naively assume a certain thing to be true or false instead of proving it to be true or false. They have begged the question—make them go back and prove what they have tried to take for granted.

Begging the Question

How or where did the Auburn Affirmation beg the question? Where does this sleight of hand appear? It appears each time the word 'theory' is used. There never was a time in the whole history of Christianity when Christian people did not accept certain doctrines as facts. In the Auburn Affirmation these facts suddenly become mere theories. Such statements are not proved. They could not be proved; so they are assumed. For instance, the mighty works of Jesus are set forth in the Scriptures as facts, wonderful facts which attest Christ's Deity. Peter declared on Pentecost, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know." Do you think Peter was talking about theories, or was he talking about facts? Just try to substitute the word 'theories' any place in that verse or sermon which refers to what Jesus did. It is hard to describe the pure nonsense it would make of the whole. No, Peter and all the other

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And the angels answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Matthew 28:5-7

J. Gresham Machen
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We Have Hope

THE heavens shall pass away with a great noise . . . the elements shall be dissolved with fervent heat . . . the earth . . . shall be burned up . . . the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat . . .

No, these are not excerpts from the latest report of the Atomic Energy Commission. Though they might well be. For the reports that body has given of recent tests in the Pacific certainly sound similar. We have been told of a fire ball over three and half miles in diameter. We have been told of an island dissolved, of a crater in the earth, of clouds of ashes covering the sky. The Commission picked a suitable time, we assume, for its tests, giving consideration to weather conditions, and other significant factors. But most significant of all, its report of the tremendous destructive power of its nuclear products is spreading across the face of the earth as men are preparing to celebrate the resurrection of Jesus Christ from the dead.

The phrases we quoted above were written many years ago, centuries before anyone dreamed of an atomic energy commission. They were written by the apostle Peter in the course of a letter to some Christian brethren. They, or similar words, appear on more than one occasion in the Scriptures which are the word of God to men. For the concept of human history which appears on the pages of Scripture is one which presents a beginning, and an end.

We have been very content to do our thinking in terms that involve no radical crisis to experience. There will be changes, of course, but no ultimate change. But suddenly, through scientific developments, we have been jolted out of that rut. Even though our scientists confidently assert that these nuclear forces with which they are playing can not possibly get out of control, their assurance is the product of a fallible human wisdom. And even if they be right, and the forces themselves cannot get out of control, we know all too well that the human factor involved can get out of control.

But actually we do not need to worry about such

matters. God has told us in no uncertain terms that the world as we know it will end one day. And even regardless of that, we know assuredly that our own lives, as we know them, will end one day. Yet neither of these events will mark a real "end."

For as Christians we have hope. We remember something more than flowers and rabbits and green trees and new clothes at this season of the year. We remember Jesus Christ, dead for our sins, buried in a tomb with a rock seal at the door, yet coming forth in mighty power, raised from the dead on the third day in the same body in which He had suffered. We remember Him ascending into the heavens, there according to the Word of God to sit at God's right hand until all His enemies are made the footstool of His feet. And we remember the promise He gave His people—Where I am, there ye shall be also.

That promise and that hope do not encourage complacency. That we shall see Christ, that we shall stand in His presence, these challenge us to our utmost that we may be well pleasing in His sight. But they challenge us just because we do have hope.

Human wisdom has no answer to the despair that grips men's minds when they read or hear or see the nature and consequences of nuclear power. But as Christians our trust is in God who brought into its being the world with all its latent powers, and our confidence is in the Son of God who Himself bare our sins in His body on the cross, and who rising from the dead manifested a power that even the scientists cannot duplicate.

"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:11-13).

L. W. S.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XVIII

Union with Christ I.

IN these articles we are dealing with the application of redemption. Intelligent readers may have wondered why there has not been up to this point some treatment of union with Christ. Obviously it is an important aspect of the application of redemption and, if we did not take account of it, not only would our presentation of the application of redemption be defective but our view of the Christian life would be gravely distorted. Nothing is more central or basic than union and communion with Christ.

There is, however, a good reason why the subject of union with Christ should not be coordinated with the other phases of the application of redemption with which we have dealt. That reason is that union with Christ is in itself a very broad and embracing subject. It is not simply a step in the application of redemption; when viewed, according to the teaching of Scripture, in its broader aspects it underlies every step of the application of redemption. Union with Christ is really the central truth of the whole doctrine of salvation not only in its application but also in its once-for-all accomplishment in the finished work of Christ. Indeed the whole process of salvation has its origin in one phase of union with Christ and salvation has in view the realization of other phases of union with Christ. This can be readily seen if we remember that brief expression which is so common in the New Testament, namely, "in Christ." It is that which is meant by "in Christ" that we have in mind when we speak of "union with Christ." It is quite apparent that the Scripture applies the expression "in Christ" to much more than the application of redemption. A certain aspect of union with Christ, it is true, belongs strictly to the application of redemption. With that we shall deal later. But we would not deal properly with the subject of union with Christ unless we set forth, first of all, its broader meaning. We would not be able to appreciate that which falls within the application of redemption if we

did not relate it to that which is broader.

The breadth of union with Christ can be seen if we survey the teaching of Scripture respecting it. When we do this we see how far back it goes and how far forward.

The fountain of salvation itself in the eternal election of the Father is "in Christ." Paul says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ, even as he chose us in him before the foundation of the world" (Eph. 1:3, 4). The Father elected from eternity, but he elected in Christ. We are not able to understand all that is involved, but the fact is plain enough that there was no election of the Father in eternity apart from Christ. And that means that those who will be saved were not even contemplated by the Father in the ultimate counsel of his predestinating love apart from union with Christ—they were *chosen* in Christ. As far back as we can go in tracing salvation to its fountain we find "union with Christ;" it is not something tacked on; it is there from the outset.

It is also because the people of God were in Christ when he gave his life a ransom and redeemed by his blood that salvation has been secured for them; they are represented as united to Christ in his death, resurrection, and exaltation to heaven (Rom. 6:2-11; Eph. 2:4-6; Col. 3:3, 4). "In the beloved," Paul says, "we have redemption through his blood" (Eph. 1:7). Hence we may never think of the work of redemption wrought once for all by Christ apart from the union with his people which was effected in the election of the Father before the foundation of the world. In other words, we may never think of redemption in abstraction from the mysterious arrangements of God's love and wisdom and grace by which Christ was united to his people and his people were united to him when he died upon the accursed tree and rose again from the dead. This is but another way of saying that the church is the body of Christ and "Christ loved

the church and gave himself for it" (Eph. 5:25).

It is in Christ that the people of God are created anew. "We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). Here Paul is insisting upon the great truth that by grace, not works, we are saved. Salvation has its inception in God's grace. And this is certified by the fact that we are saved by a new creation in Christ. It should not surprise us that the beginning of salvation in actual possession should be in union with Christ because we have found already that it is in Christ that salvation had its origin in the eternal election of the Father and that it is in Christ salvation was once for all secured by Jesus' ransom blood. We could not think of such union with Christ as suspended when the people of God become the actual partakers of redemption—they are created anew in Christ.

But not only does the new life have its inception in Christ; it is also continued by virtue of the same relationship to him. It is in Christ that Christian life and behavior are conducted (Rom. 6:4; I Cor. 1:4, 5; cf. I Cor. 6:15-17). The new life believers live they live in the fellowship of Jesus' resurrection; in everything they are made rich in him in all utterance and in all knowledge.

It is in Christ that believers die. They have fallen asleep in Christ or through Christ and they are dead in Christ (I Thess. 4:14, 16). Could anything illustrate the indissolubility of union with Christ more plainly than the fact that this union is not severed even in death? Death, of course, is real—spirit and body are rent asunder. But the separated elements of the person are still united to Christ. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).

Finally, it is in Christ that the people of God will be resurrected and glorified. It is in Christ they will be made alive when the last trumpet will sound and the dead will be raised incorruptible (I Cor. 15:22). It is with Christ they will be glorified (Rom. 8:17).

We thus see that union with Christ has its source in the election of God the Father before the foundation of the world and it has its fruition in the glorification of the sons of God. The perspective of God's people is not narrow; it is broad and it is long. It is not con-

finned to space and time; it has the expanse of eternity. Its orbit has two foci, one the electing love of God the Father in the counsels of eternity, the other glorification with Christ in the manifestation of his glory. The former has no beginning, the latter has no end. Glorification with Christ at his coming will be but the beginning of a consummation that will encompass the ages of the ages. "So shall we ever be with the Lord" (I Thess. 4:17). It is a perspective with a past and with a future, but neither the past nor the future is bounded by what we know as our temporal history. And because temporal history falls within such a perspective it has meaning and hope. What is it that binds past and present and future together in the life of faith and in the hope of glory? Why does the believer entertain the thought of God's determinate counsel with such joy? Why can he have patience in the perplexities and adversities of the present? Why can he have confident assurance

with reference to the future and rejoice in hope of the glory of God? It is because he cannot think of past, present, or future apart from union with Christ. It is union with Christ now in the virtue of his death and the power of his resurrection that certifies to him the reality of his election in Christ before the foundation of the world—he is blessed by the Father with all spiritual blessings in the heavenlies in Christ just as he was chosen in Christ from eternal ages (cf. Eph. 1:3, 4). And he has the seal of an eternal inheritance because it is in Christ that he is sealed with the Holy Spirit of promise as the earnest of his inheritance unto the redemption of the purchased possession (cf. Eph. 1:13, 14). Apart from union with Christ we cannot view past, present, or future with anything but dismay and Christless dread. By union with Christ the whole complexion of time and eternity is changed and the people of God may rejoice with joy unspeakable and full of glory.

area to meet in assembly, representatives from the presbyters of each congregation may thus meet. This assembly of presbyters is generally called the presbytery.

7. The unity that belongs to the body of Christ is therefore exemplified in the government of the church by the fact that the congregation is subject to the jurisdiction of the session, the session to the jurisdiction of the presbytery, and the presbytery to the jurisdiction of the general assembly. By such measures mutual counsel and assistance are promoted, soundness of doctrine and regularity of discipline are preserved, knowledge and piety are furthered, and infidelity, error, and immorality are more effectively prevented.

8. These congregational, presbyterial and synodical judicatories ought not to possess any civil jurisdiction, nor to inflict any civil penalties. Their power is wholly moral or spiritual, and that only ministerial and declarative. They possess the right of requiring obedience to the laws of Christ, and of excluding the disobedient and disorderly from the privileges of the church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure. They can call before them any offender against the order and government of the church; they can require members of their own society to appear and give testimony in the cause; but the highest punishment to which their authority extends is to exclude the contumacious and impenitent from the congregation of believers.

9. In these assemblies voting by proxy shall not be permitted, nor shall anyone be allowed to vote except when the vote is being taken.

Church Government

The Governmental Organization of the Church, and the Work of the Session

FOLLOWING are chapters 8 and 9 of the proposed revision of the FORM OF GOVERNMENT of The Orthodox Presbyterian Church. The change from the present Form in these chapters consists chiefly in more extensive analysis of the matters dealt with, rather than any positive change of operation.

CHAPTER VIII

Of Church Government and the Several Kinds of Judicatories

1. It is absolutely necessary that the government of the church be exercised under some certain and definite form. We hold that government by presbyters is the form of government prescribed by Scripture and appointed for the church to the end of the world.

2. The church consists of many distinct congregations. Since these congregations belong to the body of Christ, which is one, they are not independent units but sustain to one another an organic, corporate relationship.

3. This corporate unity must express itself in government as well as in other respects. Hence the government vested in the church and exercised by the

presbyters must not be restricted to the government exercised by the sessions over local congregations but must be as embracive as the corporate unity which belongs to the church as a whole.

4. Under certain circumstances the most satisfactory way of exercising this inclusive oversight would be for all the presbyters of all the congregations to meet for the purpose of exercising oversight and jurisdiction over the whole church.

5. Since however, it is not usually possible, or, at least, practicable, for all the presbyters to meet in assembly, it is proper that a number of presbyters should be chosen to meet in general assembly in order to adjudicate those matters which concern the whole church.

6. Moreover, since it is often impracticable for such general assemblies to perform such oversight and government as are requisite to the good order which ought to be maintained in the church, it is proper that the presbyters within a particular area should meet in assembly in order to exercise oversight over the congregations within that area. And since it is not always practicable for all of the presbyters within such an

CHAPTER IX

Of the Session

1. The session consists of the pastor or pastors and ruling elders of a particular congregation.

2. Of this judicatory, two elders if there be so many, with the pastor if there be only one, or one of the pastors if there be more than one, shall be necessary to constitute a quorum.

3. The session shall always choose its own moderator. It is proper and sometimes highly expedient that the pastor should be elected to serve in this capacity. But since those who rule in the church perform this function on a parity with one another it is not requisite that the pastor should be moderator

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Purity, Peace, Unity

EVERY minister and every ruling elder of The Orthodox Presbyterian Church has, in the course of his entering upon his office, solemnly promised to study the purity, peace and unity of the church.

The word "study" as used in this expression carries the implication of seeking earnestly, of striving after, of continually working in the direction of, that purity, peace and unity.

The purity of the church has reference both to matters of teaching and of conduct. Elders and ministers alike are to make diligent endeavor to see that the teaching of the church and in the church is in accord with one primary standard, Holy Scripture, and with the subordinate standards. This does not call for extended and public argument and criticism of every detail about which a question might be raised. It requires rather an interest and concern that the truth be presented, fully and plainly, so that the body, which is the church, may be properly nourished and strengthened.

The purity of the church also relates to the life and conduct of the Christian community, and here again the officers are to be concerned for that righteousness which, seen of men, will lead them to glorify the Father in Heaven.

A deep concern for these matters will promote the peace and the unity of the church. We understand the peace of the church to refer to the relationship of its members one to another, and as parts to the whole; while the unity of the church we understand as referring to the cooperativeness of the endeavor the church makes to promote its cause in the world.

These various elements are involved because the church is in fact a living organism, a body, the body of Christ. And just as it is necessary that the human organism be strong, healthy, well coordinated and single-minded, so also the Body of Christ on earth must be spiritually healthy, well coordinated in its inner workings, and of one mind and heart in its devotion to the cause of Christ and the advancement of His kingdom.

Each local congregation with its own officers constitutes a portion of the body of Christ in which in a real sense the features of the whole body must be present on a small scale. On a larger scale, the same is true of the presbytery, although it may seem as though the presbytery were a separate unit with its own problems. Those who gather in presbytery represent the churches of the presbytery, and their concern is just the purity, peace and unity of the community of churches they represent.

And in the annual General Assembly of the denomination, the whole organization is represented, and the concerns of the whole are under consideration. The Assembly is not some meeting "off there," in which a few men get together to argue over a number of relatively inconsequential matters, after which they return to their local congregations and the "real work" of the church. The Assembly is also a most vital part of the very life of the church, a gathering at which the purity, peace and unity of the whole body should be the subject of greatest concern, and the context in which all discussion and debate is conducted.

It is inevitable in a small and relatively young denomination such as The Orthodox Presbyterian Church, which came into being as a result of intense struggle and controversy, that there will be strong prejudices, deep convictions, and perhaps even sharp divisions on a variety of matters. We have learned to expect such a situation. These conditions will do harm only when prejudice becomes suspicion, when conviction becomes self-will, and when division becomes divisiveness. They will not do harm if there is a real and sincere determination to "study the purity, peace and unity of the church."

The Orthodox Presbyterian Church has a mission of great importance to perform in this world. May God be pleased to bless the coming Assembly, as well as every other phase of the church's life, to the accomplishment of this mission, for His own glory.

L. W. S.

such reasons or objections. To them the part was as obnoxious as the whole.

What is the extent of the church's power and authority? That is a good question to ask in these days. The answer is not difficult for the Calvinist. The authority in Church and State is subject to God's Word. The Church's business is to state and enforce the laws of God; her authority lies in requiring obedience to God's Word, not her own. The Church has no authority to make laws of her own, and then demand implicit obedience to them. She has authority only in the "thus saith the Lord." The power of the State is also subject to the Word of God. This does not take away any of its true glory, but rather enhances it. Both State and Church shine in fitting splendor when they refuse to make demands or laws which are either equal or contrary to the Word of God.

Here is the coiled main spring of human freedom and liberty. What is freedom? The Westminster Confession answers, and let all the world hear—"freedom is obedience to the right authority." "God alone is Lord of the conscience and has left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, if matters of faith and worship," (W.C. 22:2). Wherever armies have marched or men have shed their blood for freedom's sake this principle has burned within them. This is the fire which burns low today. The principle is all but lost, how can it live when the Word of God is denied? Here in this Presbyterian pronouncement is that which in essence is a betrayal of free America.

But in order to get a fuller picture of the issues which were then fast coming to a climax, we must make mention of another development and once again we retrace our steps. We saw in the last chapter how the doctrinal defection in the Board of Foreign Missions was treated by the leaders of the church. Reform was very unlikely, if not impossible.

It soon became evident that candidates for service on the Foreign Field were being screened and the conservatives were not being accepted. The Christians in the pew also faced a dilemma. How were they to give their missions money when there were those on the field who were denying the

very truths which they held most precious? If some men were allowed to teach pagans the soul-destroying doctrines of modernism, then are we not guilty of destroying men's souls if we support these workers? At this time the expedient of designating gifts came into vogue. That is, gifts were sent through the regular boards but designated to sound missionaries. But the expedient of designating money, while it might often embarrass the modernists, never hurt their program in the least. The money which was designated to pay Peter simply released that much more money to pay Judas.

It was in the throes and stresses of such extremities that The Independent Board for Presbyterian Foreign Missions was launched, with Dr. Machen as its first President. Much debate has arisen about the legality of the Independent Board. It should be remembered however that such a Board was not meant to be a permanent and regular policy. It was to be dissolved when the official Board 'cleaned house.' We are also to remember that this new Board, as its name and constitution clearly stated, was independent of any ecclesiastical control. Such agencies of a charitable, educational or literary nature had always existed in or about the church. Such arguments were sound and could withstand opposition.

However, we should look deeper. Here were the facts. Modernism had come in like a flood, and was in complete control of the church. The Word of God was not being preached in its purity. Candidates for mission service who took the Scriptures seriously were not being accepted; it was feared they might not work with the modernists. God's people were supporting that which was evil, and they could hardly disengage themselves from that coil. Another Gospel was being preached and souls were being led astray. Before condemning the Independent Board, we should take a long look at the dreadful alternatives which faced the Christian of the church at that time. Galatians 1:8 was vital in those days: "*Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.*"

Dr. Machen used to point out that this was sort of a summary of the whole Bible. Men were saying in effect, if any man preach another gospel, let him be supported—far different was the divine injunction.

Dr. Machen of course could have remained a Professor of Greek New Testament as he once put it, and just exegeted the awful truth of that text. Then when students were refused admission (See "Churchill," p. 98)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XIX

Union with Christ II

Union with Christ is a very inclusive subject. It embraces the wide span of salvation from its ultimate source in the eternal election of God to its final fruition in the glorification of the elect. It is not simply a phase of the application of redemption; it underlies every aspect of redemption both in its accomplishment and in its application. Union with Christ binds all together and insures that to all for whom Christ has purchased redemption he effectively applies and communicates the same.

But union with Christ is an important part of the application of redemption. We do not become *actual* partakers of Christ until redemption

is effectually applied. Paul in writing to the believers at Ephesus reminded them that they were chosen in Christ before the foundation of the world, but he also reminded them that there was a time when *they* were "without Christ, alienated from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12) and that they were "by nature children of wrath even as others" (Eph. 2:3). Although they had been chosen in Christ before times eternal, yet they were Christless until they were called effectually into the fellowship of God's Son (I Cor. 1:9). Hence it is by the effectual call of God the Father that men are made partakers of Christ and enter into the

enjoyment of the blessings of redemption. Only then do they know the fellowship of Christ.

What is the nature of this union with Christ which is effected by the call of God? There are several things to be said in answer to this question.

I. *It is Spiritual.* Few words in the New Testament have been subjected to more distortion than the word "Spiritual." Frequently it is used to denote what is little more than vague sentimentality. "Spiritual" in the New Testament refers to that which is of the Holy Spirit. The spiritual man is the person who is indwelt and controlled by the Holy Spirit and a spiritual state of mind is a state of mind that is produced and maintained by the Holy Spirit. Hence when we say that union with Christ is *spiritual* we mean, first of all, that the bond of this union is the Holy Spirit himself. "For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free. And we were all made to drink of one Spirit" (I Cor. 12:13; cf. I Cor. 6:17,19; Rom. 8:9-11; I John 3:24; 4:13). We need to appreciate far more than we have been wont to the close interdependence of Christ and the Holy Spirit in the operations of saving grace. The Holy Spirit is the Spirit of Christ; the Spirit is the Spirit of the Lord and Christ is the Lord of the Spirit (cf. Rom. 8:9; II Cor. 3:18; I Pet. 1:11). Christ dwells in us if his Spirit dwells in us, and he dwells in us by the Spirit. Union with Christ is a great mystery. That the Holy Spirit is the bond of this union does not diminish the mystery but this truth does throw a flood of light upon the mystery and it also guards the mystery against sensuous notions, on the one hand, and pure sentimentality, on the other.

This brings us to note, in the second place, that union with Christ is *spiritual* because it is a spiritual relationship that is in view. It is not the kind of union that we have in the Godhead—three persons in one God. It is not the kind of union we have in the person of Christ—two natures in one person. It is not the kind of union we have in man—body and soul constituting a human being. It is not simply the union of feeling, affection, understanding, mind, heart, will, and purpose. Here we have union which we are unable to define specifically. But it is union of an intensely

spiritual character consonant with the nature and work of the Holy Spirit so that in a real way surpassing our power of analysis Christ dwells in his people and his people dwell in him.

II. *It is Mystical.* When we use the word "mystical" in this connection it is well to take our starting-point from the word "mystery" as it is used in the Scripture. We are liable to use the word to designate something that is completely unintelligible and of which we cannot have any understanding. That is not the sense of Scripture. The apostle in Romans 16:25,26 sets the points for the understanding of this term. There Paul speaks of "the revelation of the mystery hid from times eternal, but manifested now through the Scriptures of the prophets according to the commandment of the eternal God and made known unto the obedience of faith among all nations." There are four things to be observed about this mystery. (1) It was kept secret from times eternal—it was something hid in the mind and counsel of God. (2) It did not continue to be kept hid—it was manifested and made known in accordance with the will and commandment of God. (3) This revelation on God's part was mediated through and deposited in the Scripture—it was revealed to all nations and is no longer a secret. (4) This revelation is directed to the end that all nations may come to the obedience of faith. A mystery is, therefore, something which eye hath not seen nor ear heard neither hath entered into the heart of man but which God has revealed unto us by his Spirit and which by revelation and faith comes to be known and appropriated by men.

That union with Christ is such a mystery is apparent. In speaking of union with Christ and after comparing it with the union that exists between man and wife, Paul says: "This mystery is great, but I speak of Christ and of the church" (Eph. 5:32). And again Paul speaks of "the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" and describes it as "the mystery which has been hid from the ages and from the generations, but now has been manifested to his saints" (Col. 1:26,27). Union with Christ is mystical because it is a mystery. The fact that it is a mystery underlines the preciousness of it and the intimacy of the relation it entails.

The wide range of similitude used in Scripture to illustrate union with Christ is very striking. On the highest level of being it is compared to the union which exists between the persons of the trinity in the Godhead. This is staggering, but it is the case (John 14:23; 17:21-23). On the lowest level it is compared to the relation that exists between the stones of a building and the chief corner stone (Eph. 2:19-22; I Pet. 2:4,5). In between these two limits there is a variety of similitude drawn from different levels of being and relationship. It is compared to the union that existed between Adam and all of posterity (Rom. 5:12-19; I Cor. 15:19-49). It is compared to the union that exists between man and wife (Eph. 5:22-33; cf. John 3:29). It is compared to the union that exists between the head and the other members in the human body (Eph. 4:15,16). It is compared to the relation of the vine to the branches (John 15). Hence we have analogy drawn from the various strata of being, ascending from the inanimate realm to the very life of the persons of the Godhead.

This should teach us a great principle. It is obvious that we must not reduce the nature and the mode of union with Christ to the measure of the kind of union that exists between the chief corner stone and the other stones in the building, nor to the measure of the kind of union that exists between the vine and the branches, nor to that of the head and the other members of the body, nor even to that of husband and wife. The mode, nature, and kind of union differ in the different cases. There is similitude but not identity. But just as we may not reduce the union between Christ and his people to the level of the union that exists on these other strata of being, so we must not raise it to the level of the union that exists within the Godhead. Similitude here again does not mean identity. Union with Christ does not mean that we are incorporated into the life of the Godhead. That is one of the distortions to which this great truth has been subjected. But the process of thought by which such a view has been adopted neglects one of the simplest principles which must always guide our thinking, namely, that analogy does not mean identity. When we make a comparison we do not make an equation. Of all the kinds of union or unity that exist

for creatures the union of believers with Christ is the highest. The greatest mystery of being is the mystery of the trinity—three persons in one God. The great mystery of godliness is the mystery of the incarnation, that the Son of God became man and was manifest in the flesh (I Tim. 3:16). But the greatest mystery of creaturely relations is the union of the people of God with Christ. And the mystery of it is attested by nothing more than this that it is compared to the union that exists between the Father and the Son in the unity of the Godhead.

It has been customary to use the word mystical to express the mysticism which enters into the exercise of faith. It is necessary for us to recognize that there is an intelligent mysticism in the life of faith. Believers are called into the fellowship of Christ and fellowship means communion. The life of faith is one of living union and communion with the exalted and ever-present Redeemer. Faith is directed not only to a Redeemer who has come and completed once for all a work of redemption. It is directed to him not merely as the one who died but as the one who rose again and who ever lives as our great high priest and advocate. And because faith is directed to him as living Saviour and Lord fellowship reaches the zenith of its exercise. There is no communion among men that is comparable to fellowship with Christ—he communes with his people and his people commune with him in conscious reciprocal love. "Whom having not seen ye love," wrote the apostle Peter, "in whom though now ye see him not yet believing ye rejoice with joy unspeakable and full of glory" (I Peter 1:8). The life of faith is the life of love, and the life of love is the life of fellowship, of mystic communion with him who ever lives to make intercession for his people and who can be touched with the feeling of our infirmities. It is fellowship with him who has an inexhaustible reservoir of sympathy with his people's temptations, afflictions, and infirmities because he was tempted in in all points like as they are, yet without sin. The life of true faith cannot be that of cold metallic assent. It must have the passion and warmth of love and communion because communion with God is the crown and apex of true religion. "Truly our fellowship is with the Father and with his Son Jesus Christ" (I John 1:3).

God's Sovereignty in Relation to Salvation

Following is an extract from the essay on John Calvin in *The Reformer and the Theology of the Reformation*, by the late Principal William Cunningham of New College, Edinburgh. The extract was submitted to us by the Rev. Norman Caswell.

"The grand heresy which might be said to have overspread the church for many centuries was in substance this—that the salvation of sinful men—was to be ascribed, not to the one true God, the Father, the Son, and the Holy Ghost, but to men themselves and what they could do, or what could be done for them by their fellow-men and other creatures. Calvin (1509-63) saw that the only effectual way of dealing with this great perversion of the way of salvation—was to bring out fully and definitely the whole doctrine of Scripture concerning the place held in the salvation of sinners by the Father, by the Son, and by the Holy Ghost. Accordingly, Calvinism represents the Father as arranging, in accordance with all the perfections of His nature and all the principles of His moral government, and at the same time with due regard to the actual capacities and obligations of men, the whole provisions of the scheme of redemption, choosing some men to grace and glory, and sending His Son to heal and to save them. It represents the Son as assuming human nature and suffering and dying as the surety and substitute of His chosen people—of those whom the Father had given Him in covenant—of an innumerable multitude out of every kindred and nation and tongue, as bearing their sins in His own body and bearing everything necessary for securing their eternal salvation. It represents

the Holy Spirit as taking of the things of Christ and showing them unto men's souls, as taking up His abode in all whom Christ redeemed with His precious blood, effectually and infallibly determining them to faith and holiness, and thus applying the blessings of redemption to all for whom Christ purchased them, and finally preparing them fully for the inheritance of the saints.

"These are in substance the views given us in Scripture of the way in which sinners of the human race are saved. They are views which, as experience fully proves, are most offensive to the natural tendencies and inclinations of men's hearts . . . ; and plainly as they are taught in Holy Scripture, there is a constant and powerful disposition, especially when true religion is in a low or languishing condition, to reject them or explain them away and to substitute in their room notions which more or less directly exclude or contradict them . . .

"When Calvinistic principles are rejected or thrown into the background not only is something, more or less, of necessity taken from the Creator and assigned to the creature, but an opening is made, an opportunity is left, for carrying on this process of transferring to man what belongs to God to almost any extent, until the Scriptural method of salvation is wholly set aside or overturned. Salvation belongeth unto the Lord (Ps. 3:8)."

Ministerial Changes

SEVERAL pastoral changes have been made or are under way. Those that have come to our attention are:

The Rev. Edward Wybenga, pastor of Westminster Church in Hamill, South Dakota, has accepted an invitation to teach in the Christian school in Lynden, Washington.

Mr. Donald Stanton, a licentiate of the Presbytery of Philadelphia, has been called to the pastorate of the Hamill church, and has indicated his desire to accept the call.

The Rev. Robert W. Eckardt of Westminster Church, Evergreen Park, Illinois, has been called to the pastorate of Eastlake Church, Wilmington, Del., and has indicated his acceptance of the call.

The Rev. Henry D. Phillips of Wayside Church, Grove City, Penna., has accepted a call to become pastor of the Old Stockbridge Church at Gresham, Wisconsin, and missionary to the Menominee Indians in the area. This is the field formerly served by the Rev. John Davies, who has moved to Wildwood, N. J., to serve as pastor of Calvary Church.

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God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

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Guest Editorial

Sister Churches

IF one may judge an Assembly by the number of important decisions reached, the twenty-first Assembly of The Orthodox Presbyterian Church which recently met in Rochester was not a great Assembly. Certainly no great controversial issue was before it, and no one question occupied a large part of the time of the commissioners. This is not typical of our past. And it is not likely to be of future assemblies, when such consequential matters as the form of government and a new hymnal will be decided upon. Nevertheless, it is doubtful that one should judge the success of an assembly by the far-reaching character of its special decisions. The basic business of the Church is with its program of missions and education and related matters, and when these matters are calmly considered, without the distraction of tensions and crises raised by particular problems and controversies, it may most fully be realizing its basic purpose.

There were to be sure some significant decisions, and due attention is being drawn to them in the story concerning the Assembly appearing in this number. One of these however is worthy of special notice. This is the decision whereby a relationship of "full correspondence" was established with the Gereformeerde Kerken (Reformed Churches) of the Netherlands. This denomination took the initiative a couple of years ago of exploring the possibility of entering upon such a relationship and at its last Synod decided to enter upon it, subject to ratification of our Assembly.

Implicit in this decision is the judgment on both sides that the two Churches are in word and deed truly Reformed Churches, committed to the Scriptures and the historic Reformed confessions, and concerned to maintain the Christian faith and life by the exercise of discipline according to the teaching of the Word. This relationship is commonly described as that of "sister" churches and involves a concern to maintain intimate fellowship and counsel. Specifically it also includes an acceptance of the attestations of the Churches with

regard to ministers and members. On the other hand, the relationship does not involve the judgment that the "sisters" must agree in every particular or approach their work and problems in exactly the same way. No special inquiry as to such details was instituted, but evidently the Gereformeerde Kerken acted in the assurance that the Orthodox Presbyterian Church is faithful to its profession as a Reformed Church.

This development is a source of profound gratification, especially as one considers the memorable history of this Netherlands Church and its strength. It is the denomination which came formally into being in 1892 as the result of the union of two mighty streams of revival of the Reformed Faith in the Netherlands, the "Separation" of 1834 and the "Doleantie" of 1886, the latter under the leadership of Abraham Kuyper who was also the founder of the Free University of Amsterdam. It has two notable centers of theological learning—a strong Seminary at Kampen in addition to the Free University. Its membership totals more than 700,000 souls, nearly seven per cent of the population of the Netherlands. There are 13 particular Synods, 62 classes (presbyteries), over 800 congregations, and more than a thousand ministers. The average size of the particular churches in the Netherlands is over 870 souls.

This development may be greeted with thanksgiving to the Head of the Church. Previously we have enjoyed the opportunities of fellowship and cooperation in the Reformed Ecumenical Synods, but the new relationship allows for more frequent contacts which may prove richly fruitful. If this fellowship and cooperation are to be significant, we must be zealous that we shall prove indeed to be a Reformed Church and thus also one that prayerfully and conscientiously is committed to continuous self-reformation according to the Scriptures and in dependence upon the grace of God.

NED B. STONEHOUSE.

Friday Morning

On Friday morning the Assembly heard the first report on its special Committee on overtures and papers. On the recommendation of this committee, all the overtures relative to the revision of the Form of Government were referred to the Committee on Revisions. Some of the matters were discussed on Monday, but no specific action was taken concerning them.

The overture for the division of California was rejected, in view of the failure by Presbytery to provide reasons for it, and of the protests by several churches against it.

Mr. Churchill reported briefly on his visit as fraternal delegate to the 1953 Synod of the Christian Reformed Church. He attended Synod for two days, addressed the Synod briefly, and had cordial fellowship with those present.

Dr. Stonehouse reported as delegate for himself and Chaplain Betzold on the Reformed Ecumenical Synod in Edinburgh last summer. A fairly full report on the Synod has already appeared in *THE PRESBYTERIAN GUARDIAN*. Dr. Stonehouse noted that the plan for the establishment of a Missionary Council had been abandoned by the Synod. And he noted that a sizeable committee has been set up to make a study of the *Apartheid* situation in South Africa. The next meeting of the Synod is called for 1958 in South Africa.

World Home Bible League

Mr. William Ackerman, Director of the World Home Bible League, was present and spoke concerning the work of the League. Describing that work Mr. Ackerman said:

"God has richly blessed our work during 1953. In fact we ourselves are amazed at the growth. We completed the 12 calendar months of 1953 with the largest budget in our history, a budget of \$130,000, which was more than the combined gifts of 1949, 1950 and 1951. With this money . . . in the year 1953 World Home Bible League projects operated in every state of the union and in 23 foreign nations. From our Chicago office in 1953, 30,361 Bibles, 218,314 Scripture portions, 374 used Bibles, and 4,514 foreign language Scriptures were shipped to points in America for a grand total of 253,661. The WHBL also shipped from Chicago to points on foreign soil 2,862 Bibles,

2,300 *God Speaks*, 3,458 used Bibles, and 1,280 foreign Scriptures, or a total of 9,948. In addition to this we maintained an office in the city of Tokyo, Japan. From this office we distributed 31,200 Testaments during the year. These were placed in homes of every prefecture throughout the nation . . . On February 21, 1954, the 100,000th testament was placed in the home of a pawn broker near Tokyo . . . We maintain an office in South India. Dr. Wierenga, a veteran missionary of that country in an audited statement to our office indicates that there were 82,719 Bibles, Testaments and Scripture portions distributed throughout India last year alone . . . The total Scriptures dis-

tributed in all lands through WHBL channels reached a grand total of 379,428 . . ."

In connection with the WHBL work, time was given for a discussion of the action of last year's Assembly in urging that the League refrain from the publication and distribution of tracts and motion pictures of religious nature. Mr. Ackerman emphasized that the only "tract" published was the booklet "God Speaks," composed of selected "pages" from the Bible, and designed to promote the reading of the Bible. A motion picture to which some objection had been taken was not the product of the League, but had been rented for a
(See "Assembly," p. 115)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XX

Union with Christ III

Union with Christ is the central truth of the whole doctrine of salvation. All to which the people of God have been predestined in the eternal election of God, all that has been secured and procured for them in the once-for-all accomplishment of redemption, all of which they become the actual partakers in the application of redemption, and all that by God's grace they will become in the state of consummated bliss is embraced within the compass of union and communion with Christ. As we found earlier in these studies, it is adoption into the family of God as sons and daughters of the Lord God Almighty that accords to the people of God the apex of blessing and privilege. But we cannot think of adoption apart from union with Christ. It is significant that the election in Christ before the foundation of the world is election unto the adoption of sons. When Paul says that the Father chose a people in Christ before the foundation of the world that they should be holy he also adds that in love he predestinated them unto adoption through Jesus Christ (Eph. 1:4, 5). Apparently election to holiness is parallel to predestination to adoption—these are two ways of expressing the same great truth. They disclose to us the different facets which belong to the Father's election. Hence union with Christ and adoption are complementary

aspects of this amazing grace. Union with Christ reaches its zenith in adoption and adoption has its orbit in union with Christ. The people of God are "heirs of God and joint-heirs with Christ" (Rom. 8:17). All things are theirs whether life or death or things present or things to come, all are theirs, because they are Christ's and Christ is God's (I Cor. 3:22, 23). They are united to him in whom are hid all the treasures of wisdom and knowledge and they are complete in him who is the head of all principality and power.

It is out of the measureless fulness of grace and truth, of wisdom and power, of goodness and love, of righteousness and faithfulness which resides in him that God's people draw for all their needs in this life and for the hope of the life to come. There is no truth, therefore, more suited to impart confidence and strength, comfort and joy in the Lord than this one of union with Christ. It also promotes sanctification, not only because all sanctifying grace is derived from Christ as the crucified and exalted Redeemer, but also because the recognition of fellowship with Christ and of the high privilege it entails incites to gratitude, obedience, and devotion. Union means also communion and communion constrains a humble, reverent, loving walk with him who died and rose again that he might be our Lord. "But whoso keeps his word in him verily is the love of God perfected. By this we know that we are in him.

He that says he abides in him ought himself also so to walk even as he walked" (I John 2:5, 6). "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me" (John 15:4).

There is another phase of the subject of union with Christ that must not be omitted. If it were overlooked there would be a serious defect in our understanding and appreciation of the implications of this union. These are the implications which arise from the relations of Christ to the other persons of the trinity and from our relations to the other persons of trinity by reason of our union with Christ. Jesus himself said, "I and the Father are one" (John 10:30). We should expect, therefore, that union with Christ would bring us into similar relation with the Father. This is exactly what our Lord himself tells us. "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him" (John 14:23). The thought is overwhelming but it is unmistakable—the Father as well as Christ comes and makes his abode with the believer. Perhaps even more striking is another word of Jesus. "Not for these only do I ask, but also for those who believe on me through thy word, in order that they all may be one, as thou, Father, art in me and I in thee, in order that they also may be in us, that the world may believe that thou hast sent me. And I have given to them the glory which thou hast given me, in order that they may be one as we are one. I in them and thou in me, in order that they may be perfected in one, that the world may know that thou hast sent me and hast loved them as thou hast loved me" (John 17:20-23). And not only is it the Father who is united with believers and dwells in them. Jesus tells us likewise of the indwelling of the Holy Spirit. "And I will pray the Father and he will give you another Comforter that he may be with you for ever, the Spirit of truth, whom the world cannot receive, because it sees him not neither knows him. But ye know him, because he dwells with you and shall be in you" (John 14:16, 17). It is union, therefore, with the Father and with the Son and with the Holy Spirit that union with Christ draws along with it. It is this testimony of Jesus himself that the apostles reiterate when John says, "And truly

our fellowship is with the Father and with his Son Jesus Christ" (John 1:3) and Paul, "If any man does not have the Spirit of Christ, he is none of his" (Rom. 8:9). It is too confined and therefore a distorted conception of union with Christ that we entertain if it is Christ alone that we think of as sustaining such intimacy of relation to the people of God.

Here indeed is mysticism on the highest plane. It is not the mysticism of vague unintelligible feeling or rapture. It is the mysticism of communion with the one true and living God, and it is communion with the one true and living God because and only because it is communion with the three distinct persons of the Godhead in the strict particularity which belongs to each person in that grand economy of saving relationship to us. Believers know the Father and have fellowship with him in his own distinguishing character and operation as the Father. They know the Son and have fellowship with him in his own distinguishing character and operation as the Son, the Saviour, the

Redeemer, the exalted Lord. They know and have fellowship with the Holy Spirit in his own distinguishing character and operation as the Spirit, the Advocate, the Comforter, the Sanctifier. It is not the blurred confusion of rapturous ecstasy. It is faith solidly founded on the revelation deposited for us in the Scripture and it is faith actively receiving that revelation by the inward witness of the Holy Spirit. But it is also faith that stirs the deepest springs of emotion in the raptures of holy love and joy. Believers enter into the holy of holies of communion with the triune God and they do so because they have been raised up together and made to sit together in the heavenlies in Christ Jesus (Eph. 2:6). Their life is hid with Christ in God (Col. 3:3). They draw nigh in full assurance of faith having their hearts sprinkled from an evil conscience and their bodies washed with pure water because Christ is not entered into holy places made with hands but into heaven itself now to appear in the presence of God for them (Heb. 9:24).

Orthodox Presbyterian Church News

Brief Church Notes

Fair Lawn, N. J.: At the congregational meeting of Grace Church, William Wilkens and J. E. Hollenbeck were elected to the session. Mr. Homer G. Brown, a charter member of Grace Church, who died recently of a heart attack, was the first member of Grace Church to be taken by death. Improvements to the church building include the installation of venetian blinds, and painting of the building.

Center Square, Pa.: At the congregational meeting of Community Church, Student Pastor Thomas G. Kay was asked to continue to serve the church for another year. Vacation Bible School is scheduled for June 21 to July 2. Two members of the church were appointed a committee to consider the possibility of improvements to the church building.

Ft. Lauderdale, Fla.: Mr. C. Preston Sellers, formerly an elder of the Calvary Church, Bridgeton, N. J., has been installed as an elder in the Ft.

Lauderdale Church, and Albert Bosman and John G. Stephenson have been installed as deacons. The Orthodox Christian School Association of Ft. Lauderdale has been incorporated, and has applied for membership in the National Union. A fellowship supper, sponsored by the Golden Hour Circle, was held on May 5.

Carson, N. D.: The Rev. Henry P. Tavares, pastor of the Carson church, was Baccalaureate speaker at the Carson and Leith High Schools.

Volga, S. D.: Benevolence giving at Calvary Church during the past fiscal year approximated 50 per cent of the total budget and was the highest in the church's history. The Sunday school has undertaken to raise \$25. per month for foreign missions, the cost of supporting one missionary child. This is over and above regular commitments.

Bend, Oreg.: The Westminster Church has undertaken to conduct two vacation Bible schools this year, the second being in the community of

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*The catholic or universal church,
which is invisible, consists of the whole
number of the elect, that have been,
are, or shall be gathered into one, under
Christ the Head thereof; and is the
spouse, the body, the fulness of Him
that filleth all in all.*

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Juvenile Delinquency

THE latter part of June a Conference was held in Washington to consider the problem of juvenile delinquency. The conference was called by Mrs. Hobby, Secretary of Health, Education and Welfare in the government. It was attended by leaders of religious groups, as well as by representatives of police and welfare organizations.

Secretary Hobby, addressing the conference, emphasized the need for spiritual values to determine the course of life. Another speaker pointed to the apathy among adults as an effective way of confusing and destroying the coming generation.

There is no simple solution to the problem of young people who misbehave. But it can certainly be said that the problem springs from the lack of a sense of responsibility on the part of the individual young person, and it can be said further that this lack of a sense of responsibility arises from a deficiency in the home training.

Juvenile delinquents do not suddenly come to be at the age of ten or twelve or eighteen. It has been said that a child's basic character is largely molded before the child is even ten years old. And it is in the home that this molding, whatever it be, takes place. The Sunday school (or lack of it), the church (or lack of it), and the day school all have a part in the development of the child, but it is in the home that a sense of responsibility, of moral courage, must be implanted and nourished. And when juvenile delinquents appear, the primary responsibility must be laid at the door of the home.

Neither has juvenile delinquency suddenly come to be in our day. It may be more prominent in our society, and more subject to study now than formerly, but it is not new. It is as old as the first child born on earth, who was himself a "delinquent" because of the sin of his parents. And all mankind descending from those first parents, sinned in them and fell with them in that first transgression. And as a result we are all by nature children of wrath.

Juvenile delinquency is but one more manifestation of the corruption which afflicts mankind, one more evidence of the fact that "faith in human goodness" is not a principle on which we can safely act.

But this being true, it also follows that the only real answer to the condition is through effectively dealing with its basic cause. That cause is sin. And the only way of dealing with sin is by presenting the wretchedness of sin and its consequences, and the glory of the Saviour and His grace.

In the Christian home, where there is regular Bible reading, catechism instruction, church attendance, family worship and prayer, the child will normally develop in an awareness of Christian truth as it relates to sin and grace. A sense of responsibility to God, to the parents, and to a course of righteousness should issue from such a home life and experience. That it does not always do so must be granted, but the exceptions are not frequent.

In the non-Christian home there is no real solution to the problem. The concepts of social and moral conformity or acceptability provide a certain measure of restraint, but there is no real and solid foundation for the way of righteousness, for moral courage, and resistance to the strong pressure of the modern world. In some cases the result is a police problem which must be handled as a police problem. Community efforts at youth guidance undoubtedly have some results, and the government study of the problem may produce valuable information.

But apart from a willing submission to Jesus Christ as Saviour and as Lord there is no final answer to the problem of either juvenile or adult delinquency.

We live in a divided world. The division is not between East and West, nor between groups separated on national and racial bases. The division is between sinners who know not God, and sinners who rejoice in His saving and sanctifying grace. A vital Christian faith is necessary to that righteousness which exalteth the individual, the family, the nation.

L. W. S.

may quote in brief, that church court made the following rulings:

1. This court rules that it cannot accept or hear any further arguments or references based on the Auburn Affirmation . . .
2. This court rules that it cannot accept or hear any further arguments or inferences against the Board of Foreign Missions of the Presbyterian Church in the U.S.A.
3. . . .
4. This court rules that it cannot accept or regard any arguments questioning the legality or validity of the mandate of the General Assembly . . .

I would find it difficult to believe that such rulings were made by any court, much less a church court, if I had not been there and heard them with my own ears.

This simply meant that certain charges were brought against Dr. Machen in court, and then he was promptly forbidden to show evidence that those charges were either false or unjust. Suppose you were brought into court, charged with murder. Suppose also that you had four lines of evidence or argument to prove that you were innocent. How would you feel if before the trial was half over, the court ruled that no reference could be made to any of those four lines of evidence? There were of course many objections to these rulings during the trial. But the Moderator, Dr. Culp, who by the way was a signer of the Auburn Affirmation, always over-ruled these objections. I can hear him yet: to each objection raised by Dr. Machen's lawyer, the gavel would come down sharply on the desk, and a monotonous voice would say, "Objection over-ruled." It was like an old refrain with many repetitions. It gives one an awful feeling in the pit of the stomach when you see in action an absolute rule that is so moronic. These rulings of course gave the Prosecution undisputed opportunity to keep reiterating that there was nothing doctrinal in the case and that the church was perfectly orthodox.

When the court persisted in refusing to hear the evidence against either the church boards or the decrees of the Assemblies the defense for Dr. Machen summed up the case by stating that the defendant was precluded from
(See "Churchill," p. 134)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XXI

Glorification I

GLORIFICATION is the final phase of the application of redemption. It is that which brings to completion the process which begins in effectual calling. Indeed it is the completion of the whole process of redemption. For glorification means the attainment of the goal to which the elect of God were predestinated in the eternal purpose of the Father and it involves the consummation of the redemption secured and procured by the vicarious work of Christ. But when does glorification take place?

It is here that we need to appreciate what glorification really is and how it is to be realized. Glorification does not refer to the blessedness upon which the spirits of believers enter at death. It is true that then the saints, as respects their disembodied spirits, are made perfect in holiness and pass immediately into the presence of the Lord Christ. To be absent from the body is to be present with the Lord (cf. II Cor. 5:8). Presence with Christ in his state of glory cannot consist with any of the defilements of sin—the spirits of departed saints are "the spirits of just men made perfect" (Heb. 12:23). The Shorter Catechism sums up the truth when it says: "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory: and their bodies, being still united to Christ, do rest in their graves till the resurrection." Yet, however glorious is the transformation of the people of God at death and however much they may be disposed to say with the apostle that to depart and to be with Christ is far better (cf. Phil. 1:23), this is not their glorification. It is not the goal of the believer's hope and expectation. The redemption which Christ has secured for his people is redemption not only from sin but also from all its consequences. Death is the wages of sin and the death of believers does not deliver them from death. The last enemy, death, has not yet been destroyed; it has not yet been swallowed up in victory. Hence glorification has in view the destruction of death itself. It is to dishonor Christ

and to undermine the nature of the Christian hope to substitute the blessedness upon which believers enter at death for the glory that is to be revealed when "this corruptible will put on incorruption and this mortal will put on immortality" (I Cor. 15:54). Preoccupation with the event of death indicates a deflection of faith, of love, and of hope. We who have the firstfruits of the Spirit "groan within ourselves," the apostle reminds us, "waiting for the adoption, the redemption of our body" (Rom. 8:23). That is the glorification. It is the complete and final redemption of the whole person when in the integrity of body and spirit the people of God will be conformed to the image of the risen, exalted, and glorified Redeemer, when the very body of their humiliation will be conformed to the body of Christ's glory (cf. Phil. 3:21). God is not the God of the dead but of the living and therefore nothing short of resurrection to the full enjoyment of God can constitute the glory to which the living God will lead his redeemed. Christ is the firstbegotten from the dead, the firstfruits of them that have fallen asleep; he is the first-born among many brethren.

This truth that glorification must wait for the resurrection of the body advises us that glorification is something upon which all the people of God will enter *together* at the same identical point in time. There is no priority for one above another. In this respect it radically differs from death and the glory with Christ upon which saints enter on that event. Each saint of God who dies has his own appointed season and therefore his own time to depart and be with Christ. We can see that this event is highly individualized. But it is not so with glorification. One will not have any advantage over another—all together will be glorified with Christ.

The New Testament lays peculiar stress upon this fact. We might think it unnecessary to accent it. We might say: the important truth is that all will be glorified and all else is of little significance. It is not so. The apostle Paul found it necessary to inform, or
(See "Murray," p. 134)

Murray

(Continued from p. 131)

perhaps remind, the Thessalonian believers that even those who will not die but be living at the advent of the Lord will not have any advantage over those who died, "because," he says, "the Lord himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first." And so the living and the resurrected dead, who died in Christ, will *together* be snatched up to meet the Lord in the air (I Thess. 4:16,17). Again, the same apostle says: "Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed" (I Cor. 15:51,52). Glorification, then, is the instantaneous change that will take place for the whole company of the redeemed when Christ will come again the second time without sin unto salvation and will descend from heaven with the shout of triumph over the last enemy. "Then will come to pass the saying that is written, death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" (I Cor. 15:54,55).

There is much for our instruction in this fact that the final act of the application of redemption is one that affects all alike at the same moment of time in the final accomplishment of God's redemptive design. It is as a body that the whole company of the redeemed will be glorified. This is highly consonant with all that of which glorification is the consummation. It is union with Christ that binds together all the phases of redemptive love and grace. It was in Christ the people of God were chosen before the foundation of the world. It was in Christ they were redeemed by his blood—he loved the church and gave himself for it. The people of God were quickened *together* with Christ, and raised up *together* and made to sit *together* in the heavenlies in Christ Jesus (cf. Eph. 5:25; 2:5,6). Christ wrought redemption with the design "that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5:27). When heaven's design

will reach its grand finale, Christ will come again in the glory of his Father. He will also come in his own glory—it will be "the appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:13). But this will also be the revelation of the sons of God (Rom. 8:19). There will be a perfect coincidence of the revelation of the Father's glory, of the revelation of the glory of Christ, and of the liberty of the glory of the children of God. The glorification of the elect will coincide with the final act of the Father in the exaltation and glorification of the Son. "But if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). There is heavenly congruity here, and it is congruity which exemplifies the marvel of divine love, wisdom, and power as it also vindicates the glory of God. "The Lord alone shall be exalted in that day" (Isa. 2:11).

Churchill

(Continued from p. 131)

offering the defense to which he was entitled by the Constitution of the Church, that he does not find himself able to present a case which would not include those facts and arguments which had been ruled out of court.

On March 29, 1935, Dr. Machen was found guilty and ordered suspended from the ministry of the Presbyterian Church in the U.S.A., but it was recommended that the sentence take effect only after appeal to the higher courts had been heard.

I have been wanting to interject a note for some time. Perhaps this is a good place. It is about the word 'liberal.' Dr. Machen used to say that we gave the modernists a bully good name when we called them liberals. It is indeed a fine name when rightly used. But that the modernists often dishonor the name is nowhere more evident than in the mandates, prosecutions and trials of that period. It teaches us the lesson which all the world should be careful to learn, that when a man is liberal concerning things which are sacred and holy, he is not a true liberal in other areas of life. This gives us needed insight about the term 'liberal' as it is used or misused today. It may help to explain why a so-called

conservative is often more liberal than the so-called liberal. It should also help us to see why many who are called liberals today are found to be 'fellow travellers' with such tyrannical systems as Communism.

Let us not delude ourselves. When a man rejects the absolute authority of God's Word he inevitably embraces other absolutes which are of an infinitely lower order. There is only *one* absolute authority which instead of destroying human freedom, guarantees it to all men. That one supreme authority is none other than the Holy Spirit speaking to us in the Scriptures. Here is the Magna Carta of liberty: Here is the Holy Fountain, the streams whereof make glad not only the city of God, but also the commonwealth of nations. The importance of maintaining this charter of liberty, of keeping pure this fountain cannot be overestimated.

Let us here learn again the lesson of the Reformation. It is that the *truth* of God's Word and the *authority* of God's Word cannot be separated. When men imagine that they can preach the truth of the Scriptures without standing for the supreme authority of the Scriptures, the sun begins to go down and many kinds of darkness come to abide.

After the Machen trial was over and we were leaving the church, I overheard two men—half in jest and half in earnest—say that such a trial could never take place in the civil courts. I have often thought of that chance remark and I want to speak of it now. I think this remark, made probably by nonChristian men, expresses a feeling which is in the minds of many today. I mean the sense of security and righteousness in the nation, even if the church should be apostate. But this is surely a false security. If a man is denied justice in the courts of the church, how long will justice prevail in civil affairs? The church is the 'salt of the earth,' the spiritual teacher and example of the state. Does not history teach us that before a state is destroyed, its altars must first be polluted? What if it is true today, as it was in Israel of old, that as goes the church, so goes the Nation? Jesus would put it this way—"If these things are done in the green tree, what shall be done in the dry?"

Dr. Machen, on trial for his eccle-

August 16, 1954

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Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of His Spirit, according to His will, with understanding, reverence, humility, fervency, faith, love and perseverance; and, if vocal, in a known tongue.

Westminster Confession XXI. 3

J. Gresham Machen
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Presbyterianism

THE World Alliance of Reformed Churches Holding the Presbyterian System met in its 17th General Council on the Princeton Seminary campus the last few days of July and the first few days of August. Some 400 delegates from all over the world attended the ten-day session.

Since the Alliance claims to represent World Presbyterianism, all of its activities are of interest. One minor action taken this year, however, seems to deserve special attention because, while minor, it was perhaps as revealing as any.

The organization voted to change its name from "... holding the Presbyterian System," to "... holding the Presbyterian *Order*." The term "Order" as used in this connection has reference to the form of church government. This became clear in the discussion of the change when the first suggestion was to use the word "polity." But, said Dr. John Mackay, that sounded too much like "politics." So the group settled on the word "Order."

The chief advocate for some change in the name at this point was Dr. T. F. Torrance of Scotland, Professor of church dogmatics at New College, Edinburgh. Dr. Torrance argued that the word "system" was a very "un-Reformed" word, and that it did not appear in the writings of John Calvin or in the Bible.

On the other hand, the use of the word "Order," placing the emphasis as it does on church government rather than on theology, indicates that what characterizes the member bodies is not a common theology, a common commitment to the doctrines of Scripture as they were reformulated by Calvin and expressed in the Reformed Confessions, but rather simply the fact that these member churches practice a representative form of church government—elders, sessions, presbyteries and synods, as against the episcopal form, or the congregational form, or the hierarchical form.

This development is not strange. One of the chief speakers at the Alliance meeting was Dr. Henry P. VanDusen, Presbyterian U.S.A. minister and President of Union Seminary in New York, who has on frequent occasions indicated his disagreement with

essential elements of Presbyterian doctrine. And among the "Presbyterians" represented at this Council were many who do not adhere to historic Christianity in the Calvinistic mold.

However, another reason for the change of emphasis from doctrine to government may be assumed. This is the fact that the Alliance is really now not much more than a handmaid for the World Council of Churches. Many of the delegates to the Alliance meetings will go on to the Evanston Assembly to participate as leaders in its activities.

But the World Council is interested in promoting the fellowship and, if the way should ever be clear, the reunion of the segments of Protestantism. In this "ecumenical" atmosphere, there is no place for emphasis on the distinctive doctrines of a particular section of Protestantism. Stress on Presbyterian doctrine, in orthodox terms, would work against, not for, the aims of the World Council. And these men are chiefly interested in the ecumenical ideal of the World Council.

In just these terms, Dr. John Baillie, President of New College, Edinburgh, declared that a "heightened confessional self-consciousness" among Christians was retarding the prospects of rapprochement. Or, in other words, "There is no hope of reunion" until the "partial nature" of each tradition's cherished insight is admitted by its followers.

The significant feature of this whole development is the loss of authority. Historically people held Presbyterianism because that was what was taught in the authoritative book, the Bible. But the "authority" of the Bible has given way to the authority of experience and the values of expediency, and so Presbyterianism as a system of doctrine coupled with a system of church government need no longer be maintained.

This is the significance of the Alliance meeting this year. If the Reformed Faith, the system of doctrine taught in Scripture, is to be maintained and proclaimed in today's world, it will have to be through bodies other than those content with the position of the World Presbyterian Alliance.

L. W. S.

The Application of Redemption

By JOHN MURRAY

LESSON XXII

Glorification II

GLORIFICATION is an event which will affect all the people of God together at the same point of time in the realization of God's redemptive purpose. It will bring to final fruition the purpose and grace which was given in Christ Jesus before times eternal (*cf.* II. Tim. 1:9). These truths respecting the glorification of the people of God are complementary to other tenets of the Christian hope.

1. Glorification is associated and bound up with the coming of Christ in glory. The advent of Christ visibly, publicly, and gloriously does not appeal to a great many people who profess the name of Christ. It appears to them to be too naive for the more advanced and mature perspective of present-day Christians. This attitude is quite akin to that of which Peter warned his readers: "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (II Pet. 3: 3,4). It is the same kind of unbelief which entertains doubt respecting the virgin birth of our Lord or denies the substitutionary atonement or spurns the thought of our Lord's bodily and physical resurrection which can be indifferently to the glorious advent of our Lord on the clouds of heaven. And this unbelief becomes peculiarly aggravated when it scorns the very idea of a return of the Lord bodily, visibly, publicly. If that conviction and hope do not stand at the centre of our perspective for the future, it is because the barest outlines of our frame of thought are destitute of Christian character. The hope of the believer is centred in the coming of the Saviour again the second time without sin unto salvation. Paul calls this "the blessed hope and the appearing of the glory of the great God and our Saviour Christ Jesus" (Titus 2:13). The believer who knows him whom he has believed and loves him whom he has not seen says, "Amen, come Lord Jesus" (Rev. 22:

20). So indispensable is the coming of the Lord to the hope of glory that glorification for the believer has no meaning without the manifestation of Christ's glory. Glorification is glorification with Christ. Remove the latter and we have robbed the glorification of believers of the one thing that enables them to look forward to this event with confidence, with joy unspeakable and full of glory. "But rejoice," Peter wrote, "inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:13).

2. The glorification of believers is associated and bound up with the renewal of creation. It is not only be-

WITH this article Professor Murray concludes the series of lessons in this "Home Study Course." We sincerely appreciate the kindness of Professor Murray, in the midst of his busy teaching schedule, in preparing these excellent articles, and making them available to us.

Though this series is concluded, Professor Murray's name will not disappear from our pages. In fact, he is scheduled to participate in the discussion concerning the proposed revision of the Form of Government of The Orthodox Presbyterian Church, and an article by him on a phase of that discussion has already been submitted.

lievers who are to be delivered from the bondage of corruption but the creation itself also. "The creation was made subject to vanity, not willingly, but by reason of him who subjected it" (Rom. 8:20). But "the creation itself also will be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:21). And when will this glory of creation be accomplished? Paul leaves us in no doubt. He tells us expressly that the terminus of the groaning and travailing of creation, groaning and travailing because of the bondage of corruption, is nothing other than "the adoption, the redemption of our body" (Rom. 8:23). This is just saying that not only do believers wait for the resurrection as that which will bring the liberty of their glory but the creation itself is also waiting for this same event. And

that for which it is waiting is that in which it will share, namely, "the liberty of the glory of the children of God." This is Paul's way of expressing the same truth which is elsewhere described as the new heavens and the new earth. In Peter's words, "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). And Peter associates that cosmic regeneration with that which believers look for and hasten, "the coming of the day of God, on account of which the heavens being on fire shall be dissolved and the elements being burned up shall melt" (II Pet. 3:12).

When we think of glorification, then, it is no narrow perspective that we entertain. It is a renewed cosmos, new heavens and new earth, that we must think of as the context of the believers' glory, a cosmos delivered from all the consequences of sin, in which there will be no more curse but in which righteousness will have complete possession and undisturbed habitation. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads" (Rev. 22:3,4).

One of the heresies which has afflicted the Christian church and has been successful in polluting the stream of Christian thought from the first century of our era to the present is the heresy of regarding matter, that is, material substance, as the source of evil. It has appeared in numerous forms. The apostles had to combat it in their day and the evidence of this appears quite plainly in the New Testament, especially in the epistles. John, for example, had to combat it in the peculiarly aggravated form of denying the reality of Christ's body as one of flesh. And so he had to write: "Many false prophets are gone out into the world. In this ye know the Spirit of God: every spirit that confesseth Jesus Christ as come in the flesh is of God, and every spirit that confesseth not Jesus is not of God" (I John 4:1-3). The meaning of this is that the confession of Christ Jesus is confession to the effect that he came in flesh and the

denial of this is flatly a denial of Jesus. In reference to that heresy the test of orthodoxy was to confess the flesh of Jesus, that is to say that he came with a material, fleshly body.

Another form in which this heresy appeared is to regard salvation as consisting in the emancipation of the soul or spirit of man from the impediments and entanglements of association with the body. Salvation and sanctification progress to the extent to which the immaterial soul overcomes the degrading influences emanating from the material and fleshly. This conception can be made to appear very beautiful and "spiritual," but it is just "beautiful paganism." It is a straight thrust at the biblical doctrine that God created man with body and soul and that he was very good. It is also aimed at the biblical doctrine of sin which teaches that sin has its origin and seat in the spirit of man, not in the material and fleshly.

This heresy has appeared in a very subtle form in connection with the subject of glorification. The direction it has taken in this case is to play on the chord of the immortality of the soul. This seems a very innocent and proper emphasis and, of course, there is some truth in the contention that the soul is immortal. But whenever the focus of interest and emphasis becomes the immortality of the soul, then there is a grave deflection from the biblical doctrine of immortal life and bliss. The biblical doctrine of "immortality," if we may use that term, is the doctrine of *glorification*. And glorification is resurrection. Without resurrection of the body from the grave and the restoration of human nature to its completeness after the pattern of Christ's resurrection on the third day and according to the likeness of the glorified human nature in which he will appear on the clouds of heaven with great power and glory there is no glorification. It is not the vague sentimentality and idealism so characteristic of those whose interest is merely the immortality of the soul. Here we have the concreteness and realism of the Christian hope epitomized in the resurrection to life everlasting and signalized by the descent of Christ from heaven with the voice of the archangel and the trumpet of God.

In like manner the Christian's hope is not indifferent to the material universe around us, the cosmos of God's

creation. It was subjected to vanity not willingly; it was cursed for man's sin; it was marred by human apostasy. But it is going to be delivered from the bondage of corruption, and its deliverance will be coincident with the consummation of God's people's redemption. The two are not only coincident as events but they are correlative in hope. Glorification has cosmic proportions. "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). "Then the end, when he delivers over the kingdom to God and the Father" and "God will be all in all" (I Cor. 15:24,28).

Mahaffy

(Continued from p. 146)

water in the name of Mary will thus gain entrance to heaven! My explanation of that verse and of other teachings of the Bible did not seem to satisfy or convince him.

And so I said, I want to ask you a question. Do you mean to tell me that on the basis of your teaching, if a Mohammedan, here in the market of Senafe, a man who does not believe that Jesus Christ is the Son of God, the second Person of the Trinity, a man who has no saving faith in Jesus Christ, a man who does not believe the Bible, the Word of God, a Mohammedan who believes in the prophet Mohammed, if he should take a glass of water and go down here in the market and give it to some poor person in the name of Peter, or Paul, or Mary, or one of the disciples—do you mean that he, by that very act, in spite of the fact that he is a Moslem, will gain entrance to heaven? And he answered, Yes, he will. And that is the faith of many of these people. They believe that we cannot gain entrance into heaven except by way of a multitude of mediators who stand between us and God.

Whosoever shall call upon the name of the Lord shall be saved. These people are not calling upon the name of the Lord. The glory that is due to our Lord and Saviour Jesus Christ, the glory that is due to our sovereign, holy God, is taken from Him by the Mohammedans and given to Allah and given to their prophet Mohammed. The glory that is due to the Lord Jesus Christ is taken from Him by the Coptic

people and given to Gabriel, Mary, Michael and many others.

God has told us in His word, Thou shalt have no other Gods before me. The Mohammedans have put the idol Allah in the place of God. The so-called "Christians" have placed many other saviours and gods in the place of the holy and triune God. Our Lord has commanded, Thou shalt not make unto thee any graven images, thou shalt not bow down thyself to them nor serve them. And yet every day the Coptic people are bowing down to the form of the cross, kissing it, touching their heads and their mouths to the cross. They bow down to the church, and kiss the door of the church. They bow down to the ark. The Coptic religion is in many respects copied from the Old Testament forms. Every church is built in the form of the Old Testament temple. In the midst of the church, in the holy of holies, is a wooden box which they call the ark, supposed to be a replica of the ark of Moses. They bow down to this ark, they worship this ark, they offer prayers to this ark. In fact the ark has taken on such importance among the Coptic people of Eritrea, that there can be no church, unless there is an ark, and there can be no worship unless that ark has been consecrated by the chief priest of the area.

It wasn't many decades ago that a nomadic tribe that lived in the northern part of Eritrea became Mohammedan. They left the Coptic religion and became Mohammedan for the simple reason that they had lost their ark. In time of war the priest had hidden the ark in a cave. And after the war he came back to retrieve the ark, and found that the termites had consumed it. The people no longer had an ark, they could not worship, there was a shortage of priests in the area and it was too difficult to get to the chief priest and get another ark consecrated, and so the tribe became Mohammedan, and it is still Mohammedan today.

For people such as these we have the gospel to proclaim. Whosoever shall call upon the name of the Lord shall be saved. Many times in Eritrea, Ghinda, Senafe, Adi Caieh, where we have the opportunity of preaching the Word of God I have sought to the best of my ability to proclaim to them the message of God's Word, I have told them that salvation is by the grace of God alone. We are justified by faith