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### This we believe : messages as given over the Bible Institute Hour

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A black and white photograph of a hand holding a lit torch. The torch is ornate with a decorative handle and a fluted top. The flame is bright and rises into the dark background. The hand is positioned in the lower right quadrant, gripping the handle.

this we  
**BELIEVE**.....

*"In times of severe crisis, a re-affirmation of the great cardinal doctrines of the Word of God, upon which Biola (The Bible Institute of Los Angeles, Inc.) has been founded, and which eternal verities are taught to our 1,000 students daily"*  
—S. H. Sutherland, President

*messages as given over*  
**THE BIBLE INSTITUTE HOUR . LOS ANGELES 17, CALIFORNIA**



INTRODUCTION  
by S. H. Sutherland, *President*



The series of messages contained in this booklet was presented on the Bible Institute Hour broadcast. They have been prepared and delivered by members of the faculties of BIOLA College and Talbot Theological Seminary. They are not designed primarily to be doctrinal dissertations in any sense of the word but rather a declaration of the convictions of the men, individually and collectively, concerning the great doctrines of historic Christianity.

The authors were asked to prepare the messages as a personal testimony of their own heart convictions and not as a compendium of doctrinal truth. Because of the fact that so many of the men are not theologically trained on a graduate level, perhaps the approach in any given instance may be somewhat different from that of a theologian. We trust, however, that what is written will bring spiritual blessing to the heart of each reader.

These men are all experts in their respective fields. Indeed, they all have their earned doctorates from outstanding institutions of higher learning throughout the country. It is refreshing to know that although their areas of study have varied greatly yet there is a common bond of fellowship in each one's having accepted Jesus Christ as his own personal Savior and in their being able to present a united testimony on the theme, "This We Believe."

# *This We Believe*

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This We Believe

## The Bible, The Word of God

by James H. Christian, Th.D.

Dean of the College; Professor  
of Church History-Seminary

THE BIBLE is the Word of God! This is the declaration of the apostle Paul in II Timothy 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

When I entered theological seminary to prepare for Christian service, I believed this verse implicitly. However, during the first year, my faith was shaken by one of my respected and learned professors. It was his contention that the Bible is the Word of God but that it is not all the inspired Word of God. He believed that the great truths of the Bible were inspired, but that surrounding these great truths were details supplied by the writers of Scripture which were not inspired by God. These details surrounding the great truths might, in fact, be quite erroneous. Instinctively I jumped emotionally to a defense of my cherished belief in the complete inspiration of the Word of God, but I found that emotion and simple conviction were not enough, for the arguments which the professor used were themselves convicting and evidenced considerable thinking. Moreover, I was struck by the fact that at the beginning of this particular lecture, he had stated that he once believed that every word in the Bible was inspired, but that through study he had changed his opinions to his present position.

As I thought through the matter that

day the conviction grew upon me that I must settle this question to my own complete satisfaction once and for all. At that time I had not read John Lea's *The Book of Books and its Wonderful Story*, but I believed what he said in the first sentence: "The foundation upon which Christianity is based is that the Bible is true, that it is God's revelation to man concerning matters which are of supreme importance in relation to human destiny, and that it is the only reliable source of information in this respect." I reasoned that through my study I would decide that the Bible is completely the Word of God or it is not. If it is, I would continue to prepare for Christian service. If it is not, I would leave the seminary at once, for there was no use in spending my time preparing to teach or to preach something of which I could not be sure.

In my distress I conveyed my feelings to some of my fellow students. They frankly said that I was laying too much importance upon too small a matter. What difference did it make whether the entire Bible is the Word of God or whether the great truths only of the Bible are inspired? Are not the great truths enough to save men? My reply was that they are not. If man is to be the judge of what the great truths of the Bible are, man might lay emphasis upon things which are not great truths. Perhaps even the greatest doctrine of the Bible in our eyes, the atonement through Jesus Christ, might not be one of these great

truths. Perhaps the writers of the New Testament had misinterpreted the meaning of Christ's life, and we might be misplacing our faith. Perhaps after all the liberal is right when he declares that salvation is not through the vicarious atonement of Jesus Christ but rather through the keeping of the Sermon on the Mount. No! This was not enough. Either the Bible is the Word of God or it is not. Even my own Christian experience rested in the balance, and I declared that if the Bible were not the Word of God, then I would turn my back upon Christianity itself and would "eat, drink, and be merry, for tomorrow we die."

To settle this question I turned to the Word of God and for two days gave it my almost undivided attention to answer this most crucial question. As I looked, I saw these things.

First, the Bible has within it no real contradictions. Those which my professor had pointed out were seeming contradictions; a careful consideration of them revealed that they were apparent; they were not real. The explanations were there if one only took the time to look.

Then, I considered the remarkable unity of the Book and its agreement with itself throughout. Here was a Book written over a period of some sixteen hundred years by about thirty-six to forty different people, written in three different languages, in six different countries. Few of the writers knew each other. Advances in knowledge were being made constantly. How could the writings of different periods, the productions of Jews and Gentiles, kings and commoners, priests and laymen, prophets and politicians, academicians and academically untrained, and physicians and publicans be put together in a single volume and have no real contradiction even in science, history and psychology within them? The only answer was that God the Holy Spirit was the Author of this book, and that every word of it was divinely inspired without exception. By way of contrast, and to strengthen

this conviction, was the fact that books by human authors often contradict each other and in the technical fields are soon superseded by more modern books which often directly contradict earlier accepted facts and truths.

Next, I considered its remarkable preservation. It is the oldest book in the world and most frequently attacked, yet it has been preserved. There was a time when the Book almost disappeared from the face of the world; apparently only one copy existed, but God protected that one copy and brought it to light again. Read the story for yourself in II Kings 22! One other instance of the Bible's remarkable preservation may be noted. In 303 A.D. the emperor Diocletian issued the order that all copies of the Bible were to be destroyed. But — the order failed to accomplish its end. The Bible was not destroyed! Today the Bible faces the greatest attack of its entire history, an attack by enemies and so-called friends alike, but still it is the world's best seller. The preservation of the Bible may be attributed to one thing only; it is the Word of God. Some of the greatest writings in the world have disappeared under the impartial hand of time and history; the Word of God alone has remained.

Fourth, I considered the prophecies of the Book. I found that each one that has been fulfilled has been so in exact accord in every detail as originally set forth. These prophecies often were made centuries before the time that they were fulfilled. They were fulfilled by people who in accomplishing them did not even know that they were fulfilling a prophecy. They were sometimes fulfilled by people who were opposed to God's plan and who would not have fulfilled it if they had known what they were doing and had been left to their own discretion. The prophecies themselves were made by people who did not themselves sometimes understand what they were prophesying, though some have said that they made astute political guesses because they were students of governmental

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## THE WORD OF GOD (cont.)

policies. See I Peter 1:10, 11. One such prophecy will suffice. In Isaiah 44:28-45:13 the prophet declared that there would arise a heathen man named Cyrus who would destroy the Babylonian Empire and return the Jews to their land. When he prophesied, the Jews were not in captivity, the Persian Empire did not exist, and the king was not yet born. One hundred and five years later Jeremiah prophesied in chapter 25:8-14 that the Jews would be in captivity for seventy years and that at the end of that period the Babylonian nation would fall. 175 years after the first prophecy and seventy years after the second, both were fulfilled as recorded in Ezra 1. Nobody but God could have made a prophecy like this and have fulfilled it. Yet, this is only typical of dozens within the Word of God.

I turned away from my study convinced that this Book does not contain the Word of God but that it is the Word of God. I turned away convinced that not only the great truths but also

the little ones and the details as well, were inspired by God the Holy Spirit. I turned away from the study convinced by the Word itself that every word is God-breathed as Paul states in II Timothy 3:16.

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor,  
Old hammers worn with beating years of time.  
'How many anvils have you had,' said I,  
'To wear and batter all these hammers so?'  
'Just one,' said he, and then with twinkling eye,  
'The anvils wear the hammers out you know.'  
'And so,' I thought, 'The Anvil of God's Word  
For ages skeptic blows have beat upon,  
Yet, though the noise of falling blows was heard,  
The Anvil is unharmed, the hammers GONE.'



This We Believe

## The Trinity

by Robert L. Saucy, Th.D.

Professor English Bible and  
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Talbot Theological Seminary

“AS LONG AS YOU have sincere faith toward God that is all that matters.” Such reasoning is common among religious peoples of the world, even among professing Christians. This thinking is undoubtedly based upon the belief that all are worshipping the same God. But it is precisely the nature of the true Christian's God which makes Christianity unique

among the religions of mankind. It is only the revealed God of the Christian who is the Triune God.

The fathers of the infant church struggled with the concept of the God of the Scriptures, seeking to formulate, accurately, the truth concerning the Trinity in the face of heretical thinking. Some erred on the one hand declaring the Father, Son and Holy

Spirit were only successive manifestations of a uni-personal God. On the other hand, there were attempts to downgrade either the Son or the Spirit from positions as persons within the Godhead. A few even thought in terms of tri-theism. The truth was hammered out through controversy until — with the Nicene Creed of A.D. 325, plus the added statement at Constantinople concerning the Holy Spirit in 381 — there emerged the doctrine of three divine persons of one substance. The Athanasian Creed of the fifth century spells out the doctrine which has become the standard of the church declaring at one point, “So the Father is God; the Son is God, and the Holy Ghost is God. And yet there are not three Gods but one God.” This we believe not because it is a creed of the church, but because it expresses concisely, although in general terms, the mystery of the Triune God of the Scriptures.

We believe in the Triune God because this is the God who has revealed Himself in the Word of God. The Trinity is obviously not the God of man's reason, for he can but feebly comprehend such a God even with the aid of the illumination of the Holy Spirit. It was not until God revealed Himself as the Triune God that He was acknowledged as such, and it is in His revelation that we, too, must find the Triune God.

The Scriptures unfold the doctrine of the Trinity as the natural concurrence with the drama of redemption. Each person of the Godhead appears upon the stage of God's history of salvation to perform His function. It is therefore not until the coming of the Son and the later sending of the Holy Spirit, that the full doctrine is revealed.

The emphasis in the Old Testament is upon the unity of God. “Hear, O Israel: The Lord our God is one Lord” (Deut. 6:4). However, there are indications of a plurality within the Godhead even here. The name of God is a plural form. Plural pronouns are used of God, such as when He declares, “Let us make man in our image” (Gen. 1:26). Also the angel of Jehovah appears to

men on earth as God distinct from God in heaven. But these pointers awaited the additional revelation of the New Testament for their understanding, somewhat as boulders in the night shadows await the light of day for their recognition.

With the unfolding of the plan of redemption, the second person reveals Himself as God. “. . . He that hath seen me hath seen the Father” (Jn. 14:9). “. . . Ye believe in God, believe also in me” (Jn. 14:1). The inspired testimony to His person is unanimous. Besides the conclusive evidence of His Deity in His works He is specifically called “God blessed forever,” (Rom. 9:5). Luke mentions Him as God who purchased the church with his own blood (Acts 20:28), while the writer to the Hebrews records the Father declaring the throne of His Son by the name, “God” (Heb. 1:8).

The revelation of the coming of the Holy Spirit brings the third personality of the Triune God. Our Lord foretold the Spirit's coming as another Comforter whom He would send from the Father. His language indicates that the Spirit was to be a Comforter of the same kind as Himself when He was upon the earth, a personal, divine Being. The Spirit is then plainly revealed as God against whom Ananias and Saphira sinned in Acts chapter five.

There are then three persons called God. But they are not successive manifestations of a one personal God, for all three are revealed as distinct persons when they are mentioned together. In our Lord's promise of the Spirit, He declares, “But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (Jn. 15:26). Again at the baptism of Christ they appear as distinct persons, the Father in the voice from heaven, the Spirit in the form of a dove and the Incarnate Son (Matt. 3:16-17).

Thus there are three distinct persons

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## THE TRINITY (cont.)

in the Godhead, but these three are also set forth as One God. Hear the words of Christ as He explains to the inquiring scribe which is the greatest commandment of all. ". . . the first of all the commandments is, Hear, O Israel; the Lord our God is one Lord and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark 12:29, 30).

Perhaps the golden text of Biblical revelation concerning the doctrine of the Trinity is Christ's exhortation to baptize ". . . in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Here are all the persons united as equals having a single name. This expresses, completely, the doctrine of the Trinity, that is, three distinct, divine personalities forming a single personal divine Being.

But how can three be one and one be three? Anti-trinitarians rule out the Trinity as absurd on the basis of the mathematical impossibility. But we do not hold that God is one and three in the same sense. He is *one* as to His Being, but *three* as to His personality. We cannot fully comprehend such a God for there is nothing analogous to this in our experience. But perhaps it is most simply illustrated by the equi-

lateral triangle. The area enclosed is one and is not divided while the sides are three equals. Now assume for a moment that the enclosed area is the divine Being of the Godhead and each side is a separate manifestation of personality. There are thus three persons possessing the same undivided essence or substance of God.

The fact of incomprehensibility must never turn one from contemplating the doctrine of the Trinity. It was never revealed as a metaphysical proposition for speculative thought, but rather was addressed to life in the story of redemption. It is precisely here that the doctrine still speaks. To say that God is triune is to say that God is the God of redemption; to deny the Trinity is to deny redemption. Sinner, if you would come to God you must come through the work of the Triune God. So, also, the believer experiences this triune activity in his fellowship with God. We see God the Father through revelation in God the Son, and our hearts are kindled to worship and adoration by God the Holy Spirit. And yet our fellowship is with one supreme Being.

Thus the belief in the Trinity is the belief in the God incomprehensible, and yet the God who has revealed Himself to mankind in redeeming grace, whom to know is life eternal.



This We Believe

## *The Deity of Jesus Christ*

by William Bass, Ph.D.

Associate Professor of Philosophy

**I**S JESUS THE SON OF GOD? This question sometimes suggests to the modern mind a rather irrelevant mythical debate or, at best, a pleasant fairy story. An affirmative answer to that question is to express a fact which has vital

implications for every facet of contemporary life. One suspects that those who deny the Deity of the Lord Jesus are really fighting the problem of His Lordship. Actually the issue is not an intellectual one, but involves being rec-

onciled to God. However, the self-deceptive factor is not all that is involved in the denial of Christ's honored place. There is a natural resistance to the thought that a flesh and blood individual who shared the commonplaces of our lot could be God incarnate.

### *Evidence For the Deity of Christ*

Nevertheless, there is abundant evidence that He was no less than the eternal God when He walked the dusty roads of Judaea and the sparkling sands of Galilee. The lines of Biblical testimony are many. On a recent broadcast, Dr. M. R. DeHaan stated that the New Testament identifies Jesus with the Jehovah of the Old Testament. Dr. Adolph Saphir made the same identification many decades ago. In Isaiah 30:27 for example, the Christ who will return in judgment is none other than Jehovah. Christ claimed to be God. "I and my Father are one," He said. Those who met Him were persuaded that He was more than man. Peter confessed, "Thou art the Christ, the Son of the Living God." The Centurion insisted, "Truly, this was the Son of God." John used our Lord's miracles to prove that He was the Living Word who made all things — testifying to the verity of the prophecy that He was to be Immanuel — God with us. Indeed, upon whom could we expect the Spirit to descend as a dove and remain until He was able to impart Him to others? Only upon the One who was absolutely worthy. Further, the apostles understood that by His resurrection He was proved to be Lord, and the Son of God with power. Indeed, the book of Revelation pictures Christ as glorified and seated with the Father on His resplendent throne. He initiates the outpouring of wrath upon a sin cursed and rebellious earth in the final day prior to His second coming. Only the Son of God Himself could be "given all judgment."

If Jesus were God incarnate we should expect, in advance, that He would be regarded by the many as the greatest man who ever lived and His teachings as the clearest, most important, and most meaningful in the

history of the race. It would be antecedently probable that His life would be the most celebrated by subsequent literary effort, and His incarnation regarded as the great watershed of history. Of all human institutions, the one based upon His lengthened shadow should be the most persistent. Indeed, His existence and manner of life. His teachings and His Church have been the most uplifting and powerful forces in the subsequent history of the Western World. And within the Church, myriads and myriads of believers have testified that He has abundantly served as the Living God to their receptive hearts.

### *The Meaning Of The Deity Of Christ*

Theologians have expressed it as follows: Christ and the Father are of one essence. The New Testament puts it this way: "In Him was life and the life was the light of men." David wrote in the Psalms, "With Thee is the fountain of life. In Thy light shall we see light." This connects Christ with the very essence of Divinity. For the very designation of the Father as Jehovah makes use of a Hebrew root which denotes life. The Holy Spirit is called the Spirit of Life. The Lord Jesus then, shares a designation common to the persons of the Godhead. This means that the three personalities of the Godhead—the Father, Son, and Holy Spirit each share in the common life of God. Thus in the deepest sense possible, Jesus Christ may be said to be the only true and living God. He was that from eternity past, before the creation of things in heaven or things on earth, and will remain the same forever. Praise His name we share in that eternal life now.

By virtue of His Deity, He possesses all of the characteristics or attributes of God. Because of His Divine Life, He also shares the glory of God's dwelling in light. Thus He could be transfigured before the disciples and appear with such radiant splendor to John on Patmos. His truthfulness makes His Word as dependable as that of the Father. Hence He could frame and uphold the

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## THE DEITY OF CHRIST (cont.)

world by the Word of His power. In fact, He is the Living Word of Truth incarnate. The divine holiness was His in eternity and was manifest while He walked the earth. He was sinless in such a way that His enemies were reduced to the most ridiculous ways of finding fault with Him. He was perfect in the Biblical sense of maturity. He was guileless. There was absolutely no air of artificiality about the Lord. His wisdom, thoughts, and teachings were those of God Himself.

At the time of His earthly life, He was recognized as a Rabbi worthy of being tested by His enemies. He was able accurately to reduce the teachings of Judaism to its essentials and with confidence improve upon them. Some testified that no man ever spake as He spake. His disciples considered that they could go no place else and receive such words of eternal life. His power was and is omnipotent. He was able to still the waves and He is capable of smashing the kingdoms of this world at the proper time. The love of Christ is the very love of God which flows unreservedly from His being. A. W. Tozer has aptly said that God's love is "not something God has and which may grow or diminish or cease to be. His love is the way God is, and when He loves He is simply being Himself." Thus, Christ's love was an everlasting love. Christ's faithfulness is as sure as that of the Father. Even if we believe not, yet He abides faithful. He cannot deny Himself. This is an aspect of His life. The Lord Jesus is eternal as the Father is eternal. He is the same yesterday, today and forever.

### *The Implications Of The Deity Of Christ*

The implications of the Deity of Christ are staggering. Think what is involved for Christ personally because He is very God. Death did not, yea, could not keep Him prey. He arose triumphantly. Because He is the Son, He is heir to all of the riches of heaven and earth. The Son of God yes, and the sons of God possess all which the

Heavenly Father controls. Because He is the Son of God He is beloved of the Father. No such love could exist like the mutual love of the Father and Son except it be that of the Son for His Church. Because He is God, Jesus Christ is destined to rule the world.

Therefore He will hold steadfastly to His purpose and not be thwarted until He has set justice and righteousness in the earth. Every knee will some day bow to Him!

The implications of the Deity of Jesus Christ are delightful to the child of God, but fearful for the man who seeks to avoid His Lordship. To refuse Him after facing His claims, is to insult God and to refuse the love of the most worthy person in the universe. To live independently of Christ is to challenge Him to a test of wills and to try one's own sustenance of natural life to the uttermost. Specifically to sin against Christ is to incite the wrath of the God who will loose the seals of the wrath at the time of the end. To take His name in vain is to pervert one's highest ability namely, to glorify God. To omit Jesus Christ from your life is to have failed to live at all. If God is, and if Jesus Christ is God, and if man was made for fellowship with God then not to know Him is to live far short of life in its fullness.

To the Christian, the Deity of Christ is both delightful and awe-inspiring. We base our life, our hope, our all upon the death of the Son of God who loved us enough to die for us. This means that the entire meaning of any life has been changed. We begin our outlook with the most exalted God serving the meanest of creatures to the absolute uttermost. We cannot live like other men. Our understanding of Christ's death on our behalf makes this impossible. But further, our new life in Christ makes us akin to God the Son. We also are sons or children of God. We bear the same relationship to the Father as Christ does, and we are even indwelt by the same Spirit as that God-man. We are even to look like Him when we come with Him.

However, for now, we walk here below and He walks with us. Is not this beyond the fondest imaginations of the carnal man? God Himself walks with us day by day. It is true. He dwells within us by His Spirit. Our closest companion and friend is the God who appeared to the patriarchs in Ur and Bethel.

Since our Christ is God, let us be serious with an awe born of His holiness. Let us have confidence rooted in His power and faith which is anchored in His faithfulness. Let our efforts on His behalf be the Gospel of God which

is Jesus Christ crucified. To preach Him alone in His fulness and grace is all that we need or that He desires.

Of Jesus the Christ, the Son of the Ancient of Days, the King of the Jews and the God of heaven, let us say with David,

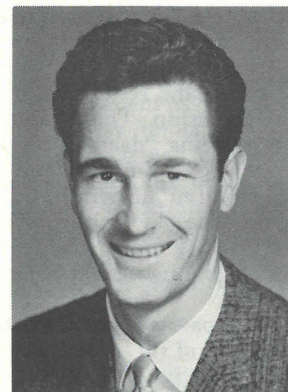
"Thine O Lord is the greatness and the power, and the Glory and the victory, and the majesty, for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

## This We Believe

# *The Death of Christ An Atonement for Sin*

by J. Richard Chase, Ph.D.

Associate Professor of Speech



THE DOCTRINE of the atonement is a battlefield. For centuries men have contended over the means by which man is righteously restored to fellowship with God. Those who man the fortress, in defense of what is frequently called substitutionary atonement, believe that God's Word presents the crucified Christ as the perfect, the fully adequate, God-given means for the pardoning and putting away of sin.

Those who attack this representation of the atonement are innumerable and their strategies legion. Let me indicate, simply, a few of the strategies that have been employed to counter the doctrine:

(1) They have assailed it on the ground that it violates man's sense of justice—the innocent suffering for the

guilty; (2) they have asserted that the doctrine so described here, presents God as an unduly austere Father who harshly demands the sacrifice of His own Son—and, among other things, (3) these detractors have claimed that such a doctrine as substitutionary atonement strips Christianity of its spiritual vitality and substitutes but a legal contract of remission and acceptance for sinners.

The last forty years have produced historic arguments and given rise to two new schools of strategy—modernism, and neo-orthodoxy. The modernist, I suppose, does not really attack as much as he ignores. He may draw upon aforementioned arguments and, at the same time voicing the thought that the

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## ATONEMENT (cont.)

wrath of God against sin has no intensity which requires the cost of Christ's shed blood. This, of course, is foreign to Scripture—but why should one who ignores the Bible be concerned at so great an inconsistency?

The more recent enemy is neo-orthodoxy. From personal contact with some of the followers and reading done in the field, it appears that while some neo-orthodox men claim to defend the fort—others talk as if they are not sure whether they are attacking, defending, or observing the conflict. Regardless of their stated views on the atonement, it becomes apparent that they take a modified stand on what most conservatives feel to be the Biblical position. Neo-orthodoxy is silent on the efficacy of the shed blood of Christ—the heart of substitutionary atonement. How great is this conflict—a veritable theological war!

When I reflect upon this conflict and upon my faith, I have no alternative but to continue to embrace the doctrine of substitutionary atonement — and to aid in defending it from those who would deny its significance. I take this stand for two principal reasons. First, I am compelled by necessity. From what I know of my own personal condition, I am inescapably drawn to Christ as my Saviour.

My efforts toward righteousness fall far short of God's standard of perfection. Guilty and convicted, yet believing that I am pardoned by Him. I am in no mood to alter a belief in Christ that has brought personal peace. Were Christ in His death on the Cross not my sufficient Saviour to cover my sin, then I must relinquish the forgiveness, fellowship and peace which I have enjoyed in God. Should I try to cover my sins, I understand that God would see through my efforts, and my sins would remain an insurmountable obstacle to fellowship.

Since I did not accept Christ as my substitute to make myself acceptable in any particular company of theologians, I am not about to forsake God's blessings to court their favor now. I

raise the question, is it possible for any man to have true peace with God (which I claim through Christ) on any false foundation? I think not! I adhere to the doctrine of the atonement, not only by necessity, but also because I believe it is taught in Scripture as a required and integral part of the Gospel message. Perhaps Peter captures, most sharply, the heart of this doctrine when he writes in I Peter 2:24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Yet it is difficult to present in one verse, the full intent of substitutionary atonement. Ephesians 2 is one of the clearest chapters in Scripture that recounts both the need of man and the righteous provision of God for the cleansing of sin and restoration of man to divine fellowship. This chapter depicts man as being "dead in trespasses and sins (v. 1)," by nature and practice "the children of wrath (v. 3)," "Having no hope, and without God in the world (v. 12)," and "strangers and foreigners" to the household of God (v. 19).

Many other passages substantiate the damaging effect of sin — such as Isaiah 59:2, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear;" and Colossians 1:21, "And you, that were sometime alienated and enemies in your mind by wicked works . . ."

So described, sinful man is certainly beyond all human means of atonement. The Bible points out with precision that the Lord Jesus Christ, exclusively, could and did atone, for man's sin. Ephesians 2:13-18 is emphatic:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Having abolished in his flesh the enmity . . .

And that he might reconcile both

unto God in one body by the cross, having slain the enmity thereby:

For through him we both have access by one Spirit unto the Father."

Particularly note the references to the blood of Christ in this chapter — this is essential to the atonement! The Book of Hebrews tells us, both by inference and statement, that "... without the shedding of blood there is no remission" (9:22). Hebrews, among other books, states that the blood of the sinless Son of God was the only means by which atonement could be accomplished.

However, all who have a life at stake in the atonement are not willfully enmeshed in open conflict. Frankly, I have never been a vocal participant in theological debate on this issue. Like most of you, my belief in Christ as the all-sufficient Saviour, never for one moment rested on any theologian's ability to explain or defend an item of doctrine. But, whether one is on the front lines of theological debate or not, he certainly should know where he stands. Unhesitatingly I take my stand beneath the Cross of Jesus. For me, Christ's death was full atonement for my sin.



This We Believe

## *The Bodily Resurrection of Christ*

by William Bynum, D.R.E.

Assoc. Professor of Christian Education

IT HAS BEEN SAID that a friend once asked Talleyrand, Bishop of Autun, and one of the most astute men who ever lived: "The Christian religion — what is it? It would be easy to start a religion like that." "Oh, yes," replied Talleyrand. "One would only have to

Although an understanding of all the aspects of the atonement is not a prerequisite to salvation, we rejoice to see the marvelous and righteous way in which God provided the perfect avenue of restoration for sinful man.

I take my stand with those who believe in the atonement—not only because I have a personal need of an atoning Saviour, but also because I believe the atonement to be distinctly taught in the Bible.

Now I have presented this doctrine in the framework of a battle, remembering that in warfare there are only three possible positions: those who defend, those who attack, and those who observe—or the neutrals. Are the attackers more constructive than the defenders? Obviously not. And what of the neutrals—is theirs a choice position? At times, yes. It is certainly better to withhold judgment than to make a rash decision on insufficient evidence. But the doctrine of the atonement is crucial in Christianity. Anyone who purports to be a Christian has had to decide to what extent he draws upon the Grace of God. Neutrality is an untenable position for one who lays claim to the name Christian.

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## BODILY RESURRECTION (cont.)

arch, equal in importance and supplying strength to our faith.

We must hasten to add that this single event is that which gives Christianity a vibrant and energetic faith and hope. It is the resurrection that verifies that "our faith is not in vain." Paul's weighty words ring down the corridors of time, "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

"He is not here, He is risen," the angel cried out at the doorway of the sepulcher. What did the angel mean? Simply that He arose according to His word — as He predicted — but the heavenly visitor did not indicate the manner in which He arose.

Jesus, who had but three days before suffered an ignominious death, had truly risen bodily from the grave. This resurrection was not reanimation, but an actual reunion of the body and spirit. True, the body was similar to the earthly body, recognizable as we understand in His later relations with His disciples, yet it was different. Scripture furnishes a perfect illustration of this concept — Lazarus was reanimated, Jesus was resurrected. The stone was removed from the tomb of Lazarus to permit him to come out. Jesus did not require the stone to be rolled away that He might come forth. The angel removed it that outsiders might be let in. In that tomb lay the evidence upon which hangs the whole of the Christian faith and it was want that the disciples might see it.

Lazarus brought with him from the tomb, the wrappings of burial that were about him. Jesus came forth from the tomb without the winding sheets of death. He left the grave clothes intact, except the head roll which, when released, fell back to a place by itself. And then He proceeded through the walls of the sealed tomb and out into the resurrection atmosphere of that first great Easter morning.

There is remarkable proof that Jesus rose bodily that day. Interesting to note is the fact that the Jews were un-

able to produce the body following the stirring event. There are passages to support the fact that He had risen in a body and not just in spirit. The Word takes us to a beach beside the Sea of Galilee. As we see Jesus standing beside the sea with His disciples, we recognize Him as did they. His figure had the same form that it had before His death. That is fact number one. Fact number two lies in the words which He spoke — "Why are you troubled?" — they thought Him to be a spirit. Facts three and four: His wounds clearly visible in His body and His partaking of food with them there. In God's wisdom and power, Christ had died and risen bodily as He said He would.

Paul gives us assistance in understanding this event in I Cor. 15. Here Paul describes our sowing. When we sow wheat, oats or barley, we sow not the body that shall be — but we sow bare grain, and in that strange, mysterious new life which succeeds death, God gives it a body as it pleases Him, to each seed its own body. It will be a body adapted to the new order of nature in which it is to live. Even so with the resurrected body. There is no thought in the mind of Paul regarding a disembodied spirit; he refers constantly to a body. It is an incorruptible body, a spiritual body, adapted to the spiritual existence into which entrance is gained by resurrection.

Other proofs of His bodily resurrection are found to be His numerous appearances to individuals and groups of people following that first Easter morning. The two on the road to Emmaus did not know to whom they spoke until the bread was broken and their eyes beheld the marks in His hands. Then He vanished from their sight. Again, His appearance before the Apostles when Thomas was absent and later in Thomas' presence. This latter proof of His physical, bodily resurrection brought Thomas to exclaim "My Lord and my God!"

The survival and growth of the church give further evidence of the resurrection of Christ. He is risen!

Hallelujah! Such proclamation and proof became the stimulating power and growth among the early Christians as it does today.

Beyond this it is difficult to escape the marvelous results of this outstanding event. The resurrection demonstrated to all mankind that the redemptive purpose of God was now completed, and the resurrection was God's stamp of approval on the sacrificial work of the Lord Christ. The penalty of sin was now exhausted and humanity, in Him, was justified. Clearly the words of Paul resound in our ears, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God."

Again the resurrection has a significant place in our faith for it shows, beyond the shadow of a doubt, that Christ is Lord of all, consequently it gives sufficient and eternal proof of Christianity itself. "Concerning his Son Jesus Christ our Lord . . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Here is proof positive that the First-fruit of the resurrection was truly the Son of God, Kings of kings and Lord of lords.

Christ's rising furnished the ground and pledge of our own resurrection. Because He rose, we, too, shall rise. Paul carefully assures us of this in stating that ". . . is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10). Again he encourages our hearts

by telling us that if ". . . we be dead with Christ, we shall also live with him."

What a cause for rejoicing! The bodily resurrection of the Lord Jesus Christ is credible and valid, and assures the believer of eternity in the presence of God. The blessings, so typical of our wonderful God, do not stop here. On the basis of His resurrection the Christian finds a greater challenge which comes from Paul's letter to the Colossian Church, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2). This is a cornerstone of appeal for dedicated living.

Then, because of the resurrection of the Lord Jesus Christ, the Christian has an entirely new attitude toward physical death. With Paul we can stand in glorious triumph as we look into that wonderful event of the future and literally sing, "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55). No longer need we fear that which ushers us into a new and greater life — a life unceasing in the presence of that One who died and rose again for us. Death is not, therefore, to the Christian what it has often been called, "Paying the debt of nature." — no, it is as if we are bringing a note to the bank to obtain solid gold in exchange for it.

You bring a cumbrous body which is worth nothing; you lay it down and receive for it, from the source of eternal life, a glorified body as a treasure with liberty, and victory over the mortality you once knew. All this because He arose!







This We Believe

## Justification by Faith

by Robert H. McCollum, Ed.D.

Assoc. Prof. of Physical Education

BEING THEREFORE justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

As a lay member of the body of Christ, without any formal theological background, I find it a delight to investigate the areas of normal Christian living and learn what the Word of God has to feed the believer's soul.

For man to pursue the normal Christian life several conditions must prevail: forgiveness of sins, justification by faith, and peace with God. To determine whether the attainment of the conditions of forgiveness, justification and peace are really worth considering requires some knowledge of God and His plan of creation.

The first chapters of Genesis tell us that "in the beginning God created heaven and the earth<sup>1</sup> . . . And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over all the earth, and over every creeping thing that creepeth upon the earth."

What an ideal blessed state for our first ancestors: created in God's image, a living soul having daily fellowship with the Creator, given worthwhile occupation of responsibility for all the others of God's creations.

But Adam and Eve deliberately disobeyed God, they sinned.<sup>2</sup>

As a result of this disobedience to God's command, man acquired a sin-nature compulsion; that is, he inherited an innate aspect of personality that

compels him to prefer the base, the sensual, the immediate self-satisfaction; while willingly rejecting the beautiful, the spiritual, the eternal promises of the Father's glory. Paul discusses this sad state in his Epistle to the Romans: "For all have sinned and come short of the glory of God."<sup>3</sup>

What a sad state for man—eternal separation from God because of sin.<sup>4</sup>

But our Heavenly Father, while possessing a nature of divine justice, also possesses a nature of forgiving love to the sinner who truly repents for his willful and wanton transgressions. St. John's Gospel tells us: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."<sup>5</sup>

Note the use of the word *believe* in that passage. It is this faith in God's

eternal plan and promises that gives the believer hope and peace. The great faith passage in the eleventh chapter of Hebrews tells us:

"Now faith is the assurance (the confirmation, the title-deed) of the things [we] hope for, being the proof of things [we] do not see and the conviction of their reality" faith perceiving as real fact what is not revealed to the senses. For by [faith], and trust and holy fervor born of faith, the men of old had divine testimony borne to them and obtained a good report."<sup>6</sup>

How are we come to have this faith so necessary both for salvation and for a positive Christian testimony and daily walk? "Faith cometh by hearing and hearing by the word of God."<sup>7</sup>

We, therefore, are justified by faith when we believe, with Paul "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."<sup>8</sup> This leads us to a state of guiltlessness, in the eyes of the Father: "There is therefore now no condemnation to them which are in Christ Jesus, who walk

not after the flesh but after the Spirit."<sup>9</sup>

What a tranquil state for the believer is further promised as a result of true repentance: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."<sup>10</sup>

If you have never experienced the guiltlessness, the freedom, the peace with God that the Holy Bible promises, consider the case of Nathanael when Philip announced that the Messiah was at hand. Philip's quiet reply of "Come and see," plus the unbiased personal examination of the credentials of the Nazarene's claims caused the skeptical Nathanael to publicly proclaim his faith and adoration: "Rabbi (teacher), thou art the Son of God!"<sup>11</sup>

May this discovery of justification through faith in Jesus Christ also be your own personal experience.

<sup>1</sup>Gen. 1:1

<sup>2</sup>Rom. 3:23

<sup>3</sup>John 3:16-21

<sup>4</sup>Heb. 11:1 (Amp. N. T.)

<sup>5</sup>Rom. 10:9

<sup>6</sup>Rom. 5:1

<sup>7</sup>Gen. 3

<sup>8</sup>Heb. 11:1

<sup>9</sup>Rom. 10:17

<sup>10</sup>Rom. 8:1

<sup>11</sup>John 1:44-51



This We Believe

## The Person and Work of the Holy Spirit

by Robert L. Thomas, Th.D.

Professor of New Testament Language and Literature

Talbot Theological Seminary

MODERN-DAY USAGE of the English language is quite interesting. Very often it will be said, "That person is a bad influence upon you." Especially is this particular custom observable in relation to our children; we will say to them, "Do not play with that little girl next door; she is not a good influence."

We are accustomed in our use of the language to speak of persons as **influences**, when in reality we mean that they **have** influences upon others by the way in which they behave. This particular twist of the English language has had an interesting bearing upon the theological thinking of men as they have

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## THE HOLY SPIRIT (cont.)

sought to define the doctrine of the Holy Spirit. In all too many cases men have come to think of the Holy Spirit as an influence and as an influence only. To be sure, He **has** an influence upon the lives of all men, but the Bible does not limit its description of the Spirit of God by making Him just an influence. In passages where this may seem to be true there is an error on the translator's part. For example, in Romans 8:16 the King James Version has, "The Spirit **itself** beareth witness with our spirit . . ." Similarly, in Romans 8:26 there is found, "The Spirit **itself** maketh intercession for us . . ." There is no warrant in the original Greek for referring to the Holy Spirit as an impersonal influence in this manner. These passages should read, "The Spirit **Himself**."

In order to prove the personality of a being, one must demonstrate that He is characterized by three elements: intellect, sensibility, and will. Can these three qualities be found in relation to the Holy Spirit?

In thinking of the intellect the student of the Bible will remember quickly, not only that the Holy Spirit is the possessor of an intellect, but that His intellect is far beyond anything which can be produced from the human race. In dealing with the general topic of wisdom, Paul writes in I Corinthians 2:10-11, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Not only does the Spirit possess intellectual ability, He possesses *all* intellectual ability. He is omniscient, and is willing to impart divine wisdom to the believer in Christ.

In thinking of the attribute of sensibility, one's mind immediately comes to meditate upon the immeasurable compassion of the Lord Jesus Christ. A large proportion of His suffering in life was due to His sympathetic feeling towards others in their needs. Partic-

ularly, was He burdened with respect to those needs which were spiritual: "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). Similarly, the Spirit — whom the Son has sent into the world — is sensitive along these lines. In Ephesians 4:30 following a series of commands which forbid certain specific sins which were besetting the Christians addressed, Paul writes, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The obvious conclusion from this word of admonition is that the Holy Spirit **can** be grieved; He does have feelings.

The other remaining attribute of personality is that of will. Perhaps the most obvious instance in which this characteristic of the Holy Spirit is evidenced is in conjunction with spiritual gifts within the church, the body of Christ. The distribution of these gifts is a sovereign act of God; thus there must be a decision within the Trinity as to who is to receive them. Specifically, the Scripture relates the Third Person of the Trinity to this distribution of gifts; in I Corinthians 12:11 we read, "But all these [specific gifts of the Spirit just listed] worketh that one and the selfsame Spirit, dividing to every man as *He will*." The words "He will" are a translation of a Greek term which denotes a deliberate decision. In common language of today, He made up His own mind how He was going to do it. In His omniscience He came to a decision, and gifted men along the lines in which He knew they would be needed in their own particular sphere of responsibility.

From the foregoing passages of Scripture it becomes obvious that the being, called by the name the Holy Spirit, is a person.

Turning to a consideration of the work of the Holy Spirit, we cannot help remembering the statement of the Lord Jesus Christ found in John 15:26. Referring to the Spirit of God, He said, "When the Comforter is come, whom

I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, **he shall testify of (or concerning) me**." From these words a primary responsibility of the Holy Spirit may be learned. Consider several of the means by which He has been and is accomplishing this task.

(1) His activity in connection with the Written Word. The Bible, as it has come to us, must be attributed to someone other than a human being, because of the many indisputable proofs of a supernatural origin. With this conclusion agrees the testimony of itself. "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" II Peter 1:21 (A. S. V.). This verse involves a comparison with a ship's being borne along to its destination by the wind. In a like manner the writers of Scripture were empowered for their task by this Divine Person.

In the light of the Spirit's responsibility in relation to the person of Christ, it is not surprising to find that the central theme of the whole Bible is the person and work of the Lord Jesus. No matter to what page in the Bible one may turn, he will find the truth that "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). This feature of the Holy Word of God is the result of the activity of the Holy Spirit of God.

(2) His activity in connection with the Incarnate Word. The Holy Spirit was the agent of the conception of Jesus of Nazareth, the Incarnate Word of God. The child Jesus was filled with the Holy Spirit from the moment of conception. At the baptism of Jesus a new phase of the Spirit's ministry to Him was begun. From this point forward the Lord's ministry was characterized by preaching and the performance of miracles through the power of the Spirit.

It is easily seen from these observations that the Holy Spirit played a vital role in the preparation of the spotless Lamb of God who was to take away the sin of the world.

(3) His activity in the unsaved world. The Spirit's interest in testifying of Christ is nowhere more in evidence than in His ministry in the midst of unsaved humanity. Jesus Christ Himself predicted this particular activity before His crucifixion and before the coming of the Spirit: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). His reproofing or convicting ministry relates to a person's failure to believe in Christ, his lack of righteousness which can only be remedied through the imputed righteousness of Christ, and his precarious position because of the judgment which is to come upon all sinners, which judgment has already fallen on Satan, the originator of sin.

This is the activity through which men come to realize their own inadequacy to satisfy the righteous demands of God. The Spirit of God points them to Jesus who is the only one who is able to provide deliverance.

(4) His activity in the saved world. The Holy Spirit initiates a number of new ministries in the life of the new Christian. He brings this individual into the family of God by regeneration or the new birth. The saved person becomes a new creature in Christ Jesus, and a partaker of the divine nature.

Another part of the Spirit's work, which is vital to the Christian, is His ministry in indwelling every single child of God. The believer in Christ is "the temple of the Holy Spirit" (I Cor. 6:19), and is expected to conduct himself in the holy manner which is consistent with this fact. When he does so, the Spirit is free to control his life, and empower him for effective service.

James writes, "The Spirit whom he made to dwell in us longs over us jealously" (Greek text of James 4:5). The Spirit has taken up His residence in the individual, and is now making demands upon the person's complete devotion. The question is, What will be our response to the claims of the Holy Spirit upon our beings?





This We Believe

## The Dispensations

by Nickolas Kurtanek, Th.D.

Ass't. Prof. of Biblical Studies

As a system of Biblical interpretation, Dispensationalism has been controversial ever since it became popular during the nineteenth century. Consequently, throughout the years it has been misrepresented by its opponents, and even misunderstood by many who have professed to embrace it. Thus, in spite of the objections raised against Dispensationalism, all of which have been adequately answered, we, at Biola College, believe and teach that a sane dispensational approach to Scripture is still the best method of understanding the great plan of God. Therefore, it is my purpose to point out briefly what are considered the major excellencies of this system to which we adhere.

I. It Harmonizes Scripture. Passages which appear contradictory are harmonized because the literal, historical, and grammatical methods of interpretation are applied consistently.

Furthermore, it observes, carefully, the different dispensations in accord with progressive revelation. The dispensational approach, then, interprets the words of Scripture according to their normal meaning in the light of their historical setting, paying strict attention to the immediate and broad context. This method enables one to discern correctly the distinct rules of life which governed man's relationship to God throughout the historical periods outlined in Scripture. Law and grace are not confused! Israel and the Church are seen in their proper Scriptural perspective. While acknowledg-

ing these dispensational distinctives, it is to be observed that all dispensationalists abide by the divine dictum that "All Scripture is given by inspiration of God (God-breathed) . . ." (II Tim. 3:16, 17).

II. It Explains History Adequately. The course of history is an insoluble riddle without rhyme or reason to many scholars who represent various branches of learning but who do not consider seriously the facts which are in God's Word. While Scripture, per se, is not a philosophy of history, it does contain the only sane and satisfactory explanation for history, and traces its broad outline with amazing precision from beginning to end. It submits the only satisfactory explanation relative to the origin, purpose, and destiny of man. This is obviously true because history is merely the unfolding of God's eternal plan revealed in Scripture.

It is presumed that all Conservative theologians agree with the above generalizations; unfortunately, all do not agree upon the method by which history is being disclosed nor the manner of its consummation.

We believe that Dispensationalism, alone, is in keeping with Divine revelation, for it explains intelligently, and adequately, the progress and termination of history. This is sustained by the fact that the Dispensational structure harmonizes with the plan of God, unfolding the course of history in a logical, chronological, and systematic way. Beyond this, in view of its consistent

and literal method of interpretation, Dispensationalism proclaims that history will be climaxed by unprecedented glory within the realm of time—(Rev. 19:11-20:6).

Since a literal interpretation of Scripture confirms the doctrine that teaches a factual return of Jesus Christ to the earth to establish His Millennial Kingdom, it is right to call this a Biblical optimism.

III. Its Biblical Basis is Conducive to a Constructive Influence in the Christian Life. Because of its adequate method of interpretation, it is believed that the Dispensational approach of the Word of God enables the Christian to attain, in a large measure, a correct knowledge of the doctrines of theology, bibliology, soteriology-salvation, ecclesiology-the church, and eschatology-last things. Therefore, if this knowledge is possessed and integrated into the life and daily walk of the believer, it is certain to result in the following:

(1) It will promote fellowship with God and with other believers. It is in harmony with the teaching of I John 1:3. The words of St. Augustine touch upon this fellowship in this way, "In essentials, unity; in non-essentials, liberty; in all things, charity."

(2) It enables the believer to discern correctly between law and grace. It is a foregone conclusion that no Christian can experience normal growth who is confused in the areas of law and grace. Without controversy, the Book of Galatians is the strongest polemic against placing believers under any form of legalism, for Paul said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). Thus, the dispensational approach shows the believer how to distinguish between law and grace—that he is dead to the law (Romans 7:4), and that victory over sin cannot be attained in any certain form of legalism, but in the redemptive work of Jesus Christ and is obtained by faith (Rom. 6:1-11; 8:1-4; II Cor. 5:7; Gal. 2-20).

(3) It enables the believer to under-

stand, to a large measure, the plan of God. The dispensationalist is able to look backward and see the marvel of God's plan as it has been unfolded thus far; even more thrilling, he is able to look forward with some degree of confidence and know what the future holds for him and this world. This understanding functions as a stabilizer to the Christian, for it keeps him in calm in the midst of world tension and turmoil.

(4) It provides the believer with proper perspective for the Church. A true Scriptural distinction between Israel and the Church helps the Christian to understand the place and purpose of each in God's program. It is clear from Acts 15:14 that God is calling out a people for His name in this dispensation. Therefore, it is quite evident from the Word of God that the primary task of the Church in the world is to witness for Christ so that this Body might be completed (Acts 1:8). Also (Matt. 28:19, 20).

IV. It Provides an Adequate Defense against the errors of Liberal and Neo-Orthodox Theology. While these schools are distinct, it is manifest that both are tarred in some measure with the same brush. Both systems are opposed to the basic tenet of true Orthodoxy, which is a belief in plenary, verbal inspiration of the Scriptures. Therefore, since the theology of Dispensationalism is a product of the literal, grammatical, and historical interpretation, and because this method of interpretation embraces, without reservation, the plenary, verbal inspiration of Scripture, it naturally presents an impregnable defense against the inroads and advances of Modernism and Neo-orthodoxy.

In conclusion, we repeat that Dispensationalism is an effective method of studying the totality of Scripture, because it harmonizes Scripture; it explains, adequately, history; its Biblical basis is conducive to a constructive influence in the Christian life; and it provides an adequate defense against the errors of Liberalism and Neo-orthodox theology. (continued on next page)





This We Believe

## Evolution

by Bolton Davidheiser, Ph.D.

Professor of Science

**M**ANY CHRISTIANS hold, in error, the view that scientists are giving up their belief in the theory of Evolution. Nothing could be farther from the truth. Let us consider a few examples of this fact.

About five years ago, Professor H. J. Muller, a great genetist and winner of the Nobel Prize, urged that the idea of evolution be made an integral and fundamental part of the American way of thinking. And that it be taught in the grade schools and high schools.

Professor Theodosius Dobzhansky, another genetist of note, speaks for many present day scientists in these words, "It would seem that in our day an anti-evolutionist must, of necessity, be either ignorant of the evidence or incapable of sound reasoning."

A few years ago a professor of the University of Hawaii published a paper in "Science" the journal of the American Association for the Advancement of Science, in which he started out with the words, "Each of us is for good and against evil." He then said that "the evil against which science teachers stand is teleology." Now teleology is the concept of design and purpose in nature. If there is no design in nature, it follows that there is no Designer. To oppose the idea of design in nature is to deny God. In the first chapter of Romans it is pointed out that God is manifest in the wonders of creation. We quote to this professor from Isaiah, "Woe unto them that call evil good and good evil."

Christians may not be aware that in

many schools much pressure is put upon the student who does not accept the theory of evolution as a fact, and his grades may suffer for it if he refuses to compromise. Some schools will not admit a student if it is known that he does not accept evolution as true.

Since the scientists take the attitude that evolution is a proven fact, and since the general public has been won, at least, to a point where opposition has ceased, the evolutionists glibly pass over difficulties and make sweeping generalizations without fear of contradiction.

George Gaylord Simpson, the eminent paleontologist, now of the Peabody Museum of Harvard University—discussing the evolution of the horses from their alleged ancestors—lists all the possible ways it could have happened. One hypothesis is that a pair of condylarths "suddenly gave birth to a litter of Dawn Horses." This would be something like a pair of cats having a litter of pups. Professor Simpson says that this is so improbable as to be unacceptable unless there is no more likely explanation. He finds a better explanation in the theory that the evolution occurred at a place which is now beneath the waters of the ocean where the evidence is inaccessible to the hunter of fossils. The important point is that something which is extremely unlikely will be accepted by the evolutionist if he cannot think of something better.

The transition from a fish to a tree shrew—a small animal which super-

ficially looks something like a mouse—is no problem at all for Professor William Howells of Harvard University. He says, "We can plainly see that a tree shrew is a hairy, four-footed, air-breathing, warm-blooded, live-bearing, tree-going fish."

Some scientists have become rather poetic as does Professor Loren Eiseley of the University of Pennsylvania concerning our evolution from the fish. He says, "It gives me a feeling of confidence to see nature still busy with experiments, still dynamic, and neither through nor satisfied because a Devonian fish managed to end as a two-legged character with a straw hat." Deriving us from still lower forms he becomes eloquent as he refers to one of man's great achievements, the 200-inch telescope on Mount Palomar. "A billion years have gone into the making of that eye; the water and the salt and the vapors of the sun have built it; things that squirmed in the tide silts have devised it."

Scientists criticize Christians as appealing to emotions instead of looking at facts objectively. One hesitates to say that according to the theory of evolution we evolved from monkeys, because the scientists have produced an emotional reaction to this statement, and the reaction is that only an ignorant person would make such a statement. In spite of statements to the contrary, outstanding scientists *do* say that we evolved from apes, and from monkeys. And furthermore, in spite of statements to the contrary, Darwin did believe this also, because he said so in his book *The Descent of Man*.

A generation ago evolutionists said that although there is no doubt about the fact of evolution, it is not known how it came about. One does not hear this any more, and the books tell us that evolution came about through mutations and natural selection. Natural selection was proposed by Darwin over a hundred years ago. When it was criticized, he largely replaced it with a theory of the inheritance of acquired characteristics, although previously he

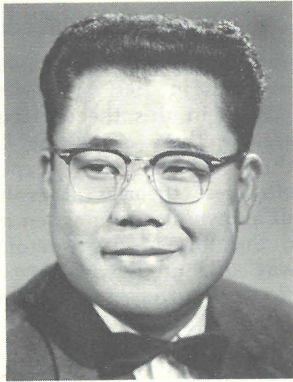
had strenuously opposed this theory. The mutation theory was proposed by Hugo De Vries in 1901. While there are difficulties in this theory it is accepted because there is nothing better and nothing better is now expected. Thus both these theories of evolution were well known at a time when it was admitted that the mechanism of evolution was still unknown. Now they are said to explain the process of evolution

Most unfortunately, a number of men of science, who have reputations as conservative Christians, have been writing books and articles for the Christian public which confuse the issue more than it was before. This takes two forms. One is informing Christians that they cannot avoid believing a certain amount of evolution because of the way the word evolution is now defined. Practically any hereditary change is said to represent evolution going on before our eyes. The other is compromising with real evolution, by saying that the term "kind" in the first chapter of Genesis may include animals which are very different from each other, and that there is no Scriptural difficulty in deriving us from South African "ape-men."

The central theme of Scripture is the plan of redemption of man through the atoning, vicarious sacrifice of Christ for our sins. If evolution is true, there was no historical fall of man. If there was no historical fall of man there is no need of a Redeemer. If there is no need of a Redeemer, Christ was a martyr and is not the Saviour. This is why the matter of evolution is such an important issue. There is need for a clear exposition of the facts, so that those who are in doubt may be able to discern and remain faithful.

We cannot convince an evolutionist by arguing with him. A knowledge of some of the facts may be helpful in dealing with one who is seeking and the Holy Spirit will convince one who is yielded.





This We Believe

## The Church of Jesus Christ

by Masakazu Iwata, Ph.D.

Assistant Professor of History

THE THEME to which I would like to give some consideration today is "The Church of Jesus Christ." Being a layman, however, who professes having neither great spiritual insight nor theological training, it would naturally be futile for me to attempt an exposition of the fine points of a doctrinal definition of the Church of Christ. I shall, therefore, deal with the topic in a very general fashion.

To me, the Church of Jesus Christ denotes that body of believers who, through the mercy of God, have been raised from sin through faith and made eligible to sit with Christ in heavenly places. The Church of Christ is comprised of once unregenerate men who have been regenerated through God's grace. And most significantly, the Church does not exist apart from the Saviour, Jesus Christ. Paul says, in Colossians 1:18, "And he is the head of the body, the church . . ." Christ, then, is an integral part of the Church — its very life. Hence, we who belong to this body, are assured of Christ's continual leadership and guidance if we will but yield ourselves to Him.

Some branches of the Church, unfortunately, have sometimes been criticized because Christians have not acted like Christians. Their lives frequently have not been consistent with the teachings of Christ. No one can deny that there have been occasions when men have lost sight of the ideals of the Apostolic Church, when they have forgotten the words of Paul, so penetrating and pregnant with mean-

ing: ". . . If I have all faith . . . but have not love, I am nothing." If we were to focus our attention upon the inconsistencies within the Church, we might become disillusioned. Unfortunately, it is very easy for frail human beings to note the bad and overlook the good in persons as well as in institutions. But when we view the body of Christ in its proper perspective, its majesty and worth will appear so overwhelming that the inconsistencies of its components become completely overshadowed.

Men may fail, even the greatest and noblest among them; we are all weak and have feet of clay. The Church may falter and fail; it is, after all, composed of fallible men. The amazing thing is that despite its shortcomings, the Church has been the means of blessing for nearly two thousand years. Why has this been so? Because, it would seem to me, in its weakness it has always had an omnipotent Leader, the Lord Jesus Christ.

It is to the credit of the Church that within it men may make the greatest of all discoveries, the love of a forgiving Christ, the One alone, who is perfect. He has always been present to counsel and encourage those in need. There have been times in the history of the Church, when His message of salvation has been distorted and the Church has failed Him; but we have yet to find a time when Christ has failed the Church. In each generation the Church has been a place where men are captured by Jesus Christ. We

may not understand the language of its scholars, nor may we be inspired by the lives of all its members. But it is obvious that the Church is Christ's, and through His Word He penetrates the hearts of men to be their Saviour and their Master.

Yes, the Church has been the instrument through which men are captured by Christ. You and I have seen lives transformed. We have seen lives which were without purpose changed by the touch of God's hand to lives with purpose and hope. It is my conviction that God uses the Church to bring about the miracle of the second birth, the creation of a new man from the old.

It would be possible to cite many examples of those among my own circle of acquaintances, whose lives have undergone change under these circumstances. I am reminded of one Caucasian missionary who, early in her life, allowed Christ to reign from within. God took away her temper and replaced it with patience — the patience necessary in dealing with the Japanese people of this area for the past half century. Despite trials and abnormal physical infirmity, she has labored faithfully for God, radiating the love of Christ which all people, regardless of race, can understand. Innumerable Japanese men and women have become Christians through the influence of this one individual.

Again there comes to mind another person, a very cultured woman, who gave up her position in a Christian college, because she felt led to open her home to the housewives in her neighborhood for Bible study. Her influence for Christ upon her neighbors is inestimable, and she is another example of one whose life has been captured by, and who, in turn, is being used of God to capture for Him the lives of others.

Then there is the friend whose confused heart was invaded one day by the love of God. He has recently undergone some trying experiences, stresses that would try the soul of the strongest man, but God has under-

girded him with His strength.

Finally, if I might be permitted to become personal, I would like to use myself as an example of one who came to know Christ as the result of the prayers of those who made up the Church of Christ. Although my parents were Christians and Sunday school attendance was a part of my youth, I did not take Christianity too seriously. I was fortunate in having a praying mother whose one desire was to see her son become a God-fearing man. He, however, was determined to shape a life fashioned in his own mold, and naturally it was a selfish life. But God works in mysterious ways. He deemed it necessary to take me to the very door of death; only then, He knew, would I allow Him to begin molding my life.

After undergoing a prolonged illness, and after many prayers had been uttered in my behalf by Christian friends and relatives, the time came when I finally accepted Christ. This was ten years ago. Since then I have been upheld by the prayers of God's people and have enjoyed their fellowship. I have made it a point to trust in the Lord and not in my own understanding. In this faith my paths have been directed by God. He has also given me the necessary strength to carry out my daily tasks. The point I wish to make here is that without the influence of the Church of Christ, I would probably not be here today. God saw fit to use me, and it is my determination to serve Him in whatever capacity He sees fit to utilize the few talents I possess.

In conclusion, allow me to say that if the Church is to be the visible evidence of Christ's presence in the world today, it behooves each of us to unite our efforts to make the Church an effective body through which Christ can continue to work. As members of this spiritual body, it is not only the responsibility of the ministry, but also that of the laymen, to pray, and to work, to the end of spreading the gospel to those who do not know Christ, both here and abroad.





This We Believe

## The Spiritual Growth and Development of the Believer

by James O. Henry, Ph.D.

Professor of History

**S**PIRITUAL LIFE is likened, in the Word of God, to natural or physical life—it must be similarly sustained by correct and proper nourishment. The new or spiritual life is imparted to us in a new birth when we accept Christ as our Saviour. If a newborn babe should be left without proper care and nourishment, it cannot be expected to grow and develop. Likewise, the spiritual life must be properly nurtured and fed if it is to grow and develop as it should. Becoming a Christian is a matter of birth—the new birth; being a Christian is a matter of spiritual growth and development.

In the New Testament, the spiritual growth and development of the believer are second, only, to the new birth in significance and emphasis. From science we learn that physical life is never static. It is either developing and growing, or it is diminishing. Likewise, spiritual growth and development are never static—the Christian is either growing or declining spiritually. For this reason our spiritual growth and development require constant cultivation.

For example, at Biola College, we dare not assume that because our students are Christians, they will automatically grow and develop spiritually as they should. Neither can we assume that because we have a Christian faculty that its members will automatically be spiritual. Nor can we assume that because our students are regularly enrolled in Bible classes that this will, in itself, guarantee the desired

results. This is good.

There are a number of Scriptures in the New Testament that enjoin the Christian to search that he might grow and mature spiritually. The Apostle Peter in II Peter 3:18, instructs his readers to, “. . . grow in grace and in the knowledge of our Lord Jesus Christ.” In I Peter 2:2, he suggests to his readers that they, “As new born babes, desire the sincere milk of the word, that they may grow thereby.” The writer of Hebrews speaks in the same vein as he discusses the present priestly work of our Lord Jesus Christ when he says, “. . . we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when . . . ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that uses milk is unskillful (or has no experience) in the Word of righteousness for he is a babe” (Heb. 5:11-14).

In these verses the writer of the Hebrews rather chides his readers for what might best be called a spiritual laziness and immaturity; he exhorts them to grow up and become mature spiritually—concluding his exhortation in these words, “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of resurrec-

tion of the dead. And of eternal judgment” (Heb. 6:1, 2).

Now the writer of the Hebrews is not critical of these things in themselves, for they constitute the very foundation upon which the Christian is to build. But rather, he is asking WHY there is no progress beyond the essentials of the new birth. They had not grown in grace, neither had they matured spiritually! We do not seem to realize how it must grieve the heart of God when one of His children remains a spiritual babe throughout its entire life and never develops beyond the stage of spiritual infancy.

The Word of God is quite clear on the necessity of spiritual growth and development in the life of the believer. But remember, God never requires something of us without also providing the enablement with which to do it. There are, at least, four specific means by which this growth can be accomplished. Let us suggest them to you.

First, and perhaps most important, is that of **daily Bible reading**. We cannot possibly grow spiritually without a daily and consistent feeding upon His Word. The Psalmist says, “O how love I thy law! it is my meditation all the day” (Psa. 119:97). In his heart he asks “Wherewithal shall a young man cleanse his way?” Immediately he gives the answer, “by taking heed thereto according to thy Word” (Psalm 119:9). To the Psalmist the Word of God was the rule of life for he says, “Thy Word is a lamp unto my feet, and a light unto my path” (Psalm 119:105).

A second means by which we grow spiritually, is that of **prayer**. When we read God’s Word He speaks to us. When we pray we speak to Him. Paul writes to “Pray without ceasing” (I Thess. 5:17). To the Philippian Christians he said, “. . . but in everything by prayer . . . with thanksgiving let your requests be made unto God” (Phil. 4:6). The Christian’s hope for growth lies in constant contact with God—**Prayer!**

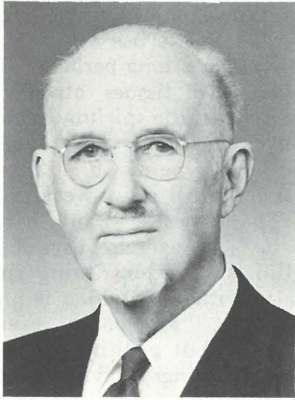
A third means of growth and development is that of **spiritual exercise**.

There is a law of nature which decrees that when we fail to use a part of the human body over a long period of time, the muscles and tissues atrophy or waste away. So in the spiritual realm—the believer who does not regularly engage in some type of Christian service or worship, will grow weaker spiritually. The Apostle Paul exhorts Timothy to “. . . exercise thyself . . . unto godliness.” In contrasting spiritual exercise with that which is physical, Paul adds, “For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (I Tim. 4:7, 8). In view of these Biblical injunctions, and in view of the fact that the Bible likens our spiritual growth to the physical — it is therefore imperative that we exercise ourselves constantly in the work of the Lord.

The fourth and last means is that of **Christian discipline**. The Apostle Paul warned the believers at Rome that they should “Be not conformed to this world; but be ye transformed by the renewing of your minds . . .” (Romans 12:2). The Christian must constantly discipline himself and see to it that he does not allow the things of the world to weaken and eventually defeat him. The Apostle Paul was familiar with the emphasis which both the Romans and Greeks placed on the care of the physical body. One of the Greek writers of the classical period proffers this advice to Greek athletes: “. . . give thyself to the training master as to a physician, and then enter the race.” Pauls says, “. . . Now they do it to obtain a corruptible crown; but we an incorruptible” (I Cor. 9:25b).

If we hope to grow and develop properly as believers, then we must be willing to impose upon ourselves this kind of discipline. If we will employ these **four means**: daily reading of the Word, prayer, spiritual exercise, and Christian discipline, the Holy Spirit will find in each of us a fertile field for fruit bearing, and the normal thing in our lives will be strong, spiritual growth and development.





This We Believe

## *Satan—His Origin Present Work and Destiny*

by Wallace Emerson, Ph.D.

Professor of Psychology

WE LIVE IN A WORLD in which there seems to be an increasing amount of evil—one in which force, violence, fraud, treachery, and betrayal are becoming commonplace. It would be naive to assume that these things have not always existed in the world and that something new has come into man's relationship with man. These things are not new—but they are so prevalent, even universal.

Many years ago Niccolo Machiavelli, a Florentine civil servant, wrote a book entitled "The Prince" which, without apology, offered the thesis that while rulers must have a reputation for truth, in reality, they must not hesitate to lie; while they must have a reputation for benevolence, self-interest must be their only guide. They must appear to be loyal, but use treachery whenever necessary. In short — force, fraud, treachery, and trickery, well disguised, must be the standard of values by which any ruler must live and rule. Although the book exposed the wickedness of its author, it was a clear-eyed appraisal of the rules of procedure of the governments as Machiavelli observed them around him. But few governments ever succeeded in such utter commitment. They were not only perfectly embodied in the policies and activities of the Communist world, but appear to have been adopted by the people in general.

Men, today, betray men in the business and professional world; they

betray their oath of office; ministers betray the doctrines that they are committed to teach. Men betray women and women betray men.

We are approaching days that are reminiscent of the days of Noah when violence covered the earth, and the days of the judges when every man did what was right in his own eyes. Now, does man have sufficient gifts for evil to be able to accomplish these things on his own initiative? Also, is there a collective consciousness underlying this co-ordination of evil? Is man as treacherous, deceitful, as prone to evil as he seems or has he help from the outside? Within the human heart, all these things are possible but are we dealing with an impersonal and chance organization of forces, or are we dealing with a personal leadership—a personal and satanic leader—the end, the destruction of the human race?

Some will remember that things were going badly with the United States in its contest with Russian Bolshevism. Constantly, America's plans went awry, the enemy being able to forestall our efforts to halt his aggression. The question arose, "Are we more stupid than the Russians, or is there some hidden enemy in our government betraying us and giving aid to Russia?" The then Senator Nixon, through the testimony of a former communist, brought to light a communist cell close to the White House and to the State Department, which had access to most

of the secrets of the government. An enemy who can remain unknown and unacknowledged, certainly has advantages over a known enemy who can be forestalled.

Many men today hold that good and evil are impersonal so far as spiritual entities are concerned. They hold that the universe came into being through impersonal forces, therefore, there is no need of a concept of God—if no God then no need to postulate an evil personality. Such evil as appears in the history of man is, to them, an overall part of progress whereby man is achieving light out of primal darkness. If such a personality exists, would he not share the cleverness of the communists and foster a belief in his own nonexistence to achieve his purposes?

This brings us to consider what we actually know about such a personage. In the Book of Job, which may be the earliest written document of the Old Testament, we have a picture of a great adversary who, having access to God, acts as accuser of the righteous, under circumscribed freedom, to oppress and try them! Within limits, he has power to bring disaster and death. This picture is of a **person** and does not change as we go through the remainder of the Old Testament. It is given very great amplification, without change, in the teachings of Jesus and in the New Testament in general.

While the Old Testament does not give Satan a great deal of free publicity, he is presented, nevertheless, in his capacity as deceiver, murderer, adversary, and roaring lion; always as the enemy of God and mankind. But so much has man fallen under his dominion that the New Testament writers can say that the **whole world** lieth in the lap of the Evil One.

In Genesis 3, Satan appears in the Garden of Eden as a serpent and a deceiver. In Ezekiel 28, he is spoken of as "the anointed cherub, perfect in thy ways from the day thou wast created till iniquity was found in thee." He appears in Isaiah 14 as having fallen from heaven through pride and the desire to be like the Most High, but ulti-

mately to be brought down to hell to the sides of the pit so "they that see thee shall narrowly look upon thee, and consider thee saying, Is this the man who made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

Zechariah gives a most enlightening passage: "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee . . ." It seems that Satan is a regular attendant at church. Most Christians are entirely familiar with the New Testament passages testifying to this personality who is wholly dedicated to evil and whose final doom is pronounced in Revelation 20.

It is not our purpose to give the complete Biblical account of the personality of the Devil, but to call attention to two great fallacies that have gripped the modern mind. The **first** we have already mentioned; namely, that many men do not acknowledge and do not believe that there is a personality, a great integrating and co-ordinating personality, back of all the evil that is in the world today. The **second** fallacy is even more deadly; namely, that we live in a universe with either no God at all, or in one in which there is a helpless and an indifferent God.

It is said that when Emerson once visited Carlyle, that Carlyle broke out with the cry, "If there is a God, why doesn't He do something?" I would assume that he meant by this, why does not God abolish the evil that men willingly perpetrate; why does He not destroy cause and effect in the moral realm—and why must evil go on?

There is a story that has come out of Russia in the days of the Revolution. A group of children, who had been taught to believe in God, were kept without food for a considerable length of time. They were asked if they believed in God, and when they said

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## SATAN (cont.)

they did, they were told to pray to God for food. According to the story, no food came. Then they were told to pray to Stalin, and upon doing so, they were immediately furnished with food. The moral of this was supposed to be that God was impotent, but Stalin could give all good things.

As long as men are unwilling to acknowledge the existence of an enemy who would destroy them and infer that

he has the power to destroy the power of a God who would redeem them, how can we be other than helpless in the hands of the enemy?

Let us read God's Word as to the permanent fate of this enemy, Satan. "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever" — Revelation 20:10.



This We Believe

## The Future Destiny of the Unsaved and the Saved

by Arnold D. Ehlert, Th.D., M.S.L.S.

Librarian, Prof. of Library Science

"IF A MAN die, shall he live again?" queried the old patriarch Job. This occurs in the 14th verse of the 14th chapter of the Book of Job. He reminds us in verses 10 and 12 that "man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? . . . So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." While this may be the normal pattern of human life, Job is not resigned to it. He prays in verse 13, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Then in the confidence of faith he is moved to prophesy in verse 15, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands."

This hope and faith he bases on God's work of dealing with the question of his sins, when he explains, in verses 16 and 17, "For now thou numberest my steps: dost thou not watch over my sin? My transgression is sealed

up in a bag, and thou sewest up mine iniquity." With God in full control of the sin situation, Job is able to burst out in the 19th chapter, verses 25 and 26, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."

While Job's interest in these passages is in his own personal survival of the ordeal of physical death, and deliverance into a new life beyond the grave, he is aware of a judgment and of the desirability of escaping it. He speaks of the wrath of God. While physical death is involved, he sees the wrath of God active in judgment.

This agrees with what Moses told the children of Israel in Deuteronomy 1:17, "judgment is God's." Isaiah confirmed this when he said, "The Lord is a God of judgment" (30:18). "I the LORD love judgment," He told Isaiah (61:8). Judgment and sovereignty belong together — See I Sam. 8:5, and Judges 2:16. One aspect of the judg-

ment of God has to do with His people. We are not going to explore this aspect, but press on to His judgment upon those who are not His people, 'the wicked,' as the Old Testament so often speaks of them. The Psalmist declared, "God is angry with the wicked every day," (Ps. 7:11) and "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

We have laid this foundation rather carefully because there are many people who say that they do not believe that God would punish any of His creatures forever, rather that He will punish only for purposes of correction or restoration, or that all the punishment a person will receive is in this life.

The chief error in this is that it runs counter to the whole revelation of God. God has a purpose; He has a plan; He has a program which implements His purpose; and He is going somewhere. Good and evil are seen superficially if they are seen only as principles, and not in connection with persons. This is a conflict between God and the devil!

" . . . Judgment protects the idea of the triumph of God and of good. It is unthinkable that the present conflict between good and evil should last throughout eternity. Judgment means that evil will be disposed of authoritatively, decisively, finally. Judgment means that in the end God's will will be perfectly done" (Leon Morris, *The Biblical Doctrine of Judgment*, Grand Rapids, 1960, p. 72). The corollary of this is that he who opposes God and His will is doomed to judgment.

In the New Testament we are struck first of all with the fact that "all judgment is given unto the Son" (John 5:22). Peter explains that it was Jesus who "was ordained of God to be the Judge of quick and dead" (Acts 10:42). Thus the great creed of the church declares, "From thence he shall come to judge the quick and the dead."

Thank God, the judgment on sin in general is past. The sin question was forever settled when Jesus Christ "bare our sins in his own body on the tree"

(I Peter 2:24). "There is now no condemnation," Paul tells us, "to them which are in Christ Jesus" (Rom. 8:1). But as to the works of the Christian, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). This will take place after the saints have been caught up to be with Christ, and before He comes again with His saints to set up His kingdom. Various awards and crowns will be given at this time.

The unrighteous do not appear at this judgment, as they are in the grave, except those still alive upon the earth. After the thousand years' reign of Christ on the earth, at the second resurrection from the dead, the great white throne judgment, described by John in Revelation 20, will take place. There the unrighteous will be judged according to their works. The books are opened. John tells us the result of this judgment in Rev. 20:15.

The language of judgment against the ungodly in the New Testament is fearful language: as to the nature of it: "wrath," "vengeance," "gnashing of teeth," "fire and brimstone," et cetera. And finally, the duration of it: "forever." These are not the words of men. They are the words of Jesus Christ, unto whom all judgment has been committed. In addition to all of these terrible phenomena which we might call positive aspects of judgment, there are also the negative: separation and loss, words like "depart from me," "them that are least." These suggest to us the other side of the coin, so to speak, and we shall now turn our attention briefly to the future destiny of the righteous.

One of the most prominent aspects of the gospel message is the promise of the things laid up for those who love the Lord. They are far beyond human words to describe. Basic to this is the fact of relationship with God: "I will walk among you, and will be your God, and ye shall be my people?"

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## FUTURE DESTINY (cont.)

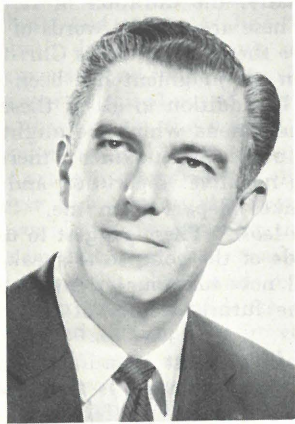
Much of the future blessing of the righteous is developed in the Kingdom of God. This has its present aspects, but our interest is in its future phase. This kingdom is described in many glowing details by many writers of both Old and New Testaments. It is an inheritance. Holiness prevails. Joy predominates. Peace is enjoyed. Salvation abounds. Its chief characteristic is glory. All this is guaranteed because Jesus Christ the Messiah is in His rightful place on the throne. To this He was born.

All evil is restrained by a rod of iron, and all believers give "praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7). He is the Lamb that was slain. Rewards will be given, various crowns, and everlasting life is the possession of every citizen of the kingdom.

This kingdom is from heaven, it comes down, it is centered in a new city, the New Jerusalem. The saints rule and reign with Christ a thousand years. The nations of the earth will be brought into subjection to Christ, and then He turns the kingdom back to

His Father from whom He received it. This is the ultimate and final triumph and victory. After that bursts upon the scene a new heaven and a new earth wherein dwelleth righteousness only. This is the day when God will be "all in all" (I Cor. 15:28), and only He knows all that that day holds for His redeemed creation.

These two aspects of future destiny are formally summarized by the Biola doctrinal statement as follows: "All those who persistently reject Jesus Christ in the present life shall be raised from the dead and throughout eternity exist in a state of conscious, unutterable, endless torment and anguish." "All those who receive Jesus Christ as their Saviour and their Lord, and who confess Him as such before their fellow men, become children of God and receive eternal life. They become heirs of God and joint-heirs with Jesus Christ. At death their spirits depart to be with Christ in conscious blessedness, and at the second coming of Christ their bodies shall be raised and transformed into the likeness of the body of His glory." Which of these, my friend, will be your destiny?



This We Believe

## *The Return of the Lord*

by Glenn O'Neal, Ph.D.

Professor of Practical Theology

ONE OF THE most neglected truths in the Bible is the second coming of Jesus Christ. If the references to His coming were few and obscure, this

might be understandable, but it is stressed in almost every New Testament book with Christ Himself repeatedly warning His disciples to be

ready for this event.

It is not surprising that Satan has concentrated his attack on this truth. He knows that if he can undermine the confidence of people in this doctrine, that one of the greatest incentives to the acceptance of Christ, as well as holiness of life on the part of the Christian, is destroyed. In spite of the fact that many churches have apparently lost their anticipation of this event, it remains the blessed hope of the church. In a day when prospect for the future includes possible nuclear war, it is time the church recaptured the zeal for this truth, and proclaimed it to a world that desperately needs a bright hope for the future.

In order for the church to gain the full benefit from the truth we must, first of all, understand the different phases of His coming.

It was the fact that the disciples failed to understand the two phases of the coming of the Lord in the Old Testament that caused them to be defeated when Christ was crucified. In one passage they read of the Messiah who was to be "cut off." In another portion He was pictured as reigning over all the nations.

Christ reminded them of their blindness when He declared in Luke 24:25, 26 "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?"

The picture of Christ's second coming is just as blurred unless one realizes that there are two phases of His second coming. In one place it speaks of the coming of Christ to take His saints to heaven. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with

the Lord" (I Thess. 4:15-17). In another He is declared to be King of kings coming to assume direction of the governments of earth. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And out of his mouth goeth a sharp sword, that with it he should smite the nations: And he shall rule them with a rod of iron: And he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11, 15, 16).

The understanding of these truths has the same effect as turning the proper knobs to bring a television screen in focus so a clear picture is seen. Prophetic truth is a jumbled mass of facts until it is clarified by these truths. The blessed hope of the church is the momentary expectancy of the coming of Christ to take us to be with Himself. Nothing in the prophetic plan needs to occur before this wonderful event takes place. Following our departure, a period of great tribulation will begin on earth, which is God's final answer to a world that has refused to acknowledge Him as Lord. The conclusion of this period will be marked by the second phase of Christ's return, His coming to earth for the establishment of the kingdom.

There are many who accept the idea of the second coming and understand the rapture of the church and the revelation of Christ at the establishment of the kingdom, who still do not enter into the full benefits of its transforming reality.

We need to live in such anticipation of the event, that it becomes a powerful force in shaping our lives. A man may know much about the component parts of an automobile, but he does not gain full benefit of it until it is used to transport him to his destination. The hope of His coming should cause us to live in the light of the

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## SECOND COMING (cont.)

possibility of being called into His presence. I John 3:3 declares that "every man that hath this hope in him purifieth himself, even as he is pure." When an honored guest is expected a good housekeeper will want every room to be immaculate. No effort is too great in cleaning every nook and corner. One day, and perhaps soon, each of us will be ushered into the presence of God, and yet we are often very careless about readying our lives for this occasion.

Also the anticipation of this experience should lead us to spend our time in a way that will count for eternity.

After Paul has just told of the day when Christ comes to raise the dead and transform the living, he concludes in I Cor. 15:58 with a challenge to "be . . . steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Lord warned us, too, of the subtle influences which would tend to cool our anticipation of this blessed event. He described the day of Lot as a time when "they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed" (Luke 17:28-30). Note that the people had become so involved in the ordinary pursuits of life: eating, buying, selling, planting, and building that they gave no attention to the warning of impending doom. Christ declared that it will be this way before He returns.

As Paul approached the end of his ministry the anticipation of the coming of Christ was still prominent in his thoughts. In II Tim. 4:8 he spoke of the crown of righteousness which he was to receive, and declared that "them also who love his appearing" would be entitled to this crown.

There are many who do not look forward to the coming because they

do not understand it, but the sad truth is that many Christians who do understand it, are not anticipating it because their love for Christ has grown cold. Selfish goals and attaining material things have become so time-consuming that little thought is given to the return of Christ.

Peter warns about becoming attached to that which is temporary, urging that we set our affections on the permanent values which will be received at the coming of Christ. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:10-13).

When asked what practical value the doctrine of the second coming was to him, one Christian replied, "I keep my feet untangled." We should always remember that the material things on which we often place so much value, are to pass away and are worth nothing in the light of that which we will receive at His coming — a new body in a new home, living forever, with the Lord always present to meet our needs.

The warning of Christ is still appropriate today. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).



This We Believe

## The Millennium

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POETS AND WRITERS through the centuries have written of a golden age. It is to be found in practically every great literature of the world. In England in 1516 Sir Thomas More wrote a book entitled *Utopia*, in which he described an ideal commonwealth, enjoying perfection in politics, law, and all other spheres of life. Is the millennium just such a dream for those who want to escape the hard realities of this life? Is it a product of certain theologians who have read it into the Bible through their own wishful thinking? Is it true here, as in so many other cases in the world, that the desire was father to the thought?

What saith the Word of God? It may surprise some to learn that when we speak of the millennium, we are referring to the predicted reign of Christ on earth. It may surprise them more to find that along with the theme of the return of Christ to earth, this is the greatest theme of Old Testament prophecy. There is a sense in which much of the Old Testament has been fulfilled, but there is an equally true sense in which much of it is unfulfilled. As such, it lies before us. When studied carefully it is found that the millennium is the time of the fulfillment of the revealed purposes of God. There are several reasons why there must be a millennium, and to these we now turn.

First, there must be a millennium because of the covenant made with

David. In 2 Samuel 7:10-13 God promised David an eternal dynasty and throne. The covenant is confirmed in a remarkable series of unqualified statements in Psalm 89. Absolutely nothing can alter this unconditional promise. Thus we are not surprised to find the New Testament open with the arresting words: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." The Spirit of God is stating in unmistakable terms that God has not forgotten His promise to David. Now, is the Son of David reigning on David's throne? No, He is on the Father's throne (Rev. 3:21 with Mt. 25:31). What becomes of God's covenant with David? It must yet be fulfilled, if God is to be true to His Word. In the millennium it will be (Amos 9:11).

Secondly, there must be a reign of Christ on earth because of the promise of God to the Church saints. God has stated that, if we suffered for Christ (2 Tim. 2:11-13), we shall also reign with Him (Rev. 2:26, 27; 20:6). The reigning is to be on earth, just as the suffering is. Can it be said that believers are now reigning on earth? Are Christians in Russia, Germany, and China, to mention but a few, reigning with Christ? They are rather suffering in the earth. There must be a millennium, then, if God's promise is to be realized.

In the third place, there must be a millennium because of the hope  
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## THE MILLENNIUM (cont.)

the Scriptures hold out to the nations of earth. The Bible predicts for the weary, worn, struggling nations of the earth a glorious time of rest, peace, justice, and prosperity. Are they enjoying this now? Only in the kingdom of Christ can Isaiah 2:2-4; 11:10; Haggai 2:7; and Zechariah 8:22 be fulfilled.

Fourthly, Christ must return to reign for the complete putting down of sin. The Bible predicts that sin will have a hideous culmination in the man of sin, confederate with a godless political head of the revived Roman Empire, and with Satan himself. It also foretells that these will be brought to nought, that Christ will consign the devil to the pit for a thousand years. Are these things true today? Is the devil bound or more rampant, seemingly, then ever? Sin is still rife and its ravages increase daily all about us. In the millennium sin of every character will be brought into subjection.

A fifth reason why there must be a millennium relates to God's promise of glory for creation—see Romans 8:19-23. In that day the desert will blossom as the rose; animals of prey will lie down with those who are normally their victims. Read the beautiful words of promise in Isaiah 11:6-9. The deliverance of creation will be realized.

In the sixth place, Christ must rule on David's throne because of God's promises to Israel for her glory. Numerous passages like Deut. 30:3; Zech. 2:10-12; Rom. 11:25-27 guarantee Israel a time of settlement in the land of promise, a time of peace, conversion, and glory in the earth. Is this her condition today? Has it ever been her condition? Does it seem likely that it will soon be her condition through men's plans? These pledges, solemn and true, will be redeemed by God in the millennium.

Lastly, there is the most compelling reason of all for the millennium, and it is the exaltation of Christ. It was

no small thing for the Second Person of the Trinity to come to earth and bear shame, reproach, ridicule, and blasphemy. As far as conditions appear now, Christ never fulfilled all He promised; there remained so much yet to be realized at the time He died. In speaking to the disciples on the way to Emmaus, He said: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?" (Lk. 24:25, 26). Passages could be multiplied where the Lord Jesus Christ and others (Mt. 19:28; Zech. 9:10; Psa. 72; Phil. 2:5-11) confidently spoke of the exaltation of the Christ who had suffered, died, and rose from the dead.

Li Hung-Chang, the famous Chinese statesman, and Colonel Dyer were speaking of the authority of Jesus Christ. Said Li Hung-Chang: "Men ought always to admire success. I cannot understand why clever men like some of you Europeans, should actually worship Jesus Christ. Why, that man's life was a failure and he was actually crucified at the end of it. Now crucifixion is a very painful death, besides being a very degrading form of punishment. How can you call yourselves followers of such a man as that!" Colonel Dyer said: "Well, Your Excellency, I don't know what you call failure. When a man's words and the story of his life have influenced many of the best and noblest of men for nearly 2,000 years, I don't call that failure." But, ah, there is more to it than that. On this very scene of earth where He was humiliated so, He shall be exalted and recognized and acclaimed! And there must be and will be a millennium for that! For the agony there will be the acclaim; for the bane, the blessing; for the cross, the crown; for the gore, the glory; for the thorns, the throne; for the sufferings, the satisfaction; and for the ridicule, the reign.